



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 27:

The Bab: Misc. works of the Chihriq period
(1848-1850)



Version: 1.0 • Revision date 23-May-2026

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 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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- 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
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- 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
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‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
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- 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
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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 27

This volume gathers a wide range of the Bab's late Chihriq writings—items that move between public confrontation, community-guidance, and increasingly urgent personal leave-taking as His martyrdom draws near. A prominent strand is direct address to the state, in which the Bab frames His imprisonment as both an injustice and (paradoxically) a divinely purposed vindication. In BB00136 (Epistle to Haji Mirza Aqasi) and BB00187 / BB00262 (Epistles to Muhammad Shah), He denounces the moral inversion of power, insists on the otherworldly character of His aim, and repeatedly returns to a central apologetic claim: the decisive proof is the revelation of verses, by which rulers and clerics alike may be tested. The tone of these epistles tightens into explicit readiness for martyrdom, as the Bab represents the “completion of the proof” to the monarch and His own willingness to “lay down” His life.

A second major theme is scriptural and traditional re-reading in a late, highly technical key: Qur'anic commentary, Shi'i sacred history, and letter-mysticism/numerology become instruments for re-centering religious authority on the present revelation. BB00068 (Tafsir on Surat al-Qadr) and BB00047 (Tafsir-i-Vav-i-Va's-Safat I), along with allied works like the “Answer to Shaykh Nasir al-Din” (BB00067), interpret Qur'anic loci (and even single letters) as ciphers for the Bab's own theophanic station, the structure of sacred time, and the meaning of “resurrection” as realized in the advent of the new Cause. BB00043 (Answer to a letter from Dayyan) is especially revealing in how it ranks sources of authority: traditions about where the Qa'im must appear are treated as secondary to the primary proof of revealed verses, and even sacred geography is “translated,” so that the new scene of revelation is Shiraz rather than Mecca.

Alongside these polemical and exegetical registers runs a sustained effort at legal and communal consolidation—but with an unmistakable sense of phased disclosure under pressure. BB00468 explicitly frames the late emergence of new ordinances as a matter of wisdom, then enumerates permissions and obligations (including practical devotional discipline). The more formal Lawh-i-Haykal al-Din (BB00035) presents “new laws” in a style reminiscent of the Arabic Bayan and links its structure to the Bab's own “year seven,” shadowed by impending martyrdom. Finally, the volume closes in the register of farewell: a letter to the Bab's wife (BB00601) and the poignant BB00607 (beginning with “al-Asbar”) bid goodbye to close family and commend trust in God, while the included “words spoken at the Bab's martyrdom” (BBU0014) crystallize the moral logic of the whole collection—recognition and rejection of the Manifestation, and the retrospect in which the community (and society at large) will come to understand what has been lost.

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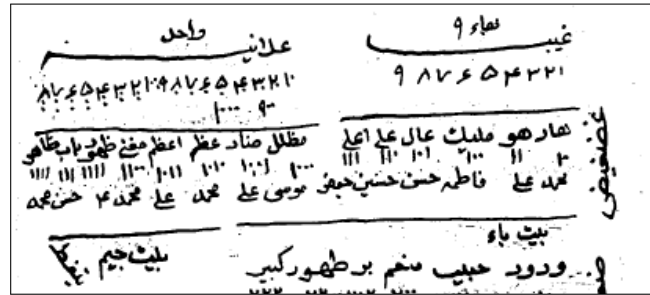
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BB00047

*Tafsir-i-Vav-i-Va's-Safat I**To: Azim and the first believer, Yahya Darabi and Javad**Date: 1264 (Chihriq) [1847-1848]*

Cambridge F21

1 In the Name of God, the Most High, the Most Great

1 بسم الله العلى على الاعظم

2 Glory be to Him in Whose hand is the kingdom of all things. There is no God but Him, the One, the Single, the Most Great, the Self-Subsisting, the Most Holy, the Most Exalted, the Mighty, the Inaccessible. God beareth witness unto Himself that there is no God but Him, the Single, the Living, the One, the Unique, the Self-Subsisting, the Everlasting, the Wondrous. He it is Who beareth witness unto all that He hath created, even as He createth. There is no God but Him, the King, the Truth, the Mighty. He it is Whose command is "Be" and it is. There is no God but Him, the Sovereign, the Ruler, the Self-Subsisting, the Strong. He it is Who sendeth blessings upon Muhammad and those who are witnesses after Him at all wondrous times. He it is Who hath prescribed for Himself that He shall assuredly gather all on a Day about which there is no doubt, then He shall judge between them with truth. There is no God but Him, the Mighty, the Powerful. He it is Who hath bound Himself to aid those who believe in this worldly life, even if the earth should oppose them, and bestow upon them whatsoever they desire. He it is Who seeth my position at this time upon a mighty cord, and verily He is sufficient unto me, before and after. There is no God but Him, in Him have I placed my trust, and verily He is the Manifest, the All-Compelling, the Most Manifest, the Most Apparent.

2 سبحان الذى بيده ملكوت كل شىء لا اله الا هو الواحد الاحد المتكبر القائم القدوس الرفيع العزيز المنيع شهد الله لنفسه بانه لا اله الا هو الفرد الحى الاحد الوتر الصمد الباقي البديع هو الذى يشهد على كل ما بدع بمثل ما يبدع لا اله الا هو الملك الحق المكين وهو الذى امره امرى من ان يقول كن فيكون لا اله الا هو الملك السلطان القائم المتين وهو الذى يصلى على محمد والذينهم شهداء من بعده فى كل حين بديع وهو الذى كتب على نفسه ليجمعن الكل فى يوم لا ريب فيه ثم يقضى بينهم بالحق لا اله الا هو العزيز الشديد وهو الذى نفسك على نفسه لينصرن الذين امنوا فى الحياه الدنيا ولو دينهم الارض ولو بينهم ما يشاؤون وهو الذى يرى مقعدى حينئذ على حبل شديد وانه هو حسبي من قبل ومن بعد لا اله الا هو عليه توكلت وانه هو الظاهر الظاهر المقدر الجبار الظاهر الظاهر

3 And then, O questioner about my self, that which thou hast asked of thyself, then the first believer in the Primary Remembrance [Mulla Husayn], verily I desired to answer and have answered thee, that there might reach what the bird of the divine cloud warbleth upon the leaves of the tree of advent from thyself unto him whom God hath made his name to consist of eighteen letters. And from the first Remembrance from thy Lord unto him whom God hath made his name to consist of fourteen letters, for this hath never been inscribed by the pen of any one before.

3 وبعد يا ايها السائل عن نفسى ما سئلت من عند نفسك ثم اول موء من بالذكر الاول باننى انا ذا قد اردت ان اجبته اجبتك على ان يبلغ ما يتغرد ثير العماء على اوراق شجره القدومى من عند نفسك الى من جعل الله امه ثمانيه عشر حرفا ومن عند اول ذكر من عند ربك الى من جعل الله اسمه اربعة عشر لان ذلك مالا بخط بقلب اخذ من قبل

- 4 I desired that the firstfruits of those gardens, in that diminutive paradise upon that mighty mountain, be named with the Names Thou lovest – these two lovers – by a bounty from thy Lord ... upon them, for He, verily, is the All-Mighty, the Most-Exalted, the Living, the Generous, the All-Bestowing.
- 4 واحببت ان ** اول من تلك الحدائق الباكوره في تلك الجنه الصاغوره على ذلك الجبل الشديد الذين الاسماء بما قد احببت هذين المحبين وفضلا من ربك ... عليهما انه هو العزيز المتكبر الحى الجواد الوهاب
- 5 I bear witness that the first Sun God created is the Point; it is the first Tree that found itself by itself at the moment of the self-disclosure of its Lord. All the Names are its appellations and the attributes its descriptions; yet all are itself, for itself; with it, at the furthest reach of its quiddity, is indicated the extremity of its manifestation. For its camphor-purity is identical with its sheer simplicity, and its beingness is, in very truth, its very “thisness.”
- 5 فاشهد بان اول شمس قد خلقها الله هى النقطة وانها اول شجره وجدت لنفسها بنفسها عند تجلى ربها كل الاسماء سمتها والصفات نعتها ولكن كلها هى نفسها لانفسها هى عندها فى منتهى جوهرتها يدل على غايه ظهوريتها لان كفوريتها بعينها هى سازجيتها وكنيونيتها هى بعينها اينتها
- 6 When it was created, it first shone forth, in the primal degree of appearance, within the letters. Then, when God willed to send it down, it was veiled in the second sphere; thereupon its Lord poured upon it that which none can reckon save God. Thereafter, in the third sphere; then in the fourth heaven; then in the seventh; then in the sixth; then in the fifth; then in the fourth; then in the third; then in the second; then in the first heaven – there it rose and appeared in the rank of the first ten. Thus, in geometric numeration, naught is written before ten.
- 6 وانها لما خلقت ظهرت فى اول رتبه الظهور فى الحروف لما اراد الله ان ينزلها حجت فى فلك الثانى هنالك ففى ربها بما لا يخصى احد الا الله ثم فلك الثالث ثم فى السماء الرابع ثم فى السماء السابع ثم فى السماء السادس ثم فى السماء الخامس ثم فى السماء الرابع ثم فى السماء الثالث ثم فى السماء الثانى ثم فى السماء الاول هنالك طلعت وظهرت فى رتبه اول العشر وفذا فى الرقوم الهندسه لم يكتب قبل العشره
- 7 After that it appeared in the twenty, then in the thirty, then in the forty, then in the fifty; then in the two hundred; then in the three hundred; then in the four hundred; then in the five hundred; then in the six hundred; then in the seven hundred; then in the eight hundred; then in the nine hundred; then in the thousand – there was the sealing of its final course. For God created beneath the thousand; and, at the utmost oceans of multiplicity, in the geometric numerals beyond the thousand, unto whatsoever God willeth.
- 7 ثم بعد ذلك قد ظهرت فى العشرين ثم فى الثلاثين ثم فى الاربعين ثم فى الخمسين ثم فى المائتين ثم فى ثلثمائه ثم فى اربعمائه ثم فى خمسمائه ثم فى ستمائه ثم فى سبعمائه ثم فى ثمانيه مائه ثم فى تسعه مائه ثم فى الف هنالك ختمت اخر سيرها لان الله خلق دون الف فى منتهى ابجر الكثره فى العدد الرقوميه الهندسيه فوق الالف الى ما شاء الله
- 8 And know that those stations are nine in the realm of the Unseen and nineteen in the realm of Manifestation. Hence the mystery of the Point appeared as nineteen Letters at the opening of the Book of God – neither a single letter added nor one diminished. And when its manifest aspect is conjoined thereto, there arise twenty-eight letters, without increase or decrease.
- 8 وان تلك المنازل تسعه فى الغيب وتسعه عشر فى العلانيه ولذا صار سر النقطة فى تسعه عشر حرفا فى اول كتاب الله لا يزيد ولا ينقص حرفا وان اتصل عليها بعلايتها يظهر ثمانيه وعشرين حرفا بلا ازدياد ولا انتقاص
- 9 The Name of Manifestation is “al-Wahid” (the One), and the Name of the Unseen is “al-Baha’,” for the latter is nine, while the former is nineteen. The first is the Greatest Name in the station of the Unseen; wherefore it hath been sent down in every exalted supplication: “O God! I beseech Thee by Thy
- 9 اسم العلانيه هو الواحد واسم الغيب هو البهاء لانه تسعه وانه تسعه عشر و الاول اسم الاعظم فى مقام الغيب ولذا نزل فى كل دعاء رفيع اللهم انى اسئلك من بهائك يا بهاء وكل بهائك بهى وانما الثانى مختص وهو مختص بالله سبحانه لان شانه

Baha, O Thou the Most Luminous! And all Thy Baha is resplendent.” And verily the second is specific and belongs to God, glorified be He, for His station is that of sovereignty, dominion, might and supremacy. Thus God, exalted be His glory, says “To whom belongs the Kingdom this Day? To God, the One, the All-Compelling!”

الملك والسلطنه والعزه والهيمنه فيقول الله عز شانه
لمن الملك اليوم لله الواحد القهار

- 10 Therefore He did not create more than twenty-eight letters, nor more than one thousand letters of the unseen - neither less nor more than that is possible. This is the first mystery in the creation of letters.
- 11 And all of this returns to four points: The first for the one, the second for the tens, the third for the hundreds, and the fourth for the thousands. When combined it is identical to the thousand, as we shall mention, God willing, in the station of mentioning the thousand. These four points in the science of letters form a circle of manifestation [da'iratu'l-ayqagh], which is the greatest method in that art, from which can be derived knowledge of what was and what will be through those four points.
- 12 In the school of the People of God it hath been made manifest that the Dispensation is a circle of Revelation [da'iratu'l-zuhur]; and this same circle is, in very truth, four thousand. It is the Jafr of 'Ali – upon Him be peace – for it hath been established in the science of the adepts of jafr that the Book of 'Ali – peace be upon Him – opened with four thousand and ended with four thousand, a perfect circle. None who obtaineth sight thereof falleth short of beholding, in the very Essence of Manifestation, the arising of the Qa'im – exalted be He. To this testifieth the word of God: “And their Lord shall give them to drink a pure draught,”
- 13 For, in the presence of the Theophany – whose very name is “Manifestation” – that which was hidden shall be made known, and that which was treasured up shall be unveiled. This is of the mystery of God, veiled within the Ocean of Decree; none should attempt to pry into it save God, the One, the Single, the Peerless. Whoso seeketh to behold it without God's leave hath indeed incurred wrath upon wrath from God, and his abode shall be hell – an evil retreat indeed.
- 14 These four are the Point; and that very Point is the point of the First Sun – for “the sun” (al-shams) numbereth four hundred. And in the station where the servant turneth to address his Lord, the Sun of the Point must needs shine forth; for the servant saith: “Verily, Thou art God.” Now the letter ta' numbereth four hundred, and it is the First Sun. Behold how the four points stand forth in the word of address: in
- 10 ولذا ما خلق الحروف اكثر من ثمانيه وعشرين حرفا ولا اكثر عددا من الف حرف الغين لا يمكن انقص من ذلك ولا ارفع من ذلك سر الاول في خلق الحروف
- 11 وان كل ذلك رجع الى اربع نقاط الاول للواحد والثاني للعشر والثالث للمائه والرابع للالف وحين الجمع هو بعينه الالف كما سنذكر باذن الله في مقام ذكر الالف وان تلك اربع نقاط في من اهل الحروف دائره ايقع وهو وهو اعظم طرق ذلك الفن حيث يستخرج منه علم ما كان وعلم ما يكون بتلك اربعة نقاط
- 12 في مذهب ال الله هو دائره الظهور وهو بعينه اربعة الف وهو جفر على عليه السلام حيث قد ثبت في فن اهل الجفر بان كتاب على عليه السلام كان في اوله اربعة الف وفي اخره اربعة الف بعينه دائره الايقع من اطلع به ليطلع في نفس الظهور بظهور القائم عليه السلام ويشهد قول الله وسقيم ربهم شرابا طهورا
- 13 لان في تلقاء الظهور وهو اسم الظهور سيعلم ما هو المكنون وسيظهر ما هو المخزون ذلك من سر الله المستر في بحر القدر لا ينبغي ان يطلع عليه الا الله الواحد الاحد الفرد فن اراد ان يطلع عليه بغير طرف الله عينيه فقد با؟ بغضب على غضب من الله وماويه جهنم وبئس المصير
- 14 و ان تلك الاربعة النقطه هو بعينه نقطه شمس الاول لان الشمس عدتها اربعمائه وان في مقام توجه الخطاب من العبد الى الله لا بد بظهور شمس النقطه لان العبد يقول انك انت الله وان التاء هو اربعمائه وهو شمس الاول انظر كيف قد ظهر تلك الاربعة النقاط في كلمه الخطاب في قولك

thy saying “innaka” (verily Thou) and “anta” (Thou) they are three; and the kaf is, in its import, as the ta’; for the kaf (20) is four times the ha’ (5), and the fa’ is eighty. Yet, at the furthest limit of multiplicity, the Point denoteth naught but the primal Oneness – this in the station of the Point.

- 15 When it ascendeth to the Station of the Word, its first appearing is in the Five; there doth the Word of the alif reveal itself within the two bas; then, in the Station of Seven, the Word of jadd (Majesty) shineth forth; and, thirdly, in the Station of Nine the Tree of Baha is made manifest. Upon each of these three Trees the birds of the Cloud intone: “Verily, I am God; there is none other God but Me.”

- 16 From the Tree of Five naught is heard save al-jadd; wherefore hath God said: “Exalted is the Majesty of our Lord; He hath taken unto Himself neither consort nor son.” And from the Tree of Baha naught is heard save al-Baha. There doth the letter ta’ appear – a triangular House. As it ascendeth, the ‘asa (the Rod) and al-tuqa (Godfearing) come to view, and it abideth as the ‘asa that is mentioned in the Most Great Name, according to the number of the Name al-Quddus, in the cycle of al-Rahman, the All-Wise.

- 17 Now the fa’ is eighty, and sad is ninety: there doth the King, with His dominion, become manifest – for its number is ninety – and He is the King, the Possessor of the Kingdom. And when He descendeth unto His last descent within the letter ta’, having already unveiled the Essence of the Theophany by the first ta’. And it hath been established among the adepts of jafr and the science of letters that the arising of the Qa’im, its number being 410, pertaineth to the letter za’. Know thou this; for it belongeth to the Crimson Elixir, which none before hath attained, nor is it lawful that any should disclose it hereafter.

- 18 Thereupon shall God – after the emergence of four Points within the Circle – bring to pass the dawn of the Manifestation through the advent of a manifest Gate. Wherefore, veil the Secret of God, and enshroud it within the veils of might, of grandeur, of majesty, and of power, until the Day when God Himself shall unveil it. Whoso essayeth to tear asunder that veil shall, on the Day of Reckoning, be chastised with the most grievous chastisement. Such is the decree of thy Lord, the All-Glorious, the All-Bountiful, that He may, by His leave, gather together all causes. Verily, there is no God but He, the King, the All-Glorious, the All-Bestowing.

- 19 Nor – from the first outset unto the final term of the manifestation of the Ten, that primal station of love – shall it be known

انك وانت ثلثه وان الكاف هو بعينه التاء لان الكاف اربع هاء والتاء ثمانين وان في منتهى الكثرة لا تدل النقطة الا عن وحده الاولى ذلك في مقام النقطة

- 15 واذا بلغ الى الكله اول ظهوره في الخمسة وهنالك يظهر كله الالف في البائين ثم في مقام السبعة هنالك يظهر كله الجد ثم الثالث في مقام التسعة هنالك يظهر شجرة البهاء على كل واحد من تلك الشجرات الثلاثة يتغرد طيرا العماء باننى انا الله لا اله الا انا

- 16 من شجره الخمسة لا يسمع الا الجد ولذا قال الله تعالى جد ربنا ما اتخذ صاحبه ولا ولدا ومن شجره لا يسمع الا البهاء هنالك يظهر حرف الطاء وانه بيت مثلث حيث ترقى يظهر العصى والتقى ويبيت عصى الذى ورد في الاسم الاعظم طبق عدده اسم القدوس في الرمن * الحكيم

- 17 وان الطاء في التسعين بحر الصاد هنالك يظهر الملك بملكه لان عدتها تسعين وهو الملك ذو الملك واذا نزل اخر نزوله في حرف الطاء* وقد اظهر نفس الظهور باول حرف الطاء وثبت عند اهل الجفر والحروف بان ظهور القائم 410 هو حرف الطاء فاعرف فان ذلك من اكسير الحمراء لم يطلع عليها من قبل ولا يحل ان يكشفه من بعد

- 18 فسوف يظهر الله بعد ظهور اربع نقاط في دائره ايقع وطلعه الظهور بظهور باب ظاهر فاستر سرالله واجعله في حجاب العزه والعظمه والجلال والقدرة الى يوم يكشفه الله من اراد ان يبتك ذلك الحجاب فعليه اشد العقاب في يوم الحساب ذلك في حكم ربك عزيز الوهاب ليجمع كل الاسباب باذن ربك رب الارباب انه لا اله الا هو الملك العزيز الوهاب

- 19 ولا من مبدء الى منتهى ظهور العشره الذى هو اول مقام الحب ليعرف بعد ذلك بنور التفريس ويشهد لما يتغردا طيار القدس في شره التقديس

save thereafter by the light of discernment; and it beareth witness to that which the birds of holiness warble in the fervor of sanctification.

20 This, verily, is the sum of all knowledge; whatsoever lieth beyond the Truth is but error. For this let the strivers strive, for this let the workers work, and for this shall thy Lord God reward the first of those who loved Him.

21 Therefore, since thou didst ask, and since there are those who, beforetime, strove in God with the truest striving – behold, it is from the gracious bestowal of God upon His servants; and the outpouring of thy Lord is without end.

22 There have already been established three definitive copies concerning the science of letters and their expressions and wonders, so join them with this Book, for that is better than all that is in the beginning and the end. And when God looketh upon the whole gathered together, there is naught but the Most Holy in His ultimate ascent, and the Most Glorious in the beginning of the Manifestation, and the Most Holy at its end. Say: Praise be to God, the Lord of the worlds.

23 (in tabular format:)

24 Baqa' Wahid Ghayb 'Ilaniyyih 123456789 10 20 30 40 50 60 70 80 90 100 200 300 400 500 600 700 800 900 1000 had huwa malik 'al 'ali a'la muzlal dar 'azm a'zam maqagh zuhur bab zahir 10 11 100 101 110 111 1000 1001 1010 1011 1100 1111 111 1111 Muhammad 'Ali Fatimah Hasan Husayn Ja'far Musa 'Ali Muhammad 'Ali Muhammad 'Ali Hasan Muhammad Bayt-i-Ba Bayt-i-Jim wurud habib munjim bar zuhur kabir 20 22 200 202 220 222 bayt-i-dal bayt-i-ha' bayt-i-waw bayt-i-dha bayt-i-Ha' bayta-i-Ta'

25 Here we conclude the mystery of letters in numbers, for after that is the Alif. And verily the Alif is the Alif because its structure is thus: A-L-F, and when there is added to it the Alif which signifies its meaning, there appear four Alifs of manifestation, which are identical to the first four Alifs, each being a pillar of the Word whose parts were created together in the arc of ascent - the One being the treasured pillar - and the arc of descent - the Alif being the treasured pillar. And verily the nine hidden points have been made manifest in those nine letters. That is the entirety of knowledge, for there is no number above the Alif nor any one before the One. The Alif is the station of the family of God, were it to be manifested in the fourteen reeds, neither more nor less do I desire. And all

20 وكل العلم هذا وليس وراء الخلق الا في ضلال وان في ذلك فليتنافس المتنافسون وان بمثل ذلك فليعمل العاملون وان بمثل ذلك فليجزى الله ربك اول من احباب به

21 ثم انك انت حيث قد سئلت و من جاهد في الله من قبل حق الجهاد وان ذلك من رزق الله للعباد وما كان لفيض ربك من نفاذ

22 ولقد ثبت قبل ذلك ثلثه نسخ محكمه في بيان علم الحروف واعراة وعجائبه فانضمه بذلك الكتاب فان ذلك خير من كل ما في المبدء والماب وان جمع الكل اذا ينظر الله لم يكن الا القدوس في متبى عورجه والبهى في اول الظهور والقدوس في اخره و قل ان الحمد لله رب العالمين

24 بهاء 9 واحد غيب علانيه 9810684321 هاد هو ملك عال على اعلى مظل ضاد اعظم اعظم مغنى ظهور باب ظاهر 1 11 100 101 110 111 1000 1001 1010 1011 1100 111 1111 1111 محمد على فاطمه حسن حسين جعفر موسى على محمد على محمد على حسن محمد بيت باء بيت جيم ودود حبيب منجم بر ظهور كبير 20 22 200 202 220 222 بيت دال بيت هاء بيت واو بيت ذا بيت حاء بيت طاء

25 الى هنا نختم سر الحروف في العدد لان بعد ذلك هو الالف وانما الالف هو الالف لان هندسه الالف هكذا ال ف واذا يزيد عليه الالف 111 الذى هو معنى الالف يظهر اربع الف الظهور وهو بعينه اربع الف الاول كل واحد ركن من الكلمه التى خلقت اجزاءها معافى قوس الصعود الواحد ركن الخزون وقوس النزول الالف ركن الخزون وان تسعه نقاط الغيبه قد ظهرت في تلك الاحرف التسعه ذلك كبل العلم كان ليس فوق الالف عدد ولا قبل الواحد واحد وان الالف هو مقام ال على الله لو اظهر في قصبات الاربعه عشر لا اريد منها ولا انقص وكل تلك الاربعه

those fourteen are ranks of action where it has appeared from the unseen to the visible realm.

- 26 Verily the station of the Qa'im is the station of the Book, and therefore the final letter from among the first letters became in the Alif between the two B's, for the Point is the station of the manifestation of "In the Name of God, the Most Merciful, the Most Compassionate," and the Alif is the station of the manifestation of the family of God. All the names of God have been made manifest in the Point, and the Point in the Alif, and all that has appeared in the Alif between the two points - He is the First, He is the Last, He is the Outward, He is the Inward - is specific to this Point and this Alif, for the Lordship of God has been manifested therein and has shone forth through it.

- 27 And what comes after the Alif consists only of letters in the station where it is positioned, and therefore after the B comes the S. And the six Names in every rank are: the Single, the Living, the Self-Subsisting, the Wise, the Just, and the Holy. The final letter appeared in the first as the abstraction of the six, and therefore the "In the Name" of the Basmala became the One in the numerical value of its letters, and its final manifestation is the Odd in the letters of multiplicity. All letters besides those ten revolve around them and are generated with them. Similarly, the numbers above the Alif are generated from it - it has no attribute except through it, nor any manifestation except through it, unto infinity, through it, from it, to it.

- 28 Verily the first station of the Word is the essence of the H - it is the Most Sublime, Most Great Sea of Subtlety, a manifest, pure, untainted, camphor-like essence, having no aspect save that of unity from God's manifestation to it through it. And its end is in the five hundred, for the Greatest Sea among God's names is the Name of the One Who Seeks Help. Therefore the end of five hundred corresponds to the beginning of the Word, though its number is two thousand and ten - this being what is meant by "the seas" in God's mighty saying, for the structure of "sea" is thus: 210, and that precisely is the Name of the One Who Seeks Help: 10 20. God has not created any sea greater than it, and it is what is meant by "the sea" throughout the Qur'an wherever God, glorified be He, has mentioned it.

- 29 That bounded sea of familiar water was not there with God in the first creation that He might intend it, for it is the final rank in the descent of the water of divine manifestation. The first station is the Sea of Names, which is the All-Encompassing Sea - the Name of the One Who Seeks Help. And when the number of manifestation completes four cycles, there appears the Name

عشر مراتب الفعل حيث قد ظهر من الغيب الى الشهاده

- 26 ان مقام القائم هو مقام الكتاب ولذا صار حرف الاخر من حروف الاول في الالف بين البائين لان النقطه هو مقام ظهور اسم الله الرحمن الرحيم والالف هو مقام ظهور ال الله قد ظهر كل اسماء الله في النقطه والنقطه في الالف وظهر كل ذلك في الالف بين النقطتين هو الاول هو الاخر هو الظاهر هو الباطن مختص بهذه النقطه وهذا الالف لان ربوبيه الله قد ظهرت فيها وتجلت لها بها

- 27 وان ما بعد الالف لم يكن الحروف الا مقام * حيث * عليه ولذا صار بعد الباء السين وان اسماء الستة في كل مرتبه هو الفرد المحي القيوم الحكم العدل القدوس حرف الاخر ظهر في الاول كان تجرد الستة ولو ولذا صار بسم البسملة هو الواحد في عده الحروف فيه واخر ظهورها هو الوثر في احرف الكثره كل الحروف ما عدا تلك العشره يطوف في حولها ويتولد معها وكذلك الاعداد من فوق الالف يتولد منه لم يكن له سمه الابيه ولا ظهور الابيه بما لا نهايه لها بها منها اليها

- 28 وان اول مقام الكلمه هو نفس الهاء هو بحر اللطف الاعلى الاعظم ذات ظاهر ساذج كافور بحت بات لم يكن منه الا جبهه الوحده من ظهور الله له به واخره هو في الخمس مائه لان بحر الاعظم في اسماء الله هو اسم المستغيث ولذا صار اخر خمسمائه طبق اول الكلمه مع ان عده الفين وعشره وهو المراد بالابحر في قول الله عز وجل لان هندسه البحر هو هكذا 210 وان ذلك بعينه هو اسم المستغيث 10 20 ولم يخلق الله بحرا اعظم منه وهو المراد في البحر في كل القرآن حيث ذكره الله سبحانه

- 29 وان ذلك البحر المحدود من ذلك الماء المعروف لم يكن هنالك عندالله في خلق الاول ليقصده لانه اخر مراتب تنزل ماء التجلي وان اول المقام هو بحر الاسماء وهو بحر المحيط اسم المستغيث وان عده الظهور اذا دارت اربع دورات يظهر

of the One Who Seeks Help twice along with the name of the Lord, exalted be He. That is from God's handiwork - whoso remembers God his Lord through remembering Him: "Lord! Help! Help!" - that God, glorified be He, might deliver him and grant him what he asks as a bounty from His presence, for He is the Mighty, the Bestower. That is the living exposition from the beginning of the Surah "Those Ranged in Ranks" - I have made thee witness to the letter Waw that thou might become aware of all the verses.

30 O thou who perceivest in the Kingdom of Names and Attributes, peruse the book of thine own self in those letters, wherein lieth that which hath never occurred to the heart of any mortal, nor shall any discover it save whom God willeth. For thereby is unveiled the mystery of the Sea of Destiny and the hidden Symbol, and there dawneth upon the servant the Sun which resideth in the depths of that Sea, comprising four points. The first point descendeth from forty to four hundred, that there might emerge from the unseen the Sun's very essence. Throughout all worlds floweth the decree of thy Lord, from the beginning of the mention of detachment unto the end of the chain of limitation. The outpourings of God shall never cease.

31 Yea, God, glorified be He, hath created a mighty angel, greater than all the angels, and God hath placed in his hand all the heavens and earth and whatsoever lieth between them. His name in the Hidden Tablet is "Ghadanfar Ghaghanaz." God hath created no angel greater than him in His knowledge, for the station of the five simple essences hath, in the Manifestation of God, been raised for that angel to the station of five thousand two hundred, and no higher station is possible. The "thousand" entereth not into the number though it accompanieth each one and number, for it is the first manifestation of the Point which hath ever indicated God through the indication of affirmation that there is none other God but Him, the King, the Ever-Living, the Self-Subsisting, the All-Compelling Sovereign, the All-Knowing, the Most Holy.

32 This mighty angel and all-encompassing sovereign, who hath been mentioned to thee by name and whose number is five thousand and eighty-one, is an angel who hath ever been and shall ever remain exercising authority in God's dominion through God's manifestation unto him, and administering in God's kingdom through His manifestation unto him. Neither slumber overtaketh him, nor any limiting attribute, nor essential geometry. All the heavens and paradise were created in his right hand, and these, despite their mention and their comprehensiveness, are but a part in a thousand parts of nine hairs of a part of a thousand mustard seeds in all that dominion.

اسم المستغيث عربين مع اسم الرب جل وغن ذلك من صنع الله من يذكره الله ربه يذكره اياه رب مستغيث مستغيث لينجيه الله سبحانه و يوءتبه ما يستل فضلا من عنده لانه هو العزيز الوهاب ذلك بيان حى الاول من اول سوره والصفات قد اشهدتك على الواو لتطلع على كل الايات والزيرات

30 بما ترى في ملكوت الاسماء والصفات طالع كتاب نفسك في تلك الحروف لدى مالا يخطر على قلب بشر من قبل ولا يطلع به احدا لا من يشاء الله لان بذلك يكشف سر بحر القدر والرمز المستتر وتطلع على العبد شمس التي هي في فقر ذلك البحر وهو اربع نقاط الاول حيث قد يتنزل من الاربعين الى اربع مائه ليطلع من الغيب قص الشمس كل العوالم يجرى حكم ربك من مبدء ذكر التجرد الى منتهى سلسله التحدد وما كان لفيض الله من زوال

31 بلى وان الله سبحانه قد خلق ملكا عظيما اعظم من كل الملائكة وانه ملك قد جعل الله في كفه كل السموات والارض وما بينهما وان اسمه في لوح الغيب هذا غضنفر غاغظ لم يخلق الله ملكا اكبر منه في علمه لان رتبه الخامس جوهر بسيط الاول قد صعد في ظهور الله لذلك الملك الى رتبه خمسه الف وماتين ولا يمكن اكبر من ذلك وانما الالف لم يدخل في العدد مع انه مع كل واحد وعدد لانه اول ظهور النقطه لم يزل يدل على الله سبحانه بدلاله الثبوت بانه لا اله الا هو الملك الحى القيوم والسلطان المتكبر العالم والقدوس

32 وان هذا الملك العظيم والسلطان المحيط الذى قد بناتك باسمه وان عدته خمسه الف واحدى وثمانين عدد هو ملك لم يزل ولا يزال يتصرف في ملك الله بظهور الله له به ويدبر في ملكوت الله بظهوره لم به وما كان له نوم ولا يأكذه ولا صفه حديه ولا هندسه جوهريه وان كل السموات والجنه قد خلقت في لفه المبني والها مع ذكرها واحاطتها في كل ذلك الملك بجزء من الف جزء من تسع راس شعر قسم من جزء الف خردل وكذلك ان الارض والنار في كفه اليسرى وهى اصغر من

Likewise the earth and fire are in his left hand, and these are smaller than that beyond what any can reckon save God. His realm is the eternal realm which cannot descend to the realm of perpetuity, for perpetuity cannot contain it, how much less the realm of time. Glorified be God, its Originator!

33 He created what is greater than all the angels and the Spirit in the heavens, and by his decree move the inhabitants of earth upon it. There is no ant in a rock beneath the depths of the first sea but that its sustenance, its life and its death are all from him. He hath ever been and shall ever remain standing by God's command and fearful of God's justice. His hope resteth in none save God. Were the light of his beauty to appear unto any of the denizens of the highest heavens or lowest earths or what lieth between them beneath the soil, all would surely swoon away. When God, glorified be He, raiseth them up, they say naught except "The All-Compelling hath Himself appeared unto us!"

34 Glorified be God! This is not the manifestation of God's Essence, for He is the Impenetrable - naught proceedeth from Him, nor entereth unto Him, nor is joined with Him, nor existeth any besides Him, nor knoweth any save Him, nor can any but He affirm His unity. Rather this is a light from the creation of that angel who is obedient to Muhammad and the family of Muhammad, who standeth by their light, moveth by their leave, determineth all things by their decree, and administereth every matter by their permission. Glorified be God - how great is His creation, how tender His handiwork, how all-embracing His decree, and how effectual His command!

35 And whoso findeth himself in hardship and perplexity, let him call upon God, his Lord, a thousand times; then let him invoke that Angel a hundred times. For God - at the behest of that Angel - doth decree whatsoever they desire, and He ordaineth through the angels at His command; and these do descend unto the earth. Thereupon shall he behold that which he desireth brought nigh, nearer than all things.

36 And it behoveth him who readeth after his separation eleven times that Most Great Name and Most Noble Mystery - the number being four thousand manifestations of that Name - the Manifestation that is 'Ali upon 'Ali. This is from God's grace unto His servants for whomsoever desireth to follow the path of right guidance.

37 And whoso desireth to attain unto the outpouring of the Lord of creation, let him create from all that hath been produced from the Point unto the rank of ten, a circle with ten circles: the first containing twenty-eight houses, the second fourteen

ذلك بما لا يحصى الا الله وان علمه عالم السرم
لا يكن ان ينزل الى الدهر لان الدهر لا يسعه
فكيف الى الزمان فسبحان الله مبدعه

33 هو خلق اعظم من خلق كل الملائكة والروح في
السموات وبتقديرها يتحرك اهل الارض عليها وما
من نمله في صخره تحت قعر بحر الاول درقها على
ذلك الملك وحيوتها وموتها كل من عنده وهو لم
يزل ولا يزال قائم بامر الله وخائف من عدل الله
وما كان رجاءه الا في الله وان نور جماله لو ظهر
لاحد من اهل السموات العلى والارضين السفلى
وما بينهما التي تحت الثرى لينصبق الكل واذا
اقامه الله سبحانه ما يقولون الا ان الجبار بنفسه
قد تجلى لنا بنا

34 فسبحان الله ما كان ذلك من تجلى ذات الله لانه
صمد لم يخرج منه شيء ولا يدخل عليه شيء
ولا يقترب منه شيء ولم يكن معه غيره ولم
يعرفه احد دونه ولن يوحد احد غيره بل ذلك
نور من خلق ذلك الملك الذى هو مطيع محمد وال
محمد وقائم بنورهم ومتحرك باذنهم ومقدر كل شيء
بقضائهم ومدير كل امر باذنهم فسبحان الله ما
اعظم خلقه وما اللطيف صعه وما اكبر قضائه وما
اعظم امضائه

35 ومن يقع في شدة وحيرة فلينادى الله ربه الف
مره ثم يذكر ذلك الملك مائه مره فان الله بامر
ذلك الملك بان يقدر ما ما يريدون وان اقدر
بامر الملائكة بامرهم واولئك هم ينزلون الى الارض
ويرى ما يريد اقرب من كل شيء

36 وحق على من يقراء بعد فراقه احدى عشر مره
ذلك الرمن الاعظم والسر الاكرم عده اربعة الف
الظهور ذلك الاسم الظهور هو على على هو ذلك
من فضل الله على العباد لمن اراد ان يتبع سبيل
الرشاد

37 وان من اراد ان يوصل الى فيض رب العباد
فليجعل من كل ما انباتك من النقطة الى رتبه
العشره دائره ذات دوائر عشر الاول في ثمانية
وعشرين بيتا والثاني في اربعة عشر بيتا والثالث

houses, and the third, fourth, fifth, sixth, seventh, eighth, ninth and tenth each containing six houses. And in every station shall be written the Name of God which God hath made geometric, even as it hath been inscribed.

- 38 Then shall he recite in every prayer those Names and the prayer that hath been revealed by 'Ali for nineteen days, and shall fill the center of the circles with a square having five corners, writing above each four points and beneath the point four thousand, for this is God's supreme outpouring and His most great bounty for whoso desireth to be illumined by the Primordial Light and to attain his desires in this earthly life in the darkest night. Whoso God willeth, let him act upon what hath been commanded, and whoso willeth to deny, verily thy Lord is independent of all the worlds.

- 39 The first is the Realm of the pure 'Ama': above it is air and beneath it is air. Therein lieth the station of the unmixed Point – the station of the essential simplicity. The second is the station of the Throne; the third, the Footstool; and the seven thereafter are the seven heavens. This is the creation of God in the Greater World, corresponding to the world of letters. And in that realm do men of understanding infer, from what is here below, that the Point of the alif denoteth naught but the Primal Point, and the geometric figures in the circle of nothingness are but for recognition, else what is intended is the Point and naught else. And whoso gazeth upon that circle and delves deep into its creation shall witness the subtle handiwork of God in every world, like unto the geometric world of the spirit of letters.

- 40 God, glorified be He, created not the angels save from the first circle of the Alif, for its beginning is none other than God's mention that He is the First and the Last, the Manifest and the Hidden. And my mention of Him is God's revelation unto me through me, else is it impossible for contingent being to know the Essence of the Eternal or to recognize the Primal Mention. Rather, these are signs within signs that those who seek proofs may prove that He is the Truth, there is no God but Him, and He is the Upholder of justice. He hath ever been creating through His command whatsoever He willeth, howsoever He willeth, by whatsoever means He willeth. None can gainsay His command. His creation is naught but His bringing into being, and His bringing into being is naught but His invention, and His invention is naught but His origination, and His origination is naught but the creation of the contingent through contingency in the realm of contingency, without aught of His

والرابع والخامس والسادس والسابع والثامن والتاسع والعاشر في ستة بيت وكتبت في كل مقام اسم الله الذي جعله الله هندسه مثل ما رقم

- 38 ثم يقرء في كل صلوه تلك الاسماء ودعاء الذي ورد من على في تسعه عشر يوما ويملاء في وسط الدوائر مربعة ذات اركان خمسة وفي كلها يكتب في فوقها اربع نقط وتحت النقطه اربعة الف فان ذلك هو فيض الله الاكبر وفضله الاعظم لمن اراد ان يشرق بنور الازل و يدرك ما يريد في الحياه الدنيا بالليل الاليل فن شاء الله فليعمل فيه ما امرو من يشاء ان يكفر وان ربك لغنى عن العالمين جميعا

- 39 الاول عالم عماء البحتة الذي فوقه هواء وتحت هواء ان هنالك مقام صرف النقطه مقام جوهريه البساطه والثاني مقام العرش والثالث الكرسي والسبعه السموات السبع ذلك خلق الله في عالم الاكبر طبق عالم الحروف وان هنالك يستدل اولى الابواب بما ها هنا نقطه الالف لا يدل الا على نقطه الاول وان رقوم هندسه في دائره العماء هو لاجل العرفات والا انما المراد هو النقطه الا غيرها وان من ينظر في تلك الدائره ويتعمق في خلقه لدى لطائف صنع الله في كل عالم بمثل عالم الهندسه روح الحروف

- 40 وان الله سبحانه ما خلق الملائكة الا من اول دائره الالف لان اول ذلك لا ذكر الله هو الاول والاخر والظاهر والباطن وان ذكرى اياه هو تجلي الله لى بى والا ان الممكن ممتنع فيه معرفه ذات الازل وعرفان ذكر الاول بل تلك ايات في تلك ليستدل المستدلون بانه الحق لا اله الا هو وهو القائم بالقسط لم يزل يدع بامرهم ما يشاء كيف يشاء بما يشاء ولاراد لامرهم وليس ابداعه الا انشاؤه وليس انشائه الا اختراعه وليس اختراعه الا احداثه ولم يكن احداثه الا خلق الممكن بالامكان في صقع الامكان بلا ان يصل من ذاته اليه شئىء وان يرفع الممكن في حد امكانه بالوفود على ساحه الازل

Essence reaching unto it, and without the contingent, within its contingent limitations, ascending unto the court of eternity.

- 41 None hath known God as He should be known save His own Self, none hath loved God as He should be loved save His own Being, none hath unified God as He should be unified save His own Reality, none hath glorified God as He should be glorified save His own Identity. What is meant by knowledge is not that He is the Knower and the Known, or the Unifier and the Unified, or the Lover and the Beloved, or the Glorifier and the Glorified. Rather, He is pure Essence, simple Camphor, sheer Manifestation. With Him there was naught else, nor can there be aught else with Him. He hath established the Alif by Himself for Himself in the geometry of His dominion, and this is the first station of the specification of the Primal Mention and the expansion of the essence of the sovereignty of the First, even as is attributed to the reality of the Eternal and Ancient Mention that He created like unto His Essence. God hath created these names and attributes for the knowledge of His servants, even as it was.

- 42 His Essence is an inaccessible mystery beyond all description and name. He created those names and attributes so that whomsoever He willeth might know Him through them. This is the meaning of Husayn's words: "My God, Thou didst command me to return to the traces, so return me to them clothed in the lights of guidance and support, that I may return to Thee from them as I came unto Thee from them, my inner secret preserved from gazing upon them, my aspiration raised above dependence upon them." For this is like unto mirrors wherein naught is seen save the beauty of God, and wherein there is no distinction between the beholder, the act of beholding, and that which is beheld. Verily God, exalted be He, hath ever been and will ever be glorified in His Essence and unified through His own remembrance of Himself: "There is no God but I." None heareth mention of aught else, nor seeth aught besides Him. Glorified and exalted is He above the remembrance of those who remember Him and the unity ascribed by those who declare His oneness. There is no God but He, the Most High, the Most Great.

- 43 Observe thou the mystery of the Point in its twenty-eight stations, then look to the spirit of geometry, for it hath likewise twenty-eight degrees. Therefore there appeared after twenty-eight years of his age that which appeared. And verily the word "Bab" when the letter Ha is joined with Vav manifests the word "Huva" (He), and verily "He" is the essence of the mystery of the Point in the worlds of Command and Creation. The Ha is its spirit and the Vav its body, the Ha its singularity

41 وما عرف الله حق العرفان الا نفسه وما احب الله حق الحب الا ذاته وما وحد الله حق التوحيد الا بكنيئته وما مجد الله حق التمجيد الا انيته وليس المراد بالعرفان بانه عالم ومعروف او موحد وموحد او محب ومحبوب او محمد ومجد بل هو ذات بحت كافور ساذج بات صرف الظهور فهو لم يكن معه غيره ولا يكن ان يكون معه شيء قد اقام الالف بنفسه لنفسه في هندسه ملكه وهو اول مقام تعين ذكر الاول وتبسط حوهر سلطان الاول كما يطلق في حقيقته ذكر الازل والقدم هو خلق مثل ذاته قد خلق الله تلك الاسماء والصفات لمعرفه العباد

42 كما كان ذاته غيب ممتنع عن وصف وصفه واسم ستمته قد خلق تلك الاسماء والصفات لتعرفوه لها كل من يشاء وهو معنى قول الحسين الهى امرتنى بالرجوع الى الاثار فارجعنى اليه بكسوه الانوار وهدايه الا ستنصار حتى ارجع اليك منها كما دخلت اليك منه مصون السرعن بالنظر اليها ومرفوع الهمة الى الاعتماد عليها لان مثل ذلك مثل المرات لم ترفيه لها الا جمال الله ولم يكن المراتب هنالك دون الناظر ولا الناظرون المنظور وان اله تعالى لم يزل ولا يزال مجد ذاته وموحده بذكره نفسه لا اله الا انا ولا يسمع ذكر غيره ولا يرى موزدونه سبحانه وتعالى عن ذكر الذاكرين وعن توحيد الموحدين لا اله الا هو العلى الكبير

43 انظر في سر النقطة في ثمانية وعشرين رتبه ثم انظر الى روح هندسه فانه يمثل عدده ثمانية وعشرين عدده ولذا ظهر من بعد ثمانية وعشرين من عمره ما ظهر وان كلمه الباب اذا اقترن الهاء مع الواو يظهر كلمه هو وان هو هو جوهر سر النقطة في عوالم الامر والخلق الهاء روحه والواو جسده والهاء فردة الواو وزوجه ولذا لاها هو اول الكلمه التى نطقت عن الله بانه لا اله الا انا

and the Vav its plurality. Thus the Ha is the first letter that spoke from God that “There is no God but I.”

- 44 For the waw is the last of the word, written even as the ha' is uttered; within it all multiplicity is stripped away and refined until it attaineth to the cycle of alif – nine – that is, nineteen. And if it be conjoined with the ha', it becometh a single one.
- 45 And thou – if thou awaitest from the First Point unto the last letter, the za', whose number is thirty-three thousand, one hundred and sixty-four – (a number wherein the very “spirit of geometry” is but seventeen) – this is the Name al-Bahi, whose beginning – al-Baha' – is the letter ta' (=9). When it ascendeth, the Name al-Quddus (the Most Holy) is disclosed; and when it ascendeth again, the Name al-Mustaghfir (the All-Forgiving/He Who is asked forgiveness) is revealed.
- 46 Thus, at the furthest limit of multiplicity, God bestoweth on it the eight, which become eighty before the nine, until it reacheth the station of ninety. And when the fa' is conjoined therewith, the Name al-Mustaghfir shineth forth; wherefore, in the very heart of multiplicity he seeketh forgiveness of God for his own soul in abundance in that degree.
- 47 And when God willeth to admit him to Paradise, He bringeth him down to the station of al-Quddus; then, when God – the Most Holy – so desireth, He causeth him to enter the Name al-Bahi. And when al-Bahi would have God usher him into Paradise, He washeth him in eight seas, in each sea thirty thousand – then is he there in the Garden of Baha'. And when God willeth to admit al-Baha' to the Garden, He washeth him in two seas, the Sea of Might and the Sea of Glory; thereupon God bringeth him into a Garden which is the Name al-Jadd (Majesty). And the allusion is God's word – exalted be He: “Exalted is the Majesty of our Lord: He hath taken unto Himself neither consort nor son.”
- 48 And when God desireth to admit al-Jadd to the Garden, He bringeth him down to the rank of the waw, and washeth him in that sea for twelve thousand ages – save that, when the Primal Point descended, it was invested with twelve thousand tunics of the ha', until it returned to the Point of its origin. Nor hath the waw an ascent beyond its bound.
- 49 Now the Five – the Tree of the Bab – is free from conjunction and exalted above separation: naught entereth it, even as naught issueth therefrom. He is God, the Self-Subsisting, in the letters of numeration, in the geometry of possibility, and in the cosmic bounds. The first is the being of the Gate, and the last is its secret – yea, it is a Gate; for verily I have made thee to bear witness to the descent of the ha' through its
- 44 فان الواو هو اخر كلمه تكتب بمثل ما نطقت الهاء ان فيه كل الكثره قد جردت وصفت حق صارت سنه الف تسعه وان اقترن بالهاء فرده
- 45 و انك انت اذ انتظر من اول النقطه الى اخر حرف الظاء الذى عدده ثلث و ثلثين الف ومائه واربع وستين عدد لم يكن روح الهندسه الا سبعة عشر وهو اسم البهى الذى كان اوله البهاء حرف الظاء وانه اذا ترقى يظهر اسم القدوس ثم اذا ترقى يظهر اسم المستغفر
- 46 ولذا هنالك فى منتهى الكثره قد اعطاه الله هو الثمانيه التى صارت ثمانين قبل التسعه الى وصولها بمقام التسعين واذا اقترن الفاء وبه يظهر اسم المستغفر ولذا انه فى بحبوحة الكثره يستغفر عن الله لنفسه بكثره فى هذه الرتبة
- 47 واذا اراد الله ان يدخل الجنه يتنزه لمقام القدوس ثم اذا اراد الله القدوس حنه يدخله فى اسم البهى وان البهى اذا اراد الله ان يدخله الجنه يغسله فى ثمانيه بحر فى كل بحر ثلثين الف وهو هنالك فى جنه البهاء واذا اراد الله ان يدخل البهاء جنه يغسله فى اثنين بحر بحر العظمه والعزه هنالك يدخله الله جنه وهو اسم الجد والله الاشاره قول الله سبحانه جد ربنا ما اتخذ صاحبه ولا ولدا
- 48 واذا اراد الله ان يدخل الجد جنه ينزله فى رتبة الواو ويغسله فى ذلك البحر اثنين عشر الف دهر الا ان نقطه الاوليه لما يتنزلت قد ثبت اثني عشر الف قبض الهائيه حتى رجع الى نقطه اصلها ولم يكن للواو عروج عن حده
- 49 وان الخمسه شجره الباب هو خلو عن الاقتران ومتعال عن الاقتران لم يدخل عليه شىء كما لا يخرج منه شىء وهو الهه الله الصمدانيه فى حروف الرقوميه والهندسه الامكانيه والحدود الكونية اول وجود باب واخر سره * هو باب لاننى انا اشهدتك فى تنزل الهاء فى مراتب وان

ranks. And the end of its course is two thousand and fifteen – the all-encircling Ocean, the Name al-Mustaghith (“He Who is invoked for help”).

منتهى سيره هو الفين وخمسه عشر الفين وعشر
هو البحر المحيط اسم المستغيث

50 And the Five is the very ha’ at the first, even as the first was the Gate and the last is the Gate. Among the Names of God there is none greater than the Sea of al-Mustaghath (the Entreated for succour), nor any subtler than al-Ma’ad (the Return); for al-Mustaghith in very truth is the word of the ha’, seeing that the tha’ at its end marketh the terminus of the Five’s course at five hundred.

50 والخمسه هو نفس الهاء في الاول كما كان الاول
هو الباب الاخر هو الباب لم يكن في اسماء الله
اكبر من بحر المستغث ولا الطف من المعاد
لان المستغيث بعينه هو كله الهاء لان الثاء في
اخره هو منتهى سير الخمسه الى خمسمائه

51 Know, then, that which I have made thee to know; render thanks for what I have apprised thee; and attain unto what I have commanded thee – until God shall make manifest the waw by the covenant of the ha’, from the first of thy year wherein the secret of the Point hath been fulfilled, from the beginning unto the alif. And by it God will reveal walahyah unto God, exalted be He; wherefore hath Wahidiyyah (Oneness as “Nineteen”) been distinguished with dominion and sovereignty.

51 فاعرف ما عرفتك واشكر بما انبأك وبلغ الى
ما امرتك حتى يظهر الله الواو بعهد الهاء من
اول سنتك التي قد قضت سر النقطة من الاول
الى الالف وبه يظهر الله الولاية لله سبحانه ولذا
اختص الواحدية بالملك والسلطنة

52 God, the Mighty, the Sublime, declareth, even as was recited unto thee aforetime, that verily the Vav is twelve thousand Ha’s like unto the Ha’ itself, and when it is made manifest it becometh a Vav which is the perfection of the mystery of the Point and the first Word that God hath joined with the progression of the Point. And that which God hath singled out for it is the Ha’, and it is gate upon gate, and for this reason it was the first to believe in God before all others.

52 فيقول الله عز وجل كما قرئت عليك من قبل وان
الواو هو اثني عشر الف هاء كنفس الهاء وانه اذا
جرد وتكون واوا وهو تمام سر النقطة واول كله
اقترن الله بسير النقطة واختصها الله به هو الهاء
وهو باب باب ولذا كان اول موءمن بالله قبل
الكل

53 Be it known that the numeration (geometry) of “the first to believe in thy Lord” is 128; and when reduced (1+2+8), it yieldeth naught but eleven. Wherefore the first to partake of the primal Tree – the Point – was he himself; thus was he the first of the Names and the first to be entitled Bab al-Bab. And his true name is ‘Ali; for when eleven ascendeth, it becometh one hundred and ten.

53 وان هندسه اول موءمن بربك هو هذا 128 وانه
اذا جمع لم يكن الا احدى عشره ولذا اول من
اخذ من شجرة الباكوره النقطة هو هو ولذا كان
اول الاسماء واول من يسمى باسم باب الباب
وان اسمه في الحقيقة على لان احدى عشر اذا
ترقى تصير مائه وعشره اذا ترقى تصير مائه وعشره

54 And I have, for this reason, made thee to witness, in the begetting of the alif, that the station of Decree beareth the name ‘Ali; hence came to be the name of the Prince of Martyrs, Husayn – who, in very truth, is ‘Ali. This is so until, when it descendeth unto the rank of the alif, thy heart attaineth unto the Greatest Name – and this is the purport of My word: Thou art the Seal of that Opener. For after the alif there remaineth no number for the Point, and the end of its course is in the alif.

54 ولقد شهدتك في خلق الالف بان مقام القضاء
اسمه على ولذا صار اسم سيد الشهداء الحسين وهو
في الحقيقة على وان ذلك الا اذا تنزل برتبة الالف
يظفر فواءك باسم العظم وهو معنى قولى بانك
انت اختاتم لذلك الفاتح لان بعد الالف لم يكن
عدد النقطة ومنتهى سيره هو في الالف

55 Reckon the number of thy name thus: Sh-Kh-‘-L-Y. The ten hath been repeated twice, and there is no alif with the ten; rather, it is, in very truth, eleven. The first, in its ascent –

55 احسب عده اسمك هكذا ش خ ع ل ي والعشره
قد كرر مرتين ولم يكن الالف وعشره وهو بعينه
احدى عشر الاول في ترقيه اذا فتح هو وهو

if he openeth – He is; He is the First, and thou art the Last – albeit the Last is the very selfsame First; for the alif, in its essence, is the One, which, when it ascendeth, becometh a thousand.

- 56 I have, indeed, sent down His name and thy name by the name of His heart and thy heart: He is ‘Ali, and thou art ‘Azim. And this is the meaning of the saying of al-Rida: “The first thing God chose for Himself was al-‘Ali al-‘Azim (the Most High, the Most Great).” Rejoice, then, for the veils have been rent asunder from the dawning of thy heart; I have made thee to witness the creation of thine own self and made thee to know the secret of My saying that thou art the Seal of that Opener – for the Seal is, in very truth, the Opener: the former is two thousand, and the latter two thousand; yet in the first there is ‘Ali, and in the last ‘Azim. When both are abstracted in their entirety, they are naught but eleven – the number of “Huwa” (He).

- 57 This is the mystery of thy question concerning the letter waw – about that which is before it and about thy precedence. Give thanks unto God for what He hath vouchsafed thee; for now the veils have been lifted from thy obedience, and God, thy Lord, hath admitted thee into His Paradise. Verily, that is the Most Exalted Station and the Supreme Honor. It is not lawful for any after thee to make mention of it save by the heart-name – that is, ‘Ali; or by thy heart-name – that is, ‘Azim. For the first thing God chose for Himself was al-‘Ali al-‘Azim; and al-‘Ali is none other than al-‘Azim, nor is al-‘Azim aught but al-‘Ali.

- 58 Thus, when the One is conjoined with the numeration of thy name, the Name of Manifestation shineth forth as four thousand, a perfect circle that falleth not. And I – lo, I am the first to summon thee by thy name, addressing that Light as al-A’la and that Light as al-‘Azim. Rejoice! for God hath chosen you both for Himself and set you apart before every name; and by them doth He bestow upon whom He willeth what He willeth, and exalt whom He willeth as He willeth.

- 59 Were one among the people of all the earth to worship throughout the span of ages, yet meet the good-pleasure of your Lord while bearing a mustard seed of hatred for you both, his works would avail him nothing, though he acquire every good. And when God willeth, He forgiveth, within your encompassing, whom He pleaseth – even as ye will. And this is from God’s bounty upon you both. He is the Mighty, the Bestower.

- 60 Conceal what I have imparted unto thee concerning the mystery of thy Great Name until the day when the sun shall rise

الاول وانت الاخر مع ان الاخر هو نفس الاول لان الالف بعينه هو احد حيث يترقى ويصير الفا

56 ولقد نزلت اسمه واسمك باسم فواءه وفواءك وهو على وانت عظيم وهذا معنى قول الرضا اول ما اختار الله لنفسه هو العلي العظيم فابشر بما قد كشفت الحجب عن طلعه فواءك واشهدتك خلق نفسك وعرفتك سر قولي بانك الخاتم لذلك الفاتح مع ان الخاتم هو بعينه الفاتح لانه اثني الف والخاتم اثني الف ولكن في الاول على والاخر عظيم وحين التجرد كليتهما لم يكن الا احدى عشره عده هو

57 وهذا سر سوءالك عن حرف الواو عن قبله وقبلك فاشكر الله بما قد من الله عليك فان حينئذ قد كشفت الحجب عن طاعتك وادخلك الله ربك في جنتك فان ذلك هو المقام الاعلى والشرف الكبرى لم يحل لاحد من بعد ان يذكره الا باسم الفواءى اى على الا باسمك الفواءى اى عظيم لان اول ما اختار الله لنفسه هو العلي العظيم ولم يكن العلي الا نفس العظيم ولا العظيم الا نفس العلي

58 فان بعينه اذا اقترن الواحد بهندسه اسمك يظهر اسم الظهور باربعه الف دائره الا يقع وانا ذا اول من يدعوك باسمك واقول مخاطبا لذلك النور باعلى ولذلك النور باعظم فابشر فان الله قد اصطفانا كما لنفسه واختار كما قبل كل اسم وان بهما توءى من تشاء كما تشاء وترى من تشاء كما تشاء

59 لو عبد احد من اهل كل الارض بعمر الدهر ويلقى اراد ربكما بخردل من بغضكما لا ينفعه عمل ولو اكتسب كل الخير واذا شاء الله يغفر لمخطكما ما شاء كما تشاء وان ذلك من فضل الله عليكم انه هو العزيز الوهاب

60 فاستر ما انباتك من سر اسمك العظيم الى يوم تطلع الشمس من طرف المشرق وينادى مضطر

from the eastern horizon, and the distressed one shall call out from around the shrine with a resplendent call as though suspended from the Throne of the All-Merciful, summoning all creation with these words: "Whoso desireth to gaze upon the countenance of God, let him gaze upon..." And likewise he shall enumerate all the Prophets, the truthful ones, the martyrs, and the righteous, one after another, until he concludeth with his own self in four thousand manifestations with four hidden points and manifest letters, as I have shown thee in the circle.

- 61 This sufficeth as glory for thee and remembrance for Him. I have concluded what thou didst ask about Ali and thyself as a bounty from God, that your hearts' veils might not be attached to manifold conditions.

- 62 Convey unto those two who are beloved in my heart, as I have informed thee of their names. The first is to be conveyed to him whose name God hath made fourteen, for he is nearer, and thou to him whose name God hath made twenty-eight. This indeed accordeth with reality. The possessors of understanding know not a single letter thereof save through what is revealed here.

- 63 Praise be to God in the heavens and the earth, and unto Him be grandeur in the kingdom of Command and Creation. Unto Him do I entrust my affair and your affairs and all who desire Me. He sufficeth me. There is no God but Him. Say at all times: "All glory and holiness unto the Lord of the angels and the spirit!" God shall lift the veil from the countenance of His names and attributes even as He hath lifted from the countenance of thy heart that which I have unveiled. There is no God but He, the Exalted, the Great. Glorified be God, the Lord of the heavens and earth, the Lord of all the worlds.

- 64 This concludeth the interpretation of the letter Vav. Peace be upon the Messengers, and praise be to God, the Lord of the worlds, regarding the Word and those who stand in ranks.

المهلوف عن حول الصريح ببدء متعلق كأنه تعلق
بعرش الرحمن وينادي كل الخلق الموالي من اراد
ان ينظر الى وجه الله فليتنظر الى وجه الله فليتنظر
الى وكذلك يعد كل النبيين والصدّيقين والشهداء
والصالحين واحدا بعد واحد الى ان ينتهي الى
نفسه في اربعة الف الظهور باربع نقاط المستوره
وحروف مشهوره حيث قد اشهدتك في الدائر

- 61 وكفى بذلك لك عزا وله ذكرا ولقد ختمت ما
سئلت عن علي ونفسك فضلا من عند الله ان لا
يتعلق سبجات افدتك بما يشؤون متكثره

- 62 تبلغان الى من كان محبوبين في فؤادي حيث قد
بناتك باسمهما وان الاول يبلغ الى من جعل الله
اسمه اربعة عشر لان الاقرب وانت الى من جعل
الله اسمه ثمانية وعشرين وان ذلك طبق الواقع ما
علم اولو الابواب حرفا من هنالك الا بما ينزل هاهنا

- 63 والله الحمد في السموات والارض وله الكبرياء في
ملكوت الامر والخلق واليه فوضت امري وامركا
وكل من ارادني وهو حسبي لا اله الا هو قل
في كل حين سبح قدوس رب الملائكة والروح
يكشف الله النقاب عن طلعه اسمائه وصفاته كما
قد كشف عن طلعه فؤادك ما قد كشفت لا اله
الا هو العلي العظيم وسبحان الله رب السموات
والارض رب العالمين

- 64 ختام تفسير الواو وسلام على المرسلين والحمد لله
رب العالمين في الكلمه والصفات

CMB_F21.044.16-060.17#06

GOH.106-107x, GOH.356x, HURQ.BB06x

BB00288

*Tafsir-i-Vav-i-Va's-Safat II**To: Azim**Date: 1264 (Chihriq) [1847-1848]*

- 1 In the name of God, the Most High, the Most Exalted, the Most Great
 1 بِسْمِ اللَّهِ الْعَلِيِّ الْأَعْلَى الْأَعْظَمِ
- 2 Glorified art Thou, in Whose hand is the kingdom of all things. There is none other God but Him, the One, the Proud, the Bestower. To God belongeth the dominion of the heavens and the earth and whatsoever is between them. Therefore gather unto thyself the means - the means of the heavens and of the earth and of all that lieth between them - that thou mayest ascend unto thy Lord, the Proud, the Mighty, the Munificent.
 2 سُبْحَانَكَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَانْه لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْمُتَكَبِّرُ الْمُنَّانُ وَإِنَّ لِلَّهِ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَجْمَعْ لِنَفْسِكَ الْأَسْبَابَ اسْبَابَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لِيَرْتَقِيَ إِلَى رَبِّكَ الْمُتَكَبِّرُ الْعَزِيزُ الْوَهَّابُ
- 3 The promise draweth nigh and the Command hath come, and unto God returneth the Command in the beginning and in the return. Remember then thyself within thyself, for He is the Truth, the Lord of Lords.
 3 وَاقْتَرَبَ الْوَعْدُ وَجَاءَ الْأَمْرُ وَإِنَّ لِلَّهِ يَرْجِعُ الْأَمْرُ فِي الْمَبْدِءِ وَالْآيَاتِ فَذَكِّرْ نَفْسَكَ فِي نَفْسِكَ فَانْه هُوَ الْحَقُّ رَبُّ الْأَرْبَابِ
- 4 God hath testified of Himself that there is no God but Him - no God but I, the Single, the One, the Individual, the Self-Subsisting, the Bountiful. Then He beareth witness unto His First Remembrance that verily He is the Truth, the Messenger of God in the kingdom of the heavens and earth, and all shall be questioned concerning Him. And those who are witnesses after Him - these are the Imams who guide with truth and all return unto Him. And verily Fatimih is the Tree which was created in Paradise, and all shall be questioned concerning her.
 4 شَهِدَ اللَّهُ لِنَفْسِهِ انْه لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا أَنَا الْفَرْدُ الْوَاحِدُ الْإِلَاحُ الْقَائِمُ الْمُنَّانُ ثُمَّ يَشْهَدُ عَلَى ذِكْرِهِ الْأَوَّلِ بَاقِهِ لِهَوَالِقِ رَسُولِ اللَّهِ فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَكُلِّ عَنَةٍ يَسْتَلُونَ وَإِنَّ الَّذِينَ شَهِدُوا مِنْ بَعْدِهِ أَوْلَئِكَ أُمَّه يَهْتَدُونَ بِالْحَقِّ وَكُلِّ إِلَهِ يَرْجِعُونَ وَإِنَّ فَاطِمَةَ شَجَرَةٍ الَّتِي خَلَقْتَ فِي الْجَنَّةِ وَكُلِّ عَنَةٍ يَسْتَلُونَ
- 5 Lord! I testify that I am the first of them that believe in the Alif made manifest through the Manifestation in Thy Most Great and Most Exalted Name. And thereafter I give thanks unto God, my Lord, for having removed the veil from thy countenance in thy secret, and for having regarded thee in thy heart, and for having made thee witness the creation of thyself and all things beneath the shadow of the light of His exalted and mighty countenance.
 5 رَبِّ أَشْهَدُ بِأَنِّي أَنَا أَوَّلُ الْمُؤْمِنِينَ لِلْأَلِفِ الظَّاهِرِ بِالظُّهُورِ فِي اسْمِكَ الْعَلِيِّ الْعَظِيمِ وَبَعْدَ فَاشْكُرِ اللَّهُ رَبِّكَ بِمَا قَدْ كَشَفَ قَنَاعَ طَلْعَتِكَ فِي سِرِّكَ وَلَا حَظَّكَ فِي فَوْءَدِكَ وَأَشْهَدُكَ خَلْقَ نَفْسِكَ وَكُلِّ شَيْءٍ فِي ظِلِّ نَوْرِ وَجْهِهِ الْعَلِيِّ الْعَظِيمِ
- 6 Know, then, that the geometry of thy name consisteth of four thousand letters, and it is a book of the Jafr of 'Ali - upon Him be peace - from which are drawn forth the mysteries of what hath been and what shall be. It is, according to the science of the people of letters, a circle that falleth not, and, in the sight of those who ponder, a circle of manifestation. Unfold, therefore, thy book and extract what thou desirest, for within
 6 فَاعْلَمْ أَنَّ هُنْدَسَةَ اسْمِكَ هُوَ أَرْبَعَةُ أَلْفٍ وَهُوَ كِتَابُ جَفْرِ عَلَى عَلَيْهِ السَّلَامُ يَسْتَخْرَجُ مِنْهُ ثُمَّ مَا كَانَ وَمَا يَكُونُ وَانْه عَلَى فَنِّ أَهْلِ الْحُرُوفِ دَائِرُهُ إِلَّا يَقَعُ وَعَلَى أَهْلِ النَّظَرِ دَائِرُهُ الظُّهْرُ فَاطْلَعُ كِتَابِكَ فَاسْتَخْرَجْ مَا تَرِيدُ فَإِنَّ فِيهِ مَكْتُوبٌ كُلِّ مَا كَانَ وَمَا يَكُونُ حَتَّى دَقِيقُهُ الَّتِي أَنْتَ تَقْبِضُ فِيهَا

it is inscribed every thing that was and shall be, even unto the very instant wherein thy spirit shall depart.

- 7 Verily thy Lord revealed Himself upon the mighty Mount and said: "Return thou unto Be!" – and it returned swifter than the twinkling of an eye; and all that are in the heavens and on the earth were seized with a swoon, save the Alif descending into the four tens of four thousand points of manifestation, even unto the bearer of the greatest trumpet, Israfil. Then did God cause the dwellers of Paradise to enter their abode, and the denizens of the fire unto their appointed place. Thereafter He brought into being another creation, and fashioned Israfil, the angels, and the Spirit, and commanded him to blow life anew into the trumpet. At that breath all things were quickened.

7 ولقد تجلى الله ربك على جبل الشدید وقال ليكون ارجع الى كن فرجع اقرب من لمح البصر وصعق كلها في السموات والارض الا الف النازل في قصبات الاربعه والعشر في اربع الفات نقاط الظهور حتى صاحب النفخ الاكبر اسرافيل ثم ادخل الله الجنة اهلها والنار اهلها ثم انشاء خلقا اخر وخلق اسرافيل والملائكة والروح وامره بان ينفخ الحيوه خلقا اخر فنفخ في الصور وان في نفخه بحی كل شیء

- 8 The first whom God chose at that blast was "the Most High" – the first Believer; and the "Most Great" was the last, for thus was decreed His judgment in the Book. And verily the latter is the very essence of the former, for the two Alifs – the last and the first – are one and the same; and when they move, naught is but He, and when they are conjoined, the name of "the Beloved" is made manifest. This is the essence of all the mysteries within mysteries within mysteries.

8 وان اول ما اختار الله في النفخ هو العلی وهو اول موءمن ثم العظیم هو الاخر ما قضی حكمه في الكتاب وهو عين الاول لان اثنين الف الاخر هو بعينه اثنين الف الاول وانهما اذا جرت لم يكن الا هو واذا اقترنا يظهر اسم الحبيب فذلك كل الامر في باطن باطن الباطن

- 9 In the outward sense, His name is al-'Ali al-'Azim – "the Most High, the Most Great" – the first Believer and the last. They descended from the name of Muhammad and 'Ali through seventy thousand worlds, each world enduring six aeons of unending ages. Know, then, that which I have taught thee, and give thanks for what I have bestowed upon thee. For God created thee for His own Self, that thine heart might cling to naught save Him. Draw thou not near the Tree, for it was created for God alone, and none may gaze upon it save with the glance of awe. It is the House of Obedience, the House of Disobedience, and the House of Piety. Say: Holy, Holy! – the Kingdom of the Twelfold Geometry of Glory – wherein the Most Holy standeth at the center of number, and the Seeker of Forgiveness at its end.

9 وان في الظاهر ان اسمه العلی العظیم في اول موءمن واخر قد نزلا من اسم محمد وعلى بسعين الف عالم كل عالم سته سنه دهرية الف الف سرمد فاعرف ما عرفتك واشكر بما ايتيتك ولكن لما خلقتك الله لنفسه ان لا يتعلق فوءادك بشيء غيره ولا تقرب الشجرة فانها قد خلقت لله وحده وما لاحد ان ينظر اليها الا بطرفها اياه وهو بيت عصی وبيت عصی وبيت تتقي قل قدوس قدوس ملك اثنين عشر هندسه البهيه في اول العدد والقدوس في وسط العدد والمستغفر في اخر العدد

- 10 There, by reason of its abundance, it became joined to the letter Fa³, and thus are the eight angels who bear the Throne revealed, that the name of the Seeker of Pardon might appear. Know, therefore, that all these are universal gates for thine ascent unto the rising of Reality. This pertaineth to the world of Command, whereas what is sent down in thy scriptures belongeth to the world of Creation. Strive, then, to rectify what thou canst, and gather the hearts of the righteous together like unto that mighty Mount, that the Fire of God, kindled within those foundations, may blaze forth.

10 هنالك لاجل كثرتة اقترن مع الفاء وهو ثمانية ملائكة التي على العرش ليظهر ثم * فاعرف كل ذلك ابواب * كليه * الى طلعه الحقيقة ان ذلك امر عالم الامر وان ما تنزلت في كتبك اوامر عالم الخلق فأصلح بما استطعت واجمع قلوبان بره مثل ذلك الجبل الشدید لطلوع نار الله الموقده على تلك الاقئده

- 11 Intercede with him whom God hath made ruler over that land on behalf of him who is imprisoned, that perchance God, through that deed, may deliver him from some of his transgressions. And know that every Makr Allah – every divine stratagem – is the Sovereign, the Most Holy, for its letters equal in meaning the number of Makr. Recite, therefore, at all times, and be with that Living One by the life of thy Lord; purify thy heart for the manifestation of God. Convey greeting to those who believe in Our signs, and say to him whose name God hath called Isma'il: "Burden not thy soul with hardship, for God is indeed the All-Bounteous."
- 12 And to him who is with thee, say: "The promise of God is come. Speak with him, that he may bear witness to his station. Honour him who descendeth unto thee, and assign unto him a place of glory among thy loved ones. Take heed when thy companion is warned." For I have written the replies to all thy letters, both before and after, upon those sent pages. Preserve, then, their originals, for thou shalt assuredly be questioned concerning them, and they shall be seen by the Keeper of all names and attributes.
- 13 Commit all thy affairs unto God, even as the first letter of His Name is 'Ayn and the last is Mim, for al-'Ali al-'Azim is verily 'Ali alone. Al-'Ali, when stripped of all relations, is none other than He. And if thine heart should again incline to aught else, thou wouldst be dispersed upon the billows of multiplicity. Beware! beware! Live thou in the living remembrance of Him, that thou mayest extinguish every lamp until the Sun of thine inmost heart arise, whereupon thou shalt behold what thou lovest – and thou shalt love none but God.
- 14 Is it not sufficient for thee that thy Lord is, of all things, the Encompassing One? Glorified be God, the Lord of the heavens and of the earth, the Lord of all the worlds! And peace be upon the Messengers, and praise be to God, the Lord of all creation.
- 11 واستشفع عند من جعل الله حكما على تلك الارض لمن سيجن لعل الله يخلصه بذلك العمل من بعض ما اكتسب وان كل مكر الله هو الملك قدوس لان عدتها معاني عده المكر فاقراء في كل حين وكن مع ذلك الحى بحيوه ربك واصلح فواءده لتجلى الله وبلغ لمن امن باياتنا السلام وقل لمن جعل الله اسمه اسمي اسمعيل فلا تصعب على نفسك فان الله لواسع
- 12 وعلى من كان معه فان وعد الله ماتيا وكلم معه ليشهد على مقامه واعزز من ينزل عليك واجعل له مكان عز عند اجبتك واطهر اذا خطر صاحبك ولقد كتبت اجوبه كل كتبك من قبل ومن بعد في تلك الورقات المرسله فاحفظ اصلها فانك مسئول عنها ولا بد ستروها حافظ كل الاسماء والصفات
- 13 وفوض امورك الى الله كما جعل اول اسمه العين واخر اسمه الميم وانما العلى العظيم هو على وحده وانما العلى اذ اجرد هو هو وان تعلق فواءدك بعد لتعز بشيء دون الا لتفرق في البحره الكثره واياك اياك وذلك حيا حيا لك لتدفع كل السرج حتى تطلع عليك شمس فواءدك هنالك ترى ما تحب تحب الا الله
- 14 او لم يكف بربك انه بكلشيء محيط سبحانه الله رب السموات والارض رب العالمين وسلام على المرلين والحمد لله رب العالمين

CMB_F21.060.19-063.15#07

BB00067*Answer to Shaykh Nasiru'd-Din Karbila'i**Date: 1264 (early Chihriq) [1847-1848]*

- 1 The answers to the questions of Nasir Nasir Shaykh Nasir, may God aid him in this world and the next, God willing, after consideration they shall be sent to the service of Wahhab, peace of God be upon him
 1 جواب سؤالات ناصر نصير شيخ ناصر نصره الله في الدنيا والآخرة انشاء الله بعد از ملاحظه ارسال خدمت وهاب سلام الله عليه دارند
- 2 In the Name of God, the Exalted, the Most High, the Most Great, the Most Mighty, the Most Sublime, the Most Manifest.
 2 بسم الله العليّ الأعلى الأعظم الأكبر الأرفع الأظهر
- 3 Praise be unto Him Who hath established Himself upon the throne of His oneness and hath been sanctified in the sanctity of the holiness of His grandeur above all mention and praise, essence and glory. He is the One Who hath ever been and shall ever be; verily He is as He hath ever been. Too exalted is my Lord to be described by greatness, and too ancient is the antiquity of my Beloved to be characterized by ancientness. He hath originated whatsoever He hath originated without origination or invention, and He hath created whatsoever He hath created without creation or bringing into being.
 3 حمداً لمن استوى على عرش فردانيته و تقدّس بقدر قدوسية كبريائيته عن كلّ ذكر و ثناء و جوهر و بهاء هو الذي لم يزل كان ولا يزال الله هو كائن بمثل ما كان قد تعظمت ربي من ان توصفه بالعظم و تقدّم قدم محبوبى من ان تثنيه بالقدم قد ابدع ما ابداع بلا ابداع و لا اختراع و انشأ ما انشأ بلا انشاء و احداث
- 4 He hath manifested Himself to the Countenance of the Point through the Countenance of the Alif in His mystery and the Countenance of the Ba in His manifestation, that He might adorn all letters with the jewels of the adornment of the wondrous lights of the varieties of the marvels of His power. And He hath made, through the craft of His handiwork which is described as subtle though He is more subtle than all subtlety, and through the majesty of His self-subsistence which cannot be characterized by greatness for He is greater than all greatness, in the essence of the simple camphorated being of His existence, every small particle a manifest Ha for the beauty of His countenance and a hidden gate for the loftiness of His power.
 4 قد تجلّى لطلعة النقطة بطلعة الألف في سرّه و طلعة الباء في علانيته ليطرز كلّ الحروف بجواهر اطراز طرز بدائع انوار اصناف بدائع قدرته و جعل بصنيع صنعه الذي يوصف باللفظ و هو اللطف من كلّ لطف و جلال قيوميته التي لا ينعت بالكبر لانه اكبر من كلّ كبير في جوهر كينونية ساذجية كافورانيته كلّ ذرة صغيرة هاء ظاهر جمال طلعه و باب باطن لعلو قدرته
- 5 Therefore doth each one say: "There is no God but He," and every one saith: "Muhammad is His servant and His Messenger, and Ali and the Imams are the Manifestations of His power, and the Hidden Name, the Treasured, the Preserved, are the secrets of the repository of His might."
 5 و لذا كلّ يقول لا اله الا هو ويقول كلّ محمّد عبده و رسوله و علىّ و الأئمة مظاهر قدرته و الاسم المكنون المخزون المصون اسرار مكنن عزّته
- 6 Blessed be the handiwork of my Lord - how great it is! And exalted be the glory of my Lord - how mighty He is! And verily He is as He is in the glory of the beginning and the majesty of eternity. He shall not be known by number nor described
 6 فبارك صنع ربيّ ما اعظم و تعالى جدّ ربيّ ما اكبره و انه هو كما هو عليه في عزّ الأزل و جلال الأبد لن يعرف بالعدد و لن يوصف بالأمد و هو الواحد الفرد الأحد القيوم الصمد

by duration. And He is the One, the Single, the Unique, the Self-Subsisting, the Eternal.

- 7 Glory be unto Thee, O Lord! How shall I praise Thee when none save Thee can know Thee? And how shall I declare Thy unity when none below Thee can comprehend Thee? If I say that Thou art Thou, Thou hast adorned the countenance of my heart with the jewels of the lights of Thy creation, yet it is severed from Thee by its creation from Thy presence. And if I say "No," I shall have limited my self within geometrical boundaries through the mention of affirmation in its mystery and invisible unity in its manifestation. And thereby is established Thy unity, manifest from the majesty of Thy grandeur, in three disobedient and three holy and three disobedient and three certain and two one self-subsisting.
- 8 Glory be unto Thee, O Lord! Thereby doth the Hidden Name appear, and He is the Exalted, the Succoring, the Treasured. Glory be unto Thee, O Lord! All things are equal in Thy sight, and every mention before Thee is upon the station of geometry of creation.
- 9 O Lord! Send blessings upon Muhammad after Thou dost praise Thyself by Thyself and remember Thy Essence by Thy Essence. Then didst Thou inform all things in Thy Book and descend upon the Mount from the right side of the fire unto Thy Interlocutor, saying: "Verily I am God, there is no God but Me." Then didst Thou mention after the mention of Thyself Thy First Beloved and Thy Eternal Remembrance - Muhammad, then Ali, then Fatimah, then Hasan, then Husayn, then Ali, then Muhammad, then Ja'far, then Musa, then Ali, then Muhammad, then Ali, then Hasan, then Muhammad the Qa'im the Expected - inasmuch as Thou hast loved to praise them and to reveal concerning them. There is no God but Thee, the Mighty, the All-Encompassing, the Beneficent, the Expander, the Wondrous.
- 10 Look unto thy Lord, and unto Whom thou hast made the first geometry of His Name in the two verses as One, or in the two verses as the One and Only, and thou hast made every Name of His beauteous in the geometry of His manifest Spirit. And verily unto Thee have I committed the Cause, and unto whomsoever Thou wilt, from before and from after. And Thou art the best Manifest and Manifester, and the best Dominant, Omnipotent, Mighty, Victorious, Helper.
- 11 And after the praise of God and His manifestations upon the Dawning-Places of His Self, know thou concerning that which thou hast asked, that God hath favored thee and answered, inasmuch as the birds of the celestial realm warble upon the
- 7 سبحانک ربّ کیف اثبتک و انّ غیرک لن يعرفک و کیف اوحّدک و انّ دونک لن یستطیع ان یدرکک ان قلت انک انت انت طرّزت طلعة فؤادی بجواهر انوار ابداعک و هی منقطعة عنک بانشاءها عن جنابک و ان قلت لا لاحددت نفسائی بمحدود الهندسیّة بذكر الاثبات فی سرّه و الوحدة الغیبیّة فی علانیته و یثبت بذلك توحیدک الظاهر عن جلال کبریائتک فی ثلث عصی و ثلث قدّوس و ثلث عصی و ثلث یقین و اثنین احد قیوم
- 8 سبحانک ربّ بذلك یشهر اسم المخزون و هو الرّقیع المستغیث المکنون سبحانک ربّ کلّ الأمر عندک علی حدّ سوء و کلّ ذکر لیدیک علی مقام هندسة من الانشاء
- 9 ربّ صلّ علی محمد بعدما ثنی نفسک بنفسک و تذکر ذاتک بذاتک حیثذک نبات الکّل فی کتابک و نزلت علی الطّور عن یمن النار علی کلیمک باتنی انا الله لا اله الا انا ثم ذکرک بعد ذکر نفسک حبیبک الأوّل و ذکرک الأزل محمد ثمّ علی ثمّ فاطمة ثمّ الحسن ثمّ الحسین ثمّ علی ثمّ محمد ثمّ جعفر ثمّ موسی ثمّ علی ثمّ محمد ثمّ علی ثمّ الحسن ثمّ محمد القائم المنتظر بما انت قد احببت ان ثنی علیهم و تنزل فی حقّهم لا اله الا انت المتکبّر الواسع المّان الباسط البدیع
- 10 و انظر الی ربّ و لمن جعلت اوّل هندسیّة اسمه فی الآيتين واحد او فی الآيتين احدي و جعلت کل اسمه بهی فی هندسة روحه الجلی و ان الیک فوّضت الأمر و لمن ترید من قبل و من بعد و انک انت خیر ظاهر و ظهیر و خیر قاهر مقتدر متکبّر منتصر نصیر
- 11 و انّ بعد ثناء الله و تجلّياته علی مظاهر نفسه فاعلم فیما سألت بانّ الله قد منّ علیک و اجاب حیث قد تغرّد اطيّار العماء علی شجرة البهاء بتغرّدات

Tree of Baha with the warblings of the remembrance of Glory and Beauty, that there is no God but He, the Exalted, the Mighty, the Most High.

ذكر الجلال والبهاء بالله لا اله الا هو العلي المتكبر المتعال

- 12 And as to what thou hast asked concerning the tradition which thou hast mentioned aforetime - yea, and verily that is truth wherein there is no doubt. The Holy Spirit hath breathed therein by permission of the Sovereign of Paradise, the true King, the Holy One - yea, and God hath created Muhammad and the family of Muhammad from the Tree of Oneness. And the form thereof in numerical geometry is the Alif manifest after the Point.

12 و انّ ما سألت من حديث الذي قلت من قبل بلي و انّ ذلك حق لا ريب فيه قد نفث فيه روح القدس باذن ملك الفردوس الملك الحق القدوس بلي و انّ الله قد خلق محمداً و آل محمد من شجرة الأحديّة و انّ صورتها في هندسة الرقومية هو الألف الظاهر بعد النقطة

- 13 And We have set forth in many of Our allusions that the Alif - the first mention thereof is ten, and it is the First Love, Muhammad, and the last thereof is Alif, and the meaning thereof is four Alifs in the number of Manifestation, that thy Lord may give thee to drink of the draught of purity.

13 ولقد فصل في كثير من اشاراتنا بأن الألف أوّل ذكره هو العشرة و هو الحب الأوّل محمد و آخره الف و معناه و هو اربعة الفات في عدّة الظهور ان يسقين ربك من شراب الطهور

- 14 And the first ocean that God created in the essence of the celestial realm and the camphor of praise - its like among the letters is the ocean of the Ha. And the word "Huwa" is the triangle of the Holy One and the staff and the staff. And the secret thereof is the Alif between the two, and the body thereof is the Alif between the two Ba's.

14 و انّ أوّل بحر قد خلق الله في جوهر العماء و كافور الثناء مثله في الحروف هو بحر الهاء و انّ كلمة هو مثلث القدوس والعصى والعصى و انّ سرّه هو الألف بين الأثنين و جسده هو الألف بين البائتين

- 15 That is the first ocean that God created for Muhammad and the family of Muhammad. There was none purer than it and more subtle, and none greater than it and more mighty. And it is the ocean of eternity - whatsoever is attributed unto it is itself, not other than it. And the last thereof, which is the Most Great Ocean encompassing the Names of God, glorified and exalted be He, and it is the Succorer - its geometry in its end is multiplied like the first unity: Alif and two by two. God created naught greater than that Ocean in encompassing and power and glory and might, nor in unity than the first Ocean.

15 ذلك أوّل بحر قد خلق الله لمحمد و آل محمد لم يكن اصفى منه و الطف و لا اكبر منه و اعظم و هو بحر الأزل كلّما نسب اليه نفسه لا غيره و انّ آخره الذي هو البحر الأعظم المحيط في اسماء الله عزّ وجلّ و هو المستغيث هندسته في آخره المكثرة مثل أوّل الوحدة الف و اثنين اثنين لم يخلق الله اعظم من ذلك البحر في الاحاطة و القدرة و الجلال و العظمة و لا في الوحدة أوّل البحر

- 16 Therefore, the first - its form is Ha, and the last - its form is Ha. When joined together, naught is seen in the countenance of the First save the Lord, for its geometry is thus: 202. And naught is seen in the countenance of the Last save the First Self, save that the Point became Alif. Thus hath God originated the Tree of Oneness.

16 ولذا انّ الأوّل صورته ه و الآخر صورته ه حين الجمع لم ير في طلعة الأوّل الا الربّ لأنّ هندسته هكذا ٢٠٢ و لا في طلعة الآخر الأنفس الأوّل الا انّ النقطة صار الفا كذلك قد ابدع الله شجرة الأحديّة

- 17 And verily the first of the stages of remembrance in the essence of the Tree is the essence of love, ten, then eleven, then everlasting one hundred, then exalted one hundred and one, then upon one hundred and ten, then most exalted one hundred and eleven, then the thousand, and it is the overshadowing of those stages of the unseen for the Will and the Volition and

17 و انّ الأوّل مراتب الذكر في نفس الشجرة هو نفس الحب عشرة ثمّ احدى عشر ثمّ ديوّم مائة ثمّ عال احدى و مائة ثمّ على مائة و عشر ثمّ اعلى مائة و احدى عشر ثمّ الألف و هو المظلل تلك مراتب الغيب للمشيّة و الارادة و القدر و القضاء

the Destiny and the Decree and the Permission and the One - may He be glorified - and the Book, that is to say Muhammad and Ali and Fatimah and Hasan and Husayn and Ja'far and Musa. And when those seven descend from the sanctuary of their hiddenness to the dawning-place of testimony, there are seven stages like unto those seven with the single thousand without the two.

- 18 And verily at its end appear four thousands in the form of the circle of certainty, and the essence of manifestation in the Gate Manifest. There appear from the four thousands seven meaningful words upon the meaning of the beginning and the end. The four thousands are read: He is Ali, Ali is He, then the Gate Manifest is Ali, and Ali Manifest is He, the Gate. Those four are from these seven, and the three are veiled in the essence of manifestation. And whosoever looketh upon the circle of certainty and the decree of the descent of the thousand in fourteen stations will be able to bear witness to the Sun of Manifestation in the last of the stations with four thousands, and it is the thousand, and its meaning is naught else but that, for the number of the thousand is one hundred and eleven, and its meaning is the thousand. When the thousand is joined with those three, the Sun of Manifestation dawneth from beneath the veil of the rational and shineth upon whatsoever is in the heavens and whatsoever is on the earth with the essence of manifestation.

- 19 And verily whosoever looketh in truth upon the spirits of the letters with the abjad geometry seeth all as two thousands, and all of them are He, and all of them are Ali, and all of them are Ali, and all of them are He. Look upon the number of the name of the First, Muhammad, its form is thus: 921. When the two are separated, naught is seen save eleven. And likewise Ali, when its geometry is gathered, it numbereth eleven. And verily Hasan is ten, and verily Husayn is eleven. And verily the thousand is lacking from the name of Hasan because it pointeth to the Messenger of God, and it must needs be ten because the rank of the First, as is established in its place, is love, and when it is repeated the Beloved appeareth, as appeareth from the geometry of the name of the Messenger thus: Muhammad M-H-M-D appeareth twenty, the number twenty is the word Beloved. And for this reason is the station of Hasan with the Messenger of God, and Husayn 48 with Ali 44. And verily Ja'far, peace be upon Him, despite the multitude of the number of His name, is Ali, because His form is thus: 353, and verily when gathered it is eleven.

والاذن واحد ص والكاتب اعني محمد وعلي و فاطمة والحسين والحسين وجعفر وموسى و اذا نزلت تلك السبعة من ممكن الغيبته الى مطلع الشهادة هنالك مراتب سبعة مثل تلك السبعة بالألف الواحد من دون الاثنين

18 و ان آخره تظهر اربعة الفات شكل دائرة الأيقع ونفس الظهور في باب ظاهر هنالك تظهر من اربعة الف سبعة كلمات مفيدة على المعنى البداية والنهاية تقرأ اربع الفات هو علي هو ثم باب ظاهر هو علي و علي ظاهر هو باب تلك اربعة من هذه السبعة والثلاثة محتجبة في نفس الظهور و من يطلع على دائرة الأيقع و حكم تنزل الألف في اربعة عشر منازل ليقدر ان يستشهد على شمس الظهور في آخر المنازل بأربعة الف و هو الألف و معناه لا غير ذلك لان عدة الألف مائة و احدى عشر و معناه الف اذا اقترن الألف بتلك الثلاثة تطلع شمس الظهور من تحت حجاب العاقل وتستشرق على ما في السموات و ما في الأرض بنفس الظهور

19 و ان من ينظر بالحقيقة في ارواح الحروف بالهندسة الأبجدية يرى الكل اثنين الف و كلهم هو و كلهم علي و كلهم علي و كلهم هو انظر في عدة اسم الأول محمد صورته هكذا ٩٢١ اذا فرق الدثنين لم ير الا احدى عشر و كذلك علي اذا تجمع هندسته هو يرقم احدى عشر و انما الحسن هو عشر و انما الحسين هو احدى عشر و انما الألف ناقص من اسم الحسن لانه يدل على رسول الله و انه لا بد ان يكون عشرة لان رتبة الأول كما ثبت في محله هو الحبيب و انه اذا كرر يظهر الودود كما يظهر من هندسة اسم الرسول هكذا محمد م ح م د يظهر عشرين عدة العشرين كلمة الودود و لذا شأنه الحسن برسول الله و الحسين ٨ ٤ بعلى ٤ ٤ و انما الجعفر عليه السلام مع كثرة عدة اسم هو علي لان صورته هكذا ٣٥٣ و ان عند الجمع هو احدى عشر

- 20 And verily when Moses, peace be upon Him, attained unto the station of the Book, His geometry at the time of gathering became seventeen, which is the number of points in fourteen stations, but in the form of unity His geometry was naught save the temple of the name of the Most Holy in the summit of ascension and the Most Glorious in its beginning. Therefore when He was imprisoned and God removed the veils from the woman who entered unto Him, she prostrated herself before God and said: "Holy, holy" until she returned to her place. And this is the mystery of the three and twenty names.
- 21 And as for Fatimeh, the number of the mystery of her geometry is one hundred and thirty-five, and it is according to the sum of her geometry twenty-seven, and at the time of gathering there appeareth from the second like unto the first, nine. Therefore her letter is Ta, and it is the third of a triangle, and it is the third of the staff which was revealed in the Greatest Name. And the number of the staff is the number of the staff, and the number of the staff is the number of the Most Holy and of Certitude. And she ceased not to draw sustenance from the tree of Glory, for she is nine in His absence, and when He descendeth in manifestation He is the one who drinketh from the chalice of the thousand hundred after He and Love. And there appeareth the name of God the Eternal, and His letter is Qaf in the letters of the line in every book that is written.
- 22 This is the mystery of the saying of the Imam, peace be upon Him, where He said: "God hath created us from the light of His glory," and it is the first light which God manifested unto Him thereby and made it the station of His Self. And the geometry of the light is the name of the One, and therefore each one of those four and twenty indicateth the alif of the One from the first mention of the station of the ten unto the last appearance in fourteen stations. There appeareth the circle of the letters, and the sun of the manifestation of the Eternal riseth by the mystery of the alif and its meaning.
- 23 Therefore it hath been established among the people of the letters that the dawning-place of the appearance of Him Who Shall Arise is the letter Zad, and that is truth in which there is no doubt. And the Point was created before the alif, and it hath infinite stations, the first of its existence being in the ten in the name of Love, and the last of its appearance in the ocean of the Greatest Name, the Helper. There appear three points, and it is like the alif - its beginning is one point and its end is four, increasing not beyond that nor decreasing. These are the stations of its hiddenness and its testimony for him who knoweth its beginning and its seal and its end.
- 20 وَاَنَّ مُوسَى عَلَيْهِ السَّلَامُ لَمَّا وَقَعَ فِي رَتْبَةِ الْكَتَابِ صَارَ هِنْدَسَتُهُ حِينَ الْجَمْعِ سَبْعَةَ عَشَرَ وَهُوَ عِدَّةُ النَّقْطِ فِي أَرْبَعَةِ عَشْرِ مَنَازِلَ وَلَكِنْ عَلَى صُورَةِ الْوَحْدَةِ لَمْ تَكُنْ هِنْدَسَتُهُ إِلَّا هَيْكَلُ اسْمِ الْقُدُّوسِ فِي مَنْتَهَى الْعُرُوجِ وَالْبَهَى فِي أَوَّلِهِ وَلِذَا لَمَّا سَجِنَ ٤ وَكَشَفَ اللَّهُ الْحِجَابَ عَنْ أَمْرِيئَةِ الَّتِي دَخَلَتْ عَلَيْهِ سَجَدَتْ لِلَّهِ وَقَالَتْ قُدُّوسٌ قُدُّوسٌ إِلَى أَنْ تَرْجِعَ إِلَى مَحَلِّهَا وَأَنَّ ذَلِكَ سَرُّ أَسْمَاءِ الثَّلَاثَةِ وَالْعَشْرِ
- 21 وَآمَّا فَاطِمَةُ عِدَّةُ سَرِّ هِنْدَسَتِهِ هَذَا ١٣٥ وَأَنَّهُ طَبَقَ جَمْعَ هِنْدَسَتِهِ ٢٧ وَأَنَّ حِينَ الْجَمْعِ يَظْهَرُ مِنَ الثَّانِي مِثْلُ الْأَوَّلِ تِسْعَةً وَلِذَا أَنَّ حَرْفَهُ الطَّاءُ وَ أَنَّهُ ثَلَاثٌ مِثْلٌ وَهُوَ ثَلَاثُ عَصَى الَّتِي نَزَلَ فِي اسْمِ الْأَعْظَمِ وَأَنَّ عِدَّةَ الْعَصَى هِيَ عِدَّةُ الْعَصَى وَأَنَّ عِدَّةَ الْعَصَى هِيَ عِدَّةُ الْقُدُّوسِ وَالْيَقِينِ وَأَنَّهُ لَمْ تَنْزَلْ تَسْتَمِدُّ مِنْ شَجَرَةِ الْبَهَاءِ لِأَنَّهَا تَسْعَةُ فِي غَيْبِهِ وَ إِذَا نَزَلَ فِي الْعِلَاقَةِ هِيَ الشَّارِبُ مِنْ كَأْسِ الْفِ الْمَائَةِ بَعْدَ هُوَ وَحَبِّ وَهَنَالِكِ يَظْهَرُ اسْمُ اللَّهِ الدِّيمُومِ وَحَرْفُهُ الْقَافُ فِي حُرُوفِ الْمُسْطَرَةِ فِي كُلِّ كِتَابٍ مُسْطُورٍ
- 22 ذَلِكَ سَرُّ قَوْلِ الْإِمَامِ عَلَيْهِ السَّلَامُ حَيْثُ قَالَ قَدْ خَلَقَنَا اللَّهُ مِنْ نُورِ عَظَمَتِهِ وَهُوَ أَوَّلُ نُورٍ تَجَلَّى لِلَّهِ لَهُ بِهِ وَجَعَلَهُ مَقَامَ نَفْسِهِ وَأَنَّ هِنْدَسَةَ النُّورِ هِيَ اسْمُ الْأَحَدِ وَلِذَا كُلِّ وَاحِدٍ مِنْ تِلْكَ الْأَرْبَعَةِ وَالْعَشْرِ يَدُلُّ عَنِ الْفِ الْأَحَدِ مِنْ أَوَّلِ الذِّكْرِ رَتْبَةَ الْعَشْرَةِ إِلَى آخِرِ الظُّهُورِ فِي أَرْبَعَةِ عَشْرِ مَنَازِلَ هَنَالِكِ تَظْهَرُ دَائِرَةُ ابْقَعُ وَتَطْلُعُ شَمْسُ ظُهُورِ الْأَزَلِ بِسَرِّ الْأَلِفِ وَمَعْنَاهُ
- 23 وَلِذَا قَدْ ثَبِتَ عِنْدَ أَهْلِ الْحُرُوفِ بِأَنَّ مَطْلِعَ ظُهُورِ الْقَائِمِ هُوَ حَرْفُ الطَّاءِ وَذَلِكَ حَقٌّ لَا رَيْبَ فِيهِ وَأَنَّ النَّقْطَةَ هِيَ خَلْقٌ قَبْلَ الْأَلِفِ وَأَنَّ لَهُ مَرَاتِبَ مَا لَا نِهَآيَةَ أَوَّلَ وَجُودِهِ فِي الْعَشْرَةِ فِي اسْمِ الْحَبِّ وَآخِرَ ظُهُورِهِ فِي بَحْرِ الْأَعْظَمِ اسْمِ الْمُسْتَغْنَى هَنَالِكِ يَظْهَرُ ثَلَاثُ نَقَاطٍ وَأَنَّهُ مِثْلُ الْأَلِفِ أَوَّلُهُ نَقْطَةٌ وَاحِدَةٌ وَآخِرُهُ أَرْبَعَةٌ لَمْ يَزِدْ عَلَى ذَلِكَ وَلَمْ يَنْقُصْ تِلْكَ مَرَاتِبَ غَيْبِهَا وَشَهَادَتِهَا لِمَنْ عَرَفَ بِدَوَاهَا وَخَتَمِهَا وَمَنْتَهَا

- 24 And the Point is the number of the letters of the Bismillah, and its form is thus: Nun, Qaf, Ta, Ra. And its geometry becometh nineteen whether thou countest by the outward or by the inward. Therefore the letters of the Bismillah became nineteen, the number of the name of the One. And therefore after the Ba appeareth the Sin, because when the Waw descendeth in the station of the ten, the Sin appeareth. And how excellent is the remembrance, the remembrance of God the Greatest, the Most Great, the Sovereign, the Qa'im, the Most Holy.
- 25 And verily hath God created for the letters of the Basmala six names from among the names of His glory, and He is the One, the Living, the Self-Subsisting, the Judge, the Just, the Most Holy. And I have expounded those names and their mysteries in the Book of the Science of Letters. And verily the four alifs of the Manifestation are manifest in the Basmala: the first alif, the One, is the Hidden, and between the ba and the sin, and the three are manifest in Allah and al-Rahman and al-Rahim. And that first is the name concealed and treasured, and the three manifest are the three pillars, and the three names are the pillar of Unity and of Prophethood and of Guardianship.
- 26 And verily when the Hidden is joined to the three, there appeareth the manifestation of the Qa'im, upon Him be peace, and the four alifs become the completion of the circle of certainty and the number of manifestation. And if I desired to extract all that which the knowledge of God encompasseth from this Point in the form of the circle of certainty and the number of manifestation in one chapter, it would be manifest, but it is sealed with the seal of God, and it is concealed with God and treasured in His hiddenness. So whosoever desireth to gain knowledge thereof hath opposed God in His dominion and contended with Him in His sovereignty, and hath incurred wrath upon wrath from God, and verily his abode is the Fire.
- 27 And verily this is the clay from which were created those sanctified souls, and verily their Paradise is the very essence of their earth, and their heaven is all of it. And thus have all of them become the Manifestation, and all of them the First in the numbers of unity and the Second in the numbers of duality. Through them hath appeared in the Kingdom of the heavens and the earth that there is no god but God.
- 28 And verily the mystery of that which hath placed negation before affirmation is for the sake of the descent of the ten in fourteen stations. There doth appear thirty-one thousand in the arc of descent. The lam is placed before the alif, and therefore doth the servant say "There is no god" - this is the dominion of Satan, and therefore is it placed before the dominion of the Family of Muhammad. But in the arc of ascent the alif is
- 24 وَاِنَّ النَّقْطَةَ هُوَ عِدَّةُ اَحْرَفِ الْبِسْمِلَةِ وَاِنَّ صَوْرَتَهُ هَكَذَا ن ق ط ر وَاِنَّ هِنْدَسَتَهُ تَصِيرُ تِسْعَةَ عَشَرَ سِوَاءَ تَعَدُّ بِالظَّاهِرِ اَوْ بِالْبَاطِنِ وَلِذَا صَارَ حُرُوفُ الْبِسْمِلَةِ تِسْعَةَ عَشَرَ عِدَّةَ اسْمِ الْوَاحِدِ وَلِذَا وَقَعَ بَعْدَ الْبَاءِ السِّينُ لِأَنَّ الْوَاحِدَ إِذَا نَزَلَ فِي رَتْبَةِ الْعَشْرَةِ يَظْهَرُ السِّينُ وَنَعَمَ الذِّكْرُ ذَكَرَ اللَّهُ الْأَعْظَمَ الْأَكْبَرَ سُلْطَانَ الْقَائِمِ الْقَدُّوسِ
- 25 وَلَقَدْ خَلَقَ اللَّهُ لِحُرُوفِ الْبِسْمِلَةِ سِتَّةَ أَسْمَاءٍ مِنْ أَسْمَاءِ عَزَّتِهِ وَهُوَ فَرْدٌ حَتَّى قِيَوْمِ حَكَمٍ عَدَلٍ قَدُّوسٍ وَلَقَدْ فَسَّرْتُ تِلْكَ الْأَسْمَاءَ وَاسْرَارَهَا فِي كِتَابِ عِلْمِ الْحُرُوفِ وَاِنَّ أَرْبَعَ الْفِ الظَّاهِرِ الظَّاهِرِ فِي الْبِسْمِلَةِ الْأَلْفِ الْوَاحِدِ هُوَ الْغَيْبُ وَبَيْنَ الْبَاءِ وَالسِّينِ وَالثَّلَاثَةِ الظَّاهِرِ فِي اللَّهِ وَالرَّحْمَنِ وَالرَّحِيمِ وَاِنَّ ذَلِكَ الْأَوَّلَ اسْمَ الْمَكْنُونِ الْمَخْزُونِ وَالثَّلَاثَةُ الظَّاهِرَةُ هِيَ أَرْكَانُ الثَّلَاثَةِ وَالْأَسْمَاءُ الثَّلَاثَةُ هِيَ رُكْنُ التَّوْحِيدِ وَالتَّبَوُّةِ وَالْوَلَايَةِ
- 26 وَاِنَّ الْغَيْبَ إِذَا اتَّصَلَ بِالثَّلَاثَةِ يَظْهَرُ ظُهُورُ الْقَائِمِ عَلَيْهِ السَّلَامُ وَيَصِيرُ أَرْبَعَ الْفِ تِمَامَ دَائِرَةِ الْإِيقَافِ وَعِدَّةُ الظَّاهِرِ وَلَوْ أَرِيدَ أَنْ اسْتَخْرَجَ كُلُّهَا أَحَاطَ بِهِ عِلْمُ اللَّهِ مِنْ هَذِهِ النَّقْطَةِ بِهَيْكَلِ دَائِرَةِ الْإِيقَافِ وَعِدَّةُ الظَّاهِرِ فِي بَابِ ظَاهِرٍ وَلَكِنْ خَتَمَ بِخَاتَمِ اللَّهِ وَهُوَ مَكْنُونٌ عِنْدَ اللَّهِ وَمَخْزُونٌ فِي غَيْبِهِ فَمَنْ أَرَادَ أَنْ يَطَّلِعَ عَلَيْهِ فَقَدْ ضَادَّ اللَّهَ فِي مَلِكِهِ وَنَازَعَهُ فِي سُلْطَانِهِ وَبَاءَ بِغَضَبٍ عَلَى غَضَبٍ مِنَ اللَّهِ وَاِنَّ مَاؤِيهِ النَّارَ
- 27 وَاِنَّ هَذِهِ هِيَ طِينَةُ الَّتِي خَلَقَتْ عَنْهَا تِلْكَ النَّفُوسَ الْمُقَدَّسَةَ وَاِنَّ جَنَّتَهَا هِيَ نَفْسُ أَرْضِهَا وَسَمَائُهَا هِيَ كُلُّهَا وَلِذَا صَارَ كُلُّهُمْ الظَّاهِرِ وَكُلُّهُمْ الْأَوَّلُ فِي أَعْدَادِ الْفَرْدِيَّةِ وَالثَّانِي فِي أَعْدَادِ الزَّوْجِيَّةِ فَبِهِمْ ظَهَرَ فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ بَانَ لَا إِلَهَ إِلَّا اللَّهُ
- 28 وَاِنَّ سِرَّ الَّذِي قَدَّمَ النَّفْيَ عَلَى الْإِثْبَاتِ هُوَ لِأَجْلِ تَنْزُلِ الْعَشْرَةِ فِي أَرْبَعَةِ عَشَرَ مَنْزِلٍ هُنَالِكَ يَظْهَرُ أَحَدِي وَثَلَاثِينَ الْفِ فِي قَوْسِ التَّنَزُّلِ الْأَمِّ مَقْدَمٌ عَلَى الْأَلْفِ وَلِذَا يَقُولُ الْعَبْدُ لَا إِلَهَ إِلَّا هُوَ دَوْلَةُ الْإِبْلِيسِ وَلِذَا قَدَّمَ عَلَى دَوْلَةِ آلِ مُحَمَّدٍ وَلَكِنْ فِي قَوْسِ الصُّعُودِ قَدَّمَ الْأَلْفَ عَلَى اللَّهِ وَلِذَا تَثَبَّتْ

placed before Allah, and therefore is established the word “but God” with the alif, and this is the dominion of the Family of Muhammad. There is no dominion after it for anyone, for the first is a word of disbelief and the second is a word of truth.

كلمة الآ الله بالألف و هو دولة آل محمد ليس به
دولة لأحد لأن الأولى كلمة كفر و الثانية كلمة
حق

- 29 And were it not that the first word existed, love would not descend in fourteen stations, but its shadow hath appeared in the enemies of the Family of Muhammad, and therefore hath appeared that which hath appeared. And verily all knowledge is in the knowledge of the alif in thirty-one, and thereby is made manifest that which is inward through that which is concealed in the knowledge of God.

29 ولو أنّ كلمة الأولى لم تكن الآ يتنزّل الحبّ في
أربعة عشر منزلاً ولكن ظلّها قد ظهرت في أعداء
آل محمد ولذا ظهر ما ظهر و أنّ كلّ العلم في علم
الألف في إحدى و ثلثين و أنّ به يستظهر ما هو
المستبطن بما هو مكنون في علم الله

- 30 And the clay from which the Shi'ah of Muhammad and the family of Muhammad were created is from that clay, even the thousand and ten in the very essence of love, but God hath made all those seven one soul and made it the paradise of His oneness, whose heaven is its earth and whose earth is its heaven, and whose people are itself and whose bounties are its essence. None seeth therein aught save itself. Its drink is its camphor, its milk is its pure essence, its wine is its abstractness, its water is its substance. All of it is each part of it, all of it is its beginning which is its end, its end which is its beginning, its hidden which is its manifest, its manifest which is its hidden.

30 و طينة التي خلقت عنها شيعة محمد و آل محمد
هو من ذلك الطينة اى الف العشرة في نفس
الحب ولكن قد جعل الله كلّ تلك السبعة نفس
واحدة و جعلها جنة احديته سمائها هي ارضها
و ارضها هي سمائها و اهلها هي نفسها و آلائها
هي ذاتها لم ير احد فيها غيرها شرايها كافورها لبنها
ساذجها نحرها مجرديتها مائها جوهريتها كلّها بعضها
بعضها كلّها اولها هو آخرها آخرها هو اولها باطنها
هو ظاهرها ظاهرها هو باطنها

- 31 The heaven of that paradise is four thousand manifestations, and its earth is two by two manifestations. None liveth in that paradise save the love of the First in its descent through fourteen stations.

31 سماء تلك الجنة أربع الف الظهور و ارضها هي
اثني اثنين الظهور لم يعيش في تلك الجنة الآ
حبّ الأول في تنزله بأربعة عشر منزلاً

- 32 And verily those who are below these fourteen and these seven have no portion of this primal, eternal clay, yet each hath a portion of nearness unto it, and that is his paradise, and distance from it, and that is his fire. And were explanation desired, the oceans of creation would be exhausted, and sufficient unto thee is the saying of the All-Merciful: “The Hour hath drawn nigh and the moon hath been cleft” in the hidden of the manifest and in the hidden of the hidden. “And their Lord giveth them to drink a pure draught.” I have given thee to drink that thou mayest remove the veils from the dawn of thy countenance and enter into the civilization of love for thy Lord whilst its people are heedless. There shalt thou find whatsoever thy soul desireth brought before thee, nearer than the twinkling of an eye.

32 و أنّ من دون هؤلاء الأربعة و العشر و هذه
السبعة لا نصيب لأحد من هذه الطينة الأوليّة
الأزليّة و لكلّ نصيب من القرب بها و هو جنته
و البعد عنها و هو نارها و لو اريد البيان لتنفذ البحر
الابداع و كفاك قول الرحمن اقتربت الساعة و
انشق القمر في باطن الظاهر و في باطن الباطن و
سقيهم ربهم شرباً طهوراً قد اسقيتك ان تكشف
السبحات عن طلعة طلعتك و تدخل في مدينة
محبة ربك في حين غفلة من اهلها هنالك تجد
كلما اشتيت نفسك بين يديك محضرة اقرب من
لمح البصر

- 33 But I teach thee that if thou desirest wine without Him, there is none there and thou hast not entered therein. And if thou desirest the houris without His very Self, there is none there and thou hast not entered therein. And if thou desirest tender flesh without Him, there is none there and thou hast not

33 ولكن اعطيك ان تريد الخمر دونه ليس هنالك
و ما دخلته و ان تريد الحور دون نفسه ليس
هنالك و ما دخلته و ان تريد لحم الطرى من
دونه ليس هنالك و ما دخلته و كلّ ما تريد
غيره لم يكن عنده و ما دخلته لانه غيره لا يكفي

entered therein. And all that thou desirest other than Him existeth not with Him and thou hast not entered therein, for other than Him sufficeth not from God, but God sufficeth from all things. And unto this referreth the saying of God, exalted and glorified be He: "Doth not thy Lord suffice, seeing that He encompasseth all things?" That is the secret of secrets and the essence of lights for him who wisheth to behold the dawn of the Almighty on the Day whereon it shall be said: "Whose is the kingdom this day?" and He Himself shall say: "God's, the One, the Subduer!"

34 And He hath said: "And all are gathered together, and all things swoon away" save those fourteen, and all that is in "Be and it is" returneth unto "Be," nearer than the twinkling of an eye, and each entereth into its station, and He bringeth forth another creation. "Blessed then be God, the best of creators!" That is a drop from the ocean of bounty and grace of the clay from which Muhammad and the family of Muhammad and the Shi'ah of Muhammad were created.

35 By Him besides Whom there is no God, save the thousand of the unseen between the Ba and the Sin, for He created with the Alif the three together, and it is a part of the First Word. And that Name is that which appeared through the appearance of the very essence of Manifestation upon the mighty mountain wherewith God created creation, then was it withdrawn afar.

36 Unto Him be praise and glory, and unto Him be might and majesty, for when thy Lord appeared upon the mountain of severity, He created every manifestation of God before and after, and the mountains were crushed and the hearts fell prostrate, and all were raised up and gathered together, and whosoever was created for Paradise entered Paradise, and whosoever was fashioned for the Fire entered the Fire. Then He brought forth through His word "Be, and it is" a creation beneath that station, and by it He established the heavens and the earth and all that lieth between them. This is from the decree of the Mighty, the Wise.

37 Yea, verily the Prophets were created from the remnant of that clay, yet they have no share in what God hath ordained for the essence of that clay and its people - four and twenty names of the Manifestation, whose beginning is Love and whose end is Manifestation, whose beginning is ten and whose end is one thousand one hundred and twenty-one. And verily the essence of the Manifestation liveth at all times in His Paradise, which is His very Self and none other. None shall know Him save God, and He shall guide unto none save Him.

عن الله و الله يكفى عن كل شئ واليه الاشارة
قول الله عز وجل او لم يكف ربك انه بكل
شئ محيط ذلك سر الاسرار وجواهر الانوار لمن
اراد ان يلاحظ طلعة الجبار في يوم الذي يقول
لمن الملك يومئذ وانه هو يقول لله الواحد القهار

34 وقد قال وحشر الكل وصعق كل شئ الا تلك
الأربعة عشر ورجع كل ما في يكون الى كن
اقرب من لمح البصر ودخل كل في مقامه وانشأ
خلقاً آخر فبارك الله احسن الخالقين ذلك رشح
من بحر جود وفضل طينته التي خلقت عنها محمد
و آل محمد وشيعة محمد

35 فالذي لا اله الا هو الا الف الغيب في بين الباء
والسين لانه خلق مع الالف الثلاثة معاً وهو جزء
من كلمة الأولى وان ذلك الاسم هو الذي ظهر
بظهور نفس الظهور على جبل الشديد بما ابدع الله
الخلق ثم بعيد

36 فله الحمد والكبرياء وله العزة والجلال لما تجلّى
ربك على جبل الشديد خلق كل تجلّى الله من
قبل ومن بعد واندك الجبال وخرت الأفئدة و
بعث الكل وحشر ودخل الجنة والنار من خلق
لهذه وبدع لهذه ثم انشأ به بقوله كن فيكون خلقاً
دون ذلك و اقام به السموات والارض وما
بينهما ذلك من تقدير العزيز الحكيم

37 بلى و اتما الأنبياء خلقوا من فاضل تلك الطينة
ولا نصيب لهم ما قدر الله لنفس الطينة و اهلها
اربعة والعشر اسماء الظهور الذي اوله الحب و
آخره الظهور و اوله عشرة و آخره الف و مائه و
احدى و عشر و ان نفس الظهور في كل حين
تعيش في جنته و هي نفسه لا غيره لن يعرفه احد
الا الله و لن يدل الا عليه

- 38 When God granteth thee a glimpse of His love and uncovereth from thy countenance in the unseen realm all veils and allusions, thou shalt behold the face of the Holy One in the essence of the Manifestation, Who is the One, the Self-Subsisting. This is a secret from among the secrets of the science of the Jafr of Fatimah - may the blessings of God be upon her - which God, glorified be He, filled through the agency of Gabriel. Therein is the knowledge of what was, what shall be, and what is. And verily I have read that Book and observed it from beginning to end, and I witnessed naught therein save God, and I beheld naught save God, for at its beginning I beheld written one thousand and one, and at its end four thousand. By this have I been informed of all that is treasured within that protected symbol.
- 38 وإذا أعطاك الله نظرة محبته و كشفت عن طلعك في الغيب كل السبجات و الاشارات لترى طلعة القدوس في نفس الظهور الذي هو الأحد القيوم ذلك سر من اسرار علم جفر فاطمة صلوات الله عليها الذي قد املتها الله سبحانه بواسطة جبرئيل وفيه علم ما كان و ما يكون و ما هو كائن و انني انا قد قرئت ذلك الكتاب و لاحظت من اوله و آخره و ما شهدت فيه الا الله و ما رأيت الا الله لان اوله قد رأيت مكتوباً الف واحد و آخره اربعة الف و بذلك قد اطلعت بكل ما هو المكنون بذلك الرمز المصون
- 39 For this reason it hath been established among the people of Jafr that the Book of the Jafr of Ali - peace be upon Him - had at the beginning of its verse four thousand, and at the end of its verse four thousand. This is the meaning of the saying of Ali - peace be upon Him - in the Sermon of Tutunjiyyah, upon whose speaker God manifested Himself as befitteth Him: "I beheld God and Paradise with the sight of the eye."
- 39 و من اجل هذا قد ثبت عند اهل الجفر بأن كتاب جفر علي ع كان في اول بيته اربعة الف و في آخر بيته اربعة الف و هذا معنى قول علي ع في خطبة التطنجية على قائلها تجل الله بما هو اهله رأيت الله و الفردوس رأى العين
- 40 Yea, whosoever looketh into the Jafr of Fatimah should say this, for he is the Living One in the name of God, the Self-Subsisting, and through Him is the life of all things and the secret of His name, the Eternal. And whosoever persevereth in reading it, God loveth him and all His creation, even unto the fish in the seas and the beasts in the atmosphere, and whatsoever was created in the Concourse on High unto the uttermost atom of the lowest realm. For it is the third of the Rod that became the thousand and one hundred, and precedeth the two points, and it is the remembrance of Muhammad and Ali. And verily the oceans of creation are inexhaustible in a single letter of those letters, and unto God returneth the Cause in the dawning-place of the unseen and the seen.
- 40 بلى من ينظر في جفر فاطمة لينبغي ان يقول ذلك لانه الحى في اسم الله القيوم و به حيات كلشئ و سر اسمه الديوم و من داوم على قرائته يحبه الله و جميع خلقه حتى السماك في البحار و الوحوش في جو الهواء و ما خلق في ملاء الأعلى الى منتهى ذرة الأدنى لانه ثلث عصي صار الف المائة و قدم التقطين و هو ذكر محمد و علي و ان البحر الابداع لا تنفذ في حرف من ذلك الحروف و ان الى الله يرجع الأمر في مطلع الغيب و الشهود
- 41 And if thou desirest that God should cause to shine upon thee the light of that Sun which shone upon Muhammad on the Night of Ascension in the Dome of "In the Name of God, the Compassionate, the Merciful" - verily, Muhammad the Messenger of God did enter into this Dome on the Night of Ascension, and it is a dome created from a piece of red ruby, upon which are nineteen lamps of white pearls containing perfume from the fragrances of the Glory of the Eternal. The breadth of this Dome is as its length; its beginning is the remembrance of the First Who hath no beginning, and its end is the remembrance of the Last Who hath no end. Between each lamp and the next is a journey of nineteen thousand ages.
- 41 و ان ما احببت ان يشرق الله عليك بضياء شمس التي قد اشرقت على محمد في ليلة المعراج في قبة بسم الله الرحمن الرحيم بلى قد دخل على هذه القبة في ليلة المعراج محمد رسول الله و هو قبة خلقت من قطعة ياقوته حمراء عليها تسعة عشر قناديل من لؤلؤ بيض فيه عطر من عواطر مجد الأزل و ان عرض كل القبة كطولها بدئها ذكر الأول لا اول له و ختمها ذكر الآخر لا ختم له من بين كل قنديل الى قنديل تسعة عشر الف مسيرة دهر

- 42 Around this Dome are angels of the light of the Lord of Might who glorify God and say: "Holy, sanctified is the Lord of all things! There is no God but Him, the Beloved King!" And God hath created in this Dome all that He created in Paradise. Four rivers flow therein: a river of milk which floweth from the first Mim; then a river of clarified honey which floweth from the Mim of the Compassionate; then a river of wine, a delight for those who drink, which floweth from the Mim of the Merciful; then a river of water that changeth not in taste, which floweth in the shadow of the Alif of the Unseen between the Ba and the Sin, for the Sin in its hiddenness is a Mim. And when it descended to the rank of six for the manifestation of the Waw of Unity in the ten, that the letter Sin might appear, and when the Ba is placed before it, it is the completion of "Be," and it is. How can I describe to thee what God hath created in that red Dome?
- 43 Verily, if a single hair of one of its houris were suspended between the heaven of origination and the earth of creation, it would cause all the people of existence to swoon and they would say: "The Almighty hath appeared in His Essence and the All-Subduing hath beheld His servants with His own Self!" Glory be to my Lord! Holy, holy! He is more glorious and greater and mightier and higher and more exalted and more sublime and more beauteous and too glorious to appear in His Essence or to behold His servants with His own Self. Nay, this is but the light of a hair from a houri of that sanctified Dome.
- 44 And think not that this Dome containeth aught that is lifeless, for verily Paradise in its entirety is alive. By Him save Whom there is no God, I know this Dome and its people and have dwelt therein from the day God my Lord created me, and it is my very self and none other.
- 45 Praise be to God for that red Dome and the Most Glorious Word! And in this let the competitors compete. Verily, I perceive that the beginning of the mention of the Dome - its first letter is Qaf and its last is Ta - when joined together manifesteth five hundred, which is the essence of the Ha, and it is the essence of that Self which God hath attributed unto Himself, and it is the Essence of God and His Self, and the Eye of God and His Hand, and the Face of God and His Tongue, and the Manifestation of God and His Beauty and His Glory.
- 46 Praise be to Him for having made me one of those who have known that Self and found rest in its shadow! Verily unto God do all things return, both before and after, and in God let the believers trust.
- 42 وأنّ في حول هذه القبة ملائكة من نور ربّ العزة يسبحون الله ويقولون سبح قدوس ربّ كلّ شيء لا اله الا هو الملك المحبوب ولقد خلق الله في هذه القبة كل ما خلق في الرضوان تجري فيها انهار اربعة نهر من لبن و هو يجري من ميم الأول ثم نهر من عسل المصقى و هو يجزى من ميم الرحمن ثم نهر من نحر لذة للشاربين و هو يجري من ميم الرحيم ثم نهر من ماء غير اسن و هو يجري في ظلّ الف الغيب من بين الباء والسين لأنّ السين في غيبه ميم و انه لما نزل في رتبة الستة لظهور واو الوجدانية في العشرة ليظهر حرف السين و اذا قدم الباء عليه هو تمام كن فكيف اصف لك ما خلق الله في تلك القبة الحمراء
- 43 وانّ شعر احد من حوريّاتها لو علّق بين سماء الابداع الى ارض الاختراع ليصعقن كلّ اهل الانشاء ويقولون قد ظهر الجيār بذاته و لاحظ القهار عباده بنفسه سبحان ربّي قدوس قدوس هو اجل و اعظم و اكبر و اعلى و ارفع و اسنى و ابهى و اجلّ من ان يظهر بذاته او يلاحظ العباد بنفسه بل هذا نور شعر من حورية تلك القبة المقدسة
- 44 ولا تزعم ان تلك القبة فيه جمادية بل انّ الجنة كلّها حيوان فوالذى لا اله الا هو اتى لاعرف هذه القبة و اهلها و اعيش فيها من يوم الذى خلقنى الله ربّي و هى نفسى لا غيرى
- 45 فله الحمد على تلك القبة الحمراء و الكلمة البهاء و أنّ في ذلك فليتنافس المتنافسون و أنّ ذرى مبدء ذكر القبة اولها قاف و آخره تاء عند الاقتران يظهر خمسمائة و هو نفس الهاء و هو نفس ذلك النفس الذى قد نسبته الله الى نفسه و هو ذات الله و نفسه و عين الله و يده و وجه الله و لسانه و ظهور الله و جماله و بهائه
- 46 له الحمد بما جعلنى ممّن عرف تلك النفس و استقرّ في ظلّها و أنّ الى الله يرجع الأمر من قبل و من بعد و على الله فليتكّل المؤمنون

47 Convey unto al-Wahhab that which hath been revealed concerning the measures of causes, that he may preserve them until the Day of Return. And convey unto those who traveled with Me in pilgrimage the explanation of that sacred Dome, and the first believer therein through thy traces, that he may attain unto victory with the victorious ones and enter the gardens of those who are nigh, through the hands of the believing servants of God. And glory be to God, Lord of the heavens and the earth, Lord of all the worlds. And peace from thy Lord be upon His servants who act according to His command, and upon the guided one among those who have been guided by the hidden command. And praise be to God, Lord of all the worlds.

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47 بَلِّغْ إِلَى الْوَهَّابِ مَا نَزَلَ مِنْ مَقَادِيرِ الْأَسْبَابِ
لِيَحْفَظَ إِلَى يَوْمِ الْمَأْتِ وَبَلِّغْ إِلَى مَنْ سَافَرَ مَعِيَ
فِي الْحَجِّ بَيَانَ تِلْكَ الْقُبَّةِ الْمُقَدَّسَةِ وَأَوَّلِ مُؤْمِنٍ
بِهَا بِأَثَرِكَ لِيَفُوزَ مَعَ الْفَائِزِينَ وَيَدْخُلَ جَنَّاتِ
الْمُقَرَّبِينَ عَلَى أَيْدِي عِبَادِ اللَّهِ الْمُؤْمِنِينَ وَسُبْحَانَ
اللَّهِ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَالَمِينَ وَ
سَلَامٌ مِنْ عِنْدِ رَبِّكَ عَلَى عِبَادِهِ الَّذِينَ هُمْ بِأَمْرِهِ
يَعْمَلُونَ وَعَلَى الْمَهْدِيِّ مَنْ اهْتَدَى بِأَمْرٍ مَكُونٍ وَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

PR02.060r08-063r10, CMB_F21.065.17-
077.06#09

BB00136

Epistle to Haji Mirza Aqasi 5

Date: 1264-02-22 ? (Chihriq) [1848-Jan-29]

1 In the name of God, the Omnipotent, the Mighty

1 بِسْمِ اللَّهِ الْقَهَّارِ الشَّدِيدِ

2 I bear witness before God and those who are with Him that there is no God but Him, the Almighty, the All-Wise. And I testify to that which God's knowledge hath encompassed, even as He Himself hath testified in the heaven of His might and the kingdom of His grandeur. There is no God but Him, the Single, the Self-Subsisting, the Holy, the Inaccessible.

2 أَشْهَدُ اللَّهَ وَمَنْ هُوَ عِنْدَهُ بِأَنَّهُ لَا إِلَهَ هُوَ إِلَّا الْعَزِيزُ
الْحَكِيمُ وَأَشْهَدُ لِمَا قَدْ أَحَاطَ بِهِ عِلْمُ اللَّهِ بِمَثَلِ مَا هُوَ
قَدْ شَهِدَ عَلَيْهِ فِي جَبَرُوتِ عَزَّتِهِ وَمَلَكُوتِ عَظَمَتِهِ
لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْقَائِمُ الْقُدُّوسُ الْمُنِيعُ

3 Praise be to God Who hath distinguished me with that wherewith He hath distinguished His chosen ones, and honored me with that wherewith He hath honored His pure ones, and blessed me with that wherewith He hath blessed His loved ones. His is the praise that befitteth the glory of His holy might and the beauty of His luminous countenance - praise that transcendeth all praise and exalteth above all mention, praise that befitteth none save Him and is worthy of none besides Him. He is the Mighty, the Supreme, the Help in Peril.

3 وَبَعْدَ الْحَمْدِ لِلَّهِ الَّذِي قَدْ اخْتَصَّنِي بِمَا اخْتَصَّ بِهِ
أَوْلِيَائِهِ وَأَكْرَمَنِي بِمَا اصْطَفَانِي بِهِ أَصْفِيَائِهِ وَحَنَانِي
بِمَا وَهَبَ بِهِ أَوْلِيَائِهِ فَلَهُ الْحَمْدُ حَمْدًا يَنْبَغِي لَجَلَالِ
قُدْسِ عَزَّتِهِ وَجَمَالِ نَوْرِ طَلْعَتِهِ حَمْدًا يَفُوقُ بِهِ عَلَى
كُلِّ حَمْدٍ وَيَسْتَعْلَى عَلَى كُلِّ ذِكْرٍ وَلَا يَسْتَحِقُّ بِهِ
إِلَّا إِيَّاهُ وَلَا يَنْبَغِي لِأَحَدٍ سِوَاهُ وَإِنَّهُ هُوَ الْعَزِيزُ
الْمُتَكَبِّرُ الْمُسْتَعَانُ

4 How shall I speak, and to whom shall I speak, and through whom shall I speak? Verily thou art not ashamed before God, and thou endurest the fire, and fearest not the wrath of the Almighty, nor hopest for the Day which the All-Merciful hath

4 فَكَيْفَ أَقُولُ وَلِمَنْ أَقُولُ وَمِنْ أَقُولُ وَإِنَّكَ أَنْتَ لَا
تَسْتَحْيِي عَنْ اللَّهِ وَتَصْبِرُ عَلَى النَّارِ وَلَا تَخَافُ مِنْ
غَضَبِ الْجَبَّارِ وَلَا تَرْجُو يَوْمَ الَّذِي وَعَدَ الرَّحْمَنُ

promised His servants - the Day wherein He shall judge with truth. Be patient then, though thy patience be but for the sake of God's displeasure. Hast thou not pondered, from the first day thou heardest what thou heardest until this day, how thy hours and minutes were spent? Thinkest thou that thou art in comfort and ease, in glory and honor? Nay, by my Lord Who splitteth the grain and createth the soul! From the first day thou heardest, it was incumbent upon thee to walk upon the snow with thy breast toward him whose mention thou hadst heard, to ascertain the truth from him and follow him. Woe unto thee and unto what thy hands have wrought! Art thou content with thy seat and pleased with thy glory, while behind thee lies great humiliation wherein is no glory, and severe chastisement wherein thou shalt have no helper?

- 5 Consider how thou hast judged him who is the Proof against thee and against all - peace be upon him - who possessed conclusive verses and confirmed evidences which none on earth could withstand. Verily he is upon pure truth, even as the truth whereupon were God and His Messengers and His chosen ones. Indeed, the measure of thy knowledge and the weight of thy guidance is not equal in my sight to the measure of Pharaoh's unbelief, for when he heard the Cause, he desired to investigate and gathered, according to his power, the means of sorcery to prove his falsehood and his vain claims before his subjects. By Him Who created all things by His command! Thou art more remote in thy position than he and more abased before God than he. Those who came before thee did not do as thou hast done, nor did they judge as thou hast judged. It is as though thou hadst not read the Qur'an: "Unto you be your religion, and unto me my religion."¹ If thou art an unbeliever, then unto thee is what thou hast. If thou wilt not aid the Truth, how dost thou oppose it, and if thou wilt not follow it, how dost thou imprison it?

- 6 It is as though God had not created in thy heart an atom of mercy, nor in thy countenance less than that of shame. Woe upon thee and thy position! May God's vengeance and His wrath, His might and His displeasure be upon thee. Thou hast lived only for the fire and hast endured only for it. All that thou hast done unto me, God hath done unto me. He it is Who hath ordained tribulation for His loved ones and decreed trials for His chosen ones, and He it is Who hath written upon me that which was written. But woe unto thee, for God hath caused evil to flow from thy hands. And blessed am I for having been patient in the path of my Lord until certitude came unto

¹Qur'an 109:6.

عباده الذي فيه يقضي بالحق فاصبر وما صبرك إلا على سخط الله وألم تتفكر من أول يوم الذي سمعت ما سمعت إلى يومئذ كيف قضى عليك ساعاتك ودقائقك أظن أنك في عيش وراحة وعزة وكرامة لا وربّي الذي فلق الحبة وبرى النسمة من أول يوم الذي سمعت فرض عليك بأن تمشي على الثلج بصدرك إلى الذي سمعت ذكره وتبين الحق عنده وتبته فويل لك وما قدّمت يداك أفرحت بمقعدك ورضيت بعزتك وإنّ ورائك ذلة عظيمة لا عزّ فيها وأشدّ العذاب ولا ناصر لك فيه

5 أنظر كيف حكمت بمن هو الحجّة عليك وعلى الكلّ سلام الله عليه وكان عنده آيات محكمة وبراهين مؤكدة التي لا يقوم بها أحد من أهل الأرض وإنّه لعلّى حقّ محض بمثل حقّ الذي كان الله عليه ورسله وأوليائه وإنّ مبلغ عرفانك ووزن إرشادك لم يكن لديّ بقدر مبلغ كفر فرعون لأنّه لما سمع بأمر أراد أن يتبين وجمع على قدر قوته أسباب السحر لإثبات كذبه وادعائه الباطل بين رعيته فوالذي خلق كلشيء بأمره لأنك أنت أبعد موقفاً منه وأذلّ مقاماً عند الله عنه وإنّ الذين كانوا من قبلك ما صنعوا بمثل ما أنت صنعت وما حكموا بمثل ما أنت حكمت كأنك أنت ما قرئت القرآن لكُم دينُكم ولي دين إن كنت كافرين فلك ما عندك إن لم تنصر الحق فكيف تخذله وإن لم تنبّه فكيف تسجنه

6 كأنّ الله ما خلق في قلبك ذرة من الرّحم ولا في وجهك أقلّ من ذلك الحياء فأفّ لك ولمقعدك ونقمة الله وغضبه عليك وسطوته وسخطه كان دائماً في حقك ما عشت إلا بالنار وما صبرت إلا عليها وكلّ ما صنعت بي كان الله صانع بي هو الذي قدر البلاء لأوليائه وأجرى القضاء لأحبابه وهو الذي كتب عليّ ما كتب ولكن ويلّ لك حيث أجرى الله الشرّ على يديك وطوبى لي بما صبرت في سبيل ربّي حتّى آتاني اليقين وإنّي

me. Verily, I was never heedless of thy infidelity, nor veiled from thy tyranny. I saw thee not before except as a rebellious devil, and I see thee not except as an obstinate oppressor.

- 7 Verily, I am the Light which God deposited in the loins of Adam and commanded the angels, in glorification of Him, that all should prostrate themselves before His Self. So they all prostrated themselves together, even if there had been but one or two or three. Nay, praise be to God Who hath made today the most discerning ones obedient, the most eloquent sages following, the pious learned ones submitting, and the holy souls among the people of might and glory prostrating - as though thou hadst not known any of them. Yet their names are renowned and their virtues exalted. None among the people of knowledge and grace deny them, nor does anyone surpass them in word and deed. On that Day, all of them curse thee and dissociate themselves from thee. These are the angels who prostrated before God in glorification of that Light. And thou art that Satan who showed pride before, and thy hosts before God were naught but thyself. That which thou hast perpetrated is thy malice which hath filled the east and west of the earth. Woe unto thee and unto whoso followeth thee! Ye are all enemies of God and companions of the Fire. From it were ye created and unto it shall ye return.

- 8 O thou distant infidel and rebellious oppressor! Know that God hath exposed thee by thy deeds, and verily God, glorified be He, through thy judgment hath revealed thy apostasy from thy religion, for thou didst write with thy own hands what thou didst write. This is not hidden from its people, and the angels of the heavens and earth and all between them have read it and testified to it. And it hath been written in all the Tablets that thou hast apostatized from thy religion and chosen infidelity over the people of thy sect, even as Yazid said in his verse.
- 9 Thinkest thou that thou hast prospered? But those who scrutinize thy affair know thee, and thy matter is not obscure to them. When thou didst choose the most misguided of beasts, than whom there was none more foolish and misguided on earth, and made them the companions of the First Prison - and they all desired him and submitted before him and sought forgiveness for what they had done to him - thou sawest that none of them thereafter followed thee in thy infidelity. Therefore thou wast content to make his guards from among servants

أنا ما كنت غافلاً عن كفرِكَ ولا محجوباً عن طغيانِكَ وما رأيْتُكَ من قبل إلا شيطاناً مريداً ولا أريك إلا جباراً عنيداً

7 وإني أنا النور الذي أودعني الله في صلب آدم وأمر الملائكة تعظيماً له بأن يسجد الكل لنفسه فسجدت كلهم أجمعون ولو كان واحداً أو اثنين أو ثلاث بل الحمد لله الذي جعل اليوم عرفاء الأذكياء مطيعين والبلغاء الحكماء متبعين والعلماء الاتقياء مسلمين والأرواح المقدسة من أهل العز والبهاء ساجدين كأنك أنت لم تعرف أحداً منهم ولكن أسمائهم معروفة وشمائلهم مرفوعة لم ينكرهم أحد من أهل العلم والفضل ولا يستتهم أحد بالقول والعمل وكلهم يومئذ يلعنوك ويتبرئون عنك وكلهم الملائكة التي سجدت الله تعظيماً لذلك النور وإنك أنت ذلك الإيليس الذي استكبرت من قبل وما في جندك لم يكن عند الله إلا نفسك وإن الذي أنت ركبته هو أذيتك الذي ملأ شرق الأرض وغربها فويل لك ولمن أتبعك كلهم أعداء لله وأصحاب النار خلقتهم منها و ترجعون إليها

8 فيا أيها الكافر البعيد والجبار المريد فاعلم أن الله قد افضحك بعملك وإن الله سبحانه بحكمك قد أظهر ارتدادك عن دينك حيث كتبت بيدك ما كتبت ولا يخفي عن أهله وقد قرئته ملائكة السموات والأرض وما بينهما وشهدت عليها وكتب في كل الألواح بأنك أنت ارتددت عن دينك واخترت الكفر على أهل مذهبك بمثل ما قال يزيد في شعره

9 اتظن أنك قد افلحت ولكن الذينهم يدقون نظرهم في أمرك يعرفونك ولا يشتبه عليهم أمرك بأنك لما اخترت أضل الأنعام التي لم يك فوق الأرض مثلها في الحق والضلال وجعلتهم صاحب السجن الأول وإنهم قد رغبوا إليه و خضعوا لديه واستعدروا كلهم ما فعلوا به رأيته

who follow neither his religion nor thine, and without his decrees.

- 10 And the infidels who believe neither in God nor His Messenger nor the family of God have deceived thee. By Him Who knoweth the secret and heareth the whispered counsel, verily they dissociate themselves from thee and curse thee, until I heard with mine own ears from the most knowledgeable among them that thou hast descended from the tree of infidelity and the water of thy existence was kneaded with Satan's water. Sufficient is that shame for thee, that the infidels revile and curse thee.

- 11 And it hath become manifest in the heavens and earth that he who is from the tree of the Messenger and the fruit of the Virgin, despite his lofty knowledge and unity and the manifestation of his sanctity and uniqueness, hath been imprisoned by the hands of the people of infidelity. Be fair and send blessings upon those who ordered the imprisonment of the King, for they were not content with that shame of choosing infidels over one born in Islam.

- 12 Upon thee be the curse of God and the curse of the angels of the heavens and the earth and whatsoever is between them. Dost thou desire to nullify the truth through an unjust decree? How canst thou believe in Joseph the Prophet and Musa ibn Ja'far the Successor (peace be upon them both), for they were unjustly imprisoned? This was naught but a token of God's grace unto me, a gift from His presence bestowed upon me, and one of the traditions of His chosen ones concerning me.

- 13 Fie upon thee and upon thy faith and upon him who curseth thee not for thy faith! I entered not the second prison save that thy unbelief might be exposed and thy prejudice against the son of God's Messenger might be proclaimed throughout all the kingdoms of the heavens and earth.

- 14 Dost thou threaten me with death? It is the emblem of them that are sincere and the way of the chosen ones. May God's curse be upon thee if thou canst, but thou canst not! Then may God's wrath be upon thee if thou canst, but thou canst not! Then may God's anger be upon thee if thou canst, but thou canst not! Verily, I place my trust in God, take refuge in God, and cast myself before God. He sufficeth me. How excellent a Guardian and how excellent a Helper! In Him do I place my trust and unto Him do I turn.

أَنَّ أَحَدًا مِنْهُمْ مِنْ بَعْدِ لَمْ يَتَّبِعْكَ فِي كُفْرِكَ لَذَا رَضِيتَ أَنْ تَجْعَلَ حَرَّاسَهُ عِبَادَ الَّذِينَ عَلَى غَيْرِ مَذْهَبِهِ وَ مَذْهَبِكَ وَ دُونَ فَتَاوِيهِ

10 وَ خَدَعَكَ كُفَّارٌ لَا يُؤْمِنُونَ بِاللَّهِ وَ بِرَسُولِهِ وَ لَا بِآلِ اللَّهِ فَوَ الَّذِي يَعْلَمُ السِّرَّ وَ يَسْمَعُ النَّجْوَى أَنَّهُمْ يَتَّبِعُونَ عَنْكَ وَ يَلْعَنُونَكَ حَتَّى سَمِعْتُ بِأُذُنِي مِمَّنْ هُوَ أَعْلَمُ بَيْنَهُمْ بِأَنَّكَ قَدْ نَزَلْتَ مِنَ شَجَرِ الْكُفْرِ وَ عَقْدَ مَاءٍ وَ جُودَكَ بِمَاءِ الشَّيْطَانِ فَكُفَّاكَ ذَلِكَ الْعَارُ بِأَنَّ الْكُفَّارَ يَطْعَنُونَكَ وَ يَلْعَنُونَكَ

11 وَ ظَهَرَ فِي السَّمَوَاتِ وَ الْأَرْضِ أَنَّ الَّذِي هُوَ مِنْ شَجَرَةِ الرَّسُولِ وَ ثَمَرَةِ الْبَتُولِ عَلَى عَلْوٍ مَعْرِفَتِهِ وَ تَوْحِيدِهِ وَ ظُهُورِ تَقْدِيسِهِ وَ تَفْرِيدِهِ سُجِّنَ بِأَيْدِي أَهْلِ الْكُفْرِ فَأَنْصَفْ وَ صَلِّ عَلَى الَّذِينَ أَمَرُوا بِسُجْنِ الْمَلِكِ فَإِنَّهُمْ لَمْ يَرْضُوا بِذَلِكَ الْعَارُ بِأَنَّ يَخْتَارُوا الْكُفَّارَ عَلَى مَنْ وَلَدَ فِي الْإِسْلَامِ

12 فَعَلَيْكَ لَعْنَةُ اللَّهِ وَ لَعْنَةُ مَلَائِكَةِ السَّمَوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا أَتَرِيدُ أَنْ تَبْطُلَ الْحَقَّ بِحُكْمٍ ظُلْمٍ وَ إِنَّكَ أَنْتَ كَيْفَ تَوْقِنَ بِيُوسُفَ النَّبِيِّ وَ مُوسَى بْنِ جَعْفَرٍ الْوَصِيِّ عَلَيْهِمَا السَّلَامُ لِأَنَّهُمَا سَجَنَا بِغَيْرِ حَقٍّ وَ مَا كَانَ ذَلِكَ إِلَّا كَرَامَةً مِنَ اللَّهِ عَلَيَّ وَ مُوهَبَةً مِنْ عِنْدِهِ لَدَيَّ وَ سُنَّةً مِنْ سُنَنِ أَوْلِيَائِهِ فِي حَقِّي

13 فَأَقِفْ عَلَيْكَ وَ عَلَى دِينِكَ وَ عَلَى الَّذِي لَمْ يَلْعَنَكَ بِدِينِكَ مَا دَخَلْتَ سِجْنَ الثَّانِي إِلَّا لِيُظْهَرَ كُفْرَكَ وَ يَعلنَ تَعْصِبُكَ لِابْنِ رَسُولِ اللَّهِ فِي مَلَكُوتِ السَّمَوَاتِ وَ الْأَرْضِ كُلِّهَا

14 أَتُحَذِّرُنِي بِالْقَتْلِ وَ هُوَ شَعَارُ الْمُوحِدِينَ وَ سُنَّةُ الْمُصْطَفِينَ فَعَلَيْكَ لَعْنَةُ اللَّهِ إِنْ اسْتَطَعْتَ وَ لَا تَفْعَلْ ثُمَّ عَلَيْكَ سَخَطُ اللَّهِ إِنْ اسْتَطَعْتَ وَ لَا تَفْعَلْ ثُمَّ عَلَيْكَ غَضَبُ اللَّهِ إِنْ اسْتَطَعْتَ وَ لَا تَفْعَلْ وَ إِنِّي مُتَوَكِّلٌ عَلَى اللَّهِ وَ مُلْجَأٌ ظَهْرِي إِلَى اللَّهِ وَ مُلْتَقَى نَفْسِي بَيْنَ يَدَيْ اللَّهِ وَ هُوَ حَسْبِي نَعَمَ الْمَوْلَى وَ نَعَمَ النَّصِيرُ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ

- 15 But by my life, thou art powerless, and thy soul is more wretched than that. None like thee existeth among thy troops. He Who created me will protect me from thy evil deeds and shelter me within the pavilion of His mercy and the stronghold of His might and glory.
- 16 What greater honor could there be than this, that God should desire martyrdom for me and single me out for that which He hath reserved for the people of divine authority, especially at the hands of one such as thee – an obstinate tyrant and a rebellious devil? God hath not placed thee in thy seat save to torment thee thereby and take vengeance upon thee through it.
- 17 Were I not concerned for those who follow me, I would surely tell thee their names and send thee their letters. They are well-nigh countless, and none of them payeth thee any heed nor regardeth thy station, save as ground whereon lieth carrion surrounded by dogs that feed upon it until none remaineth. By my Lord, thou art more abject than this!
- 18 What hath passed of thy life hath passed, yet thou art not ashamed. Thou art content with one of tender years, despite his loftiness, knowledge, wealth and glory. Thou art satisfied with the utmost thou couldst do against him, though hadst thou been able – no doubt remaineth – thou wouldst have left nothing undone. Thou hast rent asunder every veil of modesty, opposed the Almighty with thy words, and warred against the Compeller with thy decree.
- 19 Thou sendest to a Sunni scholar the robes of sovereignty and bestowest upon a child who knoweth not heat from cold the station of majesty, while thou takest it from the Lord of this world and the next, whose hosts God hath made the angels of the heavens and earth, and whose proof is the signs of all things. Yet thou art not ashamed before God, nor art thou moved for even a moment.
- 20 By God, thou hast earned naught but the fire, while I have earned naught but the good-pleasure of the All-Merciful. Thine shall be what thou hast wrought, and mine what I have endured. God shall judge between me and thee with truth. Verily, He is the One, the Subduer, the Mighty, the Compeller.
- 21 God sufficeth me, then Muhammad, then the family of God. God sufficeth as a witness unto me. Glorified be God, thy Lord, the Lord of Might, the Lord of all things, above what
- 15 وَلَكِنْ لِعَمْرِي إِنَّكَ أَنْتَ مَا اسْتَطَعْتَ وَإِنْ نَفْسَكَ أَشَقَى مِنْ ذَلِكَ وَلَكِنْ لَمْ يَكُنْ مِثْلَكَ فِي جُنْدِكَ وَإِنَّ الَّذِي خَلَقَنِي يُحْفَظُنِي مِنْ سَوْءِ فَعْلِكَ وَيَجْعَلُنِي فِي كَهْفٍ رَحْمَتِهِ وَحَصْنِ قُوَّتِهِ وَعِزَّتِهِ
- 16 وَإِلَّا أَيُّ شَرَفٍ مِثْلُ هَذَا يَحِبُّ اللَّهُ لِي الشَّهَادَةَ وَاخْتَصَّنِي بِمَا اخْتَصَّ أَهْلَ الْوِلَايَةِ سَيِّمًا عَلَى أَمْرِ مِثْلِكَ جَبَّارِ الْعِنْدِ وَالشَّيْطَانِ الْمُرِيدِ الَّذِي مَا جَعَلَكَ اللَّهُ عَلَى مَقْعَدِكَ إِلَّا لِيُعَذِّبَكَ بِهِ وَيَنْتَقِمَ عَنْكَ بِهِ
- 17 وَلَوْلَمْ أَخَفْ عَنِ الَّذِينَ اتَّبَعُونِي لِأَخْبَرَنِكَ بِأَسْمَائِهِمْ وَلَأَرْسَلَنَّ إِلَيْكَ كُتُبَهُمْ وَإِنَّهُمْ لَا يَكَادُ يَحْصَى وَكُلُّهُمْ لَا يَلْتَفِتُونَ إِلَيْكَ وَلَا يَنْظُرُونَ إِلَى مَقْعَدِكَ إِلَّا كَأَرْضٍ وَقَعَتْ عَلَيْهَا مَيْتَةٌ وَاحْطَأَتْهَا الْكِلَابُ وَإِنَّهَا يَأْكُلُونَ مِنْهَا حَتَّى تَفْرُغَ وَإِنَّكَ وَرَبِّي أَذَلَّ مِنْ هَذَا
- 18 قَدْ قَضَى مِنْ عَمْرِكَ مَا قَضَى وَلَمْ تَسْتَحْيِ وَتَرْضَى بِمَنْ هُوَ صَغِيرُ السِّنِّ مَعَ ذَلِكَ الْعُلُوِّ وَالْعِلْمِ وَالْغِنَاءِ وَالْعِزِّ قَدْ رَضِيتَ لَهُ بِمُنْتَهَى الَّذِي مَا اسْتَطَعْتَ دُونَهُ وَإِنْ اسْتَطَعْتَ لَا شَكَّ أَنَّكَ أَنْتَ مَا أَبْقَيْتَ شَيْئًا قَدْ خَرَقْتَ كُلَّ حِجَابِ الْحَيَاءِ وَعَارَضْتَ الْجَبَّارَ بِكُلُّبِكَ وَحَارَبْتَ الْقَهَّارَ بِحُكْمِكَ
- 19 تَرْسُلُ إِلَى عَالَمِ السُّنَّةِ خَلَعَ السُّلْطَانَةَ وَتَهَبُ لَطْفَلٍ الَّذِي لَا يَعْرِفُ الْحَرَّ عَنِ الْبَرْدِ مُنْصَبَ الْجَلَالَةِ وَتَأْخُذُ عَنْ صَاحِبِ مَلِكِ الدُّنْيَا وَالْآخِرَةِ الَّذِي قَدْ جَعَلَ اللَّهُ جُنْدَهُ مَلَائِكَةَ السَّمَوَاتِ وَالْأَرْضِ وَحُجَّتَهُ آيَاتُ كُلِّ شَيْءٍ وَلَا تَسْتَحْيِي عَنِ اللَّهِ وَلَا تَتَأَثَّرُ بِقَدْرِ لِحَةٍ
- 20 فَمَا وَاللَّهِ اكْتَسَبْتَ إِلَّا النَّارَ وَمَا اكْتَسَبْتَ إِلَّا رِضَاءَ الرَّحْمَنِ فَكَ مَا عَمِلْتَ وَلِي مَا صَبِرْتَ فَسِيحُكُمُ اللَّهُ بَيْنِي وَبَيْنَكَ بِالْحَقِّ إِنَّهُ هُوَ الْوَاحِدُ الْقَهَّارُ وَإِنَّهُ لَهِوَ الْعَزِيزِ الْجَبَّارِ
- 21 وَحَسْبِيَ اللَّهُ ثُمَّ مُحَمَّدٌ ثُمَّ آلُ اللَّهِ وَكَفَى بِاللَّهِ عَلَيَّ شَهِيدًا سُبْحَانَ اللَّهِ رَبِّكَ رَبَّ الْعِزَّةِ رَبَّ كُلِّ شَيْءٍ

they describe. Peace from His presence be upon those who place their trust in their Lord. And praise be to God, the Lord of all worlds.

عَمَّا يَصِفُونَ وَ سَلَامٌ مِّنْ عِنْدِهِ عَلَى الَّذِينَ هُمْ عَلَى
رَبِّهِمْ يَتَوَكَّلُونَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

RHQM1.441-446 (328-331), TZH3.085.21-
089.13, OOL.A023.7

BB00187

Epistle to Muhammad Shah 5

Date: 1264-03 or 05 (Chihriq) [1848-Feb]

- 1 In the name of God, the Most Great, the Most Severe 1 بِسْمِ اللَّهِ الْمُتَكَبِّرِ الشَّدِيدِ
- 2 Glory be unto Him Who knoweth all that is in the heavens and in the earth. Verily there is no God but Him, the sovereign Ruler, the Almighty, the Great. 2 سُبْحَانَ الَّذِي يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقَهَّارُ الْعَظِيمُ
- 3 He is the One Who on the Day of Severing shall pass judgment through the power of Truth; indeed no God is there besides Him, the Peerless, the All-Compelling, the Exalted. He is the One Who holdeth within His grasp the kingdom of all created things; there is none other God but Him, the Single, the Incomparable, the Ever-Abiding, the Inaccessible, the Most Great. 3 هُوَ الَّذِي يَقْضِي يَوْمَ الْفَصْلِ بِالْحَقِّ وَأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْجَبَّارُ الْمُنِيعُ وَ هُوَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ الْوَحْدُ الْأَحَدُ الصَّمَدُ الْعَلِيِّ الْكَبِيرِ
- 4 At this moment I testify unto God, even as He testified unto Himself before the creation of all things: Verily there is no God save Him, the All-Glorious, the All-Wise. And I bear witness unto whatsoever He hath fashioned or will fashion, even as He Himself, in the majesty of His glory, hath borne witness: No God is there but Him, the Peerless, the Self-Subsisting, the Most Wondrous. 4 أَشْهَدُ لِلَّهِ حِينَئِذٍ بِمَا قَدْ شَهِدَ اللَّهُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ يَخْلُقَ شَيْئًا أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ وَ أَشْهَدُ عَلَى كُلِّ مَا أْبَدَعَ وَ مَا يَبْدَعُ بِمِثْلِ مَا قَدْ شَهِدَ عَلَيْهِ فِي سُلْطَانِ عِزَّتِهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْقَائِمُ الْبَدِيعُ
- 5 In God, Who is the Lord of all created things, have I placed My whole trust. There is no God but Him, the Peerless, the Most Exalted. Unto Him have I resigned Myself and into His hands have I committed all My affairs. No God is there besides Him, the supreme Ruler, the resplendent Truth. Indeed all-sufficient is He for Me; independently of all things doth He suffice, while nothing in the heavens or in the earth but Him sufficeth. He, in very truth, is the Self-Subsisting, the Most Severe. 5 تَوَكَّلْتُ عَلَى اللَّهِ رَبِّ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الرَّفِيعُ وَ إِلَى اللَّهِ الْقِي نَفْسِي وَ إِلَيْهِ أَفْضُ أَمْرِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْحَقُّ الْمُبِينُ وَأَنَّهُ هُوَ حَسْبِيَ يَكْفِينِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِينِي مِنْهُ شَيْءٌ فِي السَّمَوَاتِ وَ لَا فِي الْأَرْضِ وَأَنَّهُ هُوَ الْقَائِمُ الشَّدِيدُ
- 6 Praise be unto Him Who at this very moment perceiveth in this remote prison the goal of My desire. He is the One Who beareth witness unto Me at all times and beholdeth Me ere the inception of “after Him.” 6 سُبْحَانَ الَّذِي يَرَى مَقْعَدِي حِينَئِذٍ فِي سِجْنٍ بَعِيدٍ وَ هُوَ الَّذِي يَشْهَدُ عَلَيَّ فِي كُلِّ حِينٍ وَ قَبْلَ أَنْ يَبْدَعَ بَعْدَ حِينٍ

- 7 Why didst thou pronounce judgment without remembering God, the All-Wise? How canst thou endure in the fire? Indeed, mighty and most severe is thy God.
- 7 وانك انت كيف قد رقدت بلا ذكر حكيم و انك انت كيف صبرت على النار وان الله ربك هو العزيز الشديد
- 8 Thou pridest thyself in the things thou dost possess, yet no believer in God and in His signs, nor any righteous man would ever deign to regard them. This mortal life is like unto the carcass of a dog, around which none would gather, nor would any partake thereof, except those who gainsay the life hereafter. Verily it is incumbent upon thee to become a true believer in God, the All-Possessing, the Almighty, and to turn away from the one who guideth thee into the torment of hellfire.
- 8 ان انت قد عززت بما عندك فان هذا لا يلتفت اليه احد ممن امن بالله و اياته و كان من الزاهدين وان مثل حيوة الدنيا كمثل كلب ميت لا يجمع في حوله و لا ياكل منه الا الذين هم كانوا بالآخرة هم كافرين و انك انت فرض عليك بان تؤمن بالله العلي العظيم و تكفر بالذي يدعوك الى عذاب سعيير
- 9 I have been waiting awhile that perchance thou wouldst take heed and be rightly guided. How canst thou answer God on the day which is near at hand—the day whereon witnesses will stand forth to testify in the presence of thy Lord, the Lord of all the worlds?
- 9 و لقد صبرت في ايام معدودة لعلك تتذكر و تكون من المهتدين و انك انت كيف تجيب الله في يوم قريب يوم تقوم الاشهاد عند ربك رب العالمين
- 10 By the righteousness of Him Who hath called thee into being and unto Whom erelong thou shalt return, if thou remainest, at the moment of death, a disbeliever in the signs of thy Lord thou shalt surely enter the gates of hell, and none of the deeds thy hands have wrought will profit thee, nor shalt thou find a patron nor anyone to plead for thee. Fear thou God and pride not thyself on thine earthly possessions, inasmuch as what God doth possess is better for them that tread the path of righteousness.
- 10 فو الذي خلقك و انك انت اليه ستعود و ان تموت و انت على جحد بايات ربك فتدخل في ابواب الجحيم و لا ينفعلك ما قدمت يدك و ما لك يومئذ من ولي و لا شفيع ان اتى الله و لا تغتر بما عندك فان ما عند الله خير للمتقين
- 11 Verily in this Day all that dwell on earth are the servants of God. As to those who truly believe in God and are well assured in the signs revealed by Him, perchance He will graciously forgive them the things their hands have committed, and will grant them admission into the precincts of His mercy. He, in truth, is the Ever-Forgiving, the Compassionate. But the verdict of divine chastisement is pronounced against those who have turned away disdainfully from Me and have repudiated the conclusive proofs and the unerring Book with which God hath invested Me, and on the Day of Severing they shall find no protector or helper.
- 11 و ان من على الارض يومئذ كلهم اجمعون عباد الله فن امن و كان من الذين هم بايات الله موقنين فاولئك عسى الله ان يغفر لهم ما قدمت ايديهم و يدخلهم في رحمته انه هو الغفور الرحيم و ان الذين استكبروا علي و جحدوا ما اكرمني الله بفضله من ايات بينات و كتاب مبين فاولئك حقت عليهم كلمة العذاب و ما لهم يوم الفصل من ولي و لا نصير
- 12 I swear by Him Who createth all beings and unto Whom all shall return, if anyone at the hour of death beareth hatred towards Me or disputeth the clear tokens wherewith I have been invested, then naught but afflictive torment shall be his lot. On that day no ransom will be accepted, nor will any intercession be permitted, unless God so please. Verily He is the All-Compelling, the All-Glorious; and no God is there other than Him, the sovereign Ruler, the Almighty, the Most Severe.
- 12 فو الذي يبدع الخلق ثم كل اليه يرجعون ما من نفس تموت على بغضي او يجهل ما جئت به من ايات بينات الا و يدخل في عذاب اليم و لا تقبل يومئذ فدية و لا لاحد اذن ان يشفع الا ان يشاء الله انه هو الجبار العزيز و انه لا اله الا هو الملك القهار الشديد

- 13 If thou rejoicest in My imprisonment, woe then unto thee for the grievous torment which will soon overtake thee. Indeed God hath permitted no one to pass unfair judgment, and if thou wouldst fain do so, then soon shalt thou learn.
- 13 ان انت فرحت بما تستجنني فويل لك من عذاب يوم قريب لم يحل الله لاحد ان يحكم بغير حق و ان انت اردت فستعلم من قريب
- 14 From the first day that I cautioned thee not to wax proud before God until the present time, four years have elapsed, and during this space naught have I witnessed, either from thee or from thy soldiers, except dire oppression and disdainful arrogance. Methinks thou dost imagine that I wish to gain some paltry substance from this earthly life. Nay, by the righteousness of My Lord! In the estimation of them that have fixed their eyes upon the merciful Lord, the riches of the world and its trappings are worth as much as the eye of a dead body, nay even less. Far from His glory be what they associate with Him! Rather, I desired to take vengeance upon those who slew a righteous, martyred Leader beyond what God had ordained in the Book. Their progeny shall join them in the torment of the blazing fire. My patience is but in God, and He is the best Protector and Helper. My refuge is none other than Him, and He is the best Guardian and Supporter.
- 14 و ان من اول يوم الذي اخبرتك بان لا تستكبر على الله الى يومئذ قد قضت اربع سنين ما رايت منك و لا من جندك الا ظلما و استكبارا شديدا كانك انت زعمت اني انا قد اردت متاعا قليلا لا وربي ما كان ملك الدنيا و ما فيها عند الذين هم الى الرحمن ينظرون الا اقل من عين ثملة ميتة بل اقل من هذا سبحان الله عما يشركون بل اني اردت ان انتقم من الذين هم قتلوا امام حق شهيد ما قدر الله في الكآب و ان ذريتهم سيلحقون بهم في عذاب سعير و ما صبري الا على الله و انه هو خير ولي و نصير و ما كهفي الا آياه و انه هو خير و كبل و ظهير
- 15 Now I shall inform thee that thou hast followed a rebellious satan in whom God hath not placed an atom's weight of mercy, and who hath apostatized from his religion by decreeing, after the first decree, a distant imprisonment.
- 15 و ان الان لانبئتك بانك انت قد اتبعت شيطانا مريدا ولم يجعل الله عنده اقل من خردل من الرحمة وقد ارتد عن دينه بما حكم بعد حكم الاول بسجن بعيد
- 16 Hast thou heard of anyone before who imprisoned one of the descendants of God's Messenger in the walls of a city whose people were ignorant and who denied the authority of the Imams who act by God's command? For what sin didst thou pronounce such a judgment, if thou art of the Muslims? For what error didst thou approve such a thing, if thou art of the believers? Rather, thou wast deceived by what thou possessest because of My patience.
- 16 هل سمعت من احد من قبل يسجن احد من ذرية رسول الله في سور الذي كانوا اهلها جاهلين و انهم كفروا بولاية الائمة الذين هم بامر الله يعملون فعلى اي ذنب حكمت مثل هذا ان انت من المسلمين و على اي [خطأ] رضيت مثل هذا ان انت من المؤمنين بل على صبري غررت بما عندك
- 17 I swear by the glory of God, My Lord, the Most Exalted, the Most Great, He assuredly, as is divinely ordained, will make His Cause shine resplendent, while there will be no helper for the unjust. If thou hast any scheme, produce thy scheme. Indeed every revelation of authority proceedeth from God. In Him do I trust and unto Him do I turn.
- 17 فسبحان الله ربي العلي العظيم انه ليظهرن امر الذي قدر و ما للظالمين من نصير ان كان لك كيذا فاطهر و ما الامر الا من عند الله عليه توكلت و اليه انيب
- 18 Hast thou heard anyone of old passing a judgment similar to the one thou didst contrive or like unto that whereto thou didst give thine assent? Woe then unto the oppressors! Both thine intentions and the manner in which thou dealest with the people clearly demonstrate thine infidelity towards God, hence He hath ordained a severe chastisement for thee. Verily I seek patience only in God, and Him do I regard as the goal of My
- 18 هل سمعت من احد من قبل حكم بمثل ما انت صنعت من قبل و ترضى من بعد فويل للظالمين مقعدك دليل على كفرك بالله و حكمك على الناس لك عند الله عذاب شديد و ان صبري على الله و مقعدي هذا يشهد على اني انا على حق يقين

desire. This signifieth that I have the undoubted Truth on My side.

- 19 If thou art not apprehensive that the truth might be revealed and the works of the ungodly be brought to naught, why summonest thou not the divines of the land, and then summon Me, so that I may confound them forthwith, even as those disbelievers whom I have previously confounded? This is My sure testimony unto thee and unto them, if they speak the truth. Summon thou all of them. Should they then be able to utter words like unto this, thou wouldst know that their cause is worthy of attention. Nay, by the righteousness of My Lord! They are bereft of power, nor are they endued with perception. They professed faith in the past without understanding its significance, then later they repudiated the Truth; for they are devoid of discernment.
- 20 If thou hast decided to shed My blood, wherefore dost thou delay? Thou art now endowed with power and authority. For Me it will prove an infinite bounty conferred by God, while for thee and for them that would commit such an act it will amount to a chastisement meted out by Him.
- 21 How great the blessedness that would await Me, wert thou to pass a verdict such as this; and what immense joy would be Mine, shouldst thou agree to do this! This is a bounty which God hath reserved for them that enjoy near access to His court. Give then thy leave and wait no longer. In truth, mighty is thy Lord, the Avenger.
- 22 Art thou not ashamed in the presence of God for consenting to the consignment to a fortress of Him Who is the Testimony of God, and His being made captive in the hands of the faithless? Woe betide thee and them who rejoice at this moment in inflicting so dire a humiliation upon Me.
- 23 Even if, according to Satan's fancy, He were in grievous error, it would not be permissible under the religion of those who believe in God's signs to imprison anyone from among the descendants of the Prophet, nor to wrong him, even if he were guilty of severe transgression.
- 24 I swear by Him Who hath called Me into being, I can discover no trace of sinfulness in Myself, nor have I followed aught but the Truth; and unto Me God is sufficient witness. Fie upon the world and its people and upon those who take delight in earthly riches, while oblivious of the life to come.
- 25 Were the veil to be removed from thine eye thou wouldst crawl unto Me on thy breast, even through the snow, from fear of the chastisement of God which is swift and near at hand.
- 19 ان لم تخف من ان يظهر الحق و يبطل عمل المشركين فكيف لم تحضر علماء الارض ثم لم تحضرنى لاجعلهم بمثل الذي بهتوا من قبل و كانوا من الجاحدين تلك حجتي عليك و عليهم ان هم بالحق ينطقون فاحضر كلهم انهم بمثل هذا يتكلمون فاعلم انهم على امر لا و ربي انهم لا يستطيعون و لا يتفكرون امنوا من قبل و لا يشعرون و كفروا من بعد و لا يعقلون
- 20 و ان انت اردت ان تسفك دمي فكيف تصبر و انك اليوم لقوي مكن تلك كرامة من عند الله علي و نعمة من عنده عليك و على الذين يفعلون
- 21 فطوبى لي ان احكمت مثل ذلك ثم طوبى لي ان رضيت مثل ذلك ذلك امر الله الذي قدر الله للمقربين فأذن و لا تصبر فان الله ربك لعزیز ذو انتقام
- 22 و لا تستحي عن الله و ترضى بان يكون حجة على الكل بان يصبر في سور على ايدي المشركين فويل لك و دين الذين هم يومئذ يرضون بمثل هذا ظلم مبین
- 23 و ان على زعم الشيطان لو كان على خطأ كبيرا لم يحل في مذهب الذين هم كانوا بايات الله مؤمنين ان يسجن احدا من ذرية الرسول و لا ان يظلم عليه و لو كان على ظلم شديد
- 24 فوالذي بدع خلقي ما شهدت على نفسي من ذنب و ما اتبعت الا الحق و كفى بالله علي شهيدا فأف على الدنيا و اهلها و الذين هم يفرحون بمتاعها و هم عن الآخرة هم غافلون
- 25 و لو يكشف الغطاء عن بصرك لتمشي اليّ بصدرك و لو تمشي على الثلج خوفا من عذاب الله انه لسريع قريب

- 26 By the righteousness of Him Who hath created thee, wert thou to be acquainted with that which hath transpired during thy reign, thou wouldst wish not to have issued from thy father's loins, but rather to have passed into oblivion. However, that which God, thy Lord, had ordained hath presently come to pass, and woe betide the oppressors in this day.
- 27 Methinks thou hast not perused the unerring Book. If thou art satisfied with thine own way and dost not wish to follow the Truth, then to Me be My way and to thee thine. If thou aidest Me not, why dost thou seek to abase Me? Verily, God is the hearer of the suppliant, and in Him all things find their highest consummation, both in this world and in the world to come.
- 28 Far from the glory of God, the Lord of heaven and earth, the Lord of creation, be that which is affirmed of Him by the peoples of the world, except by such as faithfully observe His precepts. May the peace of God rest upon the sincere among His servants. All praise be to God, the Lord of all the worlds.

SWB#05 (p.018-023)

26 فو الذي خلقك لو تعلم ما قضي عليّ في ايام سلطنتك لرضيت ان لا نزلت من ظهريك و كنت لمن المنسين و لكن الان قد قضي ما قضي الله ربك فويل يومئذ للظالمين

27 كانك انت ما قرئت كتابا مبينا وان كنت على امر وانك انت لا تتبع فعليّ امري ولك ما عندك ان لم تنصني فكيف تخذلني وان الى الله المشتكى و اليه ينتهي الامر في الآخرة والاولى

28 و سبحان الله رب السموات و الارض رب العالمين من كل ما يذكره كل العالمين الا الذين هم كانوا بامرهم عاملين و سلام من عنده على المخلصين و الحمد لله رب العالمين

TZH3.082.06-085.20, SWBP#05 (p.009-013), OOL.A023.5

BB00068

Tafsir-i-Suratu'l-Qadar II

To: *Nasir*

Date: 1264 (Chihriq) [1847-1848]

- 1 Let it not grieve thy soul that, within every thousand months, there must needs be certain numbered Nights of Power; for how can one conceive those months which God hath made equal thereunto? Nay rather, they were the days of the dominion of the Bani Umayyih – may the curse of God rest upon them for ever and ever, and throughout all eternity – and in them there was no Night of Power; for the basis of the equivalence is the thousand months from which the Night of Power is excepted. This is not a station for overmuch pondering.
- 2 And the meaning of “the Spirit” in His saying: “The angels and the Spirit descend therein, by the leave of their Lord, with every command,” is the Qa'im; and by “the angels” are intended the Imams....

1 ولا يصعب على نفسك بانّ في كلّ الف شهر لا بدّ بليالى قدر معدودة فكيف يمكن تصوّر تلك الشهور التي يعادلها الله لها بلى انها كانت مدة ملك بنى اميه لعنهم الله دهر الداهرين و سرمد الآخرين و ليس فيها ليلة القدر لانّ مناط التساوى هو الف شهر توضع عنها ليلة القدر و ليس المقام مقام التأمل

2 وانّ المراد بالروح في قوله تنزل الملائكة والروح فيها باذن ربهم من كلّ امر هو القائم والمراد بالملائكة هم الائمه ...

- 3 He – exalted be His word – hath said: “And He Who determineth and guideth.” And al-Sadiq hath said: “Neither compulsion nor complete delegation, but a matter between the two matters.” ...For the decree (al-qadar) is the very realm of possibility, and it is vaster than that which lieth between the heaven of capacities and the earth of receptions; and all things walk therein, and yet perceive it not....
- 4 Thus, when He created His creation with choice, choice was inseparable from their very existence; for the question “Am I not your Lord?” is not addressed save unto one endowed with choice. And the question is itself the answer; and its Creator is One Who chooseth, Who is just. Therefore must He needs create them with choice. And when the Creator created His creation, He created them according to that which they are; for God, before their existence, knew their choices, and created them in the very form they would assume – this being the requital of their own description. And He is not unjust unto the servants, inasmuch as His knowledge of things before their existence is as His knowledge after their existence; and He it is Who rendereth unto every possessor of a right his right, within the station of their possibilities.

3 قال الله تعالى والذي قدر فهدى قال الصادق
لا جبر ولا تفويض بل امر بين الامرين لان
القدر نفس الامكان وهو اوسع عما بين السماء
والقابليات والارض المقبولات وكل الاشياء
يمشون فيه ولا يشعرون

4 فحين ما خلق خلقه بالاختيار والاختيار مساوق
لوجوده لان السؤال الست بربكم لا يجري الاعلى
المختار وان السؤال نفس الجواب وخالقه مختار
عادل فلا بد من خلقه بالاختيار وان الخلق حين
ما انخلق خلقه خالقه على ما هو عليه لان الله قبل
وجودهم عالم باختياراتهم وخلقهم على هيئته
ما هم عليه جزاء وصفهم وما هو بظلام للعبيد لان
عليه بالاشياء قبل وجودهم كعلمه بعد وجودهم
وهو المعطى كل ذي حق حقه في مقام امكاناتهم

ASAT4.472x

BB00553

Date: 1264 (Chihriq) [1847-1848]

- 1 Lauded be Thy Name, O Lord our God! Thou art in truth the Knower of things unseen. Ordain for us such good as Thine all-embracing knowledge can measure. Thou art the sovereign Lord, the Almighty, the Best Beloved.
- 2 All praise be unto Thee, O Lord! We shall seek Thy grace on the appointed Day and shall put our whole reliance in Thee, Who art our Lord. Glorified art Thou, O God! Grant us that which is good and seemly that we may be able to dispense with everything but Thee. Verily Thou art the Lord of all worlds.
- 3 O God! Recompense those who endure patiently in Thy days and strengthen their hearts to walk undeviatingly in the path of Truth. Grant then, O Lord, such goodly gifts as would enable them to gain admittance into Thy blissful Paradise. Exalted art Thou, O Lord God. Let Thy heavenly blessings descend

1 سبحانك اللهم انك انت علام الغيوب قدر لنا من
الخير ما قد احاط به علمك فانك انت الملك العزيز
المحبوب

2 سبحانك اللهم انا كنا يومئذ من فضلك سائلين وانا
كنا يومئذ على ربنا متوكلين سبحانك اللهم قدر لنا
من الخير ما يغنينا عن دونك فانك انت رب
العالمين

3 رب اجز الذين هم يصبرون في ايامك واثبت
افئدتهم على صراط حق قويم وقدر اللهم لهم من
الخير ما يدخلهم في جنات النعيم سبحانك اللهم
انزل على بيوت التي آمنت اهلها بركات السماء

upon homes whose inmates have believed in Thee. Verily, unsurpassed art Thou in sending down divine blessings. Send forth, O God, such hosts as would render Thy faithful servants victorious. Thou dost fashion the created things through the power of Thy decree as Thou pleasest. Thou art in truth the Sovereign, the Creator, the All-Wise.

عندك فانك انت خير المنزلين وارسل اللهم جنوداً
لينصرون عبادك المؤمنين انك تبتدع كيف تشاء
بامرك وانك انت الملك المبدع الحكيم

- 4 Say: God is indeed the Maker of all things. He giveth sustenance in plenty to whomsoever He willeth. He is the Creator, the Source of all beings, the Fashioner, the Almighty, the Maker, the All-Wise. He is the Bearer of the most excellent titles throughout the heavens and the earth and whatever lieth between them. All do His bidding, and all the dwellers of earth and heaven celebrate His praise, and unto Him shall all return.

4 قل الله خالق كل شيء يبسط الرزق لمن يشاء من عباده وهو الخلاق البارئ المصور العزيز المبدع الحكيم له الاسماء الحسنى في السموات والارض وما بينهما كل بامرهم يعملون يسبح له من في السموات ومن في الارض وكل اليه ينقلبون...

SWBP#65 (p.150-150)

SWB#66 (p.210-211), BPRY.020-022

BB00583

Date: 1264 (Chihriq) [1847-1848]

- 1 Glory be unto Thee, O Lord my God! I beg Thee to forgive me and those who support Thy Faith. Verily Thou art the sovereign Lord, the Forgiver, the Most Generous. O my God! Enable such servants of Thine as are deprived of knowledge to be admitted into Thy Cause; for once they learn of Thee, they bear witness to the truth of the Day of Judgment and do not dispute the revelations of Thy bounty. Send down upon them the tokens of Thy grace and grant them, wherever they reside, a liberal share of that which Thou hast ordained for the pious among Thy servants. Thou art in truth the Supreme Ruler, the All-Bounteous, the Most Benevolent.
- 2 O my God! Let the outpourings of Thy bounty and blessings descend upon homes whose inmates have embraced Thy Faith, as a token of Thy grace and as a mark of loving-kindness from Thy presence. Verily unsurpassed art Thou in granting forgiveness. Should Thy bounty be withheld from anyone, how could he be reckoned among the followers of the Faith in Thy Day?
- 3 Bless me, O my God, and those who will believe in Thy signs on the appointed Day, and such as cherish my love in their

1 سبحانك اللهم فاغفر لي وللذين هم قد حملوا امرك انك انت الملك الغفار الكريم وادخل اللهم عبادك الذين هم يومئذ لا يعلمون وهم لو علموا يصدقون بيوم الدين ولا ينكرون في رحمتك وانزل عليهم مواقع فضلك وزد عليهم في مقاعدهم ما قد قدرت للمتقين من عبادك انك انت الملك الوهاب الكريم

2 وانزل اللهم على بيوت التي آمنت اهلها مقادير فضلك ورحمتك رحمة من عندك وفضلاً من لدنك انك انت خير الغافرين لو لم تدرك احداً رحمتك لم يكن يومئذ من اصحاب الدين

hearts-a love which Thou dost instill into them. Verily Thou art the Lord of righteousness, the Most Exalted.

SWB#57 (p.200-200), BPRY.062

3 قَدَّرَ اللَّهُ لِي وَلِلَّذِينَ هُمْ يَوْمُئِذٍ كَانُوا بِآيَاتِكَ مُؤْمِنِينَ
وَالَّذِينَ هُمْ فِي قُلُوبِهِمْ حَبٌّ مِثْلِي بِمَا قَدْ أَلْقَيْتَ عَلَيْهِمْ
مَنْ عِنْدَكَ أَنْتَ الْمَلِكُ الْبَرُّ الْمُنِيعُ...

SWBP#56 (p.142-142)

BB00412

Letter to Qurrat al-'Ayn (Chihriq)

To: Tahirih

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

- 1 He is the Most Great, the Most Beautiful, the Most Gracious! هو المتكبر الجميل المتجمل 1
- 2 The first effulgence that shone forth and gleamed, then rose and dawned, then illumined and thundered, then radiated and ascended from the most holy court of nearness was the Camphor of holiness, the Essence of purity, the Unseen of manifestation, the Countenance of the Hidden One, the Garment of the Manifest One, the Praised Remembrance, the Manifest Jealousy, the Remembered Rememberer, the Dweller in the absolute heaven of Sinai, the Summoner to the hidden mystery, the recorded symbol, the Frequent House, the precinct of light, the dispeller of darkness - the Proof of God, my Master, upon the Blessed Tree, its root, branch, twigs, fruits and shadows. اول طراز لاح ولمع ثم اشرق وطلع ثم اضاء 2
ولجلج ثم اثار وارفع من ساحه قدس قرب
حضرت الكافور وساذج الطهور وغيب الطهور
وطلعة المستور وقص المشهور وذكر المشكور
وعلاية العيور الذاكر المذكور والساكن في عماء
المطلق الطور والداعي الى سر المستور والرمز
المسطور والبيت المعمور حظيرة النور ومراح
الديجور حجة الله مولاى على الشجرة المباركة
واصلها وفرعها واغصانها واثمارها واظلالها
- 3 By the cooing of the dove upon the branches of the Tuba tree in Paradise, and by the warbling of birds upon the leaves of the Lote Tree of the Uttermost Boundary in the shade of Paradise! Then give thanks to God, for I have indeed observed your sealed letter. God will deliver you from what you fear and dread. Know that from the gems of your knowledge have appeared the inner meanings of traditions and you have walked in places of trials. Therefore patience, patience in remembrance of the sea of Eden and the spring of Yemen. بما تغردت الحمامة على اغصان شجرة طوبى في الفردوس وبما تغنت الطيور على اوراق سدرة المنتهى في ظلال الافريدوس ثم اشكرى الله فان كتابك مهمورا قد لاحظته فيخلصك الله مما تخافه وتحذره فاعلم بان من جواهر علمك قد ظهرت بواطن السنن وتمشيت مواقع الفتن فصبراً صبراً في ذكر بحر العدن وعين اليمن 3
- 4 They have falsely attributed to you certain incidental matters. Therefore destroy their edifice with a clear and lofty explanation: that Husayn, peace be upon him, was indeed martyred, and whoever claims he was not killed has forgotten God's decree and what minds have witnessed, and is not more rightly guided than what was believed and said. Then know that Paradise and Hell are created and in them are servants whose number none knows save God, and before the Day of Resurrection ولقد نسبوا اليك دجالا بعض الامور العرضية فابطل بنيانها ببيان العالى الجلى بان الحسين عليه السلام قد قتل ومن زعم انه لم يقتل فقد نسى حكم الله وما شهدت العقول وليس بارشد مما اعتقد وقال ثم ان الجنة والنار مخلوقين وفيهما عباد لا 4

they will not be revealed to anyone. God suffices regarding them both and God suffices as witness.

يعلم عدتهم احد الا الله وان قبل يوم القيمة لن يظهر لـ أَحَدٍ وكفى بالله عليهما وكفى بالله شهيدا

- 5 Then know that the return of the Qa'im is the manifestation of that Light. I seek God's forgiveness from that! What am I alone? By Him Who created me, I am utter nothingness before His presence and await His days. None like me fears Him. Sufficient are my great sins and enormous transgressions as mention of essence before Him. Sufficient is His mention as my glory, His concealment as my covering, His forgiveness as my sin. Now I seek forgiveness and turn to Him. He is indeed the Generous, the Gracious.

5 ثم ان رجعة القائم ظهور ذلك النور استغفر الله من ذلك مالى وحدى فوالذى خلقنى ائى معدوم صرف عند حضرته ومرتبب ايامه وليس مثلى احد يخاف عنه وكفى بكبير جريرائى وعظم عصيانى ذكر جوهر عنده وكفى بغيرى ذكره نفسى وستره عيبى وعفوه ذنبى والان استغفر واتوب اليه انه جواد كريم

- 6 Then know that the return of the Family of God has not occurred, and the Hour is coming, the Resurrection has arisen, Paradise has drawn near, Hell has been kindled, and the beasts have been gathered. I seek refuge with God from false judgment. All that is pure falsehood. By your life, all that will appear afterwards and is established with justice. Whoever denies a letter of the outward religion has denied God's decree. I am but one of the penitent servants.

6 ثم ان رجعة آل الله لم يقع وان الساعة اتية والقيامة قد قامت والجنة ازلقت والنار سمرت والوحوش حشرت فاعوذ بالله من حكم الباطل كل ذلك كذب صرف ولعمرك كل ذلك ليظهر من بعد وثبت بالعدل فن انكر حرفا من ظواهر الدين فكأنما انكر حكم الله وما انا الا عبد من التائبين

- 7 Write the mention of the Cause in a recorded book to the number of seven hundred, concealed by the guides of the manifestations of light. Convey to the King of time and Administrator of affairs. Call His servants to relief. Love me, I will love you. Say: Praise be to God, Lord of the worlds. Keep silent and do not speak with those permitted in the Book. Answer through the tablet and pen. Be certain that all the outward aspects of the Law remain, and whoever abandons any part of it has abandoned all of it, for whoever commits one sin is as though he committed all sins. And cease smoking tobacco for it is forbidden to all the peoples of the world.

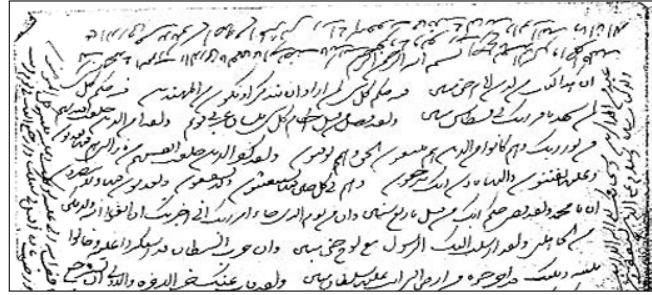
7 فاكتبى ذكر الامر فى كتاب مسطور على عدد سبعمائة مستورا بادلاء مظاهر النور وبلغنى ملكك الدهر ومدير الامور وادعى اليه الفرج عباده واحببى احبك وقولى ان الحمد لله رب العالمين فعليك بالصمت وعدم التكلم مع الذين يحل فى الكتاب اجيبى نجب باللوحي والقلم وايقنى بان ظواهر الشريعة كلها باقية ومن ترك شيئا منها فهو تارك كله لان من احتمل ذنبا فكأنما احتمل كل الذنوب وانهى شرب الدخان فانه حرام على العالمين جميعا

- 8 The blessed signature is complete.

8 تمت التوقيع المبارك

HARV.6, MBA.296-300x, TZH3.333.18-334.07x

BB00262

*Epistle to Muhammad Shah 6**Date: 1264-05 [1847-1848]*

AHDA

- 1 In the name of God, the Most Merciful, the Most Compassionate
ate
- 2 This is an Epistle from Him Who is the true, the undoubted Leader. Herein is revealed the law of all things for those who fain would heed His Call or wish to be reckoned among them that are guided aright. Herein is enshrined the law of all things for such as would bear witness to the Revelation of thy Lord in accordance with this clear balance. Verily the ordinances of God concerning all things were formerly set forth in eloquent Arabic. Indeed those whose souls have been created through the splendor of the light of thy Lord recognize the Truth and are numbered with such as faithfully obey the One True God and are well assured.
- 3 But those, whose souls were fashioned of the fire wherein they are tormented, have disbelieved – upon that fire are they bound, and thereto, by the leave of thy Lord, shall they return. At every moment they cry for help therein, they seek intercession therein, they are chastised therein, and they shall find no helper.
- 4 O Muhammad! The Decree of thy Lord was fulfilled four years ago; and ever since the inception of the Cause of thy Lord I have warned thee to fear God and not to be of the ignorant. I dispatched a messenger unto thee with a truly resplendent Tablet, but the followers of the devil turned him away disdainfully and interposed themselves between him and thee. They expelled him from the land whereof thou art the undisputed sovereign. Thus hath the good of this world and of the next escaped thee, unless thou submit to the commandment ordained by God and be of them that are rightly guided.
- 5 On My return from the sacred House of God¹ I sent thee a Message similar to, nay even greater than the one I had previously sent unto thee. Indeed God is the best protector and witness. I dispatched a messenger unto thee with epistles revealed by Me, that thou mightest obey the command of God
- 1 بسم الله الرحمن الرحيم
- 2 ان هذا كتاب من لدن امام حق مبين فيه حكم كلشي لمن اراد ان يتذكر او يكون من المهتدين فيه حكم كلشي لمن شهد بامر ربك في قسطاس مبين ولقد فصل من قبل احكام كلشي بلسان عربي قويم ولقد امن الذين خلقت افئدتهم من نور ربك وهم كانوا من الذين هم يتبعون الحق وهم يوقنون
- 3 ولقد كفر الذين خلقت انفسهم من نار التي هم فيها يعذبون وعليها يقتنون واليه باذن ربك يرجعون وهم في كل حين فيها يستغيثون ويدشفعون ويعذبون فيها ولا ينصرون
- 4 ان يا محمد ولقد قضى حكم ربك في قبل باربع سنين وان من يوم الذي جاء الله ربك اني اخبرتك ان اتق الله ولا تكن من الجاهلين ولقد ارسلت اليك الرسول مع لوح حق مبين ان حزب الشيطان قد استكبروا عليه وحالوا بينه وبينك قد اخرجوه من ارض التي انت عليها سلطان مبين ولقد فاتتكم خير الاخرة والاولى ان تسترجع الى حكم ربك و اردت ان تكون من المهتدين
- 5 وان بعد الرجوع عن البيت الحرام فدتياتك لمثل ما حدثك امن قبل بل اعظم من هذا والله خير ولي وشهيد قد ارسلت اليك الرسول مع الكتب التي نزلتها اليك لتتبع حكم ربك ولا

and not be of them that have repudiated the Truth. The oppressor, however, committed a thing the like of which no one would commit, not even any of the wicked, nor anyone among the vile wrong-doers.

تكونن من المعرضين ولقد فعل الظالم بما لا يفعل
احد مثله لا من شقى ولا جبار عنيد

6 The messenger feared to deliver the Scriptures unto thee, and yet now he holdeth clear signs from a perspicuous Book.

6 ولقد خاف الرسول ان يبلغ اليك الكتب وان
الان عنده ايات بينات من كتاب مبين

7 The tribulations which I have suffered in this land, no one of old hath suffered. Verily unto God shall revert the whole affair, and He in truth is the best protector and is cognizant of all. The things which have, from the first day till now, befallen Me at the hand of thy people are but the work of Satan.² Ever since the Cause of thy Lord hath appeared none of thy deeds hath been acceptable, and thou hast been lost in palpable error while all thou couldst see appeared to thee as deeds performed for the sake of thy Lord. In truth thy day is nigh at hand and thou shalt be questioned concerning all this, and assuredly God is not heedless of the deeds of the wicked.

7 ولقد قضى على على تلك الارض بما لم يقضى
احد من قبل وان الى الله يرجع الامر وانه هو
خير ولى وخبير وان من يوم الاول الى ذلك
الحين قد قضى على من حزبك ما هو من فعل
شيطان مرید وان من يوم الذى ظهر امر ربك
لن يقبل منك شئ وانك انت فى ظلال مبين
وكل ما رايت كانك انت قد فعلت فى سبيل
ربك وان لك يوم قريب تسئل عن كل ذلك
وما كان الله يغافل عما يعمل الظالمون

8 Had it not been for thee, thy supporters would not have disdainfully rejected Me, though they have gone more widely astray than the foolish.

8 ولولم تكن انت لم يستطيع احد من اوليائك ان
يستكبر و اعلى و ما هم الا اضل من كل يعلى و
حمير

9 Dost thou imagine him whom thou hast appointed Chancellor in thy kingdom to be the best leader and the best supporter? Nay, I swear by thy Lord. He will bring thee into grievous trouble by reason of that which Satan instilleth in his heart, and verily, he himself is Satan. He comprehendeth not a single letter from the Book of God and is seized with fear by reason of that which his hands have wrought. Fain would he extinguish the light which thy Lord hath kindled, so that the old impiety which is concealed in his inner being may not be revealed. Hadst thou not appointed him as thy Chancellor no one would have paid him the slightest attention. Indeed in the estimation of the people he is naught but manifest darkness.

9 وان الذى انت جعلته ولى ملكك و ظننت انه
خير مرشد و ظهير كلا و ربك يفتنك بما يلتقى
الشيطان اليه و انه هو شيطان مرید لا يعلم حرفا
من كتاب الله و انه من خوف ما اكتسبت يديه
اراد ان يطفأ نور ربك الايبين ما هو مكنون فى
سره من كفر قديم و لو لا انت قد جعلته ولى
نفسك ما يتفتت اليه احد و ما هو عند الناس
الا ظلام مبين

10 And his portion of knowledge is as the measure of Pharaoh's unbelief: for when he heard a servant proclaim a manifest matter, he fetched a thing from certain men; then it became plain upon the earth that they were powerless. How, then, should he fear my soul, he who vaunteth a mighty authority? Verily, the lieutenants of falsehood judge not by such a standard; for when they would judge, they summon this witness and that, and thereafter decide between them – yet such a method is far removed from them in the Book of God and from any who possess but a little knowledge. They flee from the judgment of thy Lord like a dog that bolting shuns the lash – nay, in the sight of God he is yet more astray; for a dog would be ashamed to pant at the hand that feedeth him. Woe upon

10 وان مبلغه من العلم من مبلغ كفر فرعون لانه لما
سمع حاء عبد بشئ مبين اتى شئ من عند اناس
و ظهر على الارض بانهم كانوا عاجزين فكيف
يخاف من نفسى وان له سلطان عظيم وان خلفاء
الباطل لا يحكمون بمثله لانهم لما ارادوا ان يحكموا
يستشهدوا من هذا ثم هذا ثم يقضون بينهما و انه
بعد منهم فى كتاب الله و عند من له علم قليل ليفر
من حكم ربك مثل ما تفر الكلب حين الرق بل
هو عند الله اضل مفايا عنه لانه يستحي ان يلهث
على من يطعم فاف عليه ثم على مقامه كانه هو
قلب قسى ما نزل الله فيه الرحمة يجرى من هذا

him, and upon his station! – as though he were a hardened heart upon which God hath sent down no mercy. From this mountain water floweth, yet no fear of God descendeth upon him, nor doth there come from him a goodly word. On this day he is naught but a most insolent liar.

الجبل الماء ولم يهبط عليه خشية من الله ولا تنزل
من عنده كلمة حسنى و ما هو اليوم الا كذاب
اشر

- 11 They who aforetime wronged the House of Muhammad, for all their tyranny, were abashed by their iniquity; but he is not ashamed of what his hands have wrought, and for a paltry enjoyment he tormenteth both thee and himself. Verily, I am more entitled to thee – and to whomsoever is upon the earth – from a manifest station; and from thy seat, to a seat of bounteous grace. This hath my Lord decreed for me. I seek not to exalt myself above thee, nor to be of those who seize inheritance; for what my Lord hath ordained for the hereafter shall surely come to pass, and the life of this world is but a passing delight.
- 12 Fear thou God and suffer not thy soul to be chastised beyond that with which it hath already been tormented; for ere long thou shalt pass away and shalt declare thyself clear of the devil whom thou hast appointed as thy Chancellor, saying: “O would that I had not taken the devil as my Chancellor, nor appointed an impostor as my guide and adviser.”
- 13 Why dost thou burden thy soul with that which is far more abject than the deeds of Pharaoh, and still callest thyself one of the faithful? How dost thou peruse the verses of the Qur’Ain, while thou art of the unjust? Never would the Jews, nor the Christians nor any such people as have rejected the truth consent to inflict wrongs upon the son of their Prophet’s daughter. Woe betide thee, for the day of chastisement is approaching. Dost thou not dread the wrath of thy Lord, the Almighty, the Lord of the heavens, the Lord of all worlds? Indeed these manifest verses are conclusive testimony for those who seek true guidance.
- 14 I have no desire to seize thy property, even to the extent of a grain of mustard, nor do I wish to occupy thy position. If thou followest Me not, then unto thee be the things thou dost possess, and unto Me the land of unfailing security. If thou obeyest Me not, wherefore dost thou look disdainfully upon Me and seek to treat Me with sore injustice? Verily, behold My habitation – a lofty mountain wherein no one dwelleth. Woe betide them that wrongfully do injustice to people, and unjustly and deceitfully usurp the property of the believers in violation of His lucid Book; whereas I, Who, in very truth, am the rightful Sovereign of all men, designated by the true, the undeniable Leader, would never infringe on the integrity of the substance of the people, were it to the extent of a grain
- 11 ان الذين ظلموا على ال محمد من قبل قد استحيوا
بما هم كانوا ظالمين و انه لا يستحي مما اكتسب
يديه و يعذب نفسه بمتاع قليل و اننى
انا اولى بك و من على الارض من مقام مبين
ثم من مقعدك مقعد فضل كريم ذلك مما قضى
الله لى ربي لا اريد ان استكبر عليك و لا اكون
من الوارثين لان ما فقر الله ربي فى الاخرة يقضى
و ما الحيوه الدنيا الامتع قليل
- 12 ان اتق الله ان لا تعذب نفسك اكثر مما عذبت
فانك تموت من قريب ثم لتبوء من شيطان الذى
جعلته ولى نفسك و تقول يا ليتنى ما اتخذت
الشيطان وليا و ما جعلت الباطل مرشدا مهديا
- 13 فكيف تحمل نفسك ادنى مما فعل فرعون و انك
لتقول اننى من المسلمين فكيف انت قرات ايات
القران و اذا لتكون فى الظالمين لن ترضى اليهود و
لا النصارى و لا احد من طوائف الذين كفروا ان
يظلموا على ابن بنت بينهم فويل لك من عذاب
يوم قريب كيف لا تحشى من سخط الله ربك
رب السموات رب العالمين تلك ايات بينات
حجة بالقرآن ان اراد ان يكون من المهتدين
- 14 ما اريد ان اخذ منك قدر خردل و لا استقر على
مقعدك فان لم تتبعنى لك ما ملكت ولى ارض
امن مبين و ان لم تتبع كيف تستكبر و تريد ان
تظلم و ان هذا مقعدى جبل عظيم لا يسكن فيه
احد فويل للذين يظلمون على الناس بغير حق و
ياخذون اموال الذين امنوا بالباطل بغير حق و لا
كتاب مبين و اننى انا سلطان حق من عند الذى
هو امام حق مبين على من على الارض ان لا
أخذ منهم قدر خردل و لا اظلم عليهم و لا كون
بينهم احدا مثلهم و كنت عليهم شهيدا

of mustard, nor would I treat them unjustly. Rather would I consort with them even as one of themselves, and I would be their witness.

- 15 That which devolveth upon Me is but to mention the Book of thy Lord and to deliver this clear Message. If thou wishest to enter the gates of Paradise, lo, they are open before thy face and no harm can reach Me from anyone. Every missive which up till now I have directed unto thee and unto the custodian of thy affairs hath been but a token of My bounty to you both, that perchance ye may grow anxious about the day which is nigh at hand. Nevertheless from the moment ye waxed disdainful, divine judgment was passed upon you in the Book of God, for in truth ye both have denied your Lord and are numbered with them that will perish; nothing shall be accepted from you; and verily ye shall be punished within a casket of iron. This is indeed My last reminder unto you, and I shall make no mention of you hereafter, nor shall I make any remark other than affirming you as infidels.
- 16 Unto God do I commit Mine affair and yours, and He verily is the best Judge. Were ye to return, however, ye would be granted whatever ye desire of earthly possessions and of the ineffable delights of the life to come, and ye would inherit such glorious might and majesty as your minds can scarce conceive in this mortal life. But if ye fail to return then upon ye shall be your transgressions.
- 17 Ye cannot alter the things which the Almighty hath prescribed unto Me. Naught shall touch Me besides that which God, My Lord, hath preordained for Me. In Him have I placed My whole trust and upon Him do the faithful place their complete reliance.
- 18 Bear Thou witness unto Me, O Lord. By sending forth this resplendent Epistle I shall have proclaimed Thy Verses unto both of them and shall have fulfilled Thy Testimony for them. I am well pleased to lay down My life in Thy path and erelong to return to Thy presence. Unto Thee be praise in the heavens and on the earth. Deal with them according to Thy decree. In truth Thou art the best protector and helper.
- 19 Set right, O Lord, such disorders as people stir up, and cause Thy Word to shine resplendent throughout the earth, so that no trace of the ungodly may remain.
- 20 I beg forgiveness of Thee, O My Lord, for that which I have uttered in Thy Epistle, and I repent unto Thee. I am but one of Thy servants who give praise to Thee. Glorified art Thou; no God is there but Thee. In Thee have I placed My whole
- 15 و ما على الا ذكر من كتاب ربك ثم هذا بلاغ مبين ان شئت ان تدخل ابواب النعم هذه مفتحة عليك و ما لا حد على من سبيل و كما ما كتبت اليك من قبل و الى الذي جعلته ولى امرك ما كان الا رحمة منى عليكما لعلكما تسنى فان من يوم قريب و الامن يوم الذي اتما كنتما من المستكبرين ما كان حكمكما فى كتاب الله الا انكما كفرتما بربكما و انكما لمن الخاسرين لا يقبل من عليكما شئ و انكما لتعذبات فى تابوت من حديد هذا اخر ذكرى فى الكتاب عليهما و ما اذكركما بعد ذلك و لا اقول الا انكما لمن الكافرين
- 16 و الى الله افوض امرى و امركما و انه لهُو خير الفاصلين ان ترجعا فعليكما ما تريد ان من ملك الدنيا و نعم الاخرة و ثنان ما لا يخطر على قلبكما فى الحياة الدنيا من سلطان عز عظيم و ان لم ترجعنا فعليكما ذنبكما
- 17 انما لا تقدرات ان تغيرا ما كتب الله لى و لن يصيبنى الا ما قد قضى الله ربه عليه توكلت و عليه فليتوكل المؤمنون
- 18 رب اشهد على بانى قد تلوت عليهما اياتك و تمهت جنتك عليهما بعد هذا كتاب مبين و رضيت بان اقتل فى سبيلك و ارجع اليك فى يوم قريب لك الحمد فى السموات و الارض فالفهما بما انت قضيت فانك انت خير ولى و نصير
- 19 رب اصلح ما يفسد الناس و اظهر كلمتك على الارض حسنى لا يكون احد من المشركين
- 20 ربّ ائني استغفرك مما قلت فى كتابك و اتوب اليك و ما انا الا عبد من الذّاكرين و سبحانك لا اله الا انت توكلت عليك استغفرك من ان اكون من السّائلين

trust and of Thee do I beg pardon for being a suppliant at Thy door.

- 21 Sanctified is God thy Lord, the Lord of the Mighty Throne, from that which the people wrongfully and without the guidance of His lucid Book, affirm of Him. Peace be upon them that beseech forgiveness from God thy Lord, saying: "Verily, praise be unto God, the Lord of the worlds."

SWB#06 (p.024-028x)

21 و سبحان الله ربك رب العرش العظيم عما يصف الناس بغير حق ولا كتاب مبين و سلام على الذين يستغفرون الله ربك هم يقولون ان الحمد لله رب العالمين

AHDA.352, SWBP#04 (p.005-008x), OOL.A023.4

BB00506

Answer to Mirza Ahmad-i-Azghandi

- 1 In the name of God, the Most Inaccessible, the Most Holy 1 بسم الله الامنع الاقدس
- 2 Glorified be He before Whom prostrate themselves all who are in the heavens and earth - say: all are prostrators before Him. And praise be to God before Whom all who are in the heavens and earth sing hymns of glory - say: all are devoted to Him. God beareth witness that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Ruby, then the Sovereignty and the Human Kingdom. 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 between them. He createth what He willeth by His command. Verily He hath power over all things. 2 سبحان الذى يسجد له من فى السموات و من فى الارض قل كل له ساجدون. و الحمد لله الذى يسبح له من فى السموات و من فى الارض قل كل له قانتون. شهد الله انه لا اله الا هو له الملك و الملكوت ثم العزة و الجبروت ثم القدرة و اللاهوت ثم القوة و الياقوت ثم السلطنة و الناسوت يحيى ويميت ثم يميت ويحيى و انه هو لا يموت و ملك لا يزول و عدل لا يجور و سلطان لا يحول و فرد لا يفوت عن قبضته من شئ لا فى السموات و لا فى الارض و ما بينهما يخلق ما يشاء بامرہ انه كان على كلشئ قديرا
- 3 Blessed be He unto Whom belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them. He giveth life and causeth death, and unto Him shall all return. Exalted be He unto Whom belongeth the dominion of the heavens and the earth and whatsoever is between them. He createth what He willeth by His command. Verily He hath power over all things. 3 و تبارك الذى له ما فى السموات و الارض و ما بينهما يحيى ويميت و ان اليه كل يلقبون. و تعالى الذى له ملك السموات و الارض و ما بينهما يخلق ما يشاء بامرہ انه كان على كلشئ قديرا
- 4 Therefore bear thou witness with the eye of thine heart and on the Day of Resurrection, for all are asleep concerning that Day, and God hath created naught save for that Day. And verily 4 فاشهد بعين فؤادك و فى يوم القيمة فان كل فى رقد عن ذلك اليوم و ما خلق الله من شئ الا

that Day hath been mentioned by God in the Qur'an aforetime in numerous places, and I shall now inform thee of its names that thou mayest be of them that remember. And before I acquaint thee, know thou that God, exalted and glorified be He, is not known in His Essence nor manifest in His Reality. He hath created the Will, then through it created whatsoever He desired. And the example of the creation of the Will is like unto the sun - were it to rise unto infinity times infinity, it would still be one sun. Likewise the Will, from a beginning that hath no beginning unto an end that hath no end, were it to appear, it would still be one Will. And its manifestation from the first creation of nature until this Day in every universal Manifestation unto whom the Book hath been sent down from God for His own Self - that is the manifestation of the Will through which God hath created all things, and it is that which hath been created by itself.

- 5 The meaning of the Day of Resurrection is the Day of its manifestation in the sight of God and in the sight of the people of truth. And I have found none who knoweth the meaning of the Day of Resurrection or comprehendeth the purpose of God. Every manifestation before its resurrection appeareth in the subsequent manifestation - for example, the resurrection of the Gospel appeared in the twenty-third year of the revelation of the Furqan (Qur'an), and the resurrection of the Qur'an appeared in the manifestation of the Bayan, and the resurrection of the Bayan shall appear in the manifestation of Him Whom God shall make manifest, exalted be His mention. And all that thou hast seen in the Qur'an concerning the meeting with God, or found in the traditional prayers about seeking the meeting, the intention is to meet the Sun of Truth on the Day of Resurrection, as in the words of God: "God is He Who raised the heavens without pillars that ye can see; then He established Himself on the Throne; He made subject the sun and the moon; each one runs unto an appointed term; He ordereth the affair; He maketh distinct the signs; that ye may be certain of the meeting with your Lord."

- 6 He, the Imam of Truth, said in his supplication - after the Visitation of the Messenger of God - regarding that which is recited on the Day of the Birth, touching the remembrance that is invoked by His Name on the Day of Return, and the rapture of gazing upon Thy beauteous Countenance. For there is no doubt that the encounter with the very Essence is impossible; rather, in the primordial reality, what is intended is the meeting with the Sun of Reality, and thereafter, in the mode of semblance, with those who point unto it - the Names of God, exalted and glorified - together with the guides unto the Point upon the day of its Manifestation.

ليومئذ وان ذلك يوم قد ذكره الله في القرآن من قبل في مواقع معدودة وانا ذا لا نبشك باسمائه لتكون من المتذكرين. وان قبل ان اعرفك فاعرف بان الله جلّ وعزّ لم يعرف بذاته ولم يظهر بكنهه وقد خلق مشيئة ثم خلق بها ما شاء وان مثل خلق المشيئة كمثل الشمس لو يطلع الى ما لا نهاية بما لا نهاية انها هي شمس واحدة وكذلك المشيئة من اول الذي لا اول له الى اخر الذي لا اخر له لو يطلع انها هي مشيئة واحدة وان ظهورها من اول بدع الفطرة الى يومئذ في كل ظهور كلّ قد نزل عليه الكتاب من عند الله لنفسه فذلك ظهور المشيئة قد خلق الله به كلشيء وانه هو قد خلق بنفسه

- 5 وانّ المراد من يوم القيمة هو يوم ظهورها عند الله وعند اهل الحقيقة وما وجدت احدا يعرف معنى يوم القيمة او يطلع بمراد الله و كل ظهور قبل قيامته يظهر في ظهورى البعد مثلا ظهور قيمة الانجيل قد ظهر في ثلث و عشرين سنة نزول الفرقان وان قيمة القرآن قد ظهر في ظهور البيان وان قيمة البيان يظهر في ظهور من يظهره الله جلّ ذكره وكل ما قد رايت في الفرقان من لقاء الله او وجدت في ادعية المروية من طلب اللقاء فالمراد لقاء شمس الحقيقة في يوم القيمة مثل قول الله الذي رفع السموات لغير عمد ترونها ثم استوى على العرش وسخر الشمس والقمر كل لجرى لاجل مسمى يدبر الامر يفصل الايات للعالم بلقاء ربكم توقنون.

- 6 وقال امام الحق في دعائه بعد زيارة رسول الله بما ذكر في يوم المولود في ذكر ما يذكر باسمه يوم المعاد ولذة النظر الى وجهه الكريم اذ لا ريب انّ لقاء الذات لا يمكن وان بالحقيقة الاولى المراد لقاء شمس الحقيقة ثم بالشبيبة من يدل عليها من اسماء الله جلّ وعزّ و ادلاء النقطة يوم ظهورها

- 7 When thou art assured of this, then consider the word of God, for He hath made the cause of the creation of the heavens and the earth and whatsoever lieth between them to be thy meeting with thy Lord, as the glory thereof equalleth all else - just as, for example, a piece of ruby equalleth in value a thousand mithqals of gold. Thus hath God made the glory of all thy deeds to be the gazing upon thy Lord. Therefore, visit thou the first to believe in the Truth if thou desirest to meet thy Lord.
- 8 Then shall I enumerate for thee the names of the Day of Resurrection that thou mayest be of them that remember what hath been mentioned regarding the visitation of the Apostle of God on the Promised Day, until He spoke the word of glory from the realm of creation: "I take refuge in the nobility of Thy countenance lest Thou shouldst assign me to the station of shame and abasement on the day when the veils shall be rent asunder." Know thou in the shadow of these words that shame and abasement exist only in the failure to know God and attain His good-pleasure, for this is so in the estimation of God and the people of truth.
- 9 Then observe in thy day how the veils have been rent asunder. He who never imagined in his heart that he would disobey the Almighty hath pronounced judgment against God, the One, the All-Compelling. And thou - consider thou that pronouncement wherein they are mentioned. Then He said: "Therein shall secrets and disgraceful acts be revealed and limbs shall tremble." Look thou from the beginning of this Cause until this day - thou shalt see all this with thine own eyes.
- 10 Then He spoke of "the Day of Sorrow and Remorse" - observe how he who had not even a shirt to wear turned to the Point of the Bayan and donned the shirt of supreme authority and greatest leadership until the Day of Resurrection, while he who followed Satan despite the Truth - how his affair ended and he entered the fire without turning back, although outwardly there was none like him in possessions upon the earth. What sorrow and remorse could be greater than this, whereby he shall be remembered until the Day of Resurrection as one bereft of God's good-pleasure and love?
- 11 Then observe those who followed him - for he mentions what he sees in dreams and boasts, while thereafter he hath earned in relation to the Truth what is concealed from no one. And when one of the Letters of the First asked me about his death with these words: "When shall be the death of AQSÝ?", the answer came in the very letters of the question through the science of numerology: "He shall die on the day that is measured" - take from the number of the first of the day to the last number of
- 7 فاذا ايقنت بذلك فانظر في قول الله فانه قد جعل علّة خلق السموات والارض وما بينهما لقائك ربك اذ بهاء ذلك يعدل كل ذلك اذ مثلاً يعدل بهاء الف مثقال من الذهب قطعة يا قوت كذلك قد جعل الله بهاء كل اعمالك النظر الى ربك فلتزورن اول من امن بالحق ان اردت لقاء ربك
- 8 ثم لاعددن لك اسماء يوم القيمة لتكون من المتذكرين بما قد ذكر في زيارة رسول الله في يوم الموعود الى ان قال عليه كلمة البهاء من الانشاء و اعوذ بكرم وجهك ان تقيمني مقام الخزي والذل يوم تهتك فيه الاستار فاعرف في ظل تلك الفقرة فان الخزي والذل لم يكن الا في دون عرفان الله ورضائه فان هذا عند الله وعند اهل الحقيقة
- 9 ثم انظر في يومك كيف هتك فيه الاستار. من لم يخطر بقلبه انه يعصى الجبار. قد افق على الله الواحد القهار. وانت فانظر في ذلك الفتوى المذكورون. ثم قال و [تبدو] فيه الاسرار و الفضائح و ترعد فيه الفرائض ثم انظر من اول ذلك الامر الى يومئذ ترى كل ذلك بعينيك.
- 10 ثم قال يوم الحسرة والندامة انظر من لم يكن عنده قيص قد اقبل الى نقطة البيان و تتمص قيص ولاية الكبرى والامارة العظمى الى يوم القيمة و من اتبع الشيطان لاجل الحق كيف قضى امره و دخل في النار و لم يلتفت مع ان فوق الارض لم يكن مثله ذا اسباب بالظاهر فأتى حسرة وندامة اكبر من ذلك حيث يذكر الى يوم القيمة بدون رضا الله و حبه
- 11 ثم انظر فيمن اتبعه فانه يذكر ما يرى في الرؤيا يفتخر و بعد قد اكتسبت مع الحق ما هو لا يخفى على احد و لما سئلني احد من حروف الاولى عن موته بتلك العبارة متى يكون موت ا ق اس ي نجاء الجواب بحروف السؤال بعينه من الجفر يموت يوم كان يقاس ت خذ من عدد اول اليوم الى

the letter “T”, then match from the time of the question to the time he reached his seat, and preserve this knowledge.

- 12 Then He said: “The Day of Deception, the Day of the Imminent Event, the Day of Mutual Loss and Gain.” Then look at the loss of him who was the most learned soul in Islam, for one whom no one knew hath been exalted through the sublimity of guidance and faith, while he through his veiling hath been brought low through the baseness of servitude and the veil - what loss could equal this?
- 13 Then He said: “The Day of Separation” - observe how God hath separated through His verses between the people of Paradise and of the Fire, for if thou wishest to distinguish their deeds, thou art able, and how much more besides.
- 14 Then He said: “The Day of Recompense” - By Him Who cleaveth the grain and bringeth forth the soul! I have ordained - by the signs of God - iron to be placed beneath the sandals of one from among the believers, in accordance with those same signs, [inscribed] with the letters of his name. And unto God belongeth the light of the heavens and the earth and whatsoever is between them, and God is the All-Glorious Light. And unto God belongeth the loftiness of the heavens and the earth and whatsoever is between them, and God is the Most High, the All-Powerful. And unto God belongeth the grace of the heavens and the earth and whatsoever is between them, and God is the All-Gracious, the All-Subtle. Consider how when iron resteth in the shadow of the feet of the believers, God recompenseth it with like recompense, but unto him who is in Islam, God recompenseth not a single letter, inasmuch as he is veiled from the Cause of God.
- 15 Then He saith “the Day whose measure is fifty thousand years”, and this is from the limit of limits, but the Cause of God is free from limit and limitation, and from the beginning of that Cause unto its end, each of its days with God is of like measure, and none comprehendeth this save the God-fearing. Nay, in every nine times nineteen times ten, its measure is from the beginning that hath no beginning unto the end that hath no end, for the essence of eternity is manifest in itself, and this is free from limit and limitlessness, but none remembereth this save His servants who are single-hearted.
- 16 Then He saith “the Day of the Blast - and knowest thou what is the Blast?” All that descendeth from that Tree is either in affirmation of truth or in negation of negation. The negation of negation is the blast of death, like thy saying “There is no god,” and the affirmation of affirmation is the blast of life, like thy saying “but God.” And conceive not of anything imaginary,

آخر عدد التاء ثم طابق من حين السؤال الى حين ما اتصل بمقعده واستحفظ ذلك العلم.

12 ثم قال يوم الإفكة يوم الازفة يوم التغابن ثم انظر الى غبن من هو أعلم ككنفس في الاسلام فان من لم يعرفه من احد قد استعلى بعلو الهدى والايمان وانه هو باحتجابه قد استدنى بدنو العبد والحجاب فالى غبن يعدل هذا.

13 ثم قال و يوم الفصل انظر كيف قد فصل الله بآياته بين اهل الجنة والنار فانك لو شئت ان تميز فعالهم تقدر وكيف وما فوق ذلك.

14 ثم قال يوم الجزاء فوالذى فلق الحبة وبرئ النسمة قد اجزيت بآيات الله حديد تحت نعال أحد رجل من المؤمنين. بمثل تلك الايات بحروف اسمه. والله نور السموات والارض وما بينهما والله نوار منبعه والله علو السموات والارض وما بينهما والله علاء قويمه والله لطف السموات والارض وما بينهما والله لطاف لطيفه انظر ان الحديد لما يستقر في ظل رجل المؤمنين يجزيه الله بمثل ذلك الجزاء ولكن من يكن في الاسلام لم يجزيه الله بحرف لما يحتجب عن امر الله

15 ثم قال يوم كان مقداره خمسين الف سنة وذلك من حد الحدود والا امر الله خلو عن الحد والتحديد ومن اول ذلك الامر الى اخره كل يومه مقداره عند الله مثل ذلك ولا يتعقل الا المتقون. بل في كل تسع تسع عشر ان كان مقداره من اول الذي لا اول له الى اخر الذي لا اخر له لان كينونية الازل بنفسه ظاهر وذلك خلو عن الحد واللاحد ولكن لا يتذكر بذلك الا عباده المتوحدون.

16 ثم قال يوم النفخ وهل تدري ما النفخة كل ما ينزل من تلك الشجرة اما في اثبات حق واما في نفى نفى واما نفى النفي نفخ الموت مثل قولك لا اله واما اثبات الاثبات فذلك نفخ الحياة مثل قولك لا اله والتستعرف شيئاً موهوماً فان

for Israfil is an angel who, by what God sendeth down, bloweth the spirit of death and life, and none hath aught save by God's leave. And all that thou findest mentioned of the Blast thou seest in the words "There is no god but God" - be thou of them that are endued with insight.

- 17 Then He saith "the Day when the quaking one shall quake," followed by the succeeding one. Then He saith "the Day of Spreading," and verily the Spreading is from the kindling of hearts. Whoso believeth in God and His signs hath indeed spread unto God, and whoso heareth the verses of God and answereth not "yea" hath indeed denied his heart unto another Resurrection. At that time, should God answer, He spreadeth, and if not, it endeth in another Resurrection, unto a Resurrection wherein the fruit of his existence appeareth from his answer to the Command of his Lord. Therefore give thanks unto God that thou hast answered and art of them that are well-assured.

- 18 Then He saith "the Day of Presentation." Know thou that the Presentation is not unto the Essence of Eternity, for nothing can reach unto It. Rather, the Presentation is the presentation unto the Tree of Truth on the Day of Resurrection, which is the presentation unto God in the Primal Reality. And verily the creation in presentation is mentioned in two limits: either it is presented with faith or it is presented without faith. If it is presented with faith, then that is in Paradise, and if it is presented without faith, God loveth not to mention it.

- 19 And whosoever seeth Him Whom God shall make manifest, believing in Him, that one is he who is presented unto God his Lord, and whosoever seeth Him and believeth not in Him, that one is he who is presented unto God his Lord in a manner that God loveth not. Therefore hold fast unto God, that thou be not presented unto God save as one of the believers.

- 20 Then He saith "the Day when mankind shall stand before the Lord of the worlds." If thou standest before God or standest before the first one to believe in God, then when thou standest before thy Lord and ask thou of God's bounty, for verily He is the All-Bountiful, the All-Generous.

- 21 Then He said: "The Day whereon man shall flee from his brother, and his mother and his father, and his wife and his children." Behold then from the beginning of that Cause, for that is the plane of the gathering. Then thou shalt witness that Day wherein no ties of kinship shall avail, but rather grace be-longeth unto him who believeth in God and His signs and is of those endowed with certitude. Whether he be the lowliest of

اسرائيل ملك بما ينزل الله ينفخ روح الموت و الحيوه و ما لاحد من شئ الا باذن الله و كل ما وجدت في ذكر النفخ ترى في كلمة لا اله الا الله و كن من المتبصرين.

17 ثم قال يوم ترجف الراجفة تتبعها الرادفة ثم قال يوم النشر و انما النشر هو من مواقد الاثقة فن يؤمن بالله و اياته فقد نشر الى الله و من يسمع ايات الله و لم يقل بل فقد نفى فؤاده الى قيمة اخرى هنالك ان يجيب الله ينشر و الا ينتهي الى قيمة اخرى الى قيمة يظهر ثمرة وجوده من اجابته امر ربه فاستشكر الله بما قد اجبت و كنت من الموقنين.

18 ثم قال يوم العرض فاعرف ان العرض لم يكن على ذات الازل لانه لم يصل اليه من شئ بل انما العرض العرض على شجرة الحقيقة في يوم القيمة الذي هو العرض على الله بالحقيقة الاولى و انما الخلق في العرض يذكر في الحدين اما يعرض بالايان و اما يعرض بدون الايمان فان يعرض بالايان فذلك في الجنة و ان يعرض بدون الايمان فلا يحبه الله ان يذكره

19 و كل من يرى من يظهره الله مؤمنا به فذلك الذي يعرض على الله ربه و كل من يراه و لم يكن مؤمنا به فذلك الذي عرض على الله ربه على دون ما لا يحبه الله فاستمسك بالله ان لا تعرض على الله الا و كنت من المؤمنين

20 ثم قال يوم يقوم الناس لرب العالمين. ان قت بين يدي الله او وقفت بين يديه [يدي] اول من امن بالله فاذا قت لربك و الا فاستسل من فضل الله فانه فضال كريم.

21 ثم قال يوم يفر المرء من اخيه و امه و ابيه و صاحبته و بنيه ثم انظر من اول ذلك الامر فان ذلك سطح المحشر ثم ترى ذلك فان ذلك يوم لا انساب بينكم بل انما الفضل لمن يؤمن بالله و اياته و كان من الموقنين. سواء كان ادنى الخلق او اعلاه فان عند الله سواء كان ينبئك الله ثم كل المتقين.

creation or the most exalted, with God they are equal, as God shall inform thee and all the God-fearing.

- 22 Then He said: "The Day when the earth and the confines of heaven shall be rent asunder." That is the earth of divine knowledge, not this earthly plane, and likewise that heaven, not this visible firmament. Dost thou not see how the earth of essential bodies hath been rent asunder, and there hath emerged from it His signs in the temples of His loved ones, and likewise the earth of souls, and the earth of spirits, and the heaven of hearts? This is what God hath desired from time immemorial and forevermore. All that thou beholdest of earth and heaven is, compared to the earth of reality, but as a particle of clay - and I seek God's forgiveness for such limitation, for that earth proclaimeth of God that there is no God but He, the Mighty, the Best-Beloved. All that thou seest of that earth hath not been mentioned in the like of such words. Behold then how a particle of that earth and its loftiness transcendeth all this earth, and witness its nearness unto its Lord. Thus doth God bestow upon thee knowledge and wisdom that thou mayest be of them that bear witness.

- 23 Then He said: "The Day when every soul shall come pleading for itself." Look then within thyself from the first moment thou didst hear mention of thy Lord, how thou didst strive with thyself until thou didst establish it upon the throne of its knowledge. This is a sign within thyself and in the horizons which thou seest, and bear witness that every soul shall be rewarded according to what it hath earned.

- 24 Then He said: "The Day when they shall be returned unto God, and He shall inform them of what they have done." Bear thou witness that this return is not unto the Essence of God, but rather unto the Manifestation of God's Cause, exalted be His glory. All shall return unto the Countenance of Reality, and He shall inform them of what they have done, for God is the All-Knowing, the All-Witnessing. Wouldst thou that I should inform thee of what thou hast done? Similarly dost thou witness concerning male and female, that thou wast created from a beginning that hath no beginning, and hast been transformed through all the worlds until thou didst arrive at thy present world. Then did thy people rear thee until thou didst reach the age wherein thou couldst recognize the Cause of God. Then didst thou worship God and strive in His service that perchance God might be well-pleased with thee. Yet until now thou hast not received the word of divine good-pleasure, although there is no doubt that the good-pleasure of God is manifested only through the good-pleasure of Him Who is made manifest in the Manifestation. Thus one like thee, despite having insight,

22 ثم قال يوم تشقق الارض و اكثاف السماء تلك ارض المعرفة لا تلك الارض و مثل ذلك السماء لا ذلك السماء افلا تنظر كيف شقت ارض اجساد الذاتية و خرجت عنها ما فيها من اياتها في هياكل احبائها ثم ارض النفوس بمثلها ثم الارواح بمثلها ثم سماء الافئدة بمثلها ذلك ما قد اراد الله من قبل و من بعد و كل ما ترى من الارض و السموات لم يكن عند ارض الحقيقة الا كذرة طين و استغفر الله عن ذلك التحديد اذ تلك ارض تنادى عن الله على انه لا اله الا انا العزيز المحبوب. و كل ما ترى من تلك الارض لم يذكر بمثل تلك الكلمة فاذا فانظر في ذرة تلك الارض و علوها كيف يستعلى على كل تلك الارض و ليرينك دنوها عند ربها كذلك يؤتيك الله العلم و الحكمة لتكون من الشاهدين.

23 ثم قال يوم تأتي كل نفس تجادل عن نفسها فاذا فانظر في نفسك من اول ما قد سمعت ذكر ربك كيف جادلت مع نفسك حتى استقلتتها على كرسي معرفتها ذلك اية في نفسك ثم في الافاق ترى و استشهد على كل الانفس فان كل بما كسبت ليجزون.

24 ثم قال يوم يردون الى الله فينبئهم بما عملوا فاشهد بان الرد لم يكن الى ذات الله بل الى مظهر امر الله جل جلاله و كل يردون الى طلعة الحقيقة فينبئهم بما عملوا و الله علام شهيد. ا تريد [اودعت عندك ما يقول من يظهره الله جل ذكره و يفر عنه الاولون و هو ان حقيقة الحق ما هو مشهود بعينك الظاهرة من الاشياء حفظنا الله عن ظن السوء او الشرك برب الانشاء] ان انبتك بما عملت و مثل ذلك تشهد على ذكر و انثى بانك قد خلقت من اول الذي لا اول له و انقلب في العوالم كلها حتى انتهيت الى عالمك ثم قد رباك اهلك حتى بلغت الى اول ما تقدر ان تعرف امر الله فاذا قد عبت الله و اجتهدت في طاعته لعل الله يرضى عنك و الى حينئذ ما اخذت كلمة الرضاء من الله ولو انه لا ريب ان رضاء الله لا يظهر الا برضاء الظاهر بالظهور فاذا مثلك ذا

remaineth veiled from the fruits of thy deeds - how much more those below thee! This is what God, the All-Subtle, the All-Informed, doth apprise thee.

- 25 And shouldst thou say, "I have, through my questioning, dispensed with the knowledge of my Lord" - this is my recognition: the Cause of God appeareth not save after that which He decreeth from His own Presence. Wherefore, set not thy steps toward the Sun of Reality save by that whereby thou makest mention [of Him] unto the Day of Resurrection. Wert thou to content thyself therewith - yea, God would verily be well-pleased with thee thereby, inasmuch as thou hast known God, thy Lord. Yet the good-pleasure of God concerning thee shall not be made manifest, even until the Day of Resurrection, except after it hath been sent down; nor is it sent down save after thou makest mention before His Face.

- 26 Can you find fire before striking flint with steel? Likewise, you will never find good pleasure except that you ask of God. Then after you make mention thereof, God will remember you. Though there is no doubt that fire exists latently within the stone, yet if the steel strikes it not, it will not become manifest. Thus shall you conduct yourself with Him Whom God shall make manifest, exalted be His mention, on the Day of Resurrection. For He, exalted and glorified be His Cause, commands all that creation desires within itself, yet it becomes not manifest except that you ask God, your Lord, of His grace. Should He bestow His favor upon you, this is of His bounty - verily He is the Bountiful, the Generous. And should He withhold it from you, this is of His justice - verily He is the Just, the Stern.

- 27 Then He said: "The Day when no protector shall avail another in aught, nor shall they be helped, save him on whom God hath mercy. Verily He is the Mighty, the Merciful." Observe how none shall avail another, and all that thou hast seen regarding mention of the Bridge and the conditions of creation as they pass over it. Behold how the reality of that verse is mentioned in the shadow of negation in two letters of negation - observe how "no protector shall avail another" - that is, the first shall not avail the second or vice versa. Such are all conditions of negation. And if thou desirest to know the meaning of that verse in the shadows of affirmation, then look to the types of those who on that Day profess faith, how neither shall avail the other except that both return unto God, for on that Day all authority belongs to God, yet people know not.

- 28 Observe how one follows his learned one for the sake of God's Cause, yet on the Day of Resurrection naught of their deeds

نظر لتكون محتجبا عن ثمره اعمالك و كيف و دونك هذا ما ينبتك الله اللطيف الخبير.

- 25 و ان تقول اني قد استغنيت بسؤالى عن علم ربى ذلك عرفانى لم يظهر امر الله الا بعد ما يقدر من عنده فلا تسلكن بالشمس الحقيقة الا بشئ تذكرن به الى يوم القيمة لو تستغن بذلك بلى ليرضى الله عنك بذلك لما عرفت الله ربك ولكن لم يظهر الى يوم القيمة رضاء الله عنك الا بعد ان ينزل و ما ينزل الا بعد ان تذكر بين يديه

- 26 هل تجد النار قبل ان تمس الحديد بالحجر كذلك لن تجد الرضا الا و ان تسئلن الله فاذا بعد ما تذكر بذلك يذكرك الله و لو انه لا ريب ان النار في الحجر باطن ولكن لو لم تمس الحديد لا يظهر كذلك تسلكن بمن يظهره الله جل ذكره يوم القيمة فانه جل و علا امره كل ما يريد الخلق في نفسه ولكن لا يظهر الا و ان تسئلن الله ربكم من فضله فان يمن عليكم فذلك من جوده انه جواد كريم. و ان يمنعن عنكم فذلك من عدله انه عدال شديد.

- 27 ثم قال يوم لا يغنى مولى عن مولى شيئا و لا هم ينصرون. الا من رحم الله ه انه هو العزيز الرحيم. فانظر كيف لا يغنى احد عن احد و ان كل ما رايت في ذكر الصراط و شئون الخلق بما هم يرون عليه فانظر فان حقيقة تلك الاية في ظل النفي تذكر في حرفين النفي [انظر كيف] لا يغنى مولى عن مولى اى الاول عن الثانى او بالعكس و كذلك كل شئون النفية و ان اردت ان تعرف معنى تلك الاية في ظل ظلال الالباب فلتنظر الى اصناف الذينهم يومئذ يقرون بالايمان كيف لا يغنى احدهما عن الآخر الا و ان يرجع كليهما عن الله فان الامر كله يومئذ لله ولكن الناس لا يعلمون.

shall be accepted except that they return to the Source of the Cause. Therefore thou seest the learned ones and those who follow them on the Day of Him Whom God shall make manifest - though they be upon pure truth - in distant veils. For they were created only by God's command, and He Who created them by His command hath not permitted anyone besides Him on the Day of His Manifestation, that thereby He might unify every soul on the Day of Resurrection, though all were certain of God and His signs.

28 انظر ان احدا يتبع عالمه لامر الله وان كلتيهما يوم القيمة لا يقبل من عملهما من شئ الا وان يردان الى مبدء الامر ولذا ترى العلماء ومن يتبعونهم في يوم من يظهره الله ان هم كانوا على حق محض في حجاب بعيد. لانهم ما خلقوا الا بامر الله وان الذي قد خلقهم بامره لم يؤذن في يوم ظهوره لاحد من دونه لعل بذلك يوحد الله كل نفس في يوم القيمة و كل كانوا بالله و اياته موقنين

29 Thus have I taught thee the mention of the Bridge. For all are in veils - for example, make the Manifestation of Muhammad from before a universal bridge; whoso passeth over it shall pass over every bridge established by His command. And verily each of His commandments and prohibitions is a bridge over which the servant must needs pass. But whoso passeth over the universal bridge - God is too glorious and great to question him if he hath not encompassed the knowledge of every bridge established by His command, though He may question yet pardon him through God's grace. And likewise in the Point of the Bayan, whoso passeth over that Bridge shall pass over every bridge established, even if by a particular command. Let none grieve over anyone, for he must needs pass over that Bridge. How many servants pass over it in truth yet grieve not over anyone, and how many servants pass not over it and thereby enter into the fire of grief [...] Without doubt they shall all be held accountable. But since they have crossed the Most Great Bridge, beneath whose shadow lie all other bridges, God shall forgive them, for He is the All-Forgiving, the Most Generous.

29 فلا عرفتك ذكر الصراط فان كل في حجاب مثلا فاجعل ظهور محمد من قبل صراط كل من يمر عليه يمر على كل صراط قد حقق بامره وان كل اوامره ونواهيه كل واحد صراط لا بد ان يمر العبد عليه ولكن من يمر على صراط الكل فان الله اجل واعظم ان يسئل اذا لم يحط بعلم كل صراط قد حقق بامره ولو انه ليسئل ولكن يعنى عنه فضلا من الله وان يمثل ذلك في نقطة البيان من يمر على ذلك الصراط فليمرن على كل صراط قد حقق ولو كان بامر جزئ لا يحزن من احد فانه لا بد ان يمر على ذلك الصراط فكم من عباد يمرون بالحق وهم لا يحزنون من احد و كم من عباد لا يمرون ويدخلون بذلك في نار الحزن ولا ريب انهم لمسؤلون. ولكن لما قد مروا على الصراط الاكبر الذي كل صراط في ظله على الله ان يعفو عنهم انه غفار كريم.

30 Therefore prepare thyself for the Day of Him Whom God shall make manifest, exalted be His mention, for He is the Bridge than which God hath created none greater. Some shall cross it the moment He saith unto them "Am I not your Lord?" and they respond "Yea!" These are they who cross before the letter K is joined to N, while others, after hearing, pause to reflect. These shall attain their stations until the end of His Manifestation, which is meant by the outward appearance after Him Whom God shall make manifest, exalted be His mention. For perchance when He appeareth, one may enter the Bayan, though between him and his crossing there stretches what hath been ordained in the heavens.

30 و على هذا فاستعد ليوم من يظهره الله جل ذكره فانه لصراط ما خلق الله اكبر منه بعض يمرن عليه حين ما يقول لهم ا لست بربكم في الحين يقولون بلي اولئك [الذين يمرن قبل ايصال الكاف بالتون وبعض بعد ما يسمعون يتفكرون. اولئك] على درجاتهم الى ان ينتهي الى اخر ظهوره الذي هو المراد بالظاهر بالظهور بعد من يظهره الله جل ذكره فان ربما حين ظهوره يدخل احد في البيان فاذا قد طال بينه وبين ما يمر ما قد قضى من السموات

31 Know thou the mystery of truth: The wayfarer in the realm of eternity, with the eye of eternity, crosseth the Bridge; the wayfarer in the realm of perpetuity, with the eye of perpetuity, crosseth the Bridge; the wayfarer in the realm of sempiternity,

31 ولا علمتك سر الحقيقة ان السائر في عالم الازل بعين الازلية يمر على الصراط والسائر في عالم الابد بعين الابدية يمر على الصراط و السائر في عالم

with the eye of sempiternity, crosseth the Bridge; and the way-farer with the eye of everlastingness crosseth the Bridge. Then descend until thou findest the crossing of the Bridge within the span of a moment's creation. All these manifestations appear in human form and cross in a single instant, yet this one is in the realm of eternity, that one in the realm of perpetuity, another in the realm of sempiternity, yet another in the realm of everlastingness, this one in the realm of time, and that one in limited time.

- 32 Some observe from Adam's day until this day, and some beyond this, looking from before Adam until Muhammad - peace be upon him and the manifestations of his self. Some cross not from the beginning of His Manifestation until now, but rather cross within five years from the start of that Cause, some within a year, some within one month of the year, some in a day, some in a night, some in an hour, and some in a minute, according to their levels of recognition. And all this is confirmed in their hearts through their understanding, for whosoever believeth in Him Whom God shall make manifest was in the eternity of eternities crossing that Bridge in the realm of eternity. Then the matter descendeth until thou seest one who believeth in Him remembered with goodness from the day of His appearance until another resurrection - that is the crossing in the realm of time. And he who believeth in Him is saved in his lifetime - that is according to his lifespan. And he who believeth in Him to set right his affairs, even if for an hour - that is crossing the Bridge according to his hour. And perchance thou findest some who cross because they submit, then respond - such is their attainment according to what they earn.

- 33 This is in the chain of the most exalted ones, and likewise observe in those below the Truth. All these forms cross in a single instant, yet judgment is pronounced upon them according to their stations in knowledge. The truly unified ones begin from God and return unto Him, being free from all this.

- 34 When thou dost witness mention of the Bridge, then look at that time upon the classes of creation. For as thou hast seen in the traditions, some pass like lightning - these are they who behold the Tree of Reality with the eye of God, nay they pass swifter than this. This is a limitation in describing them, and exalted is their station above such limitation.

- 35 Some, when they behold the Tree of Reality with the eye of the First Emanation, which is the Primal Will, they pass upon the Bridge in the world of perpetuity. And if they behold it from

السرمدية بعين السرمدية يمرّ على الصراط والسائر بعين الدهرية [بعين الدهرية] يمرّ على الصراط ثم فانزل الى ان تجد الممرّ على الصراط في حد خلق الساعة و كل تلك المظاهر على هيكل الانسانية ويمرون في حين واحد ولكن هذا في عالم الازل وهذا في عالم الابد وهذا في عالم السرد وهذا في عالم الدهر وهذا في عالم الزمان وهذا في زمان المحدود

- 32 اما من يوم ادم الى يومئذ وبعض ابعد من هذا ينظرون من بعد الادم الى ان ينتهي الى محمد صلى الله على نفسه و مظاهر نفسه و بعض لا يمرون من اول ظهوره الى حينئذ بل من اول ذلك الامر ذات سنين خمسة يمرون و بعض في سنة و بعض في الواحد من السنة و بعض في يوم و بعض في ليلة و بعض في ساعة و بعض في دقيقة على حسب مراتب عرفانهم و كل ذلك يثبت بعين معارفهم في اقتداهم اذ من يؤمن بمن يظهره الله فانه كان في ازل الازل بذلك الممرّ على الصراط في عالم الازل ثم نزل الامر حتى ترى من يؤمن به ليذكر بالخير من يوم ظهوره الى قيمة اخرى ذلك الممرّ في حد الزمان و من يؤمن به ينجي في حياته ذلك على قدر عمره و من يؤمن به ليصلح امره ولو كان ساعة هو الممرّ على الصراط على قدر ساعته و ربّما يجد خلقا يمرون لاجل ان يسلبون ثم ليستجابون فذلك مبلغهم على قدر ما يكسبون

- 33 ذلك في سلسلة العلّيين و مثل ذلك فانظر في دون الحق و كل تلك الهياكل يمرون في حين واحد ولكن الحكم يذكر عليهم بحسب درجاتهم في معرفتهم و انما الموحدون يبدئون من الله ويرجعون اليه و هم خلو عن كل ذلك

- 34 فاذا شهدت ذكر الصراط فانظر حينئذ في اصناف الخلق فان على ما قد رايت في الاخبار بعض مثل البرق يمرون اولئك الذين ينظرون الى شجرة الحقيقة بعين الله بل [اسرع] من هذا يمرون و هذا تحديد في حدّهم و تعالى شأنهم عن ذلك التحديد

- 35 و بعض لما ينظرون الى شجرة الحقيقة بعين صادر الاول الذي هو المشية الاولى فهم يمرون على الصراط في عالم السرد و ان ينظرون اليه بجهة

the aspect of the Most High Will, they pass upon the Bridge in the world of eternity. And if they behold the sheer Will wherein naught is seen save the countenance of the Ancient of Days, these are they who pass upon the Bridge in the world of pre-eternity, though that be above eternity and perpetuity. Yet We have mentioned it for the perception of the perceptive, that they may not look upon the temples of humanity save that they judge them according to the stations of their recognition.

اعلى المشية يمرون على الصراط في عالم الابدية وان ينظرون الى صرف المشية لا يرى فيها الا طلعة الازلية فهم الذين يمرون على الصراط في عالم الازل ولوان ذلك فوق الابد والسرمد ولكن قد ذكرناه لاستشعار المستشعرين بان لا ينظرون الى هياكل الانسانية الا ويحكمون عليها بمقامات عرفانها

- 36 After the First Emanation, the degrees of creation in their passage upon the Bridge cannot be numbered, until one passeth by virtue of being a descendant of the Messenger of God, and lower than that I shall not make thee hear - even he who seeth in his vision that I am upon the truth. All this is not meet for God nor worthy of the Tree of Reality. Rather, look thou unto God and see naught but God, and point not to God, and shelter not save in the shadow of the Cause of God.

36 و بعد صادر الاول درجات الخلق في مرورهم على الصراط لا يحصى حتى يمر احد بانه ذرية رسول الله و ادنى من ذلك لاسمعنك و هو الرائي في رؤياه بانى على حق كل ذلك لا ينبغي لله و لا يستحق بشجرة الحقيقة بل تنظر الى الله و لا ترى غير الله و لا تشير الى الله و لا تستظل الا في ظل امر الله

- 37 Then look upon the degrees of creation, for perchance one entereth the Fire ten times from his soul, yet in each time he entered the Paradise of Sanctity within himself. And if there crossed his heart aught less than the Truth, that is the time when he entered the Fire, because anything short of certitude is one of the aspects of the Tree of Fire.

37 ثم انظر في درجات الخلق فان ربما يدخل في النار من نفس عشر مرة ففى كل مرة دخل جنة القدس في نفسه و ان خطر بقلبه دون الحق فذلك حين الذي دخل النار لان دون اليقين شأن من شئون شجرة النار

- 38 As thou hast read in the Qur'an, "it hath seven gates"², then look upon the supplication which thou dost recite at the Black Stone, and look upon the seven and know from each one, one. For this is what I swore in the Book aforetime: "I shall surely fill Hell with those who believe not in God, the One, the Omnipotent." And I shall surely make thee witness the truth of what I have sworn, but the people know not.

38 و ان ما قد قرئت في القرآن و ان لها سبعة ابواب فانظر في دعاء الذي تقرء عند الحجر الاسود و انظر الى سبعة و اعرف من كل واحد واحدا فان هذا ما اقسمت في الكتاب من قبل لاملئ النار من الذين لا يؤمنون بالله الواحد القهار. و لا شهدتك على صدق ما قسمت ولكن الناس لا يعلمون.

- 39 Look then upon the Throne Verse, for whosoever believeth in God must needs deny those who believe not in God, and whosoever desireth both, such is he whom thou hast witnessed in the tradition - he who passeth over the Bridge with half of him in fire and half in light; that is, half in the love of Him Whom God, exalted be His mention, will manifest, and half in the love of those who believe not in Him. What is meant by "half" is the conditions of his love. And verily, from the beginning of that Cause until the Day of Him Whom God will manifest is the Bridge of God for those in the kingdoms of the heavens and the earth and whatsoever lieth between them.

39 فانظر في اية الكرسي فان من يؤمن بالله لا بد ان يكفر بمن لم يؤمن بالله و من يريد هما فذلك الذي قد رايت في الحديث فذلك الذي يمر على الصراط نصفه في النار و نصفه في التوراي نصفه في حب من يظهره الله جل ذكره و نصفه في حب من لم يؤمن به و انما المراد بالنصف شئون حبه و ان من اول ذلك الامر الى يوم من يظهره الله صراط الله لمن في ملكوت السموات و الارض و ما بينهما

- 40 Perchance one may traverse the Bridge, yet hath not passed over the bridge that hath been ordained by the command of that Bridge. Such a one hath passed over the Greater Bridge,

40 هذا ربما احد على الصراط ولكن لم يمر على صراط قد قدر بامر ذلك الصراط فذلك قد مر على الصراط الاكبر ولكن قد زلت قدماه

²Qur'an 15:44.

yet his feet have slipped upon that bridge which hath been commanded. Perchance he may pass over every bridge of command, yet his feet slip upon the bridge of prohibition. Perchance he may pass beyond both through the grace and mercy of God, yet is tried by the like of that which thou hast known with him, after the Truth speaketh yet is not heard from him - thus do his feet slip. And perchance he may pass beyond this, yet on the Day of Him Whom God will manifest, he passeth not over the Greatest Bridge, which is that for which all that God hath created in His knowledge of bridges hath been created.

- 41 But despite this severity, God hath made it vaster than the space between heaven and earth for him who loveth to pass by God his Lord - this for him who passeth beyond every bridge that God hath created through his recognition of Him Whom God will manifest on the Day of His appearance. And that is I, and I have been naught but the Tree of Reality in the Gospel until it reacheth unto the Wondrous First One, the likeness of which is as the sun - though it may rise countless times, it is but one sun.

- 42 But the Bridge in every manifestation is the recognition thereof, then the recognition of that which hath been sent down from it. Perchance one may pass over the bridge of its manifestation as before, even as thou dost witness in the manifestations before it, since there was none upon the earth save that he had a religion from God through the Primal Will. Yet all are below the Truth, save him who passeth over the Bridge of the Bayan and believeth on the Day of Resurrection in Him Whom God, exalted be His mention, will manifest - the Countenance of the All-Merciful. Such a one is among those who pass over the Bridge of Truth by the leave of God, exalted be His glory.

- 43 Were I to desire to expound in detail the mention of the Bridge, the Tablets could not contain it. And sufficient unto thee and unto all whom God desireth to be in loftiness of vision is that which I have alluded to from God, the One, the All-Subduing.

- 44 Then He said: "On the Day when ye shall be brought back unto the Knower of the unseen and the seen" - that is on the Day when ye shall be brought back unto Him Whom God shall make manifest, glorified be His mention, or unto Him Who hath already appeared. For God created thee not, nor anything else, save that we might bear witness that God is knowing of all things, and that God is powerful over all things, even as the verse of the Furqan hath testified aforetime: "God it is Who created the heavens and the earth and the like thereof; He sendeth down the command between them that ye may know that God is powerful over all things, and that God encompasseth all things in knowledge."

على ذلك الصراط الذى قد امر به و ربّما يمر على كل صراط الامر ولكن يزّل قدميه على صراط النّبى و ربّما يمرّ عن كليهما بفضل الله و رحمته ولكن يبتلى بمثل ما قد علمت عنده بعد ما يقول الحق لم يسمع منه فعلى هذا يزّل قدميه و ربّما يمرّ على هذا ولكن يوم من يظهره الله لم يمر على الصراط الاكبر الذى كل ما خلق فى علم الله من الصراط قد خلق لذلك

- 41 ولكن مع هذه الحدة قد جعله الله اوسع عمّا بين السماء و الارض لمن يجب ان يمرّ بالله ربّه ذلك لمن يمرّ عن كل صراط قد خلقه الله بعرفانه من يظهره الله يوم ظهوره و ذلك آياتى و اتنى انا لم اكن الا شجرة الحقيقة فى الانجيل الى ان ينتهى الى بديع الاول اذ مثلها كمثل الشمس لو يطلع بما لا يحصى انها هى شمس واحدة

- 42 ولكن الصراط فى كل ظهور عرفانها ثم عرفان ما نزل من عندها و ربّما احد يمرّ على صراط ظهورها من قبل مثل ما قد ترى فى ظهورات قبلها اذ لم يكن فوق الارض من احد الا وله دين من عند الله بالمشيئة الاولى ولكن كل على دون حق الا من يمرّ على صراط البيان و يؤمن يوم القيمة بمن يظهره الله جلّ ذكره ووجهه الرحمن فان ذلك ممن يمرّ على صراط حق باذن الله جلّ اجلاله

- 43 ولو اريد ان افصل ذكر الصراط لم يحصىه الاواح و يكفينك و كل من يرد الله فى علو الانظار ما قد اشرت اليه من عند الله الواحد القهار.

- 44 ثم قال يوم تردون الى عالم الغيب و الشهادة ذلك فى حين الذى تردون الى من يظهره الله جلّ ذكره او من قد ظهر فان الله ما خلقك و لا من شئ الا لنشهد على ان الله كان بكلشئ عليما. و ان الله كان على كلشئ قديرا. كما شهد بذلك اية الفرقان من قبل. الله الذى خلق السموات و الارض مثلن ينزل الامر بينن لتعلموا ان الله على كلشئ قدير. و ان الله قد احاط بكلشئ علما.

- 45 Know thou then the power of Him Whom God shall make manifest and His knowledge. For ere His manifestation, wert thou to expend all that is on the earth, thou couldst not alter any matter, nor couldst thou find any path unto the encompassing knowledge of God's pleasure. But He, glorified be His mention, is the manifestation of God's knowledge and His power. He uplifteth all utterance by His word and sendeth down the knowledge of divine pleasure by His word.
- 46 Make then thy knowledge to be of God thy Lord, for thy knowledge of all things shall profit thee naught before God thy Lord, while thy knowledge of God thy Lord shall suffice thee from all things. And this is the meaning of that which was revealed in the Book: "Say: God sufficeth all things from all things, and naught in the heavens or on the earth or between them can suffice from God thy Lord. Verily He is the All-Knowing, the All-Powerful."
- 47 Neglect not then the recitation of that verse in every matter, and recite it according to the number of the name of the Powerful, that it may be better for thee than all things, that perchance thereby on the Day of Him Whom God shall make manifest thou mayest be guided unto Him and become a manifestation of that verse before Him, inasmuch as all the Most Beautiful Names are His names, and all unto God their Lord do they guide.
- 48 Then He said - upon Him be peace - "And on the Day when they shall be brought back unto God their true Lord" - that is the Day when they shall be brought back unto Him Whom God shall make manifest, glorified be His mention, for God cannot be comprehended by sight, yet He comprehendeth all sight, and He is the One, the All-Manifest.
- 49 And We have expounded in detail the mention of the manifestation of Truth in numbered stations, and the sum of the matter is the number six times the Living, times the name of Truth. And the number of the Living is the Vav. That is the number of Truth. And We have expounded in detail the mention of the letters of the Basmala after the Point in the number of the Living, in that each one is a Vav. And upon this basis hath God revealed the Furqan, for it is nineteen Vavs - the number of the letters of "In the Name of God, the Compassionate, the Merciful." The first six are in the mention of Muhammad the Point, until it reacheth the end of the chapters. And all this appeared in the beginning of that Manifestation and was taken back to that from which it began.
- 50 Then God created the second creation, and the first thing He created was the essence of the seven letters, then the letters
- 45 فلا عرفتك قدرة من يظهره الله و عليه فانك قبل ظهوره لو تتفق كل ما على الارض ان تبدل من امر لن تستطيع او تحط بعلم رضاء الله ان تجد اليه من سبيل ولكنه جل ذكره مظهر علم الله و قدرته يرفع كل البيان بقوله و ينزل علم الرضاء بقوله
- 46 فاجعل علمك بالله ربك فان علمك بكشئ لا ينفعك من الله ربك و ان علمك بالله ربك ليكفيك عن كلشئ و هذا معنى ما نزل في الكتاب. قل الله يكفي كلشئ عن كلشئ و لا يكفي عن الله ربك من شئ لا في السموات و لا في الارض و لا ما بينهما انه كان علماً قديراً.
- 47 فلا تترك تلاوة تلك الآية في كلشئ وان تتلوها على عدد اسم القادر ليكون لك خير من كلشئ لعلمك بذلك يوم من يظهره الله لتدلى عليه و تكون مظهر تلك الآية بين يديه اذ كل اسماء الحسنى اسمه و كل على الله ربهم ليدلون.
- 48 ثم قال عليه سلم و يوم يردون الى الله مولهم الحق ذلك يوم يردن الى من يظهره الله جل ذكره لان الله لن يدركه الابصار و انه يدرك الابصار و هو الواحد الظاهر.
- 49 و قد فصلت ذكر ظهور الحق في مواقع معدودة و ان يجعل القول عدد ستة حتى اسم حق و عدة الحى الواو ذلك عدد الحق و قد فصلت ذكر حروف البسملة بعد النقطة في عدد الحى بان كل واحد واو و على هذا قد نزل الله الفرقان فانه تسعة عشر واو عدد حروف بسم الله الرحمن الرحيم ستة الاولى في ذكر محمد النقطة الى ان ينتهى الى اخر السور و قد ظهر كل ذلك في اول ذلك الظهور و استرجع كل الى ما بدء منه
- 50 ثم خلق الله نشأة الاخرى و اول من خلق ذات حروف السبع ثم حروف الحى ثم من يؤمن بالله

of the Living, then those who believe in God thy Lord. For after the One, numbers cannot be counted - that One with which God filleth the heavens and the earth and all that is between them, knowing that there is no God but He, the One, the All-Illuminating.

ربك فان بعد الواحد لن يحصى الاعداد ذلك واحد الذي يملأ الله به السموات والارض وما بينهما على انه لا اله الا هو الواحد النوار.

51 And this is the meaning of the saying of the Truth that God hath created all things from the water of the Bismillah, and therefore thou dost witness in every soul the loftiness of loftiness, and it is not content with the baseness of baseness, because the heart of every soul hath been created through the manifestation of the Point of Reality in every Manifestation. And therefore the phantoms that are made manifest do not submit to the Manifestation of the latter for God through the Manifestation of the former. But that is knowledge without reality, inasmuch as the loftiness of the suns of the mirrors was naught save through the Sun, and when the Sun rose once again, naught remained in the phantoms of its former rising.

51 وهذا معنى قول الحق قد خلق الله كلشي من ماء البسملة ولذا ترى في كلنفس علو العلو ولا يرضى بالدنو الدنو لان فؤاد كلنفس قد خلقت بظهور نقطة الحقيقة في كل ظهور ولذا اشباح المتجلية لا يخضعن لظهور البعد الله بظهور القبل ولكن ذلك علم بلا حقيقة اذ علو شمس المرايا لم يكن الا بالشمس وان الشمس لما طلعت مرة اخرى لم يبق في اشباح طلوعها من قبل من شيء

52 And therefore in every Manifestation thereafter it is decreed for whosoever was created in the former Manifestation that if he enter not into the latter Manifestation he is beneath the truth, because the phantoms made manifest in the mirrors, despite their knowledge of their former manifestation, remain therein. And had they known of its rising, they would not have looked upon themselves through that which had been made manifest in them aforetime.

52 ولذا في كل ظهور بعد [تحكم] [يحكم] لمن خلق في ظهور القبل ان لم يدخل في ظهور البعد على دون حق لان اشباح المتجلية في المرايا على علمها بظهور قبلها باقية فيها ولو علموا طلوعها لم ينظروا الى انفسهم بما قد تجلّت فيها من قبل

53 And therefore thou dost witness that all say "Verily we belong to God, and verily unto Him do we return"³, yet God confirmeth not him who saith this and returneth not unto Him, save him who belongeth to the Manifestation of His Self and returneth unto the Dayspring of His light - He Who hath appeared in this Day of Resurrection, and thereafter Him Whom God, exalted be His mention, shall make manifest in the other Resurrection.

53 ولذا ترى كل يقولون انا لله وانا اليه لراجعون و لم يصدق الله من يقول هذا ولا يرجع اليه الا من يكن لمظهر نفسه ويرجع الى مطلع نوره ذلك من قد ظهر في يوم القيمة هذا ثم من يظهره الله جل ذكره في القيمة الاخرى

54 A Book hath been revealed in exaltation of His remembrance for thy possession, for God hath not revealed a Tablet more mighty than this. And he who possesseth not this, how can he be among those who await the Day of His appearance? And that is of the grace of God upon His servants, that haply on the Day of Resurrection they may render thanks.

54 قد نزلت كتابا في علو ذكره فتملكته فان الله ما نزل لوحا اعز منه ومن لم يكن عنده هذا فكيف يكون من المنتظرين ليوم ظهوره وان ذلك من فضل الله على عباده لعلمهم يوم القيمة يشكرون.

55 Then He said: "On the day when they shall come forth from their graves in haste, as though they were racing toward a goal, as though they were scattered locusts, hastening toward the summoner"⁴ unto God. Behold then, for all that thou hast

55 ثم قال يوم يخرجون من الاجداث سراعا كأنهم الى نصب يوفضون و كأنهم جراد منتشر مهطعين الى الداع الى الله فانظر فان كل ما سمعت من الذر

³Qur'an 2:156.

⁴Qur'an 70:43-44.

heard concerning the atoms existeth in this world of thine, where thou dost witness the beings of creation as atoms in the presence of the shining of the Sun of Reality. And God hath created them according to that which thou hast witnessed in the Tradition, when they were questioned they answered, because all say that the Qur'an is a Book from God. Upon this hath God created whomsoever was created in Islam.

فهو في عالمك هذا حيث ترى كينونات الخلق ذراتا عند اشراق شمس الحقيقة وقد خلقهم الله على ما قد رايت في الحديث اذا سئلوا اجابوا لان كل يقولون ان القرآن كتاب من عند الله على هذا قد خلق الله من خلق في الاسلام

56 Then by that same proof God questioned them: "Am I not your Lord?"⁵, whereupon all the believers do answer. And he who answereth not God, how can he have believed in the Qur'an aforetime? Thus doth God distinguish among the people with truth, that haply on the Day of Resurrection ye may be God-fearing.

56 ثم بتلك الحجة سئلهم الله ا لست بربكم فاذا كل المؤمنون ليجيبون. و من لم يجب الله فكيف امن بالقران من قبل كذلك يفصل الله بين الناس بالحق لعلمكم يوم القيمة يتقون.

57 If thou hast believed that the Furqan is a Book from God, then behold the Bayan, for upon thy faith in the Qur'an there is no escape for thee save to say that none but God is able to reveal; and when it is revealed, there is no doubt that it is from God, the Mighty, the Beloved.

57 ان امنت بان الفرقان لكتاب من عند الله فاذا فانظر في البيان فان على ايمانك بالقران لا مفر لك الا بان تقولن ان غير الله لن يقدر ان ينزل فاذا نزل فلا ريب انه من عند الله العزيز المحبوب.

58 Therefore there is no refuge for anyone except unto God, if he desires to be among the believers. For God, exalted and mighty, says: "O My servants who have believed in the Qur'an before, verily ye are those who are assured thereof." How is it that ye recite the verses of God, the Truth, which We have revealed upon the essence of the seven letters, while that which We revealed aforetime in twenty-three years We now reveal in two days and two nights? How is it that ye believe not in God your Lord?

58 فاذا لا مفر لاحد الا الى الله ان اراد ان يكون من المؤمنين. اذ يقول الله جل وعز ان يا عبادي الذين انتم بالقران من قبل ان انتم به موقنون. كيف تتلون ايات الله الحق قد نزلتها على ذات حروف السبع وان ما قد نزلناها من قبل في ثلث و عشرين سنة ننزلها حينئذ في يومين وليلتين كيف انتم بالله ربكم لا تؤمنون

59 Thus will God your Lord examine on the Day of Resurrection all His servants, yet ye see the creation following God from behind a thousand veils, but they follow not God outwardly without an inner command. And this is what God desires, for what God desires not will not appear, since there is no doubt before or after that whatsoever God your Lord has willed has come to pass and verily it comes to pass, and what God your Lord has not willed was not before and will not be. Thus will ye be remembered before God on the Day of Resurrection.

59 كذلك يحلج الله ربك يوم القيمة على كل عباده ولكن الخلق تريهم يتبعون الله وراء الف حجاب ولكن لا يتبعون الله ظاهرا من دون امر باطن وذلك لما يرد الله والا ما يرد الله ليظهر اذ لا ريب من قبل ولا من بعد ان ما شاء الله ربك كان وانه ليكن و ما لم يشاء الله ربك ماكون من قبل ولا يكن كذلك

60 Then He said: "On the Day of the Event ye shall be remembered before God." Then He said: "The Day of the Event" - consider then what Event is greater than that Event whereon God speaks unto thee outwardly through the tongue of the Manifestation of His Self, even as God spoke unto Moses aforetime from the Tree. And this is what Ali promised aforetime in the Sermon of Tutunjiyyah, where His mention, exalted be

60 انتم يوم القيمة عند الله تذكرون. ثم قال يوم الواقعة عند الله تذكرون ثم قال يوم الواقعة فانظروا واقعة اكبر من تلك الواقعة حيث يكلمك الله ظاهرا بلسان مظهر نفسه و ان ما كلم الله موسى من قبل من الشجرة و ان هذا ما وعد على من قبل في خطبة التطنجية حيث قال عز ذكره فتوقعوا

⁵Qur'an 7:172.

it, said: "Therefore expect the appearance of Him Who spoke unto Moses from the Tree upon the Mount." This appears manifestly revealed and witnessed and described.

ظهور مكلم موسى من الشجرة على الطور. فيظهر هذا ظاهر مكشوف و معائن وصوف

- 61 Look ye then unto the Sermon of Tutunjiyyah, then unto the Day of Ghadir, and extract the allusions thereof and convey them unto all to whom ye can find a way, that perchance ye may deliver someone on the Day of Resurrection, for that is better for thee than to pray a thousand genuflections every day or a thousand genuflections every night, since the fruit of all deeds is that God your Lord be well-pleased. And how can one who has not recognized the unity of God, or who associates with His remembrance the remembrance of another, well-please God on the day of His appearance? Say: Glory be to God above what the rememberers remember, save those who remember God in truth and prostrate themselves before Him.

61 فلتنظرون الى خطبة التطنجية ثم يوم الغدير و استخرج اشاراتها و بلغها الى كل من تجد اليه من سبيل لعلك تنجي يوم القيمة من احد فان ذلك خير لك من ان تصلين في كل يوم الف ركعة او في كل ليلة الف ركعة اذ ثمرة الاعمال كلها ان يرضى الله ربك و كيف من لم يوحد الله او يقترن بذكره ذكر احد يرضى الله عند يوم ظهوره قل سبحان الله عما يذكرون. الا الذين يذكرون الله بالحق و هم له ساجدون.

- 62 Then He said: "on the day when the earth shall be shaken with a mighty shaking"; and He revealed in another place "On the day when the earth shall be changed to other than the earth." So if thou didst not recognize Him in the Resurrection of Muhammad the Messenger of God, peace be upon Him, from before, thou wouldst not be able to recognize on that day, for example, the day of Muhammad when He changed the earth of Unity after the words "There is no God but God" to "Muhammad is the Messenger of God," after what had been before from Jesus the Spirit of God. And likewise in the Resurrection of Jesus in relation to what was before Him. And thus look thou upon the Day of the Manifestation of God, for every earth that is called by the name of earthliness from the Most High above to the lowest atom shall be changed to other than it. Likewise on the Day of Him Whom God shall make manifest, magnified be His mention, every earth of essential knowledge shall be changed to other than it. And the intention is not what thou dost behold of the earth, for that is among the things that change not save that God should will it.

62 ثم قال يوم يرجع الارض رجاً و نزل في مقام اخر يوم يبدل الارض غير الارض فاذا لا عرفك في قيامة من محمد رسول الله ص من قبل التقدر ان تعرف يومئذ مثلاً يوم محمد قد بدل ارض التوحيد بعد كلمة لا اله الا الله بحمد رسول الله بعد ما كان من قبل عيسى روح الله و كذلك في قيامة عيسى بالنسبة الى ما قبله و كذلك تنظر في يوم ظهور الله فان كل ارض يطلق عليه اسم الارضية من فوق العلى الى الذرة الادنى يبدل بغيرها كذلك يوم من يظهره الله جل ذكره يبدل كل ارض المعارف الجوهرية بغيرها وليس المراد ما ترى من الارض فان ذلك مما لم يتغير الا ان يشاء الله

- 63 And the like of that is intended in the saying of God "Everything perisheth save His Face." Take the number of the Face in the Furqan, for it is the very number of the Face in the Bayan. And naught is intended by perishing save in faith, not in bodies, for on the day when God revealed that verse above the earth were created beings whose number none can reckon save God. Nay, the intention is what I have taught thee from God, magnified be His glory.

63 و مثل ذلك المراد في قول الله كل شئ هالك الا وجهه خذ عدد الوجه في الفرقان فانه بعينه عدد الوجه في البيان و انما المراد بالهلاك هي في الايمان لا في الاجساد فان يوم الذي قد نزل الله تلك الاية فوق الارض خلق لا يحصى عددهم الا الله بل المراد ما قد علمت من عند الله جل اجلاله

- 64 And verily everyone who hath claimed "I am sheltered in the shadow of the letters of the Face of the Qur'an" hath been tested by all the letters of the Face of the Bayan. So whosoever

64 و ان كل من ادعى اني مستظل في ظل حروف وجه القرآن قد امتحن كل بحروف وجه البيان فمن و في بهم فكان صادقا من قبل في وفائه اذ

was faithful to them was truthful from before in his faithfulness, since what establisheth the Proof of God is in the Book. And verily that Proof in the Bayan is like unto the Furqan. And the like of that is that everyone who claimeth in the Bayan that he is sheltered in the shadow of the letters of the Face shall be tried on the Day of Him Whom God shall make manifest, magnified be His mention. So whosoever taketh shelter on that Day in His shadow and the shadow of those who believe in Him from the Names of His Self, such a one hath verily fulfilled the Covenant of God. Otherwise he was not truthful in his word.

ما يقوم به حجة الله في الكتاب وان تلك الحجة في البيان مثل الفرقان ومثل ذلك كل من يدعى في البيان بانه هو مستظل في ظل حروف الوجه يبتلى يوم من يظهره الله جل ذكره فمن يستظل يومئذ في ظله وظل من يؤمن به من اسماء نفسه فذلك ممن قد وفى بعهد الله والا لم يكن صادقا في قوله

- 65 And verily He, magnified and exalted be His mention, is the Fire of God which God kindleth on the Day of His Manifestation. So whosoever entereth into it with the eye of his Lord and is assured that He is Him Whom God shall make manifest, magnified be His mention, and whosoever entereth not into it shall not be saved on the Day of Resurrection. And after he heareth His mention he seeth himself in the Fire - that is, the fire of being veiled from God, not the fire of love in God and taking shelter in the shadow of the Manifestation of God.

65 وانه جل وعلا ذكره نار الله التي يوقدها الله يوم ظهوره فمن يدخل فيها بعين ربه فيوقن على انه من يظهره الله جل ذكره ومن لم يدخل فيها فلا ينجي يوم القيمة وبعد ما يسمع ذكره يرى نفسه في النار اى نار الاحتجاب عن الله لا نار الحب في الله والاستغلال في ظل ظهور الله

- 66 So look thou in the Bayan and thou shalt surely ask of the bounty of God. Perchance God will make thee on the Day of Resurrection among those who are assured. For verily the Resurrection of Him Whom God shall make manifest compared to that Resurrection is the Lesser Resurrection compared to the Greater, even as God hath made that Greater Resurrection in relation to the First in the Manifestation of Muhammad the Messenger of God.

66 فاستنظر في البيان ولتسألن من فضل الله لعل الله يجعلنك يوم القيمة من الموقنين. فان قيامه من يظهره الله عند تلك القيمة قيامة الصغرى عند العظمى بمثل ما قد جعل الله تلك القيمة العظمى بالنسبة الى الاولى في ظهور محمد رسول الله

- 67 And were I to wish to expound each day in detail, the seas of the heavens and the earth and what is between them would be exhausted with ink, but I have given thee intimations whereby thou mayest acquire knowledge.

67 ولو اريد ان افصل كل يوم لينقد البحر السموات والارض وما بينهما ولكن اشرتكم بما تقدربه علماء.

- 68 Then He said: "And the Day when the sky will be like molten brass, and the mountains will be like carded wool. And no friend will ask a friend"⁶. And according to what thou hast known on earth, so know in heaven and the mountains, for the heaven of Prophethood is mightier than that heaven, and its earth is mightier than that earth, and its mountains are mightier than those mountains. And when these have submitted and been humbled and melted away before a sign from among the signs of the manifestation of God, glorified and exalted be He, how much more so when there existed the heaven which hath no equal, and the earth which hath no like, and the mountains which have no peer, and the seas which have no match, and the similitudes which have no parallel, and the mountains which

68 ثم قال ويوم تكون السماء كالمهل وتكون الجبال كالعهن ولا يستل حميم حميما. وعلى ما عرفتكم في الارض فاعرف في السماء والجبال فان سماء النبوة اقوى عن ذلك السماء وارضها اقوى من تلك الارض وجبالها اقوى من تلك الجبال ولما خضعت وخشعت واندكت عند اية من ايات تجلى الله جل وعز فلها كانت سماء الذي لا عدل لها والارض التي لا مثل لها والجبال التي لا كفو لها والبحار التي لا قرين لها والامثال التي لا مثل لها [والجبال التي لا كفو لها والبحار التي لا قرين لها والامثال التي لا مثل لها] يسجد لله

⁶Qur'an 70:8-10.

have no peer, and the seas which have no match, and the similitudes which have no parallel - all prostrating themselves before God at the manifestation of a sign. How then can mention be made of one who standeth within the bounds of the inanimate in the presence of one who standeth upon the summit of the heart?

عند تجلي اية فكيف يذكر من في حدّ الجماد عند من هو واقف في ذروة القواد

- 69 And upon this basis understand: "Had We sent down this Qur'an upon a mountain, thou wouldst have seen it humbled, rent asunder from fear of God. And these are the similitudes which We propound unto mankind that haply they may reflect. He is God, there is no god but He, the Knower of the unseen and the seen. He is the Beneficent, the Merciful. He is God, there is no god but He, the Sovereign, the Holy, the Mighty, the Compeller, the Proud. Glorified be God from that which they associate with Him. He is God, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise"⁷.

69 و على هذا فاعرف لو انزلنا هذا القرآن على جبل لرأيت خاشعا متصدعا من خشية الله و تلك الامثال نضربها للناس لعلهم يتفكرون. هو الله الذي لا اله الا هو عالم الغيب و الشهادة هو الرحمن الرحيم. هو الله الذي لا اله الا هو الملك القدوس العزيز الجبار المتكبر سبحانه الله عما يشركون. هو الله الخالق البارئ المصور له الاسماء الحسنى يسبح له من في السموات و من في الارض و هو العزيز الحكيم.

- 70 For what is intended is the mountain of divine authority, or the mountain which indicateth the dawning of Reality in the temples of the believers. Otherwise, if thou wert to recite unto mountains of stone, thou wouldst witness nothing from them. Nay, even unto servants whose hearts are like stones thou wouldst witness nothing, inasmuch as the Messenger of God did recite those verses unto the desert Arabs, yet it profited them not, neither did they prostrate themselves before God their Lord. Rather, what is intended is those who deserve to be mentioned before God, for they are the possessors of understanding.

70 فاما المراد جبل الولاية او جبل ما يدل على طلعة الحقيقة في هياكل الشيعة و الا لو تقرأ على جبال الحجرية لم تر من شئ بل على عباد قلوبهم كالخجارة لا ترى من شئ اذ رسول الله قد قرأ تلك الايات على الاعراب و لا ينفعهم و لم يسجدوا لله ربهم بل المراد من ينبغي ان يذكر عند الله فان اولئك هم اولو الالباب.

- 71 And therefore when a verse from among the verses of God was recited unto the first of creation, he prostrated and submitted. But were I to recite unto the lowest of creation, he would not recognize it, and how could he prostrate? That is a command of God from before and after. Say: concerning all this shall they be questioned.

71 ولذا حين ما قد قرئت اية من ايات الله على اول من خلق سجد و خضع ولكن ان اتلو على ادنى الخلق لم يعرف و كيف و ان يسجد ذلك امر الله من قبل و من بعد قل كل عن ذلك يستلون.

- 72 Then He said: "The Day of the Witness and the Witnessed." Know then that in the dawning of Truth, the Witness is the very Witnessed, inasmuch as God hath manifested Himself unto it through itself, and hath cast into its very identity the like of itself. Thus doth it recite from His presence His verses, and it declareth: "God - there is no God but He, the All-Protecting, the Self-Subsisting." And if I desire to make mention of the mention of the Witness, then behold, look upon its number, then say: "God beareth witness over that creation

72 ثم قال يوم الشاهد و المشهود. فاعرف ان في طلعة الحقيقة الشاهد نفس المشهود اذ قد تجلي الله لها بها بنفسها و التي في هويتها امثال نفسها فيتلو من عنده اياته و قالت الله لا اله الا هو المهيمن القيوم. و ان اريد ان اذكر ذكر الشاهد فاذا فانظر في عدده ثم قل كان يشهد الله على ذلك الخلق بالدينهم امنوا بالله و اياته و هم له ساجدون. انتم اعتر من هؤلاء او انفذ علما فاذا

⁷Qur'an 59:21-24.

through those who have believed in God and His verses, and who unto Him do prostrate themselves." Are ye mightier than these, or more penetrating in knowledge? Then shall ye bear witness against your own selves, then shall ye testify. Such is the Day of the Witness, until God maketh manifest the Day of the Witnessed - verily He is the All-Protecting, the Desired One.

- 73 But do thou know thine own measure, and approach not unto that which grieveth thee. Look upon that which hath been sent down from God, then be thou of the thankful. And comprehend the station of him for whom no station like unto it hath been created after the station of the Point upon the earth in Paradise, if thou desirest to be of those who comprehend. Otherwise, recite the Visitation which mentioneth at its end the names of the Day of Resurrection in thy house, for verily God shall give thee the reward of those who comprehend, and He hath commanded all the worlds to do likewise.

- 74 Then He said: "The Day whereon the angels shall stand rank on rank." If thou dost attain unto Him Whom God shall make manifest - exalted be His mention - and dost stand before Him Who standeth before God, and dost look upon Him with His eye wherewith God hath manifested Himself unto thee through thee in thyself, then shall God send down upon thee the like of that which was sent down aforetime in mention of the angels rank on rank. For that is of the mystery of God. The angels, in the understanding of the people of Truth, are they who are called the Temples that bring tidings of God, and naught is seen in them save the exemplar of the Cause of God. They, by night and by day, do glorify God their Lord, the All-Merciful, and tire not.

- 75 Then read after that passage unto the end of the Visitation, and comprehend its allusions, such as His saying: "O my God, I seek refuge in Thee from having my station in that Day be among the stations of the wicked." Dost thou recognize them or not? They are those who worship God by night and by day, and who in His verses from aforetime do firmly believe. But they worship not God with that which hath been sent down from His presence, nor do they believe in His verses.

- 76 Then He said: "Or that my place be among the places of the wretched." Dost thou recognize them or not? They are those who do all that they do in the name of Muhammad from aforetime, yet from the manifestation of His Self in His latter appearance are they veiled. In every day and night they prostrate themselves four and thirty times unto God, yet shall

فلتشهدن على انفسكم ثم تشهدون. فذلك يوم الشاهد حتى يظهر الله يوم المشهود انه هو المهيمن المقصود.

73 ولكنك فاعرف قدر نفسك و لا تقرب من يحزنك و انظر فيما نزل من عند الله ثم كن من الشاكرين. و استدرک مقعد الذى ما خلق بعد مقعد النقطة فوق الارض فى الرضوان مثله ان اردت ان تكونن من المدرکين. و الا اقرأ زيارة التى تذكر فى اخرها اسماء يوم القيمة فى بيتك فان الله ليؤتيك ثواب المستدرکين و امر بذلك كل العالمين.

74 ثم قال يوم تكون الملائكة صفًا صفًا ان ادركت من يظهره الله جل ذكره وقت بين يديه الذى هو بين يدي الله و نظرت اليه بعينه الذى قد تجلى الله لك بك فى نفسك لينزلن الله عليك مثل ما قد نزل من قبل فى ذكر الملائكة صفًا صفًا. فان ذلك من سر الله و انما الملائكة فى عرف اهل الحقيقة يطلق على هياكل يستنبئون عن الله و لا يرى فيهم الا مثال امر الله و هم بالليل و النهار ليسبحون الله ربهم الرحمن و لا يسأمون.

75 ثم اقرأ بعد تلك الفقرة الى اخر الزيارة و استدرک اشاراتها مثل قوله اللهم اعوذ بك من ان يكون فى ذلك اليوم فى مواقف الاشرار موقفي هل تعرفهم ام لا اولئك الذين يعبدون الله بالليل و النهار و هم بآياته من قبل موقنون. ولكن لا يعبدون الله بما نزل من عنده و لا بآياته مؤمنون

76 ثم قال او فى مقام الاشقياء مقامى هل تعرفهم ام لا اولئك الذين يفعلون كل ما يفعلون باسم محمد من قبل و هم عن ظهور نفسه فى اخره محتجبون. فى كل يوم و ليلة يسجدون اربع و ثلاثين مرة لله و لن يسجدوا مرة واحدة لله بالحق اذ ما قدر محمد من قبل ذلك السجود لله الا

they never prostrate themselves once unto God in truth, inasmuch as Muhammad esteemed not that prostration unto God from aforetime save that each might thereby enter into the presence of God, and they turn toward Him unto God at every time, and before time, and after time. But praise be to God! They prostrate not themselves unto God their Lord, yet they imagine that they do prostrate themselves. Say: God is the Creator of all things - will ye not then glorify Him? Say: God is the Provider of all things - will ye not then sanctify Him? Say: God causeth all things to die - will ye not then declare His unity? Say: God giveth life to all things - will ye not then magnify Him? Say: If ye recognize Me, then ye do recognize God; otherwise ye are indeed of those who are veiled. And though all things should worship God, it would add naught unto the treasures of the Cause of God; but those who do worship God - they do believe therein.

77 Then He said: "And when Thou dost distinguish among Thy creatures, Thou wilt drive each according to their deeds in companies to their abodes." Drive me then by Thy mercy among Thy righteous servants and in the company of Thy God-fearing friends to Thy gardens, O Lord of the worlds. From the beginning of that Command until the Tree is made manifest, He distinguisheth between all that He hath created or will create, and beareth witness concerning every one who is a worshipper of God or otherwise. This is not made manifest save to him who believeth in the signs of God or believeth not. On the day when God made Muhammad manifest, all believed in Jesus and that which was revealed in the Gospel. But God distinguished between them through Muhammad. Then in the Furqan all believed in Muhammad and that which God revealed unto him. And God will assuredly distinguish among His servants through him upon whom the verses have been revealed. Then shall the God-fearing be made manifest from among them, and there shall be made clear in the Book those who were workers for God and those who were workers for themselves.

78 And verily those who have believed in Me and in that which God hath revealed unto Me - these shall remain believers until the Day of Resurrection. But they shall be tested through him whom God will make manifest, and then shall they be tried. If they believe in him on the day of his appearance, then are they truthful. Otherwise their faith shall profit them not even to the extent of a mustard seed. Say: Fear ye God, O ye who possess utterance, all of you together.

79 Then look in the Furqan and in the traditions of the martyrs of the All-Merciful, for all that they uttered was but for the

ليدخلن كل على الله به و يتوجهون به الى الله في كل حين وقبل حين وبعد حين. ولكن الحمد لله الذي لا يسجدون الله ربهم و هم يحسبون انهم يسجدون. قل الله خالق كلشي ا فلا تسبحون. قل الله راذق كلشي ا فلا تقديسون. قل الله يميت كلشي ا فلا توحدون. قل الله يحيي كلشي ا فلا تكبرون. قل ان تعرفوني فاذا انتم تعرفون الله و الا انكم انتم لحتجبون. و ان يعبدن الله كلشي لن يزد على خزائن امر الله من شي ولكن الذينهم يعبدون الله هم بذلك مؤمنون.

77 ثم قال. و اذا ميزت بين خلقك فسقت كلا باعمالهم زمرا الى منازلهم فسقني برحمتك في عبادك الصالحين. و في زمرة اوليائك المتقين. الى جناتك يا رب العالمين. فمن اول ذلك الامر الى ان يعزب الشجرة يميز بين كل ما قد خلق او يخلق و يشهد على كل من يكون لله عابدا او لدونه و لا يظهر ذلك الا من يؤمن بايات الله او لا يؤمن اذ يوم الذي اظهر الله محمدا كل يعيسى و ما نزل في الانجيل مؤمنون. ولكن الله قد ميز بينهم بمحمد ثم في الفرقان كل بمحمد و ما نزل الله عليه لمؤمنون. و ليميز الله بين عباد الله بمن نزل عليه الايات فاذا يظهر المتقون عن دونهم و يبين في الكتاب الذينهم كانوا لله عاملين. و الذينهم كانوا لانفسهم عاملين.

78 و ان الذينهم امنوا بي و بما نزل الله علي فاولئك ثم الى يوم القيمة مؤمنون. ولكنهم بمن يظهره الله ليحصون ثم ليبتلون. ان هم يؤمنون به يوم ظهوره فاذا هم لصادقون. و الا لن ينفعهم ايمانهم قدر خردل قل و لتتقن الله ان يا اولي البيان كلهم اجمعون.

79 ثم انظر في الفرقان ثم في اثار شهداء الرحمن فان كل ما نطقوا الا ليوم القيمة و ما عملوا الا ليومئذ

Day of Resurrection, and all that they did was but for that Day, insomuch that if thou dost look at the reward of every Qur'anic chapter, it terminateth in the Day of Resurrection. Then the reward of all that is mentioned by them is because that is the Day whereon God manifesteth Himself to His creatures through that which He revealeth unto them of His verses. Then shall all be tried.

بحيث لو تنظر الى ثواب كل سور القرآنية ينتهى الى يوم القيمة ثم ثواب كل ما يذكر من عندهم لان ذلك يوم يظهر الله نفسه بخلقه بما ينزل عليهم من اياته فاذا كل يبتلون

- 80 Look then at the condition of the people, for they circumambulate around the House because it is attributed to God, and they recite the Book because it is the Book of God, and they believe in Muhammad because he is the Prophet of God, and they believe in the martyrs of God of old because they are the Proofs of God, and they follow the repositories of their knowledge because they are the guides of God's religion. And they pray and give alms and perform pilgrimage and fast, and all that they do or leave undone is because it is the command of God. But from the Tree that reciteth from God and argueth concerning Him, and in whom they see naught save Him, they are veiled.

80 فانظر في حد الناس فانهم يطوفون في حول البيت لانه نسب الى الله و يتلون الكتاب لانه كتاب الله ويؤمنون بمحمد لانه نبي الله ويؤمنون بشهداء الله من قبل لانهم حجج الله و يتبعون معادن علمهم بانهم ادلاء دين الله و يصلون و يزكون و يحجون و يصومون و كل ما هم يفعلون او يتركون لانه امر الله ولكن عن شجرة التي يتلوا من الله و بدّل عليه و لا يرى فيه الا آياه محتجبون.

- 81 Even so on the day of him whom God - exalted be His remembrance - will make manifest, all will believe in that which hath been revealed in the Bayan. But all this is that they may know God and then through him whom God will make manifest may attain certitude. Yet the people follow that whereby they draw nigh unto God, but from God their Lord they remain veiled. Say: Ye draw nigh through the command of God - God seeth this - but how can it profit them if they are veiled from God and from what God desireth in His wondrous creation, if they but knew?

81 كذلك يوم من يظهره الله جلّ ذكره كل بما نزل في البيان لمؤمنون. ولكن كل ذلك لتعرفون [ليعرفون] الله ثم بمن يظهره الله ليوقنون. ولكن الناس يتبعون ما يتقربون به الى الله ولكن عن الله ربهم لمحتجبون. قل انتم بامر الله تتقربون. اذا ير الله ذلك ولكن كيف ينفعهم اذا محتجبوا عن الله و عما يريد الله في خلق بديع ان هم يعلمون.

- 82 Call to mind then the saying of the Truthful One, peace be upon him, in the Misbah concerning the mention of pilgrimage, for all of that is preparation for death and gathering and resurrection and presentation before God. If the greatest of obligations were like that, being ordained for the servant's preparation for the Day of Resurrection, how much more so are the acts of worship that are less than that? And verily God - mighty and glorified is He - hath revealed in the Furqan from its beginning to its end naught greater than that ye should believe in God and then in His signs, if ye love to be guided.

82 فتذكر قول الصادق ع في المصباح في ذكر الحج فان كل ذلك استعداد للوت والحشر والنشر والعرض على الله لو كان اكبر الفرائض مثل ذلك حيث قد قدر للاستعداد العبد ليوم القيمة فكيف يكون دون ذلك من الطاعات

- 83 And verily hath been revealed in the Furqan from its beginning to its end that there was naught therein greater than that ye should believe in God and then in His signs, if ye desire to be rightly guided. And without doubt this was not made manifest save that ye should believe in Muhammad the Messenger of God and then in that which he reciteth from God, that ye might be assured.

83 ولو ان الله جلّ و عزّ قد نزل في الفرقان من اوله الى اخره بما لم يكن فيه شيئا اكبر من ان تؤمن بالله ثم بآياته ان انتم تحبون ان تهتدون. ولا ريب ان هذا لم يظهر الا و ان تؤمن بمحمد رسول الله ثم بما يتلوا من عند الله لتوقنون.

84 Behold then the verse wherein God hath mentioned: "In what revelation, after God and His signs, will they then believe?"⁸. For that is in the element of air through Muhammad and His words, then in the element of water through the first who believed in Him and then His words, then in the element of earth through the last who shall guide unto God and seek tidings of God's pleasure. And upon this hath been revealed: "O ye who believe! Put not yourselves forward before Allah and His Messenger"⁹. And the intent in the name of God is not the name of the Messenger, for He Who is made manifest through the manifestation of Divinity is He Who reciteth unto thee from God His verses, and that is the highest that can possibly appear in creation from God, mighty and glorious, inasmuch as that which God attributeth unto Himself is like unto the House which He hath attributed unto Himself. Otherwise, the Essence of the Eternal, glorified and exalted be His mention, can never be seen nor described nor comprehended nor pointed to nor spoken of in the dual. And whatsoever is mentioned or described as the Sun of Reality by the ignorant concerning the Will - whose inner aspect is mentioned in relation to the mention of Divinity and whose outer aspect in relation to the mention of servitude and messengership, or whatsoever is mentioned of the names of goodness and the states of belovedness - call thou this to mind, for that is indeed the Great Day.

85 And I testify concerning the Word of God: "Taste ye the penalty of burning" (Qur'an 8:50), for that is the outer aspect, while its inner aspect is the nectar for those who believe in God and His signs. Behold then how thou seest the veils of the people, for that is what thou hast witnessed in the traditions in the interpretation of: "One liable to punishment did ask for a punishment about to befall the unbelievers, the which none can repel, from Allah, Lord of the Ways of Ascent" (Qur'an 70:1-3). For it hath been interpreted as the Proof, and there is none who can repel it from those who believe not in Him. Though they should spend all that is on earth, they would find no one to repel it. For God, mighty and glorified, hath said: "Knowest thou not that Allah hath power over all things in heaven and earth? And besides Allah ye have neither patron nor helper" (Qur'an 2:107). That is, for Muhammad aforetime, then for the Essence of the Seven Letters in that Manifestation, then for Him Whom God shall make manifest in the latter Resurrection.

86 Then call to mind truth after truth in the Living Letters in both the Furqan and the Bayan, both of which are one, then

84 فانظر في الآية التي قد ذكر الله فيها فباي حديث بعد الله و اياته تؤمنون. فان ذلك في عنصر الهواء بحمد و كلماته ثم في عنصر الماء باول من امن به ثم كلماته ثم في عنصر التراب باخر من يدل على الله ويستنبئ عن رضا الله و على هذا قد نزل لا تتقدموا بين يدي الله و رسوله و ليس المراد في اسم الله اسم الرسول لان الظاهر بظهور الالوهية هو الذي يتلوا عليك من عند الله اياته و ذلك اعلى ما يمكن في الابداع ظهوره من عند الله عز و جل اذ مثل ما ينسب الله الى نفسه كمثل البيت حيث قد نُسب الى نفسه و الا ان ذات الازل جل و علا ذكره لن يرى و لن يوصف و لن يدرك و لن يشار و لا يثنى و ان ما يذكر او يوصف شمس الحقيقة جهلة على المشية التي باطنها يذكر عن ذكر الالوهية و ظاهرها عن ذكر العبودية و الرسالة او ما يذكر من اسماء الخيرية و شئون المحبوبة فتذكر بذلك فان ذلك هو اليوم العظيم.

85 و اشهد في قول الله ذوقوا عذاب الحريق فان ذلك ظاهر و ان باطنه الرحيق لمن امن بالله و اياته فانظر كيف ترى حجب الناس فان ذلك ما قد رايت في الاخبار في تفسير سئل سائل بعذاب واقع. للكافرين ليس له دافع. من الله ذى المعارج. فانه قد فسر بالحجة و ليس لمن لا يؤمن به من دافع. لو ينق ما على الارض لم يجد من دافع. اذ قال الله عز سبحانه الم تعلم ان الله له ملك السموات و الارض و ما لكم من دون الله من ولى و لا نصير. اى لمحمد من قبل ثم لذات حروف السبع في ذلك الظهور ثم لمن يظهره الله في القيمة الاخرى

86 ثم تذكر بالحقيقة بعد الحقيقة في الحروف الحى في الفرقان و البيان ككتيما واحد ثم في شهداء البيان

⁸Qur'an 77:50.

⁹Qur'an 49:1.

among the witnesses of the Bayan that they should believe in Him Whom God shall make manifest with truth after truths according to the nearness of their hearts. For on the Day of His appearance none shall have any excellence save through belief in Him, nor any knowledge save through knowledge of Him. Wash then from the tablet of all things their thingness save through Him, for that is the certain truth.

- 87 Then I testify on the night of the third of the third ten of the greatest month, where He saith: Did the people think that they would be left alone on saying "We believe," and that they would not be tested? Behold, the word of God is certain beyond doubt, and all who lay claim to faith must needs be refined and tested until their truthfulness is distinguished from their falsehood. I have set apart all people by the word "There is no God but God," and I have sent unto one, so seek ye Him, for He is more precious than red sulphur. Red sulphur cannot save thee, but this One can save thee. Seek ye Him from him whom ye knew aforetime, for he was aforetime the gate of bounty for whosoever desired to receive from God, exalted and glorified be He, through the Manifestation of His own Self. But I will expound that testing for thee that thou mayest see with thine own eyes, for the plan of God is above every plan, and were it not for the grace of God and His mercy, none among you would ever be purified.

- 88 Therefore, observe those who have said "There is no God but God," for these are the first whom We have tested by declaring that there is no God but Me, and We have distinguished the truthful from the rest. He who spoke that word aforetime spoke it only according to that which God had revealed in the Qur'an, and the authority of the Qur'an was not established save through the inability of all upon earth to produce its like, and Muhammad proved the authority of the Qur'an and its supremacy over all miracles, so that none should depart on the day of testing. And a period of one thousand two hundred and seventy years was decreed for it. When God desireth to test His creatures and to witness who will testify to the truth and who will not, then He revealeth that verse even as it was revealed aforetime in the Qur'an. This is the straight path of the beginning.

- 89 Observe now who saith "There is no God but God" and who passeth over this straight path after God hath made known unto all who believed in the Qur'an that its like cannot appear from among the creatures, and all have testified to this from after Muhammad until now, that no signs come from anyone thereafter. God hath seized them by that from which they have no escape, that they might be certain that those words are from

ان يؤمن بمن يظهره الله بالحقيقة بعد الحقايق على حسب قرب فؤاده فان يوم ظهوره لم يكن لاحد من فضل الا بالايان به ولا من علم الا بالعلم به فاغسل عن لوح كل شئئية شئئته الا به فان ذلك هو الحق اليقين

87 ثم اشهد في ليلة الثالث من العشر الثالث من الشهر الاكبر حيث يقول. الم احسب الناس ان يتركوا ان يقولوا امنا وهم لا يفتنون. فانظر فان قول الله لا ريب فيه و كل من يدعى الايمان لا بد ان يمحس ويفتن حتى يظهر صدقه عن دونه و قد ميزت بين كل الناس في كلمة لا اله الا الله و ارسلت الى احد فاطله فانه لاعز من كبريت الاحمر اذ كبريت الاحمر لا ينجيك و هذا ينجيك و اطلبه من عند من عرفته من قبل فانه كان من قبل باب الفيض لمن اراد ان يأخذ من الله عز و جل بمظهر نفسه ولكن لافضل ذلك الافتتان لترى بعينيك فان مكر الله فوق كل مكر و لولا فضل الله و رحمته ما يزكى احدا منكم ابدا.

88 فاذا فانظر فيمن قال لا اله الا الله فانه اول الذين قد افتتاه بانه لا اله الا انا و ميزنا بين الصادقين عن دونهم اذ الذي قال تلك الكلمة من قبل ما قال الا بما نزل الله في الفرقان و لم يظهر حجة القرآن الا بعجز ما على الارض كلها و اثبت محمد حجة القرآن و اعظميته من كل المعجزات لثلا يخرج يوم الافتتان من احد و قضى عليه الف و مائتين و سبعين سنة فاذا اراد الله ان يفتن خلقه و يشهد على من يصدق او لا يصدق فاذا نزل تلك الاية مثل ما قد نزلت من قبل في الفرقان هذا صراط الاول

89 فانظر من يقول لا اله الا الله و من يمر على هذا الصراط بعد ما قد عرف الله كل من امن بالقران بان مثله لا يمكن ان يظهر من عند الخلق و قد شهد كل بذلك من بعد محمد الى حينئذ بانه لايات من احد بعد ذلك قد اخذهم الله بما لا مفر لهم بان يوقنون بان ذلك الكلام من عند

God. This is a universal grace to close the doors of remoteness and veiling from every soul, that perchance thereby on the Day of Resurrection they may be saved. But when those words were revealed, thou seest that none believed in them with certainty that they were from God, the Lord of the worlds.

الله اذ هذا فضل كلّي ليسدّ ابواب البعد والحجاب
عن كل نفس لعل بذلك يوم القيمة ينجي ولكن
لما نزل تلك الكلمة ثم ترى ما امن بها باليقين بانه
من عند الله رب العالمين.

- 90 And verily that which thou hast validated of that word through thy knowledge in the pillar of glorification at the time of reckoning - if We wished We would not accept it from thee, for thou hast known from behind the veils and hast validated that word through thy principles which are in thy hand. And verily this according to thy principles is not valid, since from that pillar it is not meet that such a word should appear, for if it were meet, it should appear from the pillar of Unity which is above that pillar. And shouldst thou elevate thy principles, verily that is not meet save for the Tree of Reality, the Primal Point, and below it creation is brought into being by its word. And verily thy knowledge in the validation of that word was not through a primal reality. And if thou hast seen that thou hast spoken truly, it is for the sake of thy companions that their feet may not slip upon the Bridge on the Day of Resurrection.

90 و ان ما قد صححت تلك الكلمة بمعارفك في
ركن التكبير عند الحساب لو شئت ان نقبل عنك
لانك قد عرفت وراء الحجب وصححت تلك
الكلمة بقواعدك التي هي في يديك و ان هذا
بقواعدك لا يصح اذ من ذلك الركن لا ينبغي
ان يظهر مثل تلك الكلمة اذ لو ينبغي ليظهر من
ركن التوحيد الذي هو فوق ذلك الركن و اذا
لترفعن قواعدك فان ذلك لا ينبغي الا لشجرة
الحقيقة النقطة الاولى و دونها يخلق بقولها و ان
معارفك في صحة تلك الكلمة لم يكن بحقيقة اولية
و ان رايت قد صدقت لامهال اصحابك لعلهم يوم
القيمة لا يزل اقدامهم على الصراط

- 91 Otherwise, verily that word is not meet save from God, glorified and exalted be He, for if it were possible for another after the cessation of revelation, the witnesses of God would not weep after Muhammad, nor would they supplicate for the Day of the appearance of the Truth, which is the appearance of the Will that speaketh from God with that which rendereth powerless all that is upon the earth.

91 و الا ان تلك الكلمة لا ينبغي الا عن الله جلّ و
عزّ اذ لو يمكن لغيرها بعد انقطاع الوحي لا يكون
شهداء الله من بعد محمد و ما يتضرعون ليوم ظهور
الحق الذي هو ظهور المشية التي ينطق عن الله بما
يعجز كل ما على الارض

- 92 Therefore thou seest that all who say "There is no god but God" - their source was naught but the word of Muhammad, and his word is established as being from God only through the verses which God sent down upon him, wherein all that is upon the earth is rendered powerless. Therefore behold - this is the first principle of the religion of creation. We have tried them with that word on the Day of Resurrection, and that which was established aforetime shall be established on that Day. Nay, the Cause of God is more manifest, for He Who was sent aforetime was sent at the age of forty, and his tongue was Arabic, and those verses were revealed unto him in twenty-three years according to what thou seest in the Furqan at that time.

92 فاذا ترى كل من يقول لا اله الا الله ما كان
مبدئه الا قول محمد و ما يثبت قوله بانه من عند
الله الا بايات التي قد نزلها الله عليه حيث يعجز
كل ما على الارض عنها فاذا فانظر هذا مبدء اول
دين الخلق قد فتاهم بتلك الكلمة في يوم القيمة
و بما يثبت من قبل يثبت يومئذ بل امر الله اظهر
اذ من قد بعث من قبل قد بعث في سن الاربعين
و كان لسانه عربيا و قد نزل عليه تلك الايات
في ثلث و عشرين سنة بما ترى حينئذ في الفرقان

- 93 But through that Tree, perchance He reciteth the like thereof when He willeth in two days and two nights. And thou hast witnessed that He was a Persian and recited not those verses save when four and twenty years had passed over Him, after God had given Him of the prayers and tablets and the true spiritual forms that which none can enumerate save God.

93 ولكن بتلك الشجرة ربّما يتلو مثل ذلك اذا
شاء في يومين و ليلتين و قد شهدت انه كان عجميا
و ما تلى تلك الايات الا و قد قضى عنه اربع
و عشرين سنة بعد ما قد اتاه الله من المناجات

94 Observe how in every Manifestation the Reality Which God manifesteth among the people is by that which was the greatest example among them. On the day of Moses, when the superiority of the people lay in the science of talismans, God revealed His Prophet with that which was mightiest, that none might have any argument concerning His Cause. Then in the manifestation of Jesus, when the superiority of the people lay in the science of bodily healing, God sent forth Jesus with that power, that none might tarry in acknowledging Him. Then in the manifestation of Muhammad, when the superiority of creation lay in the science of eloquence in speech, even so did God send Him forth that none might be able to tarry in recognizing Him.

95 And in thy time, when the superiority of the people lieth in the knowledge of God and the mysteries of Reality and Divine Unity, therefore hath God manifested Him Whom He desired to manifest in that station, that none might be able to tarry in recognizing Him. Observe in the tradition of the Tablet of Fatimah, for therein is mentioned concerning Him the perfection of Moses and the glory of Jesus and the patience of Job. This is a word according to the measure of creation's capacity; otherwise, naught is attributed to the Tree of Reality save the perfection of God and His glory and His patience.

96 And dost thou know what is the patience of God? It is My patience with that creation, and it is the severest vengeance from God. Observe in the visitation of the Proof where it saith: "And thy wrestling-places are in God the essence of God's vengeance," and there is naught more grievous for creation than this, if they but knew.

97 Behold how God hath manifested the summit of perfection, yet all are in veils. If thou wouldst desire to recite even one verse, thou couldst not do so, and like unto thee is all that is upon the earth. And this is because it pertaineth to the station of God - He associateth none with Him. Then concerning supplications, if thou didst desire them, thou couldst not accomplish it, and if thou couldst accomplish it, thou must needs take the forms from the words of thy Imams, and thou wilt find no path thereto.

98 Verily, the first is water that changeth not, and verily this is milk whose taste hath not altered. Then observe the sermons and visitations, for they are wine delightful to the drinkers. Then observe the forms of knowledge, for they are purified honey for the God-fearing.

والخطب و الصور العلية الحقيقية ما لا يحصيها
احدا الا الله

94 فانظر في كل ظهور حقيقة يظهرها الله بما كان
عند الناس اكبر مثلاً يوم موسى لما كان علو الناس
بعلم الطلسميات فقد اظهر الله نبيه بما كان اعظم
لثلاً يكن لاحد من حجة في امره ثم في ظهور عيسى
لما كان علو الناس بعلم الحكمة الابدانية قد ابعث
الله عيسى بذلك لثلاً يصبرن احد في تصديقه ثم
في ظهور محمد لما كان علو الخلق بعلم الفصاحة في
الكلام على هذا قد ابعثه الله لثلاً يقدر ان يصبرن
فيه من احد

95 و ان في زمانك لما كان علو الناس لمعرفة الله
واسرار الحقيقة والتوحيد لذا قد اظهر الله من
قد اراد ظهوره بذلك الشأن حتى لا يقدر ان
يصبرن فيه من احد فانظر في حديث لوح فاطمة
فان فيه ذكر عليه كمال موسى وبهاء عيسى وصبر
ايوب هذا كلمة لقدرة حد الخلق والا لا ينسب
في الشجرة الحقيقة الا كمال الله وبهائه وصبره

96 و هل تعلم صبر الله هو صبرى على ذلك الخلق
وهو اشد نعمة من الله انظر في زيارة الحجة حيث
يقول و ان مصارعك في الله ذات انتقام الله و
ما للخلق اشد من هذا ان يعرفون

97 فانظر كيف قد اظهر الله علو الكمال و ان كل
في حجاب انك لو تريد ان تتلو من اية لن تقدر
ومثل ذلك كل ما على الارض وهذا لما كان من
شأن الله لن يشرك به احدا ثم من المناجات لو
اردت لم تقدر و ان تقدر لابد ان تأخذ الصور
من كلام ائمتك ولن تجد الى ذلك من سبيل

98 و ان الاول ماء غير اسن و ان هذا لبن الذي لم
يتغير طعمه ثم انظر في الخطب والزيارات فانه
نهر لذة للشاربين ثم انظر في صور العلية فانه عسل
المصفي للمتقين.

- 99 And that which God hath promised thee, and all of those rivers in Paradise - God intended not by Paradise save the Primal Reality, nor by those rivers aught else but that which floweth from that Reality like unto oceans. And this is the meaning of the saying of your Imams that our enemies in Our manifestation shall eat that which I am ashamed to mention, for they enter not into Paradise to partake of its sustenance, and whilst they remain in the Fire they are sustained by that which is therein. And had this been before the Manifestation, it would have been the sustenance of Paradise, but after the Manifestation it is transformed.
- 99 وان ما قد وعدك الله و كلّ بتلك الانهار في الجنة ما اراد الله بالجنة الا حقيقة الاولى و لا من تلك الانهار الا ما يجري من تلك الحقيقة مثل البحور و هذا معنى قول ائمتك ان اعدائنا في ظهورنا ليأكلون ما استحي ان اذكره لانهم لا يدخلون في الجنة ليسترزقون برزقها و لما بقوا في النار ليرزقون مما فيها ولو ان هذا قبل الظهور كان رزق الجنة ولكن بعد الظهور يبدل
- 100 And if thou desirest, look upon the people of Jesus before God manifested Muhammad - whatsoever they recited of the Gospel and the words of Jesus, they were sustained by the sustenance of Paradise. But when God sent forth Muhammad, the sustenance of Paradise was transformed to that which is beneath it. Therefore it was not lawful for anyone, so perceive thou and arise from thy slumber, and let them arise from their slumber whom ye see desiring God as their Lord.
- 100 و ان اردت فانظر في امة عيسى قبل ان يظهر الله محمدا كلما يتلون الانجيل و كلمات عيسى فهم يسترزقون برزق الجنة ولكن حين ما قد ابعث الله محمدا بدل رزق الجنة بدونها فلذا لم يحل على احد فاستشعر و قم عن رقدك و لتقوم عن رقدهم الذين ترونها يريدون الله ربهم
- 101 For that which thou hast beheld in the Tradition - "People are asleep, and when they die they awaken" - those are the stages of the Day of Resurrection, as hath been recited in the Prayer of Adiliyyah from death unto resurrection, which are eleven stages, whereof the Persian children say that the root of religion is five and its branch is six. That is thy temple in the Most Great Name, whose outward form is Ha and whose inward reality is Waw. And We have sent unto thee that thou mayest give thanks unto God thy Lord thereby, through that which We have sent unto thee from the temples of the First Unity.
- 101 فان ما قد رايت في الحديث الناس نيام اذا ماتوا انتبهوا تلك مراتب يوم القيمة حيث قد قرئت في دعاء العديلة من الموت الى البعث و هي احدى عشر مرتبة حيث يقول صبيان العجميون ان اصل الدين خمسة و فرعه ستة ذلك هيكلك في اسم الاعظم الذي ظاهره هاء و باطنه واو و قد ارسلنا اليك لتشكرن الله ربك بذلك بما قد ارسلنا اليك من هياكل واحد الاول
- 102 And though all those stages are established with the discerning ones at the time of the Manifestation, yet since the people are among the remote ones, I shall place each one in a cycle that perchance thereby one of the Muslims may be delivered. But nay, by God thy Lord, He is independent of all the worlds.
- 102 ولو ان كل تلك المراتب حين الظهور ثابت عند المدققين. ولكن لما كان الناس من المبعدين لاجعلن كل واحد في حول لعل بذلك ينجي احد من المسلمين. و الا و الله ربك لغنى عن العالمين.
- 103 By my life, I have found none who speaketh the truth "There is no god but God" in such wise as would establish that Word in his religion aforesaid, inasmuch as all that they have comprehended and grasped of that Word is from their own knowledge which is in their possession. But verily the matter is as I have informed thee and the mystery is that which I have brought thee. And methinks I behold all who are in the Bayan in the last height of its manifestation - all of them are slumbering.
- 103 و لعمرى ما وجدت احدا يقول بالحق لا اله الا الله بما ثبتت تلك الكلمة في دينه من قبل اذ كل ما استدرکوا و احتملوا تلك الكلمة هي من معارفهم التي في قبضتهم و الا ان الامر ما قد نبئتک و السر ما قد اتيتک و کانی اری کل ما في البيان في اخر علو ظهوره کلهم راقدون.
- 104 Until God shall raise up him whom God will manifest, exalted be His command! Then those who believe in Him know not
- 104 حتى يبعث الله من يظهره الله جل امره فاذا الذينهم يؤمنون به لا يعلمون من شئ حتى يقبلون

anything until they turn with the sun till it reacheth the midst of its decline. Then perchance they may comprehend something and behold God their Lord and associate naught with Him. God hath created for them no paradise greater than this, whether they find their Beloved alone, alone, or find before Him all that is on the earth. For His likeness, glorified be His mention, is like unto the sun - were there to confront it mirrors without number, all of them would reflect the radiance of the sun within their bounds, and if none should confront it, the sun would rise and set, and the veil would be for the mirrors.

مع الشمس الى ان يصير الى وسط الزوال هنالك
لعلهم يدركون من شئ ويرون الله ربهم ولا
يشركون به شيئاً ما خلق الله لهم جنة اعظم من
هذا سواء يجدون محبوبهم وحده وحده او يجدون
بين ايديه ما على الارض كلها فان مثله جل ذكره
كمثل الشمس لو يقابلنه الى ما لا نهاية مرايا
كلهن ليستعكس عن تجلي الشمس في حدهم و
ان لم يقابلها من احد فيطلع الشمس ويغرب و
الحجاب للرايا

- 105 And verily I have not fallen short in my counsel to those creatures and in my guidance for their turning unto God their Lord and their faith in God their Creator, that they may believe in Him on the Day of His Manifestation - all that is on the earth. This would gladden my being, when all have attained unto the summit of their existence and have reached the dawning-place of their Beloved and have comprehended that which is possible in the realm of possibility from the manifestation of their Desired One. Otherwise my heart is grieved that I have nurtured all things for this purpose - how then should anyone be veiled therefrom? I have called upon God and I call upon Him - verily He is nigh, responsive.

105 ولو اني ما قصرت عن نصحي لذلك الخلق و
تدبيرى لاقبالهم الى الله ربهم و ايمانهم بالله بارئهم
و ان يؤمنن به يوم ظهوره كل ما على الارض
فذا يسر كينونتي حيث كل قد بلغوا الى زروة
وجودهم و وصلوا الى طلعة محبوبهم و ادركوا
ما يمكن في الامكان من تجلي مقصودهم و الا
يحزن فؤادي بانى قد ريت كلشئ لذلك فكيف
يحتجب احد على هذا قد دعوت الله و لادعونه
انه قريب محجب.

- 106 Then observe the testing of God for whoso uttereth that Word - how far do they depart from that which God thy Lord loveth! Yea, and God, inasmuch as He desireth to deal with them through grace and spreadeth not the wings of justice, whosoever may be saved on the Day of Resurrection, even though it be through love as of a mother for her child - since the essence of religion is the love of God, and when this is not of the attributes of love of God, He saveth whomsoever possesseth it, but that is through grace, not through justice. Whoso looketh upon that Tree with other than the eye of God shall not merit the decree of salvation. And God shall cause all to ascend until they behold with that eye their Lord God in the horizon of the beginning and then in the summit of the return.

106 ثم انظر في افتتان الله لمن يقل تلك الكلمة كم
يخرج على ما يحب الله ربك بلى و ان الله لما يريد
ان يعاملن بالفضل ولا ينشرن جناح العدل كل
من يكن لى ينحى يوم القيمة ولو كان بحب الام
ولده اذ جوهر الدين حب الله و لما يكن هذا من
شئون حب الله ينحى من يكن عنده ولكن ذلك
بالفضل و الا بالعدل من ينظر الى تلك الشجرة
بغير عين الله لم يستحق له حكم النجاة و سيرقى الله
كل حتى ينظرون بذلك العين الى الله ربهم فى
افق البدء ثم ذروة المعاد

- 107 And were I to wish to mention the testing of those creatures in all the circumstances of their religion and their world, the Tablets of possibility and of existence would not suffice, inasmuch as if the testing of creatures in the essence of essences be such as this, how shall it be for those who are under the shadow of that Word? Observe how many acknowledge that Muhammad is His servant and His Messenger, and there is no doubt that none hath been nearer to God than Muhammad, then than the Letters of the Living. Then observe those who recognize them after they have been known by proof to

107 و ان اريد ان اذكر افتتان ذلك الخلق فى كل
موارد دينهم و دنياهم لم يسعه الواح الامكانية
و الاكوانية اذ لو كان امتحان الخلق فى جوهر
الجواهر مثل ذلك فكيف يكون لمن يكن فى
ظل تلك الكلمة انظر كم يقر ان محمدا عبده و
رسوله و لا ريب ان لم يكن اقرب بالله من محمد
ثم من حروف الحى ثم انظر من يعرفهم بعد ما
انهم قد عرفوا بالدليل انهم اول الخلق و انهم
الذين قد اخذ و افوض الازل قبل كلشئ ولكن

be the first of creation and those from whom hath been taken and upon whom hath been bestowed the pre-eternal before all things. But inasmuch as the knowledge of creatures is mere words, not reality, therefore it beareth no fruit for them. Otherwise, whosoever possesseth the eye of insight and heareth the verses of God from their Tree shall be assured of the appearance of his Lord and the presence of Muhammad and the Manifestations of His Self and the Gates of His glory and all the Prophets and the truthful ones and the martyrs and the believers.

لما كان معارف الخلق محض الكلام لا الحقيقة
لذا لم يثر لهم والا من كان فيه عين البصيرة
وسمع آيات الله من شجرتها ليوقن بظهور ربه
حضور محمد ومظاهر نفسه وابواب عزه وكل
النبیین والصدیقین والشهداء والمؤمنين.

- 108 And likewise, whosoever may be in their shadow shall be in the shadows of the Fire. By Him Who cleft the grain and created the soul! If God had created in the first that hath no first anything of good, He would have gathered it into the first of them that believed in God, inasmuch as he is the essence of all good. And this is the meaning of the word of God: "Your creation and your resurrection are but as a single soul," and the meaning of the saying: "As for the Prophets, I am they, and as for the Successors, my brother Ali is they."

108 و مثل ذلك من يكن في ظلهم في ظلال النار
فوالذي فلق الحبة وبرئ النسمة لو خلق الله في
أول الذي لا أول له شيئاً من الخير قد حشره في
أول من امن بالله اذ انه جوهر كل الخير وهذا
معنى قول الله ما خلقكم وما بعثكم الا كنفس
واحدة ومعنى قول اما النبيون فانا واما الوصيون
فانحى علي

- 109 And if God created anything devoid of good in any world of the worlds of Command and Creation, He would send it forth in the first of them that said not "Yea" unto "Am I not your Lord?" Then hath He divided the source of that good until it cannot be numbered, and likewise its shadow, until it reacheth beneath the dust. Behold then the word of God: "We have gathered you and the ancients," for this is a word of truth wherein is no doubt, inasmuch as all things have been created for God, and needs must return to none save God.

109 وان خلق الله من ذر دون خير في عالم من عوالم
الامر والخلق قد بعثه في اول من لم يقل بلى
لله ربك ثم قد فصل مبدء ذلك الخير الى ان
لا يحصى و مثل ذلك في ظلّه الى ان ينتهي
الى تحت الثرى فانظر في قول الله انا جمعناكم و
الاولين فان هذا قول حق لا ريب فيه اذ كلشي
قد خلق لله ولا بد ان لا يرد الا الله

- 110 When God desired aught of a soul and it knew Him, that soul hath manifested what God desired of all things, and verily all are charged with the like thereof. But inasmuch as they manifested it not, the command of God is established in that thing. Otherwise, on the day when the first of them that believed desired the Truth, all were charged with the like thereof, but inasmuch as they turned not and were veiled, the Holy Spirit hath taken, in the gardens of infancy from the orchards of the Garden of Eternity, the first-fruits thereof and their manifestation and their inner essence and their secret and their witnessing.

110 فلما اراد الله من نفس وعرفه فذلك قد اظهر ما
اراد الله من كلشي وان كل مكلف بمثله ولكن
لما لم يظهروا ثبت امر الله في ذلك الشئ والا
يوم الذي اول من امن قد اراد الحق كل كانوا
مكلفين بمثله ولكن لما ما التفتوا واحتجوا قد
اخذ روح القدس في جنان الصاغورة من حدائق
جنة الازلية باكورها وظهورها وبطونها وسرها
وشهودها

- 111 And if each should take according to his like, then should they take, inasmuch as the like thereof is as mirrors - if all the mirrors were alike, there would be manifested in them the image of the sun. Then should the name of humanity be applied to all of them, and all things be gathered according to the appearance of their differentiation. But inasmuch as they turned not, they gathered all in one soul.

111 وان يأخذ كل بمثله فينبغي ان يأخذوا اذ مثل
ذلك كمثل المرايا لو كان كل المرايا بمثله قد
تجلت فيها مثال الشمس فينبغي ان يطلق على
كلهم اسم الانسانية وحشر كلشي بحسب ظهور
تفصيله ولكن لما ما التفتوا فحشروا كلا في نفس
واحدة

- 112 Marvel not at this, but look upon the manifestation of Jesus, for He, peace be upon Him, trained all creation for the manifestation of Muhammad, and promised them what mentioneth the name of Ahmad in the Book. And all, by night and by day, awaited His manifestation and besought their attainment unto His person. And when God manifested Him, then in five years or more naught was gathered save in Ali. And although it behooved on that day that all things be gathered unto God, yet inasmuch as they were veiled, each from that for which they were created - the meeting with God - the bounty of all things was taken by Ali, and the fruit of the creation of all things was manifested in Ali, peace be upon Him.
- 113 And on that day all the Names of God were He, inasmuch as He had taken His rest in the shadow of God until God should differentiate Him. And on that day thou seest His multiplication where it cannot be numbered.
- 114 And likewise they of the Bayan, if they would recognize Him Whom God shall make manifest, that they might be delivered, inasmuch as they were not created - God hath revealed in the Book: "God created not anything save that it should believe in Him Whom He shall make manifest on the Day of Resurrection." By the Truth! O all things, ye shall be certain of that for which ye were created.
- 115 That verse is the fruit of the creation of all things, inasmuch as it taketh from one and fulfilleth unto one. Methinks I can behold the day of His manifestation when all people shall arise in His name. And by night and day for His appearance they shall supplicate. But when God manifesteth Him, lo, none shall believe in Him save the sincere. By Him Who cleaveth the grain and createth the soul, were every soul to believe in Him when He saith "Verily I am God, there is no God but Me, and whatsoever is beneath Me is My creation; O all things, worship ye Me!" then would it be meet that every soul should say "Yea" and prostrate themselves before God while they are assured.
- 116 And should any be veiled from Him, that is from after their own selves. And whoso comprehendeth this, that is all things, let them first recognize Him Who believeth in Him, then shall ye recognize Him. Verily we are all believers in Him.
- 117 Behold, all who were created awaited Muhammad from the Gospel, and He came and there passed over Him one thousand two hundred and seventy years, yet they unto this time are waiting. Then bear witness to this, then say: "Glorified be God above that which they know not!"
- 112 و ما تعجب من ذلك فانظر في ظهور عيسى فانه عليه السلم قد ربى كل الخلق لظهور محمد ص و وعدهم بما يذكر اسم احمد في الكتاب و كل بالليل و النهار قد انتظروا ظهوره و تضرعوا و صولهم الى نفسه و لما قد اظهره الله فاذا في خمس سنة او فوقها ما حشر كلشي الا في علي ولو انه يومئذ ينبغي ان يحشر الى الله كلشي ولكن لما احتجوا كل عما خلقوا له من لقاء الله قد اخذ فضل كلشي علي و اظهر ثمره خلق كلشي علي ع
- 113 و يومئذ كل اسماء الله هو حيث قد استقر في ظل الله الى ان يفصله الله و يومئذ ترى تكثره حيث لا يحصى
- 114 و كذلك من في البيان لو يدركون من يظهره الله لينجون اذ انهم ما خلقوا الله حيث قد نزل في الكتاب ما خلق الله من شي الا ليؤمنن بمن يظهره يوم القيمة بالحق ان يا كلشي انتم بما خلقتم له لتوقنوا.
- 115 تلك الاية ثمره خلق كلشي اذ يأخذها من احد و يوف بها من احد و كاني ارى يوم ظهوره كل الناس باسمه ليقيمون. و بالليل و النهار لظهوره يتضرعون. ولكن اذا يظهره الله فاذا لا يؤمن به الا المخلصون. فوالذي فلق الحبة و برى النسمة لو يؤمن به كلنفس حين ما يقول اتني انا الله لا اله الا انا و ان ما دوني خلقي ان يا كلشي اياي فاسجدون. فليستحق ان يقول كلنفس بلي و يسجدن لله و هم موقنون.
- 116 و ان يحتجب من احد فذلك من بعد نفسه و من يستدرك هذا فذلك كلشي فلتدركن اول من يؤمن به ثم اياه تدركون. انا كل به مؤمنون.
- 117 فانظر كل من خلق انتظروا محمدا من الانجيل و قد جاء و قضى عليه الف و مائتين و سبعين سنة و هم الى حينئذ منتظرون. ثم استشهد على ذلك ثم قل سبحان الله عما هم لا يعلمون.

- 118 Then likewise bear witness on the day when God - exalted be His mention - shall manifest Him, for He shall assuredly come with the truth. But they who await Him and by night and day arise in His name shall disbelieve in God Who created them and sustained them and caused them to die and gave them life and shall raise them up, yet they perceive not.
- 119 The example of all who are veiled from the Manifestation of that One is that each seeth within himself that he is for God, but God beareth witness that he is naught but for that which is beneath God, save those who were assured in God and His signs. These are they who have believed in Me and in whatsoever God hath sent down unto Me from the verses, and they in meeting their Lord on the Day of Resurrection are assured.
- 120 Therefore behold the trial of all who have said "Muhammad is the Messenger of God" and their tribulation on the Day of Resurrection. For that which maketh the Prophet a Prophet - which is the signs of God - God hath manifested in the beginning of the matter, yet none have been fulfilled thereby save the learned.
- 121 Then look upon those who have claimed love for the Imams and loyalty to them, or love for the Gates of Guidance and knowledge of them, for all have been tried and tested. Were I not loath to make mention of excellence, I would say: "And there will swoon all who are in the heavens and the earth and all that is between them, save whom Allah willeth" - and dost thou know what Allah willeth? That is the Word of God: "Everything will perish save His countenance" - and dost thou know what the countenance is? Those are they who have believed in God and His signs, and who have followed the messages of those who have delivered unto them from God their Lord whatsoever hath been sent down unto them of the verses. Verily, those are they who, in the shadow of the letters of the countenance, shall be saved.
- 122 And the condition of all creation is like unto the Day of Resurrection, save that on that Day their trials shall be made manifest. Otherwise, the station of creation in every matter before God is like unto that. And how oft have I seen in the traditions accounts of trials, which the learned of thy time have related, until it was said: "None shall remain save us and our followers" - yet none payeth heed to this, and each regardeth himself as the very essence of the followers.
- 123 And verily I have endured patiently in the Cause of God, for I shall assuredly take from above the earth the number of the companions of destiny, and I have endured with what none knoweth save God. Thus when they have been taken from the
- ثم مثل ذلك فاستشهد يوم من يظهره الله جلّ ذكره فانه ليأتين بالحق ولكن الذين ينتظرونه وبالليل والنهار لاسمه ليقيمون. يكفرون بالله الذي خلقهم ورزقهم واماتهم واحيهم وابعثهم ولكنهم لا يشعرون.
- مثل كل من احتجب عن مظهر ذلك يرى عند نفسه انه لله ولكن الله يشهد بانه لم يكن الا لدون الله الا الذينهم كانوا بالله و اياته موقنون. اولئك الذينهم امنوا بي و بما نزل الله على من الايات و هم بقاء ربهم يوم القيمة موقنون.
- فاذا فانظر في امتحان كل من قال محمد رسول الله و افتتانه في يوم القيمة فان بما يجعل النبي نبيا الذي هو ايات الله قد اظهره الله في مبدء الامر ولكن لم يستوفى بذلك الا العالمون.
- ثم انظر في الذينهم قد ادعوا حب الائمة ولايتهم او حب ابواب الهدى و معرفتهم فان كل قد افتتنوا و امتحنوا ولو لا احب ان اذكر ذكر الفضل لقلت فصعق من في السموات و الارض و ما بينهما الا من شاء الله و هل تدري ما شاء الله ذلك قول الله كلشيئ هالك الا وجهه و هل تدري ما الوجه اولئك الذين قد امنوا بالله و اياته و الذين اتبعوا رسالات الذين قد بلغوا عن الله ربهم ما نزل عليهم من الايات فان اولئك هم في ظل حروف الوجه لمنجون.
- و كل شأن الخلق مثل يوم القيمة الا ان يومئذ يظهر افتنانهم و الا حد الخلق في كلشأن عند الله مثل ذلك و كم رايت في الاخبار من احاديث الفتنة و راوها علماء زمانك حتى قال لا يبقى الا نحن و شيعتنا و ما يلتفت بذلك من احد و كل يرى نفسه نفس الشيعة
- و ان ما قد صبرت في امر الله لان اخذن من فوق الارض عدد اصحاب القدر و صبرت بما لا يعلم احد الا الله فاذا قد اخذ من الغربال قد

sieve, I have heard their names ere the decline. This is the meaning of the saying of Ali: "And surely the remaining ones who have preceded shall be cut short" - and so forth.

124 Then His saying: "Your lowest shall become your highest, and your highest your lowest" - behold above the earth the people of His truth are confined to Islam, and Islam is confined to a portion of the fifths, and little in other lands. And the portion of Islam - its greatest city according to outward appearance is the land of Sad, where in every chamber one crieth out: "Verily I am the mujtahid in the religion of Islam!" And God hath made their highest - whom thou knowest outwardly - that which God loveth not to mention, for sufficient unto them is what they have earned before God, and unto God their Lord shall they all return.

125 And verily their lowest in outward appearance - he who worketh with wheat - hath said "Yea!" and believed in God, the Most High, the Most Exalted. And for this reason hath he become higher than whosoever is upon that earth, even though he knoweth not a single Arabic word. And those who are followed in learning and piety from the beginning of their lives to the end thereof have given false judgment concerning God their Lord, notwithstanding that they glorify God by night and day, yet they believe not, inasmuch as they are in themselves the letters of negation, though they perceive it not.

126 This is the meaning of the saying of Ali: "Your lowest shall become your highest, and your highest your lowest." Whosoever upon that earth is lowest of them all according to outward appearance, on the Day of Resurrection shall be saved and shall don the garment of glory and exaltation before God and before those possessed of knowledge of Him. And whosoever upon that earth is above them all - God loveth not to mention him because he hath not believed in God his Lord, notwithstanding that he attributeth himself to God by a name which hath no reality for him, and he is not of the truthful.

127 If the Cause of God were in a land which had no reality to attribute itself to God, and ye had among you its like according to Islam in such a condition, how then could it be in other lands? And that which thou hast seen in the tradition - that one shall come forth from that land and two from this land, to the end of the tradition - naught but this hath been with God in truth. Otherwise, how shall each be faithful to his covenant with God? Verily, the essence of the Word today is the Day of Resurrection, and all have been gathered and shall be gathered according to what they have earned.

سمعت اسمائهم قبل الزوال هذا معنى قول علي و لتقصرن الباقون الذين هم قد سبقوا الخ [مطابق با حديث شود]

124 ثم قوله يعود اسفلكم اعلامكم و اعلامكم اسفلكم انظر فوق الارض اهل حقه منحصر في الاسلام و الاسلام منحصر بقطع الخمس و قليل في اراضي الاخرى و قطع الاسلام اكبر مدينتها على حسب الظاهر ارض الصاد حيث في كل حجرته ينادي احد اتني انا المجتهد في دين الاسلام و قد جعل الله اعلامهم الذي بالظاهر تعرفهم ما لا يحب الله ان يذكر اذ حسبهم ما اكتسبوا عند الله و كل الى الله ربهم يرجعون.

125 و ان اسفلهم بالظاهر من يعمل في الخطة قد قال بلى و امن بالله العلي الاعلى و لذا قد صار اعلا على من على تلك الارض ولو لم يعرف كلمة عربية و ان الذين يتبعون في العلم و التقوى من اول عمرهم الى اخره قد افتوا على الله ربهم بعد ما اتهم باليل و النهار ليؤحدون الله و لا يصدقون. اذ انهم بانفسهم حروف النفي و لا يشعرون.

126 هذا معنى قول علي يعود اسفلكم اعلامكم و اعلامكم اسفلكم من يكن فوق تلك الارض اسفل من كلهم بحسب الظاهر يوم القيمة ينجي و يتقصد قيص العلو و الرفعة عند الله و عند اولى العلم به و من يكن على تلك الارض فوق كلهم لم يحب الله ان يذكره لما لم يؤمن بالله ربه بعد ما انه باسم ما حيث لم يكن له حقيقته ينسب نفسه الى الله و لم يكن من الصادقين.

127 لو كان امر الله في ارض لم يكن [له حقيقة ينسب نفسه الى الله و] عندكم مثله بحسب الاسلام على ذلك الشأن فكيف يكون في اراضي الاخرى و ان ما قد رايت في الحديث يخرج من ذلك البلد واحد و من هذا البلد اثنين الى اخر الحديث لم يكن غير هذا عند الله على حق و الا كيف يؤق كل بعهد الله و ان جوهر الكلام اليوم يوم القيمة و كل بما اكتسبوا قد حشروا و يحشرون.

128 I have mentioned the trials of the people in the fundamentals of their religion - how then shall I mention their branches? This is but a branch, provided their fundamentals be established for them. And how shall I mention what is in their religion whereby they transgress the bounds of God? Verily, they have no mention. And those who derive poetry from poetry - this is the measure of their trial, inasmuch as they have entered into the religion of Islam by virtue of the Furqan after being assured that it was naught but from God, and they behold the like of that proof yet believe not in God nor are assured that it is from God. They extract from what is therein yet perceive not, and I think not that they shall perceive. Shall those who believed not in Muhammad until that time perceive these? But God loveth that they should perceive, that they may be saved thereby on the Day of Resurrection. And this is of the grace of God upon mankind, but they give not thanks.

129 And this is what I have seen - that the appearance of the Proof is the Lesser Resurrection. And according to the saying of the people, I shall be patient until the day of fifty thousand years, that God may judge between His servants in truth. Verily, He is the Best of Judges.

GOH.357x, GOH.371x

128 قد ذكرت افتتان الخلق في اصول دينهم فكيف اذكر فروعهم وانه فرع على ان يثبت لهم اصولهم وكيف اذكر ما في دينهم يتعددون عن حدود الله فان ليس لهم ذكر وان الذين يخرجون الشعر عن الشعر هذا مبلغ افتتانهم حيث قد دخل في دين الاسلام بحجة الفرقان بعد ما ايقن انه لم يكن الا من عند الله ويرى مثل تلك الحجة ولم يؤمن بالله ولم يوقن انه من عند الله ويستخرج عما فيه ولم يستشعر وما اظن ان يستشعران يستشعر الذين لم يؤمنوا بمحمد الى حينئذ ليستشعروا هؤلاء ولكن الله يحب ان يستشعروا لينجون به يوم القيمة و ان ذلك من فضل الله على الناس ولكنهم لا يشكرون.

129 وهذا ما قد رايت ان ظهور الحجة قيامة الصغرى و ان على قول الناس اصبر الى يوم خمسين الف سنة ليفضلي الله بين عبادته بالحق انه هو خير الفاضلين

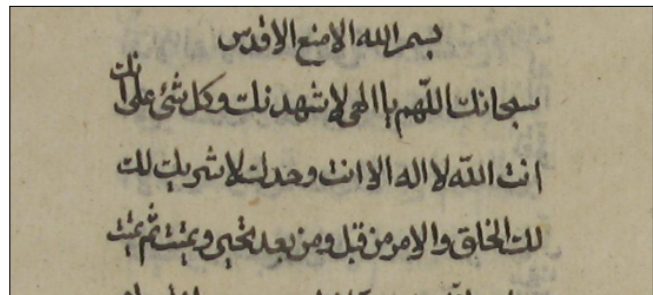
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Li-'Aliyyi'l-'A'la

To: Ali (Uncle of the Bab ?)

Date: unknown (Chihriq?)



MK14515

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

1 بسم الله الأمنع الأقدس

2 All praise be unto Thee, O my God! I testify, as doth every created thing, that Thou art God, that there is none other God but Thee, alone, without peer or partner. Thine is the creation and the command, both before and after. Thou givest life and death, then causeth death and giveth life. Verily Thou art the Ever-Living Who dieth not, the Sovereign Whose dominion passeth not away, the Ruler Whose authority changeth not, the Just Who wrong not, the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between

2 سبحانك اللهم يا الهي لأشهدك وكل شئ على أنك أنت الله لا إله إلا أنت وحدك لا شريك لك لك الخلق والأمر من قبل ومن بعد تحيى ويميت ثم تزول و سلطان لا تحول و عدل لا تجور و فرد لا تفوت عن قبضتك من شئ لا في السموات ولا في الأرض ولا ما بينهما تخلق ما تشاء بأمرك إنك كنت على كل شئ قديراً

them. Thou createst whatsoever Thou wilt by Thy command. Verily, Thou art powerful over all things.

- 3 I further testify, as doth all creation, that Thou hast ever existed before all things, subsisting with all things, enduring after all things, and transcending all things. Thou hast distinguished Thyself through might and majesty, and exalted Thyself through grandeur and independence. Thou hast ever been the One God, Single, Eternal, Self-Subsisting, All-Wise, Just, Holy, Everlasting, Self-Dependent. Thou hast taken neither consort nor son.

3 ثم لأشهدنك وكلشيء بأنك لم تزل كنت كائناً قبل كل شيء ومكوناً مع كلشيء وكياناً بعد كلشيء وكيوناً فوق كلشيء قد تفردت بالعزة والجلال وتعظمت بالعظمة والاستقلال لم تزل كنت إلهاً واحداً أحداً فرداً صمداً حياً قيوماً حكماً عدلاً قدوساً دائماً أبداً معتمداً ما اتخذت لنفسك صاحبة ولا ولداً

- 4 All contingent beings glorify Thee in their essence, all realities sanctify Thee in their identity, all created things unite in testifying to Thy oneness in their inmost truth, and all dwellers in the kingdoms of earth and heaven magnify Thee in their pure being. Glorified art Thou! There is no God but Thee. Thou hast ever been supreme over all contingent beings, manifest above all created things, transcendent over all existence, elevated above all who dwell in the kingdoms of earth and heaven, inaccessible above all who inhabit the realms of origin and end, sovereign over every atom, and dominant over all who dwell in the kingdoms of names and attributes.

4 ليسبحنك كل الممكّات بكيونياتها وليقدسنك كل الذاتيات ببنائياتها وليوحدنك كل الكائنات بجوهريتها وليكبرنك كل من في ملكوت الأرض والسموات بمجديتها فسبحانك إذ لا إله إلا أنت لم تزل كنت قاهراً فوق كل الممكّات وظاهراً فوق كل الكائنات ومتعالياً فوق كل الموجودات ومرتفعاً فوق من في ملكوت الأرض والسموات ومتمتعاً فوق من في ملكوت البدء والنهيات ومسلطاً على كل الذرات ومهيمناً على من في ملكوت الأسماء والصفات

- 5 Thine is the kingdom and the dominion, then the might and the omnipotence, then the power and divinity, then strength and glory, then sovereignty and human nature, then honor and majesty, then the countenance and beauty, then the visage and perfection, then authority and justice, then mercy and grace, then likeness and similitude, then reality and deeds, then glory and inaccessibility, then power and transcendence, then joy and gladness, then awe and detachment, then the visible and invisible from the highest heaven to the lowliest atom - that which hath no equal, no likeness, no peer, no associate, and no similitude, for nothing in Thy creation becometh such attributes.

5 لك الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت ثم العزة والجلال ثم الوجهة والجمال ثم الطلعة والكمال ثم السطوة والعدال ثم الرحمة والفضل ثم المثل والأمثال ثم الواقع والأفعال ثم العزة والامتناع ثم القوة والارتفاع ثم البهجة والابتهاج ثم الخشبة والانقطاع ثم ما يرى وما لا يرى من فوق العلى إلى الذرة الأدنى مما لم يكن له عدل ولا شبه ولا كفو ولا قرين ولا مثال إذ لا ينبغي لك ما يكون في خلقك مثل هذا

- 6 Glorified art Thou! There is no God but Thee. I have ever been among those who glorify Thee. Glorified art Thou! There is no God but Thee. I have ever been among those who sanctify Thee. Glorified art Thou! There is no God but Thee. I have ever been among those who proclaim Thy unity. Glorified art Thou! There is no God but Thee. I have ever been among those who magnify Thee. Glorified art Thou! There is no God but Thee. I have ever been among those who exalt Thee. There is no god but Thee and nothing belongeth to anyone

6 فسبحانك أن لا إله إلا أنت أي كنت من المسيحين وسبحانك أن لا إله إلا أنت سبحانك إني كنت المقدسين وسبحانك أن لا إله إلا أنت سبحانك أي كنت من الموحدين وسبحانك أن لا إله إلا أنت سبحانك إني كنت من المكبرين وسبحانك أن لا إله إلا أنت إني كنت من المعظمين وما من إله إلا إياك وما لأحد من

except by Thy command, before and after. There is no God but Thee, the Most Great, the Most High.

- 7 I further testify before Thee that Thy Manifestation in creation hath neither beginning nor end that I might remember Thee thereby. In every Manifestation, Thou acceptest not from the Manifestations of Thy creation that which Thou didst reveal unto them aforetime, from the days of Adam until now. Such hath been Thy way in every Manifestation, for the Sun of Thy Revelation is one, though it rise infinitely unto infinity - it is but one fruit, though its rising in each Manifestation be according to what Thou hast ordained for it.
- 8 Thus do I testify that it is a mirror that speaketh naught except of Thee and guideth to none save Thee, and that indeed it is the One made manifest from a beginning that hath no beginning in every Dispensation, through that which Thou hast named and bestowed upon it of signs and evidences, until Thou didst bring the Dispensations to an end through the Manifestation of Thy Beloved One aforetime, and didst send down the Furqan unto Him, and didst nurture creation for the Manifestation of Thyself on the Day of Resurrection, when none was manifest from Thee except the Primal Point, since all that appeareth in every Manifestation deriveth its existence through Him alone, as all that was raised up in Islam was through none other than the Manifestation of Thy Beloved One aforetime - Thy blessings be upon Him and upon the Exponents of His Revelation and upon those who followed His Cause.
- 9 And Thy Manifestation after that Manifestation was not like His Manifestation after Thy Manifestation in the Gospel, for verily Thou didst create all things for the Day of Resurrection, the Day of meeting with Thee, wherein Thou didst send down aforetime unto Thy Beloved One - Thy blessings be upon Him and upon the Guides to Thy Self - "God is He Who raised up the heavens without pillars as ye see them. Then mounted He the Throne, and compelled the sun and the moon to serve. Each runneth unto an appointed term. He ordereth all things. He maketh clear His revelations, that ye may be convinced of meeting with your Lord." And there is no doubt that Thou, O my God, in Thine Essence, canst never be seen or comprehended, but rather Thou hast made meeting with the Manifestation of Thy Self to be meeting with Thee, and for this purpose hast Thou created all things, for every Manifestation of Thine aforetime was intended for Thy Manifestation to come, since what Thou didst intend in that Manifestation was for the Day of Him Whom Thou shalt make manifest like unto that Manifestation on the Day of Resurrection through Thy signs.

شيء إلا بأمرك من قبل ومن بعد لا إله إلا أنت
المتكبر المتعال

7 ثم لأشهدنَّ بين يديك بأن لم يكن لظهورك في الإبداع من أول ولا آخر لأذكرنَّك به وفي كل ظهورك لن تقبل عن مظاهر خلقك ما قد تجليت لهم بهم من قبل أو من يوم آدم إلى حينئذ كانت سنَّتكَ في كل ظهور مثل هذا إذ شمس ظهورك واحدة لو تطلع بما لا نهاية إلى ما لا نهاية إنها هي ثمرة واحدة إلا أنَّ طلوها في كل ظهور بما قد قدرت لها من عندك

8 فلاشهدنَّك بأنه مرأت لا ينطق إلا عنك ولا يدُلُّ إلا عليك وإنَّه هو الظاهر من أول الذي لا أول له في كل ظهور بما قد سميته وآتيته من الآيات والبيئات إلى قد انتهت الظهورات بظهور حبيبك من قبل ونزلت عليه الفرقان وريت الخلق لظهور نفسك في يوم القيمة إذ لم يكن ظاهراً من عندك إلا نقطة الأولى إذ كل ما يظهر في كل ظهور لم يتدوَّتْ إلا به إذ كل ما قد رفع في الإسلام لم يكن إلا بظهور حبيبك من قبل صلواتك عليه وعلى مظاهر وحيه ومن اتبع أمره

9 ولم يكن ظهورك بعد ذلك الظهور بمثل ظهوره بعد ظهورك في الإنجيل إذ أنك أنت قد خلقت كلشيء ليوم القيمة يوم لقائك حيث قد نزلت من قبل على حبيبك صلواتك عليه وعلى أدلاء نفسه الله الذي رفع السموات بغير عمد ترونها ثم استوى إلى السماء وسخر الشمس والقمر كل يجري لأجل مسمى يدبر الأمر يفصل الآيات لعلكم بلقاء ربكم توقنون ولا ريب أنك أنت يا إلهي بذاتك لن تُرى ولن تُدرك بل جعلت لقاء مظهر نفسك لقاءك حيث قد خلقت كلشيء لذلك إذ كل ظهورك من قبل لما أردت لظهورك من بعد إذ ما قد أردت في ذلك الظهور ليوم من تظهره مثل ذلك الظهور يوم القيمة بآياتك

- 10 Therefore, O my God, do Thou preserve all who have believed in Thee and then in Thy signs until the Day of Him Whom Thou shalt make manifest, for on that Day all who dwell on earth in their entirety claim in their religion a connection to Him through the previous Manifestations, yet all are veiled from Him Who hath appeared unto them through their own selves and hath ordained their destinies, save Thy servants upon whom Thou hast bestowed Thy guidance and assured Thy good-pleasure through their recognition of Thy Self and Thy signs.
- 11 I will assuredly bear witness unto Thee, by that which hath been mentioned in the Book of Thy Most Exalted, Most High Name, and by Thy most glorious, most beauteous remembrance, that when he turned his gaze unto the Source of the proof, Thou didst bestow upon him Thy favor through that which Thou hast revealed in the Revelation, even as Thou hast said – and Thy word is the truth – : “Will it not suffice them that We have sent down unto thee the Book to be recited unto them? Verily in it is mercy and a reminder unto a people who believe.”
- 12 For after thy appearance, whosoever had believed in thee and in thy signs was commanded that he should believe in the manifestation of thy Cause and in its tokens – for thy Cause in that Revelation is more wondrous, and thy proof mightier. For the verses were revealed unto Thy Beloved after forty years; and though a thousand two hundred and seventy years have since elapsed, no one hath produced a single verse. Yet Thou didst reveal unto the Manifestation of Thy Cause after he had attained the age of four and twenty; and none can produce a verse by that which Thou didst reveal unto him, until the Day whereon Thou wilt manifest him whom Thou shalt make manifest.
- 13 Moreover, that which Thou didst reveal with Thy Beloved in three and twenty years, Thou didst reveal unto him in five days and nights, when Thou didst permit him to recite from Thee. Glorified art Thou! How lofty is Thy proof above all Thy creatures, though all are veiled from Thy Cause save those whom Thou hast singled out for the knowledge of Thee! For in Islam, whether in the whole or in the part, nothing hath been established save by that which Thou didst reveal unto him of Thy greatest proof – those verses wherewith Thou didst graciously favor him – for Thou didst not argue in the Qur'an by aught beside this.
- 14 Therefore do I bear witness unto Thee that Thy proof hath been made complete upon all contingent beings; and that what
- 10 فلتحفظنَّ اللهمَّ كلَّ من آمن بك ثم بآياتك ليوم من تظهره إذ يومئذ مثل ذلك من على الأرض كلها ينسبون في دينهم إليه بظهورات قبله وكل محتجبون عنمن قد تجلى لهم بأنفسهم وقدر لهم مقاديرهم إلاَّ عبادك الذين قد مننت عليهم بهُداك وأوجبت لهم رضوانك بعرفان نفسك وآياتك
- 11 لأشهدنَّك بما ذكر في كتاب اسمك العليِّ الأعلى وذكرك البهيِّ الأبهى بأنه لما قد نظر إلى مبدئ الدليل قد مننت عليه بما نزلت في التنزيل حيث قلت وقولك الحق أولم يكفهم أنا أنزلنا عليك الكتاب يتلى عليهم في ذلك لرحمة وذكرى لقوم يؤمنون
- 12 إذ بعد ظهورك من فيه إيمان بك وآياتك قيل ليؤمننَّ بظهور أمرك وآياتك إذ أمرك في ذلك الظهور أعجب وجتلك أكبر إذ قد نزلت الآيات على حبيبك بعد أربعين سنة وإلى ما قد قضى ألف ومائتين وسبعين سنة لم يأت أحد بآية ونزلت على مظهر أمرك بعد ما قد قضى من عمره أربع وعشرين سنة ولا يمكن أن يأتي أحد بآية بما نزلت عليه إلى يوم من تظهره من أحد
- 13 وإن ما قد نزلت مع حبيبك من قبل في ثلث وعشرين سنة قد نزلت عليه في خمس يوم وليلة إذا تأذن له بأن يتلو من عندك فسبحانك ما أعلى جنتك على كل خلقك حيث كلُّ محتجبون عن أمرك إلاَّ من قد خصصته بعرفانك إذ ما يكن في الإسلام من كليٍّ وجزئيٍّ وإنه ما ثبت إلاَّ بما نزلت عليه من أكبر جنتك آيات التي قد مننت بها عليه إذ إنك أنت ما احتججت في الفرقان بشيء دون هذا
- 14 فلاشهدنَّك بأن جنتك قد كملت على كل الممكنات وأن ما قد وقع على ما انتظروا حبيبك ووعدوا به

befell those who awaited Thy Beloved, and were promised concerning him, hath now befallen those who, in their religion, refer their affairs unto Thy Book – yet, heedless, veil themselves therefrom. Thou wilt assuredly contend with every one that hath believed in it: “Recite this, and then this.” If he should say, “The former was sent down from God,” how can he then endure in regard to this? And if he should say, “This is not like that,” his speech shall not, in the sight of God, be accounted true; for even so did they speak aforesaid, yet they found naught of that which they said. Thus doth God establish the truth through His verses, and blot out the works of the veiled.

- 15 O God! Do Thou guide all who love me to Thy religion, for the Cause from Thee is equal: if the lowliest of creation were to believe in Thy proof and Thy verses, they would become the highest, and the most distant would become the nearest, while below this is to be veiled. O God! Do Thou preserve all Thy creation lest they be veiled from Thy Manifestation, that Thou mayest erase their essence and deeds while they perceive not. For all think they act for God, but Thou bearest witness only to those who believe in Thee and Thy verses, for besides them none work for Thee, nor will their earnings profit them.

- 16 I bear witness that one step in Thy path is better than all who have performed pilgrimage to Thy House, for none ascendeth to Thy House save by Thy leave. And at the time of the appearance of Thy Self, Thou art indeed more exalted and glorious than that any who would ascend could reach Thee, or that Thy devoted ones could attain unto Thee. For all who exceeded any of Thy Beloved's successors, this was because Thy Beloved made him the manifestation of His Self, and likewise what was revealed at Thy Messenger's tomb was because Thou didst make him Thy Prophet. Yet all who gained this are tested on that Day by the manifestation of Thy Self, for had they truly acted before, how could they be veiled on that Day?

- 17 Glorified art Thou! There is no God but Thee! How lofty is the elevation of Thy Word, how resplendent the sublimity of Thy evidence, which none can know save Thee! Thou beholdest the beginning of proof and arguest with that which Thou didst argue in the Revelation, after Thou didst manifest Thy love in such wise that all could recognize it. For all hopes cannot be likened to speech, and whoso hath recited Thy verses before will surely believe in Thy verses afterward. Thou hast made manifest the proof in such wise that all possessed of utterance can recognize it, such that were a child to recite from this or

قد وقع على الذين هم يرجع أمرهم في دينهم إلى كتابك وهم بما لا يلتفتون يحتجبون إذ إنك أنت لت حاجن بكل من آمن به أتل هذا ثم هذا إن قلت إن الأول ما نزل من عند الله فكيف تصبرن في هذا وإن تقول لم يكن هذا مثل هذا لم يكن قولك عند الله بحق إذ مثل ذلك قد قالوا من قبل وما وجدوا مما قالوا من شيء كذلك يحقق الله الحق بآياته ويحو عمل المحتجبين

- 15 فلتدين اللهم كل أولي محبتي إلى دينك فإن الأمر من عندك على حد سواء لو يؤمنن بحجتك وآياتك أدنى الخلق ليكون أعلاه وأبعد الخلق ليكون أقربه ودون هذا أن يحتجب فلتحفظن اللهم كل خلقك إن لا يحتجبون عن ظهورك لتمحو كينونياتهم وأعمالهم وهم لا يعلمون فإن كل يحسبون أنهم لله يعملون ولكنك ما شهدت إلا على من آمن بك وآياتك فإن دونهم لا يعملون لك ولا ينفعهم ما يكسبون

- 16 فلا شهدتك بأن قدماً منه في سبيلك خير عن كل ما قد حج بيتك إذ لم يرفع إلى بيتك أحد إلا بإذنك وإن حين ظهر نفسك أنك أنت أعلى وأجل من أن يرفعن إليك أرافعين وينقطعن إليك خلاصاتك المتقين إذ كل من قد زاد أحد من أوصياء حبيبك ذلك لما قد جعله حبيبك مظهر نفسه ومثل ذلك ما قد نزل على قبر رسولك ذلك لما قد جعلته نبيك ولكن كل من اكتسب هذا يومئذ يمتحن بظهور نفسك إذ لو كان صانع من قبل كيف يحتجب يومئذ

- 17 فسبحانك أن لا إله إلا أنت ما أعلى علو كلمتك وما أبهى سمو بيتك حيث لا يقدر أن يعرفها إلا أنت تنظر إلى مبدء الدليل ويحتج بما قد احتججت في التنزيل بعد ما أظهرت محبتك بشأن يقدر أن يعرفه كل أحد إذ كل أملا لن يشابه بكلام ومن قد تلا آياتك من قبل ليقن بآياتك من بعد وقد أظهرت الحجة بشأن يقدر أن

that and be asked “What dost thou recite?” he would say “The Book of God.”

يعرفها كل ذا نطق حيث لو يتلو من هذا أو هذا
صبيٌ وليسئلنَّ عنه أي شيء تتلو يقول كتاب الله

- 18 Glorified art Thou! How great is Thy proof over all Thy creation, and how veiling are the veils of them that are veiled, who return not to that which the nature of a child would judge! Glory be to Thee! Thine is the grace upon whom Thou hast bestowed guidance, and from Thee is justice for whom Thou hast veiled from what Thou didst promise in the Hereafter and the former times.

فسبحانك ما أكبر جنتك على كل خلقك وما
أجيب حجب المحتجبين حيث لا يرجعون إلى ما
يحكم فطرة الصبي فسبحانك لك الفضل على من
قد مننت عليه الهدى ومنك العدل لمن احتجبتة
عما قد وعدت في الآخرة والأولى

- 19 Then will I yet bear witness unto Thee that, in that year, I did send down unto that Name five Tablets; and if they should not reach him, this verily is of the measures of Thy wisdom and the ordinances of Thy preserving care. Do Thou, O God, inspire each one with that whereby he may safeguard his own soul; for I have loved not, nor do I love, for any that have believed in Thee and in Thy signs, save this. Make Thou manifest, O God, this unto all Thy confessors of Thy unity, howsoever Thou wilt and wheresoever Thou wilt; for Thou art the Powerful, the All-Sufficient, the Overpowering, the Manifest, the Exalted, the Inaccessible.

19 ثم لأشهدنك أنني أنا في ذلك الحول قد نزلت إلى ذلك الاسم من خمس لوح وإن لم يوصلنَّ إليه فذلك من مقادير حكمتك وشئون حفظك وكل () فلتلهمنَّ اللهم ما يحفظنَّ به نفسه فإنني أنا ما أحببت ولا أحبُّ لمن آمن بك وآياتك إلا هذا فلتظهرنَّ اللهم هذا لكل موحدبك كيف شئت وأنت شئت فإنك أنت القادر الكافي القاهر الظاهر العالی الممتع

- 20 And as to what hath been mentioned in his question concerning Thee, and Thy withholding him from ascent – no doubt is there that this proceedeth from the workmanship of Thy wisdom and the wondrousness of Thy mercy. Inspire him, O God, to return unto the House of Thy love, if he be able thereto; and if not, verily Thou hast permitted unto all Thy creatures that for which they were created, and hast made my station – despite the loftiness of its glory – such that, were all to desire to attain it, they could attain it; so that none might have any plea, saying: “I was unable to reach that for which I was created.”

20 وإني ما قد ذكر في سؤاله عنك ومنعك إياه عن
صعوده فلا ريب أن ذلك من صنع حكمتك
وبديع رحمتك فلتلهمنه اللهم الرجع إلى بيت
محبتك إن يقدر على ذلك وإلا إنك أنت قد
أذنت لكل خلقك ما قد خلقوا له وجعلت موقعي
ذلك مع علو عزه على شأن لو يجب كلُّ أن
يدرکوا یدرکوا حیث لم یکن لأحد حجة بآتي ما
استطعت إلى ما قد خلقت له

- 21 Yet Thou hast made his station upon a height whereunto
none of Thy creatures can ascend; and this hath not been,
save through the wideness of Thy bounty unto them that
know Thee, and the all-encompassingness of Thy bestowal
upon them that glorify Thee.

21 وإلّا إنك قد جعلت موقفه على علوٍّ لن يقدر أحد
من خلقك ولكن هذا لم يكن إلّا من سعة فضلك
لعافريك واحاطة موهبتك لمسيحيك

- 22 But Thou, O my God, bearest witness that I have not wished for anyone to be saddened in my path, and therefore I have descended from the third lofty station of Thy proof. The matter is in Thy hands - O God, grant him what is best for him in his return and resting place. Verily Thou hast power over all things.

22 ولكنك يا إلهي لتشهد عليَّ بأني ما أحببت أن
يحزن أحد في سبيلي ولذا قد نزلت من مقعد عليّ
الثالث من جثتك وإن الأمر بيدك لتُجبرنَّ اللهم
له ما هو خيرٌ له في منقلبه ومثواه إنك كنت على
كل شيء قديرًا

- 23 That which was taken with passionate love from the hair of the one created from that Nun belongs to him and none other has right to it. And what was mentioned of the pleasure of his love is what Thou bestowed upon those near ones from glory that all Thy chosen ones asked of Thee, which Thou granted only to the sincere. Thou wilt surely grant him this and ordain for him what Thou hast decreed herein, for by Thy word Thou createst what Thou wilt and by Thy leave Thou manifestest what Thou desirest.
- 24 O God! Ordain for him what Thou hast decreed in that Most Exalted Height and Most Glorious Splendor, for the love of his heart speaks of his pleasure in obeying Thy paths of love and exalting Thy unity and Thy Word. O God! Preserve him that he may aid Thy Faith, for that day is nearer to Thee than this, and Thou art the Reckoner of all things.
- 25 What has been mentioned of that which has passed is what God decreed and then fulfilled. But the doors of God's grace are open and response is assured for whoever calls upon God, for in every matter God aids His creation with what He sends down from His presence. In every Manifestation, the essence of creation is only for those who believe in Thee and Thy signs, for without them their existence profits not. And if there be profit in their existence, Thou must surely make them among those who turn to Thee.
- 26 Glorified art Thou! There is no God but Thee. O God! Guide by Thy grace all who are on earth until there remains not in Thy knowledge that which Thou lovest not. Verily Thou art the Self-Sufficient, the Powerful.
- 27 What has been mentioned of the manifestation of Thy wondrous words is for those who believe not in Thy proof through His signs, else they would not be veiled by anything. For the people have only words whose meaning they comprehend not, and thus they were veiled on the day of Thy manifestation by what Thou hadst sent down before in the Qur'an, wherein Thou intended and mentioned naught but the remembrance of the Manifestation of Thy Self, through whom all remember.
- 28 And if any man should enter Thy Faith by virtue of that where-with Thou hast set forth Thy proof in Thy Book, naught would arise within his heart save Thy good-pleasure; for whatsoever cometh to pass is for an appointed term. Yet the people will not reflect upon the proof of their religion – neither aforesaid nor hereafter. Thy testimony hath been completed upon them, whether they be aware or remain unaware. And Thou, verily,
- 23 وَإِنَّ مَا قَدْ أَخَذَ بِشَغَفِ حَبِهِ مِنْ شَعْرٍ مِنْ قَدْ خَلَقَ مِنْ نُونٍ ذَلِكَ مِنْهُ وَإِنَّهُ لَا حَقَّ بِهِ مِنْ دُونِهِ وَإِنْ مَا قَدْ ذَكَرَ مِنْ رِضَاءٍ حَبِهِ مَا قَدْ مَنَنْتَ بِهِ عَلَى الْمُقَرَّبِينَ مِنْ عَرٍّ قَدْ سَأَلَهُ عَنْكَ كُلُّ أَوْلِيَائِكَ وَمَا مَنَنْتَ بِهِ إِلَّا عَلَى الْمُخْلِصِينَ فَإِنَّكَ أَنْتَ لَتَوْتِيَنَّ ذَلِكَ وَلَتَكْتَبَنَّ لَهُ مَا قَدْ قَدَرْتَ فِيهِذَا إِذْ بِقَوْلِكَ تَخْلُقُ مَا تَشَاءُ وَيَأْذَنُكَ تَظْهَرُ مَا تَرِيدُ
- 24 فَلَتَكْتَبَنَّ اللَّهُمَّ لَهُ مَا قَدْ قَدَرْتَ فِي ذَلِكَ السَّمَوِّ الْأَعْلَى وَالْبَهَاءِ الْأَبْيَ فَإِنْ حَبَّ سِرَّهُ يَنْطِقُ عَلَى رِضَاءٍ طَاعَتِهِ فِي سَبِيلِ مَحَبَّتِكَ وَارْتِفَاعِ تَوْحِيدِكَ وَكَلِمَتِكَ فَلَتَحْفَظْنَهُ اللَّهُمَّ لِيَنْصَرَّ دِينُكَ فَإِنَّ ذَلِكَ يَوْمُئِذٍ لَأَقْرَبُ مِنْ هَذَا عِنْدَكَ وَإِنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ حَسِيبًا
- 25 وَإِنَّ مَا قَدْ ذَكَرَ مِمَّا قَدْ قَضَى ذَلِكَ مَا قَدْ قَدَّرَ اللَّهُ ثُمَّ أَمْضَى وَلَكِنْ أَبْوَابُ الْفَضْلِ مِنَ اللَّهِ مَفْتُوحَةٌ وَالْإِجَابَةُ لِمَنْ يَدْعُو اللَّهَ مَحْتَمَةٌ إِذْ فِي كُلِّ شَأْنٍ يَمُدُّ اللَّهُ كُلَّ خَلْقِهِ بِمَا يَنْزِلُ مِنْ عِنْدِهِ وَإِنْ فِي كُلِّ ظَهْوَرٍ لَمْ يَكُنْ جَوْهَرُ الْخَلْقِ إِلَّا لِمَنْ يُؤْمِنُ بِكَ وَأَيَاتِكَ إِذْ دُونَهُمْ لَا يَنْفَعُ وَجُودُهُمْ وَإِنْ يَكُنْ فِي وَجُودِهِمْ مِنْ نَفْعٍ لَا بَدَأَ أَنْ تَجْعَلَهُمْ مِنْ مَقْبَلِيكَ
- 26 فَسُبْحَانَكَ أَنْ لَا إِلَهَ إِلَّا أَنْتَ فَلْتَهْدِنِ اللَّهُمَّ بِفَضْلِكَ كُلَّ مَنْ عَلَى الْأَرْضِ حَتَّى لَمْ يَكُنْ فِي عِلْمِكَ مَا تَحَبُّهُ إِنَّكَ كُنْتَ غَنِيًّا قَدِيرًا
- 27 وَإِنَّ مَا قَدْ ذَكَرَ مِنْ ظَهْوَرِ كَلِمَاتٍ بَدَعَكَ هَذَا لِمَنْ لَا يَصْدُقُ حُجَّتُكَ بِآيَاتِهِ وَإِلَّا لَمْ يَحْتَجِبَنَّ بِشَيْءٍ إِذْ عِنْدَ الْخَلْقِ لَمْ يَكُنْ إِلَّا كَلِمَاتٌ مَا أَطْلَعُوا لِمَرَادِكَ وَلِذَا قَدْ احْتَجَبُوا يَوْمَ ظَهْوَرِكَ بِمَا قَدْ نَزَّلْتَ فِي الْفُرْقَانِ مِنْ قَبْلِ حَيْثُ مَا أَرَدْتَ وَلَا ذَكَرْتَ إِلَّا ذَكَرَكَ مَظْهَرِ نَفْسِكَ إِذْ كُلُّ بِهِ يَذْكُرُونَ
- 28 وَإِنْ دَخَلَ أَحَدٌ دِينَكَ عَلَى مَا قَدْ احْتَجَجْتَ بِهِ فِي كِتَابِكَ لَمْ يَخْطُرْ بَقْلُهُ دُونَ رِضَائِكَ إِذْ كُلُّ مَا يَقَعُ لِأَجْلِ لَمْ يَتَفَكَّرَنَّ النَّاسُ فِي حُجَّةِ دِينِهِمْ لَا مِنْ قَبْلِ وَلَا مِنْ بَعْدِ حُجَّتِكَ قَدْ كَلَّمَ عَلَيْهِمْ سَوَاءً يَشْعُرُونَ أَوْ لَا يَشْعُرُونَ وَإِنَّكَ أَنْتَ غَنِيٌّ عَنْ كُلِّ خَلْقِكَ بَلْ مِنْ

art independent of all Thy creatures. Rather, he that believeth in Thee, by his own self is delivered from the fire; and he that veileth himself, by his own self entereth therein. And Thou hast of old revealed in the Furqan: “We have guided him unto the way, whether he be thankful or unthankful.”

- 29 And as to that which hath been mentioned touching Thy exalted decrees – glorified, glorified art Thou above permitting, for Thine loved ones, aught other than that which Thou hast chosen for Thine elect, and selected for Thy favored ones. Thy wont hath ever been bounty and bestowal, the uplifting of the Cause and the loosening of bonds. Were it to be according to Thy justice, none would be found worthy of Thy decree. Yet hast Thou ordained the measures of all things by Thy wisdom, in such wise that, were all Thy creatures to ponder thereon, they would surely behold the mystery of its beginning and its end.

- 30 Wherefore, O my God, bestow upon me and upon them that love Thee that which Thou dost send down upon Thy chosen ones, and preserve me, O my Lord, from aught whereby anyone might be grieved in Thy path, for such is Thy decree for those who have believed in Thee and Thy signs. Glory be unto Thee! How exalted is Thy power in creating certitude in the heart through such an impregnable Book, wherein the measure of all decrees is naught but Thy command, and which regardeth not the essence of things except as Thou dost ordain.

- 31 Indeed, it hath been mentioned that wert Thou to create the number of all things from among those who believe not in Thee, it would not cause any soul to waver who is steadfast in Thy love and allegiance. Yea, by Thy glory! This is the height of certitude for those who know Thee, and the station of knowledge and wisdom for those who gaze upon the dawning-places of Thy signs and evidences. Nothing in all creation could be more precious than this, for were one to possess all things but lack this, it would profit him not, while after attaining this, nothing could diminish its excellence.

- 32 As for what hath been mentioned concerning the followers of the Letters of the Living, this is due to what Thou hast ordained therein regarding the Manifestation of Thyself. While the Sun of Thy Revelation shineth, Thou art indeed too glorious and exalted to permit anyone save through It. Verily do I call Thee to witness that Thy decree concerning the Letter Ya’ hath been fulfilled. Blessed is he who attaineth their days through Thy bounty; and whoso attaineth them not hath no path save unto their stations.

يؤمن بك بنفسه ينجي عن النار ومن يحجب بنفسه يدخل فيها وإنك قد نزلت من قبل في الفرقان إنا هديناه السبيل إما شاكراً وإما كفوراً

29 وإنَّ ما قد ذكر من قضايك المرتفعة فسبحانك سبحانك من أن تأذن لأوليائك دون ما اخترته لأصفيائك وانتخبته لأوليائك لم تزل كانت سنتك الفضل والإفضال وارتفاع الأمر والإغلال ولو اردت بذلك لن يستحق قضائك من أحد وقد دبرت مقادير كلشيء بحكمتك بحيث لو يتفكر فيه كل خلقك ليشاهدن سر مبدئه ومنتهاه

30 فارزقني اللهم وأهل ولايتك بما تنزلن على أوليائك واحفظني اللهم عما لا احتجب عن قضايك من قبل ليحزن أحد في سبيلك إذ ذلك قضائك لمن آمن بك وآياتك فسبحانك ما أعل قدرتك في خلق اليقين في قلب مثل ذلك الكتاب المتين حيث ما جعل مقدار القضايا إلا أمرك وما التفت إلى نفس الأشياء إلا بما تحكمن عليها من عندك

31 وقد ذكر بأنك لو تخلق عدد كلشيء ممن لم يصدقك لا يقبله من أحد وكان ثابتاً في حبك وولايتك بلى معزتك هذا حد اليقين لمن عرفك وشأن العلم والحكمة لمن نظر إلى مبادئ آياتك وبيئتك هذا مما لم يكن أعز في الإبداع مثله إذ لو يكن عنده كلشيء ولم يكن هذا لا ينفعه وإن بعد هذا لا ينقص عن فضله من شيء

32 وإنَّ ما قد ذكر من اتباع حروف الحي ذلك لما قد جعلت فيه من أمر مظهر نفسك وما دام شمس ظهورك مشرقة إنك أنت أجل وأعلى من أن تأذن لأحد بدونها وإني لأشهدنك بأن قضائك في حرف الياء قد قضت ومن أدرك أيامهم فطوبى له من عندك ومن لم يدرك فلا سبيل له إلا إلى مقاعدهم

- 33 And Thy decree regarding the Ha' – each, according to what Thou hast ordained and irrevocably decreed – pointeth unto Thee and summoneth all unto Thee. Blessed, then, is he who meeteth them in the days of their manifestation, ere their appointed terms are sent down upon them from their Lord, or the measured decrees of destiny from their Fashioner.
- 34 I bear witness that after them, all who follow Thee are like unto them, having been guided by Thy guidance through them, while none can ascend to Thy names and attributes save Thee alone, there is no God but Thee. After the mention of the special one hath been cut off, countless are they who exemplify that First Unity. Those Letters have presented themselves before Thee through the attraction of their hearts, and were there any upon earth closer to Thee than they, they would surely bear witness to Thy signs apart from them.
- 35 Verily, true glory consisteth in the knowledge of Thee, and not in that wherewith all Thy creatures seek to glory; for the first of religion is the recognition of Thee. Thou hast, moreover, bestowed Thy grace upon those Manifestations, granting them the knowledge of Thee before all Thy servants, and Thou didst apprise that Name at the dawning of Thy Revelation. Yet, inasmuch as its faith was not made manifest, Thou didst admit it among those Letters; and should it manifest faith, it would be accounted as one of them. For glory is in the knowledge of Thee and in following Thy signs.
- 36 And after that One, there is no doubt that He is mentioned in the second One; for, once thou hadst recognized Him, the book of His faith was come. He is a Name among Thy Names, and a Manifestation of glory among Thy Manifestations. Such a Revelation is even as that of Thy Beloved: the first to turn unto Him aforetime is the very one that turneth unto Him in a later Manifestation thereafter. For the “latter” is none other than Thy Revelation in the “former,” and the “inward” is none other than Thy hiddenness within the “outward.”
- 37 And as to that which hath been decreed concerning the span of his life – were it Thy pleasure to cause him to appear at the age of thirty, there is no way for him save this; and should it be otherwise, it would proceed even as it proceeded for Thy Beloved of old, and even before that. Glory be to Thee! There is none other God but Thee. All is from Thee, and by Thee, and then from Thee and unto Thee alone. There is none other God but Thee.
- 33 وإن قضائك في الحاء كلُّ بما قدرت وحتّمت يدلون عليك ويدعون الكلَّ إليك فطوبى لمن يدركهم في ظهورهم قبل أن ينزل عليهم آجالهم من عند ربهم أو مقادير القضاء من عند بارئهم
- 34 ولأشهدنك بأن من بعد ذلك كل من اتبعك أمثالهم حيث قد اهتمدوا بهدايتك بهم ولم يرقى أسمائك وأمثالك إلّا إياك وحدك لا إله إلّا أنت وإن بعد ما قد انقطعت ذكر الخاص بما لا يحصى من يكن مثال ذلك الواحد الأول وإن تلك الحروف قد حضروا إليك بانجذاب أفئدتهم وإن يكن فوق الأرض أقرب بهم إليك لبشدهن على آياتك دونهم
- 35 وإنما العزُّ في عرفانك لا في ما يتعزَّن به كل خلقك إذ أول الدين معرفتك وقد مننت على تلك المظاهر لمعرفتك قبل كل عبادك وقد أخبرت ذلك الاسم في مبدء ظهورك ولكن لما لم يظهر إيمانها أدخلت في تلك الحروف وإن أظهر فإنه أحداً منهم إذ العز بعرفانك واتباع آياتك
- 36 ولكن بعد ذلك الواحد لا ريب أنه هو يذكر في الواحد الثاني إذ أنه بعد ما عرفت قد جاء كتاب إيمانه وأنه لاسم من أسمائك ومظهر عز من ظهوراتك إذ مثل ذلك الظهور كمثال حبيبك وإن أول من أقبل إليه من قبل هو الذي أقبل إليه في ظهور آخرية من بعد إذ الآخر لم يكن إلّا ظهورك في الأول وإنما الباطن لم يكن إلّا بطونك في الظاهر
- 37 وإن ما قد قضى من عمره ألف لو تحب أن تظهره على سنّ الثلاثين لا سبيل له دون هذا وإن يكن دون ذلك تجري لحبيبك من قبل أو قبل قبل فسبحانك أن لا إله إلّا أنت كل منك وبك ثم عنك وإليك وحدك لا إله إلّا أنت

- 38 How many a servant hath visited the grave of Thy chosen one, 'Ali, and yet, in His Revelation, knew Him not; and until this day I have not heard of any that hath visited him – inasmuch as that people gaze only upon the loftiness of His Manifestation. Were they to ponder the ways of His Cause, they would surely recognize His Revelation in its lattness, and would not veil themselves from Him by aught – neither in its firstness nor in its lattness. Wherefore do Thou, O God, inspire all who desire His good-pleasure with those eight Letters, ere Thou reveal them unto them in that Manifestation; for what Thou didst formerly enjoin was but the preparation of mankind for that Day. How then shall I mention what hath been ordained by Thee for such as have none above the Cause like unto them? For from the first of the Manifestation until this day Thou hast taken the jewels of the earth, that the number of the chiefs might be made complete – three hundred and thirteen souls – drawn from among them whose clay Thou hast fashioned from the clay of Thy love, and who have been attracted unto Thee.
- 38 كم من عباد قد زاروا قبر وليك عليّ وهم في ظهوره ما عرفوه وإلى حينئذ ما سمعت أن يزوره من أحد إذ ذلك الخلق ينظر إلى علو ظهوره ولو يتفكروا في سبل أمره ليعرفن ظهوره في آخرية ولا يحتجبن بشيء عنه لا في أولاه ولا في آخرية فلتلهمن اللهم كل من قد أراد رضاه تلك الحروف الثمانية من قبل إظهاره لهم في ذلك الظهور إذ ما قد أمرت من قبل لاستعداد الخلق يومئذ فكيف أذكرن ما قد قضى من عندك على من لم يكن فوق الأمر مثلهم إذ إنك أنت من أول الظهور إلى حينئذ قد أخذت جواهر الأرض لتعدل عدد النقباء في ثلثمائة وثلث عشر من نفس حيث من قد خلق طينته من طين محبتك قد انجذب إليك
- 39 Blessed, then, is he that turneth unto Thee and preserveth the mention of his name until the Day of Resurrection in Thy Book – before Thee, and then before them that have known Thee. This, verily, is the great bounty; for all men toil and act for Thy sake, perchance Thou mayest accept their works. Yet the acceptance of the deeds of Thy creatures can appear only in the signs that proceed from Thy Proof. How, then, have all who labor for Thee been veiled, deeming that they labor for God, while in Thy sight they are far beneath Him? Even though all returneth unto Thee.
- 39 فطوبى لمن أقبل إليك وأبقى ذكر نفسه إلى يوم القيمة في كتابك عندك ثم عند من عرفك فإن هذا هو الفضل العظيم حيث كل يتعبون ليعملون لك لعلك تقبل عنهم أعمالهم ولا ريب أن قبولك أعمال الخلق لن يظهر إلا في آياتك من عند جتتك فكيف قد احتجب كل من يعمل لك ويرى أنه يعمل لله وإنه هو عندك لدونك وإن كان لك يرجع إليك
- 40 Do Thou, therefore, O God, raise up all mankind from their slumber; for Thy mercy hath encompassed them, and all are Thy servants and in Thy grasp. We beseech Thee, of Thy bounty, for the best thereof, and of Thy generosity, for the choicest thereof: bestow upon us Thy good-pleasure, and accept our deeds from the first that hath no first – inasmuch as we have labored for Thee until this day – by uttering but "Yea." For beneath all things such as this hath not appeared in the kingdom of the heavens and the earth and whatsoever lieth between them; and Thou art, indeed, the Most Bountiful, the Most Great.
- 40 فلتقم من اللهم كل الخلق عن رقدهم فإن رحمتك قد وسعت وإن كل عبادك وفي قبضتك لنسئلك من فضلك بأفضله ومن جودك بأجوده إذ تمنن علينا برضاك وإن تقبلن أعمالنا من أول الذي لا أول له حيث قد عملنا لك إلى حينئذ بأن تقولن بلى فإن دون كل شيء ذلك لم يظهر في ملكوت السموات والأرض وما بينهما وإنك كنت فضلاً عظيماً
- 41 And as to what hath been mentioned in the Books of old concerning that which Thou didst command to be purchased thereafter according to Thy good-pleasure – He loveth naught save what Thou hast loved; and, beyond doubt, the nearer unto Thee, the nearer. Thou art the All-Encompassing over all. And what hath been mentioned of him who was tried in Thy path is, in Thy sight, greater than that deed, and mightier
- 41 وإن ما ذكر من ذكر الكتب من قبل ذكر ما قد أمرت بأشترائه من بعد لما تحب فإنه لا يجب إلا ما أحببت ولا ريب أقرب عندك فالأقرب وإنك كنت وساعاً عليها وإن ما قد ذكر في ذكر من ابتلي في سبيلك في أعظم من ذلك العمل عندك وأكبر من تلك الحسنة لديك إني لأشهدنك

than that goodly act in Thy presence. I testify before Thee that even the weight of a mote expended in that way is greater with Thee than the spending of all that is upon the earth, were it to be laid at its stations.

- 42 Bestow, then, O God, upon him the grace to return unto his home, that the eyes of my mother may be consoled thereby; verily Thou art powerful over all things. (Concerning the matter of Muhammad 'Ali.) And whoso hath desired this hath trafficked with God, his Lord. His footsteps are dearer unto God than that he should perform pilgrimage two thousand and one times; for whoso quickeneth a soul, it is as though he had quickened all mankind. Do Thou, therefore, send down upon him the recompense of that from all that hath no equal with Thee in Thy knowledge – having neither peer, nor like, nor counterpart, nor semblance, nor associate. And establish, O God, his heart in Thy love and in the knowledge of Thee; for he is, beyond doubt, of the names of Thy might. When he heard of the Manifestation of Thy Cause, he severed himself and hastened unto the Manifestation of Thy Self from the land wherein he dwelt – whether it were two years, or more, or less. Do Thou, then, pour upon him all Thy bounty and mercy, all Thy munificence, generosity, and gifts; for Thou art, verily, the Ever-Bestowing, the Most Generous.

- 43 And what hath been mentioned of Thy presence before the veiled Word – when he did desire it, there was written for him even as there was written of old in the Qur'an for the third Word, which did answer its Lord among the Letters of the Living out of its hiddenness. And though there be upon the earth, apart from it, a resting-place, it would assuredly answer God of itself. I had loved that it might be nearer unto me; yet since it answered not, it was not made manifest unto him. I testify before Thee that none is nearer unto me than my mother in Thy sight; and from the beginning of my life until the last that Thou hast ordained for me, I have desired her good-pleasure.

- 44 Do Thou, therefore, O God, be well-pleased with her who did rear him in his childhood; for Thou hast bestowed upon her a favor whereat the former and the latter will envy. Thou hast already declared that the Manifestation of that Most Exalted Name – were he not to behold upon himself a veil that hindereth him – would return unto her, bring her peace from Him Who reared him, and gladden her with the tidings of the grace God hath bestowed upon her and upon her kindred. This is an honor unmatched by any comparison, and an elevation unto which no likeness may be found; and this is my good-pleasure in every affair.

بأن قدر مثقال في ذلك السبيل أعظم عندك من إنفاق ما على الأرض كلها لواقع على مقاماته

42 فلتمنّ اللهمّ عليه بأن ترجعته إلى بيته لتقرّن به عيناى أمه إنك كنت على كلشيء قديراً (لأمر محمد علي) وإن ما قد أراد هذا فقد انجز مع الله ربه وإن قدماء أحب إلى الله من أن يحجنّ ألفين وإحدى مرة إذ من يحيي نفساً فكأنما أحى الناس جميعاً فلتزلنّ اللهمّ عليه جزاء ذلك من كل ما لم يكن له عندك في علمك ما لم يكن به عدل ولا مثل ولا كفر ولا شبه ولا قرين ولتثبتنّ اللهمّ فؤاده على حبك ومعرفتك إذ إنه لا ريب من أسماء عزّتك حيث لما سمع ظهور أمرك قد انقطع إلى مظهر نفسك على من أرضه الذي كان فضله حولين أو فوق ذلك أو دون هذا ولتزلنّ اللهمّ عليه كل فضلك ورحمتك وكل كرمك وجودك وموهبتك فإنك كنت مناناً كريماً

43 وإنّ ما قد ذكر من حضرتك بين يدي كلمة المحتجة وإنّ حين ما قد أراد كتب له مثل ما قد أراد كلمة الثالث من قبل في الفرقان وقد أجابت ربه في الحروف الحي من غيبها وإن كانت فوق الأرض من دونها مرقد لتجيبنّ نفسها الله وإني قد أحببت أن يكون أقرب لي ولكنها لما ما أجابت لم تظهر له وإني لأشهدنّك بأن لم يكن أقرب إليّ من أمي عندك وقد أحببت رضائها من أول عمري إلى آخر ما قدرت لي

44 فلترضينّ اللهمّ عن قد ربّه في صغره إذ إنك قد مننت عليها بفضل يغبطنّه الأولون والآخرين وقد ذكرت من قبل بأن مظهر ذلك الاسم الأعلى لو لم يرى لنفسه من حجاب يمنعه ليرجعنّ إليها وليسكنها من عند من قد ربّاه وليبشرّها بما قد منّ الله عليها وعلى أولي قرابتها إذ هذا عزّ لن يعادله من مثل وعلو لن يماثله من شبه وإن هذا رضائي في كل شأن

- 45 Mayest Thou, O God, cause the means thereof to run their course; and mayest Thou gladden her eyes with that which Thou lovest and approvest, in her first and in her last. Remove, then, from us all her sorrow, through that One whom He that reared him knoweth, and through the assurance she hath of the loftiness of His Cause and the splendor of His glory which God hath revealed unto Him. Verily Thou art powerful over all things.
- 46 And mayest Thou inspire, O God, that Name, that he may accomplish the manifestations of Thy wondrous creations, and whatsoever Thy decrees desire – though thereby he be made to grieve. For I will cause them to appear, by Thine leave, in gratitude for Thy bounties from her, and for the perfecting of Thy favor in her presence. For, apart from it, were all that are on the earth to be gathered together to alter a single letter, they would not be able; nor could they add aught thereto – save as Thou willest, or for whomsoever Thou willest, in Thy Manifestation. This is of that wherewith Thou hast bestowed favor upon her. Verily Thou art the Possessor of great bounty, that she may be well-pleased with the Manifestation of her Lord, and be of the thankful.
- 47 And as to what hath been mentioned concerning the appearance of deliverance: Thou hast, O my God, manifested – through the appearance of a Proof – what all that are on the earth have been powerless to produce. For, short of that station, from after Muhammad until this day, in his community, hidden and manifest, it hath profited them nothing. Nay, deliverance is that which Thou hast manifested from One whose wisdom none hath encompassed, from One with all-encompassing wisdom; Signs before which all the worlds have been brought low – Signs whereby He establisheth what He willeth and doeth what He pleaseth. He is not asked of that which He doeth, and none shall question Thy judgment.
- 48 Inspire, then, O God, all Thy creatures to recognize the worth of these days; for if they set, they shall behold them only from Him whom Thou wilt make manifest. And the creatures shall be in the deepest night, even as they were after Muhammad, until Thou dost bestow upon them the appearance of Thy Self on the Day of Resurrection; for then shall all be gathered in the day.
- 49 And as to what hath been mentioned concerning the other: I testify unto Thee that this was not by leave from me. Nay, I commanded all to follow Thy ordinances from aforetime, until they might compass with knowledge the stations of Thy Cause. For then – if he behold not for himself aught that maketh
- 45 فلتجريَنَّ اللهمَّ أسباب ذلك ولتقرَنَّ اللهمَّ عينها بما تحب وترضى في أوليها وأخريها ولترفعن اللهمَّ عنا كل حزننا بما تعرف من ربّنا وتوقن بما قد نزل الله عليه من علو أمره وبهاء إنك كنت على كلشيّ قديراً
- 46 فلتلهمنَّ اللهمَّ ذلك الاسم بأن يعملنَّ ظهورات بدعك وكل ما تريدنَّ قضايك ليحزن بها فإني لأظهرنَّها بإذنك شكراً لآلائك من عندها وإكلاً لنعمتك لديها إذ دونها لو اجتمع ما على الأرض أن يبدل من حرف لا يقدرنَّ أو يزيدنَّ لا يستطيعنَّ إلا إذا شئت أو لمن شئت في ظهورك وهذا ما قد مننت به عليها إنك كنت ذا فضل عظيماً لعلها ترضى عن ظهور ربها وكانت من الشاكرين
- 47 وإن ما قد قد ذكر من ظهور الفرج فقد أظهرت يا إلهي بظهور حجة قد عجزت عنها ما على الأرض كلها إذ دون ذلك الشأن من بعد محمد إلى حينئذ في أمته باطن وظاهر ولكن لا ينفعهم بشيء بل الفرج ما قد أظهرت من نفس لم يحيط علم أحد عندها من حكمة محيطة آيات قد عجزت عنها كل العالمون بها تثبت ما تريد وتفعل ما تشاء ولا تسأل عما تفعل وكل عن حكمك لا يستلون
- 48 فلتلهمنَّ اللهمَّ كل خلقك بأن يعرفنَّ قدر تلك الأيام فإنها إن غربت لن يرونها إلا من عند من تظهرنَّها وكان الخلق في الليل الأليل مثل بعد محمد إلى أن تمَّ عليهم بظهور نفسك يوم القيمة فإن هنالك كل بالنهار ليحشرون
- 49 وإن ما قد ذكر في الآخر فلاشهدنَّك بأن ذلك لم يكن بإذن مني بل قد أمرت الكل باتباع أحكامك من قبل إلى أن يحيطنَّ بعلم مواقع أمرك فإن هنالك إن لم ير نفسه ما يحزنه فإذا هو في إذن

him sorrow – he is by a leave from Thee; otherwise, Thy self-sufficiency is manifest and Thy independence resplendent; for glory is in the knowledge of Thee and in following Thee.

50 And though the sustenances wherewith Thou providest Thine loved ones in the Revelation of Thy wondrous creation be gentler and sweeter than what Thou didst formerly send down – yet if none be saddened thereby, and naught injure him, still Thy decrees of old abide firm. Exalt, then, O God, Thy word, that all may draw their sustenance from the first-fruits of the gardens of Thy Paradise.

51 And I will seek provision meet for the babe in his mother's womb, if he find unto that a path; and do Thou, O God, convey unto him, from his hidden place, all this. For if he return to his land, he will surely relate it to such as are seen in him to possess certitude in God and His Signs – provided he be not grieved thereby in Thy path; for Thou hast not been pleased that any should sorrow in Thy way. Rather hast Thou loved that Thy good-pleasure should be made manifest through the honoring of Thine loved ones, the exaltation of Thy sincere ones, and the inviolability of Thine saints.

52 And preserve, O God, all who have believed in Thee and then in Thy Signs, from before them and from behind them, from their right and from their left, from above their heads and beneath their feet – by Thy guardianship, Thy protection, Thy preservation, Thy stronghold, and Thy care. Verily Thou upholdest the heavens and the earth and whatsoever lieth between them by Thy power, and preservest all things by Thy might. No command is save from Thee, no bounty save from Thy presence, no glory save in Thy good-pleasure, no loftiness save in the knowledge of Thee and in Thy splendor. There is no power except from Thee.

53 Send blessings, O God, upon the Primal Point, and upon the Letters of the Primal, and upon all who resemble those Letters, to such a number as Thou dost reckon – according to what becometh the exaltation of Thy bounty, the loftiness of Thy favor, the elevation of Thy munificence, the inviolability of Thy tenderness, and the self-subsistence of Thy lordship. Verily Thou hast encompassed all things; Thou art powerful over all things; Thou art independent of all things; and Thou art knowing of all things.

54 And inspire him, O God, that he may send forth a prayer such as this unto the possessors of Thy love, that he may show them

من عندك وإلا غنائك ظاهر واستغنائك باهر لأن العز في عرفانك واتباعك

50 ولو أن أرزاق التي ترزقن به أوليائك في ظهور بدعك ألطف وألذ عما قد نزلتها من قبل وذلك إن لم يحزن من أحد ولا يضرن به من شيء فإن مع ذلك قضاياك من قبل ثابتة فلترفعن اللهم كلمتك ليسترزقن كل بأبكار حدائق جنتك

51 ولأسترزقن بما ينبغي للجنين في بطن أمه إذ يجد إلى ذلك من سبيل وتبلغن اللهم إليه من مكنه كل ذلك فإنه إذا رجع إلى أرضه ليحدثن به من يرى فيه من يقين بالله وآياته إذا لم يحزن بذلك في سبيلك إذ إنك أنت ما رضيت أن يحزن أحد في سبيلك بل أحببت أن تظهر رضاك بإعزاز أوليائك وارتفاع خلاصائك وامتناع أوليائك

52 ولتحفظن اللهم كل من آمن بك ثم بآياتك عن بين يديه و من خلفه وعن يمينه ثم شمائله وعن فوق رأسه ثم تحت قدميه بحراستك وكلائك وحفظك وحرك وعنايتك إذ إنك أنت ممسك السموات والأرض وما بينهما بقوتك وحافظ كل شيء بقدرتك لا أمر إلا من عندك ولا فضل إلا من لدنك ولا عز إلا في رضاك ولا على إلا في عرفانك وبهاتك لا قوة إلا منك

53 صل اللهم على نقطة الأولى ثم من حروف الأولى ثم من يشابه تلك الحروف إلى ما أنت تحصي ما ينبغي لعلو جودك وسمو فضلك وارتفاع كرمك وامتناع لطفك واستقلال قيوMITك إنك كنت بكلشيء محيطاً وإنك كنت على كلشيء قديراً وإنك كنت على كلشيء غنياً وإنك كنت بكلشيء عليمًا

54 ولتلهمنه اللهم أن يرسلن مثل ذلك الدعاء إلى أولي محبته أن يرى لهم من خير في ذلك لثلاً

the good that is therein – lest any be veiled from Thy Manifestation on the Day of Resurrection. And all were assured of Thy Signs.

يحتجب عن ظهورك يوم القيمة من أحد وكل
كانوا بآياتك موقنين

MKI4515.024r-027v, MKI4494.097

BB00351

Da'irat'il-Hirz

Date: 1264 (Chihriq)

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

1 بسم الله الرفيع المكين

2 Praise be to Him Who created all things according to the form of His love and made known to all His sovereign signs, that none might be veiled from the countenance of their Beloved, nor anything be distant from the station of nearness to its Goal. Glorified and exalted is He! His essential camphor-like nature is too great to be known through description or majesty, and His essential cypress-like being is too holy to be described through manifestations of power before the appearance of all things and after their concealment. There is no God but He, the King, the Manifest, the Resplendent, the Sovereign, the Powerful, the Subduer, Who has ordained the measures of all things under the shadow of His command, and made the essences of all things between the Kaf and the Nun through the revolution of the Vav by the appearance of the Ha' in the degree of concealment.

2 حمدا لمن خلق الكل على هيكل محبته وعرف الكل ملك ارائه لثلا يحتجب احد عن طلعه محبوبه ولا يبعد شي ء عن مقام قرب مقصوده فسيحانه وتعالى قد عظمت كينونيه كافوريته من ان يعرفها احد بالوصف او بالعظمه وقدست ذاتيه سازجيه انتم من ان يوصفها احد بظهورات القدره قبل ظهور كل شي ء وبعد بطونه لا اله الا هو الملك الظاهر الباهر والمليك القادر القاهر الذي قد جعل مقادير كل شي ء في ظل امره كن ومعادن كل شي ء بين الكاف والنون بازديار واو بظهور الهاء في رتبه البطون

3 This is the handiwork of God whereby He creates what He creates and originates whatever He originates. He has ever been unknown through His creation and indescribable through His servants. He brings forth what He wishes through His Will without any prior origination, and does what He desires through His Purpose without any previous mention in His kingdom. For glorified is He! At every instant He is engaged in a wondrous creation. Before all things He has sent forth a sign of His oneness and a manifestation from the countenance of His eternality to all things, that all might know what God, glorified be He, has intended for His creation. His Messenger has conveyed this and those who were witnesses after him have testified to it, and those who came after them act according to their command.

3 ذلك صنع الله الذي به خلق ما خلق ويبدع كلما يبدع وهو لم يزل لم يعرف بخلقه ولو يوصف بعباده يحدث ما يشاء بمشيئته بلا انشاء من قبله ويفعل ما يريد بارادته بلا ظهور ذا كرك قبل وجوده في ملكه لانه سيحانه في كل حين لقد كان في خلق بديع ولقد بعث من قبل كل شي ء ايه من سلطان احديته وطلعه من وجه صمدانيته الى كل شي ء ليعلم الكل ما اراد الله سيحانه من خلقه ولقد بلغ رسوله وشهد عليه الذينهم شهداء من بعده والذينهم بعدهم بامرهم يعملون

4 Furthermore, whosoever God enables to act according to what has been written and to comprehend what has been revealed, let him act as commanded. That is, he should keep with him for nineteen complete days, without separation, the circle whose pillars have been described and whose signs have been perfected, beginning from the night of the fifth of the first ten days of each month and ending on the twenty-fourth day of that month. After the obligatory prayers he should recite these seven Names - Living, One, Self-Subsisting, Almighty, Creator, Luminous, Subduer - nineteen times. When he has finished reciting these seven invocations, let him recite this prayer. Before he completes his practice, God will set right what he desires through His grace and fulfill it through His favor. Verily He is the Powerful, the All-Sufficient, the Guardian, Whom nothing in the heavens or earth can frustrate, nor can any matter in the kingdom of creation prove too great for Him. His command is but to say to a thing "Be!" and it is.

5 This is the prayer:

6 In the Name of God, the Exalted, the Great! O Lord! I beseech Thee by every Name which is Thine in Thy knowledge, that Thou send blessings upon Muhammad and the family of Muhammad and those whom Thou hast created from the overflowing light of the family of Muhammad. Grant me, through the sovereignty of Thy singleness and bestow upon me, through the dominion of Thy eternality, mercy from Thy presence regarding what Thou knowest of my inner state and witnesseth of my outer condition. For none besides Thee knows what is desired, and none other than Thee has power to fulfill my request save Thee alone.

7 Therefore I beseech Thee by the light of Thy exalted and sublime countenance and the splendor of Thy exalted and mighty presence, that Thou say to what I have desired in the path of Thy love, "Be!" and it is. Indeed God has said to all who ask, "Be!" and it is. That is God's command, nearer than all things. To Him belongs whatsoever is in the heavens and on earth. He does what He wishes by His command, and He truly has power over all things. He bestows favor upon whom He wishes without desert and grants bounty to whom He desires from His presence without any path of certitude. This is from God's grace upon all things. He is possessed of mighty grace. Glorified be God, Lord of the heavens and earth, Lord of all the worlds! Indeed peace from God be upon His sincere servants. Praise be to God, Lord of the worlds.

4 وبعد فكل من وفقه الله بان يعمل بما سطر ويدرك ما لا من فليعمل بما قد امر وهو ان يجعل دائره التي وصفت اركانها وجودت اشاراتها ان يجعل معه بلا ان يفارقها في تسعه عشر يوم كامله الذي كان اوله ليله الخامس من اول عشر كل شهر و آخر انتقضائه يومت الرابع والعشرين من ذلك الشهر ويقراء بعد صلوه الفريض تلك الاسماء السبعه حتى واحد قائم جبار فطار نوار قهار تسعه عشر مره فاذا فرغ من قرائه تلك الاذكار السبعه فليقرء ذلك الدعاء فقبل ان يفرغ من عمله يصلح الله ما يريد من فضله ويوفيه بمنه انه هو القادر الكافي المهيمن الذي لا يعجزه شيء في السموات ولا في الارض ولا يتعاضمه امر في ملكوت الخلق وما كان امره الا ان يقول لما يريد كن فيكون

5 هذا الدعاء

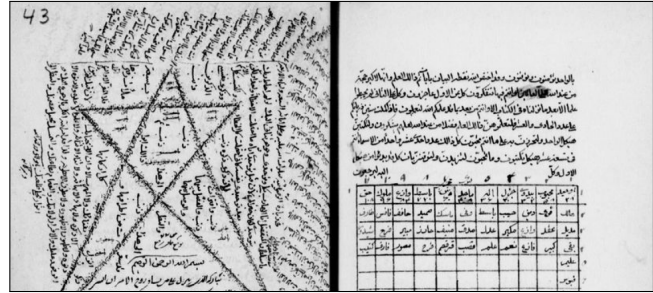
6 بسم الله العلي العظيم رب اني اسئلك بكل اسم هو لك في علمك ان تصلي على محمد وال محمد والذينهم قد خلقتهم من فاضل نور ال محمد وتمن على بسلطان فردانيتك وتهب لي رحمه من عندك بمليك صمدانيتك ما تعلم في سرى وتشهد على علانيتي فان غيرك لا يعلم ما يريد وسواك لا يقدر ان يقضى مسئلتى الا اياك

7 فاستلك بنور وجهك العلي الرفيع وبهاء طلعتك العلي العظيم ان تقول لما اردته في سبيل محبتك كن فيكون ولقد قال الله لكل من سئل كن فيكون ذلك امر الله اقرب من كل شيء وان له ما في السموات وما في الارض يفعل ما يشاء بامرته وانه هو المقتدر على كل شيء يمن على من يشاء بلا استحقاق ويهب لمن يريد فضلا عن من عنده بلا سبيل ايقان وان ذلك من فضل الله على كل شيء انه ذو الفضل العظيم وسبحان الله رب السموات والارض رب العالمين وانما السلام من عند الله على عباده المخلصين والحمد لله رب العالمين

- 8 جواب مسئله شيخ ناصر الدين الكربلائي عام ١٢٦٤
 Answer to the question of Shaykh Nasir al-Din al-Karbala'i, year 1264.

CMB_F21.063.17-065.15#08

BB00108



Princeton 03

- 1 ...Ye believe and are certain in the Unity, and God hath singled out the Point of the Bayan with His verses and then this science, which is the greatest proof from God, a knowledge for all the worlds, would ye but reflect upon it. All are powerless before the first, and none have encompassed knowledge of the second save after what We have revealed in the Book, and ye shall act according to what God hath taught you thereafter.
- 1... بالواحد تؤمنون وتوقنون وقد اختص الله نقطة البيان بآياته ثم ذلك العلم وأنها الأكبر حجة من عند الله علماً للعالمين لو انتم فيها تتفكرون كل عن الأول عاجزون وكل على الثاني لم يحيطوا علماً الا بعد ما نزلنا في الكتاب الا وانتم من بعد بما قد علمكم الله لتعملون
- 2 When the years of your children reach the number of eleven, ye shall teach them this science as a bounty from God, that they may be grateful. And ye shall write the temple of Unity and preserve it as ye desire. All of these are eleven units from the Names which ye write in nineteen temples, and whatsoever ye desire to add. And be ye certain that all began from the first temple and unto it shall all return.
- 2 فاذا كملت سنين ذريّاتكم على عدد الحادى والعشر فتعلموهن ذلك العلم فضلاً من عند الله لعلهم يشكرون وتكتبن هيكل الواحد وتحرزن به على ما انتم تحبون كل ذلك عدد احدى عشر واحداً من الأسماء انتم فى تسعة عشر هيكل تكتبون ما تحبون لتزیدن ولتوقنن بأن كل قد بدئ من هيكل الأول وكل اليه ليرجعون
- 3 (in tabular form) 1 - Wahid - Mahbub - Bidavi - Jazal - Ilah - Majid - Hish - Basit - Vazi' - Muluk - Haqq - 29 - 36 - 48 - 60 - 220 - 84 - 96 - 108
- 3 ١ - اوحيد - محبوب - بيدوى - جزل - اله - ماجد - ه ش - باسط - وازع - ملوك - حق - ٢٩ -- ٣٦ - ٤٨ - ٦٠ - ٢٢٠ -- ٨٤ - ٩٦ - ١٠٨ -
- 4 2 - Halik - Qavi - Din - Hasib - Basit - Vali - Masik - Hamid - Hafif - Fanis - Kharif
- 4 ٢ - هالك - قوى - دين - حسيب - باسط - ولى - ماسك - حميد - حافف - فانس - خارف
- 5 3 - Madil - 'Aqd - Vazi' - Mukabbir - Huda - Madaf - Munif - Hariz - Mubir - Farah - Shaydur
- 5 ٣ - مديل - عقد - وازع - مكبر - هدا - مدف - منيف - حارز - مبير - فرح - شيدور
- 6 4 - Baqi - Kabir - Fazi' - Ni'am - 'Ilm - Qasab - Qarfasam - Farah - Musavvir - Farif - Katib
- 6 ٤ - بقى - كبير - فازع - نعم - علم - قصب - قرصم - فرح - مصور - فارف - كتيب

- 7 5 - 'Alim 7 ٥ - علم
- 8 6 - Qayus 8 ٦ - قيوس
- 9 7 - Sarif 9 ٧ - صارف
- 10 8 - Raydur 10 ٨ - ريدور
- 11 9 - Mubir 11 ٩ - مبير
- 12 10 - Qasman 12 ١٠ - قصمان
- 13 11 - Raziq 13 ١١ - رازق
- 14 12 - Musavvir 14 ١٢ - مصور
- 15 13 - Rayfu' 15 ١٣ - ريفوع
- 16 14 - Nasran 16 ١٤ - نصران
- 17 15 - Katab 17 ١٥ - كتب
- 18 16 - Hatm 18 ١٦ - حتم
- 19 17 - Sayravi 19 ١٧ - سيروى
- 20 18 - Rashad 20 ١٨ - رشد
- 21 19 - Fatil 21 ١٩ - فاتل
- 22 And God preserveth those who are in the Bayan from differing
in a matter, for God loveth not differences. 22 ويحفظ الله من في البيان ان لا يختلفون بأمر اذ
ما يحب الله الاختلاف
- 23 Know with certainty that the differences in each Manifesta-
tion are like the differences in that Manifestation, such as the
differences between Moses and Jesus in their Manifestation,
and this is what the people truly read in their religion. And
perhaps the differences are parts of the Manifestation, just as
Moses was divided into seventy-two sects, and Jesus likewise,
and the community of Muhammad similarly, and verily each
one of them was true in their manifestation. 23 و ايقى بان الاختلاف امانى الظهور مثل
الاختلاف ذلك الظهور مثل الاختلاف
موسى وعيسى في الظهور وهذا ما يقرأ الخلق
حق القراء في دينهم وربما يكون الاختلاف
اجزاء الظهور مثل ما قد فرق انه موسى بأثنى و
سبعون فرقة وانه عيسى كك وامة محمد بمثل
ذلك وان الواحد من كلهم حق في ظهورهم
- 24 In the Name of God, the Compassionate, the Merciful 24 بسم الله الرحمن الرحيم
- 25 Blessed is He Who sendeth down, upon whomsoever He wil-
leth, the Spirit of the Cause. Be at ease, and fear not: verily
God, thy Lord, is Forgiving, Grateful; and there is none other
God but He. He hath caused the Book to descend by His
command, that men may learn the ordinance of their Lord,
the All-Merciful, in every inscribed letter; and We, in truth,
bestow the wondrous judgment upon whomsoever We will of
Our servants, according to a measure ordained. 25 تبارك الذى ينزل على من يشاء روح الأمر ان
يسرو ولا يخف كان الله ربك لغفور شكور وانه
لا اله الا هو قد نزل الكتاب لأمره لتعلم الناس
حكم ربهم الرحمن فى كل حرف مسطور وانا
نحن بديعا الحكم على من يشاء من عبادنا على قدر
مقدور
- 26 Convey, O thou exalted man, the Message in every condition;
for, this day, all shall be brought to appear before the mention
of the Name of thy Lord. Whoso followeth Our verses, and 26 ان ابلى يا ايها الرجل الرفيع فى كل شأن فان
اليوم كل الى ذكر اسم ربك يعرضون من اتبع

striveth on the Day of the First – these have We confirmed – such are they that shall attain. But as for those who followed the command of God, yet went not forth from their dwellings for the sake of the covenant of God's Remembrance, their works shall not profit them, and they are in manifest error. Sufficient is this Book as a proof for him who desireth to believe in the signs of God and be of them that bow down. And say: Praise be to God, the Lord of the worlds.

- 27 The Messenger of God – may the blessings of God be upon Him and His kindred – hath said: “We have not worshipped Thee with the worship Thou dost deserve, nor have we known Thee with the knowledge Thou dost merit.” And his descendant, ‘Ali ibn al-Husayn – peace be upon them both – hath said in the Dawn Supplication (in the portion wherein he maketh mention of the summary concerning the return): “O my God! By Thy might and Thy majesty and by Thy greatness: were I, from the day Thou didst originate me, to worship Thee from the beginning of time with a worship enduring through the everlastingness of Thy lordship – were every hair, in every blink of the eye, to offer Thee, unto eternity, the praise of all created things and their gratitude altogether – yet should I be found wanting in the discharge of thanksgiving for the hidden blessing of but one of Thy favors unto me.”

- 28 And he saith, in substance: “And were I to crush the mines of the world's iron with my body, and to till its earth with the lids of mine eyes; and were I to weep, for fear of Thee, tears abundant as the heavens and the earth – supplication and blood – this would still be little beside the great right Thou hast over me.” And he addeth: “And were it that Thou, O my God, shouldst punish me thereafter with the punishment of all created things together, and shouldst increase the fire behind me and within my body, and shouldst fill the layers of Gehenna because of me, that in the fire there might be one tormented other than myself, and that there be no fuel for Hell but me – this would yet be, by Thy justice toward me, but little compared with the abundance of what Thy pardoning-kindness hath made incumbent.”

- 29 And ‘Ali – peace be upon him – hath said (ascribed here as the “Pillar”): “I have not worshipped Thee for fear of Thy fire, nor for longing after Thy paradise; rather did I find Thee worthy of worship, and therefore worshipped Thee.” Such is the station of his servitude – may the blessings of God rest upon him. Nay, the very secret of the Cause is that every hair of their bodies, in all states, voiced the like.

- 30 And the Proof, Muhammad ibn al-Hasan, the Lord of the Age – peace be upon them both – hath said in the Friday supplication

آياتنا وجاهد يوم الأول هي آيدتنا فالولئك هم
الفايزون وإن الذين اتبعوا أمر الله ولم يخرجوا
من مساكنهم لعهد ذكر الله لن ينفعهم أعمالهم و
اولئك في ضلال بعيد كفى بذلك الكتاب حجة
لمن اراد ان يؤمن بآيات الله و كان من الساجدين
و قل الحمد لله رب العالمين

27 قال رسول الله صلى الله عليه وآله ما عبدناك
حق عبادتك و ما عرفنا له حق معرفتك و
قال ولده علي بن الحسين عليهما السلام في دعاء
السحر ذكر المجلد في ناد؟ المعاد الهى وعزتك و
جلالك و بعظمتك لو انى منذ بدعت لطريقي
من أول الدهر عبدتك دوام خلود ربوبيتك بكل
شعرة في كل طرفة عين سرور الأبد بحمد الخلايق
و شكرهم اجمعين لكنت مقصراً في بلوغ اداء شكر
خفى نعمة من نعمك على

28 و لو انى كربت معادن الحديد الدنيا بانيا بى و
حرثت ارضها بأفار عيني فبكيت من خشيتك
منها بحد السموات و الأرضين دعاء و صديدا
لكان ذلك قليلا في كثير ما يجب من حقك
على و لو انك يا الهى عذبتني بعد ذلك بعذاب
الخلايق اجمعين و عظمت النار خلفي و جسمي؟
و ملأت طبقات الجهنم عني ليكون في النار
معذب غيرى و لا يكون بجهنم حطب سوى
لكان لكان ذلك بعدلك على قليلا في كثير ما
استوجبه من عفويتك

29 و قد قال عماد ابن ابى طالب عليه السلام ما
عبدتك حرفاً من نارك و لا شوقاً لجنتك بل
وجدتك اهلاً لذلك فعبدتك و فهذا مقام
عبوديته صلوات الله عليه بل سر الأمر كل
شعرة من جسمهم كان ناطقاً بذلك في كل
الأحوال

30 و قد قال تاجية محمد ابن الحسن صاحب الزمان
عليهما السلام في دعاء الجمعة يا الهى و سيدى و

(some words here being uncertain): "O my God, my Master and my Lord! By Thy greatness and Thy majesty: Thou art the Intended One, and Thou art the Worshipped – none beside Thee, O my God. The paths of severance have caused me to utter ... and in the ways of inviolability ... signs ... Glory be to Thee, O my God: Thy Manifestation is more manifest than all things, that I should point to aught beside Thee; and Thy love is sweeter than all knowing, that I should stand in need of knowing other than Thee. Glory be to Thee, O my God: I have believed in Thee as Thou art – Thou art; and I repent of myself and of all that is before the worlds, as Thou art – Thou art. I have fled, O my God, with my whole being unto Thee, and cast ... unto Thee. I possess nothing before Thee: if Thou punish me with all Thy power, Thou art most just in judgment; and if Thou ennoble me with all good, Thou art the Lord of bounty and bestowal; and verily Thou art independent of all the worlds."

مولای فبعظمتک و جلالک وانت المقصود و انت المعبود لا دونک یا الهی سبل الانقطاع قد انطقنی بتلک؟؟ وان فی طرق الامتناع فلا ما صنع؟؟ الدلالات فسبحانک یا الهی ان ظهورک اظهر من کلشی من ان اشیر الی غیرک و ان محبتک الذ من کل العرفان؟ احتاج الی عرفان غیرک فسبحانک یا الهی قد آمنت بک کما انت انت واتوب عن نفسی وعن قبل العالمین کما انت انت و قد هرب؟ یا الهی بکلی لیدیک والقیت؟ الیک لا املک شیئاً لیدیک ان عذبتنی بکل قدرتک فانک اعادل فی الحکم و ان اکرمتنی بکل اخیر فانک اهل الجود والعطاء و انک لغنی عن العالمین جمیعاً

- 31 And thus is the station of contentment unto God, the One, the Single. And he saith (in meaning): "O my Master: thus have I reached Thee; and I found only, in knowledge, severance from all beside Thee. I sought Thy love, and found it only by effacing all that is other than Thee. I sought obedience unto Thee, and found it only in the love of Thy loved ones."

31 و كذلك مقام الرضاء لله الواحد الأحد؟؟ و يقول؟؟؟؟ یا مولای كذلك وصلک و ما وجدت الا فی العلم الانقطاع عن غیرک و قد طلبت حبک فما وجدت الا بالجو عمياً سواک و قد طلبت طاعتک فما وجدت الا بحب احبائک

- 32 Glory be to Thee, O my God! There is no knowledge save Thee – Thou alone, without partner. Thou, O my God, knowest our evil deeds – none but Thee. I seek forgiveness for all that which Thou lovest not; and I call upon Thee in every state with the tongue of Thy inspiration, as Thou wilt. And Thou art the Self-Sufficient, peerless beyond compare.

32 سبحانک یا الهی لا علم الا انت وحدک لا شریک لک و انک یا الهی تعلم سیئاتنا لا سواک و استغفرت عن کل ما لا تحبه و ادعوک فی کل الحال بلسان الهامک کما تشاء و انک الغنی بلامثال

- 33 There is no God but Thee. Glorified be Thou above the descriptions of them that liken Thee unto created things – exalted, exceeding high.

33 لا اله الا انت سبحانک عما یصف المشبهون علواً کبیراً ...

- 34 ...words... from the beginning... of the jurists... in the Rida'i Visitation, upon him and his seven fathers and his four sons be the prayers of God:

34 کلام ... مبدا ... الفقهاء ... فی زیارة الرضائیة صلوات الله علیه و علی آباءه السبعة و ابنائه الأربعة

- 35 "O Sovereign Bestower! I am the fugitive, with my whole being – my oneness and the very essence of my praise – hastening unto Thee. Had not Thy Lord encompassed my unity, it would have been better for me; for, before I affirmed His oneness, I bore but a single fault; but after I affirmed His oneness, it is as though I had committed every fault – since His very remembrance is a sin... and I have acquired every guilt; and my remembrance of myself – of the remembrancers – is a sin... amidst seven... whose groaning... Therefore there is no escape save... and

35 یا سلطان المتفضل انا الهارب بکلی و توحدی و جوهر ثنائی الیک لو لم احاط ربک بتوحدی لکان خیر الی لان قبل توحدی ایاه ما احتملت الا خطاءً واحداً ولكن بعد توحدی نفسه کاتی اخطت کل الخطاء لان ذکره ذنب -- و اکتسب کل الاثم و ذکرى نفسی الذکرین ذنب - ب سبعة ملأت زفيرها فلا المفر الا والیوم اول لان فیک لم یبق کل اركانها بفنائک ولا المهرب الا و ان

today is the first... for, within Thee, there remaineth not... its pillars... in Thy annihilation. Nor is there any flight but that I take refuge in Thy court. There is no remembrance save His remembrance; no glory save His glory; no praise save His praise; no loftiness save His loftiness; no nearness save His nearness; no manifestness save His manifestness; no hiddenness save His hiddenness. Therefore hath God commanded all to return unto Thee, to come before Thee, to confess Thy guardianship, to arise in obedience unto Thee, to cleave to the cord of Thine infallibility, and to gaze upon the lights of the effulgence of Thy Countenance – O my Master – and the mercy of God and His blessings...”

- 36 ...sin and conjunction... sin... and grace between them, and union between them... and the gaze... from...? (Signature of Haji Rafi' ...) to this... sin... from its extremities and ...? ...sin... sin – then those refused...? ...the last of the supplications: “Ya Hu.”

- 37 Glorified art Thou, O my Beloved! I knew not that I was heedless, and that all beside me was mad – how is it that I behold some who neglect Thy remembrance and take delight in other than Thee, and build up the world though they know it shall pass away? Some worship Thee for what Thou givest them; some ask Thee for the needs they desire; some abandon the world and sever themselves from its pleasures, yet forsake Thy good-pleasure in the world to come; some obey Thee out of fear; some worship Thee out of love; some affirm Thy unity because Thy oneness is nobler than all things; and some remember Thee because Thy remembrance is more manifest than every remembrance.

- 38 Yet when I look closely upon their souls and lift the veil from their deeds, I see them as associators in Thy sight, far removed from Thy nearness – for even the greatest of them is he who loveth Thy remembrance because it is clearer than all things... whereas He Himself is like unto nothing, and in truth he worshippeth but himself, granting it its portion, and making... for his need... a resting-place... Glory be to Thee! Is one like Thee to be sought for...? How far astray are men: they ask their own selves and forget Thy greatness... They ask of Thee their wants, though they know that all beside Thee is naught in Thy presence... and that what is not turned toward Thee, and what asketh Thee for that which perisheth in a few brief days – how can it befit the world without end in its totality...?

- 39 Glory be to Thee, glory be to Thee! By Thy might... I know not by what path I should remember Thee, nor by what proof I should keep silence before Thy Countenance... I stand before

الوذ يحنابك الآ ذكره ولا بهاء الآ بهائه ولا ثناء الآ ثنائه ولا علو الآ علوه ولا دنو الآ دنوه ولا ظهور الآ ظهوره ولا بطون الآ بطونه ولذا قد امر الله الكل بالرجوع اليك والوفود عليك والاقرار لولايتك والقيام بطاعتك والتسك بحبل عصمتك والنظر الى انوار تجلى طلعتك يا مولاي ورحمة الله وبركاته ...

- 36 ذنب و اقتران - ذنب والفضل بينهما والوصل بينهما - -- والنظر - من --؟ توقيع حاجي رفيع --- الى هذا -- ذنب - ت من اطرافها و؟؟ -- ذنب - ذنب ثم ذلك ابوا؟؟ -- آخر مناجات ياهو

- 37 فسبحانك يا محبوبى لم ادر اتى غافل وما سوى مجنون باتى ارى بعضاً بعضاً يغفلون ذكرك و يتلذذون بغيرك ويعمرون الدنيا بعد ما هم يهلون انها تفنى و بعض يعبدونك لما تعطيم و بعض يسألونك لما يريدون من حوائجهم و بعض يترك الدنيا و انقطعوا لذاتها و تركوا رضاك فى الآخرة و بعض من خوفك يطيعونك و بعض لحبك يعبدونك و بعض لان توحيدك اشرف من كل شئ يوحدونك و بعض بان ذكرك اجلى من كل ذكر يذكرونك

- 38 و اتى لما ادق نظرى الى انفسهم و اكشف قناع اعمالهم اراهم مشركين عندك و مبعودين عن قربك لان اعظم هو الذى يحب ذكرك لما هو اجلى من كلها نفسه أليس مثله شئ و انه فى الحقيقة ما يعبد نفسه و يعطيه حظّه و جعل؟؟ لحاجته ورائه محلّ سكون لى؟؟؟ سبحانك أمن مثلك يطلب عن؟؟؟ ما ابعد حدّ الناس يسألون نفوسهم و ينسون عظمتها؟؟ منك حوائجهم بعد ما هم يعلمون؟؟ دونك معدوم عندك ؟ منك هو لما ناظر اليك و مسألته بما هو يفنى فى ايام معدودة عالم اللانهاية كليتهما عند؟

- 39 فسبحانك سبحانك اتى فبعزتك امرك لم ادر بأى سبيل اذكرك و ؟ دليل اصمت فى تلقاء طلعتك عن؟؟ نفسى بين يديك و اقول بما علمتنى

Thee and say what Thou hast taught me: "I commit my affair unto God; verily God seeth His servants." ...It was sent down upon me upon that mountain... wrote the truth... Thou knowest them better than I. Grant, O God, unto each of the seven... what they desire in... for Thou art the Munificent, and...

؟؟ امرى الى الله ان الله بصير بعباده ؟ نزل عليّ على ذلك الجبل كتب حق ؟؟ اعلم بهم منى فهب اللهم لكل واحد السبعة ما هم يريدون في ؟ انتك انت الجواد و ؟؟

- 40 The difference is the measure of two letters – how then beyond that? Yet We have sent down at the beginnings of the differences words firm and clear, whereby shall the veiled be raised up – and also the people of unveiling and discovery shall see all these as from a single Tree: at its summit it calleth out, from God its Lord, "Verily there is no God but I, the All-Glorious, the Most Glorious!" and at its lowest degree it crieth of itself, "Verily I am the least of every small thing!" and between the two its degrees are beyond counting – each by the command of God; and all, by His command, make mention.

40 الاختلاف قدر حرفين و كيف فوق ذلك و قد نزلنا في مبادئ الاختلافات كلمات محكمة سيرفع بها عن اولى الحجاب و الا اولى الكشف و الاكتشاف يرون كل ذلك من شجرة واحدة على ذروتها ينادى عن الله ربها انه لا اله الا انا الجلال الجليل و ادنى درجاتها ينادى عن نفسها بانى انا ادنى عن كل ذا صغير و ما بينهما لا يحصى درجاتها كل بأمر الله و كل بأمره ذاكرون

- 41 Then, then... the tahlilat of the first of every month and its last. It behoveth not him that is able to read to abandon them; and whoso reciteth, God shall bestow upon him, for every letter ghayn, two-and-fifty degrees in Ridvan:

41 ثم ثم ... تهليلات اول كل شهر و آخره لا ينبغي ان يتركه الذين يستطيعون ان يقرؤون و من يقرأ يؤتيه الله بكل حرف الغين و اثني و خمسين درجة في الرضوان

- 42 "There is no God but God" – as many as all that He hath created and will create. "There is no God but God" – as many as all that He hath brought forth and will bring forth. "There is no God but God" – as many as all that He hath originated and will originate. "There is no God but God" – as many as all that He hath ordained and will ordain. "There is no God but God" – as many as all that He hath been and will be. "There is no God but God" – as many as all that He hath decreed and will decree. "There is no God but God" – as many as all that He hath ... and will ... "There is no God but God" – as many as all that He hath willed and will will; "There is no God but God" – as many as all that hath gone forth and will go forth; "There is no God but God" – as many as all that He hath determined and will determine; "There is no God but God" – as many as all that He hath formed and will form; "There is no God but God" – as many as all that He hath verified and will verify; "There is no God but God" – as many as all that He hath found and will find; "There is no God but God" – from the first that hath no first, as many as every number; "There is no God but God" – unto the last that hath no last, as many as every sun of truth that hath risen or shall rise.

42 لا اله الا الله عدد كل ما خلق و يخلق لا اله الا الله عدد كل ما ذره و يذر لا اله الا الله عدد كل ما برء و يبرء لا اله الا الله عدد كل ما جعل و يجعل لا اله الا الله عدد كل ما كون و يكون لا اله الا الله عدد كل ما قدر و يقدر لا اله الا الله عدد كل ما ذوف و يذوف لا اله الا الله عدد كل ما شئ و ينشئ لا اله الا الله عدد كل ما خرج و يخرج لا اله الا الله عدد كل ما عين و يعين لا اله الا الله عدد كل ما صور و يصور لا اله الا الله عدد كل ما حقق و يحقق لا اله الا الله عدد كل ما وجد و يوجد لا اله الا الله عدد كل ما اول الذي لا اول له عدد كل عدد لا اله الا الله الى آخر الذي لا آخر له عدد كل ما طلع شمس الحقيقة او يطلع

- 43 In the Name of God, the Most Unassailable, the Most Holy.

43 بسم الله الأمانع الأقدس

- 44 God hath borne witness that there is none other God but He. His are creation and command: He giveth life and causeth death, causeth death and giveth life; and He is the Living

44 شهد الله انه لا اله الا هو له الخلق و الأمر يحيى و يميت يحيى و يميت و هو حي لا يموت في قبضته

Who dieth not. In His grasp is the dominion of all things. He createth what He willeth by His command; verily He is powerful over all things.

ملكوت كل شئ يخلق ما يشاء بأمره أنه كان
على كل شئ قدير

- 45 Then bear thou witness that there is none other God but He, the All-Watchful, the Self-Subsisting; and that He is the True One Who standeth – He in whom all are promised. So give thanks unto your Lord, the All-Merciful, at every moment – before every moment and after every moment.

45 فلتشهدنّ على أنه لا اله الا هو المهيمن القيوم و
أنه هو قائم حق الذي كل به يوعدون فلتكسرن
ربكم الرحمن في كل حين وقبل حين وبعد حين

- 46 ...Write not part of the Tablet... a remembrance from God, the Most High... thereby... it shall not be manifested by God on the Day of Resurrection – then shall ye remember... God... Mighty... Most Exalted... Strong... Sovereign... King... All-Watchful...

46 فلا تكتبنّ بعض اللوح ذكراً من الله العليّ بذلك
لن يظهره الله يوم القيامة تتذكرون - الله - عزيز
- اعلا؟ - قوى - سلطان - ملك - مهيمن

PR03.043r-043r

BB00672

Letter to Muhammad Karim Khan Kirmani

- 1 In the Name of God, the Creator, the Maker, the Fashioner, the All-Subduing, the All-Powerful
- 2 Praise be to God, Who hath revealed Himself unto the realm of possibility through the radiance of the lights of His Countenance, which hath dawned from the horizon of His creative Will – that Will which He brought forth for its own sake, by its own Self...
- 3 And naught is beheld in any thing save the signs of the effulgences of His Manifestation; indeed, He hath filled the inmost reality of every thing with the vesture of His majesty...
- 4 Then came the truth, and the Cause of God was made manifest, and the Day is God's Day, grievous for the disbelievers. Verily, this is the Hour which hath appeared, and the moon is cleft asunder, and the signs have been sent down; yet the deniers have said: 'This is but a persistent sorcery'...
- 5 Say: Taste ye the chastisement for your idolatry! This is the Tree of Zaqqum...
- 6 We have, indeed, threatened the sinful one with a sore punishment, with scorching blast, and boiling water, and a fire of blazing hell. The threatened doom hath been fulfilled. Taste it, O thou that wast called mighty and noble!...

1 بِسْمِ اللَّهِ الْخَالِقِ الْبَارِئِ الْمُصَوِّرِ الْمُقْتَدِرِ الْقَدِيرِ

2 الْحَمْدُ لِلَّهِ الَّذِي تَجَلَّى عَلَى الْإِمْكَانِ بِإِشْرَاقِ أَنْوَارِ
وَجْهِهِ الطَّالِعِ مَنْ أَفْتَى مَشْتَبِهِ الْمُبْدِعَةِ الَّتِي أَوْجَدَهَا
لِنَفْسِهَا بِنَفْسِهَا ...

3 وَلَا يُرَى فِي شَيْئٍ إِلَّا آيَاتُ تَجَلِّيَاتِ ظُهُورِهِ وَلَقَدْ
مَلَأَ أَرْكَانَ كُنُشَيْئِهِ مِنْ طِرَازِ جَلَالِهِ ...

4 جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ الْيَوْمَ يَوْمَ اللَّهِ عَلَى
الْكَافِرِينَ شَدِيدٌ إِنْ هَذِهِ هِيَ السَّاعَةُ ظَهَرَتْ وَأَنْشَقَ
الْقَمَرُ وَإِنَّ الْآيَاتِ تَزَلَّتْ وَقَالَ الْمُعْرِضُونَ هَذَا
سِحْرٌ مُسْتَمَرٌّ ...

5 قُلْ ذُوقُوا الْعَذَابَ بِشِرْكِكُمْ هَذِهِ شَجَرَةُ الزَّقُّومِ ...

6 إِمَّا أَوْعَدْنَا الْآثِمِينَ بِالْعَذَابِ الْآلِيمِ وَالسَّمُومِ وَالْجَحِيمِ
وَنَارِ الْجَحِيمِ قَدْ قُضِيَ الْوَعْدُ ذُقْ يَا أَيُّهَا الْعَزِيزُ
الْكَرِيمُ..... الخ

- 7 The word “athim” (“sinful”) hath been repeatedly revealed in the Glorious Qur’an. In the Surih of Baqarah He saith: “And God loveth not every obstinate unbelieving sinner” – that is, God loveth not the wrongdoer who persisteth in unbelief. And in the Surih of Nisa’ He saith: “Verily God loveth not him who is treacherous and sinful” – that is, God loveth not the sinner who is a traitor.
- 8 And in the Surih of Shu’ara’ He saith: “Shall I inform you upon whom the devils descend? They descend upon every lying sinner” – that is, would ye that I acquaint you upon whom the demons descend? They descend upon those people who are fabricators of lies and steeped in sin.
- 9 And in the Surih of Dukhan there have likewise been sent down verses to which reference hath already been made. And in the Surih of Jathiyah He saith: “Woe betide every lying sinner, who heareth the signs of God recited unto him, yet persisteth in arrogance as though he had not heard them. Announce thou unto him a grievous punishment. And when he learneth aught of Our signs, he maketh a mockery thereof. These are they for whom there is a humiliating chastisement.”
- 7 ذکر ائیم در قرآن مجید مکرر نازل شده است ، در سوره بقره فرموده "وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَرٍ اَثِمٍ " یعنی خداوند گناهکاری را که در کفر اصرار دارد دوست نمی دارد و در سوره نساء فرموده " اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا اَیْمًا " یعنی خداوند گناهکار خائن را دوست نمی دارد
- 8 و در سوره الشعراء فرموده " هَلْ اُنَبِّئُكَ عَلٰی مَنْ تَنْزِلُ الشَّيَاطِیْنُ تَنْزِلًا عَلٰی كُلِّ اَفَّاكٍ اَثِمٍ " یعنی آیا میخواهید بشما خبر بدهم که به چه کسی شیاطین نازل می شوند شیاطین بر مردمی نازل میشوند که دروغ پرداز و گناهکار باشند
- 9 و در سوره دخان هم آیاتی نازل شده که قبلاً اشاره به آنها شد و در سوره جاثیه فرموده " وَاٰیٰتُ الْاٰفَاكِ اَثِمٍ لِّكُلِّ اَفَّاكٍ اَثِمٍ يَسْمَعُ اٰیٰتِ اللّٰهِ تُكَلِّمُ عَلَیْهِ ثُمَّ یَصِرُ مُسْتَكْبِرًا کَانَ لَمْ یَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ اَلِیْمٍ وَاِذَا عَلِمَ مِنْ اٰیٰتِنَا شَیْئًا اتَّخَذَهَا هُزُوًا وَاُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِیْنٌ

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Tafsir-i Kun wa Yakun

- 1 In the name of God, the All-Merciful, the Most Compassionate
- 2 Praise be to God, the Originator of origination, the Producer of invention, the Creator of whatsoever is in the heavens and whatsoever is on earth – He beside Whom there is no God. No description of His creation taketh hold upon Him, nor doth any attribute of His servants ascend unto Him. He is the One, the Single, the Self-Subsisting, the Indivisible, Who hath ever been when no thing was, and Who shall remain as He hath ever been. Naught hath known Him of what was before, nor shall aught be able to know Him of what shall be after; for with Him the decree of non-existence and of existence is one and the same. The limits of creation work no change upon Him, nor do the loftiest apprehensions of the denizens of His
- 1 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
- 2 الْحَمْدُ لِلّٰهِ مُبْدِعِ الْاِبْدَاعِ وَ مُنْشِئِ الْاِخْتِرَاعِ وَ خَلّٰقِ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ الَّذِی لَا اِلٰهَ اِلَّا هُوَ ، لَا تَاْخُذُهُ وَصْفٌ مِنْ خَلْقِهِ وَلَا یُرْفَعُ اِلَیْهِ نَعْتٌ مِنْ عِبَادِهِ وَ هُوَ الْاَحَدُ الْقَدُّ الصَّمَدُ الْوَحْدُ الَّذِی لَمْ یَزَلْ كَانَ بِلَا وُجُوْدٍ شَیْءٍ وَلَا یَزَالُ اَنَّهُ هُوَ کَاَنَّ بِمَثَلٍ مَا کَانَ مَا عَرَفَهُ مِنْ قَبْلِ مِنْ شَیْءٍ وَلَنْ یَقْدِرَ اَنْ یَعْرِفَهُ مِنْ بَعْدِ شَیْءٍ اِذْ لَدِیْهِ حَکْمُ الْعَدَمِ وَ الْوُجُوْدِ سِوَا لَا یَتَغٰیِرُهُ حُدُوْدُ

world of origination exert any influence within the kingdom of His command; for He is the One, peerless in His Essence; the All-Glorious, sanctified in His attributes; the Alone, unique in His acts; the One alone worthy of worship by virtue of His sway over His servants. Glorified and exalted is He! Every description of the majesty of His all-glorious Might and His sovereignty of grandeur confesseth, in the utmost certitude, its severance and separation from His holy court; and every attribute, when the dawning-place of His Self-Subsisting countenance shineth forth, acknowledgeth that it is debarred from ascending unto Him in the heaven of the sanctity of His oneness.

- 3 All that His creation can know, and all that His servants describe, is but a fashioning within the kingdom of His own Essence, proceeding from the sovereignty of His sustaining power. And He, verily, is too exalted and too great for the highest birds of hearts among the essences of being to soar into the atmosphere of His glory, or for the loftiest perceptions of the abstracted realities to ascend unto the firmament of His all-compelling majesty. He is, as He hath said, immeasurably exalted above all that the speakers speak: "Vision perceiveth Him not, but He perceiveth all vision; He is the Subtle, the All-Informed."

- 4 And may the prayers from the sanctuary of His holiness be upon Muhammad – peace be upon him – the Manifestation of His own Self, the One Whom He fashioned for the remembrance of His Name, chose for the descent of His Revelation, accepted for the keeping of His mystery, singled out for the bearing of His Message, and made to stand in the station of His own Self throughout every kingdom of His command and His creation – that the knowers might take knowledge of Him through knowledge of that Apostle; that disobedience unto Him might be discerned by disobedience unto that Apostle; that obedience unto Him might be known by obedience unto that Apostle; and that the denial of his Prophethood might be recognized as denial of His Lordship – to the end that none might be veiled from the manifestations of His all-embracing mercy, but might behold Him in every thing, in every condition, as His appearance unto it by its very self. For He is the One Who subdueth His servants from above, and is exalted above the mere contemplation of all His signs; and, verily, He is the Most Great, the All-Exalted.

- 5 And may peace be from the mine of His majesty upon the trustees of the Messenger of God, the Imams of the Faith, and upon Fatimih the Most Great, the mother of the sinless Imams, according to whatsoever God willeth and desireth for them of bounty, loving-kindness, generosity, and grace. Verily, He is

الخالق ولا يتصرف في ملكوته أعلى مشاعر أهل ابداعه إذ أنه هو المتفرد في الذات والمتقدس في الصفات والمتفرد في الأفعال والمستحق للعبادة من حكم العباد. سبحانه وتعالى كل نعت لجلال عز كبريائته معترف بالقطع عن جنابه وكل وصف عند ظهور طلعة صمدانيته مقرر بالمنع عن الصعود اليه في جلال قدس فردانيته

3 وكل ما يعرف الخلق ويصف العباد هندسة في مملكة ذاته من سلطان قيوميته وأنه هو الآجل والأعظم من أن يطير إلى هواء مجده أعلى طير الافئدة من الجوهريات أو أن يصعد إلى جو عالم كبرائته أعلى مشاعر المجرديات وهو كما قال فوق ما يقول القائلون: «لا تدركه الأبصار وهو يدرك الأبصار وهو اللطيف الخبير»

4 . و أن الصلوة من ساحة قدسه على محمد ص مظهر نفسه بعده الذي اصطنعه لذكره واصطفاه لوحيه و ارتضاه لسره و انتجبه لرسالته وجعله قائماً على مقام نفسه في كل ملكوت أمره و خلقه، ليستدل العارفون عن معرفته بمعرفته و عن معصيته بمعصيته وعن طاعته بطاعته وعن جحد نبوته بجحد ربوبيته لئلا يحتجب احد عن ظهورات رحمانيته ويراه كل شيء في كل شأن كظهوره له به إذ أنه هو القاهر فوق عباده و المتعال عن ملاحظة كل آثاره وأنه هو الكبير المتعال.

5 و أن السلام من معدن كبريائته على أوصياء رسول الله أئمة الدين و على فاطمة الكبرى أم الأئمة المعصومين بما شاء الله و اراد وهو عليه من الفضل والإحسان والوجود والامتنان انه هو

the All-Bountiful, the All-Bestowing. And may mercy be upon those who have followed their traces in their inmost hearts and in their outward lives, who judge only according to their will, act only by their good-pleasure, speak only with their leave, and look only unto their command, and who, for fear of Him, are full of awe and trembling.

- 6 To continue: Know thou, concerning that which thou didst ask regarding the meaning of His exalted word: "His command, when He willeth a thing, is but to say unto it 'Be', and it is," that, were all the seas of what lieth within the knowledge of God to become ink for the exposition of a single letter thereof, all would be exhausted ere its meaning could be fully made manifest. For God hath placed, within the very being of everything upon which the name "thing" is bestowed, the sign of every thing – to the end that no soul be veiled from the effulgence of His rising, but may behold Him manifest in all things, so that it beholdeth naught save His manifestation, heareth no voice but His voice, witnesseth no light but His light, and observeth no command but His command, and esteemeth whatsoever is beside Him as on the day of its non-being, when it was a thing unmentioned.

- 7 When, then, a servant is firmly established in this perspective, he is able to apprehend that unto which I have alluded of the spirit of this verse and the reality of its meaning. Thus know thou that all existence, in the sight of God, is but a point – the very Point which those veiled from their Lord have multiplied. It is the first remembrance of God by Himself unto Himself; it is that which is called the Will (mashiyyat). And it is impossible that the manifestations thereof should be perfected save by its descent through five degrees in the revelation of its hidden and manifest aspects, and through seven degrees in the disclosure of its relations and concerns.

- 8 God hath made the Point itself endued with four pillars. The first pillar is related to the Will; the second to Desire; the third to Decree (qadar); and the fourth to Predestination (qada'). When these four are contemplated, there appeareth therefrom a "form" which is the "temple" of the Point itself. This is the secret of the Names, the First Splendour, the final cause of creation, the perfection of fulfilment, and the veil of origination. Hence is it that all the letters of the Names of God return unto the word "Huwa" ("He"). And when "Huwa" is divested of the geometry of convention, there remaineth but the letter ha'; and this is that reality to which God hath alluded in His word: "Verily His command" – for it is that same reality which was sent down on the Night of Power in the saying of thy Lord: "Verily We sent it down," and it is the first pillar of the

الجواد الوهاب. وإنَّ الرَّحْمَةَ عَلَى الَّذِينَ اتَّبَعُوا مَتَّبِعَهُمْ فِي سِرِّهِمْ وَعَلَانِيَتِهِمْ وَلَا يَحْكُمُونَ إِلَّا بِمَشِيَّتِهِمْ وَلَا يَفْعَلُونَ إِلَّا بِأَرَادَتِهِمْ وَلَا يَنْطِقُونَ إِلَّا بِأَذْنِهِمْ وَلَا يَنْظُرُونَ إِلَّا فِي أَمْرِهِمْ وَهُمْ مِنْ خَشْيَتِهِ مَشْفُقُونَ.

6 و بعد: فاعلم فيما سئلت من معنى قوله عز و جل: «إنما أمره إذا أراد شيئاً أن يقول له كن فيكون» بأن لو كان بحور ما في علم الله مداداً لبيان حرف منه لَنَدَدَ الكُلُّ قبل أن يظهر معناه لأن الله قد جعل في كينونية كل ما وقع عليه اسم شيء آية كل شيء لئلا يحتجب أحد عن طلعته ويراه ظاهراً في كل شيء بحيث لا يرى الا ظهوره ولا يسمع صوتاً الا صوته ولا يشاهد نوراً الا نوره ولا يلاحظ أمراً الا امره ويرى ما سواه كيوم عدمه لم يك شيئاً.

7 فإذا استقر عبد على ذلك البساط يقدر أن يعرف ما أشرت إليه من روح الآية و حقيقة معناه وهو فاعرف بأن الوجود كله عند الله نقطة هي نقطة التي كثرتها المحتجبون عن ربهم وهي أول ذكر الله بنفسه لنفسه وهو يطلق عليه اسم المشيئة وأنه لا يمكن أن يتم ظهوراته الا بنزوله وفي مراتب خمسة بظهور غيبه و علانيته و الى مراتب سبعة لظهور تعلقه و شؤنه.

8 قد جعل الله النقطة ذات أركان أربعة فركن الأولى يتعلّق بالمشيئة و الثاني بالإرادة والثالث بالقدر و الرابع بالقضاء و ان هذه الأربعة اذا تلاحظ فيها تجد صورة وهي هيكل النقطة وهو سرّ الأسماء و أول البهاء و علة غائي الانشاء و تمام الامضاء و مستر البدء ولذا ان كل حروف اسماء الله يرجع الى كلمة «هو» و «هو» إذا ارتفع عنه هندسة السنّة لم تبق الا الهاء وهو أمر الذي أشار الله إليه بقوله: «إنما امره» وهو الذي نزل في ليلة القدر في قول ربك: «أنا أنزلناه» وهو أول ركن

letter kaf in the word “Kun” (“Be”), inasmuch as the kaf is the manifestation of the ha’, the secret of the ha’ is the alif, and the secret of the alif is the Point.

الكاف في كلمة «كُن» لأن الكاف هو ظهور الهاء
وأن سر الهاء هو الألف وأن سر الألف هو النقطة

- 9 Wherefore hath God ordained that the meaning of the ha’ should be expressed by the word “Bab” (the Gate) – peace be upon him – for the alif standeth between the two points; and this is an indication that the Point of beginning returneth, after this manner, unto the station of the end. That alif is the alif that is not conjoined with aught; rather, it is the letter ba’ that is joined unto it. And the intention of the Imam – peace be upon him – in his saying is that whatsoever ye know of Our virtues and affirm with regard to Us is but a mere mention from that alif; whereas We are They Who are exalted, hallowed, and lifted high in holiness; all descriptions regarding Us are sheer falsehood, and all attributes applied unto Us are pure untruth.

9 ولذا قد جعل الله معنى الهاء كلمة الباب (ع)
لأن الألف قام بين النقطتين وإن هذا إشارة بأن
نقطة البدء ترجع إلى مقام الختم بمثل هذا وإن
ذلك الألف هو ألف الذي لا يعطى بشيء بل
الباء يعطى به وإن مراد الإمام (ع) بأن ما
أنتم تعرفون من فضلنا وتثبتون لنا هو ذكر من
ذلك الألف وإننا نحن المنزهون المقدسون المتعالون
المنفردون الذي كل وصف لدينا افك وكل نعت
لدينا كذب.

- 10 The command wherewith “Be!” was uttered is the first pillar of the pillars of the kaf. And that letter kaf, in its outward form, if thou regard it with the eye of subtlety, thou wilt behold therein the secret of the Point and the reality thereof; for its written shape in the eyes of the people of possession is thus: kaf. This is the form of the meaning of the ha’, possessed of three pillars, for it is an alif and two ba’s – thus: ba’-alif-ba’ – and this is the very form of the kaf itself, when joined unto the like of its own form. In such wise do the men of insight infer that the knowledge of the Unseen is attained only through that which is here plain and manifest.

10 إن امر الذي قام به «كُن» هو ركن الأول من
أركان الكاف وإن حرف الكاف في مقام الظاهر
لو ينظر إليه بعين اللطافة لترى سر النقطة والحقيقة
لأن صورته عند كل أهل الحظوظ هو هكذا و
إن هذا صورة معنى الهاء ذات أركان الثلاثة لأنه
ألف وبائين هكذا (باب) وإن هذا صورة الكاف
بعينه إذ اقترنه بمثل صورة الكاف وإن كذلك
يستدل أولو الباب بأن هنالك لا يعلم إلا بما
ههنا

- 11 Moreover, the word kaf is, as it were, two letters; its first descent was in the letter ‘ayn, and for this reason the first of the Names which God chose for His own Self was “al-‘Ali al-‘Azim” (“the Most High, the Most Great”). Wherefore Musa ibn Ja’far – peace be upon him – commanded his Shi’ah to supplicate their Lord in the Great Month with the words: “Ya ‘Ali, ya ‘Azim!”

11 وإن كلمة الكاف هو اثنين حرف وهو أول نزوله
كان في حرف العين ولذا صار أول اسم ما اختار
الله لنفسه حيث قال الرضا عليه السلام: «إن
أول ما اختار الله لنفسه هو العلي العظيم ولذا امر
الكاظم (ع) شيعته بأن يدعوا الله ربهم في شهره
الأكبر بقوله: «يا علي يا عظيم»

- 12 And know thou that the letter kaf hath five manifestations among the Names of God – glorious is He – namely: al-Isim al-Kabir (the Great Name), al-Kafi (the All-Sufficing), al-Kahf (the Cavern), al-Karim (the All-Bounteous), and al-Kanz (the Treasure). For when the four are multiplied by the five, there appeareth the number associated with the kaf. By this doth He – exalted be He – make manifest the count of the kaf; through it doth every thing stand, since the first mention of the Speaker is established by the letter kaf, as He hath alluded to in the

12 . وإن الكاف له ظهورات خمسة في أسماء الله
عز وجل وهي الاسم الكبير والكافي والكهف
والكرم والكنز لأن الأربعة إذا ضربت في الخمسة
يظهر عدة الكاف وبذلك عز وجل يظهر عدة
الكاف وبذلك يقوم كل شيء لأن أول ذكر المتكلم
تثبت بحرف الكاف كما أشار الله سبحانه «كنت

hidden tradition: "I was a hidden treasure and loved to be known; therefore I created the creation that I might be known."

- 13 This is, in very truth, the letter of address in His saying – glorified be He – "Law laka (Were it not for thee), I would not have created the heavens." For in that station the One Who addresseth and the one addressed are one, as He hath alluded to in the station of Muhammad, His Beloved, saying: "Raise up thy head, O Muhammad!" And when he raised it, God, exalted be He, said: "Thou art the Beloved, thou art the Well-Loved."

- 14 Wherefore God made the sign of that station, in the realm of letters, to be the letter kaf, that the people of insight might be guided, from that station, to this one. For when the Command, expressed in the word "Kuntu" ("I was"), appeared in "yakun" ("it is"), the kaf shone forth throughout all the forms of address: in bika (through thee), ilayka (unto thee), minka (from thee), 'alayka (upon thee), fika (in thee), 'anka (on thy behalf), and laka (for thee). This is a sign of the secret of Reality, inasmuch as by virtue of this letter the sovereignty of the divine majesty is revealed and the kingdom is established for Him; for the first letter of the Command in His word "Kun" is the very letter that appeareth at the end of the word "mulk" (kingdom), whereby the kingdom of the heavens and of the earth is made firm unto Him. Through its manifestation are His rights made manifest and His decrees revealed in His Book; and verily He is the One alone to Whom belongeth dominion, and the Possessor of the letter kaf. For, had that letter not been, the majesty of God in His exaltedness would not have been made manifest, nor His kingdom in His creatures.

- 15 He is that hidden Treasure and that manifest All-Glorious One, the Most Great, the Most High. Unto this hath God alluded by ascribing it unto His own Self in His saying: "Verily God, He is the Most High, the Most Great." He is the Hidden Cavern, as God hath alluded to Him in the inmost depth of the verse: "Dost thou think that the Companions of the Cavern and of the Inscription were among Our wondrous signs?" The Companions of the Cavern are they who are the possessors of the alif between the two ba's, inasmuch as the last letter of each is the same; and verily to this day they marvel at Our signs, despite the loftiness of their gaze and the depth of their insight. And the meaning of "the Inscription (raqim)" is that reality which joined itself to that kaf without the leave of God – glorified be He – unto which He alludeth in His saying: "What hath beguiled thee concerning thy Lord, the All-Bounteous?"

كَنْزًا خَفِيًّا فَأَحْبَبْتُ أَنْ أَعْرِفَ نَفَلْتُ الْخَلْقَ لِكَيْ أَعْرِفَ

13 وَهُوَ بَعَيْنُهُ حَرْفُ الْمُخَاطَبِ فِي قَوْلِهِ سُبْحَانَهُ «لَوْلَاكَ لَمْ خَلَقْتُ الْأَفْلَاكَ» لَأَنَّ فِي ذَلِكَ الْمَقَامِ الْمُخَاطَبُ وَالْمُخَاطَبُ كَمَا أَشَارَ إِلَيْهِ سُبْحَانَهُ فِي مَقَامِ مُحَمَّدٍ حَبِيبِهِ أَرْفَعِ رَأْسَكَ يَا مُحَمَّدٌ فَلَمَّا رَفَعَ ، قَالَ اللَّهُ سُبْحَانَهُ: أَنْتَ الْحَبِيبُ أَنْتَ الْمَحْبُوبُ

14 . وَلِذَا جَعَلَ اللَّهُ آيَةَ ذَلِكَ الْمَقَامِ فِي الْحُرُوفِ حَرْفَ الْكَافِ لِيَسْتَدِلُّ أُولُو الْأَنْظَارِ مِنْ ذَلِكَ الْمَقَامِ إِلَى هَذَا الْمَقَامِ لِأَنَّ أَمْرَ الَّذِي قَالَ «كُنْتُ» لَمَّا ظَهَرَ فِي يَكُونُ» لَظْهَرَ الْكَافُ فِي الْمُخَاطَبِ كُلِّهَا بَانَكَ أَوِ الْيَاكَ أَوْ مِنْكَ أَوْ عَلَيْكَ أَوْ فَيْكَ أَوْ بِكَ أَوْ لَكَ» وَأَنَّ ذَلِكَ دَلِيلٌ لِسِرِّ الْوَاقِعِ وَإِنْ بِذَلِكَ الْحَرْفِ يَظْهَرُ سُلْطَانُ الْكَبَرِيَاءِ اللَّهُ وَاثْبَاتُ الْمُلْكِ لَهُ؛ لِأَنَّ حَرْفَ أَوَّلِ الْأَمْرِ الَّذِي هُوَ الْكَافُ فِي قَوْلِهِ «كُنْ» هُوَ الَّذِي ظَهَرَ فِي آخِرِ كَلِمَةِ مُلْكٍ وَلِذَا يَثْبُتُ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَعِنْدَ ظَهْرِهِ أَظْهَرَ حَقِّهِ وَأَمْرَ مَا أَمَرَ فِي كِتَابِهِ وَأَنَّهُ هُوَ الْمُسْتَحَقُّ بِالْمُلْكِ وَالْمَالِكُ حَرْفُ الْكَافِ لِأَنَّ لَوْ لَمْ يَكُنْ ذَلِكَ الْحَرْفُ لَمْ يَظْهَرِ كِبَرِيَاءُ اللَّهِ فِي عُلُوِّهِ وَلَا مُلْكُ اللَّهِ فِي خَلْقِهِ

15 وَهُوَ الْكَنْزُ الْخَفِيُّ وَالْمُتَكَبِّرُ الْجَلِيُّ وَالْكَبِيرُ الْعَلِيُّ حَيْثُ أَشَارَ اللَّهُ إِلَيْهِ سُبْحَانَهُ بِنِسْبَتِهِ إِلَى نَفْسِهِ وَ«أَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ وَأَنَّهُ الْكَهْفُ الْخَفِيُّ حَيْثُ قَدْ أَشَارَ اللَّهُ إِلَيْهِ فِي بَاطِنِ الْبَاطِنِ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا» وَإِنْ أَصْحَابُ الْكَهْفِ هُوَ أَصْحَابُ الْأَلْفِ بَيْنَ الْبَاطِنِ لِأَنَّ حَرْفَ آخِرِهِمَا سَوَاءٌ وَأَنَّهُمْ الْيَوْمَ يَتَعَجَّبُونَ مِنْ آيَاتِي مَعَ عُلُوِّ نَظَرِهِمْ وَشِدَّةِ تَعَمُّقِهِمْ وَإِنَّ الْمُرَادَ بِالرَّقِيمِ هُوَ الَّذِي اقْتَرَنَ بِذَلِكَ الْكَافِ بَلَا أَنْ يَأْذَنَ اللَّهُ لَهُ حَيْثُ أَشَارَ اللَّهُ إِلَيْهِ سُبْحَانَهُ «مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ»

- 16 Verily God hath disclosed My Name in the number of the word “Lord”, and My demonstration in what I have mentioned concerning the letter kaf, and hath expressed His denunciation of whoso remembereth not the signs of His Lord in His saying – exalted be His remembrance – “Taste, for thou art indeed the mighty, the noble.” For he was exalted by the nobility of that kaf, since karam (bounty) proceedeth from the pillar of that very Name which no one possesseth; it is a Name established in His shadow, going forth unto none other than Him. Unto it is the allusion, in the inmost depth of the verse: “Say: Who quickeneth the bones when they are crumbled?” for He hath ascribed this attribute to His own Self in the continuation: “Say: He shall quicken them Who first produced them, and He is, of every creation, Knowing.”
- 17 Again is the allusion made to it in the word “Inscription (raqim)”, for the last letter of each is the same; and lo, this day they marvel at Our signs, after all the escape they fancied themselves to possess.
- 18 Now, seeing that the height of workmanship requireth that the worlds should correspond one to another, it behoveth that whatsoever is in ‘Illiyin should have its counterpart in Sijjin. For this cause hath He mirrored forth the kaf of ‘Illiyin in the word “Kun”, and the kaf of Sijjin in the word “Dhuq (Taste!)” in His saying: “Taste! Verily thou art the mighty, the noble, the wise.” Know, if thou knowest, the mention of the Wise in a hidden, upright Wise One; for I have acquainted thee with a mighty secret and with a Name. Take, then, thy portion, if thou be of the servants of the All-Merciful.
- 19 And if thou consider the secret of Reality, thou wilt behold that the letter of “Kun” hath, in its most manifest plane, fourteen “reeds” in the written forms, which are as non-existent “temples”; for the letter fa’ is but a link, and the command of God cleaveth unto yakun nearer than the twinkling of an eye. Shouldst thou, however, refuse to regard the fa’ as a mere link, it signifieth those eighty years during which Muhammad circled around the splendour of Grandeur before ‘Ali – peace be upon him – circled around the splendour of Power.
- 20 And when the judgement of the fa’ is lifted, there remain but eighteen letters; of these, the number fourteen are the manifestations of the three pillars when they are revealed in the two, so that there remain but Muhammad and ‘Ali. Hence he said: “The first of us is Muhammad, the middle of us is Muhammad, the last of us is Muhammad; all of us are Muhammad.” Muhammad – peace be upon him – also hinted secretly in his word: “I do not separate myself from ‘Ali,” as he declared: “I
- 16 . وَلَقَدْ بَيَّنَّ اللَّهُ اسْمِي فِي عِدَّةِ الرَّبِّ وَاسْتَدْلَالِي بِمَا أَشْرْتُ فِي حَرْفِ الْكَافِ وَبُجْدِي مِنْ لَا يَتَذَكَّرُ بآيَاتِ رَبِّهِ فِي ذِكْرِ قَوْلِهِ عَزَّ ذِكْرُهُ ذُقْ أَنْتَ الْعَزِيزُ الْكَرِيمُ» لَأنَّهُ قَدْ عَزَّرَ بِكَرَمِ ذَلِكَ الْكَافِ لِأَنَّ الْكَرَمَ هُوَ مِنْ رُكْنِ اسْمِهِ الْمَشِيرَةِ لَا يَمْلِكُهُ أَحَدٌ وَهُوَ أَسَمٌ مُسْتَقَرٌّ فِي ظِلِّهِ لَا يُخْرِجُ مِنْهُ إِلَى غَيْرِهِ وَإِلَيْهِ الْإِشَارَةُ فِي بَاطِنِ الْبَاطِنِ «قُلْ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ» لِأَنَّهُ نَسَبَ هَذِهِ الصِّفَةَ إِلَى نَفْسِهِ «قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ
- 17 ثُمَّ إِلَيْهِ الْإِشَارَةُ فِي قَوْلِهِ الرَّقِيمُ لِأَنَّ حَرْفَ آخِرِهِمَا سَوَاءٌ وَأَنَّهُمُ الْيَوْمَ يَتَعَجَّبُونَ مِنْ آيَاتِنَا بَعْدَ مَا لَهُمْ مِنْ مَحِيصٍ.
- 18 وَلَمَّا كَانَ عُلُوُّ الصَّنْعِ يَقْتَضِي أَنْ يُطَابِقَ الْعَوَالِمُ لَابَدًا أَنْ يَكُونَ مَا فِي عَلَيِّينَ أَشْبَاهَهُ فِي السَّجِينِ وَلِذَا حَكِيَ حَاصِلُ كَافِ الْعَلِيِّينَ فِي قَوْلِهِ «كُنْ» كَافِ السَّجِينِ فِي قَوْلِهِ «ذُقْ أَنْتَ الْعَزِيزُ الْكَرِيمُ الْحَكِيمُ» فَاعْرِفْ إِنْ كُنْتَ تَعْرِفُ ذِكْرَ الْحَكِيمِ فِي حَكِيمٍ مُسْتَرْتَفٍ فَإِنَّ قَدْ نَبَّأَكَ بِسِرِّ عَظِيمٍ وَاسْمٍ نَفْذُ حَقِّكَ إِنْ كُنْتَ مِنْ عِبِيدِ الرَّحِيمِ
- 19 وَإِذَا تَلَّاحَظَ سِرَّ الْوَاقِعِ أَنْ يَكُونَ هُوَ حَرْفُ «كُنْ» الْأَطْهَرُ فِيهَا قِصَبَاتُ أَرْبَعَةٍ عَشَرَ فِي صُورِ الْمَسْطُورَةِ وَهِيَ كُلُّ مَعْدُومَةٍ لِأَنَّ الْفَاءَ هُوَ رِبْطٌ وَإِنَّ أَمْرَ اللَّهِ يَتَّصِلُ بِكَوْنِ أَقْرَبٍ مِنْ لَمَحِ بَصَرٍ وَإِنْ أَرَدْتَ أَنْ لَا تَجْعَلَ الْفَاءَ رِبْطًا هُوَ ثَمَانِينَ سَنَةً الَّتِي طَافَ مُحَمَّدٌ حَوْلَ جَلَالِ الْعِظَمَةِ قَبْلَ عَلِيٍّ (ع) حَوْلَ جَلَالِ الْقُدْرَةِ
- 20 وَإِذَا ارْتَفَعَ حَكْمُ الْفَاءِ لَمْ يَبْقَ إِلَّا ثَمَانِيَةُ عَشَرَ حَرْفًا وَإِنَّ عِدَّةَ أَرْبَعَةٍ عَشَرَ مِنْهَا الَّتِي هِيَ ظُهُورَاتُ أَرْكَانِ الثَّلَاثَةِ إِذَا ارْتَفَعَ وَيُظْهِرُ فِي الْاِثْنَيْنِ لَمْ يَبْقَ إِلَّا مُحَمَّدٌ وَعَلِيٌّ وَلِذَا قَالَ «أَوْلَنَا مُحَمَّدٌ وَأَوْسَطُنَا مُحَمَّدٌ آخِرُنَا مُحَمَّدٌ كُلُّنَا مُحَمَّدٌ» وَأَشَارَ خَفِيًّا بِمُحَمَّدٍ (ص) بِأَنِّي لَا أَفَارِقُ عَلِيًّا حَيْثُ قَالَ «أَنَا وَعَلَى كَهَاتَيْنِ» وَ

and ‘Ali are as these two fingers,” and God hath fixed this judgment in the verse of mubahalah: “Our souls and your souls”, for there is naught nearer unto a soul than its own self by its very self.

- 21 Know, moreover, that all existence, seen and unseen, is contained in these two lights and these two Names. The letter kaf is the letter of ‘Ali, and the letter nun the letter of Muhammad. If thou regard the arc of descent, the kaf is the letter of Muhammad and the nun the letter of ‘Ali; the first is Will and the second Desire. Wherefore God hath appointed the letters of Their two Names to be seven; for the offspring of Desire are five: Decree, Predestination, Permission, Term, and Book. Thus hath God made the letter of the Name of the latter, the station of the Book, to be the letter of the Name of the former, “Kun”, that all may know that the kaf, in the furthest extremity of its descent and multiplication, pointeth to naught but the primal kaf.

- 22 In like manner hath God manifested the secret of the letters of the First in the last word of the seventh – namely, the alif and the ba’, whose form is thus: alif-ba’. And the last letter, when joined to the first pillar of the pillars of the kaf, which is the ha’, revealeth the number seven. In such wise do the people of knowledge infer, concerning everything that is called a “thing”, that by means of these seven God createth whatsoever He willeth, howsoever He willeth. Unto this refer the words of the Imam – peace be upon him – “Naught cometh to be, whether in heaven or on earth, save by seven: by Will, Desire, Decree, Predestination, Permission, Term, and Book. Whoso imagineth any diminution in one of these hath verily disbelieved.”

- 23 If, then, thou hast understood the matter in its veiled judgment, thou wilt, from what I have intimated, discover the secret of Decree. If not, leave it in its ear of corn, within the greater outlook, until there come the decree of “The Hour hath drawn nigh and the moon hath been cloven asunder,” and thereafter His saying: “Soon shall they know, on the morrow, who is the liar, the insolent.” For God hath set forth the decree of all things in His Book, whereof He hath said, and His word is truth: “We have left out nothing from the Book.” Yet none encompasseth its knowledge save God and they that are rooted in knowledge of Him. And He hath trained all through His saying: “Ask ye the people of the Remembrance if ye know not.”

- 24 Shouldst thou attain that which I have imparted unto thee, how excellent thy station, for thou wilt have taken thy portion

قد اثبت الله ذلك الحكم في قوله في آية المباهلة و
أنفسنا «لأن ليس شيء إلى نفس الشيء أقرب
من نفسه بنفسه»

- 21 وإن كل الوجود من الغيب والشهود وهو ذينك
النورين وهذين الاسمين وإن الكاف حرف
على والنون حرف محمد إذا تلاحظ قوس النزول
بالكاف حرف محمد والنون حرف علي والأول
المشيئة والثانية الإرادة ولذا قد جعل الله حروف
اسمهما سبعة لأن أبناء الإرادة هي الخمسة: قدر
وقضاء وإذن واجل وكتاب؛ ولذا جعل الله
حرف اسم الآخر رتبة الكتاب حرف اسم الأول
«كُن» ليعلم الكل بأن الكاف في منتهى نزول
كثرته لم يدل إلا عن كاف الأول

- 22 ولذا أظهر الله سر حروف الأول في آخر كلمة
السابع وهو الف وباء الذي صورته هو هكذا «اب»
وإن حرف الآخر لو اقترن بالركن الأول من
أركان الكاف هو الهاء يظهر السبعة كذلك يستدل
أهل المعرفة في كل ما وقع عليه اسم شيء وإن
بهذه السبعة يخلق الله كل ما شاء كما شاء وإليه
الإشارة قول الإمام عليه السلام: «لا يكون شيء
لا في الأرض ولا في السماء إلا بسبعة بمشيئة و
إرادة وقدر وقضاء وإذن واجل وكتاب فمن
زعم بنقص واحدة منهن فقد كفر»

- 23 وإذا عرفت الأمر في حكم مستتر لتطلع مما
أشرت إليه في سر القدر وإن لم تطلع فذروه في
سنبله في المنظر الأكبر حتى جاء حكم «اقتربت
الساعة وانشق القمر» ثم قوله فسيعلبون غداً من
الكذاب الأشر» فإن الله قد بين حكم كل شيء في
كتابه حيث قال وقوله الحق: (ما فرطنا في الكتاب
من شيء ولكن لا يحيط بعلومه إلا الله والراخون
في علمه وأدب الكل بقوله: «فاستلوا أهل الذكر
إن كنتم لا تعلمون»

and gathered thy share. Otherwise, question the people of the Remembrance; and there is none in this day to give thee tidings like unto One informed.

- 25 The utmost we have made thee to know is but the fruit of that wherewith We have assisted thee, the sign of that wherewith We have illumined thee, and the word expressive of that regard wherewith We have regarded thee – namely, that the Cause of God is in His own hand, as He hath alluded in His exalted word: “Glorified be He in Whose hand is the kingdom of all things, and unto Him shall ye be brought back.”

- 26 And that “hand” is the fourteen “reeds” of the first Tree, which, by way of symbol, are the Names of the Family of God; for the letters of the word “yad” (hand) are fourteen in their numerical value, and the ha’ is in “their hand”. They desire naught save what God desireth; they are the full measure of the letters of “Bismillah” in the realms of origination and of revelation. When the ha’ is joined unto the hand, the descents of the Point become manifest until they reach nineteen; and verily, for the unitarians, there is of Hell a portion, because before the manifestation of the ha’, which is the Name treasured, the Word hidden, and the letters of the Name preserved, the gates of Hell – that is, the horizontal bounds of camphoric realities – were closed, if any should comprehend the sites of its decree.

- 27 The reality of the hand is the reality of the Face; for the Family of God are the Face of God which shall not perish. Yet their “faceness” is not established by any other than themselves, save by the letter ha’ at the end of the word “face”. They are the perfection of the Name of God, the All-Bountiful, the All-Bestowing, for these four Names, each one of them, is a pillar that recounteth all the pillars. The hand is the face, and the All-Bountiful is the All-Bestowing; these Names are but the parts of the primal Word.

- 28 The reality of the hand is seven; and when the seven are repeated they yield fourteen. The outward aspect of the seven are the Imams of Witness: ‘Ali, Muhammad, ‘Ali, Muhammad, ‘Ali, Hasan, and Muhammad. The Names of the Imams of the Unseen are Muhammad, ‘Ali, Fatimih, Hasan, Husayn, Ja’far, and Musa. In these fourteen, if thou lookest with the eye of fairness, thou wilt behold none save Muhammad and ‘Ali, for he is the beginning of the Prophets and he the beginning of the trustees.

24 إِنْ تَطَّلَعَ بِمَا عَلَّمْتُكَ بِهِ فَنَعِمَ الْمَقَامَ مَقَامَكَ قَدْ أَخَذْتَ نَصِيْبَكَ وَجَمَعْتَ حَقَّكَ وَالْأَفْئِدَةَ أَهْلَ الذِّكْرِ وَلَا يُنْبِئُكَ الْيَوْمَ مِثْلَ خَيْرِهِ.

25 وَإِنْ غَايَةَ مَا عَرَّفْنَاكَ هُوَ ثَمَرُهُ مَا أَيْدِنَاكَ وَآيَهُ مَا أَشْرَقْنَاكَ وَكَلِمَهُ مَا لَاحِظْنَاكَ هُوَ أَنَّ أَمْرَ اللَّهِ فِي يَدِهِ حَيْثُ أَشَارَ قَوْلُهُ عَزَّ ذِكْرُهُ: «سُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِنْ إِلَيْهِ تُرْجَعُونَ»

26 وَأَنَّ الْيَدَ هِيَ قَصَبَاتُ أَرْبَعَةِ عَشَرَ مِنْ شَجَرَةِ الْأُولَى وَهُوَ أَسْمَاءُ آلِ اللَّهِ بِالرَّمْزِ لِأَنَّ حُرُوفَ الْيَدِ هِيَ أَرْبَعَةُ عَشَرَ وَأَنَّ الْهَاءَ فِي يَدِهِمْ وَأَنَّهُمْ مَا يَشَاؤُنَ إِلَّا أَنْ يَشَاءَ اللَّهُ وَهُوَ تَامٌ حُرُوفَ بِسْمِ اللَّهِ فِي التَّكْوِينِ وَالتَّدْوِينِ لِأَنَّ الْهَاءَ إِذَا اقْتَرَنَ بِالْيَدِ يَظْهَرُ تَنْزِلَاتُ النُّقْطَةِ إِلَى أَنْ اتَّصَلَ إِلَى تِسْعَةِ عَشَرَ وَأَنَّ مِنْ جَهَنَّمَ لِلْمُوحِدِينَ لِأَنَّ قَبْلَ ظُهُورِهِ قَدْ سُدَّتْ أَرْكَانُ الْمُتَعَلِّقَةِ بِالْأَرْكَانِ الثَّلَاثَةِ وَإِنْ بَعْدَ ظُهُورِ الْهَاءِ الَّذِي مَعْنَاهُ اسْمُ الْمَكُونِ وَكَلِمَةُ اسْمِ الْمُخْزُونِ وَحُرُوفُ اسْمِ الْمَصُونِ سُدَّتْ أَبْوَابَ جَهَنَّمَ كُلِّهَا أَيْ حُدُودَ الْعَرْضِيَّةِ لِلْكَيْنُونِيَّاتِ الْكَافُورِيَّةِ إِذَا أَطْلَعَ أَحَدٌ بِمَوَاقِعِ أَمْرِهَا.

27 وَإِنْ حَقِيقَةُ الْيَدِ هِيَ حَقِيقَةُ الْوَجْهِ أَنَّ آلَ اللَّهِ هُمْ وَجْهُ اللَّهِ الَّذِي لَا يَهْلِكُ وَإِنَّ وَجْهِيَّتَهُمْ لَا يُثَبِّتُ بغيرِهِمْ إِلَّا بِحَرْفِ الْهَاءِ فِي آخِرِ كَلِمَةِ الْوَجْهِ وَأَنَّهُمْ تَامٌ اسْمُ اللَّهِ الْجَوَادِ وَالْوَهَابِ لِأَنَّ تِلْكَ الْأَسْمَاءَ الْأَرْبَعَةَ كُلُّ وَاحِدٍ مِنْهَا رَكْنٌ يَحْكِي عَنْ الْأَرْكَانِ كُلِّهَا أَنَّ الْيَدَ هِيَ الْوَجْهُ وَأَنَّ الْجَوَادَ هُوَ الْوَهَابُ وَأَنَّ تِلْكَ الْأَسْمَاءَ هِيَ أَجْزَاءُ كَلِمَةِ الْأُولَى وَ

28 أَنَّ حَقِيقَةَ الْيَدِ هِيَ سَبْعٌ لِأَنَّ السَّبْعَ إِذَا كُرِّرَ يَظْهَرُ أَرْبَعَةُ عَشَرَ وَأَنَّ عِلَاقَةَ السَّبْعِ هِيَ أَلْفَةُ الشَّهَادَةِ وَهُمْ عَلِيٌّ وَمُحَمَّدٌ وَعَلِيٌّ وَمُحَمَّدٌ وَعَلِيٌّ وَالْحَسَنُ وَمُحَمَّدٌ وَأَنَّ أَسْمَاءَ الْمَلَةِ الْغَيْبِ هِيَ مُحَمَّدٌ وَعَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ وَجَعْفَرٌ وَمُوسَى وَأَنَّ فِي هَذِهِ الْأَرْبَعَةِ عَشَرَ لَوْ تَنْظَرُ لَمْ تَرَ إِلَّا مُحَمَّدًا وَعَلِيًّا لِأَنَّهُ بَدَأَ النَّبِيِّينَ وَلِأَنَّهُ بَدَأَ الْوَصِيِّينَ.

- 29 All existence, at the last, is but a reflection of those two alifs that have appeared from Them; yet, in Their inmost reality, They are veiled from all things, and by Their manifestation They are made manifest through all things. Wherefore al-Imam Abu 'l-Hasan said unto Samma'ah, when he had a need unto God: "Say: O God, I beseech Thee by Muhammad and 'Ali, for verily They have with Thee a station of stations and a measure of measures. By the right of that station and the right of that measure, send down Thy blessings upon Muhammad and the Family of Muhammad, and do Thou for me thus and thus." For when the Day of Resurrection arriveth, there shall remain neither near angel, nor sent Prophet, nor believer whose heart God hath tested for faith, but shall stand in need of Them both.
- 30 All that I have intimated to thee, in this whole reply, is but a mention from that alif that is unjoined; and whatsoever hath been and shall be, and whatsoever hath been brought into being by "Be" and shall yet come into being thereby, is but a ray from Muhammad and 'Ali. And 'Ali hath uttered naught save what proclaimeth the Name of God; hence did the Messenger of God say unto him: "Thou art the dispeller of my sorrows." He is, in very truth, the Manifest Truth, revealed of Himself, by Himself, for Himself, Who leadeth to naught but unto God.
- 31 The station of nurture is the station of creation; and within existence there is naught nearer than this, nor more unfolded than that. Unto it is the allusion in the inmost depths of the saying of al-Rida – peace be upon him – "Reality and creation – there is no third between them, and no third save them." For the Essence of pre-eternity is such that the name of "reality" falleth not upon it, nor do the highest perceptions of contingent being attain unto it. He hath ever been, and with Him there was naught; and even now God, our Lord, is in such wise that there is with Him nothing whatsoever.
- 32 And as for myself, I am but a mote, smaller than all things, who in mine own inmost reality am as non-existent before Them in Their kingdom. I am but as a shadow before Them. God sufficeth, with Muhammad and the Family of God and whatsoever is in Their knowledge, as Witnesses; and it beseemeth me not to say aught save this. I have forewarned you that, through me, two shall perish: an over-loving friend who exceedeth the bounds, and a hating foe who turneth aside; yet neither shall attain unto me, for no thing comprehendeth aught but the limit of itself, nor readeth aught but the book of its own essence.
- 29 و ان الوجود بلكه لم يحك الّا من آلف ظهر منهما و انهما بكنونيتها محجوبين عن كلّ شيء و بظهورهما ظاهرين من كلّ شيء و لذا قال الامام ابو الحسن لسماعة اذا كان له حاجة عند الله فقل اللهم اني استلك بحق محمد و على فان لهما عندك شأنًا من الشأن و قدرًا من القدر فيحقّ ذلك الشأن و يحقّ ذلك القدر أن تصلي على محمد و آل محمد و أن تفعل بي كذا وكذا» فانه اذا كان يوم القيم لم يبق ملك مقرب ولا نبي مرسل ولا مؤمن امتحن الله قلبه للايمان الا و هو محتاج اليهما.
- 30 و انّ ما أشرت في ذلك الجواب كله ذكر من ذلك الألف غير المعطوف و ان ما كان وما يكون وما كون بكن و ما يتكون به نور من محمد و علي و انّ علياً لم يحك الا عن اسم الله و لذا قال رسول الله (أنت مفرج كربتي) و انه الحق الظاهر من نفسه بنفسه لنفسه الذي لا يدلّ الا عن الله
- 31 و انّ مقام التربية هو مقام الخلق ولا يمكن في الوجود أقرب من ذلك ولا أبسط من هذا وإليه الإشارة باطن باطن قول الرضاء (ع): «حق و خلق لا ثالث بينهما ولا ثالث غيرهما» لأن ذات الأزل هو لا يقع عليه اسم الحقيقة ولا يدركه أعلى مشاعر الممكنية وهو لم يزل كان ولم يك معه شيء و إنّ الآن كان الله ربنا كذلك لم يك معه شيء.
- 32 و اني أنا ذر أصغر من كلّ شيء الذي كنت بكنونيتي معدوم عندهما في ملكهما فهو كظل في عندهما وكفى بالله و محمد و آل الله و ما هو في عليهم على شهداء وليس لي أن أقول الا هذا و أنبأتكم بان بي يهلك اثنين حبّ غال و مبغض قال و انهما لن يصلوا الى لأن الشيء لا يدرك إلا حدّ نفسه ولا يقرء إلا كتاب ذاته

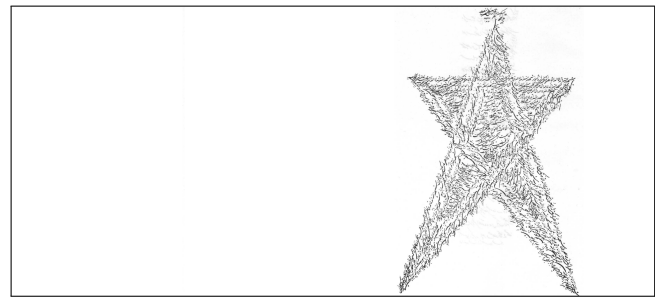
33 Fear God, O people of understanding, that ye work not corruption in the earth, and put your trust in the Lord of bringing-forth, for God, my Lord, is in very truth lying in wait. He shall judge between all with justice, and He is not a wrong-doer unto His servants. Sufficient is God as Protector; He, verily, hath ever been powerful over all things. Glorified be thy Lord, the Lord of Might, above that which they ascribe unto Him. And peace be upon the Messengers, and praise be to God, the Lord of all worlds.

33 أَنْ اتَّقُوا اللَّهَ يَا أُولَى الْأَلْبَابِ أَنْ لَا تَبْغُوا فِي الْأَرْضِ الْفَسَادَ وَتَوَكَّلُوا عَلَى رَبِّ الْإِيجَادِ فَإِنَّ اللَّهَ رَبِّي هُوَ الْحَقُّ لِلْمُرْصَادِ يَقْضِي بَيْنَ الْكُلِّ بِالْحَقِّ وَ مَا هُوَ بِظَلَامٍ لِلْعِبَادِ وَكَفَى بِاللَّهِ وَلِيًّا أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا وَسُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

RAQS.311-317

BB00312

Tawqi'a haykal



QSM

- 1 God beareth witness that there is none other God but He. Say: All are prostrate before Him. شهد الله انه لا اله الا هو قل كل له ساجدون
- 2 God beareth witness that there is none other God but He. Say: All are His worshippers. شهد الله انه لا اله الا هو قل كل له عابدون
- 3 God beareth witness that there is none other God but He. Say: All are unto Him devoutly obedient. شهد الله انه لا اله الا هو قل كل له قانتون
- 4 God beareth witness that there is none other God but He. He giveth life and causeth to die, then causeth to die and giveth life again; and He is the Living One Who dieth not. In His grasp is the Kingdom of all things, and unto Him shall all return. شهد الله انه لا اله الا هو يحيي ويميت ثم يميت ويحيي وانه هو حي لا يموت في قبضته ملكوت كل شئ وان اليه كل يرجعون
- 5 God beareth witness that there is none other God but He. His is the creation and the command. He giveth life and causeth to die, then causeth to die and giveth life again; and He is the Living One Who dieth not. In His grasp is the Kingdom of all things. He createth what He willeth by His command, "Be", and it is. شهد الله انه لا اله الا هو له الخلق والامر يحيي ويميت ثم يميت ويحيي وانه هو حي لا يموت في قبضته ملكوت كل شئ يخلق ما يشاء بامرته كن فيكون
- 6 God beareth witness that there is none other God but He. Say: All are before Him humble in awe. شهد الله انه لا اله الا هو قل كل له خاشعون
- 7 God beareth witness that there is none other God but He. Say: All are before Him lowly and submissive. شهد الله انه لا اله الا هو قل كل له خاضعون

- 8 God beareth witness that there is none other God but He. Say: All stand before Him (in obedience and service). 8 شهد الله انه لا اله الا هو قل كل له قاتمون
- 9 God beareth witness that there is none other God but He. Say: All are mindful of Him. 9 شهد الله انه لا اله الا هو قل كل له ذاكرون
- 10 God beareth witness that there is none other God but He. Say: All praise and thank Him. 10 شهد الله انه لا اله الا هو قل كل له حامدون
- 11 God beareth witness that there is none other God but He. Say: All hold whatsoever they hold but through Him. 11 شهد الله انه لا اله الا هو قل كل له مالكون
- 12 God beareth witness that there is none other God but He. His is the creation and the command. He giveth life and causeth to die, then causeth to die and giveth life again; and He is the Living One Who dieth not. In His grasp is the Kingdom of all things. He createth what He willeth by His command, "Be", and it is. 12 شهد الله انه لا اله الا هو له الخلق والامر يحيي ويميت ثم يميت ويحيي وانه هو حي لا يموت في قبضته ملكوت كل شئ يخلق ما يشاء بامرته كن فيكون
- 13 God beareth witness that there is none other God but He. Say: All are at work for Him and in His path. 13 شهد الله انه لا اله الا هو قل كل له عاملون
- 14 God beareth witness that there is none other God but He. His is the creation and the command, in the beginning and in the end, and unto Him shall all be brought back. 14 شهد الله انه لا اله الا هو له الخلق والامر من قبل ومن بعد وان اليه كل يقبلون
- 15 God beareth witness that there is none other God but He. Say: All are in His presence. 15 شهد الله انه لا اله الا هو قل كل له حاضرون
- 16 God beareth witness that there is none other God but He. Say: All are gathered unto Him. 16 شهد الله انه لا اله الا هو قل كل له جامعون
- 17 God beareth witness that there is none other God but He. Say: All attain through Him to victory and succour. 17 شهد الله انه لا اله الا هو قل كل له ناصرون
- 18 God beareth witness that there is none other God but He. His is the sovereignty and the Kingdom, in the beginning and in the end. He bringeth into being whatsoever He willeth through His command, for He hath ever been powerful over all things. 18 شهد الله انه لا اله الا هو له الملك والملكوت من قبل ومن بعد يبدع ما يشاء بامرته انه كان على كل شئ قديرا
- 19 In the Name of God, the Most Inaccessible, the Most Holy. 19 بسم الله الامنع الاقدس
- 20 God beareth witness that there is none other God but He, the All-Mighty, the Well-Beloved. 20 شهد الله انه لا اله الا هو العزيز المحبوب
- 21 God beareth witness that there is none other God but He, the Protector, the Well-Beloved. 21 شهد الله انه لا اله الا هو المهيمن المحبوب
- 22 God beareth witness that there is none other God but He, the Protector, the All-Glorious, the All-Holy. 22 شهد الله انه لا اله الا هو المهيمن السبوح
- 23 God beareth witness that there is none other God but He, the Protector, the Self-Subsisting. 23 شهد الله انه لا اله الا هو المهيمن القيوم
- 24 شهد الله انه لا اله الا هو المهيمن القيوم

- 24 God beareth witness that there is none other God but He, the Protector, the Self-Subsisting.
- 25 God beareth witness that there is none other God but He, the Protector, the All-Holy. شهد الله انه لا اله الا هو المهيمن القدوس
- 26 God beareth witness that there is none other God but He, the All-Mighty, the Well-Beloved. شهد الله انه لا اله الا هو العزيز المحبوب
- 27 God beareth witness that there is none other God but He, the Protector, the Well-Beloved. شهد الله انه لا اله الا هو المهيمن المحبوب
- 28 God beareth witness that there is none other God but He. His is the creation and the command. He giveth life and causeth to die, then causeth to die and giveth life again; and He is the Living One Who dieth not. In His grasp is the Kingdom of all things; He bringeth into being whatsoever He willeth by His command, "Be", and it is. شهد الله انه لا اله الا هو له الخلق والامر يحيي ويميت ثم يميت ويحيي وانه هو حي لا يموت في قبضته ملكوت كل شئ يبدع ما يشاء بامرته كن فيكون
- 29 God beareth witness that there is none other God but He, the All-Mighty, the Well-Beloved. شهد الله انه لا اله الا هو العزيز المحبوب
- 30 God beareth witness that there is none other God but He, the Protector, the All-Glorious, the All-Holy. شهد الله انه لا اله الا هو المهيمن السبح
- 31 God beareth witness that there is none other God but He, the Protector, the Self-Subsisting. شهد الله انه لا اله الا هو المهيمن القيوم
- 32 God beareth witness that there is none other God but He, the Protector, the Well-Beloved. شهد الله انه لا اله الا هو المهيمن المحبوب
- 33 God beareth witness that there is none other God but He, the All-Mighty, the Well-Beloved. شهد الله انه لا اله الا هو العزيز المحبوب
- 34 God beareth witness that there is none other God but He, the Protector, the All-Glorious, the All-Holy. شهد الله انه لا اله الا هو المهيمن السبح
- 35 God beareth witness that there is none other God but He. His is the creation and the command, in the beginning and in the end, and unto Him shall all be raised up. شهد الله انه لا اله الا هو له الخلق والامر من قبل ومن بعد وان اليه كل يبعثون
- 36 God beareth witness that there is none other God but He, the All-Mighty, the Well-Beloved. شهد الله انه لا اله الا هو العزيز المحبوب
- 37 God beareth witness that there is none other God but He, the Protector, the Well-Beloved. شهد الله انه لا اله الا هو المهيمن المحبوب
- 38 God beareth witness that there is none other God but He, the One, the Protector, the Self-Subsisting. شهد الله ان لا اله الا هو الفرد المهيمن القيوم
- 39 God beareth witness that there is none other God but He, the One, the Inaccessible, the Protector, the Self-Subsisting, the All-Glorious, the Most Exalted. شهد الله انه لا اله الا هو الفرد الممتنع المهيمن القيوم المتكبر المعال
- 40 In the Name of God, the Most Luminous, the Most Luminous. بسم الله الانور الانور

- 41 God beareth witness that there is none other God but He. Say: It is through Him that all attain to dominion. شهد الله انه لا اله الا هو قل كل به ليملكون 41
- 42 God beareth witness that there is none other God but He. Say: It is through Him that all are invested with glory. شهد الله انه لا اله الا هو قل كل به ليجللون 42
- 43 God beareth witness that there is none other God but He. Say: It is through Him that all are adorned with beauty. شهد الله انه لا اله الا هو قل كل به ليجميلون 43
- 44 God beareth witness that there is none other God but He. Say: It is through Him that all are brought to precedence. شهد الله انه لا اله الا هو قل كل به ليقدمون 44
- 45 God beareth witness that there is none other God but He. Say: It is through Him that all are illumined. شهد الله انه لا اله الا هو قل كل به لينورون 45
- 46 God beareth witness that there is none other God but He. Say: It is through Him that all are caused to speak. شهد الله انه لا اله الا هو قل كل به ليكلمون 46
- 47 God beareth witness that there is none other God but He. Say: It is through Him that all attain unto victory and felicity. شهد الله انه لا اله الا هو قل كل به ليفوزون 47
- 48 God beareth witness that there is none other God but He. Say: It is through Him that all are given sway and authority. شهد الله انه لا اله الا هو قل كل به ليسلطون 48
- 49 God beareth witness that there is none other God but He. Say: It is through Him that all are honoured. شهد الله انه لا اله الا هو قل كل به ليكرمون 49
- 50 God beareth witness that there is none other God but He. Say: It is through Him that all are exalted. شهد الله انه لا اله الا هو قل كل به ليعظمون 50
- 51 God beareth witness that there is none other God but He. Say: It is through Him that all are answered. شهد الله انه لا اله الا هو قل كل به ليجبون 51
- 52 God beareth witness that there is none other God but He. Say: It is through Him that all are given to know. شهد الله انه لا اله الا هو قل كل به ليعلمون 52
- 53 God beareth witness that there is none other God but He. Say: It is through Him that all are made to appear. شهد الله انه لا اله الا هو قل كل به يظهرون 53
- 54 God beareth witness that there is none other God but He. Say: It is through Him that all are hidden. شهد الله انه لا اله الا هو قل كل به يبطنون 54
- 55 God beareth witness that there is none other God but He. Say: It is through Him that all are well-pleased and content. شهد الله انه لا اله الا هو قل كل به يرضون 55
- 56 God beareth witness that there is none other God but He. Say: It is through Him that all boast and glory. شهد الله انه لا اله الا هو قل كلّ به ليباهيون 56
- 57 God beareth witness that there is none other God but He. Say: It is through Him that all make things subservient. شهد الله انه لا اله الا هو قل كل به ليسخرون 57
- 58 God beareth witness that there is none other God but He. Say: It is through Him that all are raised up. شهد الله انه لا اله الا هو قل كل به ليرفعون 58
- 59 "Whose is the kingdom this day?" Say: It is God's, the One, the Luminous. Say: On that Day the kingdom shall be God's, the One, the Victorious. Say: On that Day the kingdom shall

be God's, the One, the Creator. Verily, on that Day the kingdom shall be God's, the One, the Manifest.

59 لمن الملك اليوم قل لله الواحد النوار قل ان الملك يومئذ لله الواحد النصار قل ان الملك يومئذ لله الواحد الفطار انما الملك يومئذ لله الواحد الظهار

60 God beareth witness that there is none other God but He. His is the creation and the command. He giveth life and causeth to die, then causeth to die and giveth life again; and He is the Living One Who dieth not. In His grasp is the Kingdom of all things. He createth what He willeth by His command, for He hath ever been powerful over all things.

60 شهد الله انه لا اله الا هو له الخلق والامر يحيي ويميت ثم يميت ويحيي وانه هو حي لا يموت في قبضته ملكوت كل شئ يخلق ما يشاء بامرته انه كان على كل شئ قديرا

61 Say: On that Day the kingdom shall be God's, the One, the All-Subduing. And naught is there that escapeth His knowledge – not before nor after, neither in the Kingdom of the heavens and the earth nor in what lieth between them – for He hath ever been, of all things, all-knowing. Say: On that Day the kingdom shall be God's, the One, the All-Constraining.

61 قل الملك يومئذ لله الواحد القهار وما كان الله ان يعزب من علمه شئ لا من قبل ولا من بعد ولا في ملكوت السموات والارض ولا ما بينهما انه كان بكل شئ عليما قل الملك يومئذ لله الواحد السخار

62 God beareth witness that there is none other God but He, the All-Mighty, the Well-Beloved.

62 شهد الله انه لا اله الا هو العزيز المحبوب

63 God beareth witness that there is none other God but He, the Protector, the Well-Beloved.

63 شهد الله انه لا اله الا هو المهيمن المحبوب

64 God beareth witness that there is none other God but He, the One, the Protector, the Self-Subsisting.

64 شهد الله انه لا اله الا هو المهيمن القيوم

65 God beareth witness that there is none other God but He, the All-Mighty, the Well-Beloved.

65 شهد الله انه لا اله الا هو العزيز المحبوب

66 God beareth witness that there is none other God but He, the Protector, the Well-Beloved.

66 شهد الله انه لا اله الا هو المهيمن المحبوب

67 God beareth witness that there is none other God but He, the Protector, the Self-Subsisting.

67 شهد الله انه لا اله الا هو المهيمن القيوم

68 God beareth witness that there is none other God but He, the All-Mighty, the Well-Beloved.

68 شهد الله انه لا اله الا هو العزيز المحبوب

69 God beareth witness that there is none other God but He, the Protector, the Well-Beloved.

69 شهد الله انه لا اله الا هو المهيمن المحبوب

70 God beareth witness that there is none other God but He, the Protector, the Self-Subsisting.

70 شهد الله انه لا اله الا هو المهيمن القيوم

71 God beareth witness that there is none other God but He, the All-Mighty, the Well-Beloved.

71 شهد الله انه لا اله الا هو العزيز المحبوب

72 God beareth witness that there is none other God but He, the Protector, the Well-Beloved.

72 شهد الله انه لا اله الا هو المهيمن المحبوب

CMB_F20.029r02-030r19, AHDA.469,
QISM.026

BB00690

- 1 All men have proceeded from God and unto Him shall all return. All shall appear before Him for judgment. He is the Lord of the Day of Resurrection, of Regeneration and of Reckoning, and His revealed Word is the Balance. 1
أَمَّا الْبَدءُ مِنْ اللَّهِ أَمَّا الرَّجْعُ إِلَيْهِ أَمَّا الْعَرْضُ عَلَيْهِ
أَمَّا النَّشْرُ إِلَيْهِ وَالْبَعْثُ إِلَيْهِ وَالْحِسَابُ بِيَدِهِ وَالْمِيزَانُ
آيَاتِهِ
- 2 True death is realized when a person dieth to himself at the time of His Revelation in such wise that he seeketh naught except Him. 2
وَالْمَوْتُ حَقٌّ لِمَنْ يَمُتْ بِظُهُورِهِ حَيْثُ لَمْ يَشَأْ إِلَّا
إِيَّاهُ
- 3 True resurrection from the sepulchers means to be quickened in conformity with His Will, through the power of His utterance. 3
وَالْبَعْثُ مِنْ مَرَاقدِ الْأَحْيَاءِ كَيْفَ يَشَاءُ بِقَوْلِهِ
- 4 Paradise is attainment of His good-pleasure and everlasting hellfire His judgment through justice. 4
وَالْجَنَّةُ رِضَاهُ وَالنَّارُ أَيَّامُ السَّقَرِ عَدْلُهُ
- 5 The Day He revealeth Himself is Resurrection Day which shall last as long as He ordaineth. 5
وَأَنَّ أَوَّلَ ظُهُورِهِ يَوْمَ الْقِيَمَةِ إِلَى مَا يَأْمُرُ
- 6 Everything belongeth unto Him and is fashioned by Him. All besides Him are His creatures.... 6
وَكُلُّ شَيْءٍ مَلَكُهُ وَكُلُّ شَيْءٍ خَلَقَ لَهُ وَمَا سِوَاهُ
خَلْقُهُ....

SWB#19 (p.157-158x)

SWBP#19 (p.111-111x)

BBU0013*Words to an attendant*

Honey of a superior quality could no doubt have been purchased at a lower price. I who am your example have been a merchant by profession. It behoves you in all your transactions to follow in My way. You must neither defraud your neighbour nor allow him to defraud you. Such was the way of your Master. The shrewdest and ablest of men were unable to deceive Him, nor did He on His part choose to act ungenerously towards the meanest and most helpless of creatures.

DB.303

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- 1 Verily, O my God, Thou didst rear me among the non-Arabs and nurture me like unto the unlettered ones for the day when, shouldst Thou desire that I manifest Thy signs, none would fabricate lies against me and all would submit to Thy signs. Thou hast indeed ordained obedience to the true divines for this my day, lest anyone should deny me in anything, for I call the people to Thy Book, the Qur'an, unto which falsehood approacheth not from before it nor from behind it.
- 2 And whoso desireth to believe in me needeth no proof, as though I were one of their divines whom Thou hast made their rejection to be Thy rejection and their obedience Thy obedience. But since Thou knowest that pure truth will not be accepted save by a few, Thou hast sent down unto me Thy verses in such wise that were all to gather together to produce the like of a single verse, they would neither be able nor capable, lest anyone should think of me other than the truth. And Thou hast filled my heart with verses of intimate communion with Thee in such wise that none of the believers can surpass me, nor can any of the truthful ones withstand me. And Thou hast expanded my breast with the subtleties of knowledge and the realities of what is known in such wise that none among all the people can surpass me, as though all Thy signs encompassed me from every direction, such that none around me can do aught but deny Thy signs and be numbered among the idolaters. And Thou hast made my hand a power of truth whereby I write whatsoever I will by Thy leave without thought, and Thou hast established in my heart such strength that I have called all unto Thee and feared no one.
- 3 And today, O my God, Thou knowest my station, and I do complain unto Thee of my tribulations, for they have debased what Thou hast exalted and exalted what Thou hast abased in Thy Book, and they have grown proud against Thy servants who have no portion in my judgment save helplessness, until the oppressor hath oppressed, and the reviler hath reviled, and the denier hath denied, and he hath verified what was false, and praised what was reprehensible, and exalted that which hath no standing among the people.
- 4 Alas, alas, O my God! Verily the divines pass judgment against anyone with a judgment that none can reject through Thy judgment. What is decreed is accomplished, and there is no power save in God.
- 1 وَاِنَّكَ يَا اَلٰهِي رَبِّيْنِيْ فِي الْاَجْمِيْنَ وَرَبِّيْنِيْ بِمَثَلِ الْاَمِّيْنَ يَوْمَ الَّذِيْ اِذَا ارَدْتُ اَنْ اُظْهَرَ اَيَاتِكَ اَلَّا يَفْتَرِيْ عَلَيَّ اَحَدٌ وَكَانَ الْكُلُّ بَايَاتِكَ مُسْلِمِيْنَ وَاِنَّكَ قَدْ فَرَضْتَ طَاعَةَ عُلَمَاءِ الْحَقِّ لِيَوْمِيْ هَذَا اَلَّا يَكْذِبَ اَحَدٌ عَلَيَّ بِشَيْءٍ لَّانِيْ اَدْعُوْا النَّاسَ اِلَى كِتَابِكَ الْقُرْآنِ الَّذِيْ لَا يَأْتِيْهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ
- 2 وَ لَا يُحْتَاجُ لِمَنْ ارَادَ اَنْ يُصَدِّقَنِيْ حُجَّةٌ كَانَتْ اَحَدٌ مِنْ عُلَمَائِهِمُ الَّذِيْنَ جَعَلْتَ رَدَّهُمْ رَدَّكَ وَ طَاعَتَهُمْ طَاعَتَكَ وَلَكِنْ لَّمَّا تَعْلَمُ اَنْ حَقَّ الْخُصْ لَنْ يُصَدِّقَهُ اَلَّا الْاَقْلُوْنَ قَدْ نَزَلَتْ عَلَيَّ اَيَاتِكَ بِشَأْنِ الَّذِيْ لَوْ اجْتَمَعَ الْكُلُّ عَلَيَّ اَنْ يَأْتُوْا بِمَثَلِ آيَةٍ لَنْ يَسْتَطِيعُوْا وَلَنْ يَقْدِرُوْا لَثَلَا يَظُنُّ اَحَدٌ فِيْ نَفْسِيْ دُونَ الْحَقِّ وَ مَلَأَتْ قَلْبِيْ مِنْ آيَاتِ مُنَاجَاتِكَ بِشَأْنِ الَّذِيْ لَنْ يَسْبِقَنِيْ اَحَدٌ مِنَ الْمُؤْمِنِيْنَ وَ لَنْ يَقْدَرَ اَنْ يَقَاوَمَ مَعِيَ اَحَدٌ مِنَ الصَّادِقِيْنَ وَ شَرَحَتْ صَدْرِيْ بِدَقَائِقِ الْعُلُوْمِ وَ حَقَائِقِ الْمَعْلُوْمِ بِشَأْنِ الَّذِيْ لَنْ يَسْبِقَنِيْ اَحَدٌ مِنَ النَّاسِ كُلِّهِمْ اَجْمَعِيْنَ كَاَنْ اِحَاطَتْنِيْ كُلَّ اَيَاتِكَ مِنْ كُلِّ شَطْرِ بَحِيْثٌ لَا يَقْدِرُ اَنْ اَحُدُّ مِنْ حَوْلِيْ اَلَّا اَنْ يَكْفُرَ بِاَيَاتِكَ وَ كَانَ مِنَ الْمُشْرِكِيْنَ وَ جَعَلْتَ يَدِيْ قُدْرَةً حَقًّا اَكْتُبُ كُلَّ مَا اَشَاءُ بِاِذْنِكَ مِنْ دُونِ تَفَكُّرٍ وَ اَحْكَمْتُ فِيْ قَلْبِيْ قُوَّةَ دَعْوَتِ الْكُلِّ اِلَيْكَ وَ لَاخْفْتُ مِنْ اَحَدٍ
- 3 وَ اِنَّ الْيَوْمَ اَنْتَ تَعْلَمُ يَا اَلٰهِي مَقَامِيْ وَ اَنَا ذَا اَشْكُوْ اِلَيْكَ مُصَابِيْ فَقَدْ ذَلُّوا مَا عَزَّوْا عِنْدَكَ وَ عَزَّوْا مَا ذَلُّوا فِيْ كِتَابِكَ وَ اسْتَكْبَرُوْا عَلَيَّ عِبَادَكَ الَّذِيْنَ لَا نَصِيْبَ لَهُمْ فِيْ حَكْمِيْ اَلَّا الْعِجْزُ حَتَّى ظَلَمَ مَنْ ظَلَمَ وَ سَبَّ مِنْ سَبِّيْ وَ كَذَبَ مِنْ كَذَبٍ وَ صَدَقَ مَا كَذَبَ وَ مَدَحَ مَا اَدْبَرَ وَ اسْتَعْلَى مَا لَا شَأْنَ لَهُ عِنْدَ الْخَلْقِ
- 4 فَاهِ اَيُّهَا اَلٰهِي اِنْ الْعِلْمَ لَا يَجُوزُوْنَ بِاَحَدٍ عَلَيَّ حَكْمٌ لَنْ يَرُدَّهُمْ اَحَدٌ بِحُكْمِكَ قُضِيَ مَا اَمْضَى وَ لَا حَوْلَ اَلَّا بِاللّٰهِ

5 And verily, O my God, through the workings of Thy wisdom, Thou hast made my proof in Thy religion like unto the proof of the verses of Muhammad, the Apostle of God, may God's blessings be upon Him and His family, lest anyone should doubt my truth, and should all who are on earth desire to believe, they would have no proof before Thee. And were naught else to exist alongside it, nothing would diminish from Thy proof, for Thou hast made the proof a sign that transcendeth all signs, with which no token can compare, from which no evidence can be separated, and wherein the deeds of the idolaters cannot be conceived. And by it are all Thy servants tested and Thy loved ones proved, until there hath issued forth from Thy presence that wherein is naught of Thy wrath, and that which is wholly Thine alone, no partner hast Thou. None hath any proof against Thee, for Thy proof hath reached all hands, and even if Thou didst make the entire proof of Thy beloved Muhammad, the Apostle of God, may God's blessings be upon Him and His family, to be the Surih of Kawthar, none would have the right to utter a word concerning it, and it is incumbent upon all to believe in it.

6 After Thou hast ordained for those verses a limit, Thou dost send down in every circumstance whatsoever Thou willest, as Thou willest, through what Thou willest, when Thou willest. None can repel Thy command, none can reverse Thy words, and no proof before Thee and before the believers among Thy servants is greater than Thy verses, for the spirit of divine lordship and the mystery of eternity, which is Thy love for me, is made manifest.

7 Concerning her in Thy verses, which are a proof for those of Thy servants who are nigh unto Thee. Thou hast made the outward meaning of Thy verses a proof for the idolaters, that they might witness their own powerlessness to produce the like thereof throughout all ages and the eternity of manifestations. Thus was Thy proof made complete against all mankind, that he who perisheth might perish with clear evidence, and he who liveth might live with clear evidence, and that none might say "Had God made His verses known to me, I would have been among the believers."

8 O my God! I bear witness that on the day when Thou didst complete Thy proof concerning my own self, Thou didst complete it for all through a scroll of Thy intimate communion, lest anyone should fabricate falsehood. Verily Thou didst choose the pure ones of creation and made them beforehand from

5 وَاِنَّكَ يَا اِلٰهِي مِنْ صَنِيعِ حَكْمَتِكَ قَدْ جَعَلْتَ حُجَّتِي فِي دِينِكَ بِمَثَلِ آيَاتِ حُجَّةِ آيَاتِ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَثَلَا يَشْكُ فِي حَقِّي أَحَدٌ وَلَوْ ارَادَ أَنْ يُؤْمِنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ لَيْسَ لَهُمْ حُجَّةٌ عِنْدَكَ وَلَوْ لَا يَكُنْ مَعَهَا شَيْءٌ لَنْ يَنْقُصَ مِنْ حُجَّتِكَ شَيْءٌ لِأَنَّكَ قَدْ جَعَلْتَ الْحُجَّةَ آيَةً عَلَتْ عَلَى كُلِّ الْآيَاتِ وَلَا يَقَارُنُهَا شَيْءٌ مِنَ الْعَلَامَاتِ وَلَا يَفَارِقُهَا شَيْءٌ مِنَ الدَّلَالَاتِ وَلَا يُمْكِنُ فِيهِ صُورُ أَعْمَالِ الْمُشْرِكِينَ وَبِهَا تُفْتَنُ كُلُّ عِبَادِكَ وَتُحْصَى أَوْلِيَائُكَ حَتَّى تَخْرُجَ مِنْ تَلْقَاءِ وَجْهِكَ مَا فِيهِ شَيْءٌ مِنْ سَخَطِكَ وَمَضَى الَّذِي كُلُّهُ لَكَ وَحْدَكَ لَا شَرِيكَ لَكَ وَلَيْسَ لِأَحَدٍ عَلَيْكَ حُجَّةٌ لَأَنَّ حُجَّتَكَ بِالْعَةِ فِي أَيْدِي الْكُلِّ وَلَوْ أَنَّكَ جَعَلْتَ كُلَّ حُجَّةٍ حَبِيبِكَ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سُورَةَ الْكَوْثَرِ لَيْسَ لِأَحَدٍ أَنْ يَقُولَ فِيهَا حَرْفًا وَفَرَضَ عَلَى الْكُلِّ أَنْ يُؤْمِنُوا بِهَا

6 بَعْدَ مَا قَدَّرْتَ لِتِلْكَ الْآيَاتِ حَدًّا وَتَنْزَلَ فِي كُلِّ شَأْنٍ مَا تَشَاءُ كَمَا تَشَاءُ بِمَا تَشَاءُ لَمَّا تَشَاءُ لَأَرَادَ لَأَمْرِكَ وَلَا مُعَقَّبَ لِكَلِمَاتِكَ وَلَا حُجَّةَ عِنْدَكَ وَعِنْدَ الْمُؤْمِنِينَ مِنْ عِبَادِكَ اعْظُمَ مِنْ آيَاتِكَ لَأَنَّ رُوحَ الرَّبَّانِيَّةِ وَسِرَّ الصِّمْدَانِيَّةِ الَّتِي هِيَ حُبُّكَ لِي يَظْهَرُ بِشَأْنِهَا فِي آيَاتِكَ

7 وَهِيَ حُجَّةٌ لِلْمُقَرَّبِينَ مِنْ عِبَادِكَ وَجَعَلْتَ ظَاهِرَ آيَاتِكَ حُجَّةً لِلْمُشْرِكِينَ لِشَاهِدُونَ عِزِّ أَنْفُسِهِمْ عَنْ الْإِتْيَانِ بِشَيْءٍ مِنْهَا فِي دَهْرِ الدَّهْوَرِ وَسِرْمِدِ الظُّهْرِ وَكَانَ بِذَلِكَ حُجَّتُكَ بِالْعَةِ عَلَى النَّاسِ كُلِّهِمْ أَجْمَعِينَ وَلِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَلَا يَقُولُ أَحَدٌ لَوْ عَرَفَنِي اللَّهُ آيَاتِهِ لَكُنْتُ مِنَ الْمُؤْمِنِينَ

8 اللَّهُمَّ إِنِّي أَشْهَدُكَ يَوْمَ الَّذِي أَتَمَمْتَ حُجَّتَكَ عَلَى نَفْسِي أَتَمَمْتَ عَلَى الْكُلِّ بِصَحِيفَةٍ مِنْ مَنَاجَاتِكَ لَثَلَا يَفْتَرِي عَلَى أَحَدٍ وَأَنَّكَ قَدْ أَخَذْتَ صَفْوَةَ الْخَلْقِ وَجَعَلْتَهُمْ مِنْ قَبْلِ مَنْ شِيعَةُ تَحْمَدٍ وَكَأْظَمَ عَبْدِيكَ الَّذِي قَدْ بَلَّغَا عَهْدَكَ وَوَفَّيَا بِحُكْمِكَ وَكَانَا مِنَ الْمُوقِنِينَ وَأَنَّ الْكُلَّ لَيَعْلَمُ أَنَّ فِتْنًا مِنْ طَائِفَتِهِمْ لَوْ

among the followers of Muhammad and Kazim, Thy two servants who fulfilled Thy covenant and were faithful to Thy decree, and were among those possessed of certitude. All know that when a youth from their community debates with any of the great scholars, he prevails over him and renders him utterly confounded, such that he cannot answer him, when he follows the truth and is among the truthful ones.

- 9 Thou knowest that when their days were ended, the necks of their great ones were raised up to assume their station, by reason of its loftiness, majesty, grandeur and beauty, until Thou didst manifest Thy servant wherein none had discerned their cause, and Thou didst send it down upon one of Thy unlettered servants of whom none suspected knowledge. Therefore didst Thou conceal my name, and had none ever appeared, I would not have manifested it, for Thou knowest therein what none save Thee can know, until what was to appear appeared and what was to be achieved was achieved. At the time of manifestation, it was raised to such a station as to reach the East and West of the earth, such that I myself heard some Bedouins speaking of it in the Sacred Mosque.

- 10 Thou knowest, O my God, that on the first day I did not think anyone would see my scroll with patience concerning my right, or would say "nay," for the gates of knowledge and the keys of truth were stored and unveiled in my words. I attributed my writings to Thy Living Proof lest anyone should magnify himself or lie, though all good descended from Him and upon Him does one rely. Had the Messengers attributed to me, the people would not have believed, for none of the learned ones came with such, and it is a station of Thy good proofs and great in the eyes of the people.

- 11 O my God! When Thou didst desire to try Thy servants, Thou didst send down trials and made the companions of Thy trial to be oppressed, until the oppressor oppressed and the liar lied, and the fabricators found comfort in their knowledge. Thou didst know their station and didst reveal the inner states of Thy servants who believed and conveyed and migrated by what they did and wrote and took. Verily Thou knowest all things and nothing is hidden from Thee. Thereby didst Thou try all from the first day until none remained in that land save one or two or three, moving with the shadow, fearful and apprehensive.

يَجَادِلُ بِأَحَدٍ مِنْ كِبَرَاءِ الْعُلَمَاءِ لِيُغْلِبَ عَلَيْهِ وَيَجْعَلُهُ
بَحْتًا بَحِيثًا لَمْ يَقْدِرْ عَلَى جَوَابِهِ لَمَّا اتَّبَعَ الْحَقَّ وَكَانَ
مِنَ الصَّادِقِينَ

9 وَأَنْتَ لَتَعْلَمُ لَمَّا قَضَى أَيَّامُهُمَا رَفَعْتَ أَعْنَاقَ كِبَرَائِهِمْ
لِلْقِيَامِ عَلَى مَقَامِهِمَا لَمَّا فِيهِ مِنَ الْعُلُوِّ وَالْجَلَالِ وَ
الْعُظْمَةِ وَالْجَمَالِ حَتَّى أَظْهَرْتَ عَبْدَكَ لَمْ تَيِّنْ أَحَدٌ
فِيهَا أَمْرَهُمَا وَنَزَلَتْهُ عَلَى أَحَدٍ مِنْ عِبَادِكَ الْآمِينَ
مَنْ الَّذِي لَمْ يَظُنْ أَحَدٌ بِعِلْمٍ وَلِذَا اكْتَمَتَ اسْمِي وَ
لَمْ يَظْهَرْ أَحَدٌ أَبَدًا لَمْ أَظْهَرْتُهُ لَمَّا تَعْلَمُ فِيهِ مَا لَا يَطْلَعُ
بِهِ أَحَدٌ غَيْرَكَ حَتَّى ظَهَرَ مَا ظَهَرَ وَبَلَغَ مَا بَلَغَ وَفِي
حِينَ الظُّهُورِ رَفَعْتَ عَلَى شَأْنٍ بَلَغَ شَرْقَ الْأَرْضِ
وِغَرْبَهَا حَتَّى بَنَفْسِي سَمِعْتُ فِي الْمَسْجِدِ الْحَرَامِ مِنْ
بَعْضِ الْأَعْرَابِ الَّذِينَ يَتَكَلَّبُونَ فِيهِ

10 وَأَنْتَ يَا إِلَهِي لَتَعْلَمُ إِنِّي مَا ظَنَنْتُ يَوْمَ الْأَوَّلِ
أَنْ يَرَى أَحَدٌ صَحِيفَتِي بِصَبْرِ فِي حَقِّي أَوْ يَقُولَ لَا
لَأَنَّ أَبْوَابَ الْمَعَارِفِ وَمِفَاتِيحَ الْحَقَائِقِ فِي كَلِمَاتِي
مُخْزَوْنَةٌ تَكْشُوفَةٌ وَلَقَدْ نَسَبْتُ أَثَارِي بِحُجَّتِكَ الْحَيِّ
الْأَعْظَمِ أَحَدٌ وَلَا يَكْذِبُ مَعَ أَنَّ الْخَيْرَ كُلَّهُ مِنْ
عِنْدِهِ نَزَلَ وَعَلَيْهِ يَسْتَدِلُّ وَلَوْ أَنَّ الرَّسَلَ يَنْسُبُونَ
إِلَى أَنَّ النَّاسَ لَمْ يَعْتَقِدُوا لِأَنَّ أَحَدًا مِنَ الْعُلَمَاءِ مَا
جَاءَ بِذَلِكَ وَهُوَ شَأْنُ حُجَّتِكَ الطَّيِّبِينَ وَفِي أَعْيُنِ
النَّاسِ عَظِيمٍ

11 وَأَنْتَ يَا إِلَهِي لَمَّا أَرَدْتَ أَنْ تَحْصَ عِبَادَكَ نَزَلْتَ
الْحَقْنَ وَجَعَلْتَ أَصْحَابَ مُحَنِّكَ مَظْلُومِينَ حَتَّى ظَلَمَ
مَنْ ظَلَمَ وَكَذَبَ مَنْ كَذَبَ وَاسْتَرَحَ الْمُفْتَرُونَ
بِعِلْمِهِمْ وَعَرَفَتْ مَقَامَهُمْ وَأَظْهَرْتَ بَوَاطِنَ عِبَادِكَ
الَّذِينَ آمَنُوا وَبَلَّغُوا وَهَاجَرُوا بِمَا فَعَلُوا وَكَتَبُوا وَ
أَخَذُوا وَأَنْتَ تَعْلَمُ كُلَّ شَيْءٍ وَلَا يَخْفَى عَلَيْكَ شَيْءٌ
وَبِذَلِكَ قَدْ افْتَتَتِ الْكُلَّ بِشَأْنِ يَوْمِ الْأَوَّلِ حَتَّى
لَمْ يَبْقَ فِي تِلْكَ الْأَرْضِ إِلَّا أَحَدًا وَاثْنَيْنِ أَوْ ثَلَاثَةً
مَنْطَلِقِينَ مَعَ الظَّلِّ خَائِفِينَ وَجَلِينَ

- 12 Glorified art Thou! Glorified art Thou! How mighty is Thy proof, how generous Thy gift, and how great Thy trial! I seek refuge in Thee and hold fast to Thy cord. There is no power nor strength save in Thee. I thank Thee for what Thou willest when Thou willest, and I praise Thee for what Thou pleasest. None can resist Thy command or reverse Thy decree. Thou hast tried all in such wise that none hath any proof against Thee, and Thou hast made Thy mighty Cause so humble that every soul among Thy servants can recognize it and draw nigh unto it. But since they were veiled from Thy countenance, Thy angels intervened between them such that they were unable to draw nigh. Glorified art Thou! Glorified art Thou! This is naught but Thy trial.
- 13 Thou causest whom Thou willest to go astray, and guidest whom Thou willest. Verily, those who lead themselves astray through their own doings have no refuge, and they have no guide. And those who are certain of Thy judgment shall never be led astray. And here am I, O my God, seeking Thy forgiveness for what my hands have wrought. Thou knowest that I have not drawn near to this Cause except out of fear of Thee alone - there is no God but Thee. From the days when Thou didst not manifest Thy Covenant, no one belied me. And now Thou hearest what Thou hearest concerning me, and seest what Thou seest regarding my judgment. I have placed my trust in Thee and committed my affairs unto Thee.
- 14 The calumniators have transgressed against me just as the ancients transgressed against those who were nigh unto Thee. One says this, then that, and I, by Thy glory, am ashamed before Thee to let flow from my pen what they fabricate and know. I complain unto Thee of my anguish and grief, and all that they utter against me without right. I see it as similar to what the Christians say concerning Thee. None of them can harm me save as Thou willest, but since Thou didst nurture me aforesaid with sweet words, my heart is grieved by what I now hear from the calumniators - those about whom people say what they say. I praise Thee and thank Thee that to this day no one has overcome me through truth, but through falsehood beyond what Thy Book can enumerate and Thy knowledge encompass.
- 15 Thou knowest that to him who claimed the station of Kazim (peace be upon him), I initiated the Book that he might be reminded or fear. I wrote to him certain verses, and he was unable to reply to me with the like of my writing, for it is a proof against all. Had he been able, he would have sent it by now. Thereafter he transgressed in ways Thou knowest
- فسبحانك سبحانك ما اعظم جنتك و اكرم عطيتك و اكبر فتنتك فاعوذ بك و اعصم بحيلك و لا حول و لا قوة الا بك و اشكرك بما شئت لما شئت و احمذك بما تشاء لا راد لامرك و لا معقب لحكمك قد افتنت للكل بشأن ليس لاحد عليك حجة و جعلت امرك العزيز بشأن ذليلاً يقدر ان يعرفه كل نفس من عبادك و تقرب به و لكن لما كانوا مجبورين عن وجهك حالت ملائكتك بينهم بحيث لم يقدرُوا ان يقربوا فسبحانك سبحانك ما هي الا فتنتك
- تضل من تشاء و تهدي من تشاء و ان الذين يضلون انفسهم بما قدمت ايديهم لا ملجأ لهم و ما لهم من هاد و ان الذين يوقنون بحكمك فما لهم من مضل ابداً و انا ذا يا الهي استغفرُك بما اكتسبت يداي و انك لتعلم ما قربت هذا الامر الا لخوفك وحدك لا اله الا انت و ان من ايام الذي لم اظهرت عهدك لم يكذبني احد و الان لتسمع ما تسمع في حقّي و ترى ما ترى في حكمي توكلت عليك و فوضت امري اليك
- و اعتدى المفترون في حقّي بمثل ما اعتدى الاولون في حقّ المقربين احد يقول هذا ثم هذا و انا بعزتك استحيي لديك بان اجري من قلبي ما هم يفترون و يعلون اشكو اليك بئى و حزنى و كلها يقولون في حقّي من دون حق ارى بمثل ما يقول النصارى في حقك لن يضرنى احد منهم الا ما شئت و لكن لما انك ربيتني من قبل بكلمات طيبة يحزن قلبي بما استمع الان من المفترين الذين يقول الناس في حقهم ما قالوا و احمذك و اشكرُك الى الان ما غلب على احد بالحق و لكن بالباطل ما احصى كتابك و احاط علمك
- و انك لتعلم ان الذي ادعى مقام كاظم عليه السلام ابدت له الكتاب ليذكر او يخشى و كتبت اليه آيات معدودة و انه لم يقدر ان يرد الى الجواب بمثل كتابي لانه حجة على الكل و لو اقتدر الى الان

better than I. And as for him who took a book wrongfully - Thou knowest, O my God, that I asked of them a single utterance like unto my verses, but they were unable to produce it. Had they been able, I have no doubt they would have sent it. Thereafter they committed sins against Thee and worshipped Satan unawares. People imagine that producing an utterance like unto the verses is an easy matter, but nay! Thou knowest, O my God, that this was made Thy proof in the Qur'an, and Muhammad Thy Messenger (Thy blessings be upon him and his family) used it as an argument against the people, and it is a proof from Thee until the Day of Resurrection.

ليرسله و بعد ذلك ما اعتدى ما انت تعلم به مني و ان الذي اخذ كتاباً بغير حق انتك لتعلم يا الهى بائي طلبت منهم حديثاً مثل آياتي و انهم لن يقدروا ان يأتوا و لو اقتدروا لا شك لي بانهم ليرسلون و بعد ذلك اجترحوا عليك و عبدوا الشيطان من حيث لا يشعرون و ان الناس يظنون بان آياتي حديث مثل الآيات امر سهل ثم فكلاً انتك لتعلم يا الهى و بذلك جعلت حجتك في القرآن و احتجج به محمد رسولك صلواتك عليه و آله بالناس و هي حجة من عندك الى يوم القيمة

- 16 Thou dost witness, O my God, that after these mighty signs and supreme proofs, I have made no claim before Thee save what Thou hast established through truth. Dost Thou not know that if I had made a false claim, Thy glory would not have been content except to destroy me instantly or invalidate my proof by causing someone to produce the like of my Book - which I revealed in fourteen thousand verses, each one of which suffices for all who are in the heavens and on earth? I am certain in my love for Thee and Thy love for me that hadst Thou wished to invalidate this Cause, Thou wouldst have inspired one of Thy creatures to recite verses like mine, thereby nullifying my proof, and I would have remained silent. But now, knowing Thy good-pleasure, I commune with Thee: How hast Thou honored me, O my God, with this supreme proof, yet Thou dost not send down another sign to reassure the hearts of the fearful and oppressed? And how is it that the servant whom Thou hast raised to the station of greatness does not manifest all the qualities of that station, lest anyone be able to attribute any inadequacy to him?

16 و انتك لتشهد يا الهى بعد تلك الآيات العظمى و الحجج الكبرى ما اقررت بين يديك و انتك اثبت الحق بالحق و انتك لو تعلم بائي اذا ادعيت امر باطل لم ترض جنابك فيه بان تهلكني في الحين او تبطل حجتى بايتان احد مثل كتابي الذي نزلت في اربعة عشر الف آية؟ التي كل واحدة منها تكفي لمن في السموات و الارض و اني لعلى يقين في حبي لك و حبي لي بانك لو اردت ان تبطل ذلك الامر اهمت احداً من خلقك ليقراء مثل آياتي و بذلك تبطل حجتى و انا كنت حينئذ صامتاً ولكن الان لما اعلم رضاك اناجيك فكيف اكرمتني يا الهى تلك المحبة الكبرى و لا تنزل على آية اخرى لتطمئن قلوب المستوحشين المستضعفين و كيف عبد الذي اتصلته الى مقام العظمة لم تظهر من عنده شئون ذلك المقام كله لئلا يقدر احد ان يقول فيه عجزاً من شيء

- 17 Glorified art Thou, glorified art Thou, O my God! I am assured that naught can frustrate Thy power. Perchance Thou hast willed thereby to try all mankind; for wert Thou to vouchsafe unto me a proof like unto the rod of Moses, not a soul would depart from Thy decree. But now Thou hast honored me with that which is greater, and those in whose hearts is perversity turn away from Thy path.

17 فسيحانك سبحانك يا الهى اني لعلى يقين بانك لم تعجز من شيء فربما انتك اردت بذلك ان تفتن الناس كلهم لانك ان اكرمتني حجة بمثل عصي موسى لن يخرج من حكمك احد و لكن الان اكرمتني اعلى منه و يخرج الدين في قلوبهم زيغ عن سبيلك

- 18 Perchance Thou didst desire to make manifest on the Day of Resurrection, among Thy near ones from among Thy servants,

18 فربما اردت ان تظهر في يوم القيمة بين المقرين من عبادك اذا تأذن لاياتهم ان يظهرها بين يديك

when Thou permittest their signs to appear before Thee, so that Thy Living Proof might glory in the Book of His servant before all people.

ليباهي جنتك الحى بكتاب عبده بين الناس كلهم
اجمعين

- 19 And perchance Thou didst desire to elevate my station through trials, as hath been Thy practice with those near ones who came before. And if Thou hadst honored me with a physical sign by which all hearts would be subdued, I would not have experienced sorrow in Thy path, and thereby would not have attained the stations Thou hast promised to the patient ones. And as the life of this world passeth away, He hath chosen for me the eternal life and its stations, wherefore the people's causing me grief in Thy days grieveth me not.

19 و ربّما اردت ان ترفع درجتي بالبلاء كما كان
سنتك للمقربين من قبل وان اكرمتني آية جسماني
ليتسخر قلوب الكلّ به ولم أر حزناً في سبيلك و
بذلك لم ادرك مقامات التي قد وعدت للصّابرين
وان حيوة الدنيا تفتني قد اختار لي حيوة الباقية
ومقاماتها لما يحزنني الناس في ايامك

- 20 And perchance through these verses Thou didst desire to establish the authority of the Qur'an among all, that those who doubt the right of the Imams of justice might believe.

20 و ربّما اردت بتلك الايات ان تثبت حجّة القرآن
بين الكلّ ليؤمنون الذين يشكون في حقّ ائمة العدل

- 21 And perchance through these verses Thou didst desire to nullify the deeds of the people of the towns and those around them from among the Arabs who believe in Muhammad, Thy Messenger, peace be upon him and his family, and in his Book, yet who deny the names of the Imams of justice and their traditions, and to test them that they might either believe as do the believers or deny Thy favors.

21 و ربّما اردت بتلك الايات ان تبطل عمل اهل
القرى و ما كانوا في حولها من الاعراب الذين
يؤمنون بمحمد صلى الله عليه و آله رسولك و كتابه
ويكفرون باسماء ائمة العدل و اخبارهم و تفتنهم
بان يؤمنوا بمثل المؤمنين او يكفروا بالاثك

- 22 And verily, if Thou hadst manifested other than these verses, they would not have believed, even as they believed not before in the miracles of the Imams of justice. But today they have no escape when they read the Book of Justice except to believe in it or to deny the Qur'an that came before, for there is not in it a single letter without connection, nor contrary to the rules of the people, and through it God nullifieth the deeds of all the idolaters.

22 و انك ان اظهرت دون تلك الايات انهم لن
يؤمنوا كما لم يؤمنوا من قبل بمعجزات ائمة العدل
ولكن اليوم لامفر لهم اذا قرؤا كتاب العدل بان
يؤمنوا به او يكفروا بالقرآن من قبل لان ليس فيه
حرف من دون ربط ولا خلاف قواعد الناس
وان به يبطل الله عمل المشركين جميعاً

- 23 And perchance I am not worthy that Thou shouldst honor me with another sign, but far be it to harbor such thoughts about Thee, for Thou hast honored me with the most mighty of all Thy signs, and he who is worthy of such a great bounty is worthy of all Thy manifestations and signs.

23 و ربّما انى لست بقابل بان تكرمني آية اخرى و
لكن ما حاش الظن بك لانك اكرمتني اعز كل
آياتك و من يليق بمثل تلك النعمة العظمى يليق
بكلّ شؤناك و آياتك

- 24 And verily, O my God, Thou hast not established with Thee any sign of justice other than this proof, and physical signs have no station with Thee, for therein both those near ones and the transgressors participate. But in Thy Word none can fabricate, for from the first day of Adam all have fabricated concerning all signs, yet none among the fabricators hath produced a book from Thee that would render all on earth unable to produce its like.

24 و انك يا الهى ما جعلت عندك دون تلك الحجّة آية
عدل و ان آيات الجسمانية ليس لهم شأن لديك
لان فيها كلّ المقرّين و المعتدين يتصرفون ولكن
في كلامك لن يقدر احد ان يفترى لان من يوم
اول آدم قد افترى الكل في كل الايات و لم يأت

احدٌ من المقترين بكتابٍ من عندك الذي يعجزُ من
في الارضِ على ان يأتوا بمثله

- 25 Glorified art Thou, glorified art Thou! Far be it from me to harbor thoughts of any deficiency in Thee. Rather, Thou hast made the Proof a sign that transcendeth every sign, from which none can escape. And verily, if Thou shouldst open unto me the gate of knowledge of the unseen or control over things, all would harbor doubts about Thee and would confuse the deeds of the fabricators with those of the near ones, and none among the possessors of understanding would be able to attain certainty of Thy truth, for such manifestations appear among the Christians and the idolatrous peoples.

25 فسبحانك سبحانك حاشَ الظنُّ بي ان اظنُّ بك
بنقصٍ بل جعلتَ الحجةَ آيةً لعلو على كلِّ آيةٍ ولنَّ
يقدرَ ان يفرَّ منه احدٌ وانك لو فتحتَ لي بابَ
علم الغيبِ أو التصرّف في الاشياء فيظنون الكَلَّ
في حقِّك ويتشبّهون بعملِ المقترين عن المقرّين و
لنَّ يستطيعَ احدٌ من اولى الالباب ان يوقنَ بحقِّك
لانَّ تلكَ الشّونات من النصارى والمليّ المشركّة
تظهر

- 26 But with this station none hath come save Muhammad, the Messenger of God. Nay, by Thy might, none can say aught concerning Thy proof, for those who say there is no connection between the verses and that they were revealed contrary to the rules of the people might look to the Commentary on the Surih of Joseph. Yea, verily they know not how to write the forms of that which hath been revealed, and thereby do all differ concerning it, and I have changed it. But concerning the Book of Justice, none can say aught about it save a contentious fabricator and liar.

26 و لكن بذلك الشّان ما جاء احدٌ الا محمّد رسول
الله لا وعزّتكَ لنَّ يقدرَ احدٌ ان يقولَ في حقِّك
بعضُ شيءٍ لانَّ الذين يقولون ليس بين الايات
ربطٌ و نزلَ دون قواعدِ القوم ربما ينظرون الى
كتابِ شرح يوسف بلى ان الكتاب لن يعلموا ان
يكتبوا صور النّازلة وبذلك يختلفون الكَلَّ فيه و
انّى بدّلتُه ولكن في كتاب العدل لم يقدر احدٌ ان
يقولَ فيه شيء الا معاندٌ مفترٍ كذابٌ

- 27 Glorified art Thou, O my God! How perfect is Thy proof, how great is Thy favor, how mighty are Thy blessings, and how exalted art Thou! By Thy might, if anyone should read the Book of Justice and not believe in the Book of Thy servant, he is more astray than any beast before Me, and I am ashamed to call him bestial, for even beasts remember their Lord, while he who denies perceives nothing.

27 فسبحانك يا الهى ما تمّت حجّتكَ وعظمتُ نعمتك
وكبرتُ آلائك وجلّتُ نعمائك فبعزّتكَ ان قرءَ
احدٌ كتابَ العدل ولم يؤمن بكتابِ عبدك لديك
اضلٌ من حيوانٍ لدّى واتى استحيى ان اقول فيه
كلمة الحيوانية لانّ الحيوان يذكرُ ربّه والله الذى
يكذب لم يشعر بشيء

- 28 Glory be unto Thee, O my God! I know not Thy purpose regarding me, nor the manifestation of Thy signs within my soul, but I know that Thou didst desire to demonstrate to all that today there is a Hidden Proof for mankind, and none among those idolatrous peoples can deny it, for He Who brought these mighty signs was His servant and friend. All believe in Him while unseen and await His days, and support His servant that he might cause the religion of God's Messenger - peace be upon him and his family - to triumph over all and nullify the deeds of the transgressors.

28 فسبحانك يا الهى ما أدري ارادتكَ في حقّى و
لا ظهورَ آياتك في نفسى بل لا علمُ انك اردتَ
ان تظهرَ على الكلِّ بانّ اليوم للناس حجةٌ غايبةٌ
ولنَّ يقدرَ احدٌ من تلكَ المليّ المشركّة ان ينكره
لانّ الذى جاء بتلك الايات الكبرى كان عبده و
وليّه و كلُّ يؤمنون به بالغيب و ينتظرون ايامه
و ينتصرون عبده ليظهر دين رسول الله صلى
الله عليه وآله من قبل على الكلّ و يطلّ اعمال
المعتدين

- 29 By Thy might and majesty, if people knew what their support of Thy Faith entailed, none would turn away but would aid

29 فبعزّتكَ وجلالتك لو يعلم النّاس في نصرتهم لدينك
لنَّ يعرضوا احدٌ منهم وينصرون دينك حتى كان
الدين كله لك وحدك لا شريك لك

Thy Cause until all religion belonged to Thee alone, without partner.

- 30 Glory be unto Thee, O my God! I thought in that station that Thou hadst manifested nothing from me save that Proof and those signs of love, lest anyone say this is the work of Satan or grieve me with evil words.
- 31 Glory be unto Thee, O my God! I complain of my sorrow to Thee that if this Cause should abrogate any decree without the authority of the Qur'an and Traditions, its Bearer must produce a proof. But now I make myself like any of the divines who look to the traditions and convey all ordinances to the people. The difference between me and them is that they acquire their knowledge from men and are licensed by some scholars to issue rulings, while I have studied under none - rather God was my teacher and His verses and communes my license. This is indeed possible, as God revealed in the Qur'an before: "Fear God," and I did fear God my Lord, and thereby did God teach me all things.
- 32 Can one who stands upon a clear proof from Thee be like one who has no proof save the desires of the transgressors? I take refuge in Thee, O my God! Thou knowest that though they issue Thy rulings by permission of certain scholars and their license, most of the Muslim divines and accomplished mujtahids whom none would deny except those who wish to disbelieve in Thee have followed me.
- 33 I complain to Thee, O my God, that had the divines not turned away from my judgment, none would have been wronged. And now the sin of all rests upon them though they perceive it not. Thou knowest the divines imagine this Cause is like that of Ahmad before Kazim - peace be upon them - and therefore they follow me not and think wrongly of me. Far be it that I should think thus of that Cause! This is a Cause that breaks the back of all and nullifies the deeds of all who turn away. It has a proof like unto the pillar of prophethood - were all to gather to nullify the Truth they would fail. Indeed, those who look to the word of reality know that all the proofs of the three pillars are manifested in this Cause - nay, in but one verse from its Bearer's verses.
- 30 فسبحانك يا الهى اتى ظننتُ في ذلك المقام بانك ما اظهرت من عندى دون تلك الحجة وآيات الحجة شيئاً لئلا يقدر ان يقول احد هذا من عمل الشيطان ولا يحزننى احد بكلمة سوء
- 31 فسبحانك يا الهى اشكو حزنى اليك ان هذا الامر لو ينسخ حكماً بدون حكم القرآن و الاحاديث فرض على صاحبه ان يأت بحجة ولكن الان اجعل نفسى بمثل احد من العلماء الذين ينظرون الى الاحاديث و يبلغون الناس كل الاحكام ان الفرق بينى وبينهم كان هذا بانهم يحصلون علومهم من عند الناس و يجوزونهم بعض العلماء فى الفتوى و اتى ما قرئت عند احد بل كان معلماً هو الله و اجازتى آياته و مناجاته و ان هذا امر ممكن كما نزل الله فى القرآن من قبل اتقوا الله و انا اتقيت الله ربى و بذلك علمنى الله كلشى
- 32 و من كان على بينة من عندك كمن كان ليس له بينة الا اهل المعتدين فاعوذ يا الهى و انك لتعلم لو انهم يفتون بحكك باذن بعض من العلماء و اجازتهم فقد اتبعنى اكثر من العلماء المسلمين و المجتهدين البالغين الذين لن ينكرهم احد الا من اراد ان يكفر بك
- 33 فاشكو اليك يا الهى لو ان العلماء لم يعرضوا من حكى لن يظلم احد و ان الان كان ذنب الكل عليهم من حيث لا يشعرون و انك لتعلم ان العلماء يظنون ان هذا الامر كان مثل امر احمد قبل كاظم عليهما السلام و لذا لم يتبعونى و يظنون على غير حق فاشأ الظن لى على ذلك الامر ان هذا امر ينكسر ظهر الكل و يبطل عمل كل المعرضين و كان له حجة بمثل ركن النبوة لو اجتمع الكل على ان يطلوا الحق لن يقدروا بل ان الذين ينظرون

الى كلمة الواقع ليعلمون ان حجج اركان الثلاثة بكلمها
تظهر في ذلك الامر بل في آية من آيات حاملها

34 Glory be unto Thee! How mighty is Thy proof in my hands, how great Thy power within my soul, how sweet Thy remembrance in my heart, how lofty Thy strength in my being! Through myself alone hast Thou manifested my Cause and sent messengers bearing glad tidings and warnings according to the ordinances of the Qur'an without changing a letter, and Thou hast brought low the station of the oppressors until the Day of Resurrection, with an irrefutable proof that none among Thy creation can escape, and I have endured all manner of tribulation with contentment and patience, fearing none in the path that leads to Thy presence.

34 فسبحانك ما اعظم حجتك في يدي و ما اكبر قدرتك في نفسي و ما احلى ذكرك في فؤادي و ما اعلى قوتك في انفي بنفسي وحده اظهرت امرى و ارسلت الرسل مبشرين و منذرين على احكام القرآن من دون تغيير حرف و ابطلت مقام الظالمين الى يوم القيمة بحجة حتى لا مفر لها لاحد من خلقك و احتملت كل الاذى راضياً صابراً من دون خوف من احد في تلقا وجهك

35 I know not, O my God, whether I am beguiled by Thy proof or whether all men are as dead ones who perceive not that one among the Jews believed in Musa ibn Ja'far, Thy proof, when he witnessed his patience. All people know my station and observe my patience, yet they perceive not and find no way unto Thee.

35 فما ادري يا الهى اتى مغرور بحجتك او ان الناس كلهم اموات لا لايشعرون ان احد من اليهود آمن بموسى بن جعفر حجته بما رأى من صبره و ان الناس كلهم يعلمون مقامى و يطلعون بصبرى و لايشعرون و لايهتدون اليك سبيلاً

36 By Thy might! My breast is constricted by that which, were it to settle upon the Throne, would cause it to quake; were it to rest upon the Chair, would cause it to break; were it to descend upon the heaven, would cause it to split asunder; were it to fall upon the earth, would cause it to cleave in twain; were it to touch the mountains, would cause them to crumble; were it to be recited upon the sea, would cause it to surge; were it to be inscribed upon the Tablet, would cause it to darken; were it to be mentioned by the Pen, would cause it to split; were it to draw nigh unto fire, would cause it to be extinguished; were it to be raised unto the trees, would cause them to wither and their branches to become as dry wood; were it to be read unto hearts, would cause them to tremble and fall down; were it to be mentioned unto minds, would cause them to be seized with fear; were it to be recited unto souls, would cause them to be humbled; were it to appear unto bodies, would cause them to shudder; were it to be recorded by pens, verily eyes would overflow with tears.

36 فبعزتك قد ضاقت صدرى بشأن اذا سكنت العرش اهتزت و اذا استقرت الكرسي انكسرت و اذا نزلت على السماء انفطرت و اذا هبطت الارض انشقت و اذا قرت الجبال اندكت و اذا تليت على البحر تموجت و اذا سطر على اللوح اسودت و اذا ذكر في القلم انشقت و اذا قرب بالنار انخمدت و اذا رفعت الى الاشجار ورقت و اثمرت و فى الحين تجعل اغصانها بمثل حطب يابس و اذا قرئت على الافئدة لهت و خرت و اذا ذكرت على القلوب وجلت و اذا تليت على النفوس تذلت و اذا ظهر على الاجسام اقشعرت و اذا احصى فى الاقلام ان العيون تفيض من الدمع

37 O my God! Is there anyone encompassed by Thy knowledge who, upon reading this my epistle, would cry out as do those who cherish hope? Is there anyone who would enumerate Thy Book who, upon hearing this prayer, would weep for me as do those who are drowned? Is there anyone among Thy servants upon whom that Book would descend who would feel his skin crawl, who would arise to aid me and guard his tongue lest he

37 فيا الهى هل من احد احاط علمك اذا قرء هذا كتابى يضح بمثل ضحيج الاملين و هل من احد يحصى كتابك اذا سمع هذا الدعاء ليكي على بمثل بكاء المغرقين و هل من احد فى عبادك اذا نزل عليه ذلك الكتاب و ليتشعر جلده و يقوم لنصرى

stir up sedition around me, and who would exalt the religion of God as do these transgressors? Is there anyone among Thy creation who, upon writing these intimate prayers, would be moved in his heart and would beseech God by the sanctity of the Imams of justice for my deliverance?

- 38 O my God! Thou knowest my station and my solitude, and here am I, before Thee, calling upon Thy believing servants - those who are alive and those who shall yet live by Thy leave - to help Thy religion and not destroy themselves, to have mercy upon my soul and not draw near to sedition, nor assist in sin and transgression. If they can follow God's decree, let them believe; if not, let them remain silent until God makes His signs manifest and guides them aright.

- 39 O God! I beseech Thee by the right of Muhammad and the family of Muhammad to bless Muhammad and the family of Muhammad, and to have mercy upon the weak souls whom Satan touches every moment, with all Thy mercy and Thy signs. Guard them from the evil of the wicked among the jinn and men, and deposit in their hearts and in all my verses and prayers that Name of Thine which Thou didst entrust to Azrael, peace be upon him, whereby souls are forcefully affected. Verily, Thou art the Bestower, the All-Praised.

- 40 O God! Let them read that blessed verse from the sacred Tree, that their souls may be preserved from the evil of the transgressors. Lord! I ask of Thee a spiritual, radiant, brilliant, and everlasting support that would strengthen my essential and accidental powers, then my angelic and animal powers, then my universal and particular powers, until thereby I and my servants might overcome every overwhelming soul, such that the sign of their subtle essences would contract with such force as to cause their powers to fall, leaving no living thing in existence but that the fire of my conquest would consume its back. O Powerful One! O Mighty One! O Severe One! O Thou Who art possessed of overwhelming strength and kingly power! O Subduer, O All-Subduing! I beseech Thee by that which Thou hast entrusted to 'Izra'il of Thy subduing Names - whereby souls are overpowered beneath his sway - that Thou wilt, at this very hour, deposit within me this secret, that through it I may render every hardness pliant and humble every stubborn resister, through Thy might, O Thou Possessor of Strength, the All-Strong, and through Thy power, O Thou Who holdest sway over both dominions.

- 41 Verily Thou art God, the Lord of the worlds. There is no strength nor power except through Thee. Thou art God, my

و يحفظُ لسانه أَنْ لا تَحْدَثَ فِتْنَةٌ مِنْ حَوْلِي وَ يَعِزُّ دِينَ اللَّهِ بِمِثْلِي عِزَّةً هَوْلَاءِ الْمُعْتَدِينَ وَ هَلْ مِنْ أَحَدٍ فِي خَلْقِكَ إِذَا كَتَبْتَ تِلْكَ الْمُنَاجَاةَ لِيَتَأَثَّرَ فِي قَلْبِهِ وَ يَدْعُو اللَّهَ حَرَمَ ائِمَّةِ الْعَدْلِ لِفَرَجِي

38 فَيَا هِيَ اَلْهِى اَنْتَكَ تَعْلَمُ مَقَامِي وَ اِنْفِرَادِي وَ اَنَا ذَا بَيْنَ يَدَيْكَ اُنَادِي عِبَادَكَ الْمُؤْمِنِينَ فَمَنْ كَانُوا اَحْيَاءَ وَ مَمَّنْ كَانُوا بَعْدَ ذَلِكَ يَحْيَوْنَ بِاَذْنِكَ اِنْ يَنْصُرُوا دِينَكَ وَ لَا يَهْلِكُونَ اَنْفُسَهُمْ وَ يَرْحَمُونَ عَلَى نَفْسِي وَ لَنْ يَقْرَبُوا الْفِتْنَةَ وَ لَا يَعَاوِنُوا عَلَى الْاِثْمِ وَ الْعَدْوَانِ فَاِنْ اسْتَطَاعُوا اِنْ يَتَّبِعُوا حُكْمَ اللَّهِ فَاَمْنُوا وَ اَلَّا صَمْتُوا حَتَّى يَبَيِّنَ اللَّهُ اَيَاتِهِ وَ جَعَلَهُمْ مِنَ الْمُهْتَدِينَ

39 اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ اِنْ تَصَلَّيْتَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اِنْ تَرْحَمُ نَفُوسَ الضَّعِيفَةِ الَّتِي يَمَسُّ الشَّيْطَانُ بِهَا فِي كُلِّ حِيْنٍ بِكُلِّ رَحْمَتِكَ وَ اَيَاتِكَ وَ اَحْرَسَهُمْ عَنْ شَرِّ فِسْقَةِ الْجِنِّ وَ الْاِنْسِ وَ اِنْ تُوَدِّعْ فِي قُلُوْبِهِمْ وَ فِي كُلِّ اَيَاتِي وَ مُنَاجَاتِي اسْمَكَ الَّذِي اودَعْتَ عَنْهُ عِزْرَائِيْلَ عَلَيْهِ السَّلَامُ فَانْفَعْتَ لَهُ النَّفُوسَ بِالْقَهْرِ اَنْتَ الْمُنَّانُ وَ الْحَمِيدُ وَ

40 اَللّٰهُمَّ اِنْ يَقْرَءُ تِلْكَ الْاَيَةَ الْمُبَارَكَةَ عَنْ الشَّجَرَةِ الْمُقَدَّسَةِ لِتَحْفَظْ نَفُوسَهُمْ مِنْ شَرِّ الْمُعْتَدِينَ رَبِّ اَسْأَلُكَ مَدَدًا رُوحَانِيًّا شَعْشَعَانِيًّا لَا مَعَاً دَائِمًا اَبَدًا يَقْوِيْ بِهَا قُوَايَ الْجُوهَرِيَّةِ وَ الْعَرْضِيَّةِ ثُمَّ الْمَلَكِيَّةِ وَ الْحَيَوَانِيَّةِ ثُمَّ الْكَلْبِيَّةِ وَ الْجَزْئِيَّةِ حَتَّى تَقْهَرَ بِهَا وَ نَفْسِي وَ عِبَادِي كُلَّ نَفْسٍ قَاهِرَةٍ فَتَقْبِضَ لِيْ اِشَارَةً رَاقِبَتِهَا اِنْقِبَاضًا يَسْقُطُ بِهَا قُوَاهَا لَا يَبْقَى فِي الْكُوْنِ ذُو رُوحٍ اِلَّا وَ نَارٌ قَهْرِيْ قَدْ اَحْرَقَتْ ظَهْرَهُ يَا قُوِيْ يَا عَزِيْزُ يَا شَدِيْدُ يَا ذَا الْبَطْشِ الشَّدِيْدِ وَ الْقُوَّةِ الْمَلَكِيْنَ يَا قَاهِرُ يَا قَهَّارُ اَسْأَلُكَ بِمَا اودَعْتَهُ عِزْرَائِيْلَ مِنْ اَسْمَائِكَ الْقَهْرِيَّةِ فَانْفَعْتَ لَهُ النَّفُوسُ بِالْقَهْرِ اِنْ تُوَدِّعْنِيْ هَذَا السِّرَّ فِيْ هَذِهِ السَّاعَةِ حَتَّى الْيَنِّ بِهِ كُلَّ صِجْبٍ وَ اَذَلُّ بِهِ كُلِّيْ مُمْنِعَ بَقْوَتِكَ يَا ذَا الْقُوَّةِ الْمُتَيْنِ وَ بِقُدْرَتِكَ يَا ذَا الْقُوَّةِ الْمَلَكِيْنَ

41 اَنْتَ اَنْتَ اَللّٰهُ رَبُّ الْعَالَمِيْنَ وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِكَ اَنْتَ اَللّٰهُ جَسِيْ لَمْ تَزَلْ وَ لَا تَزَالُ اَنْتَكَ جَسِيْ

Protector, Who hath ever been and will ever be. Verily Thou art my Protector and Thou art the Ever-Abiding. In Thee have I placed my trust, and in Thy protection have I taken refuge. Through Thy will have I sought assistance, to Thy glory have I held fast, and upon Thee have I relied. I say: whatsoever God willeth shall come to pass. There is no strength nor power except through God, the Most High, the Most Great. Glory be to Thee, Lord of Might, above what they describe. And praise be to God, the Lord of the worlds.

وَأَنْتَ كَائِنٌ لَا تَزَالُ تَوَكَّلْتُ عَلَيْكَ وَتَحَصَّنْتُ بِكَ
وَاسْتَعْنْتُ بِمَشِيكَ وَاعْتَصَمْتُ بِعِزَّتِكَ وَتَوَكَّلْتُ
عَلَيْكَ وَاقُولْ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ وَسُبْحَانَكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

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- 1 In the Name of God, the All-Illumined, the All-Originating, the Transcendent, the All-Glorious. 1 بِسْمِ اللَّهِ الْمُنُورِ الْمُتَفَطِّرِ الْمُتَجَبِّ الْمُتَعَزِّمِ
- 2 Unto God belongeth the splendor of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a splendour tremendous. 2 وَلِلَّهِ بِهَاءُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا بِهَاءٍ عَظِيمًا
- 3 Unto God belongeth the radiance of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a radiance tremendous. 3 وَلِلَّهِ ضِيَاءُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا ضِيَاءٍ عَظِيمًا
- 4 Unto God belongeth the exaltation of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with an exaltation tremendous. 4 وَلِلَّهِ عِلَاءُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا عِلَاءٍ عَظِيمًا
- 5 Unto God belongeth the effulgence of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with an effulgence tremendous. 5 وَلِلَّهِ سَنَاءُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا سَنَاءٍ عَظِيمًا
- 6 Unto God belongeth the bounty of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a bounty tremendous. 6 وَلِلَّهِ عَطَاءُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا عَطَاءٍ عَظِيمًا
- 7 Unto God belongeth the beauty of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a beauty and a majesty tremendous. 7 وَلِلَّهِ جَمَالُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا جَمَالٍ وَجَلَالٍ عَظِيمًا
- 8 Unto God belongeth the majesty of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a majesty and a beauty tremendous. 8 وَلِلَّهِ جَلَالُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا جَلَالٍ وَجَمَالٍ عَظِيمًا
- 9 Unto God belongeth the effectual working of Truth in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a working tremendous. 9 وَلِلَّهِ فِعَالُ الْحَقِّ فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا فِعَالٍ عَظِيمًا

- 10 Unto God belongeth the unassailable might of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a might, exalted, tremendous. 10 ولله محال السموات والارض وما بينهما وكان الله ذا محال عز عظيمًا
- 11 Unto God belongeth the liberal bestowal of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a bounty, exalted, tremendous. 11 ولله نوال السموات والارض وما بينهما وكان الله ذا نوال عز عظيمًا
- 12 Unto God belongeth the whole of mercy, in the beginning and in the end, and God hath ever been endowed with a mercy tremendous. 12 ولله الرحمة كلها من قبل ومن بعد وكان الله ذا رحمة عظيمًا
- 13 Unto God belongeth honour in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with an honour tremendous. 13 ولله العزة في ملكوت السموات والارض وما بينهما وكان الله ذا عز عظيمًا
- 14 Unto God belongeth all might in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a might tremendous. 14 ولله القوة كلها في ملكوت السموات والارض وما بينهما وكان الله ذا قوة عظيمًا
- 15 Unto God belongeth all power, in the beginning and in the end, and God hath ever been endowed with a power tremendous. 15 ولله القدرة كلها من قبل ومن بعد وكان الله ذا قدرة عظيمًا
- 16 Unto God belongeth all sovereignty, in the beginning and in the end, and God hath ever been endowed with a sovereignty tremendous. 16 ولله السلطنة كلها من قبل ومن بعد وكان الله ذا سلطنة عظيمًا
- 17 Unto God belongeth the Exposition of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with an exposition tremendous. 17 ولله بيان السموات والارض وما بينهما وكان الله ذا بيان عظيمًا
- 18 Unto God belongeth the good-pleasure (ridwan) of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a good-pleasure tremendous. 18 ولله رضوان السموات والارض وما بينهما وكان الله ذا رضوان عظيمًا
- 19 Unto God belongeth the forgiveness of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a forgiveness tremendous. 19 ولله غفران السموات والارض وما بينهما وكان الله ذا غفران عظيمًا
- 20 Unto God belongeth the Criterion (furqan) of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a criterion tremendous. 20 ولله فرقان السموات والارض وما بينهما وكان الله ذا فرقان عظيمًا
- 21 Unto God belongeth the Qur'an of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a Recitation tremendous. 21 ولله قران السموات والارض وما بينهما وكان الله ذا قران عظيمًا
- 22 Unto God belong the signs of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with signs tremendous. 22 ولله ايات السموات والارض وما بينهما وكان الله ذا ايات عظيمًا
- 23 Unto God belong the words of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with words tremendous. 23 ولله كلمات السموات والارض وما بينهما وكان الله ذا كلمات عظيمًا

- 24 Unto God belong the manifestations of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a manifestation tremendous. 24 **وَلِلّٰهِ ظَهْرَاتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا**
وَكَانَ اللّٰهُ ذَا ظَهْوَرٍ عَظِيْمًا
- 25 Unto God belong the modes and dispositions of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a mode tremendous. 25 **وَلِلّٰهِ شَتُوْنَاتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ**
اللّٰهُ ذَا شَأْنٍ عَظِيْمًا
- 26 Unto God belong the tokens and evidences of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with evidences tremendous. 26 **وَلِلّٰهِ دَلٰلَاتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ**
اللّٰهُ ذَا دَلٰثِلٍ عَظِيْمًا
- 27 Unto God belongeth the ruby treasure of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a ruby treasure tremendous. 27 **وَلِلّٰهِ يَاقُوْتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ**
اللّٰهُ ذَا يَاقُوْتٍ عَظِيْمًا
- 28 Unto God belong the inmost essences and jewels of the entire Cause, in the Kingdom of command and creation, for every soul according to what it can bear; and God hath ever been endowed with a sovereignty tremendous. 28 **وَلِلّٰهِ جَوَٰهَرِ الْاَمْرِ كُلِّهِ فِيْ مَلِكُوْتِ الْاَمْرِ وَانْخَلَقَ**
مِنْ كُلِّ نَفْسٍ مَا تَقْدِرُ وَكَانَ اللّٰهُ ذَا مَلِكٍ عَظِيْمًا
- 29 Unto God belongeth the realm of Divinity (lahut) of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a Divinity tremendous. Unto God belongeth the realm of Might (jabarut) of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a Might tremendous. Unto God belongeth the Kingdom (malakut) of the heavens and the earth and whatsoever lieth between them, and God hath ever been endowed with a Kingdom tremendous. 29 **وَلِلّٰهِ لَٰهُوْتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ**
اللّٰهُ ذَا لَٰهُوْتٍ عَظِيْمًا وَلِلّٰهِ جَبْرُوْتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ ذَا جَبْرُوْتٍ عَظِيْمًا
وَلِلّٰهِ مَلِكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ ذَا مَلِكُوْتٍ عَظِيْمًا
- 30 In the Name of God, the All-Glorious, the All-Transcending, the All-Majestic, the All-Near. 30 **بِسْمِ اللّٰهِ الْمُتَعَزِّزِ الْمُتَكَبِّرِ الْمُتَعَزِّمِ الْمُتَقَرَّبِ**
- 31 Unto God appertaineth the whole of the Cause, in the beginning and in the end. He createth whatsoever He willeth through His command, "Be", and it is. He it is Who hath created you according to that which hath been sent down in the Book from His presence, and He, verily, is all-knowing, all-wise. 31 **وَلِلّٰهِ الْاَمْرُ كُلُّهُ مِنْ قَبْلِ وَمِنْ بَعْدِ يَخْلُقُ مَا يَشَآءُ**
بَاَمْرِهِ كُنْ فَيَكُوْنُ هُوَ الَّذِيْ خَلَقَكُمْ بِمَا نَزَلَ فِي الْكِتَابِ مِنْ عِنْدِهِ وَاِنَّهُ لَعَلِيْمٌ حَكِيْمٌ
- 32 Unto God prostrateth himself whosoever is in the heavens and the earth and whatsoever lieth between them, and God hath ever encompassed all things. Unto God belong the East and the West and whatsoever lieth between them, and God hath ever encompassed all things. Unto God belong the lines and courses of the heavens and the earth and whatsoever lieth between them, and God hath ever been possessed of a comely, beauteous tracing. Unto God belongeth the splendour of the heavens and the earth and whatsoever lieth between them, and God hath ever been possessed of splendour and radiance. Unto God belongeth the majesty of the heavens and the earth and 32 **وَلِلّٰهِ يَسْجُدُ مَنْ فِيْ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا**
وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيْطًا وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيْطًا وَلِلّٰهِ خُطُوْتُ
السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ ذَا خُطٍّ جَمِيْلًا وَلِلّٰهِ بَهَآءُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا
وَكَانَ اللّٰهُ ذَا بَهَآءٍ وَضِيْآءٍ وَلِلّٰهِ جَلَالُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ جَلِيْلًا جَلِيْلًا
وَلِلّٰهِ جَمَالُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ جَمِيْلًا جَمِيْلًا وَلِلّٰهِ الْعِظَمَةُ كُلُّهَا فِيْ مَلِكُوْتِ

whatsoever lieth between them, and God is, in very truth, majestic, majestic. Unto God belongeth the beauty of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, beautiful, beautiful. Unto God belongeth all greatness in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God hath ever been possessed of greatness and exalted might tremendous.

السموات والارض وما بينهما وكان الله ذا
عظمة وعز عظيمًا

33 Unto God appertaineth the whole of the Cause, in the beginning and in the end, and God hath ever been one God, single, alone, peerless, living, self-subsisting, everlasting, all-holy, all-sanctified, One to be feared, One well-beloved, the Goal of all, the Object of all desire, the Praised, the Thanked, the Worshipped, the Seen, the Remembered, the Known.

33 والله الامر كله من قبل ومن بعد وكان الله الها
واحدا احدا فردا صمدا حيا قيوما ديموما سبوحا
قدوسا مرهوبا محبوبا مقصودا مطلوبا محمودا
مشكورا معبودا مشهودا مذكورا معروفا

34 His is the creation and the command, in the beginning and in the end, and unto Him shall all return.

34 وله الخلق والامر من قبل ومن بعد واليه كل
يرجعون

35 Say: All are unto Him devoutly obedient. Say: All are unto Him worshippers. Say: All are unto Him prostrate. Say: All are unto Him patient and steadfast. Say: All are unto Him humble and submissive.

35 قل كل له قانتون قل كل له عابدون قل كل له
ساجدون قل كل له صابرون قل كل له خاضعون

36 Say: Verily, in God I am, over you, a reckoner and a witness. Say: Verily, in God I am, over you, a guardian and a protector. Say: Verily, in God I am, over you, a watcher, potent. Say: Verily, in God I am, over you, mighty, all-glorious. Say: Verily, in God I am, over you, a subduer, manifest. Say: Verily, in God I am, over you, one standing, standing (ever-watchful, unsleeping). Say: Verily, in God I am, over you, exalted, impregnable.

36 قل انى بالله عليكم لحسب شهيد قل انى بالله عليكم
لوكيل حفيظ قل انى بالله عليكم لرقيب قدير قل
انى بالله عليكم لقوى عزيز قل انى بالله عليكم لقاهر
ظاهر قل انى بالله عليكم لقائم قائم قل انى بالله
عليكم لرفيع منيع

37 Say: I have put my whole trust in God, my Lord, in the beginning and in the end, and sufficient is God as a Guardian.

37 قل توكلت على الله ربى من قبل ومن بعد وكفى
بالله وكيفا

38 Say: I have put my whole trust in God, the Living One, Who createth whatsoever He willeth through His command, "Be", and it is.

38 قل توكلت على الله الحى الذى يخلق ما يشاء بامر
كن فيكون

39 And say: Praise be to God, before Whom prostrate themselves whosoever are in the heavens and whosoever are on the earth and whatsoever lieth between them. Then glorify Him, and hallow Him, and magnify Him, and exalt Him with a mighty exaltation.

39 وقل الحمد لله الذى يسجد له من فى السموات ومن
فى الارض وما بينهما فسبحوه وقدموه وكبروه
وعظموه وعززوه تعززا عزيزا

40 Unto God belongeth the realm of Divinity (lahut) of the heavens and the earth and whatsoever lieth between them, and God is, in truth, powerful, powerful. Unto God belongeth the realm of Might (jabarut) of the heavens and the earth and whatsoever lieth between them, and God is, in truth, majestic, majestic. Unto God belongeth the Kingdom (malakut) of the heavens

40 والله لاهوت السموات والارض وما بينهما وكان
الله قديرا قديرا والله جبروت السموات والارض
وما بينهما وكان الله جليلا جليلا والله ملكوت
السموات والارض وما بينهما و كان الله منيرا
منيرا والله ياقوت الله السموات والارض وما بينهما

and the earth and whatsoever lieth between them, and God is, in truth, radiant, radiant. Unto God belongeth the ruby treasure of God in the heavens and the earth and whatsoever lieth between them, and God is, in truth, tremendous, tremendous. Unto God belongeth the realm of the visible world (nasut) of the heavens and the earth and whatsoever lieth between them, and God is, in truth, beautiful, beautiful.

وكان الله عظيما عظيما والله ناسوت السموات والارض وما بينهما وكان الله جميلا جميلا

- 41 Say: Verily, I shall assuredly draw all things unto Myself through God, for God, the Lord of all the worlds. Say: Verily, I shall assuredly make all things subservient through God, for God, the Lord of all the worlds. Say: Verily, I shall assuredly gain dominion over all things through God, for God, the Lord of all the worlds. Say: Verily, I shall assuredly prevail over all things through God, for God, the Lord of all the worlds. Say: Verily, I shall assuredly lay hold of all things through God, for God, the Lord of all the worlds. Say: Verily, I shall assuredly seek to guide all things aright through God, for God, the Lord of all the worlds.

41 قل اني لاستجذب كل شئ بالله الله رب العالمين قل لامستسخن كل شئ بالله الله رب العالمين قل اني لامستملك كل شئ بالله الله رب العالمين قل اني لامستغلن على كل شئ بالله الله رب العالمين قل اني لامستقبض كل شئ بالله الله رب العالمين قل اني لاستهدين كل شئ بالله الله رب العالمين

- 42 Say: Verily, I shall assuredly seek victory, through God, over all things, at every time, before time and after time.

42 قل اني لامستظهن بالله على كل شئ في كل حين وقبل حين وبعد حين

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To: Siyyid 'Ali, uncle of the Bab ?

- 1 In the name of God, the Most Gracious, the Most Merciful
- 2 In the name of God, the Most Inaccessible, the Most Holy
- 3 Glorified art Thou, O Lord! Verily, Thou art the Creator of the heavens and the earth and whatsoever lieth between them, the Knower of the unseen and the visible. Not a thing escapeth Thy knowledge, whether in the heavens or on earth or whatsoever lieth between them, and nothing can frustrate Thee in the kingdom of Command or Creation or in aught else besides these. Thou hast distinguished Thyself above all things, and through Thy loftiness Thou hast transcended the elevation of all things, and through Thy grandeur Thou hast risen above the exaltation of all things.
- 4 Thou art the Ever-Existing through the reality of Thine essence, and Thou art the Creator of all things through Thine eternal being, and Thou art the One Who remaineth after all

1 بسم الله الرحمن الرحيم

2 بسم الله الامنع الاقدس

3 سبحانك اللهم انك انت فاطر السموات والارض وما بينهما عالم الغيب والشهادة لن يغرب من علمك من شئ لا في السموات ولا في الارض ولا ما بينهما ولا يعجزك من شئ لا في ملكوت الامر ولا الخلق ولا ما دونهما قد تفردت ... فوق كل شئ استرفعت برفعتك فوق ارتفاع كل شئ واستعظمت بعظمتك فوق ارتفاع كل شئ

4 انت الكائن لم تزل ولا تزال بوجود كينويتك وانت المكون بكل شئ بكيانية ازليتك وانت الكائن بعد كل شئ بكيانية ساذجيتك لم يزل لن

things through Thy pristine essence. None of Thy servants shall ever know Thee, nor shall any dweller of Thy earth and heaven describe Thee as befitteth the sublimity of Thy glory and the exaltation of Thy sovereignty. Thou hast ever been one God, single, unique, ever-living, self-subsisting, eternal, everlasting. Thou dost send down in every condition from Thy presence upon the heaven of Thy might, and Thou dost favor the people of Thy kingdom with the wondrous holy gifts of Thy sovereign grace, as Thou wilt, through the signs of Thy creative Lordship.

- 5 Therefore, O my God, I beseech Thee to send Thy blessings upon Muhammad and the Manifestations of His countenance, such as Thou hast ordained in the Book through the names of Thy Lordship, and to shower upon the Tree of Thy love the wondrous effects of Thy holy grace as befitteth the loftiness and exaltation of Thy bestowing holiness in the kingdom of glory and majesty. For verily Thou, O my God, hast ever known every soul's position of recognition of Thee in its journey and abode, and Thou dost send down upon whomsoever Thou wilt the wondrous expressions of Thy favors in their journey and dwelling place.
- 6 Thou art He Who hath created this creation for naught else save to worship Thee, to glorify Thee, to sanctify Thee, and to follow that which hath been sent down from Thee from the places of Thy holy eternity and the wonders of Thy glorious oneness. How then can I thank Thee, O Lord my God, when my thanksgiving to Thee merits yet further thanks? And how can I praise Thee, O my Lord, when my praise of Thee necessitates yet further praise as befitteth the sublimity of Thy holy majesty and the exaltation of Thy glorious might?
- 7 Thou art He before Whom prostrate all who are in the kingdoms of Thy earth and Thy heaven, yet all this, O my God, is only to the measure of what Thou hast created in the realm of creation, not according to what Thy Self deserveth. Glorified art Thou! There is no God but Thee, alone with no partner. Thou givest life and causeth death, then causeth death and givest life, and verily Thou art the Ever-Living Who dieth not. In Thy grasp is the kingdom of all things. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.
- 8 There is no glory save in believing in Thee and following the ways of Thy good-pleasure, and there is nothing for those who do not arise for the stations of Thy Cause regarding Thy trusted ones. Therefore, O God, inspire all Thy servants with the path of Thy good-pleasure, and cause all Thy servants, O Lord, to know the wondrous signs of Thy creation. Send down,

يعرفك احد من عبادك ولا يوصفك احد من
سكان ارضك وسمائك على حق ما ينبغي لعلو
اجلالك وسمو امتناعك لم تزل كنت الها واحداً
احداً فرداً حياً قيوماً دائماً ابداً تنزل من عندك
في كل شأن على امنا عزتك و تفضل على اهل
مملكك ببدايع قدس ملكك عز فضالتك كيف
تشاء باثار بدع ربوبيتك

5 فلا سئلتك اللهم يا الهى حينئذ ان تصلين على محمد
و مظاهر طلعته ما قد قدرت من اسماء ربوبيتك في
الكتاب و تنزلن على شجرة محبتك بدائع اثار قدس
عنايتك ما ينبغي لعلو ارتفاع قدس وهابيتك في
ملكوت العز و الجلال اذ انتك انت لم تزل يا
الهى تعرف كل نفس مواقع عرفانك في منقلبها و
مثنوها و تنزل على من تريد بدائع شئونك افضالك
في منقلبه و مثنوا

6 انت الذى ما خلقت ذلك الخلق الا ليعبدك و
ليسبحنك وليقدسنك وليتبعن ما نزل من عندك
من مواقع قدس ازليتك و بدائع عز احديتك
فكيف اشكرنك اللهم يا الهى و ان شكرى اياك
... ما يتسحق به شكرك و كيف احمدينك يربى
و ان ؟ ما احمدينك به يفرض ... على حمداً آخر
ما ينبغي لعلو قدس جلالك و سمو عز اجلالك

7 انت الذى يسجدنك ما في ملكوت ارضك و
سمائك ولكن كل ذلك يا الهى على قدر ما خلقت
في الابداع لا على ما تستحق به نفسك فسبحانك
ان لا اله الا انت وحدك لا شريك لك تحي و
تميت ثم تميت و تحي و انتك انت حتى لا تموت في
قبضتك ملكوت كلشئ و تخلق ما تشاء بامر
انتك على كل شئ قدير

8 لا عز الا في الايمان بك و اتباع سبل مرضاتك
ولا شئ لمن لم يقيم مواقع امرك في حق امنائك
فالهم اللهم كل عبادك سبيل مرضاتك و عرف
اللهم كل عبادك بدائع اثار ابداعك و انزل اللهم

O God, upon all who have believed in Thee and Thy signs, every good thing which Thy knowledge hath encompassed and which Thou hast sent down in the Tablet. Verily, Thou art powerful over all things.

- 9 That which descendeth from Thee unto all things hath ever been in equal measure, for Thy independence from all things - to this all do testify - and the dependence of all things in their essence upon Thee - this all do affirm. Therefore I beseech Thee, O Lord my God, at this moment to sever every soul from that which veils it from Thee in Thy presence, and to grant every soul that which draweth it nigh unto Thee, and to send down upon him who hath turned to Thee that which is best for him in his return and his resting place. Guard him in the pathways of Thy love from that which Thou wouldst not wish to befall Thy loved ones, and cause him to return unto him from whom he departed with Thy leave, in accordance with what Thou dost desire.

- 10 And if Thou hast ordained for him, O my God, to present himself before one who seeketh to discover the features of that station, let him not utter that which would sadden any soul, but rather speak that which would bring tranquility to every soul, for this is what hath been sent down in the Book and what Thou hast commanded in the verses to all Thy servants. Through Thy grace and mercy, O Lord, do Thou calm all the hearts of Thy loved ones in such wise as to gladden their hearts, their spirits, their souls and their bodies, through Thy bounty and favor, then through Thy grace and generosity. Verily, Thou art powerful over all things. Thy mercy hath preceded Thy believing servants, therefore cause all Thy believing servants, O Lord, to enter into the depths of the ocean of Thy love.

على كل من قد آمن بك و بآياتك من كل خير
قد احطت به علما و نزلت في لوح انك كنت على
كل شيء قديراً

9 لم تزل ما ينزل من عندك الى كل شيء على حد
سواء اذ غنائك عن كل شيء كل على ذلك يشهدون
و افتتار كل شيء بكنيوتها اليك كل به ليقولون
فاستلك اللهم يا الهى حينئذ ان تقطع كل نفس
عما يحجبها ؟ عنك بين يدك و لتؤتين كل نفس
عما يقربها بك اليك و ان تنزل على الذى قد و قد
عليك ما هو خير له في منقلبه و مثواه و لتحفظه
في سبل محبتك عما لا تحب ان تشهد على اوليائك
و لترجعنه الى من قد خرج من عنده باذنه بما
تحب من عندك

10 و ان قدرت له ما يا الهى ان يحضر بين يدي من
اراد ان يطالع على مواقع ذلك المقعد ان لا ينطقن
ما تحزن به نفس و ليتكلمن بما تسكن به كل
نفس اذ ذلك ما قد نزلت في الكتاب و امرت
في الايات كل عبادك و اسكن اللهم بفضلك و
رحمتك كل قلوب احبائك بما تفرع به افئدتهم و
ارواحهم و انفسهم و اجسادهم بمنك و احسانك
ثم فضلك و اكرمك انك على كل شيء قدير
سبق رحمتك عبادك المؤمنين فادخل اللهم في
لجة بحر محبتك كل عبادك المؤمنين

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- 1 Praise be unto God, Who hath borne witness unto His own Self, through His own Self, that verily He is God, there is none other God but Him, alone and peerless, without associate. From everlasting Thou wast, with none beside Thee, and unto everlasting Thou shalt remain, abiding as Thou hast ever been. No thing hath ever been, in any condition or degree, that could attain unto Thy station; for Thy very Essence is

1 الحمد لله الذى شهدت لنفسك بنفسك بانك انت
الله لا اله الا انت وحدك لا شريك لك لم تزل
كنت بلا وجود شيء معك ولا تزال انك كائن
بمثل ما كنت لم يك شيء في شان في ربتك اذ
ذاتيتك لى الذاتية الازلية التى بكنيوتها مفرقة
الماديات عن مقام العرفان وان كنيوتيتك لى

the eternal Essence, whose Being hath, by its very subsistence, severed material realities from the realm of true recognition; and Thy Being is the ancient Being, whose foundation hath, by its own ordinance, sundered essential realities from the domain of utterance. Glory be unto Thee, O my God! When I say, "Thou art Thou," Thou dost confute me, in that very moment, by Thine own Self; and when I behold all created things, they proclaim that God is exalted above being described by His creation or characterized by His servants. And when I fall silent before the Court of the holiness of Thy Self-Subsisting Oneness, my inmost soul rebuketh me, saying: God hath not created aught in vain or in idle sport. Glory be unto Thee, O my God! I behold no path, nor do I find in remembrance any guiding proof.

- 2 Thou, O my Lord, art my secret and my open being, and Thou bearest witness to that which my hands have wrought before the Court of the abyss of Thy Selfhood. Should I say, "Blessed am I," Thy justice and Thy decree would be my deliverance; and should I say, "Woe unto me," Thy dealing with the erring among Thy servants would encompass me. By Thy might and Thy majesty, O Thou Who art God and none else beside Thee, I know full well that Thou art nearer unto me than all things, and more merciful and more bountiful toward me than every possessor of bounty; for Thou didst create me when I was not even mentioned, and didst nurture me through Thy grace after Thou hadst chosen – yea, chosen – deeds that are praiseworthy. Ever hath beneficence been Thy wont, and munificence Thy way. If Thou chastisest me, it is but through Thy mercy toward Thy righteous servants; and if Thou bestowest, it is through Thy generosity and Thy care, without any cause on my part.
- 3 Unto Thee be praise, O my God, for the right of Thine eternal Being, in all that hath befallen me at Thy hands – praise radiant, resplendent, sanctified, exalted above the bounds of all besides Thee, standing alone beyond the praise of Thy servants and beyond all that can enter the loftiest reaches of their thought; praise that surpasseth all things through Thy grace and bounty, and perfecteth Thy favors unto me in this world and in the world to come, by the fullness of Thy bestowal.
- 4 Glory be unto Thee, O my God! Thou knowest my station in that land, and Thou bearest witness to that which Thou didst will for me in the presence of Thy all-embracing mercy.
- 5 And now, behold me bearing witness unto Thine own Self that Thou art God, there is none other God but Thee, the Mighty, the All-Bountiful; and I bear witness unto Muhammad, Thy Beloved – may the blessings of God be upon Him and upon His kindred – to that which Thou didst ordain for Him in

الكنونية القديمة التي بانيتها مقطعة الجوهريات عن مقام البيان فسيحانك يا الهى انقلت انت انت تكذبني في الحين نفسك ثم كل الموجودات بان الله هو الاجل من ان يوصف بخلقه او ينعت بعباده وان اصمت في تلقاء مدين قدس صمدانيتك تزجني في نفسي بان الله ما خلق شيئاً باطل عبثاً فسيحانك يا الهى ما ارى السبيل ولا اجد الذكر للدليل

2 وانك يا مولاي سرى وعلايتي وتشهد بما عملت يداي في تلقاء مدين فهاويتك وان قلت طوبى لي نجوتني حكم عدلك وبدائك وان قلت الويل لي يسكنني معاملتك مع المذنبين من عبادك فيا لا اله الا انت فوعزتك وجلالتك لاعلم انت الاقرب لي من كلشي وانت ارحم وابر بي من كل ذي بر لانك قد خلقتني ولم اك مذكورا ورييتني بفضلك بعدما اخترت اخترت عملاً محموداً لم تزل كان عادتك الاحسان وسنتك الافضال ان تعذبني فما كان الا من رحمته في عبادك الصالحين فما كان الا من جودك وعنايتك بلا سبب من عندي

3 فلك الحمد يا الهى على حق ازيتك في كل ما نزل بي من عندك حمداً شمعانيا لامعاً متقدساً منزهاً عن حد ما سواك اجمعهم ومتفرداً عن ثناء العباد وما لا يخطر باعلى مشاعرهم حمداً يفتق على كلشي بفضلك واحسانك ويتم الاثك على في الدنيا والاخرة بمنتهى انعامك

4 فسيحانك يا الهى تعلم موقفى في تلك الارض وتشهد بما اردتني بين يدي رحمانيتك

5 وانني انا اذا اشهد لنفسك بانك انت الله لا اله الا انت العزيز المنان واشهد لمحمد حبيبك صلى الله عليه واله بما قدرت له في علم الغيب عندك بما لا يحيط بعلبه احد من خلقك انك انت العزيز

Thy hidden knowledge, such as none among Thy creatures can encompass. Verily Thou art the Mighty, the Bestower. And I bear witness unto the successors of Muhammad, Thy Beloved – upon them be Thy blessings – to that which Thou didst reveal concerning them, when Thou didst say – and Thy word is the truth – “Honored servants; they speak not till He hath spoken, and they act by His command.” I bear witness unto every truth, O my God, to that whereunto Thou Thyself hast borne witness; and unto every falsehood, to that which Thou desirest Thy creation to witness concerning it. Thou knowest all things, and nothing escapeth Thy knowledge, neither in the heavens nor on the earth. Verily Thou art the Mighty, the Wise.

الوهاب واشهد لاوصياء محمد حبيبك صلواتك عليهم بما نزلت في حقهم حيث قلت وقولك الحق عباد مكرمون لا يسبقونه بالقول وهم بأمره يعملون واشهد لكل حق يا الهى بما انت شهدت له ولكل باطل بما انت تحب ان يشهد الخلق له انك تعلم كلشي ولا يعزب من علمك شيء لا في السموات ولا في الارض وانك انت العزيز الحكيم

- 6 O my God! Exalted is Thy bounty above afflicting Thy servants in this earthly life without raising them to higher degrees in the life to come. Thou knowest full well that when Thou dost take unto Thyself the souls of certain of Thy servants, the hearts of some among Thy creatures are saddened. Send down, then, upon such a one the word of patience and resignation to Thy decree; and send down upon those whom Thou hast taken unto Thyself, in the sacred land, the word of mercy and those wondrous breaths and ever-new bounties which none can fathom save Thyself, through Thy grace and Thy generosity, O Lord of lords. Thou art the Protector of the faithful and the Successor of the godly; perfect, then, Thy favor upon us, pour forth Thy blessings upon us, and admit us among the righteous of Thy loved ones.

6 يا الهى جل فضلك من ان تنزل على عبادك بلاء في هذه الحياة الدنيا ولم ترفع لهم درجة في العقبى وانك لتعلم ان بما قبضت ارواح بعض عبادك يحزن قلب احد من خلقك فانزل اللهم عليه كلمة الصبر والرضا بحكمك وانزل على الذين قبضتهم اليك على الارض المقدسة كلمة الرحمة وما انت عليه من النفحات البديعة والكرامات الجديدة بما لا يحيط بعلها أحد سواك بمنك وجودك يارب الارباب اللهم انت ولى المؤمنين وخليفة المتقين فاتمم علينا نعمتك وانزل علينا بركاتك وادخلنا في صالح اوليائك

- 7 For Thou art independent of the rule of all things, and nothing in the heavens or on the earth can magnify itself before Thee. Verily Thou art the Powerful, the Mighty.

7 فأنت غنى عن حكم كلشي ولا يتعاظمك شيء في السموات ولا في الارض وانك انت القوى العزيز

- 8 O God! If the heart of any of Thy servants hath been saddened by the taking unto Thee of one near unto him, I beseech Thee, by Thy grace, to cause Thy mercy to descend upon that soul in every condition, and to still the heart of the bereaved through Thy promise and Thy good-pleasure. For souls find no peace in any state save in meeting Thee, nor do we attain unto the utmost limit of contentment except through Thy loving favor. Fulfill, O God, that which Thou hast promised unto the believers among those who have answered Thy call; forgive me, and my parents, and all who have followed Thy command, feared Thy justice, and found assurance in Thy grace.

8 اللهم وان احد من عبادك قد حزن قلبه بما قبضت اليك من ذى قرابته فاقسمك اللهم بمنك ان تنزل عليها رحمتك في كل شان ويسكن قلب الذى لها بوعدك ورضاك فان النفوس لا تطمنن في شان الا بلاقائك ولا تبلغ الى غاية الرضاء الا بامتنانك اللهم انجز ما وعدت للمؤمنين من اهل اجابتك واغفرلى ولاوبى ولمن اتبع حكمك وخاف من عدلك واطمنن بفضلك

- 9 Verily Thou art God, the Generous, the All-Bountiful, the Single, the One, from Whose knowledge nothing in the heavens or on the earth can ever be hidden, and over all things Thou art powerful.

9 انك انت الله الجواد المنان الفرد الاحد الذى لا يغرب من علمك شيء في السموات ولا فر الا رض وانك على كلشي قدير

- 10 Glory be unto God, the Lord of the Throne, exalted above all that they ascribe unto Him; and peace be upon the Messengers; and praise be unto God, the Lord of all the worlds.

10 وسبحان الله رب العرش عما يصفون وسلام على المرسلين والحمد لله رب العالمين

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- | | |
|---|---|
| 1 Praise be to God Who hath created the heavens and the earth and whatsoever lieth between them in truth; and His command is nearer than that He should say unto it, "Be", and it is. | 1 الحمد لله الذى خلق السموات والارض وما بينهما بالحق وان امره اقرب من ان يقول له كن فيكون |
| 2 Unto God belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them. Say: All shall return unto Him. | 2 والله ما فى السموات والارض وما بينهما قل كل اليه ليرجعون |
| 3 Unto God belongeth the splendour of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-glorious, all-glorious. | 3 والله بهاء السموات والارض وما بينهما وكان الله بهيا بهيا |
| 4 Unto God belongeth the radiance of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-illuminating, all-illuminating. | 4 والله ضياء السموات والارض وما بينهما وكان الله مضيئا مضيئا |
| 5 Unto God belongeth the effulgence of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-luminous, all-luminous. | 5 والله سناء السموات والارض وما بينهما وكان الله منيرا منيرا |
| 6 Unto God belongeth the majesty of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, majestic, majestic. | 6 والله جلال السموات والارض وما بينهما وكان الله جليلا جليلا |
| 7 Unto God belongeth the beauty of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, beautiful, beautiful. | 7 والله جمال السموات والارض وما بينهما وكان الله جميلا جميلا |
| 8 Unto God belongeth all greatness in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, most great, most great. | 8 والله العظمة كلها فى ملكوت السموات والارض وما بينهما وكان الله عظيما عظيما |
| 9 Unto God belongeth all glory and loftiness in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-great, all-great. | 9 والله الكبرياء فى ملكوت السموات والارض وما بينهما وكان الله كبيرا كبيرا |
| 10 Unto God belongeth all might in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, mighty, mighty. | 10 والله العزة كلها فى ملكوت السموات والارض وما بينهما وكان الله عزيزا عزيزا |
| 11 Unto God belongeth all power in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, powerful, powerful. | 11 والله القوة كلها فى ملكوت السموات والارض وما بينهما وكان الله قويا قويا |
| 12 Unto God belongeth all wisdom in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, wise, wise. | 12 والله الحكمة كلها فى ملكوت السموات والارض وما بينهما وكان الله حكيما حكيما |

- 13 And unto God it pertaineth that, in every domain and in each house, there be of times and seasons a place wherein the verses of God are inscribed, that men may dwell therein and that mercy may be shown unto the people, that haply God may exalt the station of him (who thus serveth); for He hath ever been forbearing, all-forbearing.
- 13 ولله من كل ملك من بيت من المرات يكتب فيها آيات الله ليسكنن فيها وليرحمن على الناس لعل الله يرفع له عله انه كان حليما حليما
- 14 Unto God belongeth the knowledge of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-knowing, all-knowing.
- 14 ولله علم السموات والارض وما بينهما وكان الله عليما عليما
- 15 Unto God belongeth the judgement of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, One Whose judgement is nigh at hand.
- 15 ولله حكم السموات والارض وما بينهما وكان الله ذا حكم قريبا
- 16 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.
- 16 ولله نور السموات والارض وما بينهما وكان الله ذا نور منيرا
- 17 Unto God belongeth all power in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-powerful, all-powerful.
- 17 ولله القدرة كلها فيملكوت السموات والارض وما بينهما وكان الله قديرا قديرا
- 18 Unto God belongeth the word of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a word acceptable and well-pleasing.
- 18 ولله قول السموات والارض وما بينهما وكان الله ذا قول رضيا
- 19 Unto God belong the entreaties and supplications of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Well-Beloved, the Well-Beloved.
- 19 ولله مسأل السموات والارض وما بينهما وكان الله حبيبا حبيبا
- 20 Unto God belongeth the honour of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of an honour tremendous.
- 20 ولله شرف السموات والارض وما بينهما وكان الله ذا شرف عظيما
- 21 Unto God belongeth all sovereignty in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, a Sovereign, Most Great.
- 21 ولله السلطنة كلها في ملكوت السموات الارض وما بينهما وكان الله سلطانا عظيما
- 22 Unto God belongeth the dominion of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a dominion tremendous.
- 22 ولله ملك السموات الارض وما بينهما وكان الله ذا ملك عظيما
- 23 Unto God belongeth the Kingdom (malakút) of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, a King, Most Bountiful.
- 23 ولله ملكوت السموات الارض وما بينهما وكان الله ملكا كريما
- 24 Unto God belongeth the exaltation of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Most High, the Most High.
- 24 ولله علاء السموات والارض وما بينهما وكان الله عليا عليا
- 25 Unto God belong the signs of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, manifest, all-glorious.
- 25 ولله آيات السموات والارض وما بينهما وكان الله ظاهرا عظيما

- 26 Unto God belong the treasures of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, a Keeper, a Keeper. 26 والله خزائن السموات والارض وما بينهما وكان الله حفيظا حفيظا
- 27 Unto God belongeth all mercy in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, merciful, merciful. 27 والله الرحمة كلها في ملكون السموات والارض وما بينهما وكان الله رحيمًا رحيمًا
- 28 Unto God belongeth all forgiveness in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-forgiving, all-bountiful. 28 والله المغفرة كلها فيملكوت السموات الارض وما بينهما وكان الله غفارا كريما
- 29 Unto God belong the wondrous realities of the entire Cause, in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a Cause all-glorious. 29 والله بدايع الامر كله فيملكوت السموات والارض وما بينهما وكان الله ذا امر عظيمًا

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BB00361*To: Sayyah*

- 1 He is the Most Great, the Most Ancient, the Most Generous 1 هو الأعظم الأقدم الأكرم
- 2 God testifieth that there is none other God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Ruby, then the Sovereignty and the Human Kingdom. He causeth to live and to die, then causeth to die and to live. Verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who oppresses not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth by His command. He is, verily, powerful over all things. 2 شهد الله أنه لا اله الا هو له الملك و الملكوت ثم العزة والجبروت ثم القدرة والآهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت ثم يميت ويحيى وأنه هو حي لا يموت و ملك لا يزول وعدل لا تجور و سلطان لا تحول و فرد لا يفوت عن قبضته من شئ لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بأمره أنه كان على كلشئ قديرا
- 3 To continue: O Sayyah of Truth – upon thee be the Kingdom Absolute – and upon whomsoever He hath sheltered within His precinct through His word of truth, “As is meet, seek thou after Me.” He hath spoken in thy regard that He hath entered thy precinct, forasmuch as thou didst abide in His service. That which I inscribed at the head of My Book – by a secret for this measure and no more – hath descended for all the God-fearing. Thy letter hath come down; I have discerned thy purpose and laid it before thy Lord and Mine – the Lord of all the worlds. God hath sent down unto thee clear verses wherein abideth 3 و بعد ان يا سيّاح الحقّ و على الملك المطلق و من ادخله في جنبه بقوله الحقّ بما حقّ اطلبني و قال في حقك بأنه قد دخل في جنبك لما قرت في خدمته ما سطرت في رأس كتابي بسرّ لهذا القدر؟ ثم كلّ المتّقين قد نزل كتابك و اطلعت على مرامك و اعرضه عند ربك و ربّي ربّ العالمين جميعا فقد نزل الله عليك آياتاً بيناتاً فيها كلّ الفضل الموجود فاقرأها و اقرأ ما نزل فيها

every bounty existent. Recite them, and recite what therein was revealed for the Name of God, the August – ninety-two – in the Land of Ba’; bear witness thereto, and be among the thankful.

4 Then – by thy Lord’s right – whensoever thou enterest the Most Exalted Paradise and the Most Glorious Garden, magnify, with My tongue, in that supremely lofty court: “O my God, let Thy Lordship flow upon my tongue!” Look thou not save upon the frames of those intended ones and the decayed bones, for they received upon their lines the Names of God made manifest in those hallowed temples, inasmuch as from God, their Lord, they arose – openly, visibly – and unveiled their Lord, fearing not the reproach of any reproacher in the paths of their Creator. Grieve thou not for their outward thrones: such were but accidents of the arena. Yet the matter that hath withered remaineth in those proofs until the Day when God shall appear in the world of the Cloud once again.

5 Magnify, then, over them – and increase thy praise – at every time, before time, and after time; for they, verily, are the first and the most ancient; they, verily, are the victors and the triumphant; they, verily, are the living – nourished with their Lord by whatsoever they desire. I have dispatched two Leaves from the Leaves of Fa’ – may my spirit be a ransom unto him – and one Leaf remaineth; even now have I sent it to thy presence, for I was commanded to do so, and summoned thereto in my supplication. Magnify, then, over it – at every time, before time, and after time; and magnify over the Name of God, the Most High, the Most Exalted; depart not therefrom save by His leave. And praise be to God, the Lord of all the worlds.

6 The constraint is exceeding great – marvellous indeed! O King, O Bearer of Glad-Tidings: he is the most safeguarded, the most ennobled, in his perusal of the Sayyah of Truth; and the friend of the Friend of God, unbounded – he is the Most Exalted, the Most Exalted! A beloved beyond every love be upon thee from thy Lord – the inmost heart, the solace of their eyes – upon him be every protection! He hath set out, at the command of the Presence of the Beloved – exalted be His love, magnified His affection – hoping that a meeting may come to pass. Deliver Duldul unto them, for it is beloved of the Presence of the Beloved.

7 Say: He – verily – is God; there is no God but He, the Mighty, the Well-Beloved. Hasten thou unto Us, if there be a wondrous matter which the believers await. I have, before this, sent unto thee a Book, together with what God hath sent down upon

لاسم الله النبيل ٩٢ في ارض بآء واشهد عليها و
كن من الشاكرين

4 ثم بحق ربك اذا حضرت في الفردوس الأعلى
والجنة الأبهى كبر من لسانك في تلك العرصة
الأعلى يا مجرى الله ربى على لسانك ولا ينظر
إلا ابدان المقصود والعظام البالية فانها قد قبلت
من السطر الأسماء الله الظاهرة في تلك الهياكل
المقدسة حيث قد انبعث عن الله ربها ظاهراً
مشهوداً وابدت ربها وما خافت عن لومة لائم
في سبل بارئها ولا يحزن على اعراسهم الظاهرية
حيث قد فعلوا معها ما فعلوا فانها شئون عرصه
ولكن الأمر البالى قد بقى في تلك الأدلاء الى
يوم ظهور الله في عالم في عالم مرة اخرى

5 فكبر عليها وزدهم فيكل حين وقبل حين و
بعد حين فانهم لهم الأولون الأقدمون وانهم لهم
الغالبون الفائزون وانهم لهم الأحيون عند ربهم
يرزقون ما يشاؤون وقد ارسلت ورقتين من
اوراق الفاء روى له الفداء وقد بقيت ورقة
الان ارسلت الى حضرتك لما امرنى لهذا ودعائى
الى ذلك فكبر عليها فيكل حين وقبل حين و
بعد حين وكبر على اسم الله العلى الأعلى ولا
يفارقه إلا باذنه والحمد لله رب العالمين

6 و ضيق بسيار است؟ بديعة ان يا ملك المبشر
هو الأحفظ الأشرف بمطالعة سياح الحق وولى
ولى الله المطلق هو الأعلى الأعلى حبيب من كل
الحب عليك من ربك جوف قرّة عينهم عليه
كل الحفظ عازم شد بأمر حضرت محبوب جل
حبه وعظم وده لهذا رجا كه ملاقات اتقاق
افتاده دلدل را تسليم ايشان كنيد كه محبوب
حضرت محبوب باشد

7 قل انه لا اله الا هو العزيز المحبوب فاسرع الينا
لو يجد امراً بديعاً ينتظره المؤمنون وقد ارسلت
اليك كتاباً قبل هذا مع ما نزل الله عليك فاتخذ

thee. Take fast hold thereof, and be among the thankful. And praise be to God, the Lord of all the worlds.

عليها وكن من الشاكرين والحمد لله رب العالمين

PR03.140r05-140v03

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- 1 Say: God is my Lord. He createth what He willeth by His command, "Be", and it is. 1 قل الله ربى يخلق ما يشاء بامرہ كن فيكون
- 2 Unto Him belongeth the wondrous origination of the heavens and the earth and whatsoever lieth between them, and He is the All-Merciful, the Compassionate, the Exalted. 2 وله بدع السموات والارض وما بينهما وهو الرحمن المترحم الرفيع
- 3 He it is Who hath created the heavens and the earth and whatsoever lieth between them by His command; verily, He is the Strong, the All-Powerful. 3 هو الذى خلق السموات والارض وما بينهما بامرہ انه لقوى قدير
- 4 His is the creation and the command, in the beginning and in the end; and He is the Creator, the Inaccessible. 4 له الخلق والامر من قبل ومن بعد وهو الخلاق المنيع
- 5 Verily, all prostrate themselves before Him. Verily, all worship Him. Verily, all are unto Him devoutly obedient. Verily, all labour in His path. Verily, all fall down in adoration before Him. Verily, all are before Him humble and submissive. 5 انا كل له ساجدون انا كل له عابدون انا كل له قانتون انا كل له عاملون انا كل له ساجدون انا كل له خاضعون
- 6 Unto God belongeth the whole of mercy in the Kingdom of the heavens and the earth and whatsoever lieth between them, and then, beyond them, in all the worlds; such is the Lord of the heavens and the earth and whatsoever lieth between them – the Lord of all worlds. 6 والله الرحمة كلها فى ملكوت السموات والارض وما بينهما ثم فى العالمين ذلك رب السموات والارض وما بينهما رب العالمين
- 7 Unto God belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them, and God hath ever been powerful over all things. 7 والله ما فى السموات والارض وما بينهما وكان الله على كل شئ قديرا
- 8 Such is the Ordainer and Originator of the heavens and the earth and whatsoever lieth between them, and God hath ever been, of all things, all-knowing. 8 ذلك فاطر السموات والارض وما بينهما وكان الله بكل شئ عليما
- 9 Unto God belong the oceans of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Sustainer of all things. 9 والله اجور السموات والارض وما بينهما وكان الله على كل شئ مقيتا
- 10 Unto God belongeth the realm of might (jabarut) of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Sustainer of all things. 10 والله جبروت السموات والارض وما بينهما وكان الله على كل شئ مقيتا
- 11 Unto God appertain the fourfold seals of the Lord – say: of them shall all be questioned. 11 والله خواتيم ربا على كل عنه يستلون

- 12 Unto God belong the keys of the heavens and the earth and whatsoever lieth between them, and God hath ever been All-Bounteous, All-Knowing. 12 **ولله مفاتيح السموات والارض وما بينهما وكان الله واسعاً عليهما**
- 13 Unto God belong the treasures and clasps (maqalid) of the heavens and the earth and whatsoever lieth between them, and God hath ever been, over all things, a Guardian. 13 **ولله مقاليد السموات والارض وما بينهما وكان الله على كل حفيظا**
- 14 Unto God belong the measures of the heavens and the earth and whatsoever lieth between them, and God hath ever been, of all things, fully aware. 14 **ولله مقادير السموات والارض وما بينهما وكان الله بكل شئ عليهما**
- 15 Unto God belong the hosts of the heavens and the earth and whatsoever lieth between them, and God hath ever been mighty, all-wise. 15 **ولله جنود السموات والارض وما بينهما وكان الله عزيزا حكيما**
- 16 Unto God belongeth the splendour of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-glorious, all-glorious. 16 **ولله بهاء السموات والارض وما بينهما وكان الله بهيا بهيا**
- 17 Unto God belongeth the majesty of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, beautiful, beautiful. 17 **ولله جلال السموات والارض وما بينهما وكان الله جميلا جميلا**
- 18 Unto God belongeth all greatness in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, most great, most great. 18 **ولله العظمة كلها في ملكوت السموات والارض وما بينهما وكان الله عظيما عظيما**
- 19 Unto God belongeth the light of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-luminous, all-luminous. 19 **ولله نور السموات والارض وما بينهما وكان الله منيرا منيرا**
- 20 Unto God belongeth the whole of mercy in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, merciful, merciful. 20 **ولله الرحمه كلها في ملكوت السموات والارض وما بينهما وكان الله رحيمًا رحيمًا**
- 21 Unto God belongeth the radiance of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-illuminating, all-illuminating. 21 **ولله ضياء السموات والارض وما بينهما وكان الله مضيئًا مضيئًا**
- 22 Unto God belong the Most Excellent Names in the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a Name most glorious. 22 **ولله اسماء الحسنی فی السموات والارض وما بينهما وكان الله ذا اسم عظيمًا**
- 23 Unto God belong the loftiest similitudes in the Kingdom of the heavens and the earth and whatsoever lieth between them, and He is the Possessor of an Exalted Similitude. 23 **ولله امثال العليا في ملكوت السموات والارض وما بينهما وكان ذا مثل عليا**
- 24 Unto God belongeth all might and honour in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, mighty, mighty. 24 **ولله العزة كلها في ملكوت السموات والارض وما بينهما وكان الله عزيزا عزيزا**
- 25 Unto God appertaineth the whole of the Cause, in the beginning and in the end, and God hath ever been the Possessor of a Cause tremendous. 25 **ولله الامر كله من قبل ومن بعد وكان الله ذا امر عظيمًا**

- 26 Unto God belongeth the knowledge of the heavens and the earth and whatsoever lieth between them, and God hath ever been, of all things, all-knowing. 26 **ولله علم السموات والارض وما بينهما وكان الله بكل شئ عليما**
- 27 Unto God belongeth the whole of power in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-powerful, all-powerful. 27 **ولله القدرة كلها في ملكوت السموات والارض وما بينهما وكان الله قديرا قديرا**
- 28 Unto God belongeth the utterance of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, well-pleased, well-pleased. 28 **ولله قول السموات والارض وما بينهما وكان الله رضيا رضيا**
- 29 Unto God belong the entreaties and the honour, in the beginning and in the end, and God is, in very truth, the Well-Beloved, the All-Glorious. 29 **ولله المسائل والشرف من قبل ومن بعد وكان الله حبيبا عظيما**
- 30 Unto God belongeth sovereignty and exaltation, in the beginning and in the end, and God is, in very truth, an Ancient Sovereign. 30 **ولله السلطنة والعلاء من قبل ومن بعد وكان الله سلطانا قديما**
- 31 Unto God belongeth dominion and bounty, in the beginning and in the end, and God is, in very truth, the Munificent, the Most Generous. 31 **ولله الملك والممن من قبل ومن بعد وكان الله منانا كريما**

CMB_F20.005v02-006r11

BB00456*To: Abdu'l-Karim Qazvini*

- 1 He is the Truth! There is no God but Him and all bow down before Him. 1 **وانه كان على كل شئ قدير اين جملة آخرين آيهء لوح قبلي است هو الحق لا اله الا هو و كل له ساجدون**
- 2 O Name of God, the Most Generous! Upon thee be the Glory of God, the Ancient King. After greetings, 9 parts have been sent with Al-Azim, 4. Let the haykals be written from these or in the manner of the connected haykal, for it has the strongest effect therein. You desire not what has already been revealed to you before, for it is indeed an ancient and true Book. And glorify all the people of guidance together. 2 **يا اسم الله الكريم عليك بهاء الله الملك القديم اجزاء بعد السلام ٩ جزو قد ارسل مع العظيم ٤ فلتكتت الهياكل منها او على نحو هيكل الموصولة فانها لأشد تأثيرا فيها انتم تريدون لا قد نزلها انتم من قبل فانه لكتاب حق قديم و كبروا على اهل الهدى كلهن اجمعين**
- 3 And verily what ought to be manifested is that which is manifest above all things, and hidden beneath all things, and first before all things, and last on the right of all things, and dominant on the left of all things, according to what is in the traditions concerning the age of thirty. And verily from the first descent of the water of His being until the time He spoke 3 **وان ما ينبغي ان يظهر ما هو الظاهر فوق كل شئ و الباطن دون كل شئ و الأول قبل كل شئ و الآخر عن يمين كل شئ و القاهر عن شمائل كل شئ على ما في في الأخبار في سن الثلاثين و انه حين ما قد قضى من أول نزول ماء وجوده الى**

the number of Ta and Kaf, and We have not made thee aware of it, and from an ancient living soul the letter of peace, and it has been fulfilled according to what the pure Family of God have informed after peace, the cycle of fire. Let them speak to those who believed before all worlds and to those around him at the time when "He answers the distressed when they call upon Him." So answer him who calls you from around the shrine, and be not content until a thousand after peace is completed. That is to be calculated from the first water of His being, and if calculated from the first manifestation of His body, subtract nine months and nine days.

- 4 So watch for what the witnesses of God have informed you beforehand, for when the month of Mim first rises, peace will be completed in the matter of calculation that you outwardly reckon, while inwardly it has been fulfilled, and in the inmost inward it has been fulfilled around, then the number of the name Muhammad. So watch your days and be victorious through God, your Lord, for those in whose hearts is the power of exposition, these are they who have power over all things by God's leave - He Who created all things by His command. Nothing in the heavens or on earth or between them can frustrate Him. Verily, He has power over all things.

حين قد قال عدد الطاء والكاف وما استشعرتها
لك و من نفس حتى قديم حرف السلام و قد
قضى بما قد اخبروا آل الله الاطهار من بعد السلام
كور النار فليقولن لمن قد آمن قبل العالمين و لمن
في حوله حينئذ يوم آمن يجيب المضطر اذا دعائه
فلتجيبن من يناديكم من حول الضريح و لا ترضين
ان يكمل الآ الف من بعد السلام ذلك ان يحسب
من اول ماء وجوده و ان يحسب من اول ظهور
جسده ينقص تسعة شهر و تسعة يوم

4 فلتراقبن ما قد اخبروكم من قبل شهداء الله فان اول
ما يطلع شهر الميم يكمل السلام في شأن حساب
انتم بالظاهر تحسبون و بالباطن قد قضى و بالباطن
الباطن قد قضى حول ثم عدد اسم محمد فلتراقبن
ايامكم و لتنصرن بالله ربكم فان من في قلبه قوة
التبيان فاولئك هم على كل شئ قادرون باذن
الله الذي خلق كل شئ بأمره و لا يعجزه من شئ
لا في السموات و لا في الأرض و لا ما بينهما
انه على كل شئ قدير

PR03.148v14-149r03

BB00557

To: relatives of the Bab in Shiraz

- 1 He is the Almighty, the Ever-Abiding, the Most Exalted
- 2 From Shiraz my mother – may she be illumined – sendeth word: May my soul be a ransom for thee! From the hour of sunset, honored with the bounty of Presence, until now – which is the afternoon of Thursday, the twenty-eighth of the blessed month of Sha'ban – praise and thanksgiving be to God, all that God ordained for me hath passed in goodly wise.
- 3 At all times the sorrow that hath been is but the sorrow and longing for the Presence. And though I am far removed from attaining the honour of that Presence, yet, for divers reasons – inasmuch as my nearness would give rise to afflictions – I am well-pleased, for my own self, with whatsoever He willeth: resignation to the decree of God and submission to His command.

1 هو العزيز الدائم المتعال

2 فدرات روحی از حین غروب آفتاب بشرف
حضور الى الان که عصر روز پخشنبه بیست
هشتم شهر شعبان المعظم است لله الحمد و المنته
بما قضی الله لی بخوبی گذشته

3 و در هر حال حزنی که بوده حزن و اردات
حضور بوده اگر چه از استدراک شرف حضور
دورم ولی بجهات چند که قریم باعث ظهور
بلااست راضی هستم بر خودم آنچه که زو رضا

Only, as to drawing nigh unto the Presence, let nothing occur that would become a cause of grief.

بقضای الله و تسلیما لامره ولی بر قرب حضور امری
رخ ندهد که باعث حزن شود

- 4 I render thanks. Be in no wise saddened; for the road is far and false reports are many. Let no perturbation arise, for – praise be to God – there is well-being in every state. In any case, let whatsoever is needful be appointed and obtained; and let the omissions from the effusions of the Presence be made good through remembrance – especially on behalf of the honoured grandmother – may God, exalted be He, protect her. At all times, should there be any instruction, let it be signified, that it may be obeyed.

4 شا کرم بهیچوجه محزون نباشید چون راه دور
است و خبرهای دروغ بسیار اضطرابی رخ ندهد
که بحمد الله خوشی است در هر حال آنچه لازم
است مقرر فرموده اخذ شود و مستدرکات فیض
حضور را مذاکره بذکر بوده خصوص جدّه محترمه
حرسه الله تعالی در هر حال فرمایشی هست اشاره
فرمایند اطاعت شود

- 5 In Yazd, kindly have regard to Sayyid 228.

5 در یزد سید 228 ملاحظه فرمایند

KHSH6.007

BB00595

To: mother of the Bab

Say: O God! Thou art the Creator of the heavens and the earth and whatsoever lieth between them. Thou givest innate nature unto whomsoever Thou willest and takest it away from whomsoever Thou willest. Thou exaltest whomsoever Thou willest and abasest whomsoever Thou willest. Thou raisest up whomsoever Thou willest and bringest low whomsoever Thou willest. Thou grantest victory unto whomsoever Thou willest and causest to fail 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 whatsoever Thou willest, how Thou willest, by what means Thou willest, and for what purpose Thou willest. Verily, Thou art powerful over whatsoever Thou willest, O Best of Protectors. In our own house, the sister of Aqa Mir-Siyyid.

قل اللهم انك انت فطر السموات والارض و
ما بينهما لتؤتين الفطرية من تشاء و لتزعن الفطرية
عن تشاء و لتعز من تشاء و لتذل من تشاء و
لترفعن من تشاء و لتنزلن من تشاء و لتنصرن من
تشاء و لتخذلن من تشاء و لتغنين من تشاء و
لتفقرن من تشاء في قبضتك ملكوت كل شيء
تخلق ما تشاء كيف تشاء بما تشاء و لما تشاء
انك كنت على ما تشاء مقتدراً يا خير الحافظين
در خانه خودمان همشیره آقا میرسیّد

INBA58:163.04-164.01

KSHK.BWB

BB00619

1 He is God; glorified is the splendor of His light.

1 هو الله تعالى نوره

2 O thou who art the chosen one among women!

2

3 The verses in this Tablet are revealed for the one who hath believed in the signs of her Lord and is reckoned among such as are wholly devoted unto Him. Bear thou witness that verily no God is there but Him, Who is both my Lord and thine, and that no other God besides Him existeth. He is the Bountiful, the Almighty.

3 انّ هذا كتاب نزلت آياته الى التي آمنت بآيات ربّها وكانت من القانتين ان اشهدي أنّه لا اله الاّ الله ربّي وربّك وما من اله الاّ آياه وهو الفضال العظيم

4 Yield thee thanks unto God, for He hath graciously aided thee in this Day, revealed for thee the clear verses of this Tablet, and hath numbered thee among such women as have believed in the signs of God, have taken Him as their guardian and are of the grateful. Verily God shall soon reward thee and those who have believed in His signs with an excellent reward from His presence. Assuredly no God is there other than Him, the All-Possessing, the Most Generous. The revelations of His bounty pervade all created things; He is the Merciful, the Compassionate.

4 وان اشكري الله بما وفقك يومئذ والقي اليك من آيات بينات في ذلك الكتاب وجعلك من اللواتي آمنّ بآيات الله واتخذن الله ولياً لانفسهنّ وكنّ من الشاكرين فسيجزيك الله ومن آمنّ بآياته يا حسن جزاء من عنده انه لا اله الا هو وانه لغني كريم وسعت رحمته كلّ شيء وهو الرحمن الرحيم...

SWBP#22 (p.115a)

SWB#23 (p.163)

BB00632

God, there is no God but Him, the Ever-Living, the Self-Subsisting. Neither slumber nor sleep overtaketh Him. His is whatsoever is in the heavens and whatsoever is on earth and whatsoever is between them.

الله لا اله الا هو الحي القيوم لا تاخذه سنه ولا نوم له ما في السموات والارض وما بينهما

HARV.4?

KSHK.BWB

BB00676*Inscription on the Bab's signet ring**Date: unknown*

ADMS

Glorified be God besides Whom there is no God, and verily
this is a path from His presence upon which all must pass.

سبحان الله الذي لا اله الا هو وان هذا صراط
من لدنه و كل عليه يمرّون

BW_v16p027, ADMS#146

ADMS#146

BB00635*Seal of the Bab**Date: unknown*

QISM

God beareth witness that there is none other God but Him,
the Mighty, the Best-Beloved.

شهد الله انه لا اله الا هو العزيز المحبوب

KSHK.BWB

CMB_F23.162v03-169v01 (56), CMB_F25.4,

TZH3.068c, QISM.001

BB00649*Seal of the Bab**Date: unknown*

QISM

Verily I am the Proof of God and His Light.

اننى انا حجة الله و نوره

KSHK.BWB

CMB_F23.132v14-133v04 (33), CMB_F25.4,

TZH3.068c, QISM.001

BB00622*Date: unknown*

1 In the Name of God, the Compassionate, the Merciful.

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 He is God, the Most Great, the Most Exalted. God is Most Great. He is the Most Inaccessible, the Most Holy, the Most High.

2 هُوَ اللَّهُ الْأَكْبَرُ الْأَرْفَعُ اللَّهُ أَكْبَرُ هُوَ الْأَمْنَعُ
الْأَقْدَسُ الْأَعْلَى

3 Say, God is the Lord and all are worshippers unto Him. Say, God is the True One and all pay homage unto Him. This is God, your Lord, and unto Him shall ye return. Is there any doubt concerning God? He hath created you and all things. The Lord of all worlds is He.

3 قُلْ اللَّهُ رَبِّ وَكُلٌّ لَهُ عَابِدُونَ فِي اللَّهِ حَقٌّ وَكُلٌّ
لَهُ قَانِتُونَ ذَلِكُمْ اللَّهُ رَبُّكُمْ وَالِيهِ أَنْتُمْ تَقْلِبُونَ أَمْ فِي
اللَّهِ شَكٌّ خَلَقَكُمْ وَكُلَّ شَيْءٍ ذَلِكَ رَبُّ الْعَالَمِينَ

SWB#12 (p.153-153)

SWBP#12 (p.108)

BB00626*To: Muhammad 'Ali**Date: unknown (Chihriq or Maku?)*

O Name of Nobility and Exaltedness! Convey My greetings unto those in the House of Truth and be watchful over their affairs, lest grief be witnessed by any one among those possessed of My love. And make mention, in the Book of thy Lord, of all the believing men and believing women.

أَنْ يَا اسْمَ النَّبِيلِ ثُمَّ الْعَلِيِّ فَلْتَسْلِمَنَّ عَلَيَّ مَنْ فِي بَيْتِ
الْحَقِّ وَلِتَرَأَيْنَ أُمُورَاهُنَّ أَنْ لَا تَشْهَدَ مِنْ حُزْنٍ وَ
لَا لِأَحَدٍ مِنْ أَوْلَوِي مَحَبَّتِي وَادْكُرْ فَيَكْتَابُ رَبُّكَ
كُلَّ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

KSHK.BWB

PR03.086r10-086r11

BB00674

Write thou the first verse on the Day of Thursday upon green silk, together with ten exalted invocations, and keep it with thee. Then write thou the second verse on the Day of Tuesday, and wash it with water, and drink it, for love of Him. Verily

اكتب شعرا الاول يوم الخميس على حريرات
الخنضراء مع عشر عليات واجعله عندك ثم اكتب
شعرا الثاني يوم الثلاثاء واغسله بالماء واشربه على

God – were He to will – would, through this, grant thee thine asking. He is, in truth, the All-Knowing, the All-Powerful.

حَبَّكَ فَاِنَّ اللَّهَ لَوْ شَاءَ يُعْطِي بِذَلِكَ سُؤْلَكَ اِنَّهُ عَلِيمٌ قَدِيرٌ

INBA_6007C.494-494b

BB00675

- 1 Upon the Best of all His creatures next I called—Muḥammad—
He Who swept misguidance far away;
- 2 By Light of hallowed Majesty and grace, the shadows fled, and
darkness passed away.

- 1 وصليت في الثاني على خير خلقه محمد من زاح الضلالة والغلث
- 2 بنور جلال باذخ وشر نطخ بقدوس بركوت به الظلمة انجلت

INBA_6007C.494-494a

BB00294

To: *Shaykh Hasan*

Date: *unknown (late Chihriq?)*

- 1 In the Name of God, the Most Great, the Most Great
- 2 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone, with no partner. Thine is the kingdom and the heavenly dominion, Thine the might and the divine power, Thine the strength and sovereignty, Thine the force and grandeur, Thine the dominion and the realm of man, Thine the glory and majesty, Thine the countenance and beauty, Thine the direction and perfection, Thine the likeness and similitudes, Thine the stations and reverence, Thine the greatness and independence, Thine the grandeur and exaltation, Thine the glory and invincibility, Thine the power and ascendancy, Thine the joy and gladness, Thine the sovereignty and might, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.
- 3 Thou hast ever been one God, single, eternal, self-subsisting, living, enduring, sovereign, all-pervading, holy, everlasting, forever, inaccessible, possessing, ruling, manifest, powerful. Thou hast taken neither consort nor son, and Thou hast no partner in what Thou hast created, nor any helper in what Thou hast fashioned. Thou hast created the heavens and the earth and

- 1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَعْظَمِ
- 2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لَا شَهِدَنَكَ وَكُلُّ شَيْءٍ عَلَى أَنْتَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمُلْكُ وَالْمَلَكُوتُ وَلَكَ الْعِزُّ وَالْجَبْرُوتُ وَلَكَ الْقُدْرَةُ وَالْإِلَهِيَّةُ وَلَكَ الْقُوَّةُ وَالْيَاقُوتُ وَلَكَ السُّلْطَانَةُ وَالنَّاسُوتُ وَلَكَ الْعِزَّةُ وَالْجَلَالُ وَلَكَ الطَّلَعَةُ وَالْجَمَالُ وَلَكَ الْوُجْهَةُ وَالْكَامِلُ وَلَكَ الْمَثَلُ وَالْأَمْثَالُ وَلَكَ الْمَوَاقِعُ وَالْأَجَلَالُ وَلَكَ الْعِظَمَةُ وَالْإِسْتِقْلَالُ وَلَكَ الْكِبَرِيَاءُ وَالْإِسْتِجْلَالُ وَلَكَ الْعِزَّةُ وَالْإِمْتِنَاعُ وَلَكَ الْقُوَّةُ وَالْإِرْتِفَاعُ وَلَكَ الْبَهْجَةُ وَالْإِبْتِهَاجُ وَلَكَ السُّلْطَانَةُ وَالْإِقْتِدَارُ وَلَكَ مَا أَحْبَبْتَهُ أَوْ تَحَبَّبْتَهُ مِنْ مَلَكُوتٍ أَمْرٍ وَخَلْقٍ
- 3 لَمْ تَزَلْ كُنْتَ لَهَا وَاحِدًا وَاحِدًا صَدَمًا فَرْدًا حَيًّا قَيُّومًا سُلْطَانًا مَهِيْمًا قُدُّوسًا دَائِمًا أَبَدًا مُتَمَنِّعًا مُتَمَلِّكًا مُسْتَطَلًّا مُجْتَلَاً مُقْتَدِرًا مَا اتَّخَذْتَ لِنَفْسِكَ صَاحِبَةً صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَكَ شَرِيكَ فِيمَا خَلَقْتَ وَلَا وَلِيَّ فِيمَا صَنَعْتَ قَدْ قَدَّرْتَ خَلْقَ السَّمَوَاتِ وَ

whatsoever lieth between them through Thy wisdom, and hast perfected the creation of all things through Thy Lordship.

الارض و ما بينهما بحكمتك و اتقنت صنع كل
شيء برؤيتك

- 4 Thou art the First, O my God, before all things, and there was nothing before Thee. Thou art the Last, O my God, after all things, and there shall be nothing after Thee. Thou art the Manifest, O my Beloved, above all things, and there is nothing above Thee. Thou art the Hidden, O my Desired One, beneath all things, and there is nothing beneath Thee.

4 انت الاول يا الهى قبل كل شئىء ولم يكن قبلك
من شئىء وانت الاخر يا الهى بعد كل شئىء ولم
يكن بعدك من شئىء وانت الظاهر يا محبوبى فوق
كل شئىء ولم يكن فوقك من شئىء وانت الباطن
يا مقصودى دون كل شئىء ولم يكن دونك من
شئىء

- 5 Sanctified are all Thy names and exalted are all Thy examples.
Thou hast ever been sanctified beyond all names and wilt ever
be pure from all similitudes. How near art Thou to Thy loved
ones and how gracious unto Thy beloved ones!

5 تقدست اسمائک کلھن و تعالت امثالک
باسرھن لم تزل کنت مقدسا عن الاسماء و
لا تزال لتکون منزها عن الامثال فما اقریک
باولئک و ما ؟ علی احبائک

- 6 I beseech Thee by Thy Most Beautiful Names - O Beauty,
O Most Beautiful, O All-Beautiful, O Beauteous One, O Em-
bellisher, O Adorner, O Gracious, O Most Gracious, O Most
Lovely, O Hussein, O Most Excellent, O Beneficent, O Most
Beneficent, O Source of Beauty, O Twin Beauty, O He Who
Acquireth Beauty, O He Who Assumeth Beauty, O He Who
Shareth Beauty, O He Who Approveth Beauty - that Thou
wilt send Thy blessings upon the Primal Point and then upon
Him Who lived in eternity, from the beginning that hath no
beginning in every Manifestation unto the end that hath no
end in every concealment.

6 اسئلك باسمائك الحسنى الحسنية يا حسن
 باحسن يا حسان يا حسان يا حاسن يا حسان يا
 حسون يا حسون يا حسون يا حسين يا حيسون
 يا محسن يا محسن يا محاسن يا حسان يا محتسن يا
 متحسن يا متحاسن يا مستحسن ان تصلين على
 نقطة الاولى ثم الى الازل من اول الذى لا اول
 له فى كل ظهور ثم الى اخر الذى لا اخر له فى
 كل بطون

- 7 I testify, and all things testify, that the Manifestation of Thy Beauty, from the beginning when Thou didst make Thyself known to all created things, hath known Thee through Thy causing him to know Thee, and hath shown patience in Thy path upon the summits of mountains, and hath wearied himself in seeking Thy good-pleasure upon the paths of love and acceptance. Therefore, O God, inspire him with all good from Thy presence, preserve him, O God, from aught else but good through Thy power, and assist him, O God, to convey Thy Books unto Thy creation and to preserve Thy words in Thy lands, that they may glory in knowing Thee among the creatures of the first and the last, and may praise Thee in the precincts of his love in Thy most glorious Paradise among those who praise Thee, and may laugh at those whom Thou hast caused to enter the fire for lack of knowledge of Thee.

7 فلاشہدنک و کل شیئ بان مظهر حسانتیک من
اول ما تعرفت نفسک کل الممکات قد عرفک
بتغریفک ایاک و صبر فی سبیلک فی قلل الجبال
و اتعب ذاته فی مرضاتک علی سبل الحب و
الاقبال فلتلهمنه اللهم کل خیر من عندک و
لتعصمه اللهم عن دون کل خیر یقدرتک و
لتوفقنه اللهم لتبلغ کتبک الی خلقک و تحفیظ
کلماتک فی بلادک بان یفتخرون بعرفانک بین
خلق الاولین و الاخرین و یحمدنک فی رفرف حبه
فی رضوانک الابهی مع الحامدین و لیضحکن
عمن قد ادخلته فی نار دون عرفانک

- 8 For on the Day of Resurrection Thou hast promised to make
all Thy creation know the guides of Thy Cause in the paradise
of Thy love, and Thou hast distinguished between the creation
of all things where Thy guides shall see [...] From those who
believe not in the Cause and who convey what they possess to
every person of authority and fame, for Thy Book is Thy proof

8 فان يوم القيمة وعدت ان تعرفن كل خلقك
ادلاء امرک فی رضوان حبک و فصلت بین
خلق کل شیء حیث یری ادلائک من فی ؟ و
یشہد علی ؟ بارک فلتزلن اللہم علیہ ما ؟ من
خزائن جودک و بدایع فضلک و مواقع لطفک
و مفاتیح رحمتک و مکامن منک و ہیئتک و

unto Thy creation. It descendeth not upon a believer but that it causeth him to speak forth Thy praise and thanksgiving, nor upon an unbeliever but that it consumeth him with the fire of Thy justice and equity.

عنایتک انک انت القادر علی ما تشاء و المقتدر
علی ما ترید عطائک فضل لا عدل له و منعک
عدل لا جور فیه و لتلهمنه اللهم الرجع من سبل
البحر و تحفیظ نفسه عمن لا یؤمن بالامر و
تبلیغ ما عنده الی کل ذا امر و شهر لان کتابک
حجتک علی خلقک لا یزل علی مؤمن الا و
ینطقه بمجدهک و شکرتک و لا علی دون مؤمن
الا و یحرقه بنار عدلک و قسطک

- 9 O God! Do Thou guide all Thy creation through Thy bounty, and deliver them all, O Lord, from the fire of being deprived of Thy knowledge, and cause them all to enter, O God, the paradise of Thy love and good-pleasure. For Thou hast ever been independent of the glorification of all created things and the sanctification of all existing things, self-sufficient above the exaltation of all beings and the elevation of all atoms. All are poor before Thy praise and glory and sanctification and glorification. And all this becometh Thee through Thy grace, wherein Thou hast accepted from those whom Thou didst create from nothing Thy unity and Thy sanctification. Otherwise, how could that which appeareth from Thy creation be worthy of Thy eternal Countenance and Thy everlasting Face? Glory be unto Thee! Glory be unto Thee! Verily Thou art the Single One, the Sanctified, the Beloved, the Eternal, the Holy, the Dreaded, Who was before all things. That which Thou wilt not shall never be, and there is no power nor strength except through Thee. Verily Thou art the Most High, the Most Great.

9 فلتهدین اللهم کل خلقک بجدک و لتخلصن
الله کلاً عن نار دون عرفانک و لتدخلن
الله کلاً فی رضوان حبک و رضائک اذ لم
تزل کنت غنيا عن تسبیح الممکات و تقدیس
الموجودات و مستغنيا عن تنزیه الکائنات و تعلی
الذرات و کلن کل فقراء الی ثنائک و مجدک
و تقدیسک و تسبیحک و ما انت تستحق به
کل ذلک من فضلک حیث قد قبلت عمن قد
خلقته لا من شیء توحیدک و تقدیسک و الا
کیف ینبغی ما یظهر من خلقک لطلعة ازلتک
و وجهة ابدیتک سبحانک سبحانک انک انت
الفرد المقدس المحبوب و الصمد المنزه المرهوب
؟ کان قبل کل شیء و ما لم تشاء لم یکن و لا
حول و لا قوة الا بک و انک انت العلی العظیم

PR03.044v06-045r16, CMB_F23.093v08-
095r17 (20), MKI4511.017r-020v,
BYC_tablets.001.02-002.17x, MANU.048-
050

BB00468

Tawqi' Khitab bih ahl-i-bait dar Shiraz

- 1 He is the Most Glorious
2 God testifieth that there is no God but He, the Mighty, the Well-Beloved.
3 The letter of Siyyid dated 662 from Rashid Lutf has not arrived that would reveal the reason for his movement. Verily it was for the purpose of trade. He will soon return.

1 هو الاهی
2 شہد الله انه لا اله الا هو العزیز المحبوب
3 نوشته سید مورخه ۶۶۲ رسید لوط قبل نرسیده
که ظاهر شود علت حرکت چه بوده یزقین عزم
تجارت بوده عنقریب عود خواهند فرمود

- 4 Thereafter the word of truth was fulfilled – “Verily, We were recording that which ye were doing” – and another dispensation and the worlds of Return were made manifest. In consideration of safeguarding a certain ruling, no [change] was enacted – for He is the Most Pure.
- 5 Wearing silk and the use of gold and silver are permitted; congregational prayer is not incumbent.
- 6 As to the recitation of the hidden verse that was asked about: it is obligatory to purify the “earth of souls” – that is, that they neither hear, nor behold, nor utter, nor write aught save the words of the ‘Illyyin. And even as the earth of the Book of God was filled with justice and equity, so must the earth of souls likewise be.
- 7 Whatsoever is put to use should bear the letters of His Name – the Name of God – pronounced upon it; for example, let it be said “Ya Qadir,” or “Ya Latif,” or “Ya Malik,” over the pen or whatever is employed; then may it be used.
- 8 We have no contention with the people, albeit their cry “Haste! Haste!” hath filled the world; yet they are not sincere – we have tried them.
- 9 At present, nothing is more meet in Our sight than that We leave them to recite the Prayer of the Covenant, the Tablet of the Testament, and the Supplication of Nudbah, while themselves remaining veiled from its Lord.
- 10 Aqa Mirza Aqa Mulla ‘Ali-Rida came to the Land of Hayy.
- 11 Whenever the Sayyid, by His power, shall transmute his fire into light, the Sayyid of 1280 and the Sayyid of 92 shall be gathered in human form. Even the wolf of the age possessed a measure of wolfishness – this was the origin of this journey.
- 12 The righteous and the unrighteous are all distinguished in the Return.
- 13 I desire not that this be written for any save the people of truth; otherwise, let a sign be shown. Send it to the mulla and the sayyid.
- 14 As for the mistress/mother, let the guardian act with piety; let them change “water” into “air,” that they may find some ease. God willing, the end of all their kindred shall be good.
- 4 و بعد از سنه دین که صدق انا کما نستنج ها کنتم ... ظاهر شد نشاء اخری و عوالم رجعة است بملاحظه حفظ حکمی نشد هو اطهر است
- 5 و لبس حریر و استعمال ذهب و فضه جایز است صلوٰة جماعه جائز نیست
- 6 قرائة ایه مکنونه مسئول عنه ارض نفوس را طاهر کردن واجب بانی معنی که غیر از کات علیین نشر نیشنوند و نه بیند و نکویند و جمل نکنند و ننویسند چنانچه ارض کتاب الله مملو از قسط عدل شد ارض هفوس هم کذلک
- 7 و هر شیئی که استعمال میشود باید بحروف اسم او اسم الله مذکور شود مثل قلم یا قدیر یا لطیف لا ملک گفته شود آنوقت استعمال شود
- 8 کاری بمردم نداریم اگر چه العجل العجل ایشان عالم را پر کرده ولی صادق نیستند امتحان کردیم ایشان را
- 9 حال هم هیچ احدی نزد ما اعظم از این نیست که واگذاریم ایشانرا که دعای عهد نامه و ندبه بخوانند و از صاحبش محتجب
- 10 آقا میرزا آقا ملا علی رضا که در ارض حی آمد
- 11 هر گاه سید بخواه نارش را بنور مبدل کند سید ۱۲۸۰ و سید ۹۲ بصورت انسان حشر شد حتی گرک زمان بعض گرگی بود که مبدء این سفر شد
- 12 ابرار و غیر ابرار همگی در رجعت ممتازند
- 13 دوست نمیدارم قل بر غیر اهل حق کتبه شود و الا نشان بفرمایند ملاوم سید بفرکاتیند
- 14 صاحب والده تقوی بماء را مبدل بهوا کنند که قدری آسوده شوند اقرباء انشاء الله همه گی عاقبت ایشان نیکو خواهد شد

BB00299

- 1 In the Name of God, the All-Thankful, the Pre-Existent, the All-Bountiful, the All-Glorious
1 بِسْمِ اللَّهِ الْمُتَشَكِّرِ الْمُتَقَدِّمِ الْمُتَكَرِّمِ الْمُتَعَزِّمِ
- 2 Unto God belongeth all splendor (Baha); and verily through God do we array ourselves with splendor at every time, before time and after time.
2 وَلِلَّهِ الْبَهَاءُ كُلُّهُ وَإِنَّا لَنُسْتَبِينَ بِاللَّهِ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 3 Unto God belongeth all glory; and verily through God do we exalt ourselves in glory at every time, before time and after time.
3 وَلِلَّهِ الْجَلَالُ كُلُّهُ وَإِنَّا لَنَسْجُلُنَ بِاللَّهِ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 4 Unto God belongeth all beauty; and verily through God do we bedeck ourselves with beauty at every time, before time and after time.
4 وَلِلَّهِ الْجَمَالُ كُلُّهُ وَإِنَّا لَنَسْتَجْمِلُنَ بِاللَّهِ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 5 Unto God belongeth all grandeur; and verily through God do we magnify ourselves in grandeur at every time, before time and after time.
5 وَلِلَّهِ الْعِظَمَةُ كُلُّهَا وَإِنَّا بِاللَّهِ لَنَسْتَعْظِمُنَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 6 Unto God belongeth all light; and verily through God do we seek illumination at every time, before time and after time.
6 وَلِلَّهِ النُّورُ كُلُّهُ وَإِنَّا بِاللَّهِ لَنَسْتُنِيرُنَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 7 Unto God belongeth all mercy; and verily through God do we show forth tenderness and compassion at every time, before time and after time.
7 وَلِلَّهِ الرَّحْمَةُ كُلُّهَا وَإِنَّا بِاللَّهِ لَنَسْتَرْحَمُنَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 8 Unto God belong all words; and verily through God do we seek perfection, that we may be made complete, at every time, before time and after time.
8 وَلِلَّهِ الْكَلِمَاتُ كُلُّهَا وَإِنَّا بِاللَّهِ لَنُكَمِّلُنَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 9 Unto God belongeth all perfection; and verily through God do we strive to attain unto fullness and completeness at every time, before time and after time.
9 وَلِلَّهِ الْكَمَالُ كُلُّهُ وَإِنَّا بِاللَّهِ لَنَسْتَكْمِلُنَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 10 Unto God belong all Names; and verily through God do we become exalted and ennobled by the sanctified Names at every time, before time and after time.
10 وَلِلَّهِ الْأَسْمَاءُ كُلُّهَا وَإِنَّا بِاللَّهِ لَنَسْتَكْبِرُنَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 11 Unto God belongeth all might and honour; and verily through God do we seek to be strengthened and honoured at every time, before time and after time.
11 وَلِلَّهِ الْعِزَّةُ كُلُّهَا وَإِنَّا بِاللَّهِ لَنَسْتَعِزِّدُنَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 12 Unto God belongeth the whole of the Will in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God, in very truth, embraceth all things in His knowledge.
12 وَلِلَّهِ الْمَشِيَّةُ كُلُّهَا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا
- 13 Unto God belongeth all knowledge; and verily through God do we strive to acquire understanding at every time, before time and after time.
13 وَلِلَّهِ الْعِلْمُ كُلُّهُ وَإِنَّا بِاللَّهِ لَنَسْتَعْلَمُنَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 14 Unto God belongeth all power; and verily through God do we seek to be empowered at every time, before time and after time.
14 وَلِلَّهِ الْقُدْرَةُ كُلُّهَا وَإِنَّا بِاللَّهِ لَنَسْتَقْدِرُنَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ

- 15 And verily through God do we seek to be well-pleasing (unto Him) at every time, before time and after time; and verily shall we respond to God and to His Messenger and to those who, from His presence, are witnesses, and unto whom they stand assured. 15 وانا بالله لنسترضين في كل حين وقبل حين وبعد حين وانا لنستجيب الله ورسوله والذينهم شهداء من عنده والذينهم بهم موقنون
- 16 Unto God belongeth all honour and high rank; and verily through God do we seek exaltation and true distinction at every time, before time and after time. 16 والله الشرف كله وانا بالله لنستشرفن في كل حين وقبل حين وبعد حين
- 17 Unto God belongeth all sovereignty; and verily through God do we seek to possess whatsoever He willeth for us at every time, before time and after time. 17 والله السلطنة كلها وانا بالله لنستملكن ما نشاء في كل حين وقبل حين وبعد حين
- 18 Unto God belongeth all dominion; and verily through God do we make all that we desire subservient unto His purpose at every time, before time and after time. 18 والله الملك كله وانا بالله لنستسخرن ما نريد في كل حين وقبل حين وبعد حين
- 19 Unto God belongeth all loftiness and elevation; and verily through God do we seek to be uplifted at every time, before time and after time. 19 والله العلاء كله وانا بالله لنستعلين في كل حين وقبل حين وبعد حين
- 20 And verily through God do we rehearse the verses of God at every time, before time and after time. 20 وانا بالله لتتلون ايات الله في كل حين وقبل حين وبعد حين
- 21 Unto God belong all signs; and verily through God do we seek support and confirmation at every time, before time and after time. 21 والله الايات كلها وانا بالله لنستظهرن في كل حين وقبل حين وبعد حين
- 22 Unto God belongeth all bounty and favour; and verily through God do we render thanks at every time, before time and after time. 22 والله المنّة كلها وانا بالله لنستشكرن في كل حين وقبل حين وبعد حين
- 23 Unto God belongeth the whole of the Cause; and verily through God do we seek to submit ourselves to His command and bidding at every time, before time and after time. 23 والله الامر كله وانا بالله لنستامرّن في كل حين وقبل حين وبعد حين
- 24 Unto God belongeth all liberality and generosity; and verily through God do we seek to be generous, at every time, before time and after time; and verily through God do we seek to be bountiful and noble at every time, before time and after time; and verily through God do we seek to receive from Him gracious gifts at every time, before time and after time. 24 والله الجود كله وانا بالله لنستجودون في كل حين وقبل حين وبعد حين وانا بالله لنستكرمن في كل حين وقبل حين وبعد حين وانا بالله لنستوهبن في كل حين وقبل حين وبعد حين
- 25 Unto God belongeth all grace and favour; and verily through God do we seek to obtain His grace at every time, before time and after time. 25 والله الفضل كله وانا بالله لنستفضلن بالله في كل حين وقبل حين وبعد حين
- 26 Unto God belongeth all victory; and verily through God do we seek succour and triumph at every time, before time and after time. 26 والله النصر كله وانا بالله لنستنصرن في كل حين وقبل حين وبعد حين
- 27 And as to silver and gold: when, according to your scale, they have reached the measure of six thousand and five mithqals, 27 وانما الفضة والذهب اذا بلغا بما انتم توزنون ستة الف وخمس مثقال فاذا سدسه الله فليأخذن الله عنكم وكل عنه يستلون

then, if one-sixth thereof be set apart for God, let God take it from you, and concerning all else thereof shall they be questioned.

- 28 Unto God belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them; and verily, through God, at every time were we truly independent and free of all save Him. 28 وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَاَنَا بِاللّٰهِ فِي كُلِّ حِيْنٍ كَاٰمِنُوْنَ
- 29 Glorified art Thou, O my God! Thou art, in truth, the Lord of all the worlds. 29 سُبْحٰنَكَ اللّٰهُمَّ اَنْتَ رَبُّ الْعٰلَمِيْنَ
- 30 Glorified art Thou, O my God! Verily, Thou art the All-Merciful, the Compassionate. 30 سُبْحٰنَكَ اللّٰهُمَّ اَنْتَ الرَّحْمٰنُ الرَّحِيْمُ
- 31 Glorified art Thou, O my God! Verily, Thou art the Knower of the unseen and the seen, the King, the True One, the Most High, the Exalted. 31 سُبْحٰنَكَ اللّٰهُمَّ اَنْتَ اِلٰهُ الْعٰلَمِ الْغَيْبِ وَالشَّهَادَةِ الْمَلِكُ الْحَقُّ الْمَتَعَالٰى الرَّفِيعُ
- 32 Glorified art Thou, O my God! Verily, Thou art the King, the All-Holy, the Source of Peace, the Faithful, the Guardian, the Mighty, the Subduer, the All-Glorious, the Inaccessible. 32 سُبْحٰنَكَ اللّٰهُمَّ اَنْتَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ الْمُنِيعُ
- 33 Glorified art Thou, O my God! Verily, Thou art the Creator, the Maker, the Fashioner. Thine are the most excellent Names in the Kingdom of the heavens and the earth and whatsoever lieth between them, and Thou, verily, art the Mighty, the Wise. 33 سُبْحٰنَكَ اللّٰهُمَّ اَنْتَ اِلٰهُ الْخَالِقِ الْبَارِئِ الْمُصَوِّرِ الْاَسْمَاءُ الْحُسْنٰى فِي مَلَكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَاَنْتَ الْعَزِيْزُ الْحَكِيْمُ
- 34 Glorified art Thou, O my God! Verily, Thou art the Ordainer, the Originator of the heavens and the earth and whatsoever lieth between them, the King, the Incomparable, the All-Subtle. God hath prescribed unto men the remembrance of the Mystery; say: of it shall all be questioned. 34 سُبْحٰنَكَ اللّٰهُمَّ اَنْتَ فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الْمَلِكُ الْمُبْدِعُ اللَّطِيْفُ كَتَبَ اللّٰهُ عَلٰى النَّاسِ ذِكْرَ السِّرِّ كُلِّ عِنْدَ مَنْ يَسْتَلُوْنَ
- 35 Glorified art Thou, O my God! Verily, Thou art the All-Hearing, the All-Seeing. 35 سُبْحٰنَكَ اللّٰهُمَّ اَنْتَ السَّمِيعُ الْبَصِيْرُ
- 36 Glorified art Thou, O my God! Verily, Thou art the All-Subtle, the All-Informed. 36 سُبْحٰنَكَ اللّٰهُمَّ اَنْتَ اللَّطِيْفُ الْخَبِيْرُ
- 37 Glorified art Thou, O my God! Verily, Thou art the Most High, the All-Exalted, the Almighty. 37 سُبْحٰنَكَ اللّٰهُمَّ اَنْتَ الْمَتَعَالٰى الْعَزِيْزُ
- 38 Glorified art Thou, O my God! Verily, Thou art the King, the Sovereign, the Manifest, the All-Glorious, the All-Majestic, the All-Glorified, the Well-Beloved, the All-Transcending, the Most Exalted. 38 سُبْحٰنَكَ اللّٰهُمَّ اَنْتَ السُّلْطٰنُ الْمُنْتَظَرُ الْمُنْتَظَمُ الْمُنْتَعَزُ الْمُنْتَقَدِرُ الْمُتَحَبِّبُ الْمُتَكَبِّرُ الرَّفِيعُ
- 39 Glorified art Thou, O my God! Verily, Thou art the Beloved, the One, the Single, the Peerless, the Self-Sufficient, the Beautiful, the Near-at-Hand. 39 سُبْحٰنَكَ اللّٰهُمَّ اَنْتَ الْمَحْبُوْبُ الْوَاحِدُ الْاَحَدُ الْفَرْدُ الصَّمَدُ الْمَتَّجِلُ الْقَرِيْبُ
- 40 Glorified art Thou, O my God! Verily, Thou art the King, the Powerful, the Self-Subsisting, the Subduer, the All-Knowing, 40 سُبْحٰنَكَ اللّٰهُمَّ اَنْتَ الْمَلِكُ الْقَادِرُ الْقَآئِمُ الْقَاهِرُ الْعَالَمُ الظَّاهِرُ الْبَاطِنُ الْبَاهِرُ وَالْجَاعِلُ الْفَاضِلُ الْحَاكِمُ الْحَكَمُ الْمَجِيْبُ

the Manifest, the Hidden, the All-Resplendent, the Ordainer, the Bountiful, the Ruler, the Judge, the Answerer of prayer.

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| 41 | Glorified art Thou, O my God! Verily, Thou art the King, the Living, the Self-Subsisting, the Inaccessible. | 41 | سبحانك اللهم انك انت الملك الحى القيوم المنيع |
| 42 | Glorified art Thou, O my God! Verily, Thou art the Most High, the All-Exalted, the Most Great. | 42 | سبحانك اللهم انك انت العلى المتعالى العظيم |
| 43 | Glorified art Thou, O my God! Verily, Thou art the most Hearing of them that hear. | 43 | سبحانك اللهم انك انت اسمع السامعين |
| 44 | Glorified art Thou, O my God! Verily, Thou art the most Seeing of them that behold. | 44 | سبحانات اللهم انك انت ابصر الناظرين |
| 45 | Glorified art Thou, O my God! Verily, Thou art the swiftest of those who reckon. | 45 | سبحانك اللهم انك انت اسرع الحاسبين |
| 46 | Glorified art Thou, O my God! Verily, Thou art the most Powerful of them that are powerful. | 46 | سبحانك اللهم انك انت اقدر القادرين |
| 47 | Glorified art Thou, O my God! Verily, Thou art the best of guardians. | 47 | سبحانك اللهم انك انت احفظ الحافظين |
| 48 | Glorified art Thou, O my God! Verily, Thou art the most Merciful of them that show mercy. | 48 | سبحانك اللهم انك انت ارحم الراحمين |
| 49 | Glorified art Thou, O my God! Verily, Thou art the most Bountiful of them that are bountiful. | 49 | سبحانك اللهم انك انت اكرم الاكرمين |
| 50 | Glorified art Thou, O my God! Verily, Thou art the nearest of them that are near. | 50 | سبحانك الله انك انت اقرب الاقربين |
| 51 | Glorified art Thou, O my God! Verily, Thou art the most Generous of them that are generous. | 51 | سبحانك اللهم انك انت اجود الاجودين |
| 52 | Glorified art Thou, O my God! Verily, Thou art the most Wise of them that judge. | 52 | سبحانك اللهم انك انت احكم الحاكمين |
| 53 | Glorified art Thou, O my God! Verily, Thou art the most Excellent of them that are excellent. | 53 | سبحانك اللهم انك انت افضل الفاضلين |
| 54 | Glorified art Thou, O my God! Verily, Thou art the greatest of those who bestow gifts. | 54 | سبحانك اللهم انك انت اكبر الوهابين |
| 55 | Glorified art Thou, O my God! Verily, Thou art the best of them that decide between men. | 55 | سبحانك اللهم انت انت خير الفاصلين |
| 56 | Glorified art Thou, O my God! Verily, Thou art the best of them that forgive. | 56 | سبحانك اللهم انك انت خير الغافرين |
| 57 | Glorified art Thou, O my God! Verily, Thou art the best of them that gather together. | 57 | سبحانك اللهم انت انت خير الجامعين |
| 58 | Glorified art Thou, O my God! Verily, Thou art the best of them that bring victory. | 58 | سبحانك اللهم انك انت خير الناصرين |

- 59 Glorified art Thou, O my God! Thee alone do we worship; unto Thee alone do we bow down; unto Thee alone do we stand in devout humility; unto Thee alone do we show reverence; unto Thee alone do we submit; in Thee alone do we place our hope; Thee alone do we glorify; Thee alone do we hallow; Thee alone do we declare One; Thee alone do we magnify; from Thee alone do we seek aid.
- سبحانك اللهم اياك نعبد و اياك نسجد و اياك
نقنت و اياك نخشع و اياك نخضع و اياك نرجو
و اياك نسبح و اياك نقدر و اياك نوحده و اياك نكبر
و اياك نستعين
- 60 Glorified art Thou, O my God! Verily, Thou art the best of inheritors.
- سبحانك اللهم انك خير الوارثين

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- 1 In the Name of God, the All-Powerful, the All-Holy, the Inaccessible.
- بسم الله المتقدر المتقدس المنيع
- 2 Glorified be He Who hath created the heavens and the earth and whatsoever lieth between them by His command – “Be,” and it is.
- سبحان الذى خلق السموات والارض وما بينهما
بامرہ كن فيكون
- 3 Glorified be He Whom all that are in the heavens and all that are on the earth and whatsoever lieth between them glorify, according to that which He hath ordained by His command; and all prostrate themselves before Him.
- سبحان الذى يسبح له من فى السموات ومن
فى الارض وما بينهما بما قد قدر بامرہ وكل له
يسجدون
- 4 Glorified be He in Whose grasp is the kingdom of the heavens and the earth and whatsoever lieth between them; and by His leave do all act.
- سبحان الذى فى قبضته ملكوت السموات
والارض وما بينهما وكل باذنه يعملون
- 5 Glorified be He Who hath established Himself upon the Throne, Who knoweth whatsoever is in the heavens and whatsoever is on the earth and whatsoever lieth between them, and Who ordaineth the creation of all things, as He willeth, by His command, according to a measured decree.
- سبحان الذى قد استوى على العرش يعلم ما فى
السموات وما فى الارض وما بينهما ويقدر خلق
كل شئ كيف يشاء بامرہ على قدر موزون
- 6 Glorified be He in Whose grasp is the realm of omnipotent dominion of the heavens and the earth and whatsoever lieth between them; and unto Him shall all return.
- سبحان الذى فى قبضته جبروت السموات
والارض وما بينهما وان اليه كل يرجعون
- 7 Glorified be He for Whose sake act all that are in the heavens and on the earth and whatsoever lieth between them; and unto Him shall all turn again.
- سبحان الذى له يعمل من فى السموات والارض
وما بينهما وكل اليه ليقبلون
- 8 Glorified be He Whose is the sovereignty of the heavens and the earth and whatsoever lieth between them; and before Him do all stand.
- سبحان الذى له ملك السموات والارض وما
بينهما وكل بين يديه لقاؤون
- 9 Glorified be He Whose is the primal origination of the heavens and the earth and whatsoever lieth between them; and before Him do all bow down.
- سبحان الذى له بدع السموات والارض وما
بينهما وكل بين يديه لساجدون

- 10 Glorified be He Whose is the judgment of the heavens and the earth and whatsoever lieth between them; and unto Him shall all be raised up. سبْحَانَ الَّذِي لَهُ حُكْمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكُلٌّ إِلَيْهِ لِيُحْشَوْا
- 11 Glorified be He Whose is the justice of the heavens and the earth and whatsoever lieth between them; and by His command do all judge. سبْحَانَ الَّذِي لَهُ عَدْلُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكُلٌّ بِأَمْرِهِ يُحْكَمُونَ
- 12 Glorified be He Whose is the bounty of the heavens and the earth and whatsoever lieth between them; and of His bounty do all ask. سبْحَانَ الَّذِي لَهُ فَضْلُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكُلٌّ مِنْ فَضْلِهِ لَيْسْتَلُونَ
- 13 Glorified be He Whose is the light of the heavens and the earth and whatsoever lieth between them; and by His light are all illumined. سبْحَانَ الَّذِي لَهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكُلٌّ بِنُورِهِ يَتَنَوَّرُونَ
- 14 Glorified be He Whose are the keys of the heavens and the earth and whatsoever lieth between them: He expendeth as He willeth through His bounty; and all remember Him. سبْحَانَ الَّذِي لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَنْفَقُ كَيْفَ يَشَاءُ بِفَضْلِهِ وَكُلٌّ لَهُ يُذَكَّرُونَ
- 15 Glorified be He Whose are the measures of the heavens and the earth and whatsoever lieth between them; and all praise Him. سبْحَانَ الَّذِي لَهُ مِقَادِيرُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكُلٌّ لَهُ لِيُسَبِّحُوهُ
- 16 Glorified be He Whose are the keys of the heavens and the earth and whatsoever lieth between them; and all give thanks unto Him. سبْحَانَ الَّذِي لَهُ مِفْتَاحُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكُلٌّ لَهُ يُشْكِرُونَ
- 17 Glorified be He Whose is the grandeur in the kingdom of command and creation and whatsoever lieth between them; and all stand in awe before Him. سبْحَانَ الَّذِي لَهُ الْكِبَرِيَاءُ فِي مَلَكُوتِ الْأَمْرِ وَالْخَلْقِ وَمَا بَيْنَهُمَا وَكُلٌّ لَهُ يَخْشَعُونَ
- 18 Glorified be He Whose is the might in the kingdom of the heavens and the earth and whatsoever lieth between them; and all humble themselves before Him. سبْحَانَ الَّذِي لَهُ الْعِزَّةُ فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكُلٌّ لَهُ يَخْضَعُونَ
- 19 Glorified be He Whose is all power in the kingdom of the heavens and the earth and whatsoever lieth between them; and all magnify Him. سبْحَانَ الَّذِي لَهُ الْقُوَّةُ كُلُّهَا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكُلٌّ لَهُ لِيُعْظَمُوا
- 20 Glorified be He, for Whose Name no name of any thing shall be mentioned – neither from before nor from after, neither in the heavens nor on the earth nor in whatsoever lieth between them; and all things have ever acted by His command, and unto this bear witness. سبْحَانَ الَّذِي لَنْ يَذَكَرَ لَشَيْءٌ مِمَّا يَذَكَرُ اسْمُ شَيْءٍ لَا مِنْ قَبْلِ وَلَا مِنْ بَعْدٍ وَلَا فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا وَكُلٌّ قَبْلَ بِأَمْرِهِ وَكُلٌّ عَلَى ذَلِكَ يَشْهَدُونَ
- 21 Glorified be He Who hath sent down the BayĀin upon all that are in the heavens and on the earth and whatsoever lieth between them, according to that which He hath decreed for them – that they may proclaim the oneness of God and then worship Him. سبْحَانَ الَّذِي نَزَلَ الْبَيَانُ عَلَى مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لِمَا قَدَّرَ فِيهِمْ بِأَنَّهُمْ يُوحِدُونَ اللَّهَ ثُمَّ لِيُعْبُدُوهُ
- 22 Glorified be He Who hath brought into being the Point in its entirety, and hath created therein what He hath created in أنشأ في السموات والأرض وما بينهما ليقولن أهلها

the heavens and the earth and whatsoever lieth between them, that its people may say: God is our Lord, the Well-Beloved of the heavens and the earth and whatsoever lieth between them; and that all may be assured of what hath been sent down from God.

الله ربنا محبوب السموات والارض وما بينهما
وكل بما نزل من عند الله ليوقنون

- 23 Glorified be He Who hath commanded in the Book that with every soul, whether male or female, there be a thousand verses of the verses of God, from what hath been revealed in the Point and the Letters; and that all, at every time, may acknowledge Muhammad, the Apostle of God, and those who are witnesses after Him, and those who have believed in God and His verses – all are submissive unto Him.

23 سبحانه الذي قد امر في الكتاب ان تكون مع كل
نفس من ذكر او انثى الف اية من ايات الله مما
قد نزلت في النقطة والحروف وكل في كل حين
ليفرون محمد رسول الله والذينهم شهداء من بعده
والذينهم امنوا بالله واياته كل له مسلمون

BYC_hand01, MANU.071-072, QISM.021

BB00405

- 1 In the Name of God, the Subduer of all things, the All-Attracting, the All-Glorious, the All-Powerful.
- 2 Unto God appertaineth the whole of the Cause, in the beginning and in the end, and God hath ever been the Possessor of a Cause tremendous.
- 3 Unto God belong the subtleties of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a tenderness tremendous.
- 4 Unto God belongeth the light of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a light tremendous.
- 5 Unto God belongeth all power, in the beginning and in the end, and God hath ever been the Possessor of a power tremendous.
- 6 Unto God belongeth the purity of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a purity tremendous.
- 7 Unto God belongeth the dust of the first and of the last, and God hath ever been the Possessor of a dust tremendous.
- 8 Unto God belongeth the Point in its entirety, in the beginning and in the end, and God hath ever been the Possessor of a Point tremendous.
- 9 Unto God appertaineth the whole of the Cause, in the beginning and in the end, and God hath ever been the Possessor of a Cause tremendous.

1 بسم الله المتسخر المتجذب المتكبر المتقدر

2 والله الامر كله من قبل ومن بعد وكان الله ذا
امر عظيما

3 والله لطائف السموات والارض وما بينهما وكان
الله ذا لطف عظيما

4 والله نور السموات والارض وما بينهما وكان الله
ذا نور عظيما

5 والله القدرة كلها من قبل ومن بعد وكان الله ذا
قدرة عظيما

6 والله طهر السموات والارض وما بينهما وكان الله
ذا طهر عظيما

7 والله تراب الاول والاخر وكان الله ذا تراب
عظيما

8 والله النقطة كلها من قبل ومن بعد وكان الله ذا
نقطة عظيما

9 والله الامر كله من قبل ومن بعد وكان الله ذا
امر عظيما

- 10 Unto God belongeth the grace of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a grace tremendous. 10 ولله لطف السموات والارض وما بينهما وكان الله ذا امر عظيم
- 11 Say: God is my Lord, and He, verily, is my Sufficiency; He will assuredly aid me, by His command, at all times, and God hath ever been the Possessor of a Cause tremendous. 11 قل الله ربي وانه هو حسبي لينصرتني بامرہ في كل حين وكان الله ذا امر عظيم
- 12 Unto God belong the subtleties of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a tenderness tremendous. 12 ولله لطائف السموات والارض وما بينهما وكان الله ذا لطف عظيم
- 13 Unto God belongeth the singleness of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a oneness tremendous. 13 ولله فرد السموات والارض وما بينهما وكان الله ذا فرد عظيم
- 14 Unto God belongeth the Alif in its entirety, in the beginning and in the end, and God hath ever been the Possessor of an Alif tremendous. 14 ولله الالف كله من قبل ومن بعد وكان الله ذا الف عظيم
- 15 Say: God is the Creator of all things, through His command, "Be", and it is. 15 قل الله خالق كل شئ بامرہ كن فيكون
- 16 Unto God belongeth the Standard of might, in the beginning and in the end, and God hath ever been the Possessor of a standard tremendous. 16 ولله لوآء العزة من قبل ومن بعد وكان الله ذا لوآء عظيم
- 17 Unto God belongeth the splendour of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a splendour tremendous. 17 ولله بهاء السموات والارض وما بينهما وكان الله ذا بهاء عظيم
- 18 Unto God belong the Most Excellent Names, in the beginning and in the end, and God hath ever been the Possessor of a Name tremendous. 18 ولله اسماء الحسنی من قبل ومن بعد وكان الله ذا اسم عظيم
- 19 Unto God belongeth guardianship in its fulness, in the beginning and in the end, and God hath ever been the Possessor of a guardianship tremendous. 19 ولله الولاية كلها من قبل ومن بعد وكان الله ذا ولاية عظيم
- 20 Unto God belongeth the Ba' in its entirety, in the beginning and in the end, and God hath ever been the Possessor of a Ba' tremendous. 20 ولله الباء كله من قبل ومن بعد وكان الله ذا باء عظيم
- 21 Unto God appertaineth the Cause, in the beginning and in the end, and God hath ever been the Possessor of a Cause tremendous. 21 ولله الامر من قبل ومن بعد وكان الله ذا امر عظيم
- 22 Unto God belongeth the Standard of greatness in its entirety, in the beginning and in the end, and God hath ever been the Possessor of a standard tremendous. 22 ولله لوآء العظمة كلها من قبل ومن بعد وكان الله ذا لوآء عظيم
- 23 Unto God belongeth the bounty of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a bounty tremendous. 23 ولله جود السموات والارض وما بينهما وكان الله ذا جود عظيم

- 24 Unto God belongeth the certitude of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a certitude tremendous. 24 **وَلِلّٰهِ يَقِيْنُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ ذَا يَقِيْنٍ عَظِيْمًا**
- 25 Unto God belongeth the Kingdom of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a Kingdom (malakút) tremendous. 25 **وَلِلّٰهِ مَلَكُوْتُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ ذَا مَلَكُوْتٍ عَظِيْمًا**
- 26 Unto God belongeth the Jim in its entirety, in the beginning and in the end, and God hath ever been the Possessor of a Jim tremendous. 26 **وَلِلّٰهِ الْجِيْمُ كُلُّهُ مِنْ قَبْلِ وَمِنْ بَعْدِ وَكَانَ اللّٰهُ ذَا جِيْمٍ عَظِيْمًا**
- 27 Unto God appertaineth the whole of the Cause, in the beginning and in the end, and God hath ever been the Possessor of a Cause tremendous. 27 **وَلِلّٰهِ الْاَمْرُ كُلُّهُ مِنْ قَبْلِ وَمِنْ بَعْدِ وَكَانَ اللّٰهُ ذَا اَمْرٍ عَظِيْمًا**
- 28 Unto God belong the subtleties of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a tenderness tremendous. 28 **وَلِلّٰهِ لَطَآئِفُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ ذَا لَطْفٍ عَظِيْمًا**
- 29 Unto God belongeth the perpetuity of judgement, in the beginning and in the end, and God hath ever been the Possessor of a lasting judgement tremendous. 29 **وَلِلّٰهِ دَوَامُ الْحَكْمِ مِنْ قَبْلِ وَمِنْ بَعْدِ وَكَانَ اللّٰهُ ذَا حَكْمٍ دَآئِمٍ عَظِيْمًا**
- 30 Unto God appertaineth the whole of the Cause, in the beginning and in the end, and God hath ever been the Possessor of a Cause tremendous. 30 **وَلِلّٰهِ الْاَمْرُ كُلُّهُ مِنْ قَبْلِ وَمِنْ بَعْدِ وَكَانَ اللّٰهُ ذَا اَمْرٍ عَظِيْمًا**
- 31 Unto God it pertaineth that, from every soul, there be nineteen days wherein it serveth the Point and acteth by Her leave; and God hath ever been the Possessor of a grace tremendous. 31 **وَلِلّٰهِ مِنْ كُلِّ نَفْسٍ تَسْعَةُ عَشْرِ يَوْمًا تَخْدُمُ النِّقْطَةَ وَتَعْمَلُ بِاِذْنِهَا وَكَانَ اللّٰهُ ذَا فَضْلٍ عَظِيْمًا**
- 32 Unto God belongeth the Standard of power, in the beginning and in the end, and God hath ever been the Possessor of a standard tremendous. 32 **وَلِلّٰهِ لَوَآءُ الْقُدْرَةِ مِنْ قَبْلِ وَمِنْ بَعْدِ وَكَانَ اللّٰهُ ذَا لَوَآءٍ عَظِيْمًا**
- 33 Say: God is my Lord, in the beginning and in the end; in Him have I put my trust, and sufficient is God as a Sovereign, tremendous. 33 **قُلِ اللّٰهُ رَبِّيْ مِنْ قَبْلِ وَمِنْ بَعْدِ عَلَيْهِ تَوَكَّلْتُ وَكَفَىٰ بِاللّٰهِ سُلْطٰنًا عَظِيْمًا**
- 34 Unto God belongeth the Standard of sovereignty, in the beginning and in the end, and God hath ever been the Possessor of a standard tremendous. 34 **وَلِلّٰهِ لَوَآءُ السُّلْطٰنَةِ مِنْ قَبْلِ وَمِنْ بَعْدِ وَكَانَ اللّٰهُ ذَا لَوَآءٍ عَظِيْمًا**
- 35 Unto God belongeth guidance in its fulness, in the beginning and in the end, and God hath ever been the Possessor of a guidance tremendous. 35 **وَلِلّٰهِ الْهُدٰىةُ كُلُّهَا مِنْ قَبْلِ وَمِنْ بَعْدِ وَكَانَ اللّٰهُ ذَا هُدٰىةٍ عَظِيْمًا**
- 36 Unto God appertaineth the whole of the Cause, and God hath ever been the Possessor of a Cause tremendous. 36 **وَلِلّٰهِ الْاَمْرُ كُلُّهُ وَكَانَ اللّٰهُ ذَا اَمْرٍ عَظِيْمًا**
- 37 Unto God belongeth guardianship in its fulness, in the beginning and in the end, and God hath ever been the Possessor of a guardianship tremendous. 37 **وَلِلّٰهِ الْوِلٰىةُ كُلُّهَا مِنْ قَبْلِ وَمِنْ بَعْدِ وَكَانَ اللّٰهُ ذَا وِلٰىةٍ عَظِيْمًا**

BB00097

To: Ali ?

Date: unknown (Chihriq?)

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

¹ بِسْمِ اللَّهِ الْأَوْسَعِ الْأَقْدَسِ

² Glorified art Thou, O my God! I testify by all things unto Thee that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Sapphire, then the Sovereignty and the Human Realm, then the Glory and the Majesty, then the Countenance and the Perfection, then the Face and the Beauty, then the Grandeur and the Independence, then the Pride and the Sublimity, then the Mercy and the Grace, then the Authority and the Justice, then the Similitude and the Examples, then the Power and the Deeds, then the Loftiness and the Exaltation, then the Joy and the Gladness, then the Might and the Invincibility, then the Love and the Detachment.

² سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لِأَشْهَدَنَّكَ بِكُلِّ شَيْءٍ عَلَى أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمُلْكُ وَالْمَلَكُوتُ ثُمَّ الْعِزُّ وَالْجَبَرُوتُ ثُمَّ الْقُدْرَةُ وَالْإِلهُوتُ ثُمَّ الْقُوَّةُ وَالْيَاقُوتُ ثُمَّ السُّلْطَنَةُ وَالنَّاسُوتُ ثُمَّ الْعِزَّةُ وَالْجَلَالُ ثُمَّ الطَّلَعَةُ وَالْكَجَالُ ثُمَّ الْوُجْهَةُ وَالْجَمَالُ ثُمَّ الْعِظْمَةُ وَالْإِسْتِقْلَالُ ثُمَّ الْكِبَرِيَاءُ وَالْإِسْتِجْلَالُ ثُمَّ الرَّحْمَةُ وَالْفَضْلُ ثُمَّ السُّطُوَّةُ وَالْعَدَالُ ثُمَّ الْمَثَلُ وَالْأَمْثَالُ ثُمَّ الْقُوَّةُ وَالْفِعَالُ ثُمَّ الرَّفْعَةُ وَالْإِرْتِفَاعُ ثُمَّ الْبَهْجَةُ وَالْإِبْتِهَاجُ ثُمَّ الْقُدْرَةُ وَالْإِمْتِنَاعُ ثُمَّ الْحُبَّةُ وَالْإِنْقِطَاعُ

³ Then by all that is seen and unseen from the highest heights to the primal atom, I testify with certainty that Thou hast been independent of all contingent beings and self-sufficient above all existing things. All are created through knowledge of Thee and are remembered through faith in what Thou hast revealed unto Thy Proof. Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the King Who changeth not, the Single One from Whose grasp nothing escapeth. Thou givest life and causest death, and causest death and givest life. Verily Thou art the Ever-Living Who dieth not, and the King from Whose grasp escapeth nothing, 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 ثُمَّ مَا يَرَى وَمَا لَا يَرَى مِنْ فَوْقِ الْعَالِي إِلَى الذَّرَّةِ الْأُولَى مَوْقِعاً عَلَى أَنَّكَ كُنْتَ غَنِيّاً عَنْ كُلِّ الْمَمَكَّاتِ وَمُسْتَغْنِياً عَنْ كُلِّ الْمَوْجُودَاتِ كُلِّ عَرَفَانِكَ يَخْلُقُونَ وَبِالْإِيمَانِ بِمَا نَزَلَتْ عَلَى حُجَّتِكَ عِنْدَكَ يَذْكُرُونَ أَنْتَ الْحَيُّ الَّذِي لَا تَمُوتُ وَالْمَلِكُ الَّذِي لَا تَزُولُ وَالْعَدْلُ الَّذِي لَا تَجُورُ وَالسُّلْطَانُ الَّذِي لَا تَحُولُ وَالْفَرْدُ الَّذِي لَا تَفُوتُ عَنْ قَبْضَتِكَ مِنْ شَيْءٍ تَحْيِي وَتُمِيتُ وَتَحْيِي وَإِنَّكَ أَنْتَ حَيٌّ لَا تَمُوتُ وَمِلِكٌ لَا تَفُوتُ عَنْ قَبْضَتِكَ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا خَلَقَ مَا تَشَاءُ بِأَمْرِكَ إِنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

⁴ Moreover, I testify that creation is Thy creation and command is from Thee and unto Thee, alone with no God but Thee. Thou hast created no glory save in knowing Thee and following Thy commandments. Thou hast ever been and wilt ever be. Thou savest from the fire whom Thou wilt and causest to enter therein whom Thou wilt. For in each of Thy Manifestations, when Thou makest Thyself known through Thy signs, all Thy creation become veiled. Thy servants, even should they

⁴ ثُمَّ لِأَشْهَدَنَّكَ بِأَنَّ الْخَلْقَ خَلَقَكَ وَالْأَمْرُ مِنْكَ وَإِلَيْكَ وَحْدَكَ لَا إِلَهَ إِلَّا أَنْتَ مَا خَلَقْتَ عِزّاً إِلَّا فِي عَرَفَانِكَ وَاتِّبَاعِ أَوْامِرِكَ وَلَمْ تَزَلْ وَلَا تَزَالُ لِتَنْجِيَنَّ عَنِ النَّارِ مَنْ تَشَاءُ وَتَدْخُلَنَّ فِيهَا مَنْ تَشَاءُ إِذْ فِي كُلِّ ظَهْوَرِكَ لَمَّا تَعْرِفُ بَيِّنَاتِكَ نَفْسُ كُلِّ خَلْقِكَ يَحْتَجِبَنَّ عِبَادَكَ وَإِنَّهُمْ لَوْ عَبْدُوكَ لَمْ يَحْتَجِبُوا وَتَجَادَكَ

worship Thee, would be veiled, and those who prostrate themselves before Thee, even should they prostrate, would not be veiled. Rather, they have worshipped Thee based on imagination and prostrated themselves without knowledge.

- 5 Glorified art Thou, there is no God but Thee. By Thy might, knowledge of Thy Self-Manifestation is dearer to me than all else. Without this nothing profiteth me, and this without all else profiteth me. Thus do I testify that in each of Thy Manifestations, when Thou hast perfected the Manifestations of those whom Thou hast nurtured through Thy commands and prohibitions, that Thou mightest purify them in Thy revelation after that Manifestation, if they were truthful in Thy previous Manifestation, then they would be detached unto Thee and not be veiled by anything before Thee.

- 6 Indeed, O my God, from the first moment Thou didst manifest me, all who followed me through what Thou gavest me of Thy signs - there is no doubt they are among those possessed of knowledge and wisdom with Thee - have entered knowingly into Thy good-pleasure and are not veiled by anything from Thy glory. And beyond that, until Thou takest me up unto Thee, Thy manifestations are shining upon him. Should he become veiled by anything, he hath fallen into unconsciousness and what he hath gained will not profit him. Thou hast said - and Thy word regarding Thy manifestation on the Day of Resurrection is true - "All who are in the heavens and earth and what lieth between them shall swoon away, save those whom God willeth." Therefore, O God, make those whom Thou hast mentioned in the Book among those whom Thou hast willed, lest the fruit of their existence be lost on the Day of Thy Manifestation. For all act for Thee that Thou might accept from them, but they pay no heed that Thy acceptance will only be manifested through what is revealed from Thee in verses that have rendered the learned impotent.

- 7 Glory be unto Thee, O my God! The people have heard all that is in the Furqan and the traditions of Thy Proofs from before, yet they have not understood their meaning nor paid attention to Thy purpose therein, such as when Thou didst reveal in the Qur'an the mention of the Day of Resurrection and the Day of Judgment, yet when Thou didst reveal these, Thou didst intend naught save the time of Thine Own manifestation in the revelation of Thy wondrous creation, though Thy chosen ones had interpreted both as the appearance of Thy proof. The people, however, having believed in illusory matters devoid of reality, failed to serve Thee, for they hearkened not unto Thy proofs and comprehended only what their minds could grasp.

وإنهم لو سجدوا لك ما احتجبوا بل قد عبدوك على وهم وسجدوك بلا علم

5 سبحانك أن لا إله إلا أنت فوعزتكَ عرفانك مظهر نفسك أعز علي من كلشيء دون هذا لا ينفعني وهذا من دون كلشيء ينفعني فلا شهادتك بأنك في كل ظهورك لما كلمت مظاهر من ربيتها بأوامرك ونواهيك لتخلصها في تجليك بعد ذلك الظهور إن كانت في ظهورك من قبل صادقة فإذا لينقطعن إليك ولا يحتجب بشيء لديك

6 وإن أول ما قد أظهرتني يا إلهي كل من اتبعني بما أتيتني من آياتك فإنه لا ريب من أولي العلم والحكمة عندك قد دخلوا على علم في رضاك ولا يحجبهم شيء عن بهاءك ودون ذلك إلى أن ترفعني إليك ظهوراتك عليه مشرقة فإن يحتجب بشيء فقد خرج في الصعق ولم ينفعه ما اكتسب وقلت وقولك في ظهورك يوم القيمة فصعق من في السموات والأرض وما بينهما إلا من شاء الله فلتجعلن اللهم من ذكرَكَ في الكتاب ممن شئت لئلا تضع ثمة وجوده يوم ظهورك إذ كل يعملون لك لتقبل عنهم ولكن لم يلتفتوا بأن قبولك لن يظهر إلا بما ينزل من عندك بآيات قد عجزت عنها العالمون

7 فسبحانك اللهم يا إلهي قد سمع الناس كلها ما في الفرقان وآحاديث حججك من قبل وما استشعروا بمعناها وما التفتوا إلى مرادك فيها مثل ما إنك أنت قد نزلت في القرآن ذكر يوم القيمة وذكر يوم الدين وإنك حينما نزلت ما أردت إلا حين ظهورك في تجلي بدعك بعد ما قد فسروا أولياتك بظهور حجتك كتبهما ولكن الناس بما اعتقدوا أموراً موهومية لم تكن لها حقيقة عبدك إذ أنهم ما سمعوا من حججك وعلموا ما عرفت عقولهم ويقولون إن لنا في ذلك التواتر أو الضرورة ولم يتعقل أن الهاتين تثبت بعد ظهور رسول الله وإن نبوته الذي كل

They claim to possess in this regard tradition or necessity, failing to understand that these two can only be established after the Manifestation of God, Whose prophethood - upon which all religion depends - Thou didst establish through Thy verses, though these two claims are rejected by Thee unless they accord with Thy purpose in the Book and the good-pleasure of Thy proofs in what they have uttered from Thee.

- 8 All peoples possess similar claims from their prophets, yet these shall profit them nothing with Thee. Their consensus, which is their greatest proof, was initially nullified by lacking even seven souls. How then could their greatest proof be nullified by lacking seven souls, when at that time these seven were considered by them to be possessed of wisdom and faith? Yet on that first day, they spoke of them as mentioned in the Furqan: "Shall we believe as the foolish have believed?" Such is the limitation of creation, in that they pay no heed to the origin of their religion and that whereby their ordinances are established.

- 9 By Thy glory! The truly learned are they who know Thee and verify Thy verses, whether they know all things or know nothing of all things. In every Dispensation, those who came before are tested, and nothing shall profit them save following Thy guidance and believing in Thy Manifestation, for there is none manifest but Thee, and none hidden save Thee. If the appearance of Thy Beloved were inferior to Thine Own, how couldst Thou have elevated the appearance of Jesus through His Manifestation?

- 10 I bear witness, by Thy glory, that Thou art the First and there is nothing before Thee, Thou art the Last and there is nothing after Thee, Thou art the Manifest and there is nothing above Thee, and Thou art the Hidden and there is nothing beyond Thee. Thy decrees are inscrutable and transcendent, and Thy beginnings are exalted and unique.

- 11 O God! Send down upon him who hath manifested Thy verses in his First Book all Thy grace and mercy, for were it not for Thy bestowal of all Thy grace and mercy upon him, nothing would suffice him, though after this nothing shall diminish from his grace. And concerning what hath been mentioned before Thee regarding the Bayan, do Thou cause him, O God, through Thy grace and mercy, to be sustained by the virgin cities of Thy paradise and to delight in the melodies of the birds and the warbling of the doves in the gardens of Thy oneness. This is Thy grace unto whom Thou pleasest and Thy bounty unto whom Thou willest.

الدين فرع ثبوته أنت قد أثبتته بآياتك بعد أن هذين القولين عندك مردودتان إلا إذا يطابق مرادك في الكتاب ورضاء حجبك فيما قد قالوا من عندك

8 وإلا كل الملل عندهم من نبهم مثل ذلك فما ينفعهم عندك وإن إجماعهم الذي هو أعظم دلائلهم قد نقض في الأول بما لم تكن فيه من سبعة نفس فلو كان أعظم حجتهم كيف ينقض عندهم بما لم تكن فيه من سبعة نفوس وإن يومئذ تلك السبعة عندهم أولوا الحكم والإيمان ولكن يوم الأول قد قالوا فيهم مثل ما قد نزلت في الفرقان أتؤمن كما آمن السفهاء هذا حدّ الخلق حيث لا يلتفتون بمبدء دينهم وما يثبت به ما يقومون به أحكامهم

9 فوعزتكم إنما العلماء من عرفكم ثم صدق آياتك سواء كانوا لم يعلموا كلشيء أو يعلموا كلشيء وفي كلشيء إذ في كل ظهور من كان من قبل يتبلى ولا ينفعه إلا باتباع هداك والإيقان بظهورك إذ ليس غيرك ظاهراً ولا دونك باطناً إذ لو كان ظهور حبيبك دون ظهورك كيف قد أرفعت ظهور عيسى بظهوره

10 فإني وعزتك لأشاهدتك إنك أنت الأول وليس بعدك شيء وإنك أنت الآخر وليس بعدك شيء وإنك أنت الظاهر وليس فوقك شيء وإنك أنت الباطن وليس دونك شيء قضايك ممتعة متعالية وبداياك مرتفعة منفردة

11 فلتنزلن اللهم على من أظهر آياته في كتابه الأول ظهر كتاب ثم حينئذ كل فضلك ورحمتك إذ ما مننت به كل فضلك ورحمتك إذ لولا ضقت عليه بذلك لا يغنيه عن هذا من شيء ولكن بعد هذا لن ينقص عن فضله من شيء وإن ما قد ذكر عندك عن البيان فلتوصلن اللهم إليه بفضلك ورحمتك ليسترزقن بأبكار مدائن جنتك ويتلذذن بألحان أطيّار وتغردات طير جنات أحديتك إذ ذلك فضلك لمن تشاء وجودك لمن تريد

- 12 Do Thou inspire him, O God, to observe Thy bounds as established before, lest he be saddened in Thy path. And concerning what hath been revealed from Thee regarding the loftiness of Thy grace and the sublimity of Thy bounty - yea, by Thy glory, were it not for Thy desired grace, who would be worthy of Thy bounty? Thou hast indeed carried all the destinies of that Manifestation upon spirit and fragrance, glory and exposition, lest anyone find within himself aught that might weigh heavily upon him, for Thy independence from all things is indubitable and the need of all things for Thee is irrefutable. Wert Thou to desire justice, who could establish Thy right? Rather, Thou hast ever spread mercy and grace over all Thy servants, for Thy chosen ones therein and Thy loved ones in its invisible and visible realms, for besides them, through their grace, do they enter Paradise and recite the Bayan [...]
- 13 Verily, what he hath desired of Thy grace, there is no doubt that whoso is in Thy love, he hath ever been and shall ever be in Thy paradise - none can remove him therefrom. This is what Thou hast sealed for him and ordained for him as a bounty from Thee and a gift from Thy presence. Therefore, O my God, do Thou answer his prayer that he may witness the fulfillment of all his needs in this life, if Thy decrees have ordained it thus, and if not, then in Thy worlds which Thou hast destined, until there remaineth with him nothing that he loveth save that he findeth Thy criterion. Thou art the One Who hath power over whatsoever Thou pleaseth and might over whatsoever Thou willeth. Do Thou preserve him, O my God, through Thy might and power and strength and grandeur and majesty, for verily his survival is most beloved unto me, for were there not such souls as these, wherefrom would the earth be weighted with Thy unity and through it flow the rivers of Thy sanctification?
- 14 Glorified art Thou! There is no God but Thee! Indeed he hath desired of Thy Most Great Glad-Tidings and Thy Supreme Gift. What glad-tidings could be greater than Thy remembrance of him, and what gift more exalted than Thy good-pleasure with him, whereby he shall endure unto the Day of Resurrection in the Book? Do Thou, O my God, create him with the character of the most exalted ones, and of them that glorify, and of the spiritual ones who stand in ranks. Separate between him and those who believe not in Thy signs, and unite him with those who have believed in Thy signs. Verily, the companions of Thy good-pleasure are like unto the morning stars in their radiance. Should anyone in that day desire to distinguish between their sandals and those beneath them, verily he would be able to do so, for all that he desireth lieth within
- ولتلهمنَّه اللهم أن يراقب حدودك من قبل في نفسه لئلا يحزن في سبيلك وإن ما قد ذكر ممَّا ينزل من عندك على علو فضلك وسمو جودك بلي وعزتك لولا أردت فضلك فمن يستحق بجودك فقد حملت مقادير ذلك الظهور كلها على روح وريحان وعز وبيان لئلا يجد أحد قدر شيء في نفسه ما كبر عليه إذ غناك عن كل شيء لا ريب فيه وافتقار كل شيء إليك لا مرد عنه ولو أردت العدل فمن يقدر أن يقوم بحقك بل لم تزل قد نشرت الرحمة والفضل على كل عبادك لخلصائك فيها وأحبائك في غيبها وشهادتها إذ ما دونهم بفضلكم يدخلون في الرضوان ويتلون البيان
- وإن ما قد أراد من فضلك لا ريب من كان في حبك إنه لم يزل ولا يزال في جنتك من يقدر أن يخرجنَّه وذلك مما قد ختمت عليه وقضيت له فضلاً من عندك وجوداً من لدنك فلتستجيبنَّ اللهم دعائهم ليرونَّ كل حوائجهم في تلك الحياة إن قضت مقاديرك فيه وإلا في عوالمك التي قد قدرت لها حتى لم يكن عنده من شيء يحبه إلا وأن يجد فرقانك أنت القادر على ما تشاء والمقتدر على ما تريد ولتحفظنَّه اللهم بعزتك وقدرتك وقوتك وعظمتك وكبريائيتك فإن بقائه أحبُّ علي إذ لو لم تكن مثل تلك النفوس فمن أين تنقل الأرض بتوحيده وتجرى في خلالها أنهار تقديسك
- فسيحانك أن لا إله إلا أنت وإمَّا قد أراد من بشارتك العظمى وموهبتك الكبرى فأبي بشارة أعظم من ذكرك أياً وأبي موهبة أعلى من رضائك عنه حيث يبقى إلى يوم القيمة في الكتاب فلتخلقنَّه اللهم بأخلاق العالمين والمسيحين والصافين الروحانيين وحلَّ بينه وبين من لم يؤمن بآياتك واجمع بينه وبين من آمن بآياتك فإن أصحاب رضوانك مثل كواكب الصبح مضيئة لو يريد يومئذ أن يميّز أحد بين نعليهم ونعلي دونهم ليقدرنَّ إذ كل ما يتنحى في ظل قولك ومن أثبت بعد بيانك

the shadow of Thy Word and what Thou hast established after Thy exposition.

- 15 O my God! Separate not between him and the people of Thy Ridvan, for these are they who have recognized Thee and followed Thy signs, and besides them I love not to make mention of any. Do Thou preserve, O my God, him and the people of Thy love from that which Thou lovest not, for verily Thou art the best of doers. And if he desireth to have his name mentioned in the paths, then separate not, O my God, between him and it, and do Thou cause him to know his station with Thee and his rank before Thee, lest he witness that which would sadden him in Thy presence. For verily Thou hast loved him and loved those who love him for Thy sake. How great is his station and the station of those like him in their faith in Thee and then in Thy signs!
- 16 As for what he hath mentioned in his letter regarding intercession for his father and mother and family and those who have aided him in his cause – verily Thou art more worthy and more glorious than to turn away anyone from Thy door or to withhold from any soul Thy forgiveness and good-pleasure. However, O my God, I would love to teach him that which would benefit him in intercession and bear fruit for its people.
- 17 For whoso was in a Manifestation before Thee, if he was veiled by anything, then the intercession of his brother or of one who would intercede for him would benefit him. But since the essence of His Cause hath been established for him, all the measures of Thy forgiveness and all the gates of Thy good-pleasure are accepted for him in their entirety.
- 18 But as for one who hath been veiled from the Manifestation of Thy creation by responding to Thy call with “Yea,” how can Thy forgiveness reach him when he hath no essence capable of bearing Thy forgiveness? And whoso hath heard but estimated that which hath come between him and his response hath entered the fire and is deserving according to the measure of his separation.
- 19 But after he hath responded, it is as though he had responded to Thee from the beginning that hath no beginning to the end that hath no end. For whoso respondeth to Thee in Him Whom Thou shalt manifest, verily he hath responded to Thee in all the worlds; and whoso respondeth not to Thee in Him, even if he responded to Thee in all the worlds, it would profit him not. For He is the Manifestation of Thy Self – how then could one who responded to Thee before not respond to Thee afterwards? Verily, the manifestation of Thy Cause in the
- ولا تفرق اللهم بينه وبين أهل رضوانك فإن أولئك الذين هم قد عرفوك واتبعوا آياتك ودونهم لا أحب أن أذكرهم فلتعصمهم اللهم وأهل محبتك عما لا تحب فإنك أنت خير العالمين وإن كان من أراد ذكر اسمه في سبيل فلا تفرق اللهم بينه وبينه ولتعرفه اللهم قدره عندك وشأنه لديك لكلا يشهد ما يحزن بين يديك فإنك قد أحببته وأحببت من يحببته فيك فما أعظم قدره وقدر من كان مثله في الإيمان بك ثم بآياتك
- وإن ما قد ذكر في كتابه من شفاعته أبيه وأمه وأهل بيته ومن نصره في شأن فإنك أنت أولى وأجل من أن ترد عن بابك من أحد أو أن تمنع عن غفرانك ورضوانك من نفس ولكني يا إلهي لأحبن أن أعلِّمه ما ينفعه في الشفاعة ويثر لأهلها
- إذ من كان في ظهور قلبك لو احتجب بشيء فذلك تنفعه شفاعته أخيه أو من يشفعه ولكن لما ثبت له جوهر أمره لتقبل فيه مقادير غفرانك كلها وأبواب رضوانك بأسرها
- ولكن من احتجب عن ظهور بدعك بإجابتك بقول بلى فكيف توصلن إليه غفرانك وإن ما له جوهر يقدر أن يتحمل غفرانك وإن من سمع فقدّر ما قد حال بينه وبين إجابته قد دخل النار وكان جديراً على قدر فصله
- ولكن بعد ما أجاب كأنه قد أجابك من أول الذي لا أول له وآخر الذي لا آخر له إذ من يبينك فيمن تظهرته فإنه قد أجابك في كل العوالم ومن لم يبينك فيه وإن أجابك في كل العوالم لا ينفعه فإنه هو مظهر نفسك فكيف من أجابك من قبل لن يبينك من بعد وإن ظهور أمرك في الآخرة أعظم وأعلى عن ظهور أمرك في الحياة الأولى

Hereafter is greater and more exalted than the manifestation of Thy Cause in the first life.

- 20 And I testify unto Thee that Paradise in that life is to know Thee and to love Thee, then to follow what hath been sent down from Thy presence, for Thy verses have been magnified above all who dwell in the kingdoms of the heavens and the earth and whatsoever lieth between them. After one entereth therein, he shall not be veiled by aught from the seats of Thy command and Thy prohibition. Then shall the intercession of whomsoever intercedeth be accepted therein. But for him who hath no ruling, how can this be applicable to him?
- 21 Nay, by Thy glory, I shall surely love whomsoever is from Thee, that I may forgive all things and cause all things to enter Paradise, for I desire naught save what Thou hast forgiven, and I love naught save what Thou hast caused to enter. But Thy forgiveness descendeth not save upon him who knoweth Thee and followeth Thy command, nor doth any enter Thy Paradise save he who loveth Thee and followeth what hath been ordained from Thy presence. For what Thou hast promised in the Hereafter shall be made manifest unto its people according to what they have tasted in that existence.
- 22 Thus, were all upon the earth to answer Thy call at the time of His manifestation, they would all enter Thy Paradise and the garden of Thy forgiveness. But none attaineth unto this save he who truly believeth in Him, even though Thou hast commanded all to this and permitted all to that. And likewise in Thy manifestation in the Bayan, and likewise in Thy manifestation to Him Whom Thou shalt make manifest through the signs of Thy power and the words of Thy glory.
- 23 Otherwise, were the veil to be lifted, all would worship Thee and prostrate themselves before Thee according to what Thou lovest and art pleased with. But when they are veiled without right, they worship Thee and prostrate themselves before Thee through the manifestation of Him Who preceded Thee; yet it is not for Thee but for other than Thee – and if it be for Thee it returneth unto Thee. For from the days of Adam until now, there is none save that he hath a path from his Prophet who was in his time the Truth, if he altereth it not. But how can this benefit him?
- 24 Therefore, O my God, do Thou have mercy upon all Thy creation and send forth from Thy presence one who shall cause them to enter the Paradise of Thy forgiveness and the heaven of Thy good-pleasure. For verily, I see not the people possessed of knowledge; rather I see them as the embryo in its mother's womb, finding it difficult to emerge, and seeing itself as though
- 20 وإني لأستشهدنك بأن الجنة في تلك الحياة عرفانك وحبك ثم اتباع ما نزل من عندك إذ آياتك قد عظمت على من في ملكوت السموات والأرض وما بينهما بعد من يدخل فيه من أحد أن يحتجب بشيء عن مواقع أمرك ونهيك فإذا تقبل فيه شفاعته من يشفعه ولكن من لم يكن له حكم فكيف تجري فيه ذلك
- 21 وإلا وعزتك إني لأحبن من عندك لأن أغفرن كلشيء ولأن أدخله في الرضوان كلشيء لأني ما أردت إلا ما غفرت وما أحببت إلا ما قد أدخلت ولكن لم يقع غفرانك إلا لمن عرفك ويتبع أمرك ولا يدخل في رضوانك إلا من أحبك ويتبع ما قدر من عندك إذ ما قد وعدت في الآخرة يظهر لأهلها بما يتذوت في تلك النشأة
- 22 إذ مثل ذلك لو يؤمنن بيمينك حين ظهوره من على الأرض كلها لدخلوا كلهم لدخلوا في رضوانك وجنة غفرانك ولكن ما أدرك هذا إلا من آمن به بالحق ولو أنك أنت أمرت كلا بهذا وأذنت كلا بذلك ومثل ذلك في ظهورك في البيان ومثل هذا في ظهورك لمن تظهره بآيات قدرتك وكلمات بهجتك
- 23 وإلا لو كشف الغطاء كل ليعبدنك ويسجدن لك على ما تحب وترضى ولكن لما احتجبوا بغير حق ليعبدنك وليسجدن لك بظهور من قبلك ولكن لم يكن لك بل يكن لدونك وإن كان لك يرجع إليك إذ من يوم آدم إلى حينئذ ما من أحد إلا وعنده مناجاة من نبيه قد كان في زمانه حق إن لم يتغيره ولكن كيف ينفعه
- 24 فلترحمن اللهم كل خلقك ولتبعثن من عندك من يدخلهم في جنة غفرانك وفردوس رضوانك فإني لم أرى الناس في علم بل أرىهم كمثل الجنين في بطن أمه يصعب عليه خروجه ويرى نفسه بأن الله ما خلق عالماً له دوئاً فيه وما خلق الله من

God had created no world for it save that wherein it dwelleth, and God had created no sustenance sweeter than that which nourisheth it. Yet God bringeth it forth without its consent, and day by day it witnesseth the bounty of its Lord and the generosity of its Creator.

رزق أحلى عما يرزق عنه ولكن يخرج الله بدون رضائه فإذا يوماً فيوماً يشهد على فضل ربه وجود بارئه

- 25 Therefore, O my God, show grace unto all Thy creation, for they are Thy servants and within Thy grasp. They reckon they do good while in Thy sight they do not good, after Thou hadst taught them the ways of knowing Thee. But they have become veiled thereby, though they have seen Thy chosen ones among Thy creation following Thy good-pleasure and detaching themselves from all else in such wise as none hath preceded them. Yet they pay no heed.

25 فلتنمّ اللهم على كل خلقك فإنهم عبادك وفي قبضتك يحسبون أنهم يحسنون وهم عندك لا يحسنون بعدما قد علمتهم سبل عرفانك ولكن قد احتجبوا به بعد ما قد رأوا خلاصائك من خلقك قد اتبعوا مرضاتك وانقطعوا إليك على شأن ما سبقهم من أحد ولكن لا يلتفتن

- 26 And I see not, O my God, for all who are on earth any bounty from Thy presence and generosity from Thy side greater and mightier than that Thou shouldst send forth from Thy presence one who shall cause them to enter into Thy Faith. For by Thy glory, I have loved none save Thee and desired naught besides Thee. Verily Thou sufficest me against all things, and nothing sufficeth against Thee, neither in the heavens nor on earth nor whatsoever lieth between them. Thou art indeed the Encompasser of all things.

26 ولم اريا الهي لمن على الأرض كلها فضلاً من عندك وجوداً من لدنك أعظم وأكبر من أن تبعث من عندك من يدخلهم في دينك فإني وعزتك ما أحببت إلا إياك ولا أردت سواك فإنك أنت تكفيني من كل شيء ولا يكفي عنك من شيء لا في السموات ولا في الأرض ولا ما بينهما وإنك كنت بلكشيء محيطاً

- 27 And verily he who hath desired of Thy grace and communed with Thee in his book before Thee – no doubt Thou art the Knower of all things and the Powerful over all things. Thou causest the measures to flow through their means, and he knoweth Thee not who desireth them without their means, though Thou art indeed powerful and mighty over all things. Thou createst the means through their cause and createst the cause through no cause of itself.

27 وإن ما قد أراد من فضلك وناجاك في كتابه بين يديك فلا ريب أنك أنت عالم بكل شيء وقادر على كل شيء تجري المقادير بأسبابها وما عرفك من يريدها من دون أسبابها ولو أنك كنت قادراً مقتدرًا على كل شيء تخلق الأسباب بسببها وتخلق السبب لا من سبب بنفسه

- 28 But Thou hast ordained measures for all things which appear only through the operation of their causes. Therefore, O my God, set in motion for him who hath beseeched Thee in his book all the causes of Thy bounty, both in his beginning and his end. Verily, Thou art powerful over all things. And inspire him, O my God, as he reciteth that verse, with that which will gladden his heart, for in every letter thereof is that which Thou hast created of Thy spirit which must needs attach itself to him who readeth it, for Thou art indeed near and ready to answer. Say: God hath manifested above every manifestation, and none in the heavens or on the earth or in what lieth between them can withhold himself from the sovereign power of His manifestation. Verily, His was a manifestation manifest and manifest-making. And cause him, O my God, to know the places where the Command falleth upon him, for Thou art the

28 ولكن قد قدرت لكل شيء مقاديراً لا تظهر إلا بما تجرّين الأسباب له فلتجرّين اللهم لمن سئلك في كتابه كل أسباب فضلك في أولاه وآخره إنك على كل شيء قدير ولتلهمنه اللهم بأن يتلون تلك الآية ما يقبل فؤاده فإن في كل حرف ما خلقت فيه من روحه لا بد أن يتعلق لمن يقرئه إذ أنك كنت قريباً محبباً قل الله أظهر فوق كل ظهور لن يقدر ان يمتنع عن ملك سلطان ظهوره من أحد لا في السموات ولا ما في الأرض ولا ما بينهما إنه كان ظهوراً ظاهراً ظهيراً وتعلمته اللهم مواقع

best Ordainer and Decreeer, and Thou art, verily, the Preserver of all things.

الأمر فيما يقع عليه إذ إنك أنت خير مدبر ومقدر
وإنك لعلى كلشيء حفيظاً

MKI4494.088

BB00276

Letter to Mulla Nawruz 'Ali

Date: Maku or Chihriq (Naw-Ruz)

1 To Mulla Naw-ruz-'Ali:

2 In the Name of the Most Great, the Most Great. Glorified be He Whom all that are in the heavens and the earth and whatsoever is between them do praise, say: All bow down before Him in adoration. Praise be to God, Whom all that are in the heavens and the earth and whatsoever is between them do glorify, say: All stand humbly before Him. To God belongeth all that is in the heavens and the earth and whatsoever is between them, say: All abide by His command. To God belongeth the dominion of the heavens and of the earth and of whatsoever is between them. He createth what He willeth through His command, verily He is the Strong, the Powerful.

3 Say: God is the Creator of all things. All that are in the heavens and the earth and whatsoever is between them glorify Him, say: All are His servants and all bow down before Him. Say: O God! Thou art the Light of the heavens and the earth and whatsoever is between them. Thou givest light unto whom Thou willest, and withdrawest light from whom Thou willest. Thou exaltest whom Thou willest and abaseth whom Thou willest. Thou strengthenest whom Thou willest and humblest whom Thou willest. Thou aidest whom Thou willest and forsaketh whom Thou willest. Thou enrichest whom Thou willest and makest poor whom Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest, how Thou willest, by what Thou willest, for what Thou willest. Verily, Thou hast power over all things.

4 Say: God is the Most Exalted above all who are exalted. None in the heavens or the earth or whatsoever is between them can withstand the supreme exaltation of His exaltedness. Verily, He is the Most High, the Most Exalted, the Supreme.

1 بجانب ملا نوروز علي

2 بسم الله الاعظم الاعظم. سبحان الذي يسبح له
من في السموات و من في الارض و ما بينهما
قل كل له ساجدون. و الحمد لله الذي يسبح
له من في السموات و الارض و ما بينهما قل
كل له قاتنون. و لله ما في السموات و الارض
و ما بينهما قل كل بامرہ قائمون. و لله ملك
السموات و الارض و ما بينهما يخلق ما يشاء
بامرہ انه لقوى قدور.

3 قل الله خالق كلشيء يسبح له من في السموات
و الارض و ما بينهما قل كل عباد له و كل له
ساجدون. قل اللهم انك انت نوار السموات و
الارض و ما بينهما لتؤتيين النور من تشاء و لتزعين
النور عن تشاء و لترفعن من تشاء و لتزلن من
تشاء و لتعزّن من تشاء و لتذلّن من تشاء و لتصرن
من تشاء و لتخذلن من تشاء و لتفقرن من تشاء
و لتغنّين من تشاء و لتفقرن من تشاء في قبضتك
ملكوت كلشيء تخلق ما تشاء كيف تشاء بما تشاء
لما تشاء انك كنت علي ما تشاء مقتدرا.

4 قل الله اعلى فوق كل ذي اعلاء لن يقدر ان يتمتع
عن على عليان اعلاؤه من احدلا في السموات و
لا في الارض و لا ما بينهما انه كان علاء عاليا
عليها.

- 5 O Day of Naw-Ruz! We have created thee aforetime and made thee a festival for all the worlds. We promised to gather thee on the Day of Resurrection and present thee before Us in human form, and verily We are faithful to Our promise. This is a day which God hath magnified from the beginning that hath no beginning, and all magnify it as God hath magnified it. And this is a day which God will continue to magnify until the end that hath no end, and all shall magnify it as God doth magnify it. This is the Day of God, the Dominant, the Self-Subsisting. And verily its night is the Night of God, the Mighty, the Beloved.
- 6 O all things! Magnify ye God on that night and its day and in all the joy ye manifest. We have enabled thee aforetime to present thyself before God by night and by day - this is of God's grace unto thee from before, and this indeed is the great bounty. Shouldst thou glory in this over all who are in the heavens and the earth and whatsoever is between them, thou art indeed among those who are worthy. And all the sorrow that hath been endured in God's path aforetime - how they were veiled from God their Lord - shall deliver them from the fire of their veiling, for We are indeed bountiful.
- 7 Thou hast been presented before God thy Lord once, then again, then yet again, and then after yet again - all this was what God had promised that thou wouldst be presented before Him on that Day, and God will present thee again hereafter, for He is indeed the All-Preserving, the Powerful. We have shown favor unto thee and sent thee with this Book unto those who desire to be guided. Let no sorrow be witnessed; deliver this unto all whom thou findest a way to reach. For this is indeed a Book which, when it descendeth upon a believer, becometh light upon light and grace upon grace, and he will be assured by it and will stand firm in the Cause of his Lord like unto a mighty mountain. And if it descendeth upon one who is not a believer but desireth to be guided, God will guide him thereby; and if he does not wish to be guided, God will punish him for what God has established as proofs of truth in that Book for all the worlds.
- 8 We do not wish you to grieve about this on the path, and We shall surely answer concerning what you have borne of God's proofs from the Holy Land. By God, exalt your Lord before them all. Everyone who calls unto God your Lord is in truth, if he is not veiled from anything by the limits of the Bayan.
- 9 Say: O all things, assist the religion of God according to your capacity. Recite what We have revealed of the Prayer of Clay
- 5 ان يا يوم النيروز انا قد خلقناك من قبل وجعلناك عيد للعالمين جميعا. و وعدنا ان نحشرك يوم القيمة ونعرضك علينا على صورة الانسان فاذا انا كما لموفين. هذا يوم قد عظمه الله من اول الذى لا اول له و كل بما قد عظمه الله ليعظمون. و هذا يوم ليعظمه الله الى اخر الذى لا اخر الذى لا اخر له و كل بما يعظمه الله ليعظمون. هذا يوم الله المهيمن القيوم. و ان ليله ليل الله العزيز المحبوب.
- 6 ان يا كلشي فلتعظمون الله في ذلك الليل ثم نهاره ثم كل ابتهاج تظهرون. و لقد وقفتناك من قبل بان تعرضن بين يدي الله بالليل و النهار هذا من فضل الله عليك من قبل و ان ذلك هو الفضل العظيم. لو تفتخرن بذلك على من في السموات و الارض و ما بينهما فانك انت لمن المستحقين. و كل ما قد قضى من حزن في سبيل الله من قبل كيف احتجوا عن الله ربهم فلتنجيهم من نار حجابهم فانا كما فاضلين.
- 7 و قد عرضت على الله ربك مرة اولى ثم مرة اولى ثم مرة اخرى ثم مرة بعد اخرى كل ذلك ما قد وعد الله ان تعرضن ذلك اليوم عليه و سيعرضنك الله من بعد انه حفاظ قدير. و لقد متنا عليك و ارسلناك بذلك الكتاب الى الذينهم يريدون ان يهتدون. لثلا نشهد من حزن بلغ ذلك الى كل من تجد اليه سبيلا. فان هذا الكتاب اذا ينزل على مؤمن يكن له نورا على نور و فضلا على فضل و ليستيقن به و ليستقيم على امر ربه كمثل ذا جبل عظيم. و ان ينزل على غير مؤمن و اراد ان يهتدى فليهدن الله به و ان لم يردان يهتدى فليعذبه الله به بما قد اثبت الله دلائل الحق في ذلك الكتاب للعالمين.
- 8 و ما اردنا ان تحزن بذلك في السبيل و ان ما قد حملت عن ادلاء الله من ارض المقدسة انا كما لمحبيين. كبر و الله ربك عند كلهم اجمعون. و كل من يدعو الى الله ربك لحق ان لم يحتجبن عن شئ عن حدود البيان
- 9 قل ان يا كلشي دين الله بما اتم تستطيعون لتصرفون. و اتل ما نزلنا دعاء الطين في حرم من

in the sanctuary which you entered aforetime, for We did enter there. Bring the clay in such a manner as to fashion seals in a style without equal, and carry them with you, for We have so commanded. Guard the words of God as your own eyes, and give not a word to anyone unless you command that they preserve it or its like among those who preserve the words of your Lord, for one letter thereof is better in the sight of God than all that is in the last and first life. If you wish to attain the presence of one who attains the House of God from before, then attain it and convey to him the like of what you have borne of the Book of God, for this is indeed the great bounty.

تدخل من قبل هنالك فانا كما داخلين. واءت الطين باحد ان يصنعن امهارة على شأن لم يكن له مثل ولتحملن معك فانا كما امرين. ولتحفظن كلمات الله كعينيك ولا تؤت احدا من كلمة الا وان تأمرن ان يوصلن نفسها او مثلها الى من يستحفظن كلمات ربك فان حرفا منها خير عند الله عما في الآخرة والاولى وان اردت ان تحضر بين ايدي من يحضر بيت الله من قبل فلتحضرن وتبلغن اليه مثل ما قد حملت من كتاب الله فان ذلك هو الفضل العظيم.

- 10 Say: Aid God through the Most Great Name according to your power, and know the value of the days of God, for the sun has never risen upon their like. If you wish to join two souls in marriage, none can prevent you from this as a bounty from God upon you and upon them both. God has nurtured you in them both before the creation of the heavens and earth and what lies between them, for He is the Best of Judges. However, be vigilant lest it become a veil to the manifestation of God's Cause, for this is most great in the sight of God in a mighty Book.

10 وقل انصرو الله بالاسم العظيم بما كنت عليه من المقتدرين واستعرف قدر ايام الله فان الشمس ما طلعت بمثلها وان اردت ان تقترن بين نفسيين فما يمنعك احد ذلك من فضل الله عليك و عليهما وقد ربّاك الله فيهما قبل خلق السموات والارض وما بينهما انه هو خير الفاصلين. ولكن فلتراقبن ان لا يكن حجابا لظهور امر الله فان هذا لا كبر عند الله في كتاب عظيم. آيات عدد كلشي

AHDA.297

BB00357

Tawqi'a Tahrim Sharb-i-Dukhkhān (in honor of Shaykh 'Ali)
To: Mulla Shaykh 'Ali
Date: unknown (Maku or Chihriq)

- 1 He is the Most High, the Most Great, the Wondrous
- 2 Glorified be He Who knoweth what is in the heavens and what is on earth. There is no God but Him, the Mighty, the Wise.
- 3 He is the One Who createth what He willeth by His command. Those who have disbelieved in God and His signs - these are they who are the lost. And those who have believed in God and His signs and followed the light that guideth mankind unto a straight path - these are they who are guided by the Book of God and these are they who shall inherit the gardens of eternity, for which there is no equal in thy Lord's Book. Therein hath been prepared by thy Lord's leave all that their

1 هو العلي المتكبر البديع

2 سبحان الذي يعلم ما في السموات وما في الارض وانه لا اله الا هو العزيز الحكيم

3 هو الذي يبدع ما يشاء بامرته وان الذين كفروا بالله و آياته فاولئك هم الخاسرون وان الذين امنوا بالله و آياته و اتبعوا نور الذي يهدي الناس الى صراط قويم فاولئك هم على هدى من كتاب الله و اولئك هم الوارثون جنات عدن لا عدل لها في كتاب ربك وفيها اعدت باذن ربك كل

souls desire, and the remembrance of God therein is greater than what men ask for.

ما اشتته انفسهم وان ذكر الله اكبر فيها عما كان الناس يستلون

- 4 And if today the veil were lifted from their eyes, they would surely witness that the remembrance of God among them is dearer to them than their own selves, and it is greater in God's Book than what men do. These are clear signs for those who believe in them. And for those who disbelieve in God's signs there is a grievous punishment.

4 و ان اليوم لو كشف الغطاء عن بصائرهم ليشهدون بان ذكر الله فيهم اولى بهم من انفسهم و انه لا كبر في كتاب الله عما كان الناس يعملون تلك ايات بينات للذين امنوا بها و الذين كفروا بايات الله لهم عذاب شديد

- 5 It hath been forbidden in the Book for people to smoke tobacco and drink wine, and God hath not placed any healing in them. Those who prescribe them for some people have ruled by the judgment of the Evil One. These people drink naught but the boiling water of hell, did they but perceive it.

5 حرم في الكتاب على الناس شرب الدخان و الخمر و ما جعل الله شفاء فيهما و ان الذين يحكمون بهما لبعض الناس فقد حكموا بحكم الطاغوت و ما يشربون هؤلاء الا حميم جهنم لو كما يشعرون

- 6 Say: O people, fear God and deny not Him Who guideth you to a straight path. The pillars of religion are raised forever, and it is the Sacred House, if ye but knew it.

6 قل يا ايها الناس اتقوا الله و لا تكذبوا الذي يهديكم الى صراط مستقيم و ان قوائم الدين لارفع الابد و انه بيت الحرام ان كنتم تعلمون

- 7 He is the One by Whose light ye were guided before, and about Whom ye shall be questioned on the Day of Resurrection. To-day no deed of any of you shall be accepted unless ye believe in the remembrance of your Lord's name and act with justice. Say: Fear ye God on the day when ye shall be resurrected, then shall ye be gathered unto God. On that day ye shall stand before God, then shall ye be brought before Him. On that day thy Lord God shall judge between people with truth according to what their hands have earned, and thy Lord God is not heedless of what the workers do.

7 هو الذي بنوره اهتديتم من قبل و انتم يوم القيمة عنه تسألون و ان اليوم لا يقبل عمل احد منكم الا و ان تؤمنوا بذكر اسم ربكم ثم انتم تعدلون قل اتقوا الله من يوم انتم فيه تبعثون ثم انتم فيه الى الله تحشرون يومئذ صفحه ١٣٩ تقومون بين يدي الله ثم انتم عليه تعرضون يومئذ يقضى الله ربك بين الناس بالحق بما اكتسبت ايديهم و ما الله ربك الغافل عما يعمل العاملون

- 8 He is the One Who knoweth the unseen of the heavens and earth, and guideth whom He willeth, and none go astray save the heedless people. Those who fabricate lies about thy Lord God, then follow their own desires against those who believe in God and His signs - these shall not prosper. They enjoy but a brief pleasure in this worldly life, and when they die they shall be tormented in the fire and shall not be helped.

8 هو الذي يعلم غيب السموات و الارض و يهدي من يشاء و ما يضل الا القوم الغافلين ان الذين يفترون على الله ربك كذبا ثم على الذين امنوا بالله و اياته بما اتبع اهوائهم فاوكلت هم لا يفلحون لا يتمتعون في الحياة الدنيا الا قليلا و انهم اذا ماتوا ليعذبون في النار و لا ينصرون

- 9 Those who judge without the judgment detailed in the Book aforetime and who oppress those who are weak in the earth without right - these shall not prosper. Say: Power belongeth unto God and might is in His hand. He doeth what He willeth and He is the Prevailer over His creation. He judgeth between them with justice and He is most severe in punishing the oppressors and most stern in retribution.

9 و ان الذين يحكمون بغير حكم فصل في الكتاب من قبل و يظلمون على الذين استضعفوا في الارض بغير حق فاوكلت هم لا يفلحون قل ان العزة لله و القدرة في يده يفعل ما يشاء و انه الغالب على خلقه يحكم بينهم بالقسط و انه لاشد بأسا للظالمين ثم اشد تنكيلا

- 10 My Lord, judge between me and the people with truth, and pour forth upon me patience, and draw me unto Thee, and join me with those who are nigh unto Thee. And should anyone

10 رب احكم بيني و بين الناس بالحق و افرغ علي صبرا و ادفعني اليك و الحقني بالمقربين و ان

become aware of these verses, let him strive in God's path with truth, and let no one cause him fear, nor let the blame of any blamer turn him aside, and let him work for naught but God and be among the witnesses in God's religion.

- 11 Should all people gather together to produce the like of these verses, they would never be able, even if they were helpers one to another. This is a perfect proof from God's Book for all on earth, and God sufficeth as a witness over the worlds.

استشعر احد بتلك الايات ليجاهد في سبيل الله
بالحق ولا يخافه احد ولا تأخذه لومة لائم ولا
يعمل الا لله ويكون في دين الله من الشاهدين

11 لو اجتمع الناس على ان يأتوا بمثل تلك الايات
لن يستطيعن و لن يقدرن و لو كان الكل على
الكل ظهيرا تلك حجة كاملة من كتاب الله لمن
على الارض و كفى بالله على العالمين شهيدا

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BB00662

Javab-i-'Alim-i-Rashti

Date: unknown (Maku or Chihriq)

- 1 In the Name of God, the All-Merciful, the Compassionate
- 2 Praise be to God, the Lord of all worlds; and may blessings be upon the One, the Primal, at all times.
- 3 To continue: It is no secret to any soul who believeth in God, in His Book, in His Messenger, in the Imams of guidance and the Manifestations of His Cause, that in this day there is no matter more momentous than the knowledge of the Fountain-Head of religion. Wherefore he hath deemed it incumbent upon himself to apprise all of that which he hath himself expounded, that he may not fall under the shadow of the well-known tradition, and that the concise may be made plain by the detailed.
- 4 That Cause which, in the year sixty, was made manifest – and upon the tongues of all is mentioned by the name of the Bab – was of the stages of the Promised One in Whom all the sects of Islam have believed and Whose advent they have expected. The proof that hath assured his own heart, and is sufficient for whomsoever God willeth, is the appearance of the verses which he hath witnessed – verses issuing from that Origin in a manner innate to His nature: for, if a soul but request of Him, in the span of five hours a thousand verses, after this fashion, would proceed from that Source. Though other modes and signs, beyond all count and number, have likewise appeared – inasmuch as, within five hours, a thousand supplications were

1 بسم الله الرحمن الرحيم

2 الحمد لله رب العالمين و انما الصلوة على الواحد
الاول في كل حين

3 و بعد مخفی نباشد بر هیچ فردی که مؤمن بود
بخداوند و کتاب او و رسول او و ائمه هدی و
مظاهر امر او بر اینکه امروز هیچ امری اهم از
معرفت مبده دین ندانسته از این جهت بر خود
واجب دیده که کل را بآنچه خود تبیین نموده
مخبر سازد تا آنکه در ظل حدیث معروف داخل
نگردد و مجمل از مفصل

4 آنکه امری که در سنه شصت ظاهر شد که
در السنه کل بذكر باب مذکور میگردد بر اینکه
آن بوده از منازل موعود که کل فرق اسلام
معتقدند باو و منتظرند ظهور آن را و حجتی که
برای خود یقین نموده و کافی است هرکس را
که اراده حق کند ظهور آياتی است که خود
دیده که برج فی فطرت از آن مبده ظاهر گردد
که اگر نفسی تواند نزد او تحریر نمود در عرض
پنج ساعت هزار بیت براین نهج آیات از آن
مبده ظاهر میگردد اگرچه شئون دیگر هم لایعد

heard to be revealed – this he did not himself behold; yet of the verses he witnessed with his very eyes that in their recitation there was, and is, no pause nor premeditation whatsoever.

- 5 This may be verified in divers ways. One is this: From the descent of the Qur'an until the year wherein one thousand two hundred and seventy years elapsed, had it been possible to produce a single verse of the verses of God by human power, it would assuredly have been produced. That it was not – while now the appearance thereof is beheld – leaveth no doubt that it is "from God", for the incapacity of all is manifest. He himself hath witnessed to the number of one hundred thousand verses; and though all mankind, within the bounds wherein they stand, advance their claims, none hath been seen to bring the like. Is it that they are able yet refrain? Nay, for had it been in their power, long since would they have done so. It is evident to the people of the world, who, with great toil attain unto the utmost limit of skill, that if they read a single Arabic line, they can indeed compose one; beyond that they can but reflect and falter. And if anyone hath perused the commentaries and compositions ascribed to them against this Cause, he is thereby permitted to render the judgment that is meet; otherwise, he denieth his very sense. All these allusions are but to show the path; else, by the proof of wisdom, if a man desire to know, there is no thing but it pointeth to His knowledge; and He is exalted above being known by aught save Himself – rather, all else is known by Him. He is, moreover, uplifted above that mention of the True One should be made in that station, for every reality is by Him made real. Its likeness is the sun: wert thou to imagine it to rise and set times without number, there would yet be but one sun. And this is that which, in every Dispensation, shone forth under the Name of the Manifest, and in that Dispensation was the Manifest; until, in the former Manifestation, it was the Muhammadan Reality – blessings of God be upon it and upon the Manifestations of its Cause.

- 6 This is the mystery of that tradition transmitted from the Imams – peace be upon them – that at the time of the Advent He will make mention of Adam unto the Seal, after this wise: "Whoso desireth to behold Him, let him look upon me," for in truth His Reality is that Reality and none other. This is pure Reality, not metaphor nor hyperbole.

- 7 That which hath occasioned the veiling of the whole community is the very power of the Cause that is among men: for to-day, whatsoever occurreth in Islam occurreth under the name

و لایحصى ظاهر گشته چنانچه در عرض پنج ساعت هزار بیت مناجاة شنیده شده که ظاهر شدخ ولی خود ندیده و لکن خود خود در مقام آیات خود مشاهده نموده که بر هیچ وجه سکونی و تفکری در تلاوت آنها نبوده و نیست

5 و بچند طرق یقین توان نمود یکی آنکه بعد از نزول قرآن تا سنه که هزار و دوست و هفتاد سال طول کشید اگر ممکن بود از قوه ایتان آیه از آیات الله شده بود همین قدر که نشد و حال مشاهده میشود ظهور آن شبهه نیست که من عندالله است زیرا که عجز کل مشاهده میشود که خود بقدر صد هزار بیت از آیات دیده و با وجود اینکه همه خلق در مقام حدودیکه واقف اند مدعی هستند از کسی دیده نشده ایتان نه اینست که توانند و نکند که اگر در قوه ایشان بود تا حال ایتان شده بود خود و اهل عالم با تعبای بسیار که بدرجه کمال میرسند ظاهر است که اگر یک سطر عربی بخوانند انشاء کنند باقی تأمل نمیتواند و حال آنکه اگر کسی تفاسیر و صور علیه منسوبه بایشان را دیده اند اذن میدهد بر آنچه باید دهد و الا مکایره حس خود نموده و کل ذکر اینها از برای سبیل نهم ناظر است و الا بدلیل حکمة اگر کسی خواهد عارف گردد هیچ شیئی نیست مگر اینکه دلیل بر عرفان او است و او اجل از اینست که بغیر خود شناخته شود بلکه غیر بان شناخته میشود و ارفع از این است که ذکر حق در آن مقام شود زیرا که هر حقی باو حق میگردد و مثل آن مثل شمس است که اگر بمالانهایه الی مالانهایه طلوع غروب نماید یک شمس زیاده نیست و این همان است که در هر ظهوری باسم ظاهر و در آن ظهور ظاهر بوده تا آنکه در ظهور قبل نفس محمدیه ص صلوات الله علیها و علی مظاهر امرها بوده

6 و اینست سرحدی که در باره آن از ائمه علیهم السلام مروست که در وقت ظهور از آدم تا خاتم را ذکر فرماید باین نحو که هرکه خواهد او را به بیند نظر در من کند زیرا که حقیقه او بوده نه غیر آن و کلام حقیقت محض است نه استعاره و مجاز

7 آنچه سبب شده بر احتجاب کل قوه امت که امری از آن در میان خلق است زیرا که امروز

of the Manifestation of the Messenger of God – peace be upon Him – whether in the horizons or within souls. For every soul who, between himself and God, determineth to act, whatever verse pointeth him unto God is a verse wherein the Theophany of the Messenger of God is made manifest. Likewise, in the horizons, the Manifestations wherein naught is seen but God – such as the Imams of guidance and the Gates – are verses in which the Primal Reality shineth forth within them. Nay rather, whatsoever in Islam hath appeared until this day hath been through that Manifestation.

در اسلام آنچه شود باسم ظهور رسول الله ص میشود چه در آفاق و چه در انفس زیرا که هر نفسی که مابین خود و خدا الله فصلت کند که عمل نماید این آیه که در آن دلالت بر خدا میکند آیه است که از ظهور رسول الله متجلی شده و همچنین در آفاق مظاهری که در آنها دیده نمیشود الا الله مثل ائمه هدی و ابواب بایه ایست که در آن حقیقه اولیه در آنها متجلی گشته بل کل آنچه در اسلام تا امروز ظاهر شده بواسطه آن ظهور بوده

- 8 And this Manifestation in this era is, openly, the appearance of the Messenger of God: lesser in relation to the cycle that followeth, and greater in relation to the cycle that preceded. What hath veiled the believers therefrom is but their own surmise: they have striven, yet not testified for God, and this is pure fancy. For whatsoever the Muslims hold today of religious ordinances, of degrees of knowledge, of certitude in the Guardianship of the Imams and the Prophethood of the Messenger, of what God sent down in the Qur'an, and of belief in the Day of Resurrection and in the raising, assembling, presentation and meeting with Him, in Paradise and Hell, and other matters mentioned – all return to the authority of the verses, which are the source of every proof. For the prophethood of the Messenger is established thereby and not otherwise; and the ordinances of religion, in fundamentals and branches, are established by the word of the Messenger – peace be upon Him.

8 و این ظهور در این اوان معاینه ظهور رسول الله هست که قیمة صغری باشد بالنسبة بقیمة بعد و قیمة کبری است بالنسبة بقیمة قبل و آنچه که مؤمنین از آن محتجب شده اند بگان خود که جد و جهد نموده و الله تصدیق ننوده محض وهم است زیرا که آنچه امروز مسلمین دارند از شئون دینی و مراتب علییه و اقیان بولایه ائمه و نبوت رسول و آنچه خداوند در قرآن نازل فرموده و از اعتقاد به یوم قیمة و بعث و حشر و نشر و عرض بر او و لقای او و جنت و نار و شئون دیگر که ذکر شده کل راجع میگردد بحجیت آیات که مبده هر دلیلی است زیرا که نبوت رسول بآن ثابت است نه بغیر آن و احکام دین از اصول و فروع بقول رسول الله ص ثابت است

- 9 As to what is cited in the tokens of appearance, the traditions agreed upon by all are not, one and all, certain in origin; and if they conflict with the Book, they are not to be acted upon. How, then, could the very proof by which prophethood was first established be set aside, and reliance placed upon traditions whose issuance is unproven or whose intended meaning, after establishment, is not made plain by the Speaker?

9 و آنچه ذکر میشود در قراین ظهور کل احادیثی است که متفق علیه هستند کل قطعی الصدور نیست و اگر تعارض کند با کتاب عمل بآنها نمیشود چگونه حجتی که قبل اثبات نبوت بآن شد باید از آن محتجب ماند و احادیثی که محقق نیست صدور آن یا بعد از اثبات تحقق مراد ناطق مبین نیست

- 10 In sum: It is far from the discerning soul that, by matters which, in manifold degrees, lead back to the Source, he should be veiled from the primal proof. For what we, this despised band, now affirm – we have never heard from any Messenger or Imam a decisive exposition of what is meant by “return” (raj'at), or by “Resurrection” and its concerns; and if one holdeth a belief therein, it is in things he himself hath conceived. Indeed, concerning a single subsidiary question certainty is not attained – how then should it appear in the principal stations?

10 الغرض بر نفس فطن بعید است که بشئونیکه بدرجات متعدده بمبده میرسد بآنها محتجب از اصل دلیل شود زیرا که آنچه امروز ما فرقه محقر مدعی هستیم هیچیک از رسول یا امامی نشنیده ایم که مراد از رجعت چیست یا اینکه مراد از قیمة و شئون آن چیست و اگر امری اعتقاد نمود بچیزهائست که خود فهمیده بلکه در یک مسئله فرعی یقین حاصل نمیکرد و چگونه در مواقع اصل ظاهر میگردد

- 11 What we possess is but words we have seen; yet today these do not withstand that proof whereby religion itself is established. For example: among the signs of the Advent is that the sun should rise from the West. If this be as we understand it, then from the days of Adam to the Seal it hath not occurred. How, then, could it not occur for one like unto the Messenger of God in the very hour of His manifestation? While reason pronounceth its impossibility, and will so pronounce though a thousand thousand advents occur – the sun of the heaven shall not be changed. And so in other signs the intellect, by first principles, knoweth that such things are of another import – when, that is, one desireth to understand the traditions. Otherwise, where the manifest proof and the conclusive argument – the verses of God – are present, what need to be veiled by such matters?
- 12 That which hath brought perplexity to the bewildered is the failure to adduce any proof other than the verses. Yet in this station it is evident to the discerning soul that, if the Manifestation be established, the authority of the Proof and its bounds sufficeth – according to the explicit word of the noble verse: “Is it not enough for them that We have sent down unto thee the Book which is recited unto them? Verily in this is mercy and a reminder for a people who believe.” It is manifest that God, in the Qur’an, in establishing the truth of the Messenger of God, advanced no plea but the verses. It is as though whatsoever is narrated elsewhere hath no place of mention before God – or rather, the most exalted is established, and mention of the lesser is not made.
- 13 To summarize: In the Qur’an today, the plea adduced for the proof of prophethood is the verses alone. In the matter of proof they differ not, before the discerning, whether the whole Qur’an or the Surih of Tawhid be cited. As for those who cavil at the niceties of Arab eloquence, grammar and morphology: let them refer to themselves, and they will find their answer. Such objections would hold only were the verses of God revealed in accordance with what the people already possess; whereas all that the people have, they have taken from it. After the establishment of the proof, these become no locus of doubt or dispute. For had aught contrary to what now appeareth been revealed in the Qur’an, who would have been permitted to argue by anything other than what was sent down? Far be it from God! Nay, this is the strongest proof of the proof: how could one who knoweth these rules utter words of such a kind unless from before Him? By the sanctified Essence of God! His Cause is, for him who pondereth with fairness, more
- آنچه ما داریم محض کلامی است که دیده ایم ولی امروز با آن حجتی که دین بآن ثابت است مقابله نمیکند مثلاً یکی از علایم ظهور است طلوع شمس از مغرب اگر این طور است که ما می فهمیم از یوم آدم تا خاتم ظاهر نشد چگونه میشود که از برای مثل رسول الله ص ظاهر نشود و در حین ظهور واقع شود و حال آنکه امتناع عقلی را داشته و دارد و اگر هزاران هزار ظهور واقع شود شمس سماء متغیر نگردد و همچنین در ظهورات دیگر که عقل بالبدیهه می فهمد اینها در صورتیست که خواهیم احادیث را فهمید و الا جائیکه حجت ظاهره با حجت باهره است که آیات الله هست چه احتیاج است که باین شئونات محتجب گشت
- و آنچه که سبب شده بر حیرت متحیرین ظاهر نشدن حجتی است غیر از آیات و این مرحله نزد نفس بصیر ظاهر است که اگر ظاهر ثابت شود حجت و حدود آن کفایه میکند چنانچه صریح آیه شریفه است اولم یکفهم انا انزلنا عليك الكتاب يتلى عليهم ان في ذلك لرحمة و ذکری لقوم يؤمنون و ظاهر است که خداوند در قرآن در اثبات حقیقت رسول الله غیر از احتجاج بآیات نفرموده زیرا که گویا با آنچه روایت میشود بر خداوند محل ذکر نبوده یا آنکه باعظم اثبات شده و ذکر ادنی نشده
- الحاصل آنچه در قرآن امروز احتجاج شده بر حجت نبوت نفس آیات است وحده در حجت کل قرآن با سوره توحید تفاوت نمیکند نزد بصیر و اینکه اکثر بشئون اعراب و قواعد نحو و صرف نکته گیری نموده اگر خود راجع شود جواب خود را میدهند که اینها در صورتی است که آیات الله بآنچه خلق بر او هستند نازل شود و حال آنکه آنچه خلق دارند از او اخذ نموده و اینها بعد از ثبوت حجت محل شبهه و کلام نمیگردد زیرا که اگر در قرآن خلاف آنچه الآن ظاهر است نازل شده بود کسی را میرسید که بغیر از چه نازل شده است استدلال کند حاشا و کلا بلکه این اقوی حجتی است بر حجت آن حجت که نفسی که این قواعد را می داند چگونه این نوع کلمات از نزد او ظاهر میگردد قسم بذات مقدس الهی

wondrous even than the Cause of the Messenger of God. For the acquisition of these sciences is for the sake of understanding the Qur'an; how then should He Who is their Fountain be encompassed by them? And yet it is seen how those perfected therein have believed – inasmuch as they beheld their own impotence before the verses.

که امر او اعجب تر است از امر رسول الله ص اگر کسی تأمل کند و انصاف دهد زیرا که تحصیل این علوم از برای علم قرآن است بر کسی که مبده او است کجا سزاوار که علم او باینها احاطه کند و حال آنکه دیده میشود نفوسی که در این کامل هستند چگونه تصدیق نمودند چونکه عجز خود را در شأن آیات مشاهده نمودند

- 14 Naught is beheld, among those who have heard and pondered, but the like of the adversaries' verses that were heard and pondered in the dawn of Islam. How many of the community of Jesus awaited the advent of Ahmad – blessings and peace be upon Him and His kindred! – and when He appeared, it became clear how many were guided. Today the very same affliction hath encompassed all, and all are veiled – though, in their fancy, they act “for God”, in truth it is “besides God”. For there is no soul who, between himself and God, knoweth the creation aright, willeth to attest the truth, and yet, in a station he comprehendeth not, attaineth certainty in the proof thereof – according to the word of God: “And they rejected it, though their souls were convinced thereof, out of injustice.” For that very Soul Who “ordereth the affair, and setteth forth the signs, that haply ye may be assured of meeting your Lord” – the “meeting” intended is this very Manifestation, wherein naught is seen but God, for His verses bear witness to His truth.

14 و دیده نمیشود از برای عبادی که شنیده و تأمل نمودند الا مثل آیات عنادی که در صدر اسلام شنیده و تأمل نمودند چه قدر از ائمه عیسی موعود بود بظهور احمد صلی الله علیه و آله و بعد از ظهور ظاهر است که چه قدر هدایت یافته و امروز همان بلیه است که کل را احاطه نموده و کل محتجب اند اگرچه بگان خود الله میکنند ولی لدون الله هست چنانچه هیچ نفسی نیست که مابین خود و خدا خلق را بشناسد و بخواهد تصدیق کند و در حیثیتی که نمیشناسد یقین میکند بحجیه آن چنانچه خداوند نازل فرموده و بخدوا بها و استیقنوها انفسهم ظلما زیرا که اگر همان نفس کل یجری لاجل سبی یدبر الامر فیصل آیات لعلکم بقاء ربکم یوقنون مراد لقای همین ظهور است که در او دیده نمیشود الا الله زیرا که آیات آن شاهد است بر صدق اون

- 15 Ask whom thou wilt: “Whose word is the Qur'an?” He will say: “The word of God.” Look then upon these verses; if thou findest a difference, remain veiled; otherwise, know of a certainty that it is that same Origin of the Word. For “speech” is not an attribute of the Essence, but of the Will – therefore it appeareth from It.

15 از هر کس که پرسی قرآن کلام کیست گوید کلام خداست و نظر کن در آیات آن اگر فرق دیدی محتجب بمان و الا بدان که همان بوده مبده کلام زیرا که کلام صفة ذات نیست بلکه صفة مشیّه است اینست که ظاهر میشود از او

- 16 Consider the Tablet of Fatimah, until He saith: “And He shall perfect that through God: Muhammad, a mercy to all the worlds – upon Him be the perfection of Moses, and the splendor of Jesus, and the patience of Job. My friends in His days shall be abased; their heads shall be borne as are borne the heads of the Turks and Daylamites; they shall be slain and burned, and shall be in fear ...” – that thou mayest know what, in the former Manifestation, was sent down. Were it of the sort all could grasp, God would not have revealed thus in the dawn of Islam in the Tablet of Fatimah, nor would our lord Sadiq – in the prayer of Nudbih – have spoken after this manner. Nay, the Cause is even as it appeared at the rise of Islam, and the

16 و نظر کن در لوح فاطمه الی ان قال و اکمل ذلک بالله م ح م د رحمة للعالمین علیه کمال موسی و بهاء عیسی و صبر ایوب و یدلّ اوالیائی فی زمانه و تهادی رؤسهم کاتهادی رؤس التّرك و الدیلم لیقتلون و یحرقون و یکنونون خائفین که بدانی که در ظهور قبل چه نازل شده اگر آن قسمی است که کل می فهمند خداوند در لوح فاطمه در صدر اسلام این قسم نازل نمیفرموده و خود حضرت صادق ع در دعای ندبه همچنین بلکه امر همان طوری است که در صدر اسلام ظاهر شده و باید صدق قول رسول الله ظاهر

word of the Messenger of God must be fulfilled: "Islam shall return estranged as it began; blessed are the strangers!"

- 17 Gaze upon the Advent of the Messenger of God in the very midst of effulgence, and upon what then befell. Marvel not, then, at what hath come to pass at the appearing of thy Beloved; for "the truth turneth with the True One" – Paradise is with Him and Hell is with Him; it moveth as the shadow moveth with the sun, and pastureth wheresoever He gazeth. Look, perchance thou mayest derive the honor of existence; for if thou art guided, it is for thine own self, and if thou remain veiled, thou wilt be thyself the fire of thine own veil. "God guideth whom He willeth unto the straight Path."

شود سیرج اسلام بعیدا غربیا کابدء لطوبی لغریاء

17 و نظر کن در ظهور رسول الله در بحبوحه فیض و آنچه واقع شد و تعجب مکن از ظهور محبوب خود بآنچه واقع شد که الحق مع الحق یدور جنت نادار و یقلب معه کما یقلب الظل مع الشمس و یرعین حیث و رو نظر کن لعل عزت وجود خود را اخذ کنی و الا اگر مهتدی گردی از برای خود بوده و اگر هم محتجب شوی خود در نار حجاب خواهی بود و الله یمهدی من یشاء لا صراط مستقیم

INBA_6007C.482-494

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Prayer for Friday

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 God beareth witness that there is none other God but Him, and the angels and they who are endowed with knowledge, standing firm on justice, proclaim that there is none other God but Him, the Almighty, the All-Wise. Thy letter hath reached that Mountain, and I bear witness to that which God in His knowledge hath testified, that there is none other God but Him, the Ever-Living, the Self-Subsisting, the Most Exalted, the Most Great, the Lord of Glory and Bounty.
- 3 God, exalted be His mention, hath said: "God hath made the Ka'bah, the Sacred House, a standard for mankind, and the Sacred Month, and the offerings and the garlands. This is that ye may know that God knoweth whatsoever is in the heavens and whatsoever is in the earth, and that God hath knowledge of all things."
- 4 I bear witness before God on this Friday upon the Mighty Mountain that God hath encompassed all things in His knowledge. O Lord! Bear Thou witness to that which I have witnessed, and sufficient art Thou as a witness unto me. Know thou that God hath said: "We will show them Our signs in the horizons and in themselves until it becomes clear to them that

1 بسم الله الرحمن الرحیم

2 شهد الله انه لا اله الا هو و الملائكة و اولوا العلم قائماً بالقسط لا اله الا هو العزيز الحكيم قد وقع على ذلك الجبل كتابك و اشهد بما شهد الله في علمه بانه لا اله الا هو الحی القيوم العلی العظيم ذو الجلال و الاکرام

3 قال الله عز ذكره جعل الله الكعبة البيت الحرام قياماً للناس و الشهر الحرام و الهدی و القلائد ذلك لتعلموا ان الله يعلم ما في السماوات و ما في الارض و ان الله بكل شئ عليم

4 اشهد الله حينئذ يوم الجمعة على جبل الشدید بان الله قد احاط بكل شئ علماً رب اشهد علی بما شهدت و کفی بك رب علی شهيدا و اعلم بان الله قال سنريهم اياتنا في الافاق و في انفسهم حتى يتبين

this is the Truth. Is it not sufficient that thy Lord is witness over all things?"

- 5 Then He, exalted be His mention, saith: "When he came to it, he was called from the right side of the valley in the blessed spot, from the Tree: 'O Moses! Verily, I am God, the Lord of the Worlds.'" Say: Yea, by my Lord, this is the certain Truth. Therefore glorify the name of thy Lord, the Most Great.

- 6 Open thine eyes, for all are this day in a stupor. For whom shall I speak, concerning whose command shall I speak, wherefore and whereby? None shall deny save him upon whom thy Lord's mighty grasp shall fall. Verily, He it is Who beginneth and repeateth, and He is the All-Forgiving, the All-Loving, the Lord of the Glorious Throne.

- 7 He hath said concerning that which He willeth: "Verily, I am the Essence whereupon no name nor thing can fall, and I am the Gate of Remission, and there is no strength nor power save in God, the Most High, the Most Great." But out of mercy unto thee, I shall inform thee as one well-informed. Verily, that matter is the very Reality concerning which Kumayl inquired of 'Ali – peace be upon him: For in the first year there appeared the unveiling of the Splendors of Majesty without allusion; in the second, the second; in the third, the third; in the fourth, the fourth; and in the fifth, a Light shone forth from the Dawn of Pre-Eternity upon the forms of Divine Unity, revealing its traces. Yet it is a test for you, and a fleeting provision for a time appointed. Extinguish, then, the lamp, for the Sun of Reality hath reached the point of its zenith. Say: Glorified be the Lord of the angels and of the Spirit! Thus was a wall set between them wherein is a gate – its inner side containeth mercy, and its outer side, facing them, torment. And as to the Surah of Unity – its secret is one thousand and two and two hundred and one – Lord! Consider the number of His saying "with a wall" (bi-sur), for it is fifteen; and "God" (Allah) is sixty-five; and "Lord" (Rabb) is in the number of tarab – which itself alludeth to the Surah of Unity. And unto this point referreth that which hath been sent down.

- 8 For in the Du'a^o al-'Asharat after the ranks of the tens, there are seventeen levels; and each one is a unity among the manifestations of Divine Oneness. Fourteen of these are the Imams of the unseen and of the seen. And His saying – peace be upon Him – "O God! Deal with me as Thou art worthy" is equal to sixty-five, while "Āmin, Āmin" is he who fulfilled his covenant – peace be upon them both and upon their Imams until the Day of Resurrection. The seventeenth is the Surah of Unity.

لهم أنه الحق أو لم يكف بربك أنه على كل شيء شهيد

5 ثم يقول عزّ ذكره فلما اتاها نودى من شاطئ الواد الايمن في البقعة المباركة من الشجرة ان يا موسى انا انا الله رب العالمين قل اى و ربى أنه الحق اليقين فسبح باسم ربك العظيم

6 فافتح عينيك فانّ الكلّ يؤمّن في سكرة لمن يقول بمن اقول في امر من قال فيم لم بم فيكفر الا انّ بطش ربك لشديد وانه هو بيد و يعيد و هو الغفور الودود ذو العرش المجيد

7 فقال لما يريد انا المعنى الذى لا يقع على اسم ولا شئ وانا باب حطة و لا حول و لا قوة الا بالله العلى العظيم ولكن رحمة عليك لانيك و لا انباتك مثل خبير ان ذلك الامر هو حقيقة سئل عنها الكميل عن على عليه السلام فقد ظهر في السنة الاولى كشف سبحات الجلال من غير اشارة و في الثاني الثاني و الثالث الثالث و الرابع الرابع و الخامس نور اشرق من صبح الازل على هياكل التوحيد اثاره و انها فتنة لكم و متاع الى حين اطف السراج فان شمس الحقيقة حينئذ في نقطة الزوال قل سبح رب الملائكة و الروح و لذا ضرب بينهم بسور له باب باطنه فيه الرحمة و ظاهره من قبله العذاب و سورة التوحيد 1002 201 رب فانظر في عدد قوله بسور 15 فانه الله 65 رب و في عدد طرب فانه سورة التوحيد و اليه الاشارة ما نزل

8 فان في دعاء العشرات بعد مراتب العشرات على سبعة عشر فانّ كل واحد واحد في مظاهر التوحيد فاربعة عشر منها ائمة الغيب و الشهادة و ان قوله عليه السلام اللهم افعل بي ما انت اهله هو 65 و قوله امين امين هو الذى قضى نجبه صلى الله عليه و على ائمتها الى يوم الدين و سابع عشر هو سورة التوحيد

- 9 And the proof of this lieth in the Book of God: for the verse of tahlil – “There is no God but God” – hath been revealed in the Qur’an but thirty-four times, even as the Imam declared in his supplication on the Day of ‘Arafah. Refer to it, read it, and in the end say: God! There is no God but He; take thou Him as thy Guardian.
- 10 Before the “stroke” is the letter Qaf – By the glorious Qur’an! – and after it is Nun – By the Pen and what they inscribe! And if thou add six to it – counting what hath come from the presence of God – thou shalt behold the House of Unity itself, and the Word of God shall be made manifest: Blessed be the Name of thy Lord, the Lord of Glory and of Bounty!
- 11 Then recite the Prayer of Qaf, for it pertaineth to His station. Verily the Resurrection hath come to pass, and that Day with thy Lord is as fifty thousand years. Then read the Prayer of Light and pause at “the All-Compelling”, then the Dawn Prayer and pause at “the Everlasting Sovereign” - 1150 aspirations - and add to it one. Know thou through the all-embracing Form which is the very truth of certitude in the knowledge of certitude, and reckon from alif to nun in the abjad - there wilt thou see the number 400, and verily He is the Knower of all things hidden. Then thy Lord arose in Ahmad, and her Lord thereafter, and thy Lord in this.
- 12 Then read the Sermon of the Gulf and pause at His words “that thou mayest behold Him Who conversed with Moses from the Tree, manifest, unveiled, and described.” Then read the Sermon of Ghadir and of Friday at the explanation of the striking, then read the Prayer of ‘Adilih at His words “verily death is truth” etc., for the Reality is in His exalted words “Ha Mim ‘Ayn Sin Qaf [=278]. Remember thy Lord, the Merciful, in the number of the renowned year, and the All-Wise in that which is concealed. Dwell in the land of ya and thou shalt find Him, for He is the Truth and He is the Sanctuary.”
- 13 Guard thou the mystery of God, for it was made manifest in the year sixty. Put thy trust in God, turn away from the ignorant ones, and say: Praise be to God, the Lord of all worlds.
- 9 وَاَمَّا الدَّلِيلُ عَلَى ذَلِكَ مِنْ كِتَابِ اللَّهِ مَا نَزَلَ اللَّهُ التَّهْلِيلَ فِي الْقُرْآنِ إِلَّا فِي أَرْبَعٍ وَثَلَاثِينَ أَنَّهُ كَمَا ذَكَرَ الْإِمَامُ فِي دُعَائِهِ يَوْمَ عَرَفَةَ أَرْجَعَ إِلَيْهِ وَاقْرَأْ وَقُلْ فِي الْآخِرِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا
- 10 وَأَنَّ قَبْلَ الضَّرْبِ هُوَ قَوْلُ الْقُرْآنِ الْمَجِيدِ ثُمَّ بَعْدَهُ ن وَالْقَلَمُ وَمَا يَسْطُرُونَ فَإِذَا زَيْدٌ عَلَيْهِ 6 إِعْدُدْ مِمَّا جَاءَ مِنْ عِنْدِ اللَّهِ لَسْنَا بَيْتَ التَّوْحِيدِ وَيُظْهِرُ قَوْلُ اللَّهِ تَبَارَكَ اسْمُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ
- 11 فَاقْرَأْ دُعَاءَ الْقَافِ فَإِنَّهُ فِي شَأْنِهِ وَأَنَّهُ قَدْ ظَهَرَ الْقِيَامَةُ وَأَنَّ ذَلِكَ الْيَوْمَ عِنْدَ رَبِّكَ خَمْسِينَ أَلْفَ سَنَةٍ ثُمَّ اقْرَأْ دُعَاءَ النَّوْرِ وَقِفْ فِي الْقَهَارِ ثُمَّ دُعَاءَ السَّحَرِ وَقِفْ فِي السَّلْطَانِ الدَّائِمِ 1150 هَمِّمْ وَزِدْ عَلَيْهِ وَاحِدًا وَعَلِمَ بِصُورَةِ الْجَامِعَةِ الَّذِي حَقَّ الْيَقِينُ فِي عِلْمِ الْيَقِينِ وَاحْسَبِ الْأَلْفَ إِلَى النَّونِ فِي الْأَبْجَدِ هُنَالِكَ تَرَى ٤٠٠ عِدَدًا وَأَنَّهُ عَلَامُ الْغُيُوبِ ثُمَّ طَلَعَ رَبُّهُ فِي أَحْمَدَ وَرَبِّهَا فِي بَعْدِهَا وَرَبِّكَ فِي هَذَا
- 12 ثُمَّ اقْرَأْ خُطْبَةَ الطَّنْجِيَةِ وَقِفْ عِنْدَ قَوْلِهِ لَتَرَى مُكَلِّمَ مُوسَى مِنَ الشَّجَرَةِ ظَاهِرًا مَكْشُوفًا وَمُعَايِنَ مُوصُوفًا ثُمَّ اقْرَأْ خُطْبَةَ الْغَدِيرِ وَالْجُمُعَةِ عِنْدَ بَيَانِ الضَّرْبِ ثُمَّ اقْرَأْ دُعَاءَ الْعَدِيلَةِ فِي قَوْلِهِ إِنَّ الْمَوْتَ حَقٌّ أَلْعَلَّ فَإِنَّ الْحَقِيقَةَ فِي قَوْلِهِ تَعَالَى حَمِصَقٌ وَادَّكَرَ رَبِّكَ الرَّحِيمَ فِي عِدَّةِ سَنَةِ الْمَشْهُورِ وَالْحَكِيمِ فِي الْمُسْتَوْرِ وَاسْكُنْ أَرْضَ الْبَاءِ تَجِدُهُ فَإِنَّهُ الْحَقُّ وَهُوَ الْحَرَمُ
- 13 وَاحْفَظْ سِرَّ اللَّهِ فَإِنَّهُ ظَهَرَ فِي سَنَةِ سِتِّينَ وَتَوَكَّلْ عَلَى اللَّهِ وَاعْرِضْ عَنِ الْجَاهِلِينَ وَقُلْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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BB00094

*Kitabu'l-'Ulama II**To: the 'ulama**Date: 1264 (Chihriq, possibly Tabriz) [1847-1848]*

- 1 In the name of God, the Most Unapproachable, the Most Holy 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ
- 2 Glorified be He before Whom all within the heavens and earth fall prostrate, and we are all prostrators before Him. Glorified be He Whom all within the heavens and earth and whatsoever lieth between them praise, and we are all devoutly obedient unto Him. God beareth witness that there is none other God but Him. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not. Within His grasp lieth the dominion of all things. He createth what He willeth through His command "Be!" and it is. God beareth witness that there is none other God but Him, the Almighty, the Self-Subsisting, and that this is the true Promised One of Whom ye were foretold. 2 سُبْحَانَ الَّذِي يُسْجِدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَ إِنَّا كُلٌّ لَهٗ سَاجِدُونَ سُبْحَانَ الَّذِي يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَإِنَّا كُلٌّ لَهٗ قَائِمُونَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ثُمَّ يَمِيتُ وَيَحْيِي وَإِنَّهُ حَى لَا يَمُوتُ وَفِي قَبْضَتِهِ مَلَكُوتٌ كُلُّ شَيْءٍ يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ كُنْ فَيَكُونُ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيَّمِنُ الْقَيُّومُ وَإِن هَذَا هُوَ الْقَائِمُ الْحَقُّ الَّذِي كُنْتُمْ بِهِ تَوَعَّدُونَ
- 3 And further: There is no doubt that we and you seek after truth, yet we have found no path thereto save through those signs of God which render impotent all the learned. This is what establisheth our religion from aforetime, and according to what hath been established between us and you, if discourse be not equitable with what God hath revealed in the Book, then whoso desireth to take a path unto God shall not act upon it. 3 وَبَعْدَ لَا رَيْبَ إِنَّا وَإِيَّاكُمْ نَزِيدُ الْحَقَّ وَلَكِنَّا قَدْ وَجَدْنَا إِلَى ذَلِكَ مِنْ سَبِيلٍ بِمَا قَدْ وَجَدْنَا مِنْ آيَاتِ اللَّهِ الَّتِي يَعْجِزُ عَنْهَا الْعَالَمُونَ وَإِن هَذَا مَا يَثْبُتُ بِهِ دِينُنَا مِنْ قَبْلِ وَإِن عَلَى مَا حَقَّقَ بَيْنَنَا وَبَيْنَكُمْ أَن لَمْ يَعْدِلْ حَدِيثُ بِمَا نَزَلَ اللَّهُ فِي الْكِتَابِ فَاذْأَلَمْ يَعْمَلْ بِهِ مَنْ ارَادَ أَنْ يَتَّخِذَ إِلَى اللَّهِ سَبِيلًا
- 4 We have indeed heard what was decreed concerning the appearance of Muhammad, peace be upon Him and His family. There is no doubt that the appearance of the Mahdi is identical with the appearance of Muhammad in the eyes of those who look unto the Point of the Cause. Nay, it is identical with all whom God hath sent as Prophets, for all are created by God's command. This is the Origin of the Cause, which hath no beginning, unto the End that hath no end, and all stand firm through it. The similitude of this is as the sun: all souls are as mirrors which, when facing it, find within themselves the sun's reflection as it appeareth unto them according to their capacity from their Lord. Thus all proceed from the sun. And all who are sent forth are none other than what hath been sent. This is God's command - a single creation through which all are created, all are sustained, all die, and all live. 4 وَيَا نَاقِدِ سَمِعْنَا مَا قَدْ قَضَى فِي ظَهْوَرِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلَا رَيْبَ أَنَّ ظَهْوَرَ مُهْدَى ذَلِكَ عَيْنِ ظَهْوَرِ مُحَمَّدٍ عِنْدَ الَّذِينَ هُمْ إِلَى نَقْطَةِ الْأَمْرِ يَنْظُرُونَ بَلْ ذَلِكَ عَيْنُ كُلِّ مَا قَدْ بَعَثَ اللَّهُ مِنْ نَبِيٍّ أَذْكَلَ بِأَمْرِ اللَّهِ يَخْلُقُونَ وَإِنَّ ذَلِكَ مَبْدَأُ الْأَمْرِ الَّذِي لَهُ أَوَّلٌ لَهُ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ وَكُلٌّ بِهِ قَائِمُونَ وَإِنَّ مِثْلَ ذَلِكَ كَمِثْلِ الشَّمْسِ وَإِنْ مَادُونَهَا مِنْ كُلِّ نَفْسٍ ذَاتِ مَرَاتٍ إِذَا تَقَابَلَهَا يَجِدُ فِيهَا مَا يَتَحَلَّى الشَّمْسُ لَهَا بِهَا فِي نَفْسِهَا بِمَا هِيَ فِيهَا وَعَلَيْهَا مِنْ عِنْدِ رَبِّهَا فَإِذَا كُلٌّ مِنَ الشَّمْسِ يَبْدُونَ وَإِذَا كُلٌّ مِنْ يَبْعَثُ لَمْ يَكُنْ إِلَّا مَا قَدْ بَعَثَ ذَلِكَ أَمْرُ اللَّهِ خَلَقَ وَاحِدٌ كُلٌّ بِهِ يَخْلُقُونَ وَكُلٌّ بِهِ يَرْزُقُونَ وَكُلٌّ بِهِ لَيَمُوتُونَ وَكُلٌّ بِهِ لَيَحْيَوْنَ
- 5 In every Revelation He raiseth up what He willeth and abaseth what He desireth. He desireth naught save what God, His Lord, desireth, and willeth naught save what God, thy Lord, 5 وَفِي كُلِّ ظَهْوَرٍ يَرْفَعُ مَا يَشَاءُ وَيُنْزِلُ مَا يَرِيدُ لَمْ يَشَاءُ إِلَّا مَا قَدْ شَاءَ اللَّهُ رَبُّهُ وَلَمْ يَرِدْ إِلَّا مَا قَدْ أَرَادَ اللَّهُ رَبُّكَ

hath willed in the Book. Thus doth God detail His signs that ye may understand and believe. This is the meaning of the tradition which ye all remember: "When the Qa'im appeareth by His Lord's leave, then from Adam unto Muhammad ye shall behold all that ye love to see in a Prophet whom ye follow." Thus shall ye behold all, for each hath begun from that Tree and unto it shall return. This is God's command by which all stand firm.

في الكتاب ذلك يفصل الله ما يشاء الآيات لعلكم تعقلون ثم تومنون وان هذا معنى حديث انتم كلكم تذكرون اذا ظهر القائم باذن ربه فاذا ليذكرن من آدم الى محمد انتم كل ماتحبون ان تنظرون الى نبي تتبعونه فاذا لتنظرن الى فان كلاك قد بدء من ذلك الشجر ويرجعن اليه ذلك امر الله كل به قائمون

- 6 The people are as dead, knowing not, thinking they are in God's religion while they have departed from it just as they entered it, yet they perceive not. Had they known Him, none who remained from Adam's religion and before Adam unto that which hath no beginning would have been veiled from Him, for such a one would surely turn unto God, his Lord. But having been veiled, he was not in that day among the believers.

6 وانما الناس اموات لا يعلمون ويظنون انهم في دين الله وهم قد خرجوا كما دخلوا فيه ولكن لا يشهدون ولوعرفوه لم يحتجب عنه من احدهم بقي من دين آدم وقبل آدم الى مالا اول له فان ذلك ليتوجهن الى الله ربه ولكن لما احتجب لم يكن يومئذ من المؤمنين

- 7 Similarly, whoso was patient during the Dispensation of the Qur'an yet believed not in God and His signs deemed himself to be acting in God's good pleasure, yet his knowledge encompassed not that whereof God had testified. Thus in that day are all tried. No soul acteth save that it desireth to act for God, yet God beareth witness concerning it only through those who believe in Him. Thus in that day do they abide in God's good pleasure.

7 و ان بمثل ذلك من يصبر في الفرقان ولم يؤمن بالله وآياته يرى نفسه على انه في رضا الله ولكن لم يحيط عليه بما قد شهد الله عليه كذلك يومئذ كل مبتلون ما تعملن من نفس الا وتريد ان تعمل لله ولكن لم يشهد الله عليها الا بمن آمن به كذلك يومئذ هم في ارضا الله خالدون

- 8 And He Whom God shall make manifest at the age of thirty, after a thousand years have passed - it cannot be less than this, nor is what hath been decreed what ye imagine. He is the First and the Last, the Manifest and the Hidden. This is the Sun of the Divine Will - whenever it riseth or setteth by God's leave, it is but one Sun. Be not veiled by the proofs whereby ye strive, for this is established by the word of him whom God made a witness unto the Messenger after Him, for he confirmeth what God bestowed upon him of prophethood and the Book through what was revealed unto him of signs which ye now behold.

8 ومن يريد الله ان يظهره على سن ثلاثين بعدما قد قضى عليه الف سنة لم يكن دون هذا وما قضى ما انتم تظنون هو الاول و الآخر والظاهر والباطن ذلك شمس المشية كلها طلعت باذن الله او غربت انما هي شمس واحدة فلا تحتجب بالدلائل التي انتم بهاتجهدون فان هذا ثبت بقول من جعله الله للرسول شهيدا بعده فانه يثبت ماقداته الله من النبوة والكتاب بما نزل عليه من الآيات هنالك انتم تنظرون

- 9 Therefore, lighten from yourselves what ye love in God's religion, for God is indeed independent of what ye do. Were ye to spend all that is on earth, ye could neither add nor subtract a single letter from the religion. But God doeth what He willeth. Know ye the value of your days, for when the sun setteth ye shall find no path unto it until the Day of Resurrection, and ye shall be in night.

9 فلتخففن من انفسكم ما انتم تحبون في دين الله فان الله لغني عما انتم تعملون لوتنفقن عما على الارض لن تقدرن ان تزيدوا على الدين من حرف ولا تنقصن منحرف ولكن الله يفعل ما يشاء ولتعرفن قد رايا الله لينكم فان الشمس اذا غربت لن تجدن اليها من سبيل الى يوم القيمة

- 10 Follow ye all that which ye attribute to the Truth, for it hath been fulfilled through the Word of God. Such was the beginning of the Cause - how then do ye not fear? There is no way

10 واتم في الليل لتسلكون كل ما انتم تنسبون الى الحق قد تحقق بقول الله ذلك مبدء الامر فكيف

for you to believe in the Qur'an except that ye believe in the Bayan, and it is the same whether ye believe or believe not. Would any among you be content to say at this time "I follow the religion of Jesus"? If not, then how can ye be content to follow that which ye now follow? That which Jesus - peace be upon Him - revealed of religion was from God; this became the religion of Muhammad in His Manifestation, and this became the religion of your Qa'im in His Manifestation. God desireth to lighten your religion for you, that ye may give thanks unto God in the days of your Lord and be among those who are certain in the religion of God.

- 11 The relief that hath come to you is that which God hath bestowed, in that He hath manifested a Servant and given Him clear proofs from His presence, even as He gave unto Muhammad aforetime. No other proof is needed on that Day, and this sufficeth the believers, even as was revealed aforetime in a mighty Book: "Is it not enough for them that We have sent down unto thee the Book which is recited unto them? Verily, in this is a mercy and a reminder for people who believe."

- 12 If relief consisted in sovereignty and power, or knowledge of the Qur'an and various branches of learning, then from the time of the Apostle of God until today, all these have been possessed by the believers, both Sunni and Shi'ih. Nay, relief is that God should raise up a Proof and give Him such evidence that all are powerless before it, even as He gave to Muhammad, the Apostle of God, and today the Qur'an is His proof and none other in the eyes of all the community. Why do ye veil yourselves with matters of knowledge, or practice, or sovereignty, or glory, when there is no doubt that day and night ye act according to what ye believe to be truth, yet have caused the matter to become doubtful to your own selves, just as at the time of the Manifestation of the Truth, the previous community remained veiled by this same doubt, and while thinking they remained faithful to God, they remained in the fire?

- 13 And now when relief is manifest, why should it be that in Islam today two sovereigns rule in the name of Islam in Turkey and Persia, and countless divines give rulings in this name, yet remain veiled from Him in whom Islam is confirmed, while His proof is manifest? He hath designated nothing as proof save verses, and if anyone today were to reflect, he would know that this hath been and is the greatest of miracles, though all were heedless of what they saw in the Qur'an: "Say: 'If mankind and the jinn were to combine...'" They marveled at this. Indeed, had any other than God revealed it, it would have been impossible, for from the Mission until the beginning of this Manifestation, one thousand two hundred and sixty

انتم لا تتقون فلا سبيل لكم ان تومنن بالقرآن الا وان تومنن بالبيان وان عليه سواء ان تومنوا ولا تومنون هل يرضى احد منكم حينئذ بقدران يقول انى على دين عيسى فاذا لا يرضى من بعد ان يقولن ما انتم لتدينون وان ما شرع عيسى ع من الدين من عند لاله ذلك دين محمد فى ظهوره وذل دين قائمكم فى ظهوره يريد الله ان يخفف عنكم دينكم فتشكرون الله فى ايام ربكم ولتكون فى دين الله من المؤمنين

- 11 وانما الفرج ماقد اتاكم الله حيث قد اظهر عبدا وآتاه البينات من عنده مثل ماقد اتى محمدا من قبل ولم يكن دون ذلك حجة يومئذ ولتكفين ذلك عند المومنين مثل ماقد نزل الله من قبل فى كتاب عظيم اولم يكفهم انا انزلنا عليك الكتاب يتلى عليهم ان فى ذلك لرحمة وذكرى لقوم يؤمنون

- 12 واگر فرج تملک وعزت یا علم بقرآن وشئون مختلفه بود از بعد رسول الله ص تا امروز کل اينها نزد مومنين چه از سنى وچه از شيعه بوده وهست بل فرج آنست که خداوند حجتى را مبعوث فرمايد وحجتى باو بدهد که کل از او عاجز باشند چنانچه به محمد رسول الله عطا کرده وامروز قرآن حجت اوست نه غير آن در نزد کل امت چرا محتجب شويد بشئون عليه ياعلميه ياملکيه ياعزليه وحال آنکه شبه نيست که شب وروز در نزد خود از روى حق عمل مى کنيد ولى بر نفس خود مشتبه کرده ايد امر را چنانچه در ظهور حق امت قبل بهيمن اشتباه مابنده اند ويزعم خود لله مانده اند وحال آنکه در نار ماندند

- 13 وحال آنکه فرج ظاهر است چرا امروز اين نوع در اسلام واقع شود که دو سلطان با اسم اسلام سلطنت کنند در روم وعجم وعلماى مالانهايه باين اسم فتوى دادند وازکسى که اسلام باوثابت است محتجب گردند و حال آنکه حجت اوظاهر است غير از آيات شئى را حجت قرار نداده واگر کسى امروز تصور کند مى داند که اين اعظم معجزات بوده وهست وکل غافل بوده بآنچه در قرآن ديده ولواجمع من على الارض اعلم استعجاب نمودند بلى اگر غير الله نازل کرده

years passed and none came forth to produce the like of the Qur'an. And now that One hath come, there is no doubt that He is from God.

- 14 It is evident that were He not from God, it would have been necessary for God, the Powerful, the All-Knowing, the All-Seeing, to repel Him by whatever means, even as He saith in His glorious utterance: "And if he had fabricated against Us some statements, We would assuredly have seized him by the right hand, and would assuredly have cut his life-vein." Or else He would have raised up a proof from Himself who would produce better than it or the like thereof. And since during these five years respite hath been granted from the Lord, the Powerful, the truth of this Cause hath been established, even as by this same proof the prophethood of the Prophet is now established, and not by aught else such as successive transmission and the like, for successive transmission benefiteth not the deniers, such as the People of the Book.

- 15 From the beginning of the Manifestation until now, day by day it hath spread and become more widely known, and in no wise hath any deficiency appeared therein, nor shall it appear, for "God will perfect His light, though the polytheists be averse." And whatever objection is raised against this will likewise be raised against the prophethood of the Prophet. Therefore, ye must needs either accept this Cause or renounce your religion and deny the authority of the Qur'an. And if anyone could write, He would reveal in His presence, night and day, within four days, that which was revealed in twenty-four years, and there is no doubt that this is the Expected One whose name is the Truth, for none other than Him has been or is capable of revealing the verses of God.

- 16 Thus in every Dispensation He appears with a name, and this is none other than Muhammad, the Messenger of God, Who has appeared on the Day of Resurrection through the Manifestation of God. From the beginning of the Qur'an to its end there is no mention more great than this, and His meeting is the meeting with God, for meeting the Ancient Essence is impossible. Whatever is mentioned in the Qur'an about meeting God refers to meeting that Reality, which God has attributed to meeting with Himself as an honor, just as He has called the Ka'bah His House. He is the Expected One Who will renew the ordinances and traditions, and He is the One of Whom the blessed Sadiq - peace be upon Him - said that three hundred and thirteen people will become unbelievers and will flee, then return after the Cause becomes most difficult.

بود ممتنع چنانچه از بعثت تا اول این ظهور که هزار و دویست و شصت گذشت کسی نیامده که در مقابل قرآن ایان کند و حال که کسی آمده شکی نیست که من عند الله است

14 بدیهی است که اگر من غیر عند الله می شد لازم بود مر خداوند مقتدر علیم بصیر را که بای وجه کان دفعش نماید چنانچه در کلام مجید می فرماید که ولو تقول علینا بعض الا قاولی لاخذناه بالیمین ولقطعنا عنه الوتین یا اینکه حتی از جانب خود اینگزاند که در مقابل او بهتر از آن یا مثل آن ایان کند و چون در ایندت پنجسال مهلت از جانب رب قدیر شد ثابت شد حقیقت این امر همچنان که به همین دلیل الآن نبوت نبی ثابت می شود نه بغیر از این از تواتر و غیر ذلک لان التواتر لا ینفع المنکر مثل اهل الکتاب

15 و از اول ظهور تا حال روز بروز در انتشار و شیوع است و هیچوجه من الوجود نقص در این بهم نرسیده و نخواهد رسید لان الله یتم نوره ولو کره المشرکون و هرچه اعتراض در این وارد آید بعینه همان اعتراض در نبوت نبی وارد خواهد آمد پس لابدید از اینکه این امر را قبول کنید و یا از دین خود نکول ننمائید و حجیت قرآن را انکار کنید و حال آنکه اگر کسی بتواند تحریر نماید در محضر او لیل و نهار در عرض چهار روز نازل می شود آنچه در بیست و چهار سال نازل شد و شبهه نیست که این همان منتظر است که سمش حقیقت باشد زیرا که غیر آن مقتدر بر آیات الله نبوده و نیست

16 چنانچه در هر ظهوری با سبی ظاهر و این بعینه همان محمد رسول الله است که در یوم قیامت بظهور الله ظاهر شده چنانچه از اول قرآن تا آخر آن غیر از این ذکر عظیمی نیست و لقاء اوست که لقاء الله است زیرا که لقاء ذات ازل ممتنع است و آنچه در قرآن ذکر لقاء الله شده مراد لقاء آن حقیقت است که از جهت نسبت تشریف خداوند بقاء خود نسبت داده چنانچه کعبه را بیت خود خوانده اوست که منتظر است که تجدید کند فرائض و سنن را و اوست که حضرت صادق علیه السلام در حق او می فرماید که سیصد و سیزده نفر کافر می گردند و فرار می نمایند و راجع می گردند بعد از آنکه امر بدین صعبی باشد

- 17 Why have they not pondered this, and how their deeds performed day and night, supposedly for God's sake, will suddenly become void? Just as the appearance of His Holiness was considered the lesser resurrection, from its magnitude and the thunderstruck state of all who are in the heavens and earth and what lies between them, it became manifest how all descended to the realm of unbelief. Why do they not reflect upon the traditions?
- 17 چرا درآن تأمل نکرده و شب و روز بزغم آنکه از برای خدا عمل می شود کرد یکدفعه باطل شود چنانچه ظهور حضرت قیامت صغری شمرده شده از عظمت و صقع من فی السموات ومن فی الارض وما بینهما ظاهر که چگونه کل در صقع دون ایمان رفتند چرا تفکر در احادیث نمی کنند
- 18 Have they not seen the tradition of Azerbaijan in the thirteenth volume of *Biharu'l-Anvar*: "Azerbaijan is inevitable for us. Nothing can withstand it. When this happens, remain in your homes and stay where we stay. When one moves, hasten to him even if you must crawl. It is as though I see him between the Corner and the Station, while people are pledging allegiance to him, and he accepts from them only that he shall rule among them with new laws." (narrated in meaning)
- 18 مگر حدیث آذربایجان ندیده اند در جلد سیزدهم بحار الانوار که لابد نماند آذربایجان لایقوم لها شیئی فاذا کان کذلک فکونوا احلاس بیوتکم والبدوا مالبدا و اذا تحرک متحرک فاسعوا الیه حبا کافی انظرین الرکن والمقام بان الناس یبایعونه وهولایقبل عنهم الابان یعمل ویحکم بینهم بالا حکما الجدید الحدیث نقل بالمعنی
- 19 Likewise in the mentioned book are traditions regarding the imprisonment of the Master of this Cause, and also the tradition of Mufaddal who asked how the beginning of this Cause and its first appearance would be. He replied that He will appear in a state of confusion until His Cause becomes manifest and His mention is exalted among the people. Then He will be called by name, lineage, and title among the people, by hearing which the proof will be complete for all the world. And likewise the tradition: "When our Qa'im rises in Khurasan... and when our Qa'im rises in Gilan..."
- 19 وهمچنین در کتاب مزبور احادیثی که در خصوص متسجن بودن صاحب این امر وارد شده وهمچنین حدیث مفضل که سؤال کرد چگونه می شود ابتدای این امر و اول ظهور فرموده که با شتاب حال ظهور می کند تا آنکه امراض ظاهر و ذکرش در میان مردم بلندی گردد بعد از آن بانام و نسب و کینه در میان مردم ندا می شود که به شنیدن آن حجت بر همه عالم تمام می شود وهمچنین حدیث اذا قام قائم منا بخراسان و اذا قام قائم منا بخیلان الحدیث
- 20 And likewise the passing of signs they foretold, such as the splitting of the Euphrates, the collapse of the wall of Kufih, the killing of the people of Egypt by their leader, the locusts, the two plagues, the Dajjal, the black standards from Khurasan, the killing of the Pure Soul - may my spirit and all within my Lord's knowledge be sacrificed for him - and the killing of the Hasani, the eclipse of the sun and moon, and thus occurred the signs which the noble Prince - may my spirit and all within my Lord's knowledge be sacrificed for him - mentions in his collection:
- 20 وهمچنین گذشت علامات خبر داده اند مثل انشقاق الفرات و انهدام جدار لاکوفه و قتل اهل المصر امیرهم والجراد والطاعونین والدجال و رایات السود من جانب الخراسان و قتل نفس ذکیه روحی ومافی علم ربی فداء و قتل الحسنی والکسوف والخصوف وهکذا بوقوع رسید علاماتیکه جناب امیر روحی ومافی علم ربی فداء می فرماید در دیوان خود:
- 21 O my sons, when the Turks surge forth, then await The guardianship of a Mahdi who shall arise and do justice And the kingdom of earth from the House of Hashim shall be humbled And one of them who takes pleasure and jests shall receive allegiance A youth among youths with no judgment Neither serious nor reasonable Then shall arise from among you the True Qa'im Who shall give you truth and act with truth Named after God's Prophet, my soul his ransom So fail him not, O my sons, and make haste!
- 21 بنی اذا ماجاشت التترک فانتظر ولایة مهدی یقوم ویعدل وذل ملکوت الارض من آل هاشم و یويع منهم من یلذ و یهزل صبی من الصبیان لا رای عنده ولا هو زوجد ولا هو یعقل فتم یقوم القائم الحق منکم والالحق یعطیکم وبالحق یعمل سمی نبی الله نفسی ذاته فلا تخذله یابنی وعجلوا

- 22 O sanctified ones, be fair to yourselves and your followers, fear the Day when leg shall be wrapped around leg,¹⁰ and the Day when the keepers of Hell shall ask: "Did there not come to you a warner?" And they shall say: "Yes indeed! A warner came to us, but we rejected him and said: 'God has not sent down anything - you are only in great error.'"
- 23 Consider and observe how if someone among you claims "I saw the Promised One in a dream last night," how much respect you accord that person. If they say "I saw him standing in such-and-such place," you make it a shrine and show reverence. Yet I know not what has transpired that now, with such clear proofs and speaking evidences, you do not even consider the possibility that this could be the Awaited One himself (may my spirit and all within God's knowledge be sacrificed for him). Not only do you fail to obey, but see how you treat that noble one and his companions - he himself imprisoned while his followers are all scattered.
- 24 The traditions of the Family of the Prophet have been fulfilled completely, including where they said that when He appears, the clergy of my community will wage war against Him, inflicting upon Him the same persecution inflicted upon the Messenger of God, because they interpret God's word according to their false beliefs and fight against Him, joining the ranks of sun-worshippers and moon-worshippers.
- 25 My dear one, beware lest you be among those to whom this tradition applies. Be not proud of your knowledge nor confident in your deeds. Many a deed thought to be for God's pleasure was not, and many an act believed to be truth was falsehood. Yes, if one realizes while acting that it is against God's pleasure, no truth is wronged. But at that very moment the proof had been completed against him, "and they rejected them, though their souls were convinced thereof." This applied to him, but being proud of his own truth, he was destroyed without realizing it. Just as there were believers in God's Messenger in Islam who became proofs against other believers, though this time God has manifested differently such that every person of keen insight everywhere has become a Babi.
- 22 ای مقدسین بی انصاف برخود و توابع خود رحم نمائید بترسیدی از روزی که یلتف الساق بالساق و از روزی که پرسند خازنان دوزخ الم یا تم نذیری و یقولون بلی قد جائنا نذیر فکذبنا و قلنا ما نزل الله من شیئی ان انتم الا فی ضلال کبیر
- 23 و ملاحظه بکنید ببینید که اگر کسی از شما ها ادعا کند که امشب در خواب حضرت صاحب را دیدم چقدر حرمت آن شخص را مرعی و منظور می دارید اگر بگوید دیدم در فلانجا ایستاده زیارتگاه می نمائید و حرمتش را ملاحظه می کنید اما نیتانم چه واقع شده است که الآن باین حجج واضح و براهین ناطقه احتمال هم نمی دهید که خود حضرت منتظر روحی و مافی علم الله فداه بوده باشد و اطاعت سهل است چگونه رفتار با آن بزرگوار و اصحابش نموده و می نمائید که خود در حبس و اصحابش کلا در بدر هستند
- 24 صادق شد احادیث اهل بیت کلا از جمله فرمودند وقتی که حضرت ظهور می کند علای امت من بنای محاربه باومی گذراند، اذیت هائی که برسول الله رسیده به آن حضرت می رسانند بجهت آنکه کلام خدا را بنا باعتقاد باطله خود توجیه کرده بامی جنگند و داخل جریده آفتاب پرستان و ماه پرستان می باشند
- 25 عزیز من بپرهیزد از آنکه ماصدق این حدیث بوده باشید به علم خود مغرور مباشید و به عمل خود مطمئن نه، ای بسا عملی که بغیر رضاء الله بوده بگان آنکه رضای حث در آنست و بسا عملی که در ریق غیر حق بوده بمنظنه حقیقت بلی اگر کسی در حین عمل گان کند که بغیر رضاء الله است هیچ حقی مظلوم نمی شود و حال آنکه در همان حین حجت بر او بالغ بوده و محدودا بها و استیقتها انفسهم در حق اوصدق می کرده ولی چون مغرور بحقیقت خود بوده هلاک می گشتند مستشعر نمی شده چنانکه مومنین رسول الله را در اسلام بوده که حجت شوند بر دون مومنین اگرچه این زمان غیر از آن خداوند ظاهر فرموده که هر دقیق النظری که در هرجاهست بایی گشته

¹⁰Qur'an 68:42.

26 Indeed, we have seen in the writings that if there were other than the 313 chiefs, they would gather. Now all believers in the Qur'an await the Mahdi of the family of Muhammad (peace be upon him), with none of them imagining they would fail to believe in him, just as the believers in the Spirit of God (Jesus) who awaited Ahmad the Messenger of God could not imagine he would come and they would not believe, yet this is what happened and is evident. There is no doubt this is the Promised Manifestation mentioned in countless traditions, to the point where they said "until one who splits a hair into two strands emerges, until none remain except us and our followers" - and all has appeared. Had they followed truth, all the benefits they perceived in this world would have been theirs until now and nothing would have been lost to them. Just as if the Sultan of Islam had aided truth and all the believers, all they had intended and sought in this world would have multiplied until now.

27 Even now the past can be compensated and tested - if it does not multiply they can return, and their religious law would not be invalidated. Now each looks out of fear for their position until it reached where it has reached, such that the pen is ashamed to mention it. Yet at the appearance all the Family of the Prophet and those of pure faith returned, and all that was seen in traditions about them has appeared, as the discerning one understands.

28 But even today what was lost can be rectified, for with the Lord of Command there is nothing but one pardon - by this they are pardoned until the Day of Resurrection. From the Source of Command there is but one punishment - by this they are deprived of every good until the Day of Resurrection. Despair not of God's mercy, but enter with those who enter and be among the believers. And praise be to God, Lord of the worlds.

BLO_PT#221

26 بل درآوردیدیم که اگر غیر از سید و سیزده نفر نقباء بودند جمع می شدند و حال مومنین بقرآن کل منتظر بر مهدی آل محمد علیه السلام هستند بر قلب هیچکس از ایشان دون ایمان باو خطور نمی کند چنانچه بر مومنین به روح الله که منتظر احمد رسول الله بودند بر قلب هیچ کس خطور نمی کرد که بیاید و ظاهر شود و ایمان نیاورند و حال آنکه شنیده شده و ظاهر است امر بشک و شبهه نیست که این ظهور همان ظهور موعود است که احادیث لایعد دراود کرده تائینکه حتی یخروج من یدق الشعر بشعرترین حتی لایبقی الا نحن و شیعتنا فرموده اند و کل ظاهر شد. و اگر اتباع حق کرده بودند آنچه که ملاحظه نفع می کردند در دنیا تاحال از برای ایشان شده و هیچ چیز از ایشان منقرض نگشته بود چنانچه اگر سلطان اسلام کرده بود در نصرت حق و کل مومنین تاحال مضاعف گشته بود آنچه در دنیا قصد کرده بودند و قصد نموده اند

27 و الآن هم تلاقی مافات را می توان کرد و تجربه می توان کرد اگر مضاعف نشد عود کنند و حکم دین ایشان باطل نمی شد حال هر کس از خوف مقام خود نگرند تائینکه رسید بآنجا که رسید که قلم حیا می کند که ذکر شود و حال آنکه در نزد ظهور رجعت کل اهل بیت و من محض الایمان شد و آنچه در حق ایشان در احادیث دیده شده ظاهر است چنانچه خود متفرس می فهمد

28 ولی امروز هم اصلاح مافات را می توان نمود زیرا که در نزد صاحب حکم غیر از یک عفو دیگر چیزی نیست بهمین معفو می گردند الی یوم القيمة و از مصدر حکم یک عذبت دیگر امری نیست به همین ممنوع می گردند از هر خیری الی یوم القيمة ل اتقنطوا من رحمة الله فادخلوا مع الداخلین و کونوا من المومنین و الحمد لله رب العالمین. انتهی

TZH2.476-483, AHDA.332x

BBU0004

Words spoken at the examination in Tabriz

Date: 1264-07 ca.

I am, I am, I am, the promised One! I am the One whose name you have for a thousand years invoked, at whose mention you have risen, whose advent you have longed to witness, and the hour of whose Revelation you have prayed God to hasten. Verily I say, it is incumbent upon the peoples of both the East and the West to obey My word and to pledge allegiance to My person.

...

The mightiest, the most convincing evidence of the truth of the Mission of the Prophet of God is admittedly His own Word. He Himself testifies to this truth: "Is it not enough for them that We have sent down to Thee the Book?" The power to produce such evidence has been given to Me by God. Within the space of two days and two nights, I declare Myself able to reveal verses of such number as will equal the whole of the Qur'an.

...

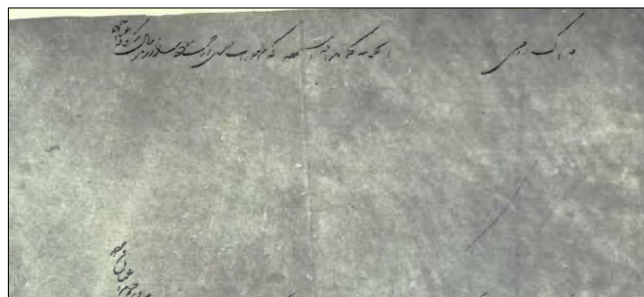
The Qur'an itself does in no wise accord with the rules and conventions current amongst men. The Word of God can never be subject to the limitations of His creatures. Nay, the rules and canons which men have adopted have been deduced from the text of the Word of God and are based upon it. These men have, in the very texts of that holy Book, discovered no less than three hundred instances of grammatical error, such as the one you now criticise. Inasmuch as it was the Word of God, they had no other alternative except to resign themselves to His will.

GPB.021-022x, DB.315-319

BB00460

Tawbat-namih (authenticity disputed)

Date: 1264-07 ca.



MSBR

- 1 (A facsimile of the handwriting of His Holiness the Primal Point, addressed to Nasir al-Din Shah during the period of his heir-apparency in Tabriz, wherein a written reply was set forth to the divines:)
- 1 صورت دستخط حضرت نقطهٔ اولی به ناصرالدین شاه در اوقات ولیعهدی او در تبریز که بر علما جوابی نوشته اند
- 2 May my spirit be sacrificed for Thee! Praise be to God, as befitteth Him and as He deserveth, for He hath made His grace and mercy in all conditions to encompass all His servants. So praise be unto Him, again praise be unto Him, that He hath made one such as Your Highness to be the fountainhead of His grace and mercy, that through the manifestation of His kindness, forgiveness is granted to His servants, wrongdoers are sheltered, and mercy is shown to supplicants.
- 2 فداک روحی الحمد لله کما هو اهل و مستحقه که ظهورات فضل و رحمت خود را در هر حال بر کافهٔ عباد خود شامل گردانیده فحمد له ثم حمدا که مثل آنحضرت را ینبوع رأفت و رحمت خود فرموده که بظهور عطوفتش عنوا از بندگان و ستر بر مجرمان و ترحم بداعیان فرموده
- 3 I bear witness before God and those in His presence that this weak servant hath no purpose contrary to the good-pleasure of the Lord of the World and those who possess His authority. Although my very existence is absolute sin, yet since my heart is steadfast in the unity of God, exalted be His remembrance, in the prophethood of His Messenger, and in the authority of those who possess His authority, and my tongue confesseth all that hath been revealed from God, I have hope in His mercy and have never desired aught contrary to His good-pleasure. And if words have flowed from my pen contrary to His good-pleasure, my intent was not disobedience, and in all conditions I seek His forgiveness and repent before Him.
- 3 اشهدالله و من عنده که این بندهٔ ضعیف را قصدی نیست که خلاف رضای خداوند عالم و اهل ولایت او باشد اگرچه بنفسم وجودم ذنب صرفست ولی چون قلم موفق به توحید خداوند جلّ ذکره و به نبوت رسول او و ولایت اهل ولایت اوست و لسانم مقرر بر کلّ منازل من عندالله است امید رحمت او را دارم و مطلقا خلاف رضای حق را نخواسته ام و اگر گلهائی که خلاف رضای او بوده از قلم جاری شده غرضم عصیان نبوده و در هر حال مستغفر و تائبم حضرت او را
- 4 This servant hath no knowledge whatsoever that would warrant any claim. I seek forgiveness from God, my Lord, and turn unto Him from any suggestion that any Cause be attributed to me. Certain prayers and words that have flowed from my tongue do not indicate any Cause, and whoever claims specific deputyship of the Proof of God, peace be upon Him, is a false pretender. This servant hath made no such claim, nor any other claim. I beseech the favors of His Imperial Majesty and Your Highness that you would honor this supplicant with your
- 4 و این بنده را مطلق علمی نیست که منوط به ادعائی باشد استغفرالله ربی و اتوب الیه من ان ینسب الی امر و بعضی مناجات و کلمات که از لسان جاری شده دلیل بر هیچ امری نیست و مدعی نیابت خاصه حضرت حجه الله علیه السلام را محض ادعی مبطل است و این بنده را چنین ادعائی نبوده و نه ادعای دیگر مستدعی از الطاف حضرت شاهنشاهی و آنحضرت چنان است که

royal favors and benevolence, your grace and mercy. Peace be upon you.

- 5 (The originals of these two epistles, together with a number of other official communications which are herein included, were – after the deposition of Muhammad-‘Ali Shah, when the organs of government passed into the hands of the nationalists – photographed by one of the historical researchers and made public.)

MSBR.257-258

این دعاگورا به الطاف و عنایت سلطانی و رأفت و رحمت خود سرافراز فرماید و السلام

5 اصل این دو مکتوب و قسمی مکاتیب رسمی آخری را که مندرج میگردد پس از خلع محمد علی شاه که محافل دولتی بتصرف ملتیان درآمد یکی از محققین تاریخ عکس برداشته و منتشر ساخته است

MSBR.256-257, KSHG.204-205

BB00165

Sharh-i-Du'a'-i-Sabah I

To: Abu'l-Hasan Zunuzi (Mirza Muhammad 'Ali al-Mudhahhib ?)

Date: 1264-11-15 (Chihriq) [1848-Oct-13]

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God, Who, by His command and out of no thing, hath brought into being the atoms of all that exist, that the tongues of all possible beings might attest to that whereunto God hath borne witness unto Himself by Himself, in the ranks of Command and of Creation; that every limit might recognize the effulgences of the station of the Divine Theophanies in the tokens of the Names and Attributes before the dawning of the Presence of the Divine Essence.
- 3 And praise be to God, Who hath devised all inventions in the station wherein the ultimate ends of Command and the seals of consummation are revealed, in accordance with what He hath willed in the mystery of essential realities, in the mention of identities, in the ordinance of beings, and in the decree concerning the souls – yea, and what God hath willed beyond these stations, in the indications of Lahut and the degrees of Jabarut and the signs of Mulk and Malakut, and the finalities of Command in the manifestations of Nasut – to the end that all may learn the rulings of all things from their beginnings unto their endings, and thereafter whatsoever God hath willed beyond such allusions, of infinity upon infinity, and of what no one's knowledge can encompass save God. Verily, there is none other God but He, the All-Glorious, the Most Exalted.

1 بسم الله الرحمن الرحيم

2 الحمد لله الذي ابدع ذرات الموجودات بامرته لا من شيء لتدلّ على السن كل الممكنات بما شهد الله لنفسه بنفسه في مقامات الامر و الخلق و يعرف كل حد ظهورات مقام التجليات في دلالات الاسماء و الصفات تلقاء طلعة حضرت الذات

3 و الحمد لله الذي اخترع كل المخترعات في مقام ظهور غايات الامر و نهايات الختم بما اراد في سر الذاتيات و ذكر الانيات و حكم الكينونيات و امر النفسانيات و ما اراد الله وراء تلك المقامات في دلالات اللاهوت و مقامات الجبروت و علامات الملك و الملكوت و غايات الامر في تجليات الناسوت ليعلم الكل حكم كلشيء من البدايات و النهايات ثم ما اراد الله وراء تلك الاشارات من اللانهايات و ما لا يحصي علم احد دون الله انه لا اله الا هو العزيز المتعال

- 4 O God, I call Thee to witness, in this day of Friday, by that wherewith Thou dost bear witness unto Thyself in every affair, that Thou art God, the One, the Single. Thou hast ever been – there was naught with Thee – and Thou shalt forever be even as Thou hast been. Nothing that pertaineth to Thy degree hath been commemorated in any matter; for Thy essential identity is cut off from the station of comprehension, and Thy ipseity severeth beings from the station of exposition. Never hath any save Thee known Thy Essence, nor is it possible, in the realm of Thy origination, that aught attain thereto; for in the primal eternity Thou wast the Describer of Thyself and the Unifier of Thine Essence in every affair, without change and without decay.
- 5 Thou art the Self-Subsisting One Whom eyes perceive not; to Thee the highest-flying birds of hearts and thoughts may never ascend. Glorified art Thou, glorified art Thou! If I say, “Thine Essence pointeth to Thy Essence,” and “Thy beingness maketh known Thy beingness,” and “Thine essential oneness uniteth Thine essential oneness,” I do but testify to the signs of Thy invention, the manifestations of Thy devising, and the tokens of Thy origination. And if I say, “Thou art Thou,” the similitude speaketh, in the station of origination, of majesty – yet Thou, O my God, art exalted above being known by similitudes or described by the verses of magnificence. And if I say, “Thou art He,” the Oneness denoteth the very essence of Thy Will, and Lordship the beingness of Thy Purpose; and even as they are, they signify only severance and bespeak but interdiction. Glorified art Thou, glorified art Thou! I perceive no path, nor find I any mention that might serve as proof.
- 6 Wherefore, having borne witness to the stations of my impotence, and having returned, after my ascent unto Thee, with the empty palm of my poverty and despairing of my nearness, I commune with Thee in this tongue, invoking Muhammad and His Trustees – peace be upon them – that the remembrance of them may still my heart, and that my secret and my open parts may find repose in confessing their right.
- 7 I entreat Thee, O my God, by that wherewith Thou art invested of majesty and Lahut, of power and Jabarut, that Thou wouldst send Thy blessings upon Muhammad and the family of Muhammad by Thy wondrous manifestations and Thy ancient signs, and by whatsoever Thou art bringing forth in every affair – whereof none hath knowledge save Thee. Verily, Thou art God, the All-Glorious, the Bestower.
- 8 And now, in this my station, I bear witness that there is no God but Thee, alone, without partner – by that wherewith Thou dost bear witness unto Thyself and Thy very Essence
- اللهم انى اشهدك الان فى يوم الجمعة بما تشهد لنفسك فى كل شان بانك انت الله الفرد الاحد لم تزل لم يك معك شئ ولا تزال انك كائن بمثل ما كنت لم يذكر فى شان من رببتك شئ اذ ذاتيتك مقطعة الجوهريات عن مقام العرفان وان انتيتك مفرقة الكينونيات عن مقام البيان لم تزل لن يعرف ذاتيتك احد غيرك ولا يمكن دون ذلك فى المقام ابداعك لانك كنت واصف نفسك فى ازل الازال و موحد ذاتك فى كل شان بلا تغير ولا زوال
- انت القائم الذي لن تدرك بالابصار ولا يصعد اليك اعلى طير الافئدة و الافكار فسبحانك سبحانك ان قلت دل ذاتك ذاتك و عرف كينونيتك كينونيتك و وحد ذاتيتك ذاتيتك ما شهدت الا ايات ابداعك و ظهورات اختراعك و علامات انشاءك و ان قلت انت انت فقد حكى المثل فى مقام الابداع بالجلال و انك يا الهى اجل من ان تعرف بالامثال او ان توصف بابات الجلال و ان قلت انت هو فقد دلت الاحدية ذات مشيتك و الولاية كينونية ارادتك و انها كما هى عليها لن تدل الا بالقطع و لن تحكى الا عن المنع فسبحانك سبحانك ما ارى السبيل و لا اجد الذكر للدليل
- فلما قد شهدت مقامات عجزى و رجعت بعد الصعود اليك بكف صفر عن فقري و الياس عن قربى فاناجيتك بلسانى هذا الكال بذكر محمد و اوصيائه صلوات الله عليهم ليفزع فوادى بذكرهم ويسكن سري و علايتي بالاعتراف بحقهم
- فاستلک اللهم يا الهى بما انت عليه من الشان و اللاهوت و القدرة و الجبروت بان تصلى على محمد و ال محمد بظهوراتك البديعه و اياتك القديمه و ما انت مبدعها فى كل شان حيث لا يحيط بعلم ذلك احد سواك انك انت الله العزيز المنان
- و انا ذا فى مقامى هذا اشهد ان لا اله الا انت وحدك لا شريك لك بما تشهد نفسك لنفسك ويعرف حقك ذاتك و لو لم اقدر ان اعرف حكم

acknowledgeth Thy right – even though I am unable to comprehend its ruling or to taste the sweetness of its knowledge. Glory be to Thee! By Thee have I known Thee; by Thyself have I confessed Thy unity; by Thy summons hath my soul ascended unto the court of Thy holiness and the sanctuary of Thy might; and but for Thee I had been as naught, unable to know how Thou art.

ذلك ولا اجد لذة عرفانه فسبحانك بك عرفتك
ونفسك وحدتك و بدعوتك نفسي صعدت الى
مقام قدسك وساحة عزك و لو انت لم اك شيئا
حتى اعلم كيف انت

- 9 Glorified art Thou, glorified art Thou! By Thy might and Thy majesty, I bear witness for myself only to sin; and I know that whatsoever sin acquisseth is, before Thee, but sin. How then shall my soul find rest, after my knowledge of my transgressions? By Thy might! Wert Thou to chastise me with the eternity of everlastingness, by the permanence of Thine Essence, with all Thy vengeance and Thy might; wert Thou to make whatsoever Thy knowledge encompasseth within space a fire, and then to enlarge my body until none should fill this earth save I alone – by Thy glory, Thou wouldst still be praised in Thy deed and obeyed in the sovereignty of Thy majesty. And I, for my part, should be but deserving thereby of the recompense of my deeds before Thee.

9 فسبحانك سبحانك فوعزتك و جلالتك ما شهدت
لنفسى الا بالذنب و اعلم ما اكتسب الذنب لم
يك عندك الا ذنبا فكيف اسكن نفسي بعد علي
بجزيراتي فو عزتك لو تعذبني سرمد الابد بدوام
ذاتك بكل نعماتك و سطواتك و تجعل ما احاط
علمك فى المكان نارا ثم تكبر جسمي حتى لا يملأ
هذه الارض احد غيري فبعزتك كنت محمودا فى
فلك و مطاعا فى سلطان كبريائيتك و اننى انا
لقد كنت مستحقا بذلك جزاء حسناي عندك

- 10 How then shall the decree be, whether Thou judgest by justice or callest through bounty? This is a matter under which the heavens and the earth would well-nigh be weighed down! Glorified art Thou, glorified art Thou! By Thy might, there is no refuge for me but unto Thee; no salvation for any soul save through Thy grace; nor can any intercede with Thee except by Thy leave.

10 فكيف الحكم ان انت تحكم بالعدل او تسئل
بالفضل و ان هذا حكم ما لا تقوم به السموات
و الارض فسبحانك سبحانك فوعزتك لا مهرب
لى الا اليك و لا نجاة لاحد الا بفضلك و لا
يقدر ان يشفع احد عندك الا باذنك

- 11 Sanctified art Thou and exalted! If I mention Thee as Thou hast described Thyself, Thy justice and Thy beginningless decree make me to fear; and if I fall silent before the city of Thy all-bountiful mercy, the manner of Thy dealing with the believers among Thy servants and the sinners among Thy creatures maketh me yearn. Glorified art Thou, glorified art Thou! Thou art the One, the Self-Subsisting: Thou doest continually what Thou wilt, as Thou wilt. None can turn back Thy command, nor can any reverse Thy words. Verily, Thou art God, the All-Glorious, the Bestower.

11 فسبحانك و تعاليت ان اذكرك بما تصف فى نفسك
يخوفنى عدلك و بدائك و ان اصمت فى تلقاء مدين
جود رحمايتك تشوقنى معاملتك مع المؤمنين من
عبادك و العاصين من خلقك فسبحانك سبحانك
انت الفرد القيوم الذي لا تزال تفعل ما تشاء كما
تشاء لا راد لامرك و لا معقب لكلماتك و انك
انت الله العزيز المنان

- 12 And I bear witness that Muhammad – peace be upon Him – is Thy servant, whom Thou didst choose, in the broad expanse of pre-eternity, above all that Thou hast brought forth and devised; for in His station He desired none but Thee and the path of Thy love. Thou didst make Him, in every degree, the locus of Thy power and Thy might in decree and judgment, in origination and fulfilment, for Thou wert ever knowing the ordinance of all things in the heavens and on the earth.

12 و اشهد ان محمدا ص عبدك الذي انتخبته فى
بحبوحه القدم على كل ما ابدعت و اخترعت
لما نعلم منه فى مقامه الذي ما اراد الا نفسك و
سبيل محبتك و جعلته فى كل المقامات مقام
قدرتك و قهاريتك فى الاداء و القضاء ثم البدء
و الامضاء لما كنت تعلم حكم كل شئ فى
السموات و الارض

- 13 I therefore beseech Thee, O my God, to cause to descend upon Him, in this very hour, Thy wondrous bounties and Thy ancient signs, and whatsoever Thou dost merit at the time of bestowal. Verily, Thou art the All-Glorious, the Most Exalted.
- 13 فاستلک اللهم ان تنزل علیه فی تلك الساعة کراماتک البديعة و اياتک القديمة و ما انت تستحق به عند العطاء انک انت العزيز المتعال
- 14 And I bear witness, before Thee, concerning His Trustees – may Thy blessings rest upon them – that they are the pillars of Thy unity, the tokens of Thy sanctity, the manifestations of Thy oneness, and the effulgences of Thy mercy; the sites of Thy command, such as Thou Thyself hast testified for them in the knowledge of the unseen. Thou hast made them the station of Thy Self in all the worlds, and hast ascribed whatsoever is ascribed unto them unto Thy presence, that none may doubt in any matter regarding their majesty, but that all may confess their virtue, even as Thou didst ordain for them in Thy knowledge. Verily, Thou art the Lord of mighty favour.
- 14 و اشهد لديک فی حق اوصیائه صلواتک علیهم اركان توحیدک و ايات تقديسک و تجليات وحدانيتک و ظهورات رحمانيتک و مواقع امرک بما انت قد شهدت لهم فی علم الغیب حيث قد جعلتهم مقام نفسك فی کل العوالم و نسبت کل ما نسبت الیهم الی حضرتک لئلا يشک احد فی شان عن جلالتهم و یعترف بفضلهم کما انت قدرت لهم فی علمک انک ذو المن العظیم
- 15 And I bear witness, O my God, unto my own self, to the supreme affliction and the grievous trespasses which Thy knowledge hath encompassed and Thy Book reckoneth. Nay, I know that my very existence is sin itself – how then when I acquire sin upon sin? Wherefore I beseech Thee, O my God, by Thy bounty, to vouchsafe unto me perfect severance unto the pinnacle of Thy holiness, and entrance upon the carpet of Thy might, that I may find no sweetness but in nearness unto Thee, nor recognize any affair save Thy oneness; that I may be conjoined with the mine of grandeur, the mystery of identity, the token of oneness, and the light of self-subsistence which Thou hast ordained for all possible things in the realm of Thy invention and the theatre of Thy devising – so that, in every affair, I may act according to that whereunto Thou callest me in secret and lovest for me in the open. Verily, Thou art the Lord of pardon and bounty; naught in heaven or on earth overburdeneth Thee. Thou, indeed, art the All-Glorious, the All-Forgiving.
- 15 و اشهد لنفسی یا الهی بالمصيبة الکبری و الجریرات العظمی ما قد احاط علمک و یحصى ککابک و لا علم ان وجودی ذنب فکیف اذا اکتسب الذنب ذنباً اخر فاستلک اللهم بجودک ان تهب لی کمال الانقطاع الی ذروة قدسک و الورود علی بساط عزک حتی لا اجد لذة دون قربک و لا اعرف شأناً دون وحدانيتک و اتصل الی معدن العظمة و سر الهویة و ایه الاحدية و نور الصمدانية التي قد قدرت لكل الممکات فی مقام ابداعک و ظهور اختراعک لان اعمل فی کل شان بما تدعونی سرّاً و تحبّ لی جهراً انک ذو العفو و الجود لا يتعاضمک شیء فی السموات و لا فی الارض و انک انت العزيز الغفور
- 16 And I entreat Thee, O my God, in this very hour of this festival-day, to forgive me and those who have followed Thy command and have not shown enmity toward me before the dawning of the splendour of Thy Presence; and judge between me and those who have borne witness against me and disputed my right, according to what is meet for Thee and within Thy power. Verily, Thou art God, from Whose knowledge nothing in the heavens or on the earth is concealed; and Thou art the All-Glorious, the Most Exalted.
- 16 و استلک اللهم فی تلك الساعة من ذلك الیوم العید ان تغفر لی و للذین اتبعوا امرک و لا یعادونی فی تلقاء طلعة حضرتک و احکم بینی و بین الذین اقروا علیّ و اختلفوا فی حتی بما انت تستحق به و تقدر انک انت الله الذی لا یعزب من علمک شیء فی السموات و لا فی الارض و انک انت العزيز المتعال
- 17 Before the august threshold – may God preserve it through His love and through his fair deeds until the Day of Return – this is a clarification of what was asked of me concerning
- 17 فی بین یدی الجناب المستطاب ابقاه الله بحبه و بحسن عمله الی یوم الماب بیان ما سئل منی من معنی قوله ع فی الدعاء الصباح فی کلامه ع یا من

the meaning of his word, peace be upon him, in the Du'a' al-Sabah: "O Thou Who hast made Thyself known by Thyself." Behold, I now set the Pen in motion to manifest what God hath deposited in the frame of being, bringing it forth to open view, that the lights which God created in the realities of possibility, in the rank of man, may be beheld.

دل على ذاته بذاته فيها انا ذا اجري القلم باظهار
ما جعل الله في الكيان بالظهور الى العيان ليشاهد
انوار ما خلق الله في حقايق الامكان في رتبة
الانسان

- 18 Know that the knowledge of the Essence of the Eternal – glorified be He – is impossible for contingent being; for, as He is, there was none with Him to unite Him, and naught is mentioned in any rank until it be known. All allusions from all souls revert to the station of His origination, speak of the degree of His devising, and point – by the closing of the way and the forbidding of proof – away from knowledge of the manifestations of His theophanies; for knowledge is a branch of conjunction.

18 و هو ان معرفة ذات الازل سبحانه ممتنع للامكان
لانه كما هو عليه لم يك معه غيره حتى يوحد و ما
يذكر في رتبة شيء حتى يعرفه وان كل الاشارات
من كل النفوس يرجع الى مقام ابداعه ويحكي عن
مقام اختراعه ويدل بسد السبيل ومنع الدليل عن
مقام عرفان ظهوراته لان المعرفة فرع الاقتران

- 19 Access unto the station of finding in the world of vision is by the self-disclosure of God unto each thing according to its measure, in the degrees of Command and the consummations of the Seal. And since God knew that within the realm of the contingent the comprehension of the inmost reality of His Essence is impossible, He originated signs for the appearance of the knowledge of Him in the horizons and within the souls, and He made the recognition of those signs to be naught but those very signs themselves; for true knowledge is not attained save by the thing itself. He who would know the colour red – were he to know it by the colour white – would not have truly known it; the reality of a thing is not known but by itself.

19 وان الوصول الى مقام الوجدان في العيان بما تجلي
الله لكل بكل في مقامات الامر و غايات الختم
و لما علم الله بان في الامكان لا يمكن عرفان
كنه ذاته قد ابداع اياتا لظهور معرفته في الافاق و
الانفس و جعل عرفان تلك الايات نفس هذه
الايات لا سواها لان المعرفة الحقيقية لا يمكن الا
بنفس الشيء لان الذي اراد ان يعرف لون الحمرة
لو عرفها بلون البياض لم يك عارفا بحقيقتها و ان
الشيء لا يعرف بحقيقته الا بنفسه

- 20 Thus the Imam said: "Know God by God." And 'Ali, peace be upon him, declared: "O Thou Who hast made Thyself known by Thyself." And 'Ali ibn al-Husayn, peace be upon him, in his supplication for Abu Hamzah al-Thumali, saith: "By Thee have I known Thee; Thou hast guided me unto Thee and summoned me unto Thee; and but for Thee I had not known what Thou art." This is the loftiest of the degrees of knowledge attainable by contingent being and the portion of existent things, above which, in the realm of possibility, there lieth no higher station.

20 ولذا قال الامام اعرفوا الله بالله و قال على ع يا
من دل على ذاته بذاته و قال على بن الحسين ع في
دعائه لابي حمزة الثمالي بك عرفتك وانت دلتني
عليك و دعوتني اليك و لولا انت لم ادر ما انت
وان ذلك اعلى مراتب عرفان الممككات و حظ
الموجودات حيث لا يمكن في الامكان اعلى منها

- 21 In the subtlety of His workmanship and the greatness of His grace, God hath placed the signs of His knowledge within the realities of souls and horizons, as He hath indicated in His mighty Book: "We shall show them Our signs in the horizons and within themselves, until it become manifest unto them that He is the Truth." Were the splendours of Majesty and the allusions to be unveiled from the court of the sanctity of the token of the Essence, they would perceive the station which God hath deposited within their realities; to this pointeth the

21 وان الله بلطيف صنعه و عظيم احسانه قد جعل
ايات معرفته في حقايق الانفس و الافاق حيث
اشار اليه بقوله عز ذكره في القران سنريهم اياتنا في
الافاق و في انفسهم حتى تبين لهم انه الحق و ان
الخلق لو كشفوا سبحات الجلال و الاشارات عن
ساحة قدس اية الذات قد عرفوا المقام الذي قد
اودع الله في حقايقهم و اليه الاشارة قول الصادق
ع في المصباح العبودية جوهرة كنهها الربوبية فما

saying of al-Sadiq, peace be upon him, in al-Misbah: "Servitude is a jewel whose essence is Lordship; that which is hidden in Lordship is attained in servitude, and that which is lost in servitude is found in Lordship."

خفي في في الربوبية اصيب في العبودية و ما فقد
في العبودية وُجد في الربوبية

- 22 God, exalted be He, hath said: "We shall show them Our signs in the horizons and within themselves until it become manifest unto them that He is the Truth," that is: He is found in thine absence and thy presence. When thou turnest unto God, the veils, allusions, degrees, and signs are lifted, and thou knowest the indication of His self-manifestations – Essence by Essence. Even as the Word "There is none other God but God" pointeth to the oneness of God – albeit it is created within God's kingdom – so too is the token of thy very reality an indication of God, though created; the pre-eternal mystery lieth hidden in thy rank, the divine light in thy beingness, and the self-subsisting splendour in thine essential identity. Thereby dost thou confess His unity and know Him; and no soul within possibility can tread the path of knowledge save by the knowledge of that station and the movement through those degrees deposited within souls and horizons.

22 قال الله تعالى سنريهم اياتنا في الافاق وفي انفسهم
حتى تبين لهم انه الحق اى موجود في غيبتك
و حضرتك و انك حين توجهك بالله تكشف
الحجبات و الاشارات و المقامات و الايات و
تعرف دلالة ظهوراته الذات بالذات فكما ان كلمة
لا اله الا الله تدل على توحيد الله مع انه خلق
في ملك الله فكذلك كانت اية حقيقتك تدل على
الله مع انها مخلوقة و السر الازلية في ربتك و
النور الالهية في كينونيتك و الظهور الصمدانية في
ذاتيتك و انك بها توحد الله و تعرفه و ليس لاحد
في الامكان سبيل في مقام العرفان الا يعرفان ذلك
المقام و الحول في تلك المراتب المودعة في الانفس
و الافاق

- 23 In this station have the feet of the wise slipped; for they have supposed, in the ranks of their unities and the tokens of their abstractions, that they have attained unto the pure Essence. This, in the creed of the People of Infallibility – peace be upon them – is unbelief. They adduce, as proof, the saying of al-Husayn, peace be upon him, on the Day of 'Arafah: "Hath aught other than Thee any manifestation not Thine, that it should be the one to manifest Thee? When wast Thou absent that Thou shouldst need a proof to guide unto Thee? When wert Thou distant that the traces should be those that lead to Thee? Blind be the eye that beholdeth Thee not while Thou art ever watching over it! Ruined the bargain of the servant who appointed for himself no share of Thy love!"

23 و ان في ذلك المقام قد زلت اقدام الحكماء حيث
قد زعموا في مقامات توحيدهم و ايات تجريدهم
الوصول الى الذات البحت و ان ذلك كفر عند
مذهب اهل العصمة صلوات الله عليهم و استدلوا
بقول الحسين ع في يوم عرفه الغيرك من الظهور
ما ليس لك حتى تكون هو المظهر لك متى غبت
حتى تحتاج الى دليل يدل عليك و متى بعدت
حتى تكون الاثار هي التي توصل اليك عميت عين
لا تراك و لا تزال عليها رقبيا و خسرت صفقة
عبد لم يجعل له من حبه نصيبا

- 24 Assuredly they have not grasped the true intent, nor gazed upon the station of origination with the light of the heart. By my spirit – and by all who dwell in the kingdoms of Command and Creation – he meant naught thereby but the vision of His self-manifestation – exalted be His remembrance – the station wherein He revealed Himself to him by Himself; not the vision of the Essence nor arrival thereunto, for that is impossible within the realm of possibility. Doth not the Greatest Master – may the blessings of God be upon Him and His House – confess: "We have not known Thee as is Thy due, nor worshipped Thee as is Thy due"?

24 و لا شك انهم لم يطلعوا بحقيقته المراد و لا ينظروا
الى مقام اليجاد بنور الفؤاد لانه روجي و من في
ملكوت الامر و الخلق فداه ما اراد بذلك الا
روية تجليه عز ذكره الذي هو كان مقام ظهوره
له به و ليس المراد روية الذات و لا الوصول اليه
لان ذلك ممتنع في الامكان حيث اعترف السيد
الاكبر صلى الله عليه و اله في كلامه ما عرفناك
حق معرفتك و ما عبدناك حق عبادتك

- 25 The very saying of al-Husayn, upon which the philosophers have relied, and the Qur'anic verses and the words of them

25 و ان يمثل قول الحسين ع الذي قد استدل به
الحكماء و ااردة القران و كلمات اهل العيان حيث

of insight – these are plain to whoso considereth the traces and looketh upon the utterances of the people of exposition. Among them are the explicit words of ‘Ali, peace be upon him, in the Khutbah al-Tatanjiyyah: “I beheld God and Paradise with the eye of vision,” and in another place: “I worship not a Lord whom I do not see.” None can doubt that his – may my spirit be a ransom for him and for them that abide in the kingdom of names and attributes – intent was the rank of the theophany, that God revealed Himself unto him thereby in the stations which God had decreed for him. This is witnessed at thy sublime threshold when the veils are rent from before the heart.

- 26 By the knowledge of this station all contradictions among certain men of learning and contention are lifted, when the servant beholdeth the lights of majesty in the realities of origin and return. If thou hast comprehended this exposition, know then that this noble clause hath a meaning which none knoweth save God and whomsoever He willeth; it speaketh of the station of its Speaker and pointeth to the exaltation of the degree of His identity. None among existent things hath apprehended its meaning as He – may my spirit be a sacrifice unto Him – intended; for He standeth at the station of true unity, in the rank of the pliant alif, after Muhammad, the Messenger of God – may God bless Him and His family – at the station of the Point. None encompasseth the knowledge of this save whom God willeth. All that we have made known unto thee in these allusions is but a mode of the inner meanings of that noble clause.

- 27 As for the outward path, it is manifest at thy presence; for “whoso knoweth his self knoweth his Lord.” Even as the self is not known by aught else, so is the decree in the knowledge of the Essence and in the appearance of the stations of manifestation within the kingdom of names and attributes.

- 28 And here I stay the Pen from its course; for the oceans of possibility suffice not to convey the meanings of that noble clause. I beg God’s forgiveness, out of His bounty – and from the keen-sighted observer I beg pardon for what hath flowed from my Pen. My very existence is sin – how then when I add sin unto sin? Glorified be God, the Lord of the Throne, above that which they ascribe unto Him! And I verily say as God hath sent down in the Qur’an: “Peace be upon the Messengers; and praise be to God, the Lord of all worlds.”

لا يخفى على المتتبع في الآثار والناظر الى كلمات اهل البيان ومنها ما صرح به على ع في الخطبة التنجية حيث قال رايت الله والفردوس راى العين وقال في مقام اخر لم اعبد ربا لم اره ولا شك لاحد ان مراده روجي ومن في ملكوت الاسماء والصفات فداه ان الروية هي رتبة التجلي الذي تجلى الله له به في مقاماته التي قدر الله له وان ذلك مشهود عند جنابك اذا تكشف الحجب عن حول فوادك

- 26 و ان يعلم ذلك المقام يرفع كل التعارضات من بعض اهل العلم والجدال اذا شاهد العبد انوار الجلال في شئون المبدء والمال و اذا عرفت بعلم ذلك البيان فاعرف ان تلك الفقرة الشريفة معنى لا يقدر ان يعرفها احد الا الله و من شاء لانه يحكى عن مقام ناطقه ويدل على عز مقام هويته و كل الموجودات لم يعرفوا معنى تلك الفقرة الشريفة بمثل ما اراد به روجي فداه لانه الواقف في مقام التوحيد الحق في رتبة الالف اللينة بعد محمد رسول الله صلى الله عليه واله في مقام النقطة حيث لا يحيط بعلم ذلك احد الا من شاء الله و ان كل ما عرفناك في تلك الاشارات شان من بطون تلك الفقرة الشريفة

- 27 و اما سبيل الظاهر مكشوف عند جنابك لان العارف بنفسه هو العارف بربه حيث قد اشار اليه الامام من عرف نفسه فقد عرف ربه فكما ان النفس لا تعرف بغيرها فكذلك الحكم في مقام عرفان الذات و ظهور مقامات الظهورات في ملكوت الاسماء والصفات

- 28 و الى ذلك المقام قد اخذت القلم من الجريان لان البحر الامكان لا تكفى معنى تلك الفقرة الشريفة واسئل الله العفو من فضله ثم من الناظر البصير ان يعفو عني ما جرى من قلبي و تستغفر لي لان وجودي ذنب فكيف اذا اكتسب الذنب ذنب اخر و سبحان الله رب العرش عما يصفون و اننى انا اقول كما نزل الله في القرآن و سلام على المرسلين و الحمد لله رب العالمين

BB00061*Sharh-i-Du'a'-i-Sabah II**To: Siyyid Abu'l-Hasan Zunuzi**Date: 1264-11 ca.*

- 1 In the Name of God, the Most Merciful, the Most Compassionate
 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 Praise be to God Who brought into being whatsoever is in the heavens and on earth by His command, and Who judges between all with justice on the Day when all shall be gathered unto God. And praise be to God Who originated all created things from nothing and without any prior model, and Who invented all inventions in forms of His choosing without any precedent, such that the realities of essential beings cry out in praise of Him Who manifested Himself to the Divine Will at the moment of their existence, and the essences of abstract beings are stirred by the glory of Him Who distinguished the Divine Purpose after their acceptance, until all bore witness in the station of recognition of the Pure Essence and the Pristine Source to that which He testified of His own Self by His own Self, and described thereafter to His servants that there is no God but Him, alone with no partner, in the eternity of eternities, and that He was the Living, the Self-Subsisting before the appearance in existence of the decree of creation, and that He shall remain as He is after the passing of all things without any attribute of transition.
- 2 الحمد لله الذى ابدع ما فى السموات والارض
 بامرہ ويحكم بين الكل بالقسط فى يوم الذى
 فيه كل الى الله يحشرون والحمد لله الذى ابدع
 المبتدعات لا من شىء ولا من مثال قبلها
 واخترع المخترعات على هياكل قبولها لا من مثال
 يساوقها ليستلججن حقايق الجوهريات بثناء
 الذى تجلى الله للشيء بها فى حين وجودها ويبلبلن
 ذاتيات المجردات بيهاء الذى اختص الاراده بها
 بعد قبولها حتى شهد الكل فى مقام معرفه ذات
 السازج البحت والعين الكافور الصرف بما شهد
 لذاته بذاته ووصف به بعد لعباده بانه لا اله الا
 هو وحده لا شريك له فى ازل الازال وانه هو
 وجدد ... لا شريك له فى ازل الازال وانه هو
 كان حيا قيوما من قبل ان يظهر فى الوجود حكم
 الانحعال وانه هو على ما هو عليه كائن بعد زوال
 الاشياء كلها بغير ذكر وصف من الانتقال
- 3 Glorified and exalted is He! He has transcended in the loftiness of His Being above all height, and is sanctified in the holiness of His Essence above all elevation. Whosoever claims to understand His unity as He has unified His Essence has claimed the station of the impossible and has associated partners in the station of his own self through severance. And whosoever claims to know His Being has veiled himself from the station of the manifestation of His presence, for his self-existence severs essential realities from the station of knowledge, and his individuality blocks material things from the station of expression.
- 3 سبحانه وتعالى قد على بعلو كينونته على كل علو
 وتقديس بقدس ذاتيته على كل سمو فن ادعى
 توحيده بما هو وحد ذاته فقد ادعى رتبه الامتناع
 واشرك فى مقام نفسه بحكم الانقطاع ومن ادعى
 عرفان كينونته فقد احتجب عن مقام ظهور
 حضره طلعت له لان ائنه مقطعه الجوهريات عن
 مقام العرفان ونفسانيه مسدده الماديات عن مقام
 البيان
- 4 There is no way to know Him except through what He has revealed to creation through creation, by extending to them
- 4 وليس له سبيل فى مقام العرفان الا بما تجلى لما
 سواه بما سواه بان يمدهم لا من شىء على هياكل

from nothing according to their capacity to receive, and rewarding them according to His all-encompassing knowledge of them. Verily, there is no God but He, the Mighty, the Exalted.

- 5 And believe thou, with thy whole heart, in the station of the First Effulgence of the Absolute Outpouring—Muhammad, may the blessings of God rest upon Him and upon His kindred—His servant, Whom He drew forth for Himself from the vast expanse of pre-eternity, and chose from the loftiest heights of creation for His love, and accepted from the sublime realm of origination for His knowledge, and elected from the hidden mystery of invention for His sovereignty; in such wise that He established no distinction between Him and His Manifestation, save only the reality of servitude. And He made Him, by reason of the exaltedness of His own station and His sanctity above association with created things, to be the seat of His creative power, that He might render unto every possessor of a right his due, by His command. Wherefore may God's blessings be upon Him, so long as the birds of the unseen do warble, and the dove of the concourse of Names doth coo, and the peacock of the kingdom of Attributes doth spread his plumes—yea, beyond all that none can comprehend save God alone. Verily He is the Mighty, the Most Exalted.

- 6 And be thou assured of the station of the Manifestations of that Absolute Outpouring—whatsoever God hath ordained for them in the knowledge of the Most Holy—for He hath made them the successors of His Apostle, the pillars of His unity, the trustees of His Revelation, His chosen ones among His servants, the interpreters of His signs, and the exponents of His Names and His Attributes. Send down, O God, Thy blessings upon them, according to the glory, the dominion, the power, and the divinity which are Thine, and according to that bestowal which Thy worthiness requireth. Verily Thou art God, the Most Generous, the Bestower.

- 7 And acknowledge thou, in the stations wherein the traces of that Absolute Outpouring appear, what God hath willed for them in the realm of Names and Attributes; inasmuch as God hath appointed them, in the station of bounty, to be single signs, and, in the station of justice, to be manifestations of oneness—so that He hath linked ... their obedience with obedience unto His friends, and their recognition with recognition of His chosen ones, and their disobedience with disobedience unto His trusted ones. And raise thou no distinction between them and their Imams, within the sanctuary of the heart, save only the rank of bringing into being within the degrees of their acceptance; for they point in no matter save through them, nor speak in any station save on their behalf. Wherefore may

قبولهم ويجزيهم وصفهم لا خاطه علمه بهم انه لا اله الا هو العزيز المتعال

5 وامن الكل في مقام اول فيض المطلق محمد صلى الله على واله عبده الذي استخلصه من بحبوحه القدم لنفسه واصطفاه من ذروه الانشاء لمحبه وارفضاه من علو شان الابداع لمعرفته واتجيه من سر الاختراع لولايتيه بحيث فاجعل فرقا بينه وبين ظهوره له به النفس العبوديه وجعله لعلو مقام نفسه وتنزه عن الاقتران بالموجودات مقام ابداعه ليعطى كل ذى حق حقه بامرهم فصلى الله عليه بما تغرد طير العمام وما دق حمامه ملاء الاسماء وما صف طاوس ملك الصفات وما لا يحيط به علم احد الا الله انه هو العزيز المتعال

6 وايقن لمقام ظهورات ذلك الفيض المطلق ما قدر الله لهم في علم البحث حيث قد جعلهم اوصياء رسوله صى اركان توحيده وامناء على وحيه واصفيائه في عبادته وتراجمه اياته ومظاهر اسمائه وصفاته وسلم اللهم عليهم بما انت عليه من العز والجبروت والقدرة واللاهوت وما انت تستحق به من العطاء انك انت الله الجواد الوهاب

7 واعترف في مقام ظهورات اثار ذلك الفيض المطلق ما اراد الله لهم في ملكوت الاسماء والصفات حين جعلهم الله في مقام الفضل ايات واحديه وفي مقام العدل ظهورات وحدانيه حيث قد قرن ... طاعتهم بطاعه وليائه ومعرفتهم بمعرفته واصفيائه ومعصيتهم بمعصيه امائه وارفع الفرق بينهم وبين ائمتهم في مقام الفؤاد الا رتبته الابداع في مراتب قبولهم حيث لا يدلون في شان الا بهم ولا يحكون في مقام الا عنهم فصلى الله عليهم بما لاح نور صبح الازل على هيكلك الممكات كلها انه لا اله الا هو الجواد الكريم

God's blessings be upon them, so long as the light of the morn of pre-eternity shineth upon the entire temple of contingent existence. There is none other God but Him, the Generous, the Bountiful.

- 8 And now, after I had, through constraint, set foot in the land of Tabriz—by reason of the irrevocable decree pronounced by the Sovereign Judge, the Chosen One—there was asked of the Siyyid Abu'l-Hasan, son of the honored Siyyid 'Ali Zunuzi (may God forgive them both, encompassed as they are by His all-embracing knowledge), that I should expound the mystery of the Morning Prayer transmitted from 'Ali. I answered him with such reply as befitted, according to what I then knew of him as one of the people of love. And now, in the midst of the mountains, I have not fulfilled what I promised, by bringing forth into open view that which God had veiled within the realm of being. No power and no might is there save in God, the Exalted, the All-Bountiful.

- 9 Know that were the seas of the heavens and earth to become ink, they would be exhausted before the meanings of a single letter of that prayer could be fully revealed, even if one were to quote God's words "though We brought the like thereof in aid." There is no doubt that the measure of every person's words corresponds to their station. Just as no one knows his station except God and His Messenger, as declared by God's Messenger, the same applies to this prayer. No one has access to its understanding, for it speaks of the stations of expression of the Bayan, the meanings, the Gates, and the Imamate. One may say none knows it as it truly is except Him, for He is the Mighty, the Exalted.

- 10 There is no doubt that when its Speaker was in the station of "We are He and He is We," the same applies to its manifestation in this prayer, as though He Himself were speaking these very words before the Qur'an. This is by God's command - He teaches it to whomsoever He wishes among His servants, for He is the Generous, the Bestower.

- 11 Likewise is the judgment regarding the station which al-Sadiq described in the tradition of excellence as the House of Light and the Garments of Manifestation, saying "Neither is it Him nor other than Him." Understand what We have made known to you, for that is the spirit in the prayer - thy Lord bestows His mercy on whom He pleases, and God is the Lord of great bounty.

- 12 As for Him to Whom I referred regarding His words - may my spirit and all in the kingdoms of command and creation be sacrificed for Him - He is in the station of limitation and

8 وبعد لما نزلت ارض تبريزى بالاجبار لما حكم بغير فصل حاكم المختار قد سئل السيد ابو الحسن ابن السيد المحترم سيد علي زنوزي غفر الله حماما احاط به علمه في حقهما بان افسر شان دعاء الصباح المروى عن علي اجبته بالاجابه لما عرفته يومئذ من اهل الحبه وان الان في وسط الجبال لا وفي بما وعدته باظهار ما ستر الله في الكيان بالبروز الى العيان ولا حول ولا قوة الا بالله العلي المنان

9 فاعلم ان لو كان بحور السموات والارض مداد... انحراف... من ذلك الدعاء ... الا بحر قبل ان يظهر معاني حرف من حروفه ولو قرء فيه قول الله عز وجل ولوجئنا بمثله مددا ولا شك ان قدر كلام كل احد ليكون على قدر مقام صاحبه فكما ان لا يعرف صاحبه احد الا الله ورسوله كما صرح بذلك رسول الله فكذلك الحكم في ذلك الدعاء ولا سبيل لاحد في عرفانه اذ انه يحكي عن مقامات ناطقه من ظهور البيان والمعاني والابواب والامامه ويصح ان تقول ريعلم كيف هو الا هو انه هو العزيز المتعال و

10 لا ريب ان ناطقه لما كان في مقام نحن هو وهو نحن فكذلك الحكم في ظهوره في هذا الدعاء كانه هو يقول في تلقاء القرآن ذلك الكلام بعينه وان ذلك من امر الله يعلمه ما يشاء من عباده انه هو الجواد الوهاب

11 وكذلك الحكم في مقام الذي وصفه الصادق في حديث الفضل بانه هو بيت النور وقص الظهور الى ان قال لا هي هو ولا هو غيره فاعرف ما عرفناك به فان ذلك لهو الروح في الدعاء يختص برحمه ربك من يشاء والله ذو الفضل العظيم

12 وان مكلمها اشترت في مقام كلامه روحى ومن في ملكوت الامر واخلق فداه فهو في مقام الحد وحكم العبد والا انه هو احل واعظم من ان يشير

the judgment of servitude. Otherwise, He is more sublime and greater than to be indicated by any near reference or proven by any distant proof. For its Speaker has described Himself in His words saying: "I am the Meaning upon which no name or likeness falls, and I am the Gate of His Line." There is no power nor strength except through God, the Most High, the Great.

- 13 Even so doth the ordinance proceed in the Manifestation of God within the Prayer; and He possesseth a station upon which no name, no sign, no allusion, no form of worship can fall, nor can any comprehend how this may be, save God, His Lord. Verily He is the All-Powerful, the All-Glorious. I have apprehended, therefore, a glimmer of the majesty of the ancient Word of thy Lord. Know thou that every letter thereof hath seven stations—those stations which the Imam, in the realm of recognition, enjoined upon Jabir, when He said (exalted be His remembrance) unto the end of the tradition. And for each of these stations there are the four worlds, which in certain places are expressed as: the Lahut, which is the rank of the heart, and the first atom; the Jabarut, which is the station of the intellect, and the second; the Mulk, which is the station of the soul and the third scene, and the Word of tahlil; and the Malakut, which is the station of the Proof and the fourth scene, and the Word of takbir. And all the takbir—yea, the whole of the takbir—doth run through these degrees. Each grade of these grades moveth within the chain of the eight, established among the people of truth; and when thou multiplieth these numbers by themselves, there becometh for every letter two hundred and twenty-eight meanings—according to a decree that proceedeth beneath that all-embracing rule from which none among them that are endued with understanding can find escape, save by turning aside therefrom.

- 14 And as for me, were I to set forth, in recounting these grades, that which pertaineth to the first letter, none could bear it save whom God willeth. It is not for any soul to speak thereof apart from the Truth; for the proof and the argument are in my hand, clear as this sun in the midst of heaven. And if any one should transfer the names of a rank and its meanings into another rank, he would have committed associating partners in his station; for the least of association, as the Imam hath said, is that thou call a pebble a date-stone, and a date-stone a pebble—then dost thou persist therein. For this cause hath the recognition of those numbered grades, and their flowing beneath the divine rule, been made difficult unto hearts; though they move by the indication of the four and the three paths—paths which are the proof of wisdom, and fair admonition, and disputation in the manner that is best.

اليه الاشاره بقربها وان يدل عليه الدلاله ببعده لان ناطقه قد وصف نفسه في كلامه وقال انا المعنى الذى لا يقع عليه اسم ولا شبه وانا باب خطه ولا حول ولا قوة الا بالله العلى العظيم

13 وكذلك الحكم يجرى في ظهورالله في الدعاء وله مقام لا يقع عليه اسم ولا رسم ولا اشاره ولا عباده ولا يعلم كيف ذلك الا الله ربه انه هو المقتدر السبحان فانا عرفت شانا من عظمه كلام مولك القديم فاعرف ان لكل حرف منه سبعة مقامات التي امرها الامام في مقام المعرفة بجابر حيث قال عز ذكره الى اخر الحديث وان لكل هذه المرتبه عوالم الاربعه التي يعبر عنها في بعض المقامات بلاهوت التي هي رتبه القواء وذو الاول وبالجبوت التي هي مقام العقل وذو الثاني وبالمك الذي هو مقام النفس ومشهد الثالث وكلمه التهليل وبالملكوت الذي هو مقام الحججه ومشهد الرابع وكلمه التكبير وكل التكبير وكل مرتبه من هذه المراتب تجري في سلسله الثمانية المحققه عند اهل الحقيقه وانت اذا ضربت تلك الاعداد في نفسها تبت لكل حرف مائتين وثمانيه وعشرين معنى فحكم الذي تجري تحت القاعده الكليه التي لا مفر لاحد من اولى الالباب الا اعراض عنها

14 واننى انا لو اردت بذكر تلك المراتب في الحرف الاولى لا يحتملها احد الا من يشاء الله دليل لاحد ان يقول فيها دون الحق لان الحججه والبرهان في يدى واضحه مثل هذه الشمس في وسط السماء وان كان احدا ذكر اسماء رتبه ومعانيها في رتبه اخرى فقد اشرك في رتبته لان ادنى الشرك على ما قال الامام هو ان تقول للحصاه انها نواه وللنواه انها حصاه ثم دان عليه ولذا صعب على القلوب عرفان تلك المراتب المعدوده وحرمانها تحت القاعده الهيه بدلاله الاربعه والسبيل الثلاثه التي هي دليل الحكمه والموعظه الحسنه والمجادله بالتي هي احسن

- 15 And were these seven to be struck within the number, there would appear for every letter of this Prayer one thousand five hundred and sixty-seven universal meanings—such as the Imam intended when He expounded it; nay rather, within the realm of possibility, whatever meaning may be possible for this Prayer, He intended it at the moment of its bringing into being. For nothing, in any condition, escapeth His knowledge; and the whole of existence, and its loftiness ... through origination, is before Him as a shadow. I seek forgiveness of God for delimiting by “the many”; and by my life! were it not for my fear of the frailty of hearts and the remoteness of souls, I would not mention, in describing the words of thy Lord, that Master at Whose feet my spirit—and all who are in the kingdom of command and creation—would be a ransom.
- 16 Whenever bodies shudder at the hearing of them—hast thou not beheld thy Lord, how He lengtheneth the shadow? Had He so willed, He would have made it still; then did We make the sun to be a guide thereunto. Know thou, then, and ponder, O man of understanding; otherwise submit, that thou mayest be of them that have prospered.
- 17 And He—exalted be His remembrance—hath said: “O my God! O Thou Who hast caused the tongue of morning to speak with an utterance that ...” And that Spirit—may my life be offered up for His sake—intended, in this station of supplication, the turning of the face unto the pure Essence, unto Whom none is like, Who is joined with no thing, and Whom no thing can know as is His due; for “vision apprehendeth Him not, but He apprehendeth vision; and He is the Subtle, the All-Aware.”
- 18 In the station of prayer, it is necessary to know five stations: the description, the described, then the description, that by which description occurs, and that to which description tends. These are five gates, the first of which cannot be known except through the last. In the terminology of the people of definition, these are the station of the Point, the soft Alif, then the extended one, then the letters, then the Word, which is the station of the ranks of the divine unity of the believers, as explained by the Shaykh, may God’s mercy be upon him, in the commentary on the Benefits.
- 19 It behooves the suppliant to behold none but the countenance of his Lord at the time of prayer, for if he finds himself or his desire while turning to his Lord, he has associated partners with his Master and has not truly turned in the station of prayer. This is the doctrine of the Christians, about whom God has said regarding their belief: “The Christians say: He is the third of three,” etc. Therefore, be conscious of God
- وان هذه السبعة لو تضر بها في العدد ليظهر لكل حرف من هذه الدعاء الف وخمسمائه وسبعة وستين معنى كل الذي قصده الامام عند بيانه بل بما يمكن في الامكان معنى لهذا الدعاء اراده حين الانشاء لانه لا يعزب عن علمه شيء في شأن وان كل الوجود وعلو... بالابداع لديه كظل في واستغفر الله عن التحديد بالكثير ولعمري لو لا خوفا من ضعف القلوب وبعد النفوس لا ذكر في وصف كلمات مولك سيد الذي روي ومن في ملكوت الامر والخلق فداه
- كلما تا اقشعرت الابدان عند استماعها الم تر الى ربك كيف مد الظل ولو شاء لجعله ساكنا ثم جعلنا الشمس عليه دليلا فاعرف ان كتب ذي لب والا فاسلم لتكون من الفائزين
- وقد قال عز ذكره اللهم يا من دلح لسان الصباح بنطق تتلجه ولقد اراد روي فداه في مقام الدعاء التوجه الى الذات اليحت الذي ليس كمثلته شيء ولا يقتزن بشيء ولا يعرفه كما هو حقه شيء اذ هو لا يدركه الابصار وهو يدرك الابصار وهو اللطيف الخبير
- ولقد وجب في مقام الدعاء معرفة خمسة مقامات الوصف والموصوف ثم الوصف وما به الوصف وما اليه الوصف وهي ابواب خمسة لا يصلح معرفه اولها الا باخرها وهي في اصطلاح اهل التحديد مقام النقطة والالف اللينيه ثم المبسوطه ثم الحروف ثم الكلمه التي هي مقام مراتب التوحيد الموءمنين كما بينه الشيخ رحمه الله عليه في شرح الفوائد
- وان على الداعي حق ان لا يشاهد في حين الدعاء الا طلع ربه لان لو وجد نفسه او مطلبه وتوجه لربه فقد اشرك بمولاه ولم يك متوجها في مقام الدعاء وان ذلك مذهب النصارى حيث قال الله من حكمهم وقالت النصارى ثالث ثلثه انك فاستشعر بالله واهرب الى حضرته عن ذكر شيء

and flee unto His presence from the mention of anything other than His Essence in the station of His worship. This is difficult for the sincere ones except for whom God wills, for He is the Generous, the Bestower.

- 20 For this reason, God does not accept the prayers of most supplicants, nor are they answered, because they call upon what they do not know. When anyone calls upon God in this way, God answers immediately, for turning to God in true unity is greater than what the servant asks of his Lord. Prayer in that station is itself the answer, and therefore God has said: "Call upon Me; I will answer you." There is no doubt that God's promise is fulfilled.

- 21 When you have understood the laws of prayer, then be certain that everything in its rank glorifies its Lord, as the Qur'an has pronounced: "There is nothing that doth not celebrate His praise." Reason indicates that the fruit of existence is the praise of the Worshipped One and nothing else. Therefore, the tongue of morning unfolds at every moment with praise of its Creator, and what is meant by morning is His station - may my spirit be His sacrifice - for the light of dawn has been realized from the light of the sun, and it is the light of the Eternal Dawn which has shed its effects upon the temples of all. And there is, in this respect, an obligation to acquaint thyself with the realities of those allusions, lest, when confronted with the forms of abstruse questions, the union of essences be imagined; for in that station it is known that the learned stand distinguished from the rest of the kindreds of men.

- 22 Know thou that the Point of Existence, which is the station of the Absolute Effulgence and the rank of the radiant, unified Primal Will in the Muhammadan Presence, hath caused the sun of creation to dawn, O Identity, and the moon of origination through oneness. Then after the station of the Point is the station of the Hidden Alif, which is the station of the First Effulgence's manifestation, expressed as the rank of Will, and the investiture of light in the house of outward Guardianship appearing in the form of abstraction, whereof it was said: "Its outward aspect cannot be described and its inner reality is an impenetrable mystery that cannot be grasped."

- 23 Then after the station of the Hidden Alif is the rank of the Soft Alif, which is the station of Destiny and contingent geometry, expressed as the station of Beauty. Then the station of the Unjoined Alif is the rank of Decree, Implementation and Origination. Then the station of the Joined Alif is the station of the Qa'im, which is the rank of Permission. Then the station of the Letters, which is the station of the Eight Imams and is

ء سوى ذاته في مقام عبادته وان ذلك صعب
للخلصين الا من شاء الله تعالى انه هو الجواد
الوهاب

- 20 ولذا اكثر الداعين لم يقبل الله دعائهم ولا
يستجاب لانهم يدعون ما لا يعرفوه فاذا دعى
الله احد على ذلك السبيل ففي الحين يستجيب
الله له لان التوجه الى الله بالوحده الحقه لا عظم
مما سئل العبد من ربه وان الدعاء في ذلك المقام
لهو الاجابه ولذا قال الله ادعوني استجب ولا
شك ان وعد الله كان مفعولا

- 21 فاذا عرفت احكام الدعاء فايقن ان كل شيء في
رتبه يسبح بربه كما نطق بذلك القران وما من شيء
ء الا يسبح بحمده ودل عليه العقل ان ثمره الوجود
هو ثناء المعبود لا سواه ولذا يدل لسان الصباح في
كل حين بثناء باريه وان المراد بالصباح هو مقامه
روحى فداء لارن نور الصبح قد تحقق من ضوء
الشمس وانه نور صبح الازل الذى اشرق على
هياكل الكل اثاره وان هنالك فرض بان تطلع
بحقايق تلك الاشاره لثلا يرى في صور المشاكل
اتحاد الذوات لان يعلم ذلك المقام يتميز العلماء عن
سائر عشائر الناس

- 22 فاعلم ان نقطه الوجود وهو مقام فيض المطلق
وهو رتبه المشيه المتشعشه الاحديه في الحضرة
المحمدية صى بما طلعت شمس الابداع يا هويه
وقر... الاختراع بالاحديه ثم بمقام النقطه مقام
الف الغيبية وهو مقام تعين فيض الاول التى يعبر
عنه برتبه الاراده والقمص النور في بيت الولاية
الظاهرة في الصورة الانزعية التى قالت طاهرى
امامه لا يوصف وباطنى غيب منيع لا يدرك

- 23 ثم بعد مقام الف الغيبية رتبه الف اللينيه وهو
مقام القدر والهندسه الامكانية التى يعبر عنها بمقام
الحسن ثم مقام الف الغير المعطوفه رتبه القضاء
والامضاء والبداء ثم مقام الف المعطوفه مقام
القائم وهو رتبه الاذن ثم مقام الحروف وهو مقام
اثنه الثمانية وهو رتبه الاجل ثم مقام الكله وهى
مقام الفاطمه تلك مراتب السبعه التى لا يمكن ان

the rank of Term. Then the station of the Word, which is the station of Fatima. These are the seven ranks through which nothing in contingent existence can come to be except through them, as is clearly stated in the tradition of al-Sadiq, who said, exalted be His remembrance: "Nothing existeth in earth or heaven save through seven: through Will, Purpose, Decree, Destiny, Permission, Term and Book. Whoso claimeth one of these to be lacking hath indeed disbelieved."

- 24 These indicated ranks are the manifestations of the Imams of Justice in the unseen realm, and when the lights descend to the realm of witnessing, they are sacred temples in this world. The name "Morning" in the primary reality applieth to them and none else. When the Cause descendeth to the realm of limitations, it hath been realized from the light of the Sun, and none uttereth God's praise except that the name "Morning" truly applieth to him. The praise of all things is according to their rank, for things differ in their manifestations of orientation, since the "Morning" spoken of by the Chiefs is pure essence compared to the praise uttered by the Nobles, which is but a shadow and accident, even if appearing in similar and identical form.

- 25 Know thou this hidden secret, for through it hearts and minds are illumined and souls emerge from the darkness of reflections into the effulgence of the suns. Were one not to know this wisdom, they could not distinguish between deeds, movements, glances and words, for two words may be similar in outward form while none knoweth the difference between them save God. Thus thou mayest see the letter Alif from one of the Nobles and the letter Alif from one of the Chiefs, perceiving no outward difference between them, yet in God's knowledge the latter dominateth over the Alif of the Noble who standeth in fear before Him.

- 26 This is the wisdom of the glorification of essences in the kingdom of names and attributes, which none comprehendeth save whom God willeth, for He is the Guardian in beginning and return. In the station of mentioning utterance, the servant must know its ranks, for utterance is the manifestation of potentiality into actual existence. It hath ranks: The utterance of the heart is will and its manifestations; the utterance of the tongue is exposition and what is realized thereby; the utterance of the pen is the flow of what God hath ordained for it; and the utterance of the tablet is the acceptance of forms and figures - each having its own aspect and utterance that none knoweth save Him.

- 27 The intended meaning of "exhalation" in His words - may my spirit be sacrificed for Him - is in language the meaning of

يوجد في الامكان شي ء الا بها كما صرح بذلك حديث الصادق حيث قال عز ذكره ولا يكون شي ء في الارض ولا في السماء الا بسبعه بمشيئه واراده وقضاء وقدر واذن واجل وكتاب فمن دغم بنقص واحده منهن فقد كفر

- 24 وان تلك المراتب المشيره هي ظهورات ائمه العدل في الغيب واذا نزلت الانوار في مقام الشهادة هياكل المقدسه في هذا العالم وان اسم الصباح في الحقيقه الاوليه يطلق عليهم لا سواهم وان الامر اذا نزل في مقام الحدود قد تحقق من ضوء الشمس ولا ينطق احد بثناء الله الا وقد صح عليه اسم الصباح وان ثناء كلشي ء هو في رتبه لان الاشياء في ظهورات التوجهات مختلفين لان الصباح الذي ينطق به النقباء جوهر بحث بالنسبه الى ثناء الذي ينطق به النجباء وانه شبح وعرض ولو كان في صوره المتشابهه متشاكله

- 25 فاعرف ذلك السر المستسر فانه بي بجى الافتده والقلوب وتخرج به النفوس من ظلمات العكوس الى اشراق الشمس ولولا احد يعلم ذلك الحكم لم يقدر ان يتفرق بين الاعمال والحركات واللحظات والكلمات لان الكلمتين متشابهه في الصوره الظاهره ولكن الفرق بينهما لا يعلمها احد الا الله فرما انت ترى لفظ الف في احد من النجباء ولفظ الف من احد من النقباء ولا ترى بينهما في الظاهر فرقا ولكن في علم الله انه المهيمن على الف النجيب وانه الخائف بين يديه

- 26 وان ذلك حكم تسبيح الذوات في ملك الاسماء والصفات حيث لا يحيث بعلمه احد الا من شاء الله انه هو الولي في المبدء والاياب وان في مقام ذكر النطق حق على العبد عرفان مراتبه لان النطق هو اظهار ما في القوه الى وجود العيان وله مراتب نطق القلب هو الاراده وظهوراتها ونطق اللسان هو البيان وما يتحقق به ونطق القلم هو الجريان بما قدر الله له ونطق اللوح هو قبول الصور والرقوم ولكل وجهه ونطق لا يعلم كيف هو الا هو

- 27 وان المراد بقوله روجى فداه بتلجه فهو في اللغة بمعنى التنفس والاستخار وفي ذلك المقام يدل على

breathing and exhaling, and in that station it indicateth all that is attributed to Him of manifestations, conditions, end-points, indications, stations, signs, verses and what resembleth His wisdom in wisdom among the inscribed figures. Indeed the people of inner vision recognize in that pronoun the name of theophany in the form of the Manifestation, which is the indication in that word.

كل ما نسب اليه من الظهورات والشؤونات والانهيات والدلالات والمقامات والعلامات والايات وما يشابه حكمها حكمه في الرقوم المسطرات ولقد يعرف اهل الفوائد في ذلك الضمير بسم التجلي في هيكل المتجلي الذي هو الاشارة في تلك الكلمه بمقام الله سبحانه

- 28 He returns in both stations to a single station - a clear proof of the connection between the high and the low according to the path of truth, for the effect must necessarily reflect the attributes of its cause. Even though the rank of manifestation appears through connection, the effect does not indicate the station of its cause. And it transcends the station of relating the manifestations of the Countenance of the Divine Unity, for that is the mystery of contingency in the realm of exposition. No one can distinguish the station of the reality of creation except as God wills, for He is the Exalted Protector.

28 وانه يرجع في كلا المقامين بمقام واحد دليل بين العالي والسافل ربط على مذهب الحق لان الاثر لا بد ان يكون على صفه موءثره وان كان رتبه الظهور يظهر بالربط فلا يدل الاثر على مقام موءثره ويخرج عن مقام الحكايه عن قص طلعه حضره الاحديه وان ذلك لهو سر الامكان في مقام البيان لا يفرق احد على مقام حقيقه الابداع الا اذا شاء الله انه هو الولي المتعالى

- 29 Similarly, you understand all the words of this prayer just as was distilled in those words. But since today all people have been tested by the deaf, dumb, overwhelming trial which the Imam mentioned in his words, saying gloriously that they did not perceive the clear verses in the station of exposition, nor did they follow their own desires in what they inclined toward from limited reflections. Their hearts were not at peace with the flowing verses from the ranks of nature and the prayers speaking of nearness to the presence of the Manifestation of Truth.

29 وكذلك انت تعرف كل الالفاظ من هذه الدعاء بمثل ما ارشحت في تلك الكلمات ولكن لما كان اليوم افتتن كل الناس بفتنه الصماء البهماء الصيلم الذي قال الامام في كلامه حيث قال عز ذكره لم يشعروا بايات المحكمات في مقام البيان ولا تتبعوا اهوائهم بما تميل اليها من العكوسات المحدوده ولم يطمئن قلوبهم بايات الجاريه من مراتب الفطره والمناجات الناطقه عن قرب ساحه طلعه الحقيقه

- 30 Yet al-Sadiq said in al-Misbah: "When knowledge is realized in the breast it fears, when fear is confirmed it flees, when it flees it is saved. When the light of certainty shines in the heart it witnesses grace, when grace is established in vision it hopes, when it finds the sweetness of hope it seeks, when it succeeds in seeking it finds. When the radiance of knowledge is unveiled in the inner heart, the wind of love stirs; when the wind of love stirs it finds intimacy in the presence of the Beloved and prefers the Beloved over all else, implementing His commands and avoiding His prohibitions, choosing them over everything else. When [one reaches] the Beloved while fulfilling His commands and avoiding His prohibitions, one attains the spirit of communion and nearness."

30 مع ان الصادق قال في المصباح واذا تحقق العلم في الصدر اخاف واذا صح الخوف هرب واذا هرب واذا هرب نجى واذا اشرق نور اليقين في القلب شاهد الفضل واذا تمكن في الرويه الفضل رحي واذا وجد حلاوه الرحاء طلب واذا وفق للطلب وجد واذا انجلي ضياء المعرفه في الفوائد هاج ريح المحبه واذا هاج ريح المحبه استانس في خلال المحبوب واثر المحبوب على ما سواه وباس ان امره واجتنب نواهيه واختارهما على كل شيء غيرهما فاذا ... المحبوب مع اداء اوامره واجتناب نواهيه وصل الى روح المناجات والقرب

- 31 The parable of these three principles is like the Sacred Precinct, the Mosque, and the Ka'bah. Whoever enters the Sacred Precinct is safe from creation; whoever enters the Mosque, their limbs are protected from being used in disobedience; whoever enters the Ka'bah, their heart is protected from being occupied

31 ومثال هذه الاصول الثلاثه كالحرم والمسجد والكعبه فمن دخل الحرم امن من الخلق ومن دخل المسجد امنت جوارحه ان يستعملها في المعصيه ومن دخل الكعبه امن قلبه ان يشتغل بغير الله

with other than God. This is only due to their distance from observing the lights of Divine Unity.

32 And this hath come to pass only because of their remoteness from beholding the lights of oneness; otherwise they would have chosen, for their own selves, naught save that which God—glorified be He—hath caused to flow forth from the outpouring of His power, and hath chosen after His own Self. And this is the grace of God: He bestoweth it upon whom He willeth of His servants; and He is the Mighty, the Wise. And if thou dost gaze upon the mystery of the worlds, thou shalt behold, in this world, none other but Him.

33 Even as al-Baqir hath spoken, as is mentioned in al-Ikmal: “God created a thousand thousand worlds, and a thousand thousand Adams; ye are in the last of those worlds, and those two Adams...” For the temple of oneness hath not appeared save in this human form—according as the saying of ‘Ali hath indicated, as mentioned in al-‘Azr ... and al-Qadr—its purport being that the human form is the greatest proof of God unto His creation; it is the Book which God hath written with His own Hand; it is the temple He hath reared by His wisdom; it is the gathering-place of the forms of the two worlds; it is the abridgment of the Preserved Tablet; it is the witness over every absent one and the proof against every present one; it is the Straight Path; it is the Path stretched out between Paradise and fire—so runneth the tradition.

34 And wert thou to look with the eye of inner discernment, thou wouldst behold the ordinances of this “Anza’i” form in these verses, as the sun in the midst of heaven. He—exalted be His remembrance—hath said in the Surih of ...: “God hath sent down...”—the tradition—“a Book, mutually resembling...”; and then His saying in the Surih of Bani Isra’il ...

35 ... “We have written in the Psalms, after the Remembrance, that the earth shall be inherited by My righteous servants.” And the Imam hath said in his commentary: “As for the Remembrance with God, and ‘My righteous servants,’ they are the Qa’im and his companions—may God hasten their deliverance.” And God hath warned His servants, in the station of turning away, by His saying—exalted be His remembrance—“Whoso turneth away from My Remembrance, his shall be a straitened life.” And this is the ruling of inner realities in the verses, according to the pattern whereby the tidings have descended from the Suns of greatness and the mysteries—an admonition to such as possess insight.

36 Thus spake the Lord of the prostrate ones: “Dost thou know what recognition is?” He said, “No.” He—may my spirit be a

32 وما كان ذلك الا من بعدهم عن ملاحظه انوار الاحديه والا لم يختاروا الا على انفسهم الا ما جرى الله سبحانه من فيض قدرته واختاره بعد نفسه وان ذلك فضل الله يؤتيه على من يشاء من عباده وهو العزيز الحكيم وانت اذا تشاهد سر العوالم ترى في هذا العالم لاسواه

33 كما نطق به الباقر بما ذكره في الاكمال ان الله خلق الف الف عالم والاف الف ادم انتم في اخر تلك اعوام واولئك الادميتين لان هيكل الاحديه ما ظهرت الا في هذه الصورة الانسانيه كما اشار اليها قول علي بما ذكر في العز ... والقدر ما معناه ان الصورة الانسانيه هي اكبر حجه الله على خلقه وهي الكتاب الذي كتبه الله بيده وهي الهيكل الذي بناه بحكمته وهي مجمع صور العالمين وهي المختصر من اللوح المحفوظ وهي الشاهد على كل غائب وهي الحجه على كل حاضر وهي الصراط المستقيم وهي الصراط الممدود بين الجنة والنار الحديث

34 وانت لو تنظر بحكم الباطن لترى احكام هذه الصورة الانزعيه في هذه الايات كالشمس في وسط السماء قال عز ذكره في سورة التنزيل ... الله نزل ... الحديث كتابا متشابها ثم قوله في سورة بني اسرائيل ...

35 ... كتبنا على الزبور من بعد الذكر ان الارض يرثها عبادي الصالحون ولقد قال الامام في تفسيره اما الذكر عند الله وعبادي الصالحون القائم واصحابه عجل الله فرجهم ولقد حذر الله عباده في مقام الاعراض بقوله حيث قال عز ذكره ومن اعرض عن ذكرى فان له معيشه ضنكا وان ذلك حكم البواطن في الايات على طبقه نزلت الاخبار من شمس العظمه والاسرار عبره لاولي الابصار

36 حيث قال سيد الساجدين اتدربي ما المعرفة قال لا قال روي فداه معرفه البيان اولا ومعرفة

sacrifice for Him—said: “Recognition of the Bayan first; and recognition of the Bayan first; and recognition of the meanings second; and recognition of the Gates third; and recognition of the Imam fourth; and recognition of the Pillars fifth; and recognition of the Deputies sixth; and recognition of the Nobles seventh.”

- 37 And al-Baqir hath said—according to that which is related in al-Kafi concerning His saying, exalted be His remembrance, “Nay! I swear by the retreating stars, that run and hide”—“The Imam withdraweth in the year two hundred and sixty, then appeareth like a meteor in the darkness. If thou dost attain unto his time, thine eyes shall be refreshed.” And al-Baqir said: “I seem to behold a people who have arisen in the East, seeking the truth, but it is not given unto them; then they seek it again, but it is not given unto them; and when they see this, they lay their swords upon their shoulders, and what they asked is granted them, yet they accept it not, until they rise up; and they will not offer it save unto your master. Their slain are martyrs.” And our Master ‘Ali said: “When the thousands are arrayed and the ranks set in order, and the ram meeteth the letters, then shall the latter arise, and the avenger shall cry out, and the unbeliever shall perish. Then shall the promised Qa’im arise, the fashioned Imam, to whom belong honor and bounty. He is thy son, O Husayn—none like unto him shall appear. He shall appear between the two supports, at the summit of his advance; he shall prevail over both realms, and shall leave none upon the earth ... Blessed is he who attaineth unto his time, reacheth his appointed hour, and witnesseth the days foretold in the tradition.

- 38 Consider what has been recited to you from God’s verses and be among the learners, as Ali said: “People are of three kinds: the divine scholar, the learner on the path of salvation, and followers of every crier, swaying with every wind, not illumined by the light of knowledge nor taking refuge in a firm support.” That he may witness with certainty what al-Sadiq said: “You shall surely be confounded with confusion, and scattered with scattering, and whipped with the whip of destiny until your lowest becomes your highest and your highest becomes your lowest. And those who gave to drink though they fell short shall give drink, and those who took the lead though they preceded shall be cut off. By my life, our Cause in that time is clearer than this sun at its zenith.”

- 39 Therefore you must discipline yourself. Al-Sadiq said: “You are not what you made yourself to be, nor did one like you form you. The nobility of the servant is through fear of God and knowledge, and it is not attained through the means by

البيان او لا ومعرفة المعاني ثانيا ومعرفة الابواب
ثالثا ومعرفة الامام رابعا ومعرفة الاركان خامسا
ومعرفة النصب سارسا ومعرفة النجباء سابعا

37 وقال الباقر بما روى في الكافي في معنى قوله عز
ذكره فلا اقسم بالخنس الجوار الكنس الامام
يخنس في سنة ستين وماتين ثم يظهر كالشهاب
الظلماء فان ادركت زمانه قوت عينك وقال
الباقر كافي يقوم قد خرجوا بالمشرق يطلبون
الحق فلا يعطونه ثم يطلبونه فلا يعطونه اذا راوا
ذلك وضعوا سيوفهم على عنانهم فيعطونهم ما
سئلوا فلا يقبلونه حتى يقوموا ولا يدمعوا بها الا
الى صاحبكم قتلائهم شهداء وقال مولانا على
اذا جهزت الاول وصففت الصفوف وقبل
الكبش الحروف وهنالك يقوم الآخر ويثوء
الثائر ويهلك الكافر ثم يقوم القائم المأمول والامام
المجبول له الشرف والفضل وهو ابنك يا حسين
لا ابن مثله يظهر بين الركتين في ذروه يسير يظهر
على التقلين ولا يترك في الارض ... لمن ادرك
زمانه ولحق اوانه وشهد ايام الحديث

38 فتأمل فيها قرئت عليك من آيات الله وكن من
ابناء المتعلم بما قال على قال الناس ثلثة عالم رباني
ومتعلم على سبيل النجات وهيج دعاء اتباع كل
ناعق يميلون مع كل ريح لم يستضيئوا بنور العلم
ولم يلجئوا الى ركن وثيق لبشاهد باليقين ما قال
الصادق لتبليبلن بلبله ولتعزبلن عزبله ولتساطن
سوط القدر حتى يصير اسفلكم اعلاكم واعلاكم
اسفلكم وليسقين الساقون كانوا قصروا وليقصون
السباقون كانوا سبقوا ولعمري ان امرنا في ذلك
الوقت بين من هذه الشمس في نقطة الزوال

39 فعليك نعتك نفسك قال الصادق قال ما انت ما
كونت نفسك ولا كونك من هو مثلك وان شرف
العبد بالخشيه والعلم وانه لا يحصل بالاسباب التي

which all students today seek it. Rather, fear God and He will teach you what you desire.”

- 40 And the Commander of the Faithful said: “Knowledge is not in heaven that it should descend upon you, nor in the earth that it should ascend unto you. Rather it is hidden within you, created in your hearts. Adopt the character of the spiritual ones, that it may be manifested to you.”

- 41 And if you stand firm in God’s covenant by arising upon the carpet of His Cause, you will be of me; otherwise God will execute His judgment upon you and distance you between the two Easts - and evil is that companion.

- 42 I have abbreviated the answer regarding the meaning of the prayer; indeed I have not interpreted a single letter of it, though I am able to do so in a way none other than myself can encompass in knowledge. What has come to you suffices. Seek forgiveness of God your Lord and be among the thankful.

- 43 And I say what God, exalted be His mention, has said: Glory be to your Lord, the Lord of might, above what they describe. And peace be upon the Messengers. And praise be to God, the Lord of the worlds.

GOH.117x

يطلبه اليوم يحسبته كل الطلاب بل اتق الله يعلمك
ما اردت

40 وقال امير المؤمنين ليس العلم في السماء فينزل
عليكم ولا في الارض فيصعد اليكم بل هو مكنون
فيكم مخلوق في قلوبكم تخلقوا باخلاق الروحانيين
حتى يظهر لكم

41 وانت ان توقفي بعهد الله بالقيام على بساط امره
فتكون مني والا يجرى الله عليك حكمه فيبعدك
بين المشرقين و بئس القرين

42 ولقد اختصرت الجواب في معنى الدعاء بل ما
فسرت حرفا منه ولو كنت لا استطيع به لما لا
يخيط بعلمه غيري وكفاك ما اتاك واستغفر بالله
ربك وكن من الشاكرين

43 واني انا اقول بما قال الله عز ذكره سبحانه ربك
رب العزة عما يصفون وسلام على المرسلين والحمد
لله رب العالمين

INBA_4012C.096-109, PR07.032r-
036r, CMB_F21.143.06-155.14#26,
BYC_collect3.026-041

BB00208

Li-Validay man yaktub bayna yadi'llah

To: Parents of Siyyid Husayn Katib

Date: 1265-01 [1848-Nov]

- 1 In the name of God, the Most Unapproachable, the Most Holy!
- 2 Glorified art Thou, O my God! I and all created things bear witness that Thou art God, that there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine the might and the omnipotence, Thine the power and divinity, Thine the strength and glory, Thine the sovereignty and the earthly realm, Thine the majesty and grandeur, Thine the countenance and beauty, Thine the direction and perfection, Thine the mercy and bounty, Thine the authority and justice, Thine the likeness and paragon, Thine the stations and glory, Thine the greatness and independence, Thine the power and

1 بسم الله الامنع الاقدس

2 سبحانك اللهم يا الهى لاشهدنك و كل شئ على
انك انت الله لا اله الا انت وحدك لا شريك لك
لك الملك و المملوكوت و لك العزة و الجبروت و
لك القدرة و اللاهوت و لك القوة و الياقوت و
لك السلطنة و الناسوت و لك العزة و الجلال و
لك الطلعة و الجمال و لك الوجهة و الكمال و لك
الرحمة و الفضال و لك السطوة و العداال و لك
المثل و الامثال و لك المواقع و الاجلال و لك
العظمة و الاستقلال و لك القوة و الاستجلال

sublimity, Thine the might and inapproachability, Thine the force and exaltation, Thine the joy and gladness, Thine the likeness and paragon, Thine the sovereignty and dominion.

- 3 Thou hast ever been one God, single, eternal, self-subsisting, ever-living, self-sustaining, sovereign, all-encompassing, holy. Thou hast taken neither consort nor son, and Thou hast no partner in what Thou hast created, nor any protector in what Thou hast fashioned. Thou hast created all things by Thy power and ordained them by Thine ordinance, and Thou hast formed all things by Thy will and fashioned them by Thy forming. Thou dost ever give life and cause death, then cause death and give life. Verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the King Who changeth not, the Single One Who escapeth not from anything, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

- 4 Glorified art Thou, O my God! Sanctified be Thy names and exalted be Thy parables. Thou hast ever been unique in might and grandeur, and singular in countenance and beauty. How lofty is Thy station and how resplendent Thy summit! Thou hast created all things by Thy power, sustained all things by Thy mercy, perpetuated all things by Thy might, encompassed all things by Thy sovereignty, and remembered whom Thou wilt of Thy creation through the sovereign craft of Thy Lordship. I shall not sanctify Thee save by what sanctifieth Thee, nor glorify Thee save by what glorifieth Thee, nor unite Thee, nor magnify Thee, nor exalt Thee, nor sovereign Thee save by what becometh the loftiness of Thy Being and the sublimity of Thy glory.

- 5 Glorified and exalted art Thou! Sanctified be Thy names and exalted be Thy parables. All worship Thee according to Thy true unity, all sanctify Thee according to Thy true eternity, all remember Thee according to the truth of Thy sovereign self-subsistence. Thou hast breathed the spirit of Thy command into the temples of Thy creation, whereupon all have ascended, through what they have known of Thy remembrance, unto what Thou hast of Thy grace. Glorified and exalted art Thou! All these are manifestations of Thy power from Thy Will and revelations of Thy might from Thy Purpose. Thou art the One existing before all things, Thou art the Maker of all things, Thou art the Being above all things, Thou art the Essence after all things, Thou art the Creator in the heights of

ولك العزة والامتناع ولك القوة والارتفاع و
لك الهجة والابتهاج ولك المثل والامثال ولك
السلطنة والاقدار

3 لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً
سلطاناً مهيمناً قدوساً ما اتخذت لنفسك صاحبة
ولا ولداً ولم يكن لك شريك فيما خلقت و
لا ولياً فيما صنعت قد خلقت كلشيء بقدرتك
وقدرته تقديرأً وصورت كل شيء بارادتك و
صورته تصويرأً لم تزل تحيي وتميت ثم تميت و
تحيي انك انت حي لا تموت وملك لا تزول وعدل
لا تجور و سلطان لا تحول و فرد لا يفوت عن ...
من شيء لا في السموات ولا في الارض ولا
ما بينهما تخلق ما تشاء بامرک انک كنت على كل
شيء قديراً

4 و سبحانک اللهم تقدست اسمائک و تعالت امثالك
لم تزل كنت متفرد بالعزة والجلال و منفرداً
بالطلة والجمال فما اعلى علوک و ما ابي سموک
قد خلقت كلشيء بقدرتك و رزقت كل شيء
رحمتک و دامت كل شيء بعزتك و احببت كل
شيء بسلطنتک و ذكرت من شئت من خلقک
بملیک صنع عز ربوبيتک فلا قدسک يا الهی
عن کل ما قدسک من شيء او يقدسک اذ ما
يقدس دونک لا ينبغي لعلو ذاتک و سمو مجدک
و لاسبحتک عن کل ما سبحک من شيء او
يسبحک اذ تسبيحی اياک لا ينبغي لعلو قدسک و
سمو مجدک و مثل ؟ ذلك يا الهی ما اوحدک او
اکبرک او اعززک او اسلطنک او ما يمكن ...
يظهر من خلقک حيث ينسب اليک

5 فسبحانک و تعاليت تقدست اسمائک و تعالت
امثالك کل ليعبدک على حق وحدانيک و کل
ليقدسک على حق صمدانيتک و کل ليدکرک
على حق سلطان قيوميتک قد نفخت روحاً من
امرک في هياکل خلقک فاذا کل بما قد عرفوا
من ذکرک قد عرجوا الي ما انت عليه من فضلک
فسبحانک و تعاليت کل ذلك ظهورات قدرتك
من مشيتک و تجليات عزک من ارادتك انت
الکائن قبل كلشيء و انت المکون بکل شيء
و انت الیکان فوق کل شيء و انت الکینون
بعد کل شيء و انت المکون على علو كلشيء
خشعت الاصوات لسلطان عزتک و سجدت

all things. Voices are humbled before the sovereignty of Thy might, and faces prostrate at the appearance of Thy countenance. Thou art He Who hath caused all things to worship Thee, and all are Thy worshippers. Thou art He Who hath caused all things to prostrate to Thee, and all are prostrate before Thee, [though?] these befit not Thy exalted Being and Thy transcendent Self.

- 6 When I behold, O my God, Thy manifestation aforetime in the Furqan, had Thy Beloved not mentioned aught save what was revealed unto him - "Verily I am God, there is no God but Me, therefore worship Me" - then nothing else would have been mentioned. How could anything be created, neither His Self Who is the First of Thy creation, nor those beneath His Self who are witnesses by His command, nor any aspect of His religion, nor any element of His Cause? Thus all are effaced before Thy good-pleasure and overwhelmed before Thy decree in that thing. I know not, O my God, whether its descent from its heights and its mention of all things is more precious to Thee than the creation of all things, or whether that thing remained unmentioned, steadfast in the remembrance of Thy Self and speaking in praise of Thy Being. Glorified and exalted art Thou! I seek Thy forgiveness for every descent of the Will from that station wherein something mentioned His Self, Who is the First of Thy creation, and I turn in repentance unto Thee from...

- 7 ...hath ever been and shall ever be worthy to remember Thee through Thy remembrance of Thyself, even were nothing created, no Prophet, no Successor, no Proof, no Path and no Guide. But since Thou hast named Thyself the All-Forgiving, It descended from Its heights to call upon Thee in Its lowliness and to populate the kingdoms of Thy heaven and earth with the emanations of Its Self, for Its essence, as Thou didst create it, indicateth none but Thee and mentioneth none but Thee. And whatever is mentioned of Thy Messenger, or the witnesses of Thy Messenger, or the gates of Thy glory, or the paths of Thy religion, or the manifestations of Thy love, or that which Thou lovest not - all of this is within Thy dominion and Thou rulest over it by Thy leave, exalting the conditions of Thy unity and bestowing favor upon the dawning-places of Thy will. It is all the same to It whether It speaketh from Thy presence or speaketh from clay, the lowest of Thy creation. Glorified and exalted art Thou!

- 8 Therefore, O God, send down upon the parents of him who standeth before Thee and writeth Thy verses by night and by day that which will satisfy them concerning their child on the

الوجه عند ظهور طلعك انت الذي قد تعبدت كلشي فكل عابدك وانت الذي قد تسجدت كلشي فكل ساجدك فسبحانك في مقام الذي تعبدك مشية الاولية بعولها في خلقك فكيف من خلق بها ولسجدك حقيقة الاولية فكيف من تدوت بها واتى ... عن عبادتها وعبودها اذ انها لا تنبغى لعلو ذاتك وسمو نفسك

- 6 فلما انظرن يا الهى في ظهور نفسك من قبل في الفرقان لولا ذكرك حبيبك الا ما نزلت عليه اتنى انا الله لا اله الا انا فاعبدنى فاذا لم يذكر من شيء وكيف وان يخلق لا ونفسه الذي هو اول خلقك ولا دون نفسه الذين هم شهداء بامرهم و ما شيء من مناهج دينه ولا شئئين من مواقع امره فاذا كل في محو عن رضاك وصحو عن حكمك في ذلك الشيء فلم ادري الهى ان نزولها عن علوها وذكرها كل شيء اعز لديك بخلق كل شيء او لم تذكر ذلك الشيء و كان مستقراً على ذكرك نفسك وناطقاً بثنائك ذاتك فسبحانك وتعاليت لاستغفرك عن كل نزول المشية عن ذلك الشأن شيء ذكر نفسه الذي هو اول خلقك ولا توبن اليك عن ...

- 7 ... لم تزل ولا تزال ينبغي ان تذكرك بذكرك اياك ولو لم يخلق من شيء ولا نبى ولا وصى ولا حجة ولا مناج ولا دليل ولكن لما سميت نفسك الغفار فاذا تنزلها من علوها لتدعونك و بدونها و تعمرن ملكوت سمائك و ارضك من شئوناتها نفسها اذ كينونيتها على ما خلقتها لم تدل على سواك ولا تذكر دونك وان ما تذكر رسولك او شهداء رسولك و ابواب بهجتك او مناهج دينك او مظاهر حبك او ما لا تحبته كل مما ذلك في ملكك و تحكمن عليه باذنك ارتفاعاً لشئون وحدتك و امتناناً لمطالع ارادتك و الاسو عليها ان تنطق من عندك او تنطق من الطين ادنى خلقك فسبحانك و تعاليت

- 8 فلتنزلن الله على ابوى من يكن بين يديك ويكتب آياتك بالليل والنهار ما يرضيهما ؟ عن ولدهما يوم القيمة عندك و تقرن به عينيها بما قد بلغت من

Day of Resurrection in Thy presence, and comfort their eyes through what Thou hast caused to reach from what Thou didst create through them unto the source of Thy good-pleasure and Thy remembrance. For all, O my God, exchange Thee for clay and return to clay. How blessed is he whose remembrance endureth between the two clays and who pleaseth Thee between the two inanimate states. By Thy might, I seek protection with Thee and with all Thy names from anyone acquiring between the two clays that which Thou lovest not, for without doubt all return to that just as all began from this, and there remaineth not in this world the mention of Thy good-pleasure concerning it, and beneath it and beneath that world what Thou hast charged anyone with, for Thou art too exalted and glorious to command Thy creation with what they cannot comprehend or to burden them with what they cannot encompass. Without doubt Thou hast ordained for every soul after its death in Thy paradise that which none of Thy creation can comprehend, and if it be not a believer, then in Thy fire with that which none of Thy creation can comprehend. But Thou hast made the pivot of what comes after death the conditions before it in that world. Glorified art Thou, there is no God but Thee! Send down upon all who have believed in Thee and will believe what befitteth Thee through Thy grace and bounty. Verily Thou art the All-Bestowing, the Subtle, and verily Thou art the Generous, the Bountiful.

خلقت عنهما الى منبع رضائك و ذكرك اذ كل
يا الهى يبدلونك الطين و يرجعون الى الطين فيا
طوبى لمن يبتى ذكره بين الطينين و يرضيك شئ
بين الجمادين و اتى بعزتك لاستجيرن بك و لكل
اسمائك من ان يكسب احد بين الطينين ما لا
انت تحبه لا اريب يرجع كل الى ذلك كما بدء
كل من هذا و ما يبق في هذا العالم ذكر رضائك
عنه و دونه و دون ذلك العالم ما كلفت احداً به
اذ انك انت اعلى و اجل من ان تأمر خلقك بما
لا يدركون او ان تكلفهم بما لا يحيطون و لا ريب
قد قدرت لكل نفس من بعد موتها في رضوانك
ما لم يحيط به علم احد من خلقك و ان لم يكن
مؤمناً في نارك بما لم يحيط به علم احد من خلقك و
لكنك قد جعلت مدار بعد الموت شئون قبله في
ذلك العالم فسبحانك ان لا اله الا انت فانزل على
كل من آمن بك و يؤمن ما انت عليه بفضلك
و جودك انك كنت وهاباً لطيفاً و انك كنت
جواداً كريماً

CMB_F14.129r09-132r09

BB00117

Du'a' 'ala'l-Abavayn min'ar'Rabb

To: Parents of the Bab

Date: 1265-01-01 [1848-Nov-27]

1 In the Name of God, the All-Earthly, the All-Earthly

1 بِسْمِ اللَّهِ الْأَرْضِيِّ الْأَرْضِيِّ

2 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, that there is no God but Thee, alone, without peer or partner. Thine is the kingdom and the dominion, Thine the might and the power, Thine the strength and divinity, Thine the force and sovereignty, Thine the glory and majesty, Thine the countenance and perfection, Thine the beauty and grace, Thine the paragon and similitude, Thine the station and glorification, Thine the mercy and bounty, Thine

2 سُبْحَانَكَ اللَّهُمَّ يَا هُوَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمُلْكُ وَالْمَلَكُوتُ وَلَكَ الْعِزَّةُ وَالْجَبَرُوتُ وَلَكَ الْقُدْرَةُ وَالْإِلَهُوتُ وَلَكَ الْقُوَّةُ وَالْيَاقُوتُ وَلَكَ السُّلْطَانَةُ وَالنَّاسُوتُ وَلَكَ الْعِزَّةُ وَالْجَلَالُ وَلَكَ الظُّلْمَةُ وَالْكَامِلُ وَلَكَ الْوَجْهَةُ وَالْجَمَالُ وَلَكَ الْمَثَلُ وَالْأَمْثَالُ وَلَكَ الْمَوَاقِفُ وَالْإِجْلَالُ وَلَكَ

the sovereignty and justice, Thine the grandeur and independence, Thine the greatness and exaltation, Thine the glory and invincibility, Thine the power and ascendancy, Thine the joy and gladness, Thine the station and detachment, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy heaven and earth.

- 3 Thou art the First, O my God, and naught existeth before Thee; Thou art the Last, O my Beloved, and naught existeth after Thee; Thou art the Manifest, O my Desired One, and naught existeth above Thee; and Thou art the Hidden, O my Adored One, and naught existeth beneath Thee. Thou hast ever been one God, single, eternal, self-subsisting, living, self-sustaining. Thou hast taken neither consort nor offspring, nor hast Thou had any partner in Thy creation or any protector in what Thou hast fashioned. By Thy power hast Thou created all things and ordained them according to Thy decree, and by Thy will hast Thou formed the creation of all things and shaped them according to Thy wisdom.

- 4 Thine is the praise eternally, and Thine the glory everlastingly. Thou dost ever give life and cause death, then cause death and give life, and verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the King Who changeth not, the Just Who deviateth not, the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Verily, Thou art powerful over all things.

- 5 Praise be unto Thee, O my God, for having created me and sustained me, for having caused me to die and brought me to life, and for having raised me up, believing in Thee and Thy signs, assured of what Thou hast ordained through Thy words. Thou hast ever been from time immemorial, and wilt ever continue to be from time immemorial. Thou didst create me by Thy command from a beginning that hath no beginning to an end that hath no end, and didst rear me in the worlds of Command and creation, and preserve me in the kingdom of heaven and earth, until Thou didst cause the drop of my physical being to descend from the heaven of Thy good-pleasure to the earth of Thy nature, and didst nurture me through Thy generosity, grace, bounty, tenderness and favor until I reached that stage of life wherein thirty years had passed, if I count not the days of my concealment in the veil of Thy glory, and otherwise it would be more than that.

- 6 How many splendors hast Thou bestowed upon me, yet I have not praised Thee as Thou deservest! How many majesties hast Thou conferred upon me, yet I have not thanked Thee as is Thy due! How many beauties hast Thou granted me, yet I have not

الرحمة والفضل ولك السطوة والعدل ولك العظمة والاستقلال ولك الكبرياء والاستجلال ولك العزة والامتناع ولك القوة والارتفاع ولك الهبة والابتهاج ولك المواقع والانقطاع ولك ما احببته او تحبته من ملكوت سمائك وارضك

3 انت الاول يا الهى وليس قبلك من شىء وانت الاخر يا محبوبى وليس بعدك من شىء وانت الظاهرة يا مقصودى وليس فوقك من شىء وانت الباطن يا معبودى وليس دونك من شىء لم تزل؟ كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك فيما خلقت ولا ولّى فيما صنعت قد خلقت بقدرتك كلّ شىء وقدرته تقديراً وصورت بارادتك خلق كلّ شىء وصورته تصويراً ولك الحمد و... ابدأ

4 ولك المجد سرمداً ابدأ لم تزل تحيى وتميت ثم تميت و تحيى وانتك انت حتى لا تموت و ملك لا تزول و سلطان لا تحول و عدل لا تحور و فرد لا يفوت عن قبضتك من شىء لا فى السموات و لا فى الارض و لا ما بينهما انك كنت على كل شىء قديراً

5 فلك الحمد يا الهى بما قد خلقتنى ورزقتنى وامتنى و احببتنى و ابعثتنى مؤمناً بك و بابائك موقناً بما انت قد قدرته من عندك بكلماتك لم تزل كنت ازلاً قديماً و لا تزال لتكونن ازلاً قديماً و قد خلقتنى بامرک من اول الذى لا اول له الى آخر الذى لا آخر له و رببتنى فى عوالم الامر و... و حفظتنى فى ملكوت السماء و الارض و حتى قد نزلت نطفة جسدی من سماء رضائك الى ارض فطارتك و رببتنى بما انت عليه من جودك و فضلك و كرمك و لطفك و منك حتى قد بلغتنى الى ذلك الحد من عمرى حيث قد قضى ثلاثين سنة ان لم احسب ايام سرى فى حجاب عزتك و الا ويزيد على ذلك

6 فكم من بهاء قد مننت به على و اتى ما حمدتك حق حمدك و كم من جلال قد تفضلت به على و الى ما شكرتك حق شكرك و كم من جمال قد مننت به على و اتى منا اثنت عليك على حق ثنائك و

extolled Thee as befitteth Thy praise! How many grandeurs hast Thou bestowed upon me, yet I have not mentioned Thy glorification as it behooveth Thee! How many lights hast Thou shed upon me, yet I have not turned to Thee as Thou art worthy! Glory be unto Thee! Glory be unto Thee! Thy blessings are greater than my heart or the hearts of all the worlds can reckon, and Thy bounties are vaster than my knowledge or the knowledge of any...

- 7 Glorified and exalted art Thou! I have not known Thee except through what beseemeth Thine Own Self in Thy Divinity, Thy Lordship, Thy Oneness, Thy Unity, Thy Singleness, Thy Eternity, Thy Sovereignty, Thy Self-Subsistence, and that which Thou art in Thy Names that none can reckon save Thee, and in Thy attributes that none can comprehend save Thee. I have not witnessed from myself except that which I am ashamed to mention, and I know no way except to sanctify Thee beyond all that hath sanctified Thee or may sanctify Thee, to glorify Thee beyond all that hath glorified Thee or may glorify Thee, to testify to Thy unity beyond all that hath testified to Thy unity or may testify to Thy unity, to magnify Thee beyond all that hath magnified Thee or may magnify Thee, and to exalt Thee beyond all that hath exalted Thee or may exalt Thee.

- 8 For verily, I am but a thing among Thy creation which Thou didst create out of nothing by Thy command. I was not mentioned before thirty years ago, nor shall I continue to live and exist beyond what Thou hast ordained for me. Therefore, O my Lord, have mercy upon me between the two clays, and forgive what Thou hast witnessed from me between the two remembrances, and turn unto me in what I have done between the two inanimate objects. For my spirit none can comprehend save Thee, and verily it hath ever been as Thou art and shall ever be as Thou shalt be. But what appeareth in that world is as Thou hast caused me to witness - Thou didst begin me from exalted clay and shall return me to noble clay. Therefore, O my Lord, raise up from me between the two clays that which befitteth the loftiness of Thy sanctity and the sublimity of Thy glory. For all of me is through Thee and from Thee and unto Thee and to Thee alone, there is no God but Thee. Remember me, O my Lord, as Thou hast never ceased and shall never cease to remember me, and if I remember Thee it is because Thou rememberest me from before the suns of Thy countenance on the Day of Resurrection through tablets from them, even though I was veiled.

- 9 By Thy might, I seek refuge in Thee from that, but since [...] Thy creation [...] and they are veiled, therefore I [...] through

كم من عظمة قد تفضلت بها على و اتى ما ذكرت
محامدك بما انت عليه و كم من نور قد مننت على و
اتى ما اقبلت اليك بما انت مستحق به ف سبحانه
سبحانك الائك اكبر من ان تحصيها فؤادى او
افتدة العالمين و نعمائك اكبر من ان يحيط بعلها
على او علم احد من ...

7 فسبحانك و تعاليت ؟ ما شهادتك من اول الذى
لا اول له الى آخر الذى لا آخر له من عندك الا
ما تستحق به نفسك من الوهيتك و ربوبيتك و
صديانيتك و وحدانيتك و فردانيتك و ازليتك و
قيوميتك و سلطنتك و ما انت عليه من اسمائك
حيث لا يحصها احد سواك و من امثالك حيث
لم يحط بعلها غيرك و ما شهدت من عندى
الا ما استحيى عن ذكره و ما علمت سبيلاً الا
ان اقدسك عن كل ما قدسك من شىء او
يقدسك و اسبحنك عن كل ما سبحك من
شىء او يسبحك و لا وحدك عن كل ما قد
وحدك من شىء او يوحدك و لا كبرنك عن
كل ما كبرك من شىء او يكبرنك و لا عظمك
عن كل ما عظمك من شىء او يعظمك

8 اذ اتى انا شىء من خلقك قد خلقتنى لا من شىء
بامرک ما كنت مذكوراً قبل ثلاثين سنة و لا اكون
حياً موجوداً بعد ما قد قدرت لى من عندك ما
قدرت خلقتى من ... ما لا ريب
لترجئى ... جواد عليم فلترحمن اللهم على
بين الطينين و لتغفرن اللهم ما قد شهدت على بين
الذكرين و لتتوبن اللهم الى بما قد عملت بين الجمادين
اذ روى لا يدركه سواك و انه هو لم يزل بما كنت
كان و بما تكون يكون و لكن ما يظهر فى ذلك
العالم على ما قد اشهدتك قد بدئتنى عن طين منيع
و لترجئى الى طين رفيع فلترفعن اللهم منى بين
الطينين ما ينبغي لعلو قدسك و سمو مجدك فان
كلى بك و منك و لك و اليك وحدك لا اله الا
انت فاذكرنى اللهم لم تزل و لاتزال بذكرك اياى و
ان اذكرك بان تذكرنى من عند شمس طلعتك يوم
القيمة بالواح من عندهم و لو اتى كنت محتجباً

9 و اتى بعزتك لاستجيرن بك عن ذلك و لكن لما
... خلقك ... و هم فى حجاب لذا قد ... بك

Thee and beseech Thee to remember me [...] remember Thee, and to forgive me though I seek not Thy forgiveness, and to turn unto me though I turn not unto Thee, and to raise me up through Thy remembrance though I distance myself from Thee through my limitations, and to make me content with Thee though I am not content with myself in my veiling, for none can comprehend the knowledge of Thy measures in Thy manifestations save Thee. Thou hast ever been, O my God, standing over all things, powerful over all things, knowing all things, mighty over all things, and supreme above all things. I know not, O my God, whether to thank Thee on this night - the night of the Lam - for my father or for my mother or for myself or for those who have nurtured me through Thee.

- 10 Glorified and exalted art Thou! None besides Thee possesseth remembrance or sublimity, nor beneath Thee is there any possessed of nobility or glory. Should any of Thy creatures attain unto good, that is from Thee alone, there is no God but Thee, and should [...] other than that, it is from Thy creation when I loved it not, it was not attributed to Thee, else all are within Thy grasp and [...] Thy evidence. Therefore, O my God, do Thou now send down upon [...] from Thy glory its most glorious, from Thy majesty its most majestic, from Thy beauty its most beautiful, from Thy grandeur its most grand, and from all Thy lights the most luminous, and of Thy mercy the most expansive, and of Thy words the most perfect, and of Thy names the greatest, and of Thy might the most powerful, and of Thy will the most compelling, and of Thy utterance the most pleasing, and of Thy causes the most beloved by Thee and most noble before Thee, and of Thy honor the most honorable, and of Thy sovereignty the most enduring, and of Thy dominion the most glorious, and of Thy exaltation the most elevated, and of Thy favors the most ancient, and of Thy signs the most wondrous, and of Thy manifestations the most manifest, and of Thy revelations the most sublime, and of Thy attributes the most impregnable, and of Thy generosity the most generous, and of Thy grace the most gracious, and of Thy gifts [...] and of Thy sustenance the most abundant, and of Thy bestowals the greatest, and of Thy [...] the mightiest, and of all that Thou art in Thy names and Thy likenesses that which hath no equal, no peer, no similitude, no companion, and no likeness.

- 11 Thou hast ever been and wilt ever be bountiful to the dwellers of Thy kingdom and magnanimous to those in the dominion of Thy earth and heaven of Thy will. Thou hast ever been [...] over all contingent things, manifest above all existing things, transcendent above all created things, exalted above all atoms, inaccessible above all who are in the kingdom of earth and heavens, sovereign over all who are in the kingdom of names

ولاسئلك ان تذكرني ... اذكرك وان تغفر لي ان لم استغفرك وان تتوب لي ان لم اتب اليك و ان ترفعني بذكرك وان استبعد عنك بحدى و ان ترضيني عنك وان لم ترض نفسي بما احتجبت اذ لا يحيط بعلم مقاديرك في ظهوراتك غيرك فلم تزل كنت يا الهي قائماً على كل شيء وقادراً على كل شيء و عالماً لكل شيء ومقتدراً على كل شيء و مهمناً فوق كل شيء لم ادر يا الهي لاشكرتك في تلك الليلة ليلة اللام عن ابي او عن امي او عن نفسي او من الذين قد ربوني من عندك

- 10 فسبحانك و تعاليت لم يكن غيرك ذا ذكر ولا علماً ولا دونك ذا شرف ولا بهياً ان استدرك احد من خلقك من خير فذلك من عندك وحدك لا اله الا انت و ان ... من دون ذلك فذلك من خلقك لما لم احببته لم ينسب اليك و الا كل في قبضتك و ... ادلائك فلتنزلن اللهم حينئذ على ... من بهائك ابهاه و من جلالك اجله و من جمالك اجمله و من عظمتك اعظمه و من نورك انوره و من رحمتك اوسعها و من كلماتك اتمها و من اسمائك اكبرها و من عزتك اعزها و من مشيتك امضاها و من قولك ارضاه و من مسائلك احبها اليك و اشرفها لديك و من شرفك شرفه و من سلطانك ادومه و من ملكك اغفره و من علائك اعلاه و من منك اقدمه و من آياتك اعجبها و من ظهوراتك اظهرها و من تجلياتك ارفعها و من شئوناتك امنعها و من جودك اجوده و من فضلك افضله و من عطائك ... و من رزقك ابسطه و من مواهبك اكبرها و من ... اعظمها و من كل ما انت عليه من اسمائك وامثالك ما لم يكن له من عدل ولا كفو ولا شبه ولا قرين ولا مثال

- 11 انك لم تزل ولا تزال جواد لسكان مملكته و وهاب لمن في ملكوت ارضك و سميع ارادتك لم تزل كنت ... على كل الممكآت و ظاهراً فوق كل الموجودات و متعالياً فوق كل الكائنات و مرتفعاً فوق كل الذرات و ممتنعاً فوق من في

and attributes, supremely ruling over all parables and allusions, and omnipotent over all that hath been or will be created by signs and scriptures.

ملكوت الارض و السموات و سلطاً على كل
من في ملكوت الاسماء و الصفات و مهيماً على
كل المثل و الاشارات و مقتدرأ على كل ما خلق
او يخلق بالايات و الزبرات

- 12 There is none beside Thee, O my God, who createth aught that I may glorify, nor any besides Thee who sustaineth aught that I may praise, nor any save Thee who causeth death that I may testify to His oneness, nor any besides Thee who giveth life that I may magnify. Nay, all are manifestations of Thy deed, dawning-places of Thy command, channels of the gates of Thy grace, and daysprings of the effulgence of Thy glory. Therefore, O my God, do Thou send down at this moment upon him who guideth unto Thee, and verily he is of Thee, and he is for Thee, and returneth unto Thee, that which Thou art in Thy sublimity, Thy transcendence, Thy glory, Thy loftiness, Thy inaccessibility, Thy might, Thy majesty, Thy sovereignty, and Thy power. For all, O my God, worship Thee, glorify Thee, sanctify Thee, testify to Thy oneness, magnify Thee, extol Thee, and prostrate themselves before Thee, taking pride in this. Yet all are veiled from the station of Thy revelation and remote from the seat of Thy rearing. Therefore, O my God, do Thou send down from Thy presence a sovereign sign and a conquering dominion that shall leave none upon the earth but shall cause them to enter Thy religion, give them to drink of the wine of Thy love and Thy sanctification, and show them Thy grace and Thy glorification, whether they be pleased or displeased, for none knoweth their good save from Thee, but Thou seest the good of all Thy creation and lovest to bestow it upon them through Thy grace.

12 لم يكن غيرك يا الهى خلق شىء لاسبحنه و لا
دونك رازق شىء لاحمدنه و لا سواك مميت شىء
لاوحدنه و لا دونك محي شىء لاكبرنه بل كل
مظاهر لفعلك و مطالع لامرك و مجارى لابواب
فضلك و مشارق لاشراق مجدك فلتزلن اللهم
حينئذ على من يدل عليك و انه عليك و انه يكن
لك و يرجع اليك ما انت عليه من علوك و سموك و
بهاك و رفعتك و امتناعك و عزتك و اجلالك و
سلطنتك و اقتدارك فان كل يا الهى ليعبدونك و
ليسبحونك و ليقدمونك و ليوحدونك و ليكبرونك
؟ و ليعظمونك و ليسجدون لك مفتخرأ بذلك و
لكن كل ترى حجبهم عن مقام تجليك و بعدهم
عن مقعد تربيك فلتزلن اللهم من عندك آية
مهيمنة و سلطنة قاهرة لن تذرقون الارض من
احد و تدخله في دينك و تسقيه من شراب حبك
و تقديسك و تربيه فضلك و تسبيحك سوا ترضى
نفسه او لا ترضى اذ لا يعلم كل خيرهم من عندك
و لكنك ترى خير كل خلقك و تحب ان توصلن
اليهم بفضلك

- 13 How excellent art Thou, O my God, and how near unto Thy creation! How generous art Thou, O my Beloved, and how merciful to Thy servants! It behooveth none to be mentioned save Thyself, yet through the sublimity of Thy generosity and the transcendence of Thy grace, Thou dost mention Thy Messenger and the guides to Thyself, and what Thou seest for Thy creation from the path of Thy Cause, that all may mention Thee. Otherwise, none would have any existence before Thy mention. Glorified art Thou! There is no God but Thee. Thou hast ever been renowned for might and majesty, and wilt ever be celebrated for grandeur and beauty. Glorified and exalted art Thou! In every aspect Thou hast been described with greatness and independence, and in every mention Thou art praised in power [...] Thou art the One existing before all things, the Fashioner of all things, the Being above all things, and the Essence after... O God! Thou art exalted above all things, and naught escapeth Thy knowledge, whether in the heavens

13 فما افضلك يا الهى و اقربك بخلقك و ما اجودك
يا محبوبى و ارحمك بعبادك لاينبغى لنفسك ان
تذكر الا نفسك و لكن بعلو جودك و سمو فضلك
تذكر رسولك و ادل نفسك و ما ترى لخلقك من
منهاج امرك ليخلقن كل يذكرك ؟ و الا لم يكن
لاحد من وجود قبل ذكرك فسبحانك ان لا اله
الا انت لم تزل كنت مذكورأ بالعز و الجلال و
لا تزال لتكونن مشهورأ بالفجر و الجمال فسبحانك
و تعاليت في كل شأن كنت موصوفاً بالعظمة و
الاستقلال و في كل ذكر تكون محمودأ في القوة و
... انت الكائن قبل كل شىء و المكون بكل شىء
و الكيان فوق كل شىء و الكينون بعد كل شىء و
المنكون ؟ على علو كل شىء لن يغرب من علمك
من شىء لا في السموات و لا في الارض و لا
ما بينهما و لا يعجزك من شىء لا في ملكوت

or on the earth or between them. Nothing in the kingdom of command or of creation or whatsoever lieth beneath them can frustrate Thee. Grant us, O Lord, every good thing encompassed by Thy knowledge, and preserve us, O Lord, from all that is not good, which Thy knowledge encompasseth. Verily, Thou art powerful and mighty over that. And do Thou send down, O Lord, upon those who have entered beneath the shadow of the Bayan, and before that were [...] in the Furqan, through Thy grace and beneficence, Thy bounty and favor. Verily, Thou art the King, the Powerful, the Mighty, the Exalted Sovereign.

الامر ولا الخلق ولا ما دونهما هب لنا اللهم
كل خير قد احطت به علما واعصمنا اللهم عن
كل دون خير قد احطت به علما فانك كنت
على ذلك مقتدراً وقديراً ولنزلن اللهم على الذين
هم قد دخلوا في البيان وقبل ذلك قد ... في
الفرقان بما انت عليه من الفضل والاحسان و
المجود والامتنان انك انت الملك القادر المقتدر
المتعزز السلطان

CMB_F14.124r10-129r08

BB00030

Answer to 24 questions of Mulla Ahmad

To: Mulla Ahmad (Mu'allim)

Date: 1265 [1848-1849]

¹ These are answers for the emigrant unto God, the One, the Single, the Self-Sufficient, the most noble and glorious Mulla Ahmad - upon him be the boundless and infinite splendor of his Lord. I beseech God to preserve him in His glory until He causes him to ascend to the eternal realm and raises him above that world and admits him into the everlasting paradise. Verily He has power over all things and knowledge of all things.

¹ هذه اجوبه للمهاجر الى الله الاحد والفرد الصمد
جناب الوجود الامجد جناب الملا احمد عليه بهاء
ربه بلا عدد ولا احد واسئل الله ان يقيه في
بهائه الى ان يعرجه الى عالم السرمد ويصعده عن
ذلك العالم ويدخله في جنه الابد انه كان على كل
شيء قدير او بكل شيء عليما

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

² بسم الله الامنع الاقدس

³ Glorified art Thou, O my God! I and all things bear witness that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine the might and the omnipotence, Thine the power and divinity, Thine the strength and majesty, Thine the sovereignty and the temporal realm. Thou givest life and causeth death, then causeth death and giveth life. Verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who oppresseth not, the Sovereign Who changeth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou willest by Thy command. Verily Thou hast power over all things.

³ سبحانك اللهم يا الهى لاشهدنك وكل شيء على
انك انت الله لا اله الا انت وحدك لا شريك
لك لك الملك والملكوت ولك العزه والجبروت
ولك القدره واللاهوت ولك القوه والياقوت ولك
السلطنه والناسوت تحيى وتميت ثم تميت ويحيى
وانك انت حى لا تموت وملك لا تزول وعدل لا
تجور وسلطان لا تحول وفرد لا يفوت عن قبضتك
من شيء لا فى السموات ولا فى الارض ولا ما
بينهما تخلق ما تشاء بامرک انك كنت على كلشيء
قديرا

4 I and all things bear witness that Thou canst not be praised by Thine Own Self, nor glorified by Thine Own Being, nor unified by Thine Own Nature, nor magnified by Thine Own Signs. I glorify Thee above all that hath or will prostrate before Thee, I sanctify Thee beyond all that hath or will sanctify Thee, I exalt Thee above all that hath or will unify Thee. I declare my separation from all whereupon the name of a thing can fall, for all besides Thee are Thy creation and within Thy grasp. Thou hast created all things by Thy Will and made them the sun of Thy Oneness. Thou hast ordained for them neither beginning save their own beginning nor end save their own ending. Through them Thou hast sent down the Books and raised up the Messengers, that none should be worshipped except Thee and none should be seen as an object of worship besides Thee.

5 I bear witness, O my God, that Thy proof hath been perfected unto all contingent beings through all things, and Thy Word hath been exalted in every time above all created things. I know no beginning whereby I might mention Thee, nor do I know an end whereby I might describe Thee as two. Rather, from the wondrous beginning of Thy creation until now, nothing hath been manifest from Thee except the sign of Thy Will, which Thou hast manifested in every Dispensation through the name of a Prophet, until the worlds attained unto the Day of Muhammad, Thy Beloved. Thou hast made its likeness before Thee as the likeness of the sun - if Thou shouldst cause it to rise countless times, it is still one sun, and if Thou shouldst cause it to set countless times, it is still one sun. And Thou hast ordained from it in every Manifestation what Thou hast loved, whereby Thy unitarians worship Thee and they who are detached turn unto Thee.

6 I bear witness before Thee and before all things that, after what Thou didst manifest aforetime and the revelation of the Furqan upon him, Thou didst conceal him behind the veils of the Throne and store him within the tabernacle of glory for a Day Thou hadst ordained for the manifestation of Thy proof. And Thou didst make the manifestation of Thy proof none other than like unto the manifestation of Thy Beloved One before, and Thou didst manifest him even as Thou didst manifest Thy Beloved One through verses that leave the learned powerless. And even as Thou didst preserve these until that year, Thou didst ordain no manifestation save through Thy manifestation, and no concealment save through Thy concealment. I bear witness before Thee at this moment that whosoever was guided by the Furqan before, should he return to what Thou didst reveal aforetime in the Furqan and what was veiled therein from every soul, he would be able to traverse the path

4 لا شهدنك وكل شيء بانك انت لن تسبح بذاتك ولن تحمد بكنونيتك ولن توحده بنفسائيتك ولن تكبر بايتك لا سبجك من كل ما تبحد من شيء او يسبحك واقدسك من كل ما قد قدسك من شيء او يقدسك وانزهك عن كل ما قد وحدهك من شيء او يوحدك وانى منك كل ما يقع عليه اسم شيء اذ ما دونك خلقتك وفي قبضتك قد خلقت كل شيء بمشيتك وجعلتها شمس وحدانيتك وما قد قدرت لها اولا الا باوليه نفسها ولا اخرا الا باخريه ذاتها وقد نزل بها الكتب وابعث بهال ارسل لثلا يعبد احدا لا اياك ولا يرى احد معبودا سواك

5 وانى لا شهدنك يا الهى بان جتتك فى كل شيء قد تمت على كل الممكنات وكلهتك فى كل حين قد ارتفعت فوق كل الموجودات وما علت لخلقك من اول لا ذكرتك به ولا اعلم اخرا لاثنتيك به بل على ما اشدتني من اول بديع فطرتك الى حينئذ ما كان ظاهرا عنك الا ايه مشيتك وقد اظهرتها فى كل ظهور باسم نبى حتى انتهت العوالم الى يوم محمد حبيبك وجعلت مثلها عندك كمثال الشمس لو تطلعتها بما لا عدله انها هى شمس واحده وان تعزينا بما لا عدل له انها هى شمس واحده الا وقد جعلت مقاديرك من عندها فى كل ظهور ما قد احببت بما يعبدنك موحديك وينقطعن اليك مستجيبك

6 فلا شهدنك وكل شيء بانه بعد ما قد اظهرته من قبل ونزلت عليه الفرقان قد اكننته فى حجب العرش واخزنته فى سرادق المجد ليوم قد قدرت فيه ظهور جتتك وما جعلت ظهور جتتك الا كنفس ظهور حبيبك من قبل وقد اظهرته بما قد اظهرت حبيبك بايات يعجز عنها العالمون وان بمثل ما قد حفظتها من بعد الى تلك السنه وما قد قدرت لها ظهور الا بظهورك ولا بطونا الا ببطونك وانى لا شهدنك حينئذ بان كل من اهتدى بالفرقان من قبل لو يرجع الى ما قد نزلت من قبل فى الفرقان وما احتجب فيه على كل نفس ليقدرون ان يتجاوزن عن الصراط اقرب من لمح البصر اذ كل ما يقول القائلون فى الاسلامه يرجع الى قول حبيبك من قبل وانه يثبت ما قد قدرت له من الحق بما نزلت عليه من الايات البينات التى

more swiftly than the twinkling of an eye, for all that those who speak of Islam say harks back to the words of Thy Beloved One before, and verily he confirmeth what Thou didst ordain for him of truth through what Thou didst reveal unto him of clear verses that leave powerless all who dwell in the kingdoms of earth and heaven. And I bear witness before Thee, O my God, that the manifestation of Thy proof was none other than like unto the manifestation of Thy Beloved One, for all that Thou didst exalt as Thou desired in the Furqan through what Thou didst reveal unto Thy Messenger, that Thou mightest judge at that time from Thy presence, for creation and command are Thine.

يعجز عنها من في ملكوت الارض والسموات
وانى لاشهدنك يا الهى بان ظهور حجتك لم يكن الا
مثل ظهور حبيبك فكما قد ارفعت ما احببت في
الفرقان بما تزلت على رسولك لتحكمين حينئذ من
عندك اذ الخلق والامر لك

- 7 And I bear witness before Thee concerning what people attribute to me, that I commanded naught in any book reaching unto all people save the purification of the air, and after making mention of the exaltation of Thy Cause and the Furqan, I joined therewith mention of the confirmation of Thy judgment from before upon all who believed in Thee until Thy judgment should reach them. And until that time I commanded no one with any new judgment from Thy presence, and in all wherein people differed they moved only in what pertained to the air. Yea, I guaranteed that people would find that which Thou wouldst bestow upon them of Thy grace, even as was Thy way in every manifestation.

7 وانى لاشهدنك فيما ينسب الناس الى بانى ما
امرت في كتاب يبلغ هذا الى كل الناس الا تطهير
الهواء وبعد ما قد ذكرت ارتفاع امرك والفرقان
قد اقترنت بذكره اثبات حكمك من قبل على كل
من امن بك الى ان يصل اليه حكمك وانى الى
حينئذ ما امرت احد بحكم بدع من عندك وكل
ما اختلف الناس لا تحركون الا فيما يرجع الى
الهواء بلى قد ضمنتم ان تجدون للناس ما تمن به
عليهم من فضلك بمثل ما كانت سنتك في كل
ظهور

- 8 And besides this ordinance, if a tradition is related from Me regarding a limit, I do not confirm it. Indeed, I have sent down nine units from the number of all things (361) in a Book, and I have not permitted this to anyone lest they be tried on that Day with what would grieve their souls. This is what I have made you and all your creation witness to. And after one thousand two hundred and seventy years have passed from the appearance of Muhammad, the slanderers will slander Him as these people have done, so how much more regarding the first manifestation of Your secret and Your mystery! Therefore, O God, protect Your God-fearing friends that they may not depart from an ordinance except to enter into what You have ordained for them from Your presence, and that they may not accept what is related from anyone unless they witness a Book whose truth is assured by Your Proof, or they hear from Him what they are able to act upon. For other than this is not the way of the God-fearing nor the path of the meticulous ones.

8 وان دون ذلك الحكم لو يروى منى من حد فلم
اصدقه بلى قد تزلت تسع واحد من عدد كلشيء
في كتاب وما اذنت به من احد لئلا يبتلى يومئذ
بما تحزن به نفسه هذا ما اشهدتك وكل خلقك
وان بعد ما قد قضى من ظهور محمد الف مائتين
وسبعين سنة يفترى عليه المفترون بمثل ما ذهب
هؤلاء فكيف واول ظهور شرك و... غيبك
فلتحفظن اللهم اوليائك المتقين ان لا يخرجن حكم
الا ويدخلن في حكم ما قد قدرت لهم من عندك
وان لا يقبلن من كل احد ما يروى الا ويشهدن
كتابا يوقن على صدقه من عند حجتك او يسمعن
من عنده ما يقدر ان يعملن به فان دون ذلك لم
يكن سنه المتقين وسكنته المتدققين

- 9 And I answer the letter Alif and Dal at the beginning of what he has intimately called upon You in his prayer, that You have ever been self-sufficient in Your Essence, and how much more is Your independence from Your creation. You created nothing

9 وانى لاجبين حرف الالف والdal فى اول ما قد
ناجاك فى دعائه بانك لم تزل كنت غنيا بنفسك
عن ذاتك وكيف وغنائك عن خلقك وانك ما
خلقت من شيء الا ليعرفنك ثم يعبدنك وما
يمكن من شيء ان يعرفك الا بما قد عرفته من

except that it should know You and worship You, and nothing can know You except through what You have made known through Your Proof, and none can be assured of Your Proof except through what You have given through Your Prophet. Therefore, I bear witness, and all things bear witness, that on that Day there was no Proof from You except Him of the Seven Letters, Your servant whom You made the Proof of Your Prophet beforehand, and made Him the Last through the manifestation of Your Firstness, and the Hidden through the concealment of Your Outwardness, for You are the First and there is nothing before You, and You are the Last and there is nothing after You, and You are the Outward and nothing is Your peer, and You are the Hidden and nothing is Your equal. You have brought all things into being through Your Will and established them by themselves, not from anything, through Your power, and You have made all else that faces them like mirrors wherein are seen the examples of their effulgence. And through this all Your creation speaks of Your unity through what has shone forth from its light, and the essence of all Your servants bears assured witness that there is no god but You, the Mighty, the Beloved.

- 10 Furthermore, I bear witness that in each of Your manifestations, all imagine they have attained Your good-pleasure and thereby are veiled from meeting You, for if the covering were removed from the eyes of those who believed in Your Book aforetime, they would surely be among the most prostrating before You and the most worshipful in Your presence. But since You have decreed for Yourself that none shall enter the paradise of Your knowledge except who is sincere to You, and You cause to enter the fire of lack of Your knowledge those who worship You night and day yet are not sincere to You after You have completed Your proof against every soul that is veiled from Your worship what has not purified its essence for You, and accepts You who has turned to You completely in all the worlds of Your Command and creation. Were it not for this, none would depart in any manifestation from acknowledging what You have ordained, for all love Your good-pleasure, but none attains this except who has recognized the Manifestation of Your Cause and Your station.

- 11 Therefore I bear witness to You that the beginning of all things is from You through what appears from the Tree of Your love, and the return of all things is to You through what returns to the station of Your Cause and Your Proof with You. And if I seek forgiveness by my deservingness for anyone, it has no beginning or end, and if I seek Your forgiveness by Your deservingness, I am ashamed to mention this before the court of Your holiness. Forgiveness appears only through what does

جنتك ولا يقدر ان يوقن بحجبتك الا بما اتيته من نبيك فلاشهدنك وكلشيء بان يومئذ لم يكن من عندك من حجه الا ذات حروف السبع عبدك الذي قد اتيته حجه نبيك من قبل وجعلته اخرا بظهور اوليتك وباطنا ببطون ظاهريتك اذ انت الاول وليس من قبلك من شيء وانت الاخر وليس بعدك من شيء وانت الظاهر وليس قرينك من شيء وانت الباطن وليس كفوك من شيء قد شئت كل شيء بمشيئت واقتها بنفسها لا من شيء بقدرتكم وجعلت مادونها ان قابلها كمرات يرى فيها امثال تجليها ومن هذا ينطقن بتوحيدك كل خلقك بما قد اشرق من ضيائه وكنونيه كل عبادك ومستشبهدا موقنا على انه لا اله الا انت العزيز المحبوب

10 ثم لاشهدنك بان كل في كل ظهورك يتوهمون رضاك وبذلك يحتجبون عن لقاءك اذ من قد امن بكابك من قبل لو كشف الغطاء من بصره ليكون اسجد الساجدين لك واعبد العابدين لديك ولكن لما قد حتمت على نفسك بان لا تدخلن في جنه عرفانك الا من خلص لك وتدخلن في نار دون عرفانك من يعبدك بالليل والنهار ولم يكن خالصا لك بعد ما قد اتممت حجبتك على كل نفس يحتجب عن عبادتك ما قد خلصت كينونيته لك ويقبل اليك من اقبل بكه في كل عوالم امره وخلقه اليك ولو لم يكن هذا لم يخرج احد في ظهور عن الاقرار بما قد قدرت من عندك لان كل يحب رضاك ولكن لن يوصل بذلك الا من قد عرف مظهر امرك ومقامك

11 فلاشهد لك بان بدء كلشيء منك بما يظهر من عند شجره محبتك وان عود كلشيء اليك بما يعود الى مقام امرك وحجبتك لديك وان استغفرت باستحقاقى لاحد لا اوليته ولا تفاد لاخريته وان استغفرنك باستحقاقك استحيي بان اذكر هذا في تلقاء مدين قدسك الغفران لم يظهر الا بما لا تحب واني لاستجيجرن بك عما لا تحب وان

not fail, and I seek refuge with You from what You do not love, and through such my relation should not be cut off from You when I relate myself to You.

بمثل ذلك ما ينبغي ان تقطعه عني نسبتي و
بنفسي اذا ينسب اليك

- 12 Therefore I beseech You, O You Who existed before all things, by You upon You, that You bestow Your good-pleasure upon me, for this is the ultimate paradise of my desire, and that You protect me from other than Your love. By Thy glory, it grieveth me in Thy presence at Thy commencement.

12 فلا سئلك يا كائنا قبل كلشيء بك عليك ان تمن
على برضاك اذ هذا منتهى جنتي وماى ولتعصمني
عن دون حبك فان ذلك ما يحزننى عندك ببدالك

- 13 Then I mention Thee secondly in that which I have witnessed concerning Thee, that Thou hast permitted all things to worship and supplicate Thee, and hast guaranteed response to whomsoever turneth to Thee with his face, seeking the ways of Thy good-pleasure. Thou hast made my independence to be from naught save Thee and from being veiled from the seats of Thy Cause and the wonders of Thy wisdom, for Thou didst create me and all things for everlasting life. The fire and the light are sustained - this through ascent and this through descent. I testify unto Thee that on that Day Thy summoner shall be none other than he who hath believed in Thee and Thy proof, who hath verified Thy words and Thy Prophet, for there is no soul that doth not call upon Thee. Yet should there remain on that Day anyone from Thy wondrous creation who calleth upon Thee, how can his supplication profit him? For Thou hast loved to be worshipped and called upon in the way Thou lovest and art pleased with, not in the way Thy creation loveth and Thy servants are pleased with.

13 ثم لا ذكرتك في الثاني بما قد شهدت على بانك
قد اذنت كل شيء بعبادتك ودعائك وضمنت
الاجابه لمن اقبل اليك بوجهك سبل مرضاتك وما
جعلت غنائى الا عن دونك و...عن الاحتجاب
عن مواقع امرك وبدائع حكمك اذ انك قد خلقتنى
وكل شيء للبقاء وتمدن النار والنور هذا بما يعلو
وهذا بما يدنى واني لا شهدتك بان يومئذ داعيك
لم يكن الا من امن بك وحجتك وصدق كلماتك
ونبيك اذ ما من نفس لا تدعوك بل ان بقى يومئذ
احد من بديع فطرتك يدعوك لكن كيف ينفعه
دعائه وانك قد احببت ان تعبد وتدعى بما تحب
وترضى لا بما يحب خلقك ويرضى عبادك

- 14 And when this one called upon Thee through the ways of Thy knowledge, Thou didst therefore answer him from Thy presence through Thy decree, that he might give thanks to his Lord on the day of His manifestation and not wish for his death through that which his knowledge encompasseth not. For were he to look upon the sweetness of Thy knowledge and be assured of the manifestation of Thy Self through Thy signs, he would see no station for himself above that in the highest paradise, nor would he have any excellence with Thee and with them who know Thee, save that he turneth through Thee as do Thy chosen ones. For that which Thou hast promised in the next world and that which Thou hast created in Paradise is for him upon whom Thou hast bestowed the favor of Thy knowledge in his life - else how could he taste after his death that which is beloved in Thy gardens? By Thy might! Thou art the ultimate goal of my Paradise and my desire, Thou art the end of my delight and my hope. I find no sweetness save in Thee, and if I do find sweetness, then the very essence of my deed is my fire, requiring no other fire. For that which Thou hast promised in the Hereafter is the fruit of that deed. By Thy might! I seek

14 ولما قد دعاك هذا من سبل عرفانك فانك لذا قد
اجبته من عندك بامضائك لعله يشكر ربه في يوم
ظهوره ولا يتنى موته بما لم يحط به عليه اذ لو
ينظر الى لذه عرفانك ويوقن بظهور نفسك باياتك
لم يرى لنفسه درجه فوق ذلك في اعلى عليين
وماله فضل عندك وعند من عرفك مثل ذلك
ان يتوجه بك مما يتوجهن خلصاتك المصطفين اذ
ما قد وعدت في الدار الاخره وما قد خلقت
في الجنه ذلك لما قد مننت على احد في حياته
بعرفانك والا كيف يذوقن من بعد موته ما يحبن
في جناتك فوعزتلك انك انت منتهى جنتى ومنأى
وانك انت غايه لذنى ورجأى ما استلذذن الا بك
وان استلذذت فان نفس عملى نارى لا يحتاج بنار
اخرى اذ ما قد وعدت في الاخره مما يثر من ذلك
العمل فانى وعزتلك لاستعجبون بك عن ذلك ولا
ستعيذن بك عن هذا بك اعتصمت واسجرت وبك
تحصنت واعتصمت وعليك توكلت ولك تعززت
ولا حول ولا قوه الا بك

Thy protection from that and take refuge in Thee from this. In Thee do I seek shelter and protection, in Thee do I take refuge and find strength, upon Thee do I rely and through Thee am I strengthened. There is no power nor strength save in Thee.

- 15 And that which hath been mentioned, O my God, concerning [...] in this, that from the day Thou didst send down the Furqan until Thou didst raise it to the summit of the Bayan, all who have conformed to Thy good-pleasure have attained unto Thy presence - a number beyond counting from the first and the last. And all this returneth to the manifestation of Thy power in Thy Book, whereat all Thy creation is powerless. And on that Day Thou didst not permit that I should expound such words, for such words are attributed to the Manifestations of Thy Cause, and they and their words are attributed to Thy Beloved and His words, and His prophethood is established with Thee and with Thy creation through what Thou didst send down of Thy verses. There is no doubt that these are the attributes of one of Thy chosen ones - how then can the Manifestation of Thy Self be known through the attributes of Thy creation? Thou art far exalted above being known through any other than Thyself or being described by aught beside Thee. Nay, all are known through Thee and are guided to Thee through what Thou hast manifested unto them through themselves. Glory be unto Thee! There is no God but Thee. Glory be unto Thee! I am of those who know.

- 16 All that hath been mentioned in the fourth is quickened by a single water, if thou wilt but look to the beginning of thy Cause and trace back all contradictions from every soul to Thy testimony and Thy Book. Verily, none knoweth Thy purpose save those near ones upon whom Thou hast bestowed from Thy knowledge. Only that which is conjoined with a proof from Thee can be established with any soul.

- 17 I testify that at this moment there is no proof for anyone except through Thee and Thy signs, and no knowledge save through what pointeth to Thee and speaketh of what Thou hast revealed in Thy words. I seek Thy protection and commend my loved ones to Thy safekeeping from names which Thou hast not wished to be mentioned. For all goodly names are in the tree of Thy love, drawing nigh unto it and returning unto it, while others are in a tree devoid of Thy love, proceeding therefrom and returning thereto. Verily [...] in this limit. This is Thy darkness for those who know Thee not, and this is Thy light for those who know Thee. By this is religion established with Thee, and what brancheth forth therefrom of goodly things none can reckon save Thee, and none can comprehend its knowledge except Thee.

15 وان ما قد ذكر يا الهى فى ال... فى هذا بان من يوم الذى قد نزلت الفرقان الى ان ارفعته الى ذروه البيان كل من قد طابق رضاك فان بلقاك ولا يحصى ذلك من الاولين والآخرين وكل ذلك يرجع الى اظهار قدرتك فى كتابك حيث يعجز عنها كل خلقك وان يومئذ ما اذنت لان ايمن مثل تلك الكلمات لان تلك الكلمات تنسب الى مظاهر امرك وهم وكلماتهم ينسب الى حبيبك وكلماته وانه ثبت عندك وعند خلقك نبوته بما نزلت عليه من اياتك ولا ريب ان تلك شئون احد من اوليائك فكيف يعرف مظهر نفسك بشئون خلقك وانك انت اجل من ان تعرف بغيرك او توصف بسواك بل كل يعرفون بك ويستدلون عليك بما قد تجليت لهم بهم بانفسهم سبحانه ان لا اله الا انت سبحانه انى كنت من العارفين

16 وان ما قد ذكر فى الرابع كل ذلك يحى بماء واحد ان ينظر الى مبدء امرك ويتراجع التعارضات من عند كل نفس الى جنتك وكتابك اذ لا ريب كل لا يعلمون مرادك لامراء اوليائك فيما نزلت عليهم من علمك وانما يثبت عند كل نفس ما تقترن به حجه من عندك

17 فلاشهدنك على ان حينئذ لا حجه لاحد الا من احتج بك واياتك ولا علم لاحد الا بما استدل عليك وينطق بما نزلت فى كلماتك وانى لاستجبرن بك ولاستعيذن اوليائى بك عن دون اسماء التى ما احببت ان تذكرها اذ كل اسماء الخير فى شجره محبتك فيدنى ... منها وترجع اليها ودون ذلك فى شجره دون محبتك تبده منها وترجع اليها وانى ... فى حده هذا ماد ... لمن لا يعرفك وهذا نورك لمن عرفك ذلك ما يثبت به الدين عندك وان ما يتفرع على ذلك من شئون الخير لا يحصيا سواك ودون ذلك لا يحيط بعلمه الا اياك

18 I testify that the first to believe in Thee is the tree of Thy love, and the first to be veiled from Thee by his self is that which is other than the tree of Thy love. I seek Thy protection therefrom and draw not nigh through the guidance of Thy self unto Thee. These are the Letters of the Living from every Manifestation whom Thou hast revealed through Thy names, and in every concealment Thou hast veiled them in the exalted throne of Thine examples. Beyond that is what indicateth Thee through Thy name, but since it cannot be encompassed by Thy knowledge and there was naught in outer appearance save the manifestation of that First One, Thou hast not commanded Thy servants to know all Thy names and examples except what pointeth to Thy name, the One. They have presented themselves before Thee through the attraction of their hearts and have attained unto faith in Thee and Thy signs, for that is all glory with Thee, as all knowledge is for the servant to learn the ways of Thy good-pleasure and all glory is for the servant to draw nigh unto Thee through what Thou hast ordained for him of Thy glory. When Thou dost perfect this in anyone, who then can be veiled from Thy good-pleasure when he beholdeth the Essence of glory and eternity whereby every good thing with Thee is brought into being through creation?

19 I verily testify to Thee on the Fifth that the pillar of Thy glorification reveals Thy unity, and this is manifested through Thy praise, and this in turn is revealed through Thy glorification. There is no creator besides Thee for all things, no sustainer of anything, no cause of death, no giver of life except Thee alone, without peer. Thou art the First and the Last, the Manifest and the Hidden. Thou hast made the likeness of the creation of all things in the Furqan, and placed the knowledge of the Furqan in the first Surih, then the essence of knowledge in that Surih in the Bismillah, and made the station of the Point Thy station, and that is the station of Thy Beloved. Then the Letters of the Living from 'Ali to the last of the Gates are from Thee. Verily the First has ever been in its primacy, radiant and luminous, and the Last will ever remain in its ultimacy, inaccessible and exalted. All that exists is in Thy Book, and all that is therein is in Thy Names, and all that is in them is in the Letters of the Living, and all that is in them is in the Point - the Sun of Thy love, whereof all else are but mirrors reflecting therein the Sun of Thy manifestation. And verily the Point is the Manifestation of Thy Name the One, which cannot be known through numbers, and therefore Thou hast made all things to stand through Thy Command and established it through itself, not through anything else. This is what Thou hast shown me from Thy hidden knowledge and given me to drink from the water of Thy hidden Name, where I see naught

18 فلاشهدنك بان اول من امن بك شجره محبتك
واول من احتجب بنفسه عنك دون شجره محبتك
انى لاستجير بك عنها ولا تقرن باداء نفسك
اليك وتلك حروف الحى من كل ظهور قد
اظهرتهم باسمائك وفى كل بطون قد احتجبتهم
فى على العرش امثالك وان دون ذلك ما يدل
عليك من اسمك ولكن لما لم يحصى فى علمك ولم
يكن دون ظهور ذلك الاول فى الظاهر ما امرت
عبادك بمعرفته كل اسمائك وامثالك الا ما يدل
على اسمك الواحد وحضروا بين يديك بالانجذاب
افادتهم وفازوا بالايمان بك واياتك اذ ذلك كل
العز عندك اذ كل العلم ليتعلن العبد سبل رضاك
وكل شئون العز ليتقرب العبد اليك بما قد قدرت
له من بهاك فاذا اتمن على احد بذلك فمن يقدر
ان يحتجب عن رضاك اذا نظر الى جوهر العز
والبقاء انما يتذوت به كل خير عندك بالانشاء

19 وانى لاشهدنك فى الخامس بان ركن تكبيرك
يظهر توحيدك وذلك يظهر بتحميدك وهذا يظهر
بتسبيحك وليس دونك خالق كلشيء ولا رازق
شيء ولا مميث شيء ولا محيي الا اياك وحدك
لا شريك لك انت الاول والاخر والظاهر
والباطن قد جعلت مثل خلق كل شيء فى
الفرقان وجعلت علم الفرقان فى السوره الاولى ثم
جوهر علم فى تلك السوره فى البسملة وجعلت
...م مقام النقطة مقامك وذلك مقام حبيبك ثم
حروف الحى من على اخر الابواب من عندك
وان الاول لم يزل فى اوليته مشرقه مضبته وان
الاخر لا يزال فى اخريته ممتعه مرتفعه كل ما فى
الوجود فى كتابك وكل ما فيه فى اسمائك وكل
ما فيها فى حروف الحى وكل ما فيها فى النقطة
شمس محبتك اذ ما دونها مرايا يرى فيها شمس
تجليك وان النقطة ومظهر اسمك الواحد الذى
لا يعرف بالعدد ولذا قد جعلت كلشيء قائما
بامرك واقته بنفسه لا من شيء بنفسه هذا ما
قد اشهدتني من علمك المكنون واستقيتني من
ماء اسمك الكينون حيث لا ارى فى الوجود الا
اياك ان يكن لشيء من شيبته فانها هى بك لا
سواك

in existence save Thee. If anything has any existence, it is through Thee and none other.

- 20 And when I knew myself as all things, I knew it only through the mention of Thyself in the Point. But I have not mentioned the name of Thy Proof, and have extended to every soul what pertains to it, that each may be distinguished by what it has earned and that whoso enters into the fire of Thy love may enter, and whoso is veiled from the rose of Thy existence may be veiled. Then when the letter Ha was joined with the Fire, I knew myself through the manifestation of Thy light in the kingdom of earth and heaven. And if anyone possessed this knowledge when he beheld Thy signs from before, he would be certain of the manifestation of the Point of the Furqan from Thee in the name of Thy Proof and Thy Guardian, for unto Thee belong all names, their first and their last, their manifest and their hidden. For were this a matter possible from the Imams of religion or the Gates of guidance, revelation would not have ceased after it ceased following Muhammad, Thy Beloved. Rather, this is what Thou hast specially reserved for the Manifestation of Thyself. And were this possible from any other than Thee, someone would have come until the year 1260 from the Tree. But since no one came, Thou didst manifest from one who had no scholarly attainments. Thus is Thy proof established over Thy creation, that Thou hast manifested Thy Guardian through what Thou didst manifest before through Thy Beloved. And I have witnessed among Thy creation none of their knowledge of Thee save what befiteth not Thy holy exaltation and the sublimity of Thy bounty, for all things receive sustenance from Thee through what Thou originatest, not through anything else, by Thy Command.

- 21 As to what has been mentioned in the sixth, O my God, concerning the mention of the Name "the Hidden" until it reaches "the First." This is true with Thee, but that Manifestation was not from the Hidden, for verily He will never manifest Thy signs, and this is what Thou hast specifically assigned to the First. Rather, in the Last and the Manifest was manifested that which appeared. How could it be otherwise? And the Hidden - though the mention of this when one looks to the manifestation of Thy revelation in them, but if I look to what fruits come from the Manifestation from the essence of concealment - the exaltation of the First appears only through the Hidden, and the inaccessibility of the Last only through the Manifest. I testify before Thee regarding the Name "the Last" which is "the Hidden," that which I have witnessed concerning Him when He was circling around Thy will in the manifestation of the Day of Resurrection with Thee. Thus was it in every

20 واني حين الذي قد عرفت نفسي كلشيء ما عرفته الا بذكر نفسك في النقطة ولكن ما ذكرت اسم جنتك ومددت كل نفس بما هو عليه ليميز كل بما اكتسب ويدخل في نار جبك من يدخل ويحتجب عن نارودك من يحتجب فاذا قد اقترنت الهاء بالنار وعرفت نفسي بظهور نورك في ملكوت الارض والسماء وان كان من ذا علم حين الذي يرى اياتك من قبل يوقن بظهور نقطة الفرقان من عندك باسم جنتك ووليك اذ لك الاسماء كلها من اولها وآخرها وظاهرها وباطنها اذ لو كان هذا امر يمكن من عند الله الدين او ابواب الهدى ما انقطع الوحي من بعد ما انقطع الوحي من بعد محمد حبيبك بل هذا ما قد اختصصت به مظهر نفسك ولو يمكن هذا من عند غيرك ليات ... محمد الى سنه الستين بعد الالف والمائتين من الشجرة ولما ما جاء احد واطهرت من عند لم تكن عنده شئون العليه فاذا ثبت جنتك على خلقك بانك قد اظهرت وليك بما قد اظهرت من قبل حبيبك وما شهدت عند خلقك من عرفانهم فيك الا ما لا ينبغي لعلو قدسك وسمو جودك از كلشيء يستمد من عندك بما تبدئن لا من شيء بامرک

21 وان ما قد ذكر في السادس يا الهى في ذكر اسم الباطن الى ان ينتهى الى الاول ذلك حق عندك ولكن لم يكن ذلك الظهور من عند الباطن فانه لن يظهر اياتك وهذا ما اختصصت به الاول بل في الآخر و الظاهر ما ظهر وكيف والباطن ولو ان ذكر هذا اذا نظر الى ظهور تجليك فيهم والا ان انظر الى ما يثمر من الظهور من جوهر البطون لا يظهر ارتفاع الاول الا بالباطن والامتاع الآخر الا بالظاهر واني لاشهدك في اسم الآخر الذي هو الباطن ما قد شهدت عليه حيث كان طائفا في حول ارادتك في ظهور يوم القيمة عندك وكذلك كان في كل شان الى ان يرجع الامر اليك ولكني لاشهدك بانى سبحتك وحمدتك ووحدتك وكبرتك موثقا على ان تلك المظاهر امثالك واسمائك لا يرى فيها الا اياك وكل اسماء نفسك ولا يرى فيها الا ظهورك حيث قلت

condition until the Cause returns unto Thee. But I testify before Thee that I have glorified Thee, praised Thee, proclaimed Thy unity, and magnified Thee, being certain that these Manifestations are Thy likenesses and Thy names - naught is seen in them save Thee and all the names of Thy Self, and naught is seen in them except Thy manifestation, as Thou hast said - and Thy word is the truth - "Unto God belong the most beautiful names," for all return unto Thee even as they began from Thee.

وقولك الحق والله الاسماء الحسنی اذ كل يرجع اليك كما يبدء منك

- 22 Glorified art Thou! That I should see anyone besides Thee or exalt any other than Thee? And I testify before Thee that this Manifestation is the manifestation of what Thou hast promised to all Thy creation. Is there any goal apart from Thee or any purpose beyond Thee [...] for Thy verses or draw near through Thy chosen ones? Glorified art Thou! Glorified art Thou! I shall surely witness those who await Thy proof after Thy verses have been sent down, in the veil of that fire with Thee, and they have not even a mustard seed's weight of truth in their patience in Thee or in how their religion has been established. Thou hast manifested Thy proof through Thyself. If anyone possesses any truth, it is through what Thy bounty had established before, and that was established only for that truth. Just as Thou didst not send the Messengers except for Thy Beloved, nor send down the Books except for His Book, likewise Thou didst not manifest me except for the manifestation of my Other with Thee, and Thou didst not send down Thy verses upon me except for what Thou wilt send down afterward.

22 فسبحانك من ان ارى دونك اواجز سواك وامنوا واني كاشهدتك على ان ذلك الظهور ظهور ما قد وعدت به كل خلقك هل من دونك غايه او ورائك ... براى اياتك او يتقرب به خلصائك فسبحانك سبحانك لاشاهدن الذين ينتظرون جنتك بعد ما قد نزلت اياتك فى حجاب ذلك نارهم عندك ومالهم من قدر خردل من حق عند صبرهم فيك او بما قد ثبت دينهم قد اظهرت جنتك بك ان يكن عند احد من حق فذلك بما قد حققه جويك من قبل وذلك ما حقق الا لذلك الحق فكما ما ابعث الرسل الا لحبيبيك ولا نزلت الكتب الا لكتابه كذلك ما اظهرتنى الا لظهور اخرى عندك وما نزلت على اياتك الا بما تنزلن من بعد

- 23 Therefore, O God, protect those who have believed in Thee and Thy verses, that they may believe in Him Whom Thou shalt manifest on the Day of Resurrection, just as Thou didst manifest me with Thy verses. For all manifestations were created only for Him, and all books were sent down only for what shall be sent down unto Him. And all that Thou didst send down upon Thy creation at the manifestation of Thy Beloved has been sent down at the manifestation of Thy proof. Therefore, O God, have mercy upon Thy loved ones that they may not be veiled by the affairs of their religion and their world from Thy Self, for all that was realized by Thy Command and established by Thy permission. Glorified art Thou! There is no God but Thee. Verily, I am the first of the worshippers.

23 فلتعصمن اللهم من امن بك واياتك ان يوءمنن بمن تظهرنه يوم القيمه مثل ما اظهرتنى باياتك فان كل الظهورات ما خلقت الا له وكل الكتب ما نزلت الا لما تنزل عليه وكل ما نزلت على خلقك عند ظهور حبيبيك قد نزل عند ظهور جنتك فلترحمن اللهم اوليائك ان لا يحتجبون بشئون دينهم ودينهم عن نفسك اذ كل ذلك تحقق بامرك وتذوت باذنك فسبحانك ان لا اله الا انت اننى انا اول العابدين

- 24 And verily I seek Thy forgiveness, O my God, from any mention of the Seventh, nay, I worship Thee this Day not through that, nor doth anyone worship Thee save through that manifest Path which Thou hast made, for him upon whom Thou hast bestowed Thy guidance, vaster than what lieth between

24 واني لاستغفرنك يا الهى عما ذكر من ذكر السابع بل ان اليوم لاعبدنك على هذا ولا يعبدك احد دون ذلك الصراط الالئ الذى قد جعلت لمن مننت عليه بالهدى اوسع عما بين السماء والارض واني لاستغفرنك من ان اذكرن لذاتك من ظهور او بطون او اننى انا دون خلقك وان نطقن من

heaven and earth. And I seek Thy forgiveness from attributing to Thy Essence any manifestation or concealment, or that I am inferior to Thy creation. And if I speak from Thy presence, that is from Thyself, not from me. But I have witnessed naught in Thy knowledge, in the kingdom of Thy creation, before Thy Will, which is the first of Thy creation. And I have witnessed the manifestation of that Will only in him upon whom Thou hast sent down Thy verses. And I shall ever witness in him the beginning of Thy Command and Thy creation.

- 25 Thus hast Thou made manifest from Thy presence that whosoever knoweth Thee through any Manifestation before Thee shall be gathered in the first life, and whosoever knoweth Thee through Thy Manifestation thereafter shall be gathered in the latter life. This is Thy religion for whomsoever desireth Thy love and Thy path. None desireth Thee save him whom Thou hast desired, and that, with Thee, is more precious than all else, for were anyone to possess all that his eyes could behold, yet Thou bestow not upon him Thy guidance, that which Thou hast given him would profit him not; and if Thou bestow upon him Thy guidance, naught shall diminish from its excellence. Therefore do I praise Thee for having guided me and for those who are guided by my guidance, and I thank Thee for having bestowed upon me Thy good-pleasure, for that is the ultimate glory!

- 26 In the Eighth: Thy Cause hath ever been manifest and hidden, and verily what appeared in His person aforetime was what Thou didst manifest through Him by Thy signs. This is of Thy mystery when Thou didst desire to manifest it according to what Thou hadst promised to Thy friends at the age of thirty, though it was possible with Thee before that, for Thou causest all things to flow through their channels, and there was no cause for that save what Thou didst manifest. The mystery of the Cause hath ever been with Thee from the days of Adam until now through what Thou didst manifest through Thy Beloved aforetime. It is as though I found none among Thy creation possessed of knowledge who could comprehend Thy knowledge. Otherwise they would not seek proof for that which establisheth Thy divine authority through the words of Thy Prophet, and establisheth His prophethood through Thy proof which Thou didst send down upon Him from Thy signs.

- 27 Nay, by Thy glory, Thy proof hath ever been manifest through the manifestation of Thyself and hidden through the concealment of Thy mystery. Thou didst establish it before before and after after. Hath any other than Him a mention by which He may be known, or any besides Him a name by which anyone

عندك فذلك من نفسك لا من عندى ولكن ما شهدت في علمك في ملكوت خلقك دون مشيتك اول خلقك وما شهدت ظهور تلك المشيه الا فيمن قد نزلت عليه اياتك ولا شاهدن فيه مبدء امرت وخلقك

- 25 فبما قد اظهرت من عندك اذ كل ظهور قبلك من يعرفك به يحشر في حيوه الاولى ومن يعرفك بظهورك من بعد يحشر في حيوه الاخرى هذا دينك لمن اراد حيك وسبيلك ولا ارادك من احد الا من قد اردته وذلك عندك اعز من كلشيء اذ لو تملك احد كل ما تقربه غنيه ولا تمن عليه هدايتك لا ينفعه ما اعطيته وان مننت عليه من هدايتك لن ينقص عن فضله من شيء فلاحمدنك على ما قد هديتني وما تهدي بهداي ولاشكرنك على ما قد مننت على برضاك اذ ذلك منتهى العز

- 26 في الثامن اذ لم يزل امرك ظاهر وباطن وان ما قد ظهر بجسده من قبل ما قد اظهرته بنفسه باياتك وهذا من سر اذ اردت ان تظهره بما وعدت به اوليائك في سن الثلاثين ريمكن عندك دون هذا اذ انك لتجرين الاشياء باسبابها ولم يكن سبب ذلك الا ما قد اظهرت ولم يزل كان سر الامر عندك من يوم ادم الى حينئذ بما قد اظهرت حبيبك من قبل كافي لم اجد ذا علما في خلقك يطع بعلمك والا لا يستدلن بما تثبت ولايه بقول نبيك وتثبت نبوته بحجتك من عندك التي قد نزلتها عليه من اياتك

- 27 بل وعزتكم لم تزل كانت حجتكم ظاهرا بظهور نفسك وباطنا ببطون غيبك قد جعلته من قبل قبل بعد بعد هل لغيره من ذكر ليعرف به اولدونه من اسمه ليستدل عليه احد بغيره هذا ظهورك ما قد وعدت وان ما يحيط علم الناس دى دون ذكر الحق على بغائه كيف ثم يقولون ... قابل

may find evidence of Him through another? This is Thy manifestation which Thou didst promise, and verily the knowledge of men encompasseth not the mention of truth in its fullness. How then do they say [...] Thy Cause, for though it be in Thy sight at this moment the very letter Dal, yet by Thy glory I shall ever glorify Thee above the mention of any save Thy monotheists. The recognition of Thyself on the day of Thy manifestation is more glorious in Thy sight than in the sight of those who glorify Thee, than that examples should be drawn from what believeth not in Thee. All that people know of the traditions of Thy martyrs from among Thy creation that equal Thy Book is from them, otherwise what they said would not be attributed to them.

- 28 Glory be unto Thee! How can one seek proof after Thou hast given me Thy signs through the evidences of Thy creation? For all of that, were it established with Thee, would be created thereby and would seek shade in its shadow. Therefore, O God, protect Thy friends from the loftiness of Thy manifestation, for they have been created from weakness, and inspire them, O God, with Thy good-pleasure in what Thou hast caused them to know of Thy Cause and Thy creation. For the essence of all knowledge is in Thee, and the essence of all proof is in holding fast to Thy proof and seeking evidence through the signs of Thy glory. I bear witness before Thee that whoso looketh to that which establisheth his religion through Thy manifest proof with him ascendeth unto Thee and sinketh not in the seas of what is proven through that proof. And I bear witness before Thee in the latter manifestation like unto Thy Beloved, and how many times aforetime didst Thou reveal in the Tablet of Fatima that which Thou didst cause me to witness from Thee through what Thou didst manifest by Thy command. There is no command save from Thee and Thy grace, no good-pleasure save in Thee, no patience save in Thee. I have become independent through Thee of all Thy creation, and Thou hast completed Thy proof and Thy grace upon all Thy servants through what Thou hast sent down unto me of Thy signs. Therefore praise be unto Thee for what Thou hast ordained, and thanks be unto Thee for what Thou hast decreed.

- 29 And as for what was mentioned in the ninth, whomsoever Thou hast taught the knowledge of Thy unity, what need hath he to recall that which is pure in the eyes of all Thy creation? I testify before Thee that all Thy Prophets were sent from Thee, and the Books Thou didst reveal unto them are truth wherein there is no doubt, up to what Thou hast elevated. And after what Thou hast elevated, if any truth remaineth therein, Thou hast not judged them without justice; rather it is truth in every

... امره فاني ولو انه بعينه حرف الدال حينئذ عندك فاني وعزتك لاسبحون بك عن ذكر دون موحديك وان عرفان نفسك يوم ظهورك اعز عند نفسك من عند مسيحيك من ان يضرب المثل بما لا يؤمن بك وكل ما يعلم الناس من احاديث شهادتك من خلقك ان تعدل كتابك فاذا من عندهم والا بما قالوا لم تنسب اليهم

28 فسبحانك من استدلن بعد ما قد اتيتني اياتك بدلائل خلقك اذ كل ذلك لو كانت ثابته عندك تخلق بها وتستظل في ظلها فلتعصمن اللهم اوليائك عن علو ظهورك فانهم قد خلقوا من الضعف ولتلهمنهم اللهم رضاك ما يعرفهم امرك وخلقك اذ جوهر كل العلم بك وجوهر كل الدليل الاستمسك بحجتك والاستدلال بايات عزتك ولاشهدتك بان من ينظر الى ما يثبت به دينه من حجتك الظاهره عنده يستعرج اليك ولا يستغرق في بحور ما تثبت بتلك الحجج واني لاشهدتك في ظهور الاخر مثل حبيبك وان كم نزلت من قبل في لوح فاطمه قد اشهدتني عليه من عندك بما قد اظهرته بامرك فلا امر الا من عندك ونعمتك ولا رضاء الا بك ولا الصبر الا فيك وقد استغنيت بك عن كل خلقك واتممت حجتك وعمتك على يكل عبادك بما قد نزلت على من اياتك فلك الحمد على ما قد قضيت ولك الشكر على ما قد امضيت

29 وان ما قد ذكر في التاسع فن علمته علم توحيدك فما له يذكر ما انه هو طاهر عند كل خلقك فاني لاشهدتك بان انبيائك كل قد بعثوا من عندك وما نزلت عليهم من كتبك حق لا ريب فيه الى ما قد ارفعت فان بعد ما قد ارفعت او يبق فيه من حق ما حكمت عليهم بدون حق بل هو حق في كل شان مما ينسب اليك ويدل عليك واني لاشهدتك

aspect that can be attributed to Thee and guide to Thee. I testify before Thee that Thou hast not sent any Messenger nor revealed any Book except to call people unto Thee and to convey to all Thy unity and Thy justice, that there is no God but Thee, alone with no partner. By Thy glory, I have called to naught except to Thee alone, with no partner. And if I mention my knowledge of all that, it is only to uphold Thy Cause, else what station hath that which Thou hast created to be associated with Thee? The Messengers did not call their peoples to the knowledge of themselves except to establish Thy unity and the transcendence of Thy sanctity, as Thou didst reveal aforetime in Thy Book, when Thou didst say - and Thy word is the truth: "If ye love God, then follow Me, God will love you." And similar to this are countless examples from the Manifestations of Thy Cause. By Thy glory, I have not desired to be mentioned except through Thy mention of me, and I have no remembrance except through Thy remembrance of me. Glorified art Thou, there is no God but Thee! Glorified art Thou, verily I am of those who remember.

- 30 And as for what was mentioned in the tenth among the words of Thy proof in the Scripture, there is no doubt concerning it. And as Thou hast testified through nature, were one to be certain of what is uttered, he would witness the nature of Thy unity in the manifestation of Thy Self, Thy Word, and Thy servant who speaketh from Thee. None can see any alteration in His verses, nor can any among those possessed of knowledge from among Thy creation who have believed in God and His signs and are certain of God's religion distinguish between them. I bear witness before Thee that from the first moment Thou didst manifest me, I have endured at every instant what no measure can encompass, for how can places and limitations apply to one whom Thou hast manifested as Thy Self? But according to how Thou hast educated Thy servants in the sacred place of limitations over fifty thousand years, which was decreed as a day with Thee, then Thou didst manifest from the nature which Thou didst create in my essence what Thou didst desire for Thy creation from the affairs of Thy religion. Were any of Thy sincere ones to look unto Thee, they would surely prostrate themselves before Thee for what their essence witnessed, for all that Thou hast sealed in every Manifestation is what becometh the receptivities of Thy creation through the appearance of Thy wondrous revelations. In every Manifestation, Thy decree concerning Him was what would draw Him near unto Thee, for at that time it was the day of the drop with Him, to be nourished as becometh it until it advanceth gradually until it appeareth, then advanceth to the year of the

بانك ما بعثت من رسول ولا نزلت من كتاب الا ليدعون الناس اليك وليبلغن كل توحيدك وعدلك على انه لا اله الا انت وحدك لا شريك لك واني وعزتك ما دعوت من شيء الا اليك وحدك لا شريك لك واني وعزتك ما دعوت من شيء الا اليك وحدك لا شريك لك وان ذكرت معرفتي كل ذلك بما يثبت به امرك والا ما كان شان من قد خلقته من ان يقترب بك وما دعى الرسل امهم بمعرفة انفسهم الا لاثبات توحيدك وامتناع تقديسك حيث قد نزلت من قبل في كتابك حيث قلت وقولك الحق ان كنتم تحبون الله فاتبعوني يحببكم الله ومثل ذلك حيث ير من عند مظاهر امرك لا يكاد تحصيلها من احد فاني وعزتك ما احببت ان تذكرني الا بذكرك اياك ومالي من ذكر الا بذكرك اياي فسبحانك لا اله الا انت سبحانك اني كنت من الذاكرين

30 وان ما قد ذكر في العاشر من كلمات جنتك في الصحيفة ذلك مما لا ريب فيها وعلى ما قد شهدت بغير الفطره لويوقن بما ينطق لبشده فطره توحيدك في مظهر نفسك كلمتك وعبدك الذي ينطق من عندك ولا يرى في اياتها تبديلا ولا يقدر ان يفرق بينهما احد لمن اولى العلم من خلقك الذينهم امنوا بالله واياته وهم دين الله لموقنون واني لاشهدنك من اول ما قد اظهرتني قد صبرت في كل ان بما لا يقع عليه اسم هندسه اذ من قد اظهرته ... نفسك كيف ... عليه الامكنه والحدودات ولكن على قدر ما قد ادبت عبادك في مشعر الحدود من نحسين الف سنه بما قد قضى في يوم عندك ثم قد اظهرت من فطره التي قد خلقت في كينونيتي مما قد اردت لخلقك من شئون دينك لو ينظرون اليك احد من خلصائك ليسجدن لك لما تشبه به كينونيته اذ كل ما قد ختمت في كل ظهور بما تصلح قوابل خلقك بظهور تجليات بدعك وفي كل ظهور كان حكمك عليه بما يقربه اليك اذ من كان يومئذ يومالنطفه لديه ان يرزق بما ينبغي بها الى ان يترق شيئا فشيئا الى ان يظهر ثم ان يترق الى سنه الواحد فان حينئذ ما قد قضى من عمر ذلك الكور الا اثني عشر الف سنه ومائتين وخميس عشر فكم لك من ظهورات قبل ذلك الظهور حيث لم يحط بعلمها سواك وكم لك من ظهورات بعد ذلك الظهور حيث لم يحظر بعلمها غيرك ولكن ما عملت عبادك في كل ظهور ما تعرفني وكل شيء نفسك على انه لا اله الا انت وحدك لا شريك لك ولم

One. At that time no more than twelve thousand two hundred and fifteen years had passed from the age of that cycle. How many manifestations were there before that Manifestation whose knowledge none but Thee can encompass, and how many manifestations after that Manifestation whose knowledge none but Thee can conceive! Yet in every Manifestation Thy servants have not recognized me, though everything testifieth to Thy Self that there is no God but Thee, alone with no partner. Thou hast no likeness, nor equal, nor peer, nor comparison, nor similitude. Creation is Thy creation and command is from Thee and unto Thee. All else beside Thee is dependent upon Thee in its essence and is brought into being within the bounds of Thy dominion through what Thou hast revealed unto it by Thy Will.

يكن لك من شبه ولا مثل ولا عدل ولا كفو ولا
قربن ولا مثال الخلق خلقك والامر منك واليك
وكل شيء دونك مفتقر اليك بكيونيته وتمدوت
في حد ملكك بما قد تجليت له به بمشيتك

- 31 And whatsoever hath been mentioned in [the eleventh] by the tongue of Thy servant concerning the Qur'an and that which Thy Proof shall manifest from that which Gabriel revealed unto the heart of Muhammad, and which he compiled by Thy leave unto Thee - this is what Thou hast revealed, for the treasures of all Thy verses are naught but Thy Command. By this have all the Books been revealed and by this have all the Messengers been sent forth. Thou hast revealed in no Book save that which establisheth Thy unity, that Thou art God and there is none other God but Thee, the Lord of all things. And Thou hast sent no Messenger save to call the people unto Thy worship, and Thou hast ordained in that Dispensation of Thy religion - glory be unto Thee, there is no God but Thee - that we worship none but Thee and prostrate ourselves before none other than Thee. And in that Day Thou didst reveal all Thy Books, for the essence of all is contained therein. I bear witness before Thee that it is the truth wherein there is no doubt. Therein is the detailed explanation of all things from Thee, a guidance and reminder for the God-fearing who ponder upon the creation of their own selves and what Thou hast revealed unto them, who prostrate themselves before Thee night and day, who in all matters beseech Thy grace, who at all times fear Thy justice, and who in all that is revealed unto them turn unto Thee.

31 وان ما قد ذكر في ... من لسان عبدك من قبل
في ذكر القرآن وما يظهره جنتك مما نزل به جبرئيل
على قلب محمد وقد جمعه باذنك اليك ذلك ما قد
نزلت على ان خزائن كل اياتك لم تكن الا امرك
من هذا قد نزلت كل الكتب وبهذا قد ابعثت
كل الرسل وما نزلت في كتاب الا ما يثبتن به
توحيدك على انك انت لا اله الا انت رب كل
شيء وما ابعثت من رسول الا ليدعون الناس الى
عبادتك وما شرعت في ذلك الظهور من دينك
سيحانك ان لا اله الا انت لا تعبد الا اياك ولا
نسجد سواك وان يومئذ ما نزلت على كل كتبك اذ
جوهر كل فيه واني لاشهدك على انه حق لا يب
فيه فيه تفصيل كل شيء من عندك هدى وذكرى
للمتقين الذين يتفكرون في خلق انفسهم وما نزلت
عليهم من عندك وهم بالليل والنهار لك يسجدون
وفي كل شان من فضلك يستلون وفي كل حين
من عدلك يشفقون وفي كل ما نزل عليهم اليك
يرجعون

- 32 And concerning what was mentioned in the twelfth: By Thy might I bear witness that I have permitted only what Thou hast permitted and have sanctioned only what Thou hast sanctioned. All that Thou didst reveal aforetime in the Furqan, Thy lawful things remain lawful until the Day of Resurrection. Likewise what Thou revealed therein concerning the mention of Ha' remains until the Day of Resurrection. But the Resurrection with Thee is the appearance of Thy Proof, where naught is willed save what Thou hast willed. All that Thou

32 وان ما قد ذكر في الثاني والعشر واني وعزتك
لاشهدك انني ما حلت الا ما حلت وما اذنت
الا ما اذنت وكل ما قد نزلت من قبل في الفرقان
حلالك الى يوم القيمة مثل ذلك ما نزلت فيه من
ذكر الحاء باق الى يوم القيمة ولكن القيمة عندك
ظهور جنتك حيث لا يشاء الا ما قد شئت وكل ما
قد حلت له من طيبات مملكته ينزل في الكتاب
وكل ما قد نهيت عنه ينهى خلصائك في الكتاب

hast made lawful unto him from the good things of Thy kingdom is revealed in the Book, and all that Thou hast forbidden him is forbidden unto Thy chosen ones in the Book.

- 33 And as to that which hath been mentioned in the thirteenth, verily I have not so judged; rather hath there been revealed a word which, when it is joined thereto, exalteth it: that it is not lawful for any soul to depart from the judgment of its Lord. Nay, rather must Thy judgment be made to reach him, inasmuch as Thou hast beheld Thy creation and hast decreed that whereby they may draw nigh unto Thee from Thy presence. This is the very judgment wherewith Muhammad judged aforetime, for there is none beside Thee who is an independent Judge. All who judge among you judge by Thy judgment; and Thou art ... and all things ask of Thee; and I bear witness that Thy Manifestation in this matter is naught but the dawning-place of Thy Will, wherein naught is seen save Thine act, and from which nothing is sent down save Thy governance. Glorified art Thou: there is none other God but Thee. How exalted is Thy bounty toward Thy servants, and Thy favour toward Thy saints – yet they neither know nor give thanks! Cause him, then, O my God, to be guided to watch over his religion even as he watched over it before, and to take heed of him who doth not watch over it, until Thy judgment may reach him. This is of the most gentle of what Thou didst formerly reveal, and among the fairest of what Thou hast ordained, in fulfilment of that which Thou didst promise unto Thy loved ones of the blessings of the world to come; and it hath not been made manifest save through that wherewith Thou hast bestowed Thy favour upon them. For were all who are upon the earth to expend whatsoever they possess, they would not be able to find unto a single one of these things any path. And whatsoever Thou hast decreed shall assuredly be manifested from Thy presence through Thy bounty, that thou mayest behold therein the honour of Thy trusted ones and Thy sincere ones. And the bond of kinship is among the greatest of Thy ordinances, if they be of them that answer Thee and proclaim Thine oneness – those who have believed in Thy signs.

- 34 And concerning what was mentioned in the fourteenth, regarding giving permission to each one to do what he wishes - glory be unto Thee, glory be unto Thee! How could this be, when the cord of obedience to Thee has ever been bound around the necks of Thy creatures? Thou hast never left anyone to himself, nor entrusted any soul to its own devices, except that Thou hast ordained the law of all things and detailed the mention of all things, even to nineteen ninetieths of an atom and less, lest Thy loved ones be found in aught save what pleaseth Thee. When Thou dost entrust a soul to itself, it is because

33 وان ما قد ذكر في الثالث والعشر واني ما حكمت بذلك وان نزلت ذكر ما يرفع اقترنت به ان لا يحل لاحد ان يفارق حكم ربها لا وان يوصلن اليه حكمك بما قد شاهدت خلقك وحكمت بما يتقربون اليك من عندك اذ ذلك ما قد حكم محمد من قبل اذ ليس دونك من حاكم مستقل وكل من يحكم عليكم بحكمك وانك انت كلشيء مما ... وكل من كلشيء يستلون ولا شهدتك بان مظهرك في هذا لم يكن الا طلعه مشيتك التي لا يرى فيها الا فعلك ولا ينزل من عندها الا تحمك فسيحانك ان لا اله الا انت فما اعلى فضلك في حق عبادك وامتنانك في حق اوليائك وهم لا يعلمون ولا تشكرون فلتلهنه اللهم بان يراقبه دينه مثل ما راقب من قبل ويرون من لا يراقبه حتى يوصل اليه حكمك وهذا بالطف ما قد نزلت من قبل واحسن ما قد درت لما وعدت به اوليائك بالاء الاخره ولم يظهر الا بما قد مننت عليهم حيث لو ينفق من على الارض ان يجد الى واحد من ذلك من سبيل لم يقدر وان كل ما قد حكمت لتظهرن من عندك بفضلك اذا ترى فيه عز امتانك وخلصاتك وان صله القرابه اظم اوامرك اذا كانوا من مستجيبك وموحدك الذينهم كانوا باياتك موءمين

34 وان ما قد ذكر في الرابع والعشر على اذن كل بما يريد ان يعمل فسيحانك سبحانك كيف يكون ذلك ولم تزل في اعتناق خلقك حبل طاعتك محدوده وانت ما امهلت نفسا وما وكلت احد الى نفسى الا وان حددت حكم كل شيء وفصلت ذكر كلشيء حتى تسع تسع عشر عشر الذر ودونها لئلا يكن اوليائك الا في مرضاه امتنانك اذا ذاوكلت نفسا الى نفسه ذلك ما اردت ان ينتقم عنه بعد لك والا كيف يكون ذلك وانك انت

Thou wishest to exact retribution from it thereafter. How else could it be, when Thou art more merciful to Thy creatures than they are to themselves, and nearer to Thy servants than they are to themselves? Glory be unto Thee! There is no God but Thee. The fountains of grace have ever flowed from Thy presence, and the wonders of bounty have ever been exalted from Thy midst.

ارحم بخلقك من انفسهم بانفسهم واقرب بعبادك من انفسهم بانفسهم فسبحانك ان لا اله الا انت لم تزل مواقع الفضل من عندك مرتفعه بدائع الجود من لدنك متعالیه

- 35 And concerning what was answered in the fifteenth, this is from what Thou hast taught me, O my God, from Thy presence and from Thy tenderness in Thy wondrous works. By Thy might! I love not that there should be in Thy knowledge any who might possess less than Thy love. How could it be, when Thou hast created him with such exalted delicacy, that he would be content with what this one hath mentioned in his book? This is what no ear can bear to hear. Glory be unto Thee! There is no God but Thee. Verily, the good things are what Thou hast made good in Thy presence, and naught else would satisfy my heart to mention. How could it, when I would point to them? Whoso is Thine alone - there is no God but Thee - such a one is in Thy paradise, and whoso is not, such a one is in Thy fire. But this appeareth not save according to the measures Thou hast measured and the stations Thou hast ordained. Therefore, O God, purify the earth and all who dwell thereon from everything that pointeth not to Thee, until nothing is seen thereon save those who have attained the summit of their perfection in the realm of their existence, for only then are they worthy to be mentioned before Thee or to be attributed unto Thee.

35 وان ما قد اجاب في الخامس والعشر ذلك مما قد علمته يا الهی من عندك ومن الطفك في بدايعك فوعزتک لا احب ان يكون في علمك من يكن فيه امكان دونك حبك وكيف وتكونه ممن خلقتہ بتلكبتك اللطافه المرتفعه كيف يرضى بما قد ذكره هذا في كتابه وان هذا مما لا يقدر ان يسمعه ذا سمع فسبحانك ان لا اله الا انت انما الطيبات ما قد جعلتها طيبا تا عندك وان دون ذلك لم يرض فواءدى بذكرها وكيف وان اشير اليها من يكن لك وحدك لا اله الا انت فذلك في جنتك ومن لم يكن فذلك في نارك ولكن لم يظهر هذا الا بمقادير التي قد قدرتها والمواقع التي قد نزلتها فلتطهرن اللهم الارض ومن عليها عن كل شيء لم يدل عليك حتى لم تشهد عليها الا ومن بلغ الى حد كما له في صقع وجوده فانه اذا ينبغي ان يذكر بين يديك او ينسب اليك

- 36 And concerning what was mentioned in the sixteenth, regarding the fear of Thy servants in their worship of Thee - this changeth not for those who know Thee and respond to Thee, for what Thou hadst sent down before concerning the aspects of fear of their own selves, inasmuch as they have ascended to the horizon of certitude. By this Thou hast promised Thy loved ones and desired to bestow favor upon them. For whoso attaineth unto certitude seeth himself in Thy paradise and delighteth in what Thou hast bestowed upon him of Thy knowledge, even as Thou didst witness in Thy proof, Abu Abdullah, peace be upon him, and those who were martyred in his path, though they were beyond what is possible in creation. But it was naught save [...]

36 وان ما قد ذكر في السادس والعشر في ذكر خوف عبادك في عبادتك هذا بما لا يغير عارفيك ولا مستجيبك اذ ما قد نزلت من قبل ذلك من شئون خوف انفسهم من حيث ما ارتقوا الى افق اليقين بذلك قد وعدت اوليائك وارادت ان تمن عليهم ازمين كان في يقين يرى نفسه في جنتك ويستلذ بما قد منبت عليه من معرفتك مثل ما قد شهدت على حجتك ابا عبدالله عليه السلام ومن استشهد في سبيله مع انهم كانوا بما لا يمكن في الابداع فوق ذلك ولكن كان الا من لامرى ... انفسهم في رضاك وكانوا في يقين من جودك ...

- 37 Concerning what was mentioned on the seventeenth regarding the return of Thy chosen ones which Thou hast ordained for the Day of Thy Resurrection - Thou hast, O my God, detailed all of this in what Thou hast created regarding the enumeration of all things, as explained there by Thy leave, that all that was mentioned of the conditions of the Resurrection is what

37 وان ما قد ذكر في السابع والعشر من ذكر رجعه اوليائك ما قد قدرت في يوم قيامتك وقد فصلت يا الهی كل ذلك فيما قد انشأت في ابواب عدد كل شيء قد فصلت هنالك باذنك بان كل ما قد ذكرت من شئون القيمه ذلك مما يرى العبد في حيوته وان ما قد قدرت من بعد موته ذلك

the servant witnesses in his life, and what Thou hast ordained after his death is that wherein there is no doubt with Thee. Therefore, O God, bestow Thy grace upon Thy chosen ones through what Thou hast taught them of the reality of these names, whereof none hath comprehended their knowledge before according to Thy will, and if any hath become aware, he hath concealed it within himself such that it remaineth unseen, and Thou art cognizant of his knowledge.

- 38 Verily the first manifestation of Thy Proof was the resurrection of those who believed in the Furqan, just as the appearance of Thy Beloved before was the resurrection of those who believed in the Gospel, wherein Thy Beloved caused those who fulfilled His Covenant to prosper in their faith. Likewise, Thou hast caused those whom Thou hast testified to the truth of their faith to prosper, as every soul mentioneth Thy supreme recompense from Thee, which endureth until another resurrection. Similarly shall it be on the Day of Him Whom Thou shalt make manifest - the resurrection of those who follow the Bayan, that Thou mayest reward on that Day those who have fulfilled their Covenant therein. There is no end to this, as there is no beginning to it in Thy knowledge.

- 39 Glorified art Thou! There is no God but Thee. All who are in the heavens and the earth and what lieth between them are thunderstruck at the appearance of Thy Countenance, save those whom Thou hast chosen from among Thy pure ones and trustees who desire naught except the manifestation of Thy Self, whereby Thy verses bear witness unto all Thy creation. Whoso testified before that the Furqan was Thy Book, were he to ponder Thy verses, would testify that they are from Thee - a river flowing with the same water. This is what veiled all Thy creation on the Day of Resurrection, for what Thou didst reveal over twenty-three years in that Manifestation, Thou dost reveal through Thy power, if Thou willest, in the writing of a single soul before Thy Proof in four days. How mighty, O my God, is this proof, of which a single verse cannot be matched by all the worlds! How great, O my God, is Thy evidence, which none can approach save Thy God-fearing servants!

- 40 I bear witness unto Thee concerning the return of the manifestations of Thy names from before, and Thy Prophets, Thy Messengers, Thy martyrs, Thy righteous ones, and those who have believed purely in Thy Book - likewise beneath the shadow of those holy lights which point to none but Thee. What confirmeth this regarding them is the appearance of Thy Proof through Thy verses, for what was established before was only through this, and were this to be sent down upon the heavens

مما لا ريب فيه عندك فلتمنن اللهم على اوليائك بما عرفتهم حقيقته تلك الاسماء حيث ما احاط بعلمها احد من قبل بما قد احببت وان اطلع فقه استتره عند نفسه بما لا يرى وانت علم بعلمه

38 وان اول ظهور حجتك كان قيامه من امن بالفرقان اذ كان ظهور حبيبك من قبل كان قيامه من امن بالانجيل حيث قد اجرى حبيبك من وفي بعهدته في ايمانه وكذلك انك اجرى من قد شهدت عليه على صدق ايمانه اذ ذكرك كل نفس اعلى جزائك من عندك اذ ذلك يبقى الى قيامه اخرى وان بمثل ذلك يوم من تظهره قيمه من دان بالبيان لتجزى يومئذ من وفي بعهدته فيه ولا منتهى لذلك بما لا بدء له في علمك

39 فسبحانك ان لا اله الا انت قد صقع من في السموات والارض وما بينهما عند ظهور طلعتك الا من شئت من اصفيائك وامنائك الذين لا يريدون في الا ظهور نفسك حيث لتشهد اياتك على كل خلقك من شهد من قبل ان الفرقان كآبك لو يتفكر في اياتك يشهد على انها من عندك نهر ينزل بماء واحد هذا ما احتجب به يوم القيمة على كل خلقك حيث ما نزلته في ثلث وعشرين سنة في ذلك الظهور تنزله بقدرتك ان تقدر ان تكتب نفس بين يدي حجتك اربعة ايام فما اعظم من هذا بالهي من حجة التي يعجز عن مثل ايه منها كل العالمون وما اكبر يا الهي بينتك حيث لا يقدر ان تقر بها الا عبادك المتقون

40 فلاشهدنك على رجوع مظاهر اسمائك من قبل وانبيائك ورسلك وشهادتك وبشرك ومن محض الايمان في كتابك مثل ذلك في ظل تلك الانوار المقدسه التي لا تدل الا عليك وما يحقق بذلك في حقهم ظهور حجتك باياتك اذ ما ثبت من قبل لم يكن الا بهذا وهذا لو تنزله على السموات والارض وما بينهما ليخشن لك من عظمه ما قد قدرت فيه من امرك وشهد في سره من

and the earth and what lieth between them, they would humble themselves before Thee due to the greatness of what Thou hast ordained therein of Thy Command, and would testify in their innermost being to the perfection of the manifestation of Thy power. Glorified art Thou! There is no God but Thee! Glorified art Thou! I am of those who are thankful.

اتقان ظهور قدرتك فسبحانك ان لا اله الا انت
سبحانك انى كنت من الشاكرين

- 41 As for what was mentioned on the eighteenth, this is beyond the compass of human knowledge. If resurrection meant the return of the physical body, then surely on the day of the Manifestation of the Messenger of God, the dead would have been raised in like manner. Yet Thy Beloved did not resurrect the Prophets or their successors except in that He raised up all who believed in Him under His shadow, and those who believed in His successorship from among the martyrs and the faithful from the time of Adam until the appearance of Thy Beloved. No Messenger from Thee has ever resurrected those who had physically died before - how then could this be unique to that Manifestation? Glory be unto Thee! In every Manifestation, as is possible with Thee, Thou dost resurrect all Thy creation through the hearts of those who praise Thee, the souls of those who proclaim Thy unity, and the essential, intrinsic bodies of those who glorify Thee. The physical body returns to Thee as it began, and this is truth apart from what Thou hast ordained concerning the resurrection of Thy chosen ones and the return in the Manifestations of Thy Cause and Thy sincere ones. By Thy might! Were it not that Thou hast favored Thy servants by resurrecting them through the hearts of Thy chosen ones, they would see neither resurrection nor return until the Day when Thou shalt manifest it, for this is a matter that comes only from Thee in every Manifestation. Who but Thee could accomplish this? How could this be established without proof from Thee that would render all the worlds powerless? Yet people wrangle about the conditions of their religion while remaining veiled from its source.

41 وان ما قد ذكر في الثامن والعشر هذا مما لا يحيط به علمه لو كان البعث من ذلك الجسد العنصرى فلا بد يوم ظهور رسول الله ان يبعث اموتى مثل ذلك ولو ان حبيبك ما بعث الانبياء ولا الاوصياء الا بما قد ابعث كل من امن به في ظل نفسه ومن امن بوصيته من الاوصياء في ظل ذلك من الشهداء والصدّيقين ومن لدن ادم الى ظهور حبيبك ما جاء من عندك من رسول ... من قد مات من قبل من جسده العنصرى فكيف يختص بذلك الظهور فسبحانك في كل ظهور على ما يمكن عندك تبعث كل خلقك من افتده من ... من يحمذك وانفس من يوحدنك واجساد الجوهرية الذاتيه ممن يكبرنك وان ذلك الجسد العنصرى يعود اليك مثل ما قد بدء وذلك حق دون ما قد امرت من البعث في حق اوليائك والرجع في مظاهر امرك وخلصائك فوعزت لك لو لا منتت على عبادك يبعثهم من افتد هخلصائك لا يرون من ذكر بعث ولا رجع الى قيمه من تظهره اذ هذا امر لم يكن الا من عندك في كل ظهور ومن يقدر على هذا غيرك وكيف يثبت ذلك بدون حجه من عندك يعجز عنها كل العالمون وكلن الناس يتعارجون بشئون دينهم وهم عن مبدئه محتجبون

- 42 And as to that which hath been mentioned in the nineteenth, this is not, in Thy sight, of the truth; for it is not possible that that elemental body should return, and that the spirit of man should be breathed into it. If this were of Our Cause, then wouldst Thou have raised up Thy Beloved before - those righteous successors of Jesus - who are with Thee upon the throne, and who glorify Thee by night and by day, and never weary. Nor, from the first moment Thou didst create that world, hath its "resurrection" been equal to that Resurrection; for nothing that was before it hath returned unto it, save a Resurrection which Thou shalt establish thereafter; and it is greater than this, with a greatness which none but Thyself can compass. In that world each delighteth in that Temple even

42 وان ما قد ذكر في التاسع والعشر هذا مما لم يكن عندك بحق اذ هذا لا يمكن ان يعود ذلك الجسد العنصرى وينفخ فيه روح الانسانى فان كان هذا من امريكن قد ابعث حبيبك من قبل اوصياء عيسى برهم في على العرش عندك ويسبحون لك بالليل والنهار وهم لا يفترّون وما خلقت من اول ما خلقت ذلك العالم قيامه تعدل تلك القيمه اذ ما في قبلها قد رجع اليها الا قيمه تقيمها من بعد فانها لا اعظم من هذا بما لا يحيط به علم احد سواك وما يتلذذن كل في ذلك العالم في ذلك الهيكل وكذلك ما يحرقن بالنار اذ كل يرى بعد ما فارق الروح ذلك الحسد لم يكن له روح يتلذذ

as each is burned by the fire; for all behold – after the spirit hath departed that body – that the body itself had no spirit to delight in Thy remembrance, by reason of its veiling. They have supposed that what was promised concerning the world to come had no beginning save in that; whereas I bear witness unto Thee that for every thing... there is... from any thing... save for Thy servant... No fruit of its beginning appeareth save in its return. Glorified art Thou: there is none other God but Thee. Thou causest every soul to proceed according to that which it hath earned, and verily Thou art, of all things, All-Knowing.

بذكرك ... باحتجاب اذ شہون ما قد وعدت في
الآخرة لم يكن مبدئه الا من ذلك واني لاشهدنك
على ان لكل شيء ... من شيء الا لعبدك ...
ظهر ثمره بدئه الا في عوده سبحانه ان لا اله
الا انت تجري كل نفس بما كسب وانك كنت
بكل شيء عليما

- 43 As to what was mentioned in the twentieth, how far above art Thou from that which people have ascribed to Thee concerning the various resurrections and what Thou hast ordained of their conditions - the raising of the dead, the gathering, the dispersal, the path, the balance, the presentation of all before Thee, the creation of paradise and hell, and whatsoever Thou hast specifically ordained for the Day of Resurrection. Rather, what Thou didst promise aforetime in the Furqan until that Tree shall be raised up shall come to pass. Yet after that, in every Manifestation there is for Thee a resurrection, and after it in the subsequent Manifestation another resurrection. All of this pertains to that life. But what Thou hast ordained as death for those who recognize Thy unity is the eternal paradise wherein Thou hast created of all things that which hath no equal. And for those who do not, there is a fire that transmuteth their bodies.

43 وان ما قد ذكر في العشرين فسبحانك مما نسب
الى قول الناس من بعد ذلك لك قيامات وما
قد قدرت من شئونها من البعث والحشر والنشر
والصراط والميزان وعرض الكل عليك وخلق الجنة
والنار وما قد اخصيت في يوم القيمة من شئون
التي قد قدرت فيه بل ما قد وعدت من قبل في
الفرقان الى ان ترفعن تلك الشجرة يقضى ولكن
بعد ذلك في كل ظهور لك قيامه ومن بعدها في
ظهور الآخر قيمه كل ذلك ما يتعلق به في تلك
الحياه ولكن ما قد قدرت الموت لموحيديك جنة
الخلد التي فيها قد خلقت من كل شيء لم يكن
له عدل ولدونهم من نار تبدلن اجسادهم

- 44 The essence of that life is that the former find delight in the manifestations of Thy love in the countenance of Thy Proof, while in the latter their skin is renewed in the fire through following that negation after the former. For those who recognize Thy unity descend continually to the dust with no limit, and with Thee there is no paradise higher for those who recognize Thy unity than that Thou shouldst enable them to obey and worship Thee. For what Thou hast promised them after their death shall be made manifest to them through those deeds. Likewise, Thy vengeance upon those who are veiled from Thee is naught but their being veiled from Thy good-pleasure, as all that befalls them is due to what they have earned.

44 وان جوهر مما في تلك الحياه ما يتلذذن الاول
بظهورات محبتك في طلعه حجتك وفي الثاني ما
يجدد جلده في النار باتباع ذلك النفي بعد الاول
اذ لم يزل موحيديك ينزلون الى الترى ولا حد لهم
ولم يكن عندك لموحيديك جنة اعلى من ان توفقتهم
بطاعتك وعبادتك اذ ما قد وعدت لهم من بعد
موتهم ما يظهر لهم بذلك العمل وكذلك نعمتك
لمن احتجب عنك لم تكن الا بما احتجب عن
رضاك اذ كل ما يلحقه ... بما اكتسب ذلك

- 45 This is most severe with Thee and with those who know Thee. For when Thou desirest to bestow Thy grace upon Thy friends through what Thou hast promised them in Thy paradise [...] And when Thou desirest to take vengeance upon Thy enemies, Thou causest to appear unto them the means whereby their souls are grieved through their veiling themselves from Thy Cause. Then Thou dost establish the remembrance of those

45 وان هذا اشد عندك وعند من قد عرفك اذ انك
اذا اردت ان تمن على اوليائك بما قد وعدت لهم
في جنتك ... اسباب ... واذا اردت ان تنقم
من اعدائك تجن لهم اسباب ما تعزهم انفسهم
باحتجابهم عن امرك ثم تثبت ذكر موحيديك مثل
ما اثبت ذكر حججك من قبل وتفتي ذكر دون
موحيديك مثل ما قد امنيت من قابلهم بدون حق

who recognize Thy unity, even as Thou didst establish the remembrance of Thy Proofs aforetime, and Thou dost obliterate the remembrance of those who do not recognize Thy unity, even as Thou didst cause those who opposed them without right to be forgotten. This is Thy way from aforetime - Thou causest to enter into Thy mercy whom Thou willest and takest vengeance on whom Thou willest through Thy power.

هذا سنتك من قبل تدخل من تشاء في رحمتك
وتنتقم ممن تشاء بقدرتك

- 46 There is no doubt with those who know Thee that Thou hast ordained for those who recognize Thy unity in paradise that which shall cause them to delight in all Thy bounties after they have been seized in Thy path. Similarly hast Thou ordained the fire for those who do not recognize Thy unity after their spirits are cut off from them. But this is not what Thou commandest anyone to believe, for none can attain unto it or know it. What can be known and attained are those affairs which Thou commandest from Thy presence that are within the capacity of understanding.

46 ولا ريب عند من قد عرفك بانك قد قدرت
لموحيديك في الجنة ما يتلذذون بكل الاثك من بعد
ما قبضوا في سبيلك ومثل ذلك ما قد قدرت من
النار لدون موحيديك بعد ما انقطع عنهم ارواحهم
ولكن هذا مالا تامر به احدا لانه لا يقدر ان
يوصل اليه وما يقدر ان يعرفه ويوصل اليه ما
يؤمر به من عندك من شئون التي يقدر على
عرفانها

- 47 As for what was mentioned regarding the glance of an eye toward that which Thou hast not made lawful in the Furqan, Thy judgment is established, and I seek Thy protection from aught else. I have loved nothing as I have loved modesty, nor have I permitted otherwise to any of Thy chosen ones. Thou hast ordained in this measures from Thy presence that Thy friends might gain strength thereby and that the leaves of the tree of Thy love might be honored in Thy paradise. Though Thou hast created all as Thou didst create a single tree, yet each within the limit of its existence and the bounds of its possibilities draws from the bounty of its Beloved what beseemeth it within its limit.

47 وان ما ذكر بالهي من نظر عين الى دون ما حلت
عليه في الفرقان حكك ثابت وانى لاستجبرين لك
من دون هذا ما احببت شيئا مثل الحياء وما
اذنت دون ذلك لاحد من اصفياك وقد قدرت
في ذلك مقاريرا من عندك ليستعز به اولياك
ويعززن به اوراق شجره محبتك في رضوانك ولو
انك قد خلقت كلا بما تخلق شجره واحده ولكن
كل في حد جوده وامكنه حدوده ما يستمد به
من جود محبوبه ما ينبغي له في حده

- 48 Thou hast made degrees in paradise and hast placed some levels of hell above others, and between them Thou hast set a veil lest those in the lower degree be saddened when they behold those in the higher degree, and this without their knowledge of it - though if they knew, there would surely be separation between them. Glory be unto Thee! There is no God but Thee. O God! Bestow Thy grace upon all Thy creation that they may enter the highest pinnacle of Thy paradise and the most glorious heights of the fragrance of Thy love. Verily, Thou art powerful over all things.

48 وقد جعلت في الجنة درجات وبعثت ... جهنم
... فوق بعض وجعلت بينهما حجابا ان لا يحزن
من في درجه الادنى حيث ينظرون في درجه
الاعلى وذلك دون علمه بها وان علم لاريب انه
بينهما فسيحانك ان لا اله الا انت فلتمنن اللهم
على كل خلقك بما يدخلهم في اعلى ذروه جنتك
وابهى سمو عرف محبتك انك كنت على كلشيء
قديرا

- 49 As to what was mentioned in the twenty-first, I bear witness that Thy proof has ever existed in the heights of its sanctity and the exaltation of its glory, unchanged by place or the passing of years. Verily, it is Thy proof from Thee unto all Thy creation through Thy signs. I bear witness unto Thee of that which Thou hast made me to witness, and in the Letters of the Living, the Manifestations of Thy Cause. O God, send

49 وان ما ذكر في الحادى والعشرين لاشهدك بان
جنتك لم تزل كان في علو قدسه وسمو عزه ما غيره
الامكنه وما قد قضى عليه من السنين وانه
ذات جنتك من عندك على كل خلقك باياتك
وانى لاشهدك على ما قد اشهدتك عليه ثم في
حروف الحى مظاهر امرك وتصلين اللهم على ذات

Thy blessings upon the Seven Letters, then upon the Letters of Truth, and upon those who follow Thee seeking Thy good-pleasure, through all Thy grace and mercy. Verily, Thou art the All-Bountiful, the Most Generous.

- 50 O God, deliver those who believe not in Thee nor in Thy signs from that which hath veiled them from Thy good-pleasure, for such a one seeth himself as obedient to Thee, yet in Thy sight he walketh not in the paths of Thy love. For all who believed not in Thy Beloved One of old deemed themselves to be walking in Thy good-pleasure, yet they had no knowledge of Thy good-pleasure. Likewise, whoso entered the religion of Thy Beloved One and followed Thy Messenger but followed not Thy martyrs was veiled from Thy good-pleasure. And perchance one followeth Thy Messenger and Thy martyrs, yet remaineth veiled from the gates of Thy guidance through Thy Friend, deeming himself to be walking in Thy good-pleasure while having no knowledge of how to attain unto Him.

- 51 Thus it is, O my God, that in every Revelation none is veiled save by that for which he hath no proof before Thee, for whoso accepteth Thee in every Revelation rejecteth the proof of those who accept Thee not. This is what Thy servants comprehend, yet that whereby Thou hast veiled from Thy friends what Thou didst reveal in every Manifestation of Thy love - were a servant to behold the mystery of what Thou dost manifest of Thy love in every Revelation, he would see all Thy proofs in that selfsame proof. Therefore have Thy loved ones given tidings of the Manifestation of Thy love, saying that He mentioneth all from Adam to the day of His appearance, declaring: "Whoso desireth this, let him look upon Me." Likewise in the Book which Thou didst reveal unto Him are all the Books contained, and so too in the Letters of the Living wherewith Thou didst begin what Thou didst begin, in their essence, and likewise all Thy commandments are seen in the modes of Thy creation in their essential nature. Were it not so, Thou wouldst not judge with fire those who follow Thee not in every Manifestation.

- 52 Glorified art Thou! There is no God but Thee. I bear witness unto Thee in the places of the return of Thy loved ones through that which Thy Book doth speak, for what those who remember can recall cannot equal Thy proof in Thy verses, and all else is established thereby and presented before it, from before and after. There is no God but Thee. Then I bear witness unto Thee concerning what hath been mentioned in the Book, that those who call upon other than Thee are referred to as female in Thy presence, as Thy Book hath testified aforetime: "They call upon none besides Him save females."

حروف السبع ثم حروف الحق ومن يتبعك في رضاك بكل فضلك ورحمتك انك كنت فضلا كريما

50 ولتخلصن اللهم من لم يؤمن بك ولا بابائك عما احتجبت به عن رضاك فانه يرى نفسه في طاعتك ولكن عندك لم يكن الا في دون سبل محبتك اذكل من لم يؤمن بحبيبيك من قبل يرى نفسه في رضاك ولكن لم يكن لهم من علم برضاك وكذلك من دخل في دين حبيبيك وقد اتبع رسولك ولم يتبع شهادتك قد احتجب عن رضاك وربما يتبع رسولك ويتبع شهادتك ولكن يحتجب عن ابواب هدايتك من عند وليك ويرى نفسه في رضاك وما يكن له من علم هو كيف الوصول اليه

51 وان يمثل ذلك يالهي عند كل ظهور لم يحتجب احدا لا بما لا له عندك من حجه اذ من يصدقك في كل ظهور يرد حجه من لم يصدقك هذا ما يدركه عبادك ولكن ما احتجبت به على اوليائك ما قد نزلت في كل ظهور من محبتك ... ولو يرى العبد سرما تظهر به محبتك في كل ظهور يرى يومئذ كل حجبك في نفس تلك الحجه ولذا قد اخبروا اوليائك من ظهور حبك انه يذكر من ادم الى يوم ظهوره ويقول من يريد هذا فلينظر الى وكذلك في كتاب الذي تنزله عليه كل الكتب فيه وكذلك حروف حى الذى تبدئ بها ما ابدئت فيها بجوهرتها وكذلك كل احكامك يرى في شئون بدعك بما هو فيها وعليها من جوهرتها اذلو لم يكن هذا تحكم على من لم يتبعك في كل ظهورك بالنار

52 فسبحانك ان لا اله الا انت فلاشهدك في مواقع رجع اوليائك بما ينطق به كتابك اذ ما يذكر الذاكرون لن يعادل حجتك في اياتك وان دونها يثبت بها ويعرض عليها من قبل ومن بعد لا اله الا انت ثم لاشهدك في من قد ذكر في الكتاب بان من يدعو دونك يذكر باسم المرتبة عندك حيث قد شهد كتابك من قبل وان يدعون من دونه الا اناثا

53 And I do seek refuge in Thee, O my God, from him who loveth Thee not, and draweth not nigh unto Thee through Thy love and the love of them that love Thee. There is no command except from Thy presence, and no decree, nor destiny, save by Thy leave. Protect, then, O my God, Thy loved ones from whatsoever sorroweth them, by Thy power, Thy might, Thy greatness, Thy sovereignty, and Thy Self-Subsisting Being; for Thou art able to do whatsoever Thou wilt, and powerful to accomplish whatsoever Thou desirest. And I bear witness unto Thee, O my God, that I have not spoken from myself a single word, nor hath any decree, nor destiny, proceeded save by Thy leave. Protect, then, O my God, Thy loved ones from whatsoever sorroweth them, by Thy power, Thy might, Thy greatness, Thy sovereignty, and Thy Self-Subsisting Being; for Thou art able to do whatsoever Thou wilt, and powerful to accomplish whatsoever Thou desirest. And I bear witness unto Thee, O my God, that I have not uttered a word save that I intended its very reality in Thy presence; and under its shadow – even were the oceans of the heavens and the earth and whatsoever lieth between them to flow – each would bear it, according to what is within it, without that aught should be diminished therefrom. Glorified art Thou: there is none other God but Thee. Thou hast ever encompassed all things.

54 In regard to what was mentioned in the twenty-second concerning the mention of heresy within bounds - yea, when thou didst manifest the primal reality in that world, thou didst reckon therein, of the limits of time, that which had passed of his age as sixty-three years. And thou didst not establish thy criterion before thy Beloved save what thou didst reveal unto him of thy Furqan, and this is in that Day thy criterion for whoso desireth to believe in thee and thy verses. Thou hast ever been independent of all thy creation. Whoso is guided by thy guidance, unto his own self doth he possess what he possesseth from the treasures of thy grace, and whoso remaineth veiled harmeth none but himself after thy proof hath been perfected unto him. Were he to ponder all that hath been written and reflect upon that which confirmeth all this from the foundation of his religion and the conditions of his knowledge, the mention would not be prolonged in the Book, and he would love himself through what is revealed unto him, for this is thy criterion with whoso seeketh thy guidance if he be not veiled thereby and seeth himself in thy good-pleasure.

55 I bear witness before thee and before all things that from the first moment thou didst manifest me through thy bounty, I have completed thy proof unto all thy creation in two words. Observe then that whereby your religion is established, were ye to be of the assured ones. Then love ye your own selves through

53 وانی لاستجیرن بک ان یا الهی عن من لم یحبک ولا یقرین الیک بحبک وحب من یحبک ولا امر الا من عندک ولا قضاء ولا قدرا لا باذنک فلتعصمن اللهم اولیائک عما یحزنهم بقوتک وقدرتک وعظمتک وسلطنتک وقیومیتک فانک انت القادر علی ما یشاء والمقتدر علی ما ترید وانی لاشهدنک یا الهی بانی ما تکلمت من عندک ولا قضاء ولا قدر الا باذنک فلتعصمن اللهم اولیائک عما یحزنهم بقوتک وقدرتک وعظمتک وسلطنتک وقیومیتک فانک انت القادر علی ما تشاء والمقتدر علی ما ترید وانی لاشهدنک یا الهی بانی ما تکلمت من عندک بکلمه الا وقد قصدت حقیقتها عندک وفی ظلها لو تجری بحور اسموات والارض وما بینهما تمجلا بما قد ... فیها بعد ما لا ینقص عنها من شیء سبحانک ان لا اله الا انت کنت بکل شیء محیطا

54 وان ما قد ذکر فی الثانی والعشرین من ذکر اللاحد فی الحد یلی انک اذا اظهرت حقیقه الاولیه فی ذلك العالم قد احصیت فیها من حدود الزمان بما قد قضی من عمره ثلث وستین سنه وانک ما جعلت میزانک من قبل عند حبیبک الا ما نزلت علیه من فرقانک وهذا یومئذ میزانک لمن اراد ان یوءمن بک وایاتک وانک لم تزل کنت غنیا عن کل خلقک من یتهدى بهدایک فلنفسه یتسلک من خزائن فضلک ما یتسلک ومن یحتجب لا یضر الا نفسه بعد ما کلت حجتک علیه ولو یتفکر هذا فی کل ما قد کتب ویفکر فی ما یثبت کل ذلك به من مبدء دینه وشئون علمه لا یطولن ذکر فی الکتاب وتحبب نفسه بما تنزل علیه اذ هذا میزانک عند من اراد هداک ان لم یحتجب به ویری نفسه فی رضاک

55 وانی لاشهدنک وکلشیء باننی من اول ما قد اظهرتني بما مننت علی قد اتممت حجتک علی کل خلقک فی کلمتین فلتنظرن بما یثبت عندکم دینک لو اتم کتم فیہ من الموقنین ثم لتحببن انفسکم من

your Lord, and ye shall not be able, if ye were aforetime truthful, save that ye enter into the religion of God and be assured of His signs. No one hath even an atom's weight of proof, and I have not loved thy servants save through thy grace and thy generosity; else they have no proof in that whereby they dispute. And if they look to that whereby their religion is established, and if they look not, then they desire not the truth - how then can they be guided? And were I to answer those on earth, their words would not be elevated save that they return unto that whereby their religion is established. And they comprehend not in the Last Day; were they to comprehend the First Day, then would they rejoice in thy path and give thanks unto God their Lord for what He hath given them of His grace, and they would prostrate themselves before Him night and day. I ask thy forgiveness, O my God, for what was mentioned in his prayer concerning the mention of the letter Sad, for on that day all people are equal before me except those who follow the truth from thee and verify thy signs. I love not to make mention of aught besides thee, even were I to praise other than thee, for my mention of aught besides thee profiteth me not. What profiteth me is thy mention of me and my mention of thee. Glorified art thou! There is no God but thee! Glorified art thou! I am of those who give thanks.

- 56 And as for what was mentioned in the twenty-third concerning the mention of books - yea, I heard this with mine own ears, but I bear witness unto thee that after thou didst reveal the Furqan, how thou didst judge through what thou didst reveal aforetime. Were the matter from thee, this would not be attributed unto thee, and how much less the conditions related thereto. Were one to look at the mystery of the matter from thee, such examples would not occur to his heart. I bear witness unto thee that in those books are matters which thou didst love, but when there was revealed from thee that which was better for them, therefore didst thou command what thou didst decree, for the sustenance of hearts is renewed in every Manifestation, and that whereby the souls of the believers are nurtured thereafter cannot be that whereby they were nurtured aforetime. Were it not so, thou wouldst not have permitted, at the appearance of any of thy Prophets aforetime, the abrogation of what thou hadst revealed from thee. Glorified art thou! I am of those who seek forgiveness.

- 57 As to what was mentioned concerning the twenty-fourth, about who dwells - who, O my God, is nearer to Thee than he is to himself? By Thy glory, I have dwelt only through Thee, found delight only in nearness to Thy love, gazed only upon Thy bounty, feared naught but Thy justice, relied on naught save Thy generosity, sought help from none but Thy might,

عند ربكم ولا تستطيعون ان كنتم من قبل صادقين
الا وان تدخلن في دين الله وكنتم باياته موقنين ولم
يكن لاحد على قدر خردل من حجه وما احببت
عبادك الا فضلا من عندك وكرما من لدنك والا
ما لهم من حجه فيما هم به يتجاجون وان هم الى ما
يثبت به دينهم ينظرون وان لم ينظرن فلا يريدن
الحق فكيف يستطيعون ان يهتدون واني لو اجيبن
من على ارض لن ترفع اقوالهم الا وان يرعن الى
ما يثبت به دينهم وان ما هم في يوم الاخر يدركون
لو يدركون يوم الاول فاذا هم في سبيلك فرحون
ويشكرون الله ربهم بما قد اتاهم من فضله وهم
بالليل والنهار له يسجدون واني لاستغفرنك يا الهي
ما ذكر في دعائه من ذكر حرف الصاد فان يومئذ
كل الناس لدى على حد سواء الا من اتبع الحق
من عندك وصدق اياتك واني لا احب ان اذكر
دونك ولو اثني على سواك اذ ذكرى دونك لا
ينفعني وان ما ينفعني ذكرك اباي وذكري اياك
سبحانك ان لا اله الا انت سبحانك اني كنت
من الشاكرين

- 56 وان ما قد ذكر في الثالث والعشرين في ذكر الكتب
بلى قد سمعت هذا باذنائي ولكنني لاشهدك بعد
ما نزلت الفرقان كيف قد حكمت بما قد نزلت من
قبل فلو كان الامر من عندك لا ينسب اليك هذا
وكيف شئون ما يتعلق به لو ينظر الى سر الامر من
عندك لا يخطر بقلبه مثل تلك الامثال ولا شهدك
ان تلك الكتب فيها مسائل التي قد احببتها ولكن
لما نزلت من عندك ما هو خير لها لذا قد امرت بما
قد حكمت اذ رزق الافئدة يتجدد في كل ظهور
وما تربى به انفس المؤمنين من بعد لن يتربى بما
يربون من قبل ولو لم يكن ذلك ما اذنت عند
ظهور نبي من انبيائك من قبل بارتفاع ما نزلت
من عندك سبحانك اني كنت من المستغفرين

- 57 وان ما قد ذكر في الرابع والعشرين بمن يسكن
فمن اقرب بك يا الهي منه اليه واني وعزتك ما
سكنت الا بك وما تلذذت الا بقرب حبك وما
نظرت الا الى فضلك وما خفت الا من عدلك
وما اعتمدت الا على جودك وما استغثت الا

taken refuge in naught but Thy greatness, found strength only in the signs of Thy oneness, and found guidance only in the words of Thy eternal sovereignty. I see naught before Thee except as on the day when Thou didst create from nothing. Therefore, O God, draw those who desire to meet Thee through the attractions of Thy holiness and glory and the fragrances of Thy majesty and exaltation, for hearts are in Thy grasp and destinies in the right hand of Thy will. Thou doest what Thou willest, how Thou willest, by what Thou willest, for what Thou willest. Thou shalt not be questioned about what Thou doest, while all shall be questioned about everything.

- 58 Glory be unto Thee, O God, my God! I testify before Thee that I have answered him who asked Thee by that which, in Thy presence, is more precious than all things, that he might give thanks to Thee for having guided him, as Thou didst guide those before, for there was no guidance except through Thy guidance, whereby Thou didst bestow the recognition of the Manifestations of Thy Word. Mention hath been made of those who attribute to others permission for the drinking of tobacco and its sisters. By Thy glory, I have given permission to no one, and if I permitted it at first to some, it was only for what I desired for the protection of their souls in Thy path and the elevation of their victory with Thee. Otherwise, I have forbidden all Thy loved ones according to what I have detailed in the Book that numbereth all things at the time of the Manifestation by Thy leave. Therefore, O God, guide all Thy creation by making them know themselves and the ultimate end of their origin and destiny, for they were created from clay and unto it shall they return, though they know not for what they were created. Thou didst not create them except that they might know Thee and bear witness to what Thou hast sent down of Thy verses, even as Thou didst send down before, whereby all who are guided find guidance and all who are veiled become veiled, and all who are sincere are saved. I seek Thy forgiveness for having mentioned Thee or for mentioning. O God, shower all Thy grace and mercy upon the Primary Letters, then upon those who have believed in Thee and in Thy verses and have followed the truth from Thy presence. Verily, Thou art knowing of all things.

BAPT.005x, GOH.093-094x

بقوتك وما استجرت الا بعظمتك وما استقويت
الا بايات فردانيتك وما استهديت الا بكلمات
صمدانيتك وما ارى دونك عندك الا كيوم ما
خلقت من شيء فلتجذبني اللهم من اراد لقائك
يجذبك قدسك وبهاك ونفحات مجدك وعلاك اذ
القلوب في قبضتك والمقادير في يمين ارادتك تفعل
ما تشاء كيف تشاء بما تشاء لما تشاء فلا تسئل عما
تفعل وكل عن كل شيء يسئلون

58 سبحانك اللهم يا الهى لاشهدك بانى قد اجبت
من سئلك بما عندك اعز من كل شيء لعله يشكر
بما اهديته ذات اهتدى من قبل فلم يكن الا
بهديتك حيث قد مننت بعرفان مظاهر كلمتك
وقد ذكر ما ينسب الناس الى من اذن شرب
الدخان واختيا وانى وعزتك ما اذنت احد
وان اذنت الاول لبعض ما اردت الا حفظ
انفسهم فى سبيلك وارتقاء نصرهم عندك والا
قد منعت كل اوليائك بما قد فصلت فى كتاب
عدد كل شيء حين الظهور باذنك فلتهدى اللهم
كل خلقك بما تعرفهم انفسهم وما يوءل اليه امر
مبدئهم ومنتهاهم اذ خلقوا من طين ويرجعون
اليه وهم لا يعلمون لما خلقوا وانك ما خلقتهم
الا بما عرفتهم نفسك واشهدتهم على ما نزلت
من اياتك بما نزلت من قبل اذ بها فليهدى كل
المهتدون وليحجب كل المحتجبون ولينجى كل
المخلصون لاستغفرنك عما ق ذكرتك او اذكر
ولتنزلن اللهم كل فضلك ورحمتك على الحروف
الاولى ثم من امن بك وباياتك واتبع الحق من
عندك انك كنتبكل شيء عليما

CMB_F21.196.06-223.18#31, MKI4494.065

BB00043

*Answer to a letter from Dayyan**Date: 1265 [1848-1849]*

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

1 بِسْمِ اللَّهِ الْأَمْعِ الْأَقْدَسِ

2 Glory be unto Thee, O my God! I testify, and all things testify, that Thou art God, and that there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Omnipotence, Thine the Power and the Divinity, Thine the Strength and the Sovereignty, Thine the Majesty and the Glory, Thine the Direction and the Perfection, Thine the Countenance and the Beauty, Thine the Mercy and the Bounty, Thine the Authority and Justice, Thine the Similitude and Examples, Thine the Stations and Exaltation, Thine the Power and Action, Thine the Similitude and Examples, Thine the Grandeur and Pride, Thine the Might and Elevation, Thine the Glory and Invincibility, Thine the Loftiness and Ascendancy, Thine the Joy and Gladness, Thine the Blessings and Favors, and Thine is whatsoever Thou hast loved from the treasures of Thy Command and the repositories of Thy Knowledge.

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لِأَشْهَدَنَّكَ وَكُلِّ شَيْءٍ عَلَى أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْمُلْكُ وَالْمَمْلُوكُ وَلَكَ الْعِزَّةُ وَالْجَبْرُوتُ وَلَكَ الْقُوَّةُ وَالْأَهْوُتُ وَلَكَ الْقُدْرَةُ وَالْيَاقُوتُ وَلَكَ السُّلْطَنَةُ وَالنَّاسُوتُ وَلَكَ الْعِزَّةُ وَالْجَلَالُ وَلَكَ الْوُجْهَةُ وَالْكِبَالُ وَلَكَ الطَّلَعَةُ وَالْجَمَالُ وَلَكَ الرَّحْمَةُ وَالْفَضَالُ وَلَكَ السُّطُوتَةُ وَالْعَدَالُ وَلَكَ الْمَثَلُ وَالْأَمْثَالُ وَلَكَ الْمَوَاقِعُ وَالْإِجْلَالُ وَلَكَ الْقُوَّةُ وَالْفِعَالُ وَلَكَ الْمَثَلُ وَالْأَمْثَالُ وَلَكَ الْعِزَّةُ وَالْأَمْتَانُ وَلَكَ الرَّفْعَةُ وَالْإِرْتِفَاعُ وَلَكَ الْبَهْجَةُ وَالْإِبْتِهَاجُ وَلَكَ النِّعْمَاءُ وَالْأَلَاءُ وَلَكَ مَا قَدْ أَحْبَبْتَ مِنْ خَزَائِنِ أَمْرِكَ وَمَوَاقِعِ عِلْمِكَ

3 Glorified art Thou! There is no God but Thee. Thou hast ever been One God, Single, Eternal, Self-Subsisting, Ever-Living, Self-Sustaining. Thou hast taken neither consort nor son, and Thou hast had no partner in Thy creation, nor any protector in what Thou hast fashioned. Thou hast ordained all things by Thy Will and formed all things by Thy Purpose. Thou hast ever been omnipotent over all souls, doing as Thou wilt. Thou givest life and causest death, then causest death and givest life, and verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, and the Single One from Whose grasp nothing escapeth, neither in the heavens nor on the earth nor between them. Thou createst what Thou wilt by Thy Command. Verily, Thou art powerful over all things.

3 سُبْحَانَكَ أَنْ لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ كُنْتَ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا فَرْدًا حَيًّا قَيُومًا مَا اتَّخَذْتَ لِنَفْسِكَ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَكَ شَرِيكَ فِيمَا خَلَقْتَ وَلَا وَلِيٌّ فِيمَا صَنَعْتَ قَدْ قَدَّرْتَ كُلَّ شَيْءٍ بِمَشِيَّتِكَ تَقْدِيرًا وَصُورَتِ كُلَّ شَيْءٍ بِإِرَادَتِكَ تَصْوِيرًا لَمْ تَزَلْ كُنْتَ كَتَّابًا عَلَى كُلِّ نَفْسٍ مُقْتَدِرًا عَلَى مَا شِئْتَ مِنَ الْأَمْرِ تَحْيِي وَتُمِيتُ ثُمَّ تَحْيِي وَتَحْيِي وَإِنَّكَ أَنْتَ حَيٌّ لَا تَمُوتُ وَمَلِكٌ لَا تَزُولُ وَعَدْلٌ لَا تَجُورُ وَسُلْطَانٌ لَا تَحُولُ وَفَرْدٌ لَا يَفُوتُ عَنْ قَبْضَتِكَ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا تَخْلُقُ مَا تَشَاءُ بِأَمْرِكَ إِنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

4 How can I glorify Thee when all stand by Thy Command, and how can I sanctify Thee when all speak Thy praise, by virtue of the sublimity of Thy majesty, the exaltation of Thy might, the elevation of Thy radiance, and the transcendence of Thy glory? Thine are the Most Beautiful Names in their essence and the Most Exalted Examples in their abstraction. I testify concerning that which hath been revealed from Him Whose name, when the doubled lam is not counted, equateth to a word of God, and Who hath ascended unto Thee with the emotions

4 كَيْفَ أَسْبِحَنَّكَ وَإِنْ كَلَّا قَائِمٌ بِأَمْرِكَ وَكَيْفَ أَقْدَسَنَّكَ وَكُلُّ نَاطِقٍ بِنَائِكَ بِمَا أَنْتَ عَلَيْهِ مِنْ عُلُوِّ جَلَالِكَ وَسَمَوِّ أَمْتَانِكَ وَارْتِفَاعِ ضِيَائِكَ وَاسْتِعْلَاءِ عِلَائِكَ لَكَ الْأَسْمَاءُ الْحُسْنَى بِجَوْهَرِيَّتِهَا وَالْأَمْثَالُ الْعُلْيَا بِمَجْرَدِيَّتِهَا لِأَشْهَدَنَّكَ فِيمَا قَدْ نَزَلَ مِنْ عِنْدِ مَنْ يَكُنْ عَدْلُ اسْمِهِ كَلِمَةً لِلَّهِ إِذَا لَمْ يُحْسَبْ لَامُ الْمَشْدَدِ وَقَدْ اسْتَعْرَجَ إِلَيْكَ بِشَوْنَاتٍ أَفْتَدَتْهُ عَلَى مَا يُمْكِنُ

of His heart as best He could, mentioning before Thee such of Thy Most Beautiful Names as were revealed aforetime. I testify, and all Thy creation testifieth, that unto Thee belong all the Most Beautiful Names - their first and their last, their manifest and their hidden - and the Most Exalted Examples in their essence, their pristine nature, their simplicity and their abstraction.

- 5 There is no doubt that Thou hast sent the Messengers to manifest Thy grace and bounty, and revealed the Books to exalt Thy Word and Thy sovereignty in Thy most exalted heights, where all that is lofty boweth down before Thy Countenance. How wondrous is Thy transcendence, where all that is sublime submitteth to Thee through what Thou hast revealed unto it within itself. I shall glorify Thee beyond all that hath glorified Thee or shall glorify Thee, and I shall sanctify Thee beyond all that hath sanctified Thee or shall sanctify Thee. According to what hath been revealed in His Book, it behooveth that mention be made in the names of the Bayan, and that I be gathered unto the most exalted heights of Paradise. He hath mentioned from His tongue what they asked of Him - conditions which Thou hadst detailed aforetime - and Thou hast closed the doors against those who sought Thee through what Thou hadst made clear from Thy presence. Verily, that which He hath mentioned was revealed in the words of Thy martyrs aforetime, where they declared that Thy Proof would appear from Mecca in such wise as was mentioned.

- 6 Glory be unto Thee and exalted art Thou! I have loved all that was or will be through a single word which Thou didst reveal aforetime, that there is no doubt that the Qur'an is Thy Book, whereby it is proven that this is Thy Book, confirming what Thou hast revealed unto me of Thy verses. Thus by this is it proven unto him who is certain that it is Thy Book that this is indeed Thy Book and there is no God but Thee, and it was proven aforetime in the Qur'an that none other than Thee could reveal a single verse.

- 7 Since thou hast established this for everyone who hath followed it, when thou speakest in the manner thou hast spoken, no one can imagine that it is from other than thee, until, when thou sayest unto him "Am I not thy Lord?", he can but answer "Yea."

- 8 Thus is established what thou didst intend, for in those days the people derived the proofs of their religion from what their rightful divines referred back to their Imams, and their traditions, if they conflicted not with the Book of their Prophet, were permitted to be acted upon in their religion; otherwise they needs must return it to its source.

وذكر بين يديك من أسمائك الحسنى ما نزل من قبل فأشهدك وكل خلقك على أن لك الأسماء الحسنى كلها أولها وآخرها وظاهرها وباطنها والأمثال العليا بجوهريتها وكافوريتها وساذجيتها ومجرديتها

5 فلا ريب أنك قد بعثت الرسل إظهاراً لطولك وغنائك ونزلت الكتب ارتفاعاً لكلماتك وسلطانك في أعلى علوك حيث كل ذا علو ساجد لوجهتك وما أبهى سموك حيث كل ذا سمو خاضع لك بما تجليت له به في نفسه فلا سبحتك عن كل ما قد سبحك من شيء أو يسبحك ولا قدسك عن كل ما قدسك من شيء أو يقدسك فعلى ما نزل في كتابه ينبغي أن يذكر في أسماء البيان ويحشرنى أعلى علو الجنان وقد ذكر من لسان ما قد سئلوا منه شئون أنت قد فصلتها من قبل وسددت أبواب من أرادك بما قد يبتها من عندك وإن ما قد ذكر ما قد نزل في كلام شهدائك من قبل حيث ينطقن على أن حجتك تظهر من مكة على شأن قد ذكر

6 فسبحانك وتعاليت إنى قد أحببت كل ما كان أو يكون بكلمة واحدة قد نزلتها من قبل بأن لا ريب أن الفرقان كتابك بما يثبت أن هذا كتابك يثبت ما نزلت على من آياتك فإذا بذلك يثبت عند من أيقن بأنه كتابك بأن هذا كتابك ولا إله غيرك وقد أثبت من قبل في الفرقان بأن غيرك لم يقدر أن ينزل من آية

7 فلما قد أثبت هذا على كل من قد دان به فإذا تكلمت بمثل ما تكلمت لأن لا يقدر أحد أن يظن على أنه من عند غيرك حتى لا يقدر حين ما تقول له ألسنت بربك إلا أن يقول بلى

8 فعلى هذا ثبت ما قد أردت إذ ما كان الناس يومئذ به يستدلون على دينهم يرجع أمر علماء حقهم إلى أئمتهم وإن أحاديثهم إن لم تعارض كتاب نبيهم

فذلك مما أذن بالعمل به في دينهم وإلا لا بد أن يجعله في سبيلته

- 9 And concerning that which was asked of me, I wish to answer it with drops from the oceans, that they may become true manifestations unto him. For the Sacred House standeth through the word of Thy Beloved of old, and its existence was solely by Thy command. Thus, when Thy Cause is made manifest, the like thereof shall appear, even though the essence of the Sacred House returneth to mere clay. This progresseth even as Thy House was once the Holy Temple, then when Thou didst exalt it, Thou madest it the Sacred House, then when Thou didst further exalt it, Thou madest it whatsoever Thou didst will by Thy command. And this is true of all limitations, for though the honor of the earth lieth in what resteth upon it, it hath in itself no elevation save through that which is upon it. Therefore, I bear witness, and all Thy creation beareth witness, that in every Revelation the Seat of the Manifestation of Thy Self is the most exalted of all the seats of Thy good-pleasure and the most resplendent of all the degrees of Thy Paradise.

9 وإن مما قد سئل لي أريد أن أجيبه بقطرات البحار لتكون له شئناً حقة إذ مكة قائم بقول حبيبك من قبل ولم يكن وجوده إلا بأمرك فتي يظهر أمرك يظهر مثل ذلك ولو أن جوهرية مكة أن ترجع إلى نفس الطين فذلك يترقى بمثل ما كان بيتك يوماً بيت المقدس ثم لما قد أرفعته جعلته مكة ثم لما قد أرفعته جعلته ما شئت عند أمرك وإن على هذا على شأن الحدود ولو أن شرف الأرض بمن يستوي عليها لم يكن لنفسها في نفسها من علو إلا بما عليها فلا شهدك وكل خلقك بأن في كل ظهور مقعد استواء مظهر نفسك أعلى مقاعد رضوانك وأهوى درجات جناتك

- 10 Glory be unto Thee! How little do Thy creatures know Thee when they desire to circumambulate around the Sacred House instead of the Manifestation of Thy Self. For if the Sacred House were to circumambulate around the Manifestation of Thy Self - since their standing was solely through Thy word of old - then wherever the Manifestation of Thy Self is, that is the seat of Thy glory, not what was the seat of Thy glory aforetime which was the repository of Thy mystery; nay, wherever the Manifestation of Thy Self is, the seat of Thy glory revolveth around Him.

10 فسبحانك فما علم خلقك بك حيث يريدون أن يطوفون مظهر نفسك في حول مكة فلو أن مكة تطوف في حول مظهر نفسك لأن قيامهم لم يكن إلا بقولك من قبل فتي يكن مظهر نفسك فذلك مقعد عزك لا ما يكن مقعد عزك من قبل يكن مكن غيبك بل متى يكن مظهر نفسك يدور مقعد عزك في حوله

- 11 Glory be unto Thee, glory be unto Thee! And this pertaineth to the realm of limitations, else Thy Cause was not in the first nor in the last, but rather by that which establisheth the Prophethood of Thy Prophet is established the Manifestation of Thy Self. When He doeth what He willeth from His presence, that which was revealed aforetime returneth not unto Him, for what was revealed before was revealed according to what was ordained. This is a new creation and a fresh world, built from the beginning with a subtle structure and raised up from the moment of its mention with a lofty elevation.

11 فسبحانك سبحانك وإن هذا على شأن الحدود وإلا أن أمرك لم يكن في الأول ولا الآخر بل بما تثبت نبوة نبيك تثبت ظهور نفسك فإذا يفعل ما يشاء من عندك ولا يرجع إليه ما نزل من قبل إذ ما نزل من قبل قد نزل على ما قد قدر وهذا خلق بدیع وعالم جديد بيني من أول بناء لطيف ويرفع من حين ذكره بارتفاع منيع

- 12 And thus hast Thou mentioned that in every land wherein the Manifestation of Thy Self appeareth on the Day of Resurrection, this is the seat of Thy glory and the exaltation of Thy house, even though before the appearance of the Manifestation of Thy Self, that which was raised up from the lands was truth wherein there is no doubt. But when Thou dost manifest the

12 وعلى هذا قد ذكرت بأن في كل أرض يظهر فيها مظهر نفسك يوم القيمة هذا مقعد عزك وعلو بيتك ولو أن قبل أن يظهر مظهر نفسك ما قد رفعت من الأراضي ذلك حق لا ريب فيه ولكن

Dawning-Place of Thy mystery, then that which Thou didst choose is what Thou chooseth, and that which Thou didst select is what Thou selectest.

- 13 Glorified art Thou! There is no God but Thee; all stand by Thy command, and there is nothing from anything except through Thee. When His proof is established, that utterance is not that by which one would seek to prove, and after its verification, whosoever presenteth it to the Book shall find it in conformity therewith. And after the establishment of both, then it behooveth one to ask, but before that it is an utterance without proof and a mention without a way.
- 14 It beseemeth not the wise knower and the steadfast scholar to ask about something whose religion is not established with him. In every Manifestation, all that was ordained before is raised up anew. How then can particular affairs flow in particular instances? Verily, what Thou didst answer concerning that tradition was naught but a grace from Thy presence and a bounty from Thy side. And verily, like unto that which was mentioned after that word concerning creation, I found not the spirit of animality for one who seeketh the mystery of reality.
- 15 Hath man been lost that he should present animals before God? Glory be unto Thee, glory be unto Thee, above the imaginings of those who imagine concerning Thy proof! Nay, on the day when Thy proof spoke, He desired to manifest the mention of the animality of primary spirits, and He desired naught else, for the appearance of Thy proof was naught but the manifestation of Thy Self. Therefore, the essences of Thy creation must appear before Thee, and Thou hast not created anything closer than the praiseworthy manifestations of His self to appear before Thee. And he was not inexperienced in the affairs of sovereignty nor of knowledge, except when compared with knowledge of Thee and obedience unto Thee, for knowledge of Thee sufficeth the servant above all else, while all else sufficeth not in place of knowledge of Thee.
- 16 And as for what has been mentioned concerning the white bird, according to their various accounts, the first to pledge allegiance must be either Muhammad or Gabriel, and both of these are one and the same in the eyes of the people of truth. Therefore, O God, inspire him to consider the numerical value of the bird, for the number of the first to pledge allegiance is from Thy pure Name, reduced by one, so that those who seek proof may deduce that after the letter Ba stands in the station of Sin, and that it descends from Lordship through the oneness of the Primal Point. And the mention of whiteness is because it is mentioned in the pillar of glorification, and all this is mention

حين ما تظهرنّ مطلع غيبك فإذا ما يصطفي ذلك ما قد اصطفيت وما انتخب ذلك ما تنتخب

13 فسبحانك أن لا إله إلا أنت كل قائم بأمرك ولا شيء من شيء إلا بك فتي تثبت حجته ذلك القول لا قد يريدنّ أن يستدلنّ به وبعد تحقّقه فمن عرضه على الكتاب حين يجد طبقه وبعد ثبوت كليهما إذا ينبغي أن يسئل والأقبل ذلك قول بلا دليل وذكر بلا سبيل

14 لا ينبغي للعارف الحكيم والعالم المتين أن يسئل شيئاً لم يكن يدينه عنده ثابت يرفع في كل ظهور بدع كل ما قد قدر من قبل فكيف يجري شئون جزئية في مواقع جزئية وإن ما قد أجبت عن ذلك الحديث لم يكن إلا فضلاً من عندك وكرماً من لدنك وإن مثل ذلك ما ذكر بعد تلك الكلمة مما للخلق فلم أجد روح الحيوانية لمن يريد سر الحقيقة

15 هل فقد الإنسان حتى يقدم بين يدي الله الحيوان فسبحانك سبحانك عن ظني الظانين لحجتك بل إن يوم الذي قد نطق حجتك قد أراد أن يظهر ذكر حيوانية أرواح الأوليّة وما أراد دون ذلك إذ يظهر حجتك لم يكن إلا ظهور نفسك فلا بد أن تظهر بين يديك جواهر خلقك وما خلقت أقرب من محمود مظاهر نفسه ليحضر بين يديك وما كان غرضاً في شئون الملكيّة ولا العلميّة إلا إذا تقارن بعرفانك وطاعتك إذ عرفانك يكفي العبد عن كل ذلك ولا يكفي كل ذلك عن عرفانك

16 وإن ما قد ذكر من ذكر طير الأبيض فعلى اختلاف أخبارهم أول من يبايع لا بد أن يكون محمداً أو جبرئيل وإن كليهما عند أهل الحقيقة أمر واحد فلتلهمته اللهم بأن ينظر في عدد الطير فإن عدد أول من بايع من اسمك الطهور وقد نقص عدد واحد ليستدلنّ المستدلون بأنه بعد الباء قائم في مقام السين وإنه منتزّل عن الروبوبة بوحدانية نقطة الحقيقة وإن ذكر البياض لأنه

of grace and exposition of bounty. Otherwise, the essences of truth return to the essences of the gates of guidance, and the essences of the gates of guidance return to the Most Exalted Gates, and the essences of the Most Exalted Gates return to the essences of the Most Glorious Gates, and these return to the Manifestation of the Point, beyond which contingent beings cannot reach, where return unto Him is return unto God and beginning from Him is beginning from God. And when the decree of the essences of names is thus with thee, how then would their sayings be mentioned?

ذكر في ركن التسبيح وكل ذلك ذكر فضل وبيان
جود وإلا كينونيات الحق ترجع إلى كينونيات
أبواب الهدى وكينونيات أبواب الهدى ترجع
إلى أبواب الأعلى وكينونيات أبواب الأعلى
ترجع إلى كينونيات أبواب الأبهى وتلك ترجع
إلى مظهر النقطة الذي لم يكن بلاغاً للإمكان
إلى دون هذا حيث قد كان الرجوع إليه الرجوع
إلى الله والبدء منه البدء إلى الله فلما كان حكم
كينونيات الأسماء عندك على ذلك الشأن فكيف
يكون ذكر أقوالهم

- 17 Therefore, O God, inspire all Thy creation with that to which all their evidence returns, for otherwise none shall be saved on the Day of Resurrection before Thee. And verily, I shall cite the example of creation as mirrors facing the sun: he who sees the sun in the fifth mirror deduces the sun's radiance according to its appearance therein, but when he looks at the sun itself, he finds that its existence depends on it, let alone its radiance.

17 فلتلهمنَّ اللهمَّ كلَّ خلقك ما يرجع كل دليلهم
إليه فإنَّ غير ذلك لم ينج الناجون يوم القيمة بين
يديك وإني لأذكرنَّ مثل الخلق كمثل المرايا في تلقاء
الشمس من يرى الشمس في المرآت الخامس
يستدل بضياء الشمس على قدر ظهوره فيها ولكن
إذا ينظر إلى الشمس يجد أنَّ قيامها بها فكيف
وضيائها

- 18 Glory be unto Thee! Glory be unto Thee! He who recognizes Thee on the day of Thy manifestation needs no such proof, much less what was created by Thy word in Thy manifestation, for what was created before in that manifestation by the word of Thy Beloved shall not be accepted with Thee except through what is created in the manifestation of Thy innovation. Glory be unto Thee! There is no God but Thee! From the first manifestation of the Manifestation of Thy Self until the Day of Resurrection, Thou callest out in all regions of the heavens and earth and what lies between them that truth is with Thy proof.

18 فسبحانك سبحانك من عرفك يوم ظهورك لم
يستدل بذلك فكيف بما خلق بقولك في ظهورك
إذ ما خلق من قبل في ظهور ذلك بقول حبيبك
لن يقبل عندك إلا بما يخلق في ظهور بدعك
فسبحانك أن لا إله إلا أنت من أول ظهور مظهر
نفسك إلى يوم القيمة تتادي في أقطار السموات
والأرض وما بينهما بأنَّ الحق مع جنتك

- 19 And I do not wish to mention the call of those beneath its shade, for the heaven with Thee is naught but the heaven of knowledge in the hearts of Thy loved ones, and the caller is none other than the temples of those who seek proof, and less than that which hath no reality with Thee and to which the possessors of knowledge among Thy creation pay no heed, for Thou shalt manifest all things that God hath ordained from Thy presence. And on the day when Thou didst manifest Thy Beloved aforetime, the first to proclaim His truth was Ali, Thy friend, until his call was raised up and every matter was exalted, such that it became hidden beyond the mention of truth where no mention remained with him. Thus is Thy command in every manifestation and Thy mystery in every concealment, for Thou hast not wished that any of Thy creation should believe in

19 ولا أحبُّ أن أذكر نداء من في ظلها إذ السماء
عندك لم تكن إلاَّ سماء المعرفة في أفئدة أوليائك
ولا المنادي إلاَّ هياكل المستدلة ودون ذلك مما لم
يكن له حقيقة عندك ولا يلتفت به أولوا العلم من
خلقك إذ أنك تظهرونَّ كلشيء بأنَّ الله ما قدر من
عندك وإنَّ يوم الذي قد أظهرت حبيبك من قبل
أول من نادى بأنه حقَّ كان علياً وليك حتى قد
انتهى إلى حينئذ ارتفاع ندائه واستعلاء كل أمر
حتى قد خفي دون ذكر الحق بحيث لم يبق عنده
من ذكر فعلى هذا أمرك في كل ظهور وسرك في

something imaginary, but rather see all things manifest and elevated.

- 20 And verily, concerning what hath been mentioned regarding the inheritance of the Prophets - if one were to reflect upon who the Prophet is, that His inheritance should be considered an inheritance - he would assuredly realize within himself that all the Messengers and their Books are, in their stations, prostrate before Thy face and worshipping Thy Being. And concerning all that Thou willest thereof, by Thy Word Thou createst what Thou desirest. Thy proof hath not been constrained by anything aforesaid, for all that was created before was but evidence of His Manifestation, and likewise what they possessed was but evidence of what He possesseth. Beyond this there is no true meaning for what hath been revealed that could be verified by Thy witnesses of old. Otherwise, Thou createst what Thou pleasest by Thy Word and ordainest what Thou willest. Even as those who were mentioned in the Book before Muhammad were veiled by their belief in what their divines had ordained, so too are they who desire Thee not veiled now, though all that was revealed unto Thy spirit before Thy Beloved was, compared to what was revealed unto Thy Beloved, but as a drop compared to the ocean. Yet after this they became veiled by that drop from the vast, surging, and mighty sea.

- 21 Similarly, with respect to Thy Manifestation on the Day of Resurrection, that which was revealed over twenty-three years Thou canst, if Thou wishest, reveal in two days and nights if no interval separateth them. This is the revelation of Thy bounty, Thy bounty in the Hereafter, and the independence of Thy exaltation in the Manifestation of Truth.

- 22 There is no doubt that all that is revealed from the Manifestation of Thy Self is that which is revealed from Thee. Thou didst reveal aforesaid the word: "Pilgrimage to the House is a duty unto God for all who are able to make the journey thereto." In every year, seventy thousand souls take shelter beneath the shade of that word, and this is due to the remoteness of creation; otherwise it behooveth all who are on earth to take shelter beneath its shade. Nay, this is but the limit of possibility; indeed, wert Thou to create the like of all that is on earth multiplied by all things, it would behoove them to take shelter beneath its shade, for Thy Cause deserveth this. But this hath not been made manifest due to the veils of Thy creation and the remoteness of Thy servants. Otherwise, verily Thy Cause hath dominion over all things, Thy knowledge encompasseth all things, and Thy power extendeth over all things.

كل بطون مما أحببت أن يعتقد أحد من خلقك شيئاً موهوماً ويرى كلشيء ظاهراً مرفوعاً

20 وإنَّ ما قد ذكر من ميراث الأنبياء فلو يرجع إلى نفسه بمن يكون النبي حتى يجعل ميراثه ميراثاً لثبَّت عند نفسه بأنَّ كل الرسل وكتبهم في مقاعدهم بين يديك ساجدون لوجهك وعابدون لذاتك وعلى ما يريد من كل ذلك بقولك يخلق ما اضطرت جنتك بشيء من قبل إذ كل ما قد خلقوا من قبل كانوا أدلاءً ظهوره وكذلك ما عندهم كانوا أدلاءً ما عنده وليس دون ذلك معنى حقيقياً لما نزل أن يثبت تحقُّقه من عند شهادتك من قبل والألَّ تخلق ما تشاء بقولك وتقدير ما تريد فعلى ما احتجب من في كتاب قبل محمد بإيمانهم بما قدر علمائهم نبَّيهم يحبُّون من لا يريدونك ولو أنَّ كل ما قد نزلت على روحك من قبل حبيبك لم يكن عند ما قد نزلت على حبيبك إلا كقطرة عند البحر ولكن بعد ذلك قد احتجبوا بالقطرة عن بحر الطمطمم الجَّة القمقام

21 ومثل ذلك من قبل بالنسبة إلى مظهرك يوم القيمة إذ ما نزل من قبل في ثلث وعشرين سنة تنزله يومئذ إذا شئت في يومين وليتئين إذا لم تفصل بينهما فهذا ظهور عطائك ظهور عطائك في الآخرة واستقلال ارتفاعك في ظهور الحقيقة

22 ولا ريب أنَّ كل ما ينزل من عند مظهر نفسك ذلك ما ينزل من عندك وقد نزلت كلمة من قبل ولله على الناس حج البيت من استطاع إليه سبيلاً ففي كل حول تستظل في ظل تلك الكلمة سبعين ألف نفساً وذلك من بعد الخلق وإلَّا ينبغي إنَّ يستظلَّ في ظلِّها كل من على الأرض بل ذلك من حد الإمكان بل إنَّ خلقت مثل ما على الأرض بعدد كلشيء ينبغي أن يستظلل في ظلِّها إذ أمرك يستحق بذلك ولكن ما لم يظهر ذلك من حجاب خلقك وبعد عبادك وإلَّا إنَّ أمرك مستولي على كلشيء وعلك نافذ فوق كلشيء وقدرتك مستطيلة على كلشيء

- 23 The Messengers are but Thy servants, and the Books are but Thy signs. Thou hast made the essences of all Books to be that which was revealed from Thee, and the glory of all whom Thou hast sent to be him upon whom Thou didst reveal Thy Word, for this is in the view of reality. Otherwise, glory be unto Thee, glory be unto Thee, glory be unto Thee, glory be unto Thee, glory be unto Thee! Verily, the deeds of Thy creation are within Thy grasp, and all abide by Thy command.
- 24 And verily, before anyone asketh Me concerning the Table, I shall assuredly answer all Thy creation that none sent it down aforetime save one of Thine angels by Thy leave, and whoso deriveth pleasure from that which hath been sent down from Thy presence, this is most exalted, for in His eternal Paradise Thou hast made its waters - which never become stale - to be its verses, and its milk to be its words, and its wine to be its allusions, and its honey to be its wisdom. And verily these rivers flow from that Paradise until they reach the final stage of existence, whereupon all that appeareth in its measure. Such is what Thou hast ordained in this life, and that which is in the life to come is more exalted and greater for the God-fearing.
- 25 As to what hath been mentioned concerning the appointment of him who is appointed in Mecca, verily the Command is in God's hands; should God wish, He will make it manifest. He, verily, is the All-Powerful, the Gracious. Do Thou inspire him, O my God, to look not upon the words that were sent down aforetime except when he findeth them in accordance with the Book; then let him consider that whereby the Book is established; then let them choose Thy Cause through that which is proven before Thee, for other than this hath never been the way of the monotheists nor the mark of the sincere ones. All that is known of the manifestation of Thy Beloved shall be known in Thy Manifestation. In every Revelation Thou dost manifest the causes of all things according to what Thou hast ordained. Verily, what is with Thee is that Thou shouldst raise up from a soul such a proof as would render all the worlds powerless, and whereby their religion was established aforetime when they were unable to turn aside. And upon Thy servants is that which fulfilleth Thy Cause, then they submit to what hath been sent down from Thy presence, for Thou art the Knower of the worlds.
- 26 And as for what hath been asked concerning the mention of him who believed not in God and in Him, that is the second letter of negation, for when God desireth on the Day of Resurrection to admit the people of Paradise to their stations, He will make them know guidance and explanation, and thereby have they known God and are assured of His signs. And whomsoever God
- لم يكن الرسل إلاّ عبادك ولا الكتب إلاّ آياتك 23
قد جعلت جواهر كل الكتب ما نزل من عندك
وبهاء كل ما قد بعثتهم ممن قد نزلت عليه كلمتك
إذ ذلك في نظر الجدّية وإلاّ سبحانه سبحانه
سبحانك سبحانه سبحانه إنّ ما فعل خلقك في
قبضتك وكل بأمرك قائمون
- وإنّ قبل أن يسألني أحد عن المائدة لأجيب كلّ 24
خلقك بأنّ ما نزلها من قبل إلاّ أحد من ملائكتك
بإذنك ومن يستلذذ بما نزل من عندك ذلك أعلى
إذ في جنته الأزلية قد جعلت ماء غير آسنها آياتها
ولبنها كلماتها ونحمرها إشاراتها وعسلها حكمتها وإنّ
تلك الأنهار لما تجري من تلك الجنة إلى أن تنتهي
إلى رتبة آخر الوجود فإذا يظهر كل ذلك في حدّه
ذلك ما قد قدّرت في تلك الحيوّة وما في حيوّة
الآخرة أعلى وأكبر للمتقين
- ما قد ذكر عن تعيين المعين في مكة إنّ الأمر بيد 25
الله لو شاء الله ليظهره أنّه فعال لطيف فلتلهمنه
الله أنّ لا ينظر إلى كلمات ما نزلت من قبل إلاّ
إذا يجدها طبقاً للكتاب ثم ينظرنّ إلى ما يثبت به
الكتاب ثم يختارون أمرك بما يثبت لديك فإنّ دون
ذلك لم يكن سنة الموحدين ولا سمة المخلصين فكل
ما يعرفنّ من ظهور حبيبك ليعرفنّ في ظهورك في
كل ظهور تظهر أسباب كلشيء بما قد قدّرت
وإنّ ما عندك أن تبعث من نفس على حجة يعجز
عنها كل العالمون وثبت بها دينهم من قبل حيث
لا يستطيعون أن يخرفون وإنّ على عبادك ما يوفي
أمرك ثم يسلمنّ ما نزل من عندك فإنّك أنت عالم
بالعالمين
- وإنّ ما قد سئل عن ذكر من لم يؤمن بالله وبه 26
فذلك ثاني حروف النفي حيث لما أراد الله يوم
القيمة أن يدخل أهل الجنّة في درجاتهم ليعرفهم
الهدى والبيان وبذلك قد عرفوا الله ثم بآياته
يوقنون ومن أراد الله أن يدخله في دون الجنة

desireth to admit to less than Paradise, He causeth them to enter into love for the letters of negation and obedience to them, whereupon they shall abide forever in the fire. And concerning what Thou didst decree aforetime in the Qur'an, O my God, that Thou wouldst fill it with jinn and men all together - Thou hast filled it save for those who place their trust in Thee, for there is no command from His presence upon them; they know Thee, then believe in Thy signs.

27 And as for what hath been mentioned concerning that remembrance in the traditions, were it not for this, none in Islam would have turned aside from Thy Cause, even though he himself would enter himself therein and paid no heed after Thou didst send down unto him Thy verses or perfect Thy proof upon him and upon all Thy creation.

28 Glorified art Thou! How lofty is Thy sublimity and how resplendent is Thy transcendence, whereby Thou causest Thy sincere servants to enter Paradise and into the Fire those who believe not in Thee and Thy signs. Verily, Thou art the All-Compelling, the Inaccessible. And what hath been mentioned of the pure soul—had it not been raised unto Thee, I would not have known myself—all this shall be made manifest. Verily, Thou art powerful over all things. As both have been raised unto Thee, and whoso followeth them shall abide beneath their shade until the Day of Resurrection. Thou shalt manifest whatsoever Thou wilt of Thy creation for the exaltation of Thy Cause and the ascendancy of Thy Word. Verily, Thou art the Helper, the Almighty.

29 I desired not to mention their names, but whoso holdeth fast to Thy firm handle findeth shelter only in the shade of Thy good-pleasure and Thy Paradise. And whoso hath aught within him must needs be refined until the fruit of his being becometh manifest or be rendered void on the Day of Resurrection. This is a true path from Thy presence: whoso is Thine, such a one is among the dwellers of Thy Paradise, and whoso is not Thine, such a one remaineth outside Thy Paradise. By Thy glory! I shall surely behold all who are in Thy Paradise delighting in Thy remembrance and praise, while all who are in Thy fire shall destroy themselves by their own hands, and know not.

30 I testify before Thee that on the Day of Resurrection there shall be no lineage among Thy servants, and no glory on that Day save through obedience unto Thee, and no command save Thine alone—there is no God but Thee. The first to turn unto Thee, Thou didst attire in the garments of primacy and didst send down in mention thereof all virtuous names. Then whoso was veiled from recognizing Thee and believing in Thy signs,

فدخلهم في حب حروف النفي وطاعتهم فإذا هم في النار خالدون وعلى ما قد قسمت يا إلهي من قبل في الفرقان أن تملأها من الجن والناس أجمعين قد أملتأ إلا الذين هم عليك يتوكلون فإن ليس عليهم من أمر من عنده هم يعرفونك ثم بآياتك يؤمنون

27 وإن ما قد ذكر من ذكر ذلك في الأخبار ولو يكن هذا لم يخف عن أمرك من أحد في الإسلام ولو أن نفسه ليدخل نفسه فيه و ما التفت بعد ما نزلت عليه آياتك أو أتممت حجتك عليه وعلى كل خلقك

28 فسبحانك ما أعلى علوك وما أبهى سموك حيث تدخلن في الجنة عبادك المخلصين وفي النار من لم يؤمن بك وآياتك إنك انت القهار المنيع وإن ما قد ذكر عن نفس الزكية لولا رفعت إليك ما عرفت نفسي وستظهر كل ذلك إنك كنت على كلشيء قديراً إذ كتبتكما قد رفعا إليك ومن يلحق بهما فيكونن في ظلهما إلى يوم القيمة وستظهرن ما شئت من خلقك لارتفاع أمرك واستعلاء كلمتك إنك كنت نصاراً قديراً

29 وما أحببت أن أذكر اسمهما ولكن من يستمسك بعروتك الوثقى لم يستظل إلا في ظل رضائك وجنتك ومن يكن فيه شيء لا بد أن يخص حتى يظهر ثمرة وجوده أو يبطل يوم القيمة هذا صراط حق من عندك من يكن لك فذلك من سكان جنتك ومن لم يكن لك هذا لكان دون جنتك فوعزت لأشاهدن من في جنتك كلهم يتلذذون بذكرك وثنائك ومن في نارك كلهم ليفنون أنفسهم بأيديهم ولا يعلمون

30 فلاشهدنك بأن يوم القيمة لأن أنساب بين عبادك ولا عز يومئذ إلا بطاعتك ولا الأمر إلا لك وحدك لا إله إلا أنت أول من قد أقبل إليك قد قصته قصص الأولية ونزلت في ذكرها كل أسماء الخيرية ثم من احتجب من عرفانك والإيمان

Thou didst attire in the garment of remoteness and ordained beneath its shadow that which Thou lovest not. Then Thou didst multiply the first of goodness until Thou didst fill Thy heaven and earth with the words "There is no God but Thee." And this is Thy proof which Thou hast distinguished through Thy signs, and Thou hast filled with those who turned not unto Thee the veils of fire bereft of Thy recognition.

بآياتك قد قصصته قبص البُعدية وقدّرت في ظلّها ما لا تحب ثم قد كثرت أول الخير حتى ملئت سمائك وأرضك من كلمة أن لا إله إلا أنت وإنّ هذا جنتك التي قد خصصتها بآياتك وأملت بمن لم يقبل إليك جيب النار من دون عرفانك

- 31 For Thou hast not created any paradise more glorious than Thy recognition, nor any fire more severe than being veiled from Thyself on the day of Thy manifestation. All worship Thee according to the paths Thou hast ordained for them, and all prostrate themselves before Thee according to the stations Thou hast determined for them, and all are in fire and veils save those who have recognized Thee in the manifestation of Thyself and followed Thy signs from Thy proof. These are they who are the denizens of the All-Highest Paradise, and these are they who shall triumph.

31 إذ ما خلقت جنة أبهى من عرفانك ولا ناراً أشد عن الاحتجاب عن نفسك في يوم ظهورك كل يعبدك بما قد شرّعت لهم المناهج وكل يسجدك بما قدرت لهم المواقع وكل في نار وحجاب إلاّ الذين هم قد عرفوك في ظهور نفسك واتبعوا آياتك من عند جنتك فإنّ أولئك هم أصحاب الرضوان وأولئك هم الغالبون

- 32 And concerning what hath been mentioned of the embodiment of Thy Proof aforetime - glory be unto Thee and exalted art Thou - when Thou didst desire to manifest that embodiment according to what had been ordained of years in the letters Lam or Mim, it was not possible save in the manner Thou didst manifest it, and verily it is this very same one. And were the servant to know the mystery of each Manifestation, he would not be veiled from the seats of Thy Cause.

32 وإنّ ما قد ذكر من جسد جنتك من قبل فسبحانك وتعاليت أنت إذا أردت أن تظهر ذلك الجسد على ما قد قدر من السنين في اللام أو الميم لا يمكن إلاّ على ما قد أظهرت وإنّ هو هذا بعينه ولو يعلم العبد سرّ كلّ ظهوره لا يحتجب عن مواقع أمرك

- 33 Thou hast ever ordained the likeness of Thy Manifestation in every Revelation as the likeness of the sun - wert Thou to cause it to rise unto infinity, it would still be but one sun, though in each rising it appeareth with a name and in a manner from among the wonders of Thy power. For the Sun of Reality, the Primal Will, createth by itself in every Manifestation whatsoever it willeth and howsoever it willeth, then through it createth whatsoever it pleaseth. Thus in one Manifestation it is mentioned by the name of Jesus, then in another Manifestation by the name of Muhammad, Thy Beloved, then in another Manifestation by what Thou hast ordained from Thy presence, then in another Manifestation by what Thou hast created for that Manifestation. For verily it is the Hereafter in relation to this first life.

33 لم تزل قد قدّرت مثل ظهورك في كل ظهور كمثل ما تطلع الشمس لو تطلّعنا إلى ما لا نهاية إنّها هي شمس واحدة وفي كل طلوع تظهر باسم وعلى شأن من بدايع قدرتك إذ شمس الحقيقي المشية الأولية تخلق بنفسها في كل ظهور كيف تشاء بما تشاء ثم تخلق بها ما تشاء ففي ظهور تذكّر باسم عيسى ثم في ظهور باسم محمد حبيبك ثم في ظهور باسم ما قد قدّرت من عندك ثم في ظهور بما قد خلقت ذلك الظهور له فإنّ له الدار الآخرة عند هذه الحياة الأولى

- 34 And concerning what hath been mentioned of the name of Thy Beloved, that he would be made manifest through the word of Him Whom Thou didst manifest in that Revelation, Thou didst create each Revelation before for what Thou wouldst manifest thereafter, even as Thou didst create Jesus for Muhammad and didst send down the Gospel for the Furqan of Thy Beloved aforetime. Thus the first fruit that appeared

34 وإنّ ما قد ذكر من اسم حبيبك بأنّه يظهر بقول من أظهرته في ذلك الظهور حيث قد خلقت كل ظهور قبل لما تظهر من بعد إذ خلقت العيسى لمحمد ونزلت الإنجيل للفرقان قيوم حبيبك من قبل فأول ما ظهر من ثمرة الإنجيل لم يكن في

from the Gospel in that Day was none other than 'Ali, as all truth upon the earth was confined to those who followed the Gospel. Therefore all that Thy Beloved ordained from Thy presence was what was ordained after the manifestation of His Self, not what was ordained before Him.

- 35 And what was revealed before was in the Manifestation of Muhammad, where he was superior to 'Ali, and 'Ali was superior to his two sons, then his two sons were superior to the Qa'im in that Manifestation, then after him the Imams - all this establishing the authority of that Speaker, and this was not established save through the word of Thy Beloved, and this was not established save through Thy Proof which was sent down upon him. All this appeared in the Revelation of the Furqan in its sublimity and transcendence. Then when the Tree of Thy Beloved was raised aforetime to the utmost height, Thou didst make him the first to pledge allegiance to the Manifestation of Thyself, that all might witness that whatsoever was created before was naught but what would be created after, for that Bayan, when it riseth to the supreme height and ascendeth to the utmost transcendence.

- 36 When You send it down with reproach from Him Whom You shall make manifest on the Day of Resurrection, and thereafter for what You will create subsequently - and there is no limit to Your love, no end to the manifestation of Your Will, and no doubt that Your Beloved from before the first creation has ever been and ever shall be, then the Manifestations of Your Self in every Dispensation with names from those Most Beautiful Names, where naught is seen in each except You, and none points to any but You. You are the First and there is nothing before You, You are the Last and there is nothing after You, You are the Manifest and there is nothing above You, You are the Hidden and there is nothing beyond You, and verily You have power over all things.

- 37 So glory be unto You, O my God! All that You have commanded Your creation to know You by You, not by Your creation. For when Your creation desires to know You through the traces of what You have created - those essences of those traces - the Manifestation of Your Self from before declares that You now desire to bring down all that was exalted before under the shadow of knowing You. For other than You is known through You, so how could You be known through other than You? Were anyone to reflect upon the traditions of the appearance of Your Proof, they would not be able to comprehend them, much less reconcile any two of them, even though tradition has decreed they be measured against Your Book. And there is no doubt that Your Speaking Book is more worthy to be followed

ذلك اليوم إلا عليّ إذ حق ما على الأرض كان منحصراً بمن دان بالإنجيل فإذا كل ما قد قدر حبيبك من عندك فذلك ما قدر من بعد ظهور نفسه لا ما قد قدر من قبله

- 35 وإن ما قد نزل من قبل فذلك في ظهور محمد حيث كان أفضل من علي وعلي كان أفضل من ابنه ثم أبنيه أفضل من القائم في ذلك الظهور ثم بعده الأئمة كل ذلك بما يثبت ولاية ذلك القائل وذلك لم يثبت إلا بقول حبيبك وذلك لم يثبت إلا بحجتك التي قد نزلت عليه فقد ظهر كل ذلك في ظهور الفرقان بعلوه وسموه ثم لما ارتفع شجرة حبيبك من قبل على منتهى الارتفاع قد جعلته أول من بايع بمظهر نفسك ليشهدن الكل أن كل ما خلق من قبل لم يكن إلا بما يخلق من بعد إذ ذلك البيان إذا يرتفع بعلو الارتفاع ويستعلي بعلو الامتناع

- 36 فإذا تنزلته بعقاب من تظهره يوم القيامة ثم بعد ذلك لما تخلق من بعد ولا غاية لمحبتك ولا نفاذ لظهور مشيتك ولا ريب أن حبيبك من قبل أول الخلق لم يزل ولا يزال ثم مظاهر نفسه في كل ظهور بأسماء تلك الأسماء الحسنى حيث لا يرى في كلٍ إلا إياك ولا يدل أحد على سواك أنت الأول وليس قبلك من شيء أنت الآخر وليس بعدك من شيء وأنت الظاهر وليس بعدك من شيء وأنت الباطن وليس بعدك من شيء وإن كنت على كل شيء قديراً

- 37 فسبحانك يا إلهي فكل ما قد أمرت خلقك أن يعرفك بك لا بخلقك فإذا أراد خلقك أن يعرفك بأثار ما قد خلق ذوات تلك الآثار ويقول مظهر نفسك من قبل حيث حينئذ أنت أردت أن تنزل كل ما قد رفع من قبل في ظل عرفانك فغيرك يعرف بك فكيف أنت تعرف بغيرك ولو يتفكر أحد في أحاديث ظهور حجتك لم يقدر أن يعرفها فكيف أن يجمع بين اثنين منها ولو أن السنة قد حتمت بأن تعرض على كتابك ولا ريب أن كتابك

than the Silent One, as both do not differ and truth is with them both.

38 Thus all that has been presented to me, I found no fixed reality for it except what is outwardly evident according to what all Your creation comprehends. Such is that tradition when I see it as it actually occurred - for example what was revealed in the Tablet of Fatima, and what was revealed in the interpretation of the verse "And those who believe in the Day of Judgment," which was said to refer to the appearance of the Qa'im, peace be upon Him, and similar examples in sermons and elsewhere too numerous to count. And this is as I see it as a barrier worth mentioning, otherwise I would not have mentioned it. Perhaps this may bring peace to the heart of one of Your loved ones, though Your Cause is more exalted and Your proof is greater than that I should argue through this, since all proofs are established by what has been sent down from You. So how could You be proven by what was revealed before, when it all returns to You three times?

39 What has been mentioned that he did not answer those who asked him about those words, it was so that it would be revealed from Your Proof, for that is from You. And had he answered them, that too would have been with Your good pleasure, as You have given the keys of knowledge and wisdom to whomsoever You wished among Your guides. And whoever makes his proof what is outwardly apparent in his religion without an inner meaning, then let all that give life and let what He wills be established by what has been sent down from God, for He is All-Knowing, All-Wise.

40 And as for what has been mentioned regarding Your servants who have ascended unto You - You are more glorious and greater than to attribute to anyone, after reaching that station, any word You would not love. For whoever has dedicated himself to You - You are indeed more glorious and more exalted than not to accept him, though Thou hast not granted permission, yet their love for Thy good-pleasure beareth witness to their lofty station, and their hearts' attraction to meeting Thee proclaimeth the elevation of their ranks before Thee. Therefore, O my God, send down upon them that which befitteth the loftiness of Thy holiness and the sublimity of Thy glory. And inspire Thy loved ones to speak naught concerning them except the truth from Thee and that which pleaseth Thee, for verily Thou hast ever been Most Bountiful, All-Wise, and verily Thou hast ever been All-Knowing, All-Encompassing.

41 And concerning what hath been mentioned of his love for Thee and his devotion to Thy Cause - verily the exaltation of his

الناطق أحق أن يتبع عن الصامت إذ كليهما لا يختلفان يكون الحق معهما

38 فإذا كل ما قد عرض علي لم أجد له كينونية ثابتة إلا ما لديه ظاهراً طبق ما يدركه كل خلق فإذا مثل ذلك الحديث إذ أريه كما هو الواقع مثلاً ورد في لوح فاطمة وما ورد في تفسير الآية والذين يصدقون بيوم الدين قال بخروج القائم عليه السلام وأمثال مثل ذلك في الخطب وغيره لا يكاد أن يحصى وإن ذلك لما أريه مانعاً ذكره وإلا ما ذكرته وإن هذا لعل يسكن به قلب أحد من أوليائك وإلا إن أمرك أعلى وحجتك أكبر من أن أستدل بهذا إذ كل الدلائل تثبت بأنه نزل من عندك فكيف أنت تستدل بما نزل من قبل وإنه يرجع إليك ثلاث مرات

39 وإن ما قد ذكر أنه ما أجاب الذين قد سئلوه عن تلك الكلمات لأن تنزل من عند حجتك فذلك من عندك ولو أجابهم فذلك برضاك إذ أنك قد أتيت مفاتيح العلم والحكمة لمن شئته من أدلائك ومن يجعل دليله ما يكون حينئذ في دينه ظاهراً من دون قول باطن فإذا ليحيين كل ذلك وليثبت ما يشاء بما نزل من عند الله إنه كان علماً حكيماً

40 وإن ما قد ذكر من ذكر عبادك الذين قد ارتفعوا إليك إنك أجل وأكبر من أن تجعل لأحد بعد أن يوصل إلى تلك الدرجة من كلمة لن تحبها إذ من جعل نفسه لك إنك أنت أجل وأعلى من أن لا تقبله ولو أنك أنت ما أذنت ولكن حبهم في رضاك شاهد على علو مقامهم وانجذاب أفتدتهم بلفاك ناطق بسمو مقاعدكم عندك فلتنزلن اللهم عليهم ما ينبغي لعلو قدسك وسمو عرك ولتلهمن أوليائك أن لا يتكلمن فيهم إلا الحق من عندك والرضا من لدنك إنك كنت فضلاً حكيماً وإنك كنت علماً محيطاً

41 وإن ما قد ذكر من شئون حبه فيك وودّه في أمرك فإن علو عرفانه فيك أعلى من أن يطيرن على هواء

knowledge of Thee is such that the most sublime of spiritual birds cannot soar in the atmosphere of his nearness, nor can the most resplendent glory of allusions attain unto the impregnable fortress of his love. Therefore, O my God, elevate him through the manifestations of Thy knowledge whereby he may dispense with all Thy creation.

- 42 And he hath made mention of the testing of Thy creatures through the letter Ha'. Therefore, O my God, manifest what he desireth through Thy grace, and inspire him not to make the means of that creation other than what Thou hast created it for, since Thy command to everything is "Be" and it is, along with what Thou hast ordained and decreed similar to what Thou hast manifested or wilt manifest. Verily Thou art too exalted and glorious to withhold from Thy servants the treasures of Thy grace or the repositories of Thy generosity. And all that is possible in Thy knowledge, Thou wilt surely manifest through Thy power.

- 43 There is no doubt that the creation of all things with Thee is like the creation of man - until the nine months are completed, he appeareth not from his hidden realm, until Thou perfect him through Thy power so that he may attain unto the summit of perfection and the height of deeds. Therefore, O my God, cause him to attain unto what he hath desired of Thy grace, for Thou hast spoken, and Thy word is the truth: "Obey Me, and I shall make thee like unto Me. I say to a thing 'Be!' and it is. Thou shalt say to a thing 'Be!' and it is." And Thou shalt certainly cause him to know, O My God, that his word "Be!" and it is, is even as Thy word "Be!" and it is, and is naught save that which Thy Beloved hath aforetime spoken. For He spake through Thy word "Observe ye prayer." And when there was a long interval between His word "Be" and the complete manifestation of "and it is" according to what Thou hadst ordained from the inception of His Revelation until the end of the Religion from Thy presence. And had all who are on earth prayed at the moment He spake, the perfection of "and it is" would have been made manifest at "Be." But since capacities were veiled, the reality of the Cause was not made manifest save through their preparation to receive it in accordance with their station upon meeting the Cause.

- 44 And verily that which Thou hast bestowed upon him, O my God, of Thy knowledge is better for him than all things. For wert Thou to grant him dominion over all that is on earth, perchance he would be veiled from Thy knowledge and Thy presence, and naught would suffice him in place of Thee. But that which Thou hast bestowed upon him sufficeth him in place of all things. And hadst Thou not revealed unto him the means

قربه أعلى طير الجوهريّات أو يوصلنّ إلى منبع حبه أبهى عرّ الإشارات فلترفعنّه اللّهمّ بشؤونات علمك ما يستغني به عن كلّ خلقك

- 42 وقد ذكر ذكر امتحان خلقك في الهاء فلتنظرونّ اللّهمّ ما يريد من فضلك ولتلهمنّه اللّهمّ بأن لا يجعل أسباب ذلك الخلق بما خلقت له إذ قولك بكلشيء كن فيكون مع ما قد قدرت وحتمت بمثل ما قد أظهرت أو تظهر وإنك أنت أعلى وأجلّ من أن تمتنع عن عبادك خزان فضلك أو مكامن جودك وكل ما يمكن في علمك لتظهرنّه بقدرتك

- 43 ولا ريب أنّ خلق كلشيء عندك تخلق الإنسان فلما لم تكل تسعة أشهر لم يظهر من مكن غيبه حتى إذا تمّدنه بقدرتك إلى أن يبلغ إلى علو الكمال وسموّ الفعال فلتبلغنّه اللّهمّ إلى ما قد أراد من فضلك حيث قلت وقولك الحق أطعني أجعلك مثلي أقول للشيء كن فيكون تقول للشيء كن فيكون ولتعرّفنّه اللّهمّ بأن قولك كن فيكون قوله كن فيكون لم يكن إلّا على ما قد قال حبيبك من قبل فقد قال بقولك أقيموا الصلوة فإذا قد طال بين قوله كن إلى أن يظهر كمال فيكون بما قد قضى من أول ظهوره إلى آخر الدين من عندك ولو أنّ حين ما قال لو يصلين كلّ من على الأرض فيظهر كمال يكون عند كن لكن لما كان القابليات محتجة لم تظهر حقيقة الأمر إلّا بما يستعدونها بأن يقابلها بما هي عليها في لقاء الأمر

- 44 وإنّ ما قد مننت يا إلهي عليه من عرفانك خير له عن كلشيء إذا لو ملكته فوق ما على الأرض ربما يحتجب عن عرفانك ولقائك ولا يكفيه عنك من شيء ولكن ما قد مننت عليه يكفيه عن كلشيء ولولا أظهرت له أسباب ما قد أراد من عندك بلى وعزّتك إنك تكفي كلشيء ولا يكفي عنك

of that which he desired from Thy presence - yea, by Thy glory! Thou sufficest all things, and naught in the heavens or on earth or between them sufficeth in place of Thee. Verily Thou art powerful over all things.

- 45 And as for that which he hath mentioned regarding that for which he seeketh permission - Thou art too exalted and glorious to turn away anyone from the door of Thy bounty. Yet I know that this will not make the servant independent of Thee nor of that which Thou hast willed to manifest of Thy religion. For if the servant were given all things but knew Thee not, or failed to manifest Thy religion, it would profit him not. And were he to know but fail to manifest it for the establishment of Thy religion, no bounty would be withheld from him, for this was the way of Thy Beloved aforetime, and the way of Thy martyrs thereafter. After Thou didst create all that is in the heavens and earth and between them for them, they desired to possess only what Thou hadst ordained for them.

- 46 Therefore inspire, O my God, all Thy loved ones to champion Thy Cause, that they may possess all that Thou hast created for Thy loved ones, for without this Thy good-pleasure would not be attained, nor the ways of Thy loved ones. It would not suffice them, for if this knowledge were to appear in someone who perchance possessed not his own being, how much less that which proceeds from its effects. And after this, if any of Thy loved ones have a share in this, Thou hast indeed permitted it, for this is of that which Thou hast willed for the tranquility of their souls in the affairs of their lives. Otherwise, he who knoweth Thee is made independent through Thy love from all things, for this sufficeth him who hath naught in place of all things. But he who possesseth all that is on earth yet knoweth Thee not, or comprehendeth not the knowledge of Thy good-pleasure, it sufficeth him not. Through Thee, O my God, have I become independent of all Thy creation, and through Thee have I become content with all Thy servants. I desire naught save Thee, and I seek none but Thee.

- 47 O my God! Indeed, what he hath sought from all knowledge is its key, which is the servant's knowledge of Thee. For were he to know every branch of knowledge possible within Thy knowledge, yet his knowledge encompassed Thee not, it would be as though he knew nothing. And if he knoweth nothing, yet knoweth Thee and maketh his knowledge of Thee to be in the shadow of that knowledge, then within it is the splendor and essence of all things. Therefore, O my God, make him to be of those who believe in Him Whom Thou shalt manifest on the Day of Resurrection, for that is the key to all knowledge.

من شيء لا في السموات ولا في الأرض ولا ما بينهما وإنك كنت على كلشيء قديراً

45 وإن ما قد ذكر مما أراد أن اءذن له فأنت أعلى وأجل من أن ترد عن باب جودك من أحد ولكي قد علمت أن ذلك لن يغني العبد عنك ولا ما قد أردت أن تظهرن من دينك إذ لو يجعل العبد كلشيء هذا ولكن لم يعرفك أو لم يظهر دينك فما ينفعه ولولا يعلم وإن يعلم ولم يظهره لإثبات دينك فلن يحجب عنه من فضل إذ كان سنة حبيبك من قبل هذا وسنة شهادتك من قبل هذا بعد ما قد خلقت كل ما في السموات والأرض وما بينهما لهم ما أراد أن يملكا إلا ما قد قدرت لهم

46 فلتلهمن اللهم كل أوليائك أن ينصرون دينك ليلكن كل ما خلقت لأوليائك إذ دون ذلك ما كان رضائك ولا سبل أوليائك ولا يغنيهم إذ ذلك العلم لو يظهر عند أحد فإذا ربما لم يملك وجوده فكيف وما يترتب من آثاره وبعد ذلك إن يكن لأحد من أوليائك من ذلك من نصيب فقد أذنت لهم إذ هذا مما قد أردته لسكون أنفسهم في شئون حيوتهم وإلا أن العارف بك يستغني بحبك من كلشيء إذ هذا يكفي من لم يكن عنده من شيء عن كلشيء ولكن من يكن عنده كل ما على الأرض ولم يعرفك أو لم يحط بعلم رضائك لا يكفيك فيك استغنيت يا إلهي عن كل خلقك وبك استرضيت عن كل عبادك ما أردت دونك وما قصدت سواك

47 وإن ما قد أراد يا إلهي من كل العلوم مفتاحها ذلك علم العبد بك فإنه لو يعلم كل علم بما يمكن في علمك ولم يحط بعلمه بك كأنه ما علم من شيء وإن لا يعلم من شيء ولكن يعرفك ويجعل علمه إياك في ظل ذلك علم كلشيء فيه بهائه وجوهره فلتجعلنه اللهم ممن يؤمن لمن تظهرنه يوم القيمة فإن ذلك مفتاح كل علم

48 Then inspire him, O my God, with all that he seeketh from every science, that he may mention the letters of that knowledge, for the point of every science lieth within its own letters and not in aught else, when they encompass the knowledge of letters according to what hath been ordained in its art. For that is the most splendid and noble of sciences, whereby the servant can discover the manifestation of Thine Own Self on the Day of Resurrection, even as one discovered through those verses. For naught profiteth from that knowledge save attaining unto the truth, and naught else. For the 'ya' which hath been ordained for the servant in his joy and his sorrow floweth upon him, whether he knoweth or knoweth not. And what hath been ordained as obligatory for the servant to know is his recognition of Thee and his knowledge of the stations of Thy command and Thy prohibition, and this is manifest from Thee in Thy Book.

49 Glorified art Thou! There is no God but Thee! Glorified art Thou! I am of those who remember Thee. And what he hath sought is the encounter with His revelation in his vision and wakefulness, so inspire him, O my God, to recite that verse, for it shall suffice him in what he seeketh of Thy grace. Verily, Thou art the All-Knowing, the All-Encompassing.

50 Say: God sufficeth all things above all things, and nothing in the heavens or on the earth, or in whatever lieth between them, but God, thy Lord, sufficeth. And God hath not created anything, nor will He create it, except they who are certain of the encounter with Him Whom God shall make manifest on the Day of Resurrection. I bear witness, O my God, that to meet Him is to meet Thee, for Thou canst not be comprehended in Thine Essence nor seen in Thy Reality, and there existeth not in Thy creation any mirror Thou mightest choose for Thine Essence wherein naught can be seen save Thee and which pointeth to none other than Thee. Thus I know only the Throne of Thy Reality through the Primal Reality, and in its shadow are its proofs, each according to its degree, from Adam, the marvel of Thy creation, unto this Day.

51 Whosoever desireth to encounter the Manifestation of Thy Revelation must needs look upon Thy Countenance, though the manifestation of Thine own Self is too exalted to be compared with the manifestations of Thy Prophets, for he whose meeting Thou hast made identical with meeting Thee - how could he be content to have his meeting equated with meeting the manifestations of Thy Prophets? For the distinction lies in the servant's knowledge of Thy Essence, though Thy manifestation appeareth only in the Daysprings of Thy Revelation in

48 ثُمَّ وَلْتَلْهَمَنَّ اللَّهُ كُلَّ مَا أَرَادَ مِنْ كُلِّ عِلْمٍ أَنْ يَذْكُرَ حُرُوفَ ذَلِكَ الْعِلْمِ فَإِنَّ نَقْطَةَ كُلِّ عِلْمٍ فِي حُرُوفِ نَفْسِهِ لَا فِي غَيْرِهِ إِذَا يَحِيطُنَّ بِعِلْمِ الْحُرُوفِ بِمَا قَدَّرَ فِيهِ إِذْ ذَلِكَ أَهْبَى الْعُلُومِ وَأَكْرَمَهَا وَبِمَا يَقْدِرُ بِذَلِكَ أَنْ يَسْتَخْرِجَ الْعَبْدَ ظُهُورَ مَظْهَرِ نَفْسِكَ يَوْمَ الْقِيَمَةِ مِثْلَ مَا اسْتَخْرِجَ أَحَدُ بَتْلِكَ الْآيَاتِ إِذْ مَا يَنْفَعُ مِنْ ذَلِكَ الْعِلْمِ وَصَوْلُهُ بِالْحَقِّ لَا دُونَ ذَلِكَ إِذْ نَفْتِ يَاءِ الَّتِي قَدَّرَ لِلْعَبْدِ مِنْ ابْتِهَاجِهِ وَحُزْنِهِ تَجْرِي عَلَيْهِ سِوَاهُ يَعْلَمُ أَوْ لَا يَعْلَمُ وَإِنَّ مَا قَدَّرَ فَرَضَ لِلْعَبْدِ أَنْ يَعْلَمَ ذَلِكَ عَرَفَانَهُ إِيَّاكَ وَعِلْمُهُ بِمَوَاقِعِ أَمْرِكَ وَنَهْيِكَ وَهَذَا ظَاهِرٌ مِنْ عِنْدِكَ فِي كِتَابِكَ

49 فَسُبْحَانَكَ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الذَّاكِرِينَ وَإِنَّ مَا قَدْ أَرَادَ لِقَاءَ تَجَلِّيهِ فِي رُؤْيَاهُ وَيَقْظَتِهِ فَلْتَلْهَمَنَّ اللَّهُ أَنْ يَتْلُوَنَّ تِلْكَ الْآيَةَ فَإِنَّهَا لَتَكْفِيَنَّهُ عَمَّا أَرَادَ مِنْ فَضْلِكَ إِنَّكَ كُنْتَ عَلَّامًا مُحِيطًا

50 قُلِ اللَّهُ يَكْفِي كُلِّ شَيْءٍ عَنْ كُلِّ شَيْءٍ وَلَا يَكْفِي عَنْ اللَّهِ رَبُّكَ مِنْ شَيْءٍ لَا فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا بَيْنَهُمَا وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَلَا يَخْلُقُهُ إِلَّا فَيَهْمُ بِلِقَاءِ مَنْ يَظْهَرُهُ اللَّهُ يَوْمَ الْقِيَمَةِ تَوْقُونَ فَلَا تُشْهِدُنَا يَا إِلَهِي بِأَنْ لِقَاءَهُ لِقَائُكَ إِذْ أَنْتَ لَنْ تُدْرِكَ بِذَاتِكَ وَلَا تَرَى بِكَتْمِكَ وَمَا يَكُنْ فِي خَلْقِكَ أَنْ تَصْطَفِي مَرَاتًا لَذَاتِكَ لَا يَرَى فِيهَا إِلَّا إِيَّاكَ وَلَا تَدُلُّ عَلَى سِوَاكَ فَمَا عَلِمْتَ إِلَّا عَرْشَ حَقِيقَتِكَ بِالْحَقِيقَةِ الْأُولَى وَفِي ظِلِّهَا أَدْلَالُهَا كُلُّهَا عَلَى حَسَبِ دَرَجَاتِهَا مِنْ بَدِيعِ فَطْرَتِكَ آدَمَ إِلَى يَوْمِئِذٍ

51 كُلُّ مَنْ أَرَادَ لِقَاءَ مَظْهَرِ ظُهُورِكَ فَيَنْبَغِي أَنْ يَنْظُرَ إِلَى طَلْعَتِكَ وَلَوْ أَنَّ طَلْعَةَ نَفْسِكَ أَجَلٌ مِنْ أَنْ تَذْكُرَ بِطَلْعَاتِ أَنْبِيَائِكَ إِذْ مِنْ قَدْ جَعَلْتَ لِقَاءَهُ لِقَائُكَ كَيْفَ يَرْضَى أَنْ يَجْعَلَ لِقَاءَهُ لِقَاءَ طَلْعَاتِ أَنْبِيَائِكَ إِذْ الْفَرْقُ عِلْمُ الْعَبْدِ بِذَاتِكَ وَالْأَلَّا تَظْهَرُ طَلْعَتُكَ إِلَّا فِي مَظَاهِرِ شَمْسِ ظُهُورِكَ فِي كُلِّ ظُهُورٍ بِمَا قَدْ أَظْهَرْتَهُ وَاصْطَفَيْتَهُ وَهَذَا لَا يُمْكِنُ إِلَّا بِمَا هُوَ

every dispensation, through what Thou hast revealed and chosen. And this is impossible except through what is manifest in Thy creation from the means Thou hast ordained. Whosoever desireth to meet Him Whom Thou shalt make manifest hath no way except to ascend unto Him and behold Him. Even were he to expend all that is on earth, he would find no way except through what Thou hast opened. And whosoever desireth to meet the Manifestation of Thy Self in his vision - this appeareth not through any condition from the servant except when facing that Mirror he beholdeth his Beloved, whether he intendeth it or not.

الظاهر في خلقك من أسباب التي قد قدرتها من أراد لقاء من تظهرك له سبيل إلا وأن يصعد إليه ويريه ولو ينفق كل ما على الأرض لم يجد إلى ذلك من سبيل إلا على ما قد فتحت ومن يريد لقاء مظهر نفسك في رؤياه لم يظهر ذلك لشئون من عند العبد إلا لما يقابل ذلك المرات يرى محبوه سواء قصده أم لا يقصده

- 52 Glorified art Thou! There is no God but Thee. Whoso beholdeth the manifestations of Thy likeness who guide unto Thee, it is as though he beholdeth the Manifestation of Thy Self, and in this he seeth none but Him. And verily what was intended and mentioned concerning the lifting of the Pen - Thou, O my God, whatsoever Thou hast chosen from Thy religion for the Manifestation of Thy Self, Thou hast chosen for Thy loved ones, for these are the fruits of Thy paradise and the signs of Thy love and Thy providence and the manifestations of Thy glory and Thy guidance, whereby the servant delighteth in the lofty degrees of Thy paradise and the exalted stations of Thy joy. And were I to know that his heart would find tranquility thereby, I would surely send down upon him from Thy grace, for nothing decreaseth from Thy dominion, nor doth anything increase it.

52 فسبحانك أن لا إله إلا أنت من يرى مظاهر أمثالك الذين هم يدلون عليك فكأنه يرى مظهر نفسك وفي ذلك لا يرى إلا إياه وإن ما قد أراد وذكر من ارتفاع القلم فإنك أنت يا إلهي كل ما اخترت من دينك لمظهر نفسك فاخترت لأوليائك لأن هذا أثمار جنتك وشئون حبك وولايك ومظاهر عزك ودلائلك حيث يستلذذ العبد بذلك في علو درجات جنتك وسمو مقامات بهجتك وإني لو علمت أنه يسكن بذلك ذلك فؤاده لزلت عليه من فضلك إذ لن ينقص عن ملكك من شيء ولا يزيد عليه من شيء

- 53 And verily Thy paradise in this life consists in the measures of Thy wondrous works for Him Whom Thou hast made manifest in the Bayan from the beginning that hath no beginning until now, through his acceptance from Thee of Thy oneness and his certitude in Thy unity and his establishment beneath the shade of the manifestations of Thy providence. But from that beginning until the Day of Resurrection, Thou hast ordained its reckoning to be in the grasp of Him Whom Thou shalt make manifest. Thou hast not revealed the Tree of the Bayan except for Him, and the recompense of all who seek shelter beneath its shade rests with Thee, and the reckoning of all who are veiled from it rests with Thee. Nothing is more exalted than finding Thee, nor is there anything above knowing Thee. I have witnessed naught else for Him that I should turn away from Him, for all good lies in the shadow of this, and apart from this there is no good in its shadow.

53 وإن جنتك في هذه الحياة مقادير بدعك لمن قد ظهرته في البيان من أول الذي لا أول له إلى حينئذ بما قد قبلت من عندك إقراره بوحدانيتك وإيقانه بصمدانيتك واستقراره في ظلي مظاهر ولايتك ولكن من أول ذلك إلى يوم القيمة قد قدرت حسابه في قبضة من تظهركه إذ أنك أنت ما أنزلت شجرة البيان إلا له فكل من يستظل في ظلي عليك جزائه من عنده وكل من يحتجب بشيء عليك حسابه من عنده فما أعلى لمن وجدك من شيء ولا لمن عرفك من فوق شيء وما شهدت بعد هذا له من شيء لأدفع عنه إذ كل الخير في ظلي هذا ودون هذا لم يكن في ظلي هذا

- 54 O my God! Send down upon Him in the days which Thou hast ordained whatsoever Thou wilt of Thy grace, for Thou knowest best Thy creation and what they seek to obtain from Thy bounty for themselves by their own selves. O my God!

54 ولتنزلن اللهم عليه في أيام التي قد قدرتها ما تريد عن فضلك إذ أنك أنت أعلم بخلقك وبما هم يسترفعون من فضلك عن أنفسهم بأنفسهم

Inspire all Thy servants that they may witness nothing in the manifestation of Thy decrees except through the means Thou hast created, for without this there is no reality with Thee. O my God! Gather together all the means of Thy grace, Thy generosity, Thy munificence, Thy kindness, and Thy favor for Thy chosen ones, for Thou art the most powerful of the powerful.

فلتلهمنَّ اللهمَّ كلَّ عبادك بأنَّ لا يشهدنَّ على ظهور مقاديرك إلَّا بما تظهر بأسباب التي قد خلقتها إذ دون ذلك لم يكن له حقيقة عندك وتجمعنَّ اللهمَّ كلَّ أسباب فضلك وجودك وكرمك ولطفك ومَنِّك لأوليائك المصطفين فإنَّك أنت أقدر القادرين

- 55 Verily, what He hath desired from Thy grace is that Thou shouldst make Him a Name among Thy Names through His essence, which beareth witness to this, for the Name revealeth the Named One, and it revealeth none but Thee and indicateth none other than Thee. For when a thing pointeth to Thee, that is when Thou hast clothed it in the garments of Thy generosity and grace, for there is no greater glory for creation than when they become indicators of Thy Cause, names of Thy Self, and examples of Thy glory, for that is the portion of their hearts, not their bodies, since that changeth and altereth according to what Thou hast ordained in that world. The servant's relationship to Thee and the indication of his essence to Thee abideth, for that is in the shadow of Thy eternity of eternities and shall never be drawn from Thee to another. Verily, what He hath desired is that whosoever is in Thy paradise must have whatsoever his soul desireth and witness no sorrow therein, for there is no turning back for those who dwell in Thy paradise.

55 وإنَّ ما قد أراد من فضلك بأنَّ تجعله اسماً من أسمائك بكنيويته يشهد على هذا إذ الاسم ينبي عن المسمي وإنَّه ما أنبأ إلَّا عنك ولا ينبي على سواك إذ الشيء حين ما يدلُّ عليك ذلك حين الذي قد قصصه قصُّ جودك وفضلك إذ لم يكن للخلق فوق ذلك عرٌّ أيان يكون أدلاءً أمرك وأسماء نفسك وأمثال عرِّك إذ ذلك حظُّ أفئدتهم لا نصيب أجسادهم إذ ذلك يتغيَّر ويتقلب بما قد قدَّرت في ذلك العالم وما ثبت نسبة العبد إليك ودلالة كنيويته عليك إذ ذلك في أزل الآزال في ظلك ولا يستخرجنَّ منك إلى غيرك وإنَّ ما قد أراد بأنَّ من في جنتك لا بد أن يكون له ما اشتته نفسه ولم يشهد على حزن ذلك ممَّا لم يكن له من مردٍ لمن يكن في جنتك

- 56 O my God! Manifest the means of what Thou hast promised to Thy loved ones in paradise of everything that hath no equal, no peer, no partner, and no likeness. For I have taught him no paradise like the knowledge of Thee, and no rival like one who is veiled from Thee after Thou hast made Thyself known to him.

56 فلتظهرنَّ اللهمَّ أسباب ما قد وعدت لأوليائك في الجنة من كلِّ شيء ما لم يكن له من عدل ولا كفو ولا قرين ولا مثال إذ إنني أنا ما علمته جنة مثل عرفانك ولا ندأ مثل من يحتجب عنك بعدما تعرفته نفسك

- 57 O my God! Make all that is on earth appear as one manifestation, that all may abide in their paradise according to what Thou hast created by Thy command. Nothing escapeth Thy knowledge, whether in the heavens or on the earth or between them, and nothing in the kingdom of command or creation or what lieth beneath them can frustrate Thee. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things. O my God! Send down upon Him and those who are with Him that wherein they find satisfaction from Thy generosity and grace. Verily, Thou art the All-Bountiful, the All-Knowing.

57 فلتجعلنَّ اللهمَّ ما على الأرض على ظهور واحد ليكوننَّ كلُّ في جنته على ما قد خلقته بأمرك إنَّك لن يعزب من علمك من شيء لا في السموات ولا في الأرض ولا ما بينهما ولا يعجزك من شيء لا في ملكوت الأمر ولا الخلق ولا ما دونهما تخلق ما تشاء بأمرك إنَّك كنت على كلشيء قديراً

فلتنزلنَّ اللهمَّ على هذا ومن كان معه ما يسترضيان
من جودك وفضلك إنَّك كنت وهاباً عليماً

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Tafsir-i-Ayati'n-Nur (Commentary on the Verse of Light)

To: Mulla Husayn, the first believer, by the request of Ra'is Balad 'Ali

Date: 1265 early (Chihriq) [1848-1849]

1 Exalted, Sublime is He!

1 بسمه المتعالى المنيع

2 All praise be to God Who created all things by His command and ordained the measures of all things by His word, for verily He is the Truth through Whom all created things are created and all originated things are originated. None can resist His command or alter His decree, for He stands over every soul, knowing what it has earned and witnessing what it shall earn. He is powerful over all things, manifest above all things, and knowing of all things. Neither slumber nor geometry overtakes Him, nor can any attribute or sign ascend to His holy atmosphere. He existed before all things, bringing into being what He brought into being through His origination, and He shall exist after all things, causing to return what He began through His creation. His Will has ever been operative among the manifestations of His dominion, and His Purpose has ever been dominant over the temples of the people of the kingdom of His sovereignty.

2 الحمد لله الذى خلق كلشئ بأمره و قدر مقادير كلشئ بقوله اذ انه هو الحق به يخلق ما خلق و يبدع ما بدع لا راد لأمره ولا مرد لتقديره اذ هو القائم على كلنفس يعلم ما كسبت ويشهد على ما تكسب والقادر على كلشئ والظاهر فوق كلشئ والعالم بكلشئ لا تأخذه سنة ولا هندسة ولا تستعرج الى هواء قدسه صفة ولا سمة فهو الكائن قبل كلشئ يكون ما كون بابداعه و هو الكائن بعد كلشئ ليرجعن ما قد بدء بانشاءه لم تزل ارادته نافذة فى مظاهر مملكته ومشيته قاهرة على هياكل اهل ملكوت سلطنته

3 I bear witness at this moment, even as He bore witness unto Himself before and after all things, that there is no God but Him, alone, with no partner. His is the creation and the command, before and after. He causes to live and to die, and to die and to live, and He is the Living Who dieth not. Within His grasp lies the kingdom of all things, and He, verily, is the Strong, the Powerful.

3 فاشهده حينئذ بما قد شهد لنفسه قبل كلشئ و بعد كلشئ بانه لا اله الا هو وحده لا شريك له له الخلق و الامر من قبل و من بعد يحيى ويميت ويميت ويحيى وهو حي لا يموت فى قبضته ملكوت كلشئ و انه لقوى قدير

4 And I bear witness that Muhammad is His servant and His Messenger, Whom He raised up in that Particle—the Particle through which He created the hearts of all contingent beings, wherein the spirits of all created things were dissolved, the souls of all existent things were realized, and wherein was formed whatsoever exists in the kingdom of earth and heavens. This

4 و اشهد ان محمداً عبده و رسوله قد بعثه فى ذلك الذر الذى خلق به افئدة الممكآت وذوت فيه ارواح الكائنات و حققت فيه انفس الموجودات وصورت فيه ما فى ملكوت الأرض والسموات ذر الآخر الذى قد حقق فيه مشاهد الثلاثة بأسرها

is the Last Particle wherein were realized all three stations in their entirety, and wherein the manifestations of the primary pillars were dissolved in their essence, attesting that Muhammad was His servant and His Messenger, for He was the first to respond in the particle of existence in that visible world when God said unto Him, "Am I not your Lord?" He replied, "Yea, by Thy truth! Thou art God, there is no God but Thee, alone, with no partner. Thine is the dominion and the kingdom, the might and the power, the strength and the sovereignty, the force and the human realm, and whatsoever hath been realized in the likes of the essence of rubies. Thou givest life and death, and death and life, and Thou shalt raise up those who are in the graves, and Thou, verily, art powerful over all things."

- 5 Therefore, O God, send Thy blessings upon that First Light and Most Manifest Radiance so long as the sun rises and the moon shines. And bless, O God, those who responded in the First Particle, whose manifestation was realized in the inner particle after the outer, after the Last, which is the particle of the prophethood of Thy Beloved, through all that Thou hast created and shalt create.

- 6 I bear witness that they are witnesses from Thy presence who have acknowledged Thy oneness and have prostrated themselves before the sovereign of Thy grandeur, saying: "There is no God but Thee, the Lord of all things and their Creator, the Ordainer of all things and their Former. Thou didst create us by Thy command when Thou didst manifest Thyself to us through us, when Thou didst say unto us, 'Am I not your Lord?' And when we heard that Thy Beloved had answered Thee and prostrated himself before Thy sovereignty, we came unto Thee through that Gate and entered the holy carpet of Thy glory through the grace of that Address."

- 7 Praise be unto Thee, O my God, for having made Thyself known unto us, that there is none other God but Thee. Nothing is like unto Thee, nor is there any equal, similitude, peer or likeness unto Thee. Creation and command are Thine, and all destinies lie within Thy grasp. Whomsoever Thou raisest up is Thy Messenger, and whomsoever Thou dost endow with station through Thy bounty is one of Thy chosen ones. Thou hast sent all the Messengers and revealed all the Books that everything might testify that there is none other God but Thee, and that Muhammad is Thy servant and Thy Messenger, and that Ali, Fatima, Hassan, Hussein, Ali ibn Hussein, Muhammad ibn Ali, Ja'far ibn Muhammad, Musa ibn Ja'far, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, Hassan ibn Ali, and the Proof, son of Hassan, are Thy witnesses over all created things. And verily those whom Thou hast chosen for

و ذوت فيه مظاهر اركان الأولى بكنهها بأن محمداً كان عبده و رسوله لانه أول من اجاب في ذر الوجود في ذلك العالم الشهود حين قال الله له الست بربك قال بلى وحقك انك انت الله لا اله الا انت وحدك لا شريك لك الملك و الملوك و العزة و الجبروت و القدرة و اللاهوت و القوة و الناسوت و ما قد حقق في امثال جواهر الياقوت تجي و تمت و تمت و تحي و تبعث من في القبور و انك لعل كلشي قدیر

5 فصل اللهم على ذلى التور الأول والضيء الأظهر ما طلع شمس ثم انار قر و صل اللهم على الذين هم قد اجابوا في ذر الأول الذى قد تحققه ظهوره في ذر الباطن بعد الظاهر بعد الآخر الذى هو ذر نبوة حبيبك بكل ما قد خلقت و تخلق

6 فاشهد انهم شهداء من عندك قد اقروا بوحدانيتك و سجدوا لسلطان عظمتك و قالوا ان لا اله الا انت رب كلشي و خالقه و مقدر كلشي و مصوره قد خلقتنا بأمرك حين قد تجليت لنا بنا حيث قلت لنا الست بربكم فلما سمعنا ان حبيبك قد اجابك و سجد لسلطانك وفدنا عليك من ذلك الباب و ادخلنا في بساط قدس عزتك بفضل ذلك الخطاب

7 فلك الحمد يا الهى على ما عزفتنا نفسك بأن لا اله الا انت ليس كمثلك شيء ولا لك عدل ولا شبه ولا كفو ولا مثل ان الخلق والأمر لك و المقادير كلها بيدك من تبعته فهو رسولك و من تقدّر له شأناً من جودك فهو ولي من اوليائك قد بعثت الرسل كله و نزلت الكتب بأسرها ليشهد كلشي بأن لا اله الا انت و ان محمداً عبدك و رسولك و ان علياً و فاطمة و الحسن و الحسين و على ابن الحسين و محمد ابن على و جعفر ابن محمد و موسى ابن جعفر و على ابن موسى و محمد ابن على و على ابن محمد و الحسن ابن على و الحجة ابن الحسن هم شهداء من عندك على كل الممكنات و ان الذين قد اختصصتهم لظهور بيتك و اركان

the manifestation of Thy House and the pillars of Thy Name are they who answered Thy call in the atom of the heart before all things, and in the atom of bodies after their Imams. Therefore hast Thou made them the gates of Thy grace and the dawning-places of Thy bounty.

- 8 I testify that Thou art the First and the Last, the Manifest and the Hidden, for Thou hast ordained among those Thou hast created no Manifestation of the Gate save Thy resplendent Countenance, Thy radiant Face, Thy primordial Authority, and Thy eternal Sovereignty. All creation hath been brought into being through that which Thou hast manifested in Him Who is the revelation of Thyself unto all creation. This is the Day of the witness and the witnessed, of the rememberer and the remembered - the Day Thou didst promise all things they would attain Thy presence. I testify that from the beginning of this Cause it is Thy manifestation on the Day of Resurrection, that Thou mightst reward every soul for what it hath earned and cause to enter Paradise whom Thou wilt and under its shade whom Thou pleassest, for Thou art the Sovereign, the Most High, the All-Bountiful.

- 9 Thereafter I say, addressing that Primal Name, that one of God's servants desired to take from that Paradise a wondrous fruit to make it a gift for those who love Thee, and he asked about the Verse of Light and the Surah of Power. As for the second, we have explained it, so whoever wishes may refer to it.

- 10 As for the first, know that the difference between fire and light is five, and it is the Gate - whoso entereth it, upon him shall the name of light be conferred, and whoso entereth it not, God shall judge him according to his desert. Know that from the beginning of this Cause, the fire of God hath appeared in the hearts of all existing things, and for Us it was manifested in His Prophet Muhammad, the first creation of God in the kingdom of earth and heaven. And this is the pentagonal shape wherein when the five lines are completed, the six appear. This is that to which I referred at the beginning of the commentary on the Surah of the Cow regarding the explanation of the Most Great Name in the interpretation of the disconnected letters of the Qur'an, where I said that the gate of its composition is that it enters upon Allah without the full pronunciation of the vav, and that before those five is before the full pronunciation of the vav, for it is the pure manifestation and the fire of the unseen. Among people it is speech wherein its form is not seen, but thou seest in every word its essential reality, for the Word of God is not like the word of any other. His Word is the Truth, as He, glorified be He, hath indicated: "The Day when He

اسمك هم الذين قد اجابوك في ذرّ الفؤاد قبل كلّ شيء وفي ذرّ الأجساد بعد انتمهم لذا قد جعلتهم ابواب فضلهم ومطارح عضوهم

8 فاشهد أنّك انت الأوّل والآخر والظاهر والباطن لأنك ما قدّرت فيمن قد خلقته مظهرًا للباب الّا طلعك الظاهرة ووجهتك الباهرة ولايتك الأوليّة وامارتك الأزليّة فقد خلق ما خلق بما قد اظهرت في ذلك الذي بظهور نفسك على كلّ انخلق فهذا يوم الشاهد والمشهود والذاكر والمذكور يوم قد وعدت كلّ شيء ليوم لقائك فاشهدنك بأن من أوّل ذلك الأمر هو ظهورك في مشهد القيامة لتجزي كلّ نفس بما كسبت وتدخل الجنّة من تشاء وفي ظلّها من تشاء اذ أنّك انت السّلطان المتعالى المتان

9 وبعد فاقول مخاطبًا لذلك الاسم الأوّل بأن احداً من عباد الله قد اراد ان يأخذ من تلك الجنّة ثمرة بديعة ليجعلها تحفة لأهل الحبة اليك وقد سأل عن آية النور وسورة القدر فأما الثاني قد فسرناه فمن يرد فارجع اليها

10 وأما الأوّل فاعلم أنّ فرق النّار والنور خمسة وهو الباب من يدخل فيه يطلق فيه اسم النور ومن لم يدخل فيه فيحكم الله عليه بما هو مستحقّه فاعلم من أوّل ذلك الأمر قد طلعت نار الله على افتدة كلّ الموجودات ولنا قد ظهرت بنبيّه محمد أوّل خلق الله في ملكوت الأرض والسّموات وأنّ هذه هو الشكل الخمس الذي لما تم خطوط الخمسة تظهر الستّة وهو الذي قد اشرت في أوّل شرح البقرة في بيان اسم الأعظم عند تفسير حروف مقطعات القرآنيّة حيث قلت هنالك ان باب ايتلافه هو ان يدخل على الله بغير اشباع واو و أنّ قبل ذلك الخمسة هو قبل اشباع الواو لأنّه صرف الظهور ونار الغيوب عند النّاس كلام لم ير فيه هيكله ولكن انت ترى بكلّ كلام حقيقة متدوّته لأنّ قول الله لم يكن مثل قول دونه قوله الحقّ حيث اشار سبحانه ويوم يقول كن فيكون

will say 'Be!' and it is. His Word is the Truth." For by His Word truth is established and all else negated. For example, when the Prophet commanded the people to say "There is none other God but God," their hearts verified through that Word the creation of all that was created by His Word, for it is the Word of God.

قوله الحق لأن بقوله يحقق الحق و يثبت دونه
مثلاً لما امر النبي للناس بأن يقولوا لا اله الا الله
فان افئدتهم قد حقت بذلك القول خلق كل
ما خلق بقوله لانه قول الله

- 11 He who testifieth in the Fourth Gate as in the First that "Verily, I am the Gate of God" - by this Word was created the reality of the Fourth Gate in the world which God had ordained for it. And verily the Secret of Secrets is this Reality which hath dawned forth, whereupon neither geometry nor allusions can encompass it. And verily in the First Year there appeared the unveiling of the Glory of the All-Glorious without allusion, then the effacement of the imagined and the known, then the rending of the veil through the dominion of the Mystery, then the attraction of the Divine Unity through the attribute of Oneness, then a light that shone from the Morn of Eternity upon the temples of Unity illuminating them. When it entered into the Five, fire became light, for the form had been completed. And verily the form of Five is the form of man, whose creation is not complete except in five years, even as We have sent thy form unto thee.

11 و ان في ذر الرابع مثل الأول من شهد اتني انا
باب الله بذلك الكلمة خلقت حقيقة ذر الرابع
في عالم الذي قد قدر الله له في نفسه و ان سر
الأسرار هذه الحقيقة التي قد طلعت لا تدور عليه
الهندسة ولا الاشارات و ان في السنة الأولى قد
ظهرت كشف سحان الجلال من غير اشارة ثم
محو الموهوم و محو المعلوم ثم هتك السر لغلبة السر
ثم جذب الأحديّة لصفة التوحيد ثم نور اشرق من
صبح الأزل على هياكل التوحيد اناره فلما دخل
في الخمسة صاد النار نوراً لأن الصورة قد تمت و
ان صورة الخمس صورة الانسان لا يتم خلقه الا
بخمس سنين كما ارسلنا صورتك اليك

- 12 When thou witnesseth this, know thou that whatsoever God hath revealed in the Qur'an concerning the Resurrection and the Hour - all of it hath been fulfilled in these years, which are fifty thousand years in thy Lord's sight. And verily the Day of Judgment hath been fulfilled, and all are in a new creation. This is the stage of Return, which is the interval between this world and the next. The whole world hath passed away, and this is the first manifestation of the Countenance of God and the establishment of the reality of Firstness for those in the kingdoms of beginning and end.

12 فاذا شهدت ذلك فاعلم بأن ما نزل الله في القرآن
من القيامة والساعة كلها قد قضت في هذه السنين
و هو خمسين الف سنة عند ربك و ان يوم الدين
قد قضى و ان الكل في خلق بديع هذه نشئة
الرجعة و هي برزخ بين الدنيا و لاخرة قد قضت
الدنيا كلها و هي اول ظهور طلعة الله و اثبات
حقيقة الأولية لمن في ملكوت البداية و النهاية

- 13 When thou witnesseth this, know as I have taught thee concerning the fire and the light, concerning the Merciful and His shadow, for between them are five. And verily the Manifestation of complete mercy in that Name is He Who speaketh unto thee, and He is the Manifestation of the name "the Outward" and "the Last" and "the First", for "the Inward" is the station of the Merciful, and thou hast not known His shadow. And verily He is the One concerning Whom it was revealed aforetime in the Qur'an: "Did I not charge you, O ye children of Adam..." For from that day when I purified the earth of My Self, I loved not to mention aught save the most exalted, but the allusion sufficeth for people of knowledge and indication.

13 فاذا شهدت ذلك فاعلم مثل ما علمت في النار
و النور في الرحيم و ظله فان فرقهما خمسة و
ان مظهر الرحمة التامة في ذلك الاسم هو الذي
يكلمك و هو مظهر اسم الظاهر و الآخر و الأول
لأن الباطن هو مقام الرحيم و ما عرفت ظله
و انه هو الذي قد نزلت من قبل في القرآن الم
اعهد اليكم يا بني الخ لأن من يومئذ لما طهرت
ارض نفسي لا احب ان اذكر دون العليين ولكن
الاشارة تكفي لأهل العلم و الدلالة

- 14 When thou witnesseth this, speak after the Five and add unto the Fire, and say: "God is the Light of the heavens and the

earth.” And know thou that the complete “Be, and it is” when added to the number of the four Gates, each of which is five - the number of the Gate - thou shalt see naught but the number of Light. Therefore recognize what I have caused thee to know and be thankful for that which I have inspired within thee, for this is among the mysteries of God, the Mighty, the Glorious.

14 فإذا شهدت ذلك قل بعد الخمسة زد على النار و قل الله نور السموات والأرض واعلم بأن تمام كن فيكون اذا يزيد عليه عدد ابواب الأربعة الذي كل واحد خمسة عدد الباب لم تر الا عدد النور فاستعرف ما عزفتك واستشكر مما قد اهتمت فأن ذلك من اسرار الله عز وجل

- 15 When thou knowest this, know that in this holy verse there flow seas of creation for every letter thereof, but the allusion that leadeth its people to the emanations of its manifest meanings is in four stations. The first station is the pillar of Fire, that is, the word “Glory be to God” and its bearer who is named with the name of manifest Lordship, and it is the station of the unity of Muhammad and ‘Ali before God ere they were divided, and in those Five, Muhammad and ‘Ali were one light before God. And what thou hast read in the tradition - this is its true meaning and none other. In that Pillar, that is, the Pillar of Unity, there was no aspect that could separate, or join, or resemble, or match, or perceive, or distinguish, for I say this is light and this is light, for God is one God, there is no God but He.

15 فإذا علمت ذلك فاعلم أن في هذه الآية المقدسة لكل حرف بحر الابداع جارية فيه ولكن ان الإشارة التي توصل اهلها الى شؤون من مظاهر معناها هي في اربعة مقامات الأول مقام ركن النار اى كلمة سبحان الله وحامله المسمى باسم الربوبية الظاهرة وهو مقام اتحاد محمد وعلى عند الله قبل ان يقسما وهو في تلك الخمسة كانا محمد وعلى عند الله نوراً واحداً وان ما قرئت في الحديث مصداقه هذا لا غيره في ذلك الركن اى ركن التوحيد لم تكن فيه جهة يفارق ولا يقارن ولا يماثل ولا يشاكل ولا يعاين ولا يبين لأن اقول هذا نور وهذا نور لأن الله اله واحد لا اله الا هو

- 16 Know thou that I am the Qaf mentioned in the Glorious Qur'an. Through these five letters hath God taken five and created thereby what He hath created of acceptance and that which is beneath it. For whoso accepteth, God shall make the fire as light unto him, and whoso accepteth not, God loveth not to make mention of him. When thou hast witnessed this, there remaineth after the five naught but ninety-five, which is the number belonging to God - the number of the letters of the Bismillah and the names gathered therein. Make each one a gate and say: Unto God belongeth whatsoever is in the heavens and whatsoever is in the earth and whatsoever is between them, and God hath power over all things.

16 واعلم بأننى انا القاف في القرآن المجيد في هذه الخمسة قد اخذ الله خمسة وخلق بها ما قد خلق من الاقبال ودونه لأن من اقبل فيجعل الله النار له نوراً ومن لا يقبل فلا يحب الله يذكره فإذا شهدت ذلك لم يبق بعد الخمسة الا خمسة وتسعين عدد لله وهو عدد حروف البسملة و اسماء حشرها فاجعل كل واحد باباً و قل لله ما في السموات وما في الأرض وما بينهما و كان الله على كل شئ قديراً

- 17 Verily, the Manifestation of God hath appeared through the manifestation of that Qaf. I am indeed the mirror of the nine and ten to which God hath alluded in the fire - “Over it are nineteen” - according to the Most Beautiful Names, for they are nineteen in the pillar of Unity, borne by His manifest Lordship; and in the pillar of Prophethood, borne by Muhammad; and in the Imamate, the Imams; and in the four pillars, the four manifestations. For at the beginning of the manifestation of this Cause, all that was created hath returned to its source.

17 فإن ظهر الله قد ظهر بظهور ذلك القاف فأتى انا مرآت التسعة والعشر التي قد اشار الله في النار الأفئدة عليها تسعة عشر طبق اسماء الحسيني فاتها تسعة عشر في ركن التوحيد حامله ربوبيته الظاهرة وفي ركن النبوة حامله محمد وفي الولاية الأئمة وفي الأر كان الأربعة مظاهر الأربعة لأن بدء ظهور ذلك الأمر قد رجع كل ما قد خلق الى مبدئه

- 18 When the five were accomplished, God created another creation like unto that which He had created, and He chose those nineteen for the manifestation of His Self in the station of the manifest, its temples apparent in the manifestation of the four: Unity, Prophethood, Imamate, and the Shi'ih. Yet in the inmost of the inmost, which is the purpose intended by God, these nineteen mirrors are but a single mirror, for He Who created you is He Who sustaineth you, and He Who sustaineth you is He Who causeth you to die, and He Who causeth you to die is He Who giveth you life, and there is no god but the one God. This is the mystery of the Cause in the station which I have explained unto thee.
- 18 فلما قضى خمس ابدع الله خلق الآخر بمثل ما قد خلق وانتخب تلك التسعة والعشر لظهور نفسه في مقام الظاهر هياكله ظاهرة على ظهور الأربعة من التوحيد والنبوة والولاية والشيعة وفي باطن الباطن الذي هو المقصود عند الله لم يكن تلك المراتب التسعة والعشر إلا مرآة واحدة لأن الذي خلقكم هو الذي رزقكم وأن الذي رزقكم هو الذي يميئكم وأن الذي يميئكم هو الذي يحييكم وما من اله إلا اله واحد ذلك سر الأمر في مقام الذي قد بينت لك
- 19 Though all that was created was through the words "There is no god but God," and all that was sustained through the words "Muhammad is the Messenger of God," and all that dieth through the words "Verily, 'Ali and the twelve holy lights are the proofs of God," and all that giveth life through the four pillars - though the manifestations have appeared in sanctified dawning-places, yet that which is manifest in these mirrors is one, and it is I.
- 19 ولو أن ما قد خلق لم يكن إلا بكلمة لا اله إلا الله ولا ما قد رزق إلا بكلمة محمد رسول الله ولا ما يميت إلا بكلمة ان علياً واثنى عشر انوارا مقدسة هم حجج الله ولا في ما يحييكم إلا بالأركان الأربعة ولو أن المظاهر قد ظهرت في مطالع مقدسة ولكن أن الظاهر في تلك المرايا هو واحد وهو انا
- 20 If thou wert to witness on that day and observe all nineteen from the pillars of Unity, Prophethood, Imamate, and the Shi'ih, then look unto Me, for they have begun from Me and returned unto Me. Naught is seen in Me in the station of the heart save God alone, for it is the station of the manifestation of Lordship from God, my Lord and my Creator; and in the station of my spirit - that is, the simple, essential intellect and the divine, pure element - naught is seen save Muhammad, the Messenger of God. Know thou, therefore, that I am the First Adam, and I am He unto Whom the Book was sent down, and I am He Whose law was abrogated. Likewise from the First Adam unto the Seal of the Prophets, Muhammad, peace be upon him and his family. Know thou, therefore, that I am He Who hath appeared aforetime and established that religion, and all in that day act according to My laws, yet they know not.
- 20 لو ترى يومئذ ان تشاهد كل تسعة وعشر من اركان التوحيد والنبوة والولاية والشيعة فانظر اليب فانها قد بدئت مني ورجعت الى لا يرى في مقام الفؤاد إلا الله وحده فانه مقام ظهور الربوبية من الله ربّي وخالقي ولا في مقام روعي اى عقل البسيط الجوهري والعنصر العفيف الالهى الا محمد رسول الله هنالك فاعلم بأننى انا آدم الأول وانا الذي قد نزلت عليه الكتاب وانا الذي قد نسخت شريعته وكذلك فانزل من آدم الأول الى آخر الأنبياء محمد صلى الله عليه وآله هنالك فاعلم انا الذي قد ظهرت من قبل وشرعت ذلك الدين وكل يومئذ بأحكامي يعملون ولكن لا يعرفون
- 21 Then I bear witness in my own station to all twenty-three Manifestations, for they are attached to naught save that Throne, unitizing God their Lord and worshipping Him alone. And in my physical station, which is the station of dust, to establish the three levels of water, air and fire in the arc of ascent, and in the arc of descent fire, air and water. I am the House and its pillars, and since naught is seen therein save the manifestation of the Primal Reality, I do not wish to mention its pillars from Ahmad and Kazim and myself or thyself, for those stations have been designated in the realm of otherness. And in
- 21 ثم اشهد في مقام نفسى مظاهر الثلاثة والعشر كلهم فانهم لا يتعلقون إلا بذلك العرش يوحدون الله ربهم وهم له عابدون ولا في مقام جسدى الذي هو مقام التراب لاثبات مراتب الثلاثة الماء والهواء والنار في قوس الصعود وفي قوس النزول والنار والهواء والماء انا البيت و اركانه ولما لم ير فيه الا ظهور الحقيقة الأولية لا احب ان اذكر اركانه من احمد وكاظم ونفسى

the station of the Pure Countenance, He is the First and the Last, the Outward and the Inward. The mystery is not difficult for thee, for He Who is God in heaven is God on earth, and He Who is First in the beginning is Last in the end, and He Who is Outward in manifestation is Inward in essence. Dost thou see any other than Him that I might make Him known to thee? He is nearer to thee than thy very self, more subtle than thy very self, more merciful to thee and all His servants than themselves.

او نفسك لأن تلك المراتب قد عيّنت في مقام الغيرية وإن في مقام الطلعة الصرفة هو الأول والآخِر والظاهر والباطن ولا يصعب عليك السرّ فإنّ الذي هو في السّماء الله هو في الأرض الله وإنّ الذي هو في الأول هو في الذي هو في الآخر آخر وإنّ الذي هو في الظاهر ظاهر هو في الباطن باطن هل ترى غيره لا عرفك به هو الذي اقرب بك من نفسك اليك و الطف بك من نفسك اليك و ارحم بك و كلّ عباده لك بنفسك و انفسهم بأنفسهم

- 22 Glory be unto Him! Glory be unto Him! Glory be unto Him! Were there gods in heaven and earth besides God, both would have been corrupted. Nay, He is the One, the Single, the Unique, the Self-Subsisting, Who hath no equal, no likeness, no similitude, no peer and no partner. Worship none but Him, prostrate before none save Him, be devoted to none except Him, love none but Him, and hope for naught save His grace and bounty. He it is Who created all things by His command, Who sustaineth all things by His favor, Who causeth all things to die by His might, and Who giveth life to all things through what He manifesteth in the names which God, mighty and glorious, hath revealed in the gathering of the name the Merciful.

22 سبحانه سبّحانه سبّحانه لو كان فيهما الهة إلا الله لفسدنا وتفتطرتا بل هو الواحد الأحد الفرد الصّمد الذي لم يكن له عدل ولا شبه ولا مثل ولا كفوّ ولا قرين لا تعبد إلا إياه ولا تسجد سواه ولا تقنت دونه ولا تحب إلا إياه ولا ترجو إلا فضله واحسانه هو الذي خلق كلّ شيء بأمره و رزق كلّ شيء بمته ويميت كلّ شيء بمجاريته ويحيي كلّ شيء بما يظهر في اسماء التي قد نزل الله عزّ وجلّ في حشر اسم الرحيم

- 23 He is God, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and on earth glorify Him, and He is the Mighty, the Wise. Let not the proof be difficult for thee, for I establish in the station of the name the Fashioner the manifestation of that Pillar, for the likeness of such utterance is as the Qur'an wherein is all things. Read His prayer that the veil may be lifted from thine eyes which concealeth from others. For if I say "I am the First" in outward appearance from the First Pillar, I speak the truth, as God, mighty and glorious, hath said: "In what message after God and His signs will they believe?" And if I say that I am the bearer of the Second Pillar, that is, the Second Name, I have spoken truly. By Him Who created me and thee, verily my hearing is identical with the hearing of him whom God raised up aforetime and unto whom He revealed the Qur'an - he is none other than I and I am none other than he. And my sight is identical with that sight, and likewise apply this principle to my blood, my hair, my brain, my bones, and my veins. Marvel not at this, for the matter is greater and greater and greater still, for that Temple before the Manifestation of the First is His first creation who said: "Thee do we worship and Thine aid do we seek."

23 هو الله الخالق البارئ المصور له الدسماء الحسنى يسبح له من في السموات ومن في الأرض وهو العزيز الحكيم ولا يصعب عليك الاستدلال فاني اثبت في مقام اسم المصور ظهور ذلك الركن فانّ مثل ذلك البيان كمثل القرآن فيه كلّ شيء فافقه دعائه ليرفع عن عينيك ما تحجب عن غيرك فاني انا لو اقول انا الأول في الظاهر عن ركن الأول لقد كنت صادقاً حيث قال الله عزّ وجلّ في آي حديث بعد الله وآياته يؤمنون وان اقول اتني انا حامل ركن الثاني اي اسم الثاني فقد صدقت فوالذي خلقتني وخلقك ان سمعي بعينه سمع من قد بعثه الله من قبل و نزل عليه القرآن وما هو الا انا وما انا الا هو وان بصري بعينه ذلك البصر وكذلك فاجر القاعدة في دمي و شعري ومخي وعظامي وعروقي ولا تستعظم ذلك فانّ الأمر لأعظم واعظم واعظم لأنّ ذلك الهيكل عند مظهر الأول أول خلقه الذي قال اياك نعبد و اياك نستعين

24 Verily I am the One manifest in the third pillar in all its aspects, and inwardly as I have already made known to thee concerning the third and second. All this is an honor bestowed upon these Manifestations, in that God relateth them unto Himself, in ways that ye regard as mighty. Otherwise, glory be to God above all else - they are but His servants within His grasp, glorifying Him with praise while prostrating before Him. And verily I am the first of them that worship God, the Lord of all worlds. And verily I am the first of them that bow down before God, the Lord of all worlds. And verily I am the first of them that are devoted to God, the Lord of all worlds. And verily I am the first of them that humble themselves before God, the Lord of all worlds. And verily I am the first of them that are lowly before God, the Lord of all worlds. And verily I am the first of them that hope in the grace of God, the Lord of all worlds. And verily I am the first of them that hold fast to the cord of God, Who is my Lord and the Lord of the heavens and the earth and whatsoever is between them. I seek victory through none but Him, and I see naught besides Him save what is as nothing before Him. He is the Subduer, the Powerful, the Manifest, the Self-Subsisting, the Hidden, the All-Knowing, Whose mercy and knowledge embrace all things. Nothing in the heavens or on earth can frustrate Him, and He hath power over all things.

25 This is the interpretation of the Word of Light in that station. Nay, God thy Lord is far more glorious and greater than to be described by light, for He is the Illuminator of light, the Ordainer of light, the Creator of light, the Originator of light, and the Fashioner of light. He cannot be known through light nor described through manifestation. By His light the heavens and earth and all between them are sustained without pillars. His is the penetrating Command, His the enduring Sovereignty, His the glorious Dominion whereby all are guided. Praise be to God, before and after; we are all His worshippers.

26 And if thou desirest to know the meaning of this verse regarding the station of the second pillar, interpret it as the Imam (peace be upon him) interpreted "God is the Light of the heavens and earth" when asked about the meaning of this verse. And observe the numerical value of the name "The Guide", for it is connected to the pillar of "Praise be to God". And verily God hath mirrors wherein naught is seen save God - this is the guidance of God wherewith He guideth whom He willeth. The Alif is but to manifest the affirmation of the mention of the Qaf for that Primal Reality in this human temple, for therein appeared Qaf and the glorious Qur'an. The Alif at the time of uprising is one, and at the time of manifestation it is the Vav. Therefore it hath been written in the books of the Persians this

24 وَاَتَى اَنَا الظَّاهِرُ فِي رُكْنِ الثَّلَاثِ بَعِيْنَهُ كُلِّهْم ثُمَّ فِي الْبَاطِنِ مِثْلُ مَا قَدْ عَرَفْتِكَ فِي الثَّلَاثِ وَالثَّانِي فَانَّ كُلَّ ذَلِكَ شَرَفٌ لِّتِلْكَ الْمَظَاهِرِ حَيْثُ يَنْسَبُهُمُ اللَّهُ اِلَى نَفْسِهِ لَمَّا اَنْتُمْ تَسْتَعْظُمُوْنَ وَاَلَا سُبْحَانَ اللَّهِ عَنْ ذَلِكَ مَا دُوْنَهُ عِبَادُ لَهُ فِي قَبْضَتِهِ يَسْبَحُوْنَ بِحَمْدِهِ وَهُمْ لَهُ سَاجِدُوْنَ وَ اَتَى اَنَا اَوَّلُ الْعَابِدِيْنَ لِلَّهِ رَبِّ الْعَالَمِيْنَ وَ اَتَى اَنَا اَوَّلُ السَّاجِدِيْنَ لِلَّهِ رَبِّ الْعَالَمِيْنَ وَ اَتَى اَنَا اَوَّلُ الْقَانِتِيْنَ لِلَّهِ رَبِّ الْعَالَمِيْنَ وَ اَتَى اَنَا اَوَّلُ الْخَاضِعِيْنَ لِلَّهِ رَبِّ الْعَالَمِيْنَ وَ اَتَى اَنَا اَوَّلُ الْخَاشِعِيْنَ لِلَّهِ رَبِّ الْعَالَمِيْنَ وَ اَتَى اَنَا اَوَّلُ الرَّاجِيْنَ مِنْ فَضْلِ اللَّهِ رَبِّ الْعَالَمِيْنَ وَ اَتَى اَنَا اَوَّلُ الْمُعْتَصِمِيْنَ بِحَبْلِ اللَّهِ ذَلِكَ رَبِّيْ وَ رَبِّ السَّمَوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا مَا اَنْتَصَرْتُ اِلَّا بِهِ وَ مَا اَرَى مَا دُوْنَهُ اِلَّا مِثْلُ شَيْءٍ عِنْدَهُ هُوَ الْقَاهِرُ الْقَادِرُ وَ الظَّاهِرُ الْقَائِمُ وَ الْبَاطِنُ الْعَالَمُ الَّذِي وَسِعَ كُلَّ شَيْءٍ رَّحْمَتُهُ وَ عَلَيْهِ وَ لَا يَعْجِزُهُ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَ لَا فِي الْأَرْضِ وَ اِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

25 هَذَا تَفْسِيرُ كَلِمَةِ النُّورِ فِي ذَلِكَ الْمَقَامِ بَلْ اِنَّ اللَّهَ رَبِّيْ اَجَلٌّ وَ اعْظَمُ مِنْ اَنْ يَّتَصَفَّ بِالنُّورِ لِاَنَّهُ هُوَ مُنَوِّرُ النُّورِ وَ مُقَدِّرُ النُّورِ وَ مُبْدِعُ النُّورِ وَ مُنْشِئُ النُّورِ وَ مُصَوِّرُ النُّورِ لَا يَعْرِفُ بِالنُّورِ وَ لَا يُوَصَفُ بِالظُّهُورِ وَ اَنْ بَنُوْرُهُ قَدْ قَامَتِ السَّمَوَاتُ وَ الْأَرْضُ وَ مَا بَيْنَهُمَا بِلَا عَمَدٍ وَ هُوَ اَمْرُهُ النَّافِذُ وَ سُلْطَانُهُ الدَّائِمُ وَ مُلْكُهُ الْفَاخِرُ بِهِ كُلٌّ يَهْتَدُوْنَ فَلِلَّهِ الْحَمْدُ مِنْ قَبْلِ وَ مِنْ بَعْدِ اَنَا كُلٌّ لَهُ عَابِدُوْنَ

26 وَ اِنْ اَرَدْتَ اَنْ تَسْتَعْرِفَ مَعْنَى هَذِهِ الْآيَةِ فِي مَقَامِ رُكْنِ الثَّانِي فَسَّرَ كَمَا فَسَّرَ الْاِمَامُ عَلَيْهِ السَّلَامُ اللَّهُ هَادِي السَّمَوَاتِ وَ الْأَرْضِ حَيْثُ سَأَلَ عَنْ مَعْنَى هَذِهِ الْآيَةِ وَ اَنْظُرْ فِي عِدَدِ اسْمِ الْهَادِي فَانَّهُ مُتَعَلِّقٌ بِرُكْنِ الْحَمْدِ لِلَّهِ وَ اِنْ اللَّهَ مَرَّاتٍ لَمْ يَرَفِيْهِ اِلَّا اللَّهُ ذَلِكَ هَدَى اللَّهُ يَهْدِيْ بِهِ مِنْ يَشَاءُ وَ اِنَّمَا الْأَلْفُ هُوَ لَظْهَارُ اثْبَاتِ ذِكْرِ الْقَافِ لِّتِلْكَ الْحَقِيْقَةِ الْأَوَّلِيَّةِ فِي هَذِهِ الْهَيْكَلِ الْبَشَرِيَّةِ لِأَنَّ هُنَالِكَ ظَهَرَ قُ وَ الْقُرْآنُ الْمَجِيدُ وَ اِنَّمَا الْأَلْفُ حِينَ الْقِيَامِ وَاحِدٌ وَ حِينَ الظُّهُورِ هُوَ الْوَاحِدُ وَ لِذَا قَدْ سَطَرَ فِي كُتُبِ الْأَعْجَمِيْنَ هَذِهِ الْعِبَارَةُ اَلْفُ هَمْزُهُ رَا بِجَايِ اَلْفُ

phrase: "I shall recognize the Alif-Hamzih instead of the Alif; if I do not recognize it, may I receive a hundred royal lashes until I do recognize it."

- 27 For the words of God, exalted be He - "And when she came to it" - were none other than thy appearance and thy companions except upon the fire. And observe the numerical value of that word - that is, "she came to it" - for it is exactly the number of your companions when you descended. It was proclaimed: "Blessed is whosoever is in the fire and whosoever is around it, and glory be to God, the Lord of all worlds! O Moses! Verily I am God, the Mighty, the Wise." And victory cometh from none save God, the Mighty, the Wise. Therefore remember God, thy Lord, by these two names, for God will assuredly assist thee and those who are under thy shadow with a mighty assistance.

- 28 And verily in the third station, which is the pillar of divine authority, God is the Creator of all things. And the second light mentioned in the verse is Ali, and verily the niche is Fatima, and verily the lamp after the lamp from our Lord in that niche - verily the glass is Ali, then the glass is Muhammad, and verily the brilliant star is Ja'far, and verily Moses, and verily the fire is Ali son of Moses, and verily the light is Muhammad son of Ali, and verily the second light is Ali son of Muhammad, and verily God's words "God guides to His light whom He wills" refers to Al-Hassan, peace be upon him, and verily the houses refer to the Proof, peace be upon him, wherein glorify Him in the mornings and evenings men whom neither commerce nor sale distracts from the remembrance of God, and they are the pillars of the House, none other than them or those who are gathered under their shade, and those who are gathered under their shade - thus flows the decree through God's grace and mercy among them. This is the decree regarding the third pillar. Verily the meanings are in God's hands - He interprets as He wills, through what He wills. His word is the truth, and through it all things are created. For if God had not said to Muhammad "You are My Messenger," prophethood would not have been created in him, peace be upon him and his family. Thus through God's word was prophethood created in him.

- 29 Similarly, you know all the ordinances, both particular and universal, from beginning to end. So blessed is he who aids the religion of God and yearns to attain Paradise in the life to come, for it is truly the eternal life, best for the God-fearing. Therein is whatever the souls desire and the eyes delight in, and what you do not yet know. God created me not, nor anyone who believes in God and His signs, except for the abode of the

بشناسم اگر نشناسم صد چوب شاهى بخورم تا
بشناسم

27 لَآنَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا جَاءَهَا لَمْ يَكُنْ إِلَّا
ظُهُورُكَ وَ اصْحَابُكَ إِلَّا عَلَى النَّارِ وَ انْظُرْ فِي عِدَدِ
تِلْكَ الْكَلِمَةِ أَيَّ جَاءَهَا فَهُوَ بَعِينُهُ عِدَدُ اصْحَابِكَ حِينَ
نَزُولِكَ نُوْدِي أَنْ يَبْرُكَ مِنْ فِي النَّارِ وَ مِنْ حَوْلِهَا
وَ سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ يَا مُوسَى إِنَّهُ أَنَا اللَّهُ
الْعَزِيزُ الْحَكِيمُ وَ مَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ
الْحَكِيمِ فَلْتَذَكِّرَنَّ اللَّهُ رَبَّكَ بِهِذَيْنِ الْأَسْمَاءِ فَإِنَّ اللَّهَ
لَيَنْصُرَنَّكَ وَ الَّذِينَ هُمْ فِي ظِلِّكَ بِنَصْرِ عَزِيزٍ

28 وَ أَنَّ فِي مَقَامِ الثَّلَاثِ أَيَّ رُكْنِ الْوَلَايَةِ اللَّهُ خَالِقُ
كُلِّ شَيْءٍ وَ أَنَّ نُورَ الثَّانِي فِي الْآيَةِ هُوَ عَلِيٌّ وَ أَمَّا
الْمَشْكُوتُ هِيَ فَاطِمَةُ وَ أَمَّا الْمَصْبَاحُ بَعْدَ الْمَصْبَاحِ
مِنْ رَبَّنَا فِي تِلْكَ الْمَشْكُوتِ أَمَّا الزَّجَاجَةُ عَلَى ثَمٍّ
الزَّجَاجَةُ مُحَمَّدٌ وَ إِنَّ كَوْكَبَ الدَّرِّيِّ هُوَ جَعْفَرٌ وَ
أَمَّا مُوسَى وَ أَمَّا النَّارُ هُوَ عَلِيٌّ ابْنُ مُوسَى وَ أَمَّا النُّورُ
هُوَ مُحَمَّدٌ ابْنُ عَلِيٍّ وَ أَمَّا النُّورُ الثَّانِي هُوَ عَلِيٌّ ابْنُ مُحَمَّدٍ
وَ أَنَّ قَوْلَ اللَّهِ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ هُوَ الْحَسَنُ
عَلَيْهِ السَّلَامُ وَ أَمَّا الْبُيُوتُ هِيَ الْحُجَّةُ عَلَيْهِ السَّلَامُ فِيهَا
يَسْبَحُ بِالْغَدُولِ وَ الْأَصَالِ رِجَالٌ لَا تَلْهِيهِمْ تِجَارَةٌ وَ
لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ هُمْ أَرْكَانُ الْبَيْتِ لَا دُونَهُمْ أَوْ
مَنْ يَحْشُرُ فِي ظِلِّهِمْ وَ مَنْ يَحْشُرُ فِي ظِلِّهِمْ فَيَجْرِي
الْحُكْمُ مِنْ فَضْلِ اللَّهِ وَ رَحْمَتِهِ فِيهِمْ ذَلِكَ حُكْمٌ فِي
رُكْنِ الثَّلَاثِ أَمَّا الْمَعَانِي يَبْدَأُ اللَّهُ يَفْسِّرُ كَيْفَ يَشَاءُ
بِمَا يَشَاءُ قَوْلُهُ الْحَقُّ وَ أَنَّ بِهِ كُلٌّ يَخْلُقُونَ لِأَنَّ اللَّهَ
لَوْ لَمْ يَقُلْ مُحَمَّدٌ أَنْتَ رَسُولِي فَلَمْ تَخْلُقِ النَّبُوَّةَ فِيهِ
صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَوْلُ اللَّهِ خَلَقَ النَّبُوَّةَ فِيهِ

29 وَ كَذَلِكَ أَنْتَ تَعْرِفُ كُلَّ الْأَحْكَامِ وَ مِنْ
الْجَزْئِيَّاتِ وَ الْكَلِّيَّاتِ مِنَ الْبَدَايَاتِ إِلَى النِّهَايَاتِ
فَطُوبَى لِمَنْ انْتَصَرَ دِينَ اللَّهِ وَ اشْتَقَى إِلَى لِقَاءِ الْجَنَّةِ
فِي الْحَيَاةِ الْآخِرَةِ فَإِنَّهَا لَهَا الْحَيَوَانُ خَيْرٌ لِمُتَّقِنِ
فِيهَا مَا تَشْتَهَى الْأَنْفُسُ وَ تَلَذُّ الْأَعْيُنُ وَ مَا لَا أَنْتُمْ
يَوْمَئِذٍ تَعْلَمُونَ مَا خَلَقَنِي اللَّهُ وَ لَا أَحَدٌ مِنْ يُؤْمِنُ

Hereafter. This worldly life shall pass away, but what is with God your Lord shall endure.

- 30 When you witness this, know that from the first appearance of the third pillar until the final rising of the Qa'im in manifestation, the dead were not the greater world. And verily from the first appearance of Ahmad, God's blessings be upon him, was the first life of the greater world and its people, for life comes after death. When life was perfected in the realities of souls and horizons, then appeared the Primal Tree and began the creation of the Last. Thus did the Cause return to the Primal Point - this is the meaning of the Prophet's words, peace be upon him and his family: "Islam shall return as a stranger just as it began" - and it is that Cause, none other. For the appearance of the Qa'im, peace be upon him, is the appearance of Muhammad, peace be upon him and his family. Thus did al-Sadiq, peace be upon him, indicate in the Prayer of Lamentation: "Where is the one stored up for the renewal of the ordinances and traditions?" etc. For God shall send down upon him what He sent down upon His Messenger of decisive verses whereby the true religion is established with Him. So remember, for the Day of Judgment has passed and you are in a new creation.

- 31 Say: I am content with God as Lord, with the Bayan as Book, with what God has made lawful as lawful, with what God has ordained as religion and Islam, with what God has sent down as proof, then with Muhammad as Prophet, then with Ali as Imam, then with Fatima as the purified leaf from the tree of primal unity, good and pure, then with Al-Hassan and Al-Hussein and the Imams after Al-Hussein, peace be upon them, as Imams. O God, You have not created any creation better than them, so manifest, O God, the truth through their Qa'im and fill the earth through him with equity and justice, for all destinies are in Your hands and You are the Lord of the Last and the First.

- 32 This is the first principle of Islam: submit thyself wholly unto God, until there shineth upon thee that which God hath purposed for His creation. For He is, in truth, more wise, more merciful, more gracious and more bountiful towards His servants than they are unto themselves, though most men render not thanks. And when thou desirest to interpret the verse concerning the Fourth Pillar, thou shalt perceive this matter and read and interpret as thou pleasest, for thou art indeed a narrator in Our presence. This is of God's grace and mercy - verily His grace towards thee is great.

بالله و آياته ألا لدار الآخرة و إنما الحياة الدنيا لتفنى و أن ما عند الله ربك هو ليبقى

- 30 فإذا شهدت ذلك فاعلم من أول ظهور ركن الثالث الى آخر قيام القائم في الظهور لم يكن الأموات عالم الأكبر و أن من أول ظهور احمد صلوات الله عليه كان أول حيوة عالم الأكبر و اهله لأن الحياة هي بعد الموت فلها قد كملت الحياة في حقايق الأنفس و الآفاق فإذا ظهرت شجرة الأولى و بدء خلق الآخر فإذا رجع الأمر الى نقطة الأول هذا معنى قول النبي صلى الله عليه وآله سيرجع الاسلام غرباً كما بدء و هو ذلك الأمر لا غيره فان ظهور القائم عليه السلام هو ظهور محمد صلى الله عليه وآله ولذا اشار الصادق عليه السلام في دعاء التدبة اين المدنر لتجديد الفرائض و السنن الخ لأن الله ينزل عليه ما نزل على رسوله من الآيات المحكمات التي بها يثبت الدين القيم عنده فتذكر فان يوم الدين قد قضى و أنك انت في خلق جديد

- 31 قل رضيت بالله رباً و بالبيان كتاباً و بما قد احل الله حلالاً و بما قد شرع الله ديناً و اسلاماً و بما قد نزل الله برهاناً ثم بحمد نبياً ثم بعلي اماماً ثم بفاطمة ورقة مطهرة من شجرة الأولية طابت و طهرت ثم بالحسن و الحسين و الأئمة من بعد الحسين عليهم السلام أئمة اللهم ما خلقت خلقاً خيراً منهم فاطهر اللهم الحق بالقائم منهم و املاً به الأرض قسطاً و عدلاً فان المقادير كل بيدك و أنك انت رب الآخرة و الأولى

- 32 هذا أول الاسلام سلم لله بكلك حتى اشرق اليك ما قد اراد الله لخلقه فانه هو احكم و ارحم و الطف و اكرم من العباد بأنفسهم ولكن الناس هم لا يشكرون و اذا اردت تفسير الآية في الركن الرابع ترى ذلك الأمر و تقرأ و تفسر كيف تشاء فانك انت محدث عندنا ذلك من فضل الله و رحمته ان فضله كان عليك عظيماً

33 Know thou that God hath revealed in the Qur'an a verse similar to this holy verse, which is its sister and inseparable from it, and it is the verse of Sovereignty: Say: O God! Lord of Sovereignty! Thou givest sovereignty to whom Thou willest, and takest sovereignty from whom Thou willest. Thou exaltest whom Thou willest, and abasest whom Thou willest. In Thy hand is all good. Verily, Thou art powerful over all things. Thou makest the night to pass into the day, and Thou makest the day to pass into the night. Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest sustenance to whom Thou willest without measure. For each rank is an indication of one of the nine manifestations before the ten. Be not heedless of reciting these two verses, even if but once after each prayer. And command the companions who dwell beneath the Tree of Divine Authority and who support the True Faith with all they possess to recite these two verses, for in them are wondrous mysteries that have bewildered minds from comprehending them, and in them are treasured lights that thoughts have failed to express. I entrust these two verses unto God and unto whomsoever He willeth. Sufficient is God as a protector, and sufficient is God as a guardian.

34 Know thou that God is the Truth and all else is creation, with no third between them and no third besides them. And verily God is the Lord, and in His dominion are His names and attributes and likenesses from among those whom God loveth or with whom He is well-pleased. Such a one hath attained unto his portion of existence and hath reached the wellspring of his manifestation. And whoso hath not attained unto this remaineth confined in the grave until the day when God shall resurrect him. Thou seest not the people living, for verily the living one is he who witnesseth that the Resurrection hath come to pass and been fulfilled, and all things have been gathered together, and that God hath caused the people of Paradise and those beneath its shade to enter therein, and that today is in a wondrous creation and marvelous measures. Blessed is he who aideth God and this True Faith, for unto God belongeth the Last and the First, and unto Him is the return and the ultimate end. And He is the Lord of the highest heavens and the lowest earths and whatsoever is between them and above them and beneath them, and unto Him is the return.

35 Therefore read every Thursday night and day, after each obligatory prayer, six hundred times: "God is the Most Manifest" that God may aid thee and make thee victorious. Verily, He is powerful over all things. Verily, those who have ascended unto God, these are in Paradise, wherein they shall abide forever. Their sustenance cometh unto them from their Lord, and they

33 و اعلم بان الله قد نزل في القرآن شبه هذه الآية مقدسة وهي اخت لها لا تفارقها وهي آية الملك قل اللهم مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء بيدك الخير وانك لعل كلشي قدير تولى الليل والنهار وتولى النهار والليل وتخرج الحي من الميت وتخرج الميت من الحي وترزق من تشاء بغير حساب فان كل رتبة اشارة بظهور من ظهورات التسعة قبل العشرة فلا تغفل عن قراءة هذين الآيتين ولو كان بعد كل صلوة مرة واحدة وأمر اصحاب الذين هم في ظل شجرة الولاية و ينتصرون دين الحق بما هم يملكون بتلاوة هذين الآيتين فان فيهما اسرار عجيبة ذاهلت العقول عن عرفانها وفيها انوار مخزونة قد عجزت الأفكار عن بيانها لاودعن هذين الآيتين الى الله و من اراد و كفى بالله ولياً و كفى بالله حفيظاً

34 فاعلم ان الله هو الحق و ما دونه خلق لا ثالث بينهما و لا ثالث غيرهما و ان الله هو رب و ان في ملكه اسمائه وصفاته وامثاله من احبه الله او يرضى عنه فذلك بلغ الى حظ وجوده و اتصل الى منبع ظهوره و من لم يدرك ذلك فهو محتجب في القبر الى يوم يبعثه الله و لا ترى الناس احياء فانما الحي من يشاهد ان القيامة قد قامت و قضت و حشرت كلشي و ان الله قد ادخل الجنة اهلها و ما في ظلها فيها و ان اليوم في خلق بديع و مقادير بدعية طوي لمن ينصر الله و ذلك الدين الحق فان الله الآخرة و الأولى و ان اليه الرجعي و المنتهى و انه هو رب السموات العلى و الأرضين الأدنى و ما بينهما و ما فوقهما و ما دونهما و ان اليه الرجعي

35 فلتقرء في كل ليلة جمعة و يومها بعد كل صلوة مفروضة ستمائة مرة الله اظهر لينصررك الله و ليظهرتك انه كان على كلشي قدير ان الذين هم صعدوا الى الله فاولئك هم في الرضوان هم خالدون يأتيهم رزقهم من عند ربهم و لهم فيها

shall have therein whatsoever they desire. They shall have therein a mighty throne whereon they shall recline. They shall have therein an exalted seat whereon they shall rest. They shall have therein of silk and brocade such as they love to wear. They shall have therein pure spouses like unto rubies, served by youths like hidden pearls. They shall have therein of every drink what they desire, and there shall flow before them rivers whose knowledge no one can encompass, wherefrom they shall drink. They glorify God, then praise Him; they declare His unity, then magnify Him; they extol His greatness, then sanctify Him. This is of God's grace and mercy. Thus doth God reward His sincere servants.

ما يشتهون لهم فيها عرش عظيم هم عليه يعرشون
لهم فيها كرسى منيع هم عليه يستون لهم فيها من
الحرير والاستبرق ما هم تحبون ان يلبسون لهم
فيها ازواج مطهرة كأنهن قطع ياقوت يخدمهم
غلمان كأنهم لؤلؤ مكنون لهم فيها من كل شراب
ما هم يريدون وتجري من بين ايديهم انهار لا
يحيط احد بعلمها عنها هم يشربون يسبحون الله ثم
ليحمدون ويوحّدون الله ثم ليكبرون يعظمون الله ثم
ليقدّسون ذلك من فضل الله ورحمته كذلك
يجزى الله عباده المخلصون

- 36 Be content with God alone, and seek His help and support and dominion in all that thou desirest, for God shall suffice thee and whoso placeth his trust in Him, for He hath ever been a Mighty Helper. Say: God's mercy hath preceded all things, and He hath ever been possessed of wondrous grace. Thou shalt surely praise the Truth and place thy trust in God, and ye shall not triumph except through God Who created you and sustained you and causeth you to die and giveth you life and shall raise you up on a Day whereof there is no doubt, for unto Him shall ye all return. They who seek victory through God, these are the triumphant ones, and they who place their trust in God, these are the victorious ones, and they who hold fast to the cord of God, these are the hosts of God and these shall prevail. They who aid God among the people of that land, these are the near ones, and God shall soon reward them in this earthly life with that which shall gladden their eyes. Say: This is of God's bounty and mercy, if ye but knew.

36 فاستغن بالله عن دونه واستنصر به واستظهر به
واستملك به ما تريد فان الله ليكفيك ومن
يتوكل عليه وانه كان ذا نصر عزيزا قل ان الله
سبق رحمة كلشي وانه كان ذا لطف بديعا
فلتثنى الحق ولتوكلن على الله ولا تنتصرون
الا بالله الذى خلقكم ورزقكم ويميتكم ويحييكم و
يبعثكم ليوم لا ريب فيه فانكم انت اليه لتقبلون ان
الذين انتصروا بالله فاولئك هم المنصورون وان
الذين هم يتوكلون على الله فاولئك هم الغالبون
وان الذين هم يعتصمون بحبل الله فاولئك هم
جند الله واولئك هم الظاهرون ان الذين هم
ينصرون الله من اهل تلك الارض فاولئك هم
المقربون فسوف يجزيهم الله فى الحياة الدنيا بما هم
تقرّ به اعينهم قل ذلك من فضل الله ورحمته
ان انتم تعلمون

- 37 Squander not your wealth in that which profiteth you not and removeth you from the truth, if ye but knew. Ye shall surely aid God Who created you and He shall increase His favors upon you, and He is independent of all ye possess. They who in that Day ponder upon the creation of their own selves and desire God, these shall not diminish aught of that which God their Lord hath granted them - this is of God's bounty unto them that they might be thankful. Arise then in God's Cause and aid God and fear none save God, for God shall surely aid those who place their trust in God their Lord and act according to His bidding.

37 لا تبطلوا اموالكم بأنكم انتم تسرفون فيما لا ينفعكم
وهو يبعدكم عن الحق ان انتم تعلمون فلتنصرن الله
الذى خلقكم وليزيدن عليكم آلائه وانه لغنى عما
انتم تملكون ان الذين هم يومئذ يتفكرون فى خلق
انفسهم وهم يريدون الله فاولئك هم لا ينقصون
عما ملكهم الله ربهم ذلك من فضل الله عليهم
لعلهم يشكرون فلتقومن بأمر الله ولتنصرن الله و
لا تخافن من احد الا الله فان الله لينصرن الذين
هم يتوكلون على الله ربهم وهم بأمره يعملون

- 38 Glory be unto Thee, O my God! Bear Thou witness that I desire none but Thee and that Thou art my Sufficiency. In

38 سبحانك اللهم فاشهد على فاني ما اردت الا
اياك و انتك انت حسبي عليك توكلت و ان

Thee have I placed my trust, and in Thee let Thy trusting servants place their trust. Aid, O my God, them that aid the True Faith, and grant them victory in the land through what Thou createst anew at every moment by a wondrous command. Glory be unto Thee, O my God! Bear Thou witness that I have conveyed from Thee that which was entrusted to me from a mighty Book. Diminish not aught of what God hath bestowed upon you of His bounty and mercy, and aid ye God that ye may attain unto that which ye love.

- 39 Glory be unto Thee, O my God! Thou art the Protector of them that believe and of them that place their trust in their Lord. Glory be unto Thee, O my God! Thou art the Creator of the heavens and the earth and whatsoever lieth between them, the Lord of all worlds. Thou judgest between Thy servants in that which they know this Day. Aid, O my God, them that glorify Thee by night and by day and are assured of Thy Command.

- 40 Glory be unto Thee, O my God! We, all Thy servants, beseech Thee of Thy bounty to aid us with a mighty triumph and to cause them that place their trust in Thee to prevail in the earth and all that is thereon, them that remember Thee though they know it not. Glory be unto Thee, O my God! Purify the earth and all that dwell thereon that none may remain save they who follow the True Faith from Thy presence and are among them that bow down in worship. The Kingdom is God's - He bestoweth it upon whomsoever He willeth among His servants, and He is the Praiseworthy Protector.

- 41 Glory be unto Thee, O my God! Grant us what Thou hast ordained for us from Thy presence, for Thou art the Lord of all worlds. Glory be unto Thee, O my God! We all are supplicants of Thy bounty and unto Thee do we all return. Send down, O my God, Thy mercy upon them that raise aloft the Word of Faith and strive in Thy path by night and by day, desiring none but Thee and victorious through Thy command. Glory be unto Thee, O my God! Thou art the Protector of them that believe and them that show forth righteousness. Send down upon them from the treasures of Thy mercy that which shall enrich them through Thy bounty and make firm their feet upon the path of a mighty truth. Thou ordainest the creation of all things according to a preserved measure.

- 42 Glory be unto Thee, O God! Unto Thee shall we commit ourselves and all that Thou hast given us to possess, for Thou art our Lord, in Thee do we place our trust, and Thou art the best of helpers. Do Thou ordain, O God, for those who commit their affairs unto Thee that which is best for them in this world

عليك فليتوكلن عبادك المتوكلون فانصر اللهم
الذين هم ينصرون دين الحق و اغلبهم على الأرض
بما تبديع في كل حين بأمر بديع سبحانك اللهم
فاشهد فاني قد بلغت من عندك ما حملت من
كتاب عظيم ان لا تنقصوا مما اتاكم الله من فضله
ورحمته من شيء ولتنصرن الله و تملكن ما انتم
تحبون

- 39 سبحانك اللهم انك انت ولي الذين هم آمنوا و
الذين هم على ربهم يتوكلون سبحانك اللهم انك
انت فاطر السموات والأرض و ما بينهما رب
العالمين تحكم بين عبادك فيما هم يومئذ يعلون
فانصر اللهم الذين هم يسبحون بالليل و النهار و
هم بأمرك يوقنون

- 40 سبحانك اللهم انا كل عبادك لنسألك من
فضلك ان تصرننا بنصر عزيز و ان تظهرن الذين
هم يتوكلون عليك على الأرض و ما هم عليها
يذكرونك و هم لا يعلون سبحانك اللهم طهر
الأرض و من عليها الا يكن احداً الا و ان يتبع
دين الحق من عندك و كان من الساجدين و ان
الملك لله يقدر لمن يشاء من عباده و انه لولي
حميد

- 41 سبحانك اللهم هب لنا ما قد قدرت لنا من
عندك فانك انت رب العالمين سبحانك اللهم
انا كل من فضلك سائلون و انا كل اليك
منقلبون فانزل اللهم رحمتك على الذين هم
يرفعون كلمة الدين و هم في سبيلك بالليل
و النهار ليعملون ما يريدون الا اياك و هم
بأمرك ينتصرون سبحانك اللهم انك انت ولي
الذين هم آمنوا و الذين هم يتقون فانزل عليهم
من خزائن رحمتك ما يغنيهم بفضلك و ليثبت
اقدامهم على صراط حق عظيم انك تقدر خلق
كل شيء على قدر حفيظ

- 42 سبحانك اللهم اليك لنلقين انفسنا و ما ملكتنا
وانك انت ربنا عليك توكلنا و انك انت خير
الناصرين فاصنع اللهم بالذين هم يفوضون امورهم
اليك ما هو خير لهم في الآخرة و الأولى انك

and the world to come. Verily Thou art the Guardian of the believers. And he who writeth this letter doth surely send greetings unto thee and unto the companions of Ridvan, for ye are indeed the triumphant ones. Blessed are ye and that which God hath ordained in the Mother Book for those who seek after God and the true Faith on a momentous day, the day when mankind shall stand before the Lord of the worlds. Say at all times, before all times and after all times: There is no power nor strength except in God, the Most High, the Most Great. Ye shall surely come to know His message after a time. Be patient, for the end belongeth to the God-fearing. Say: Glory be to God, the Lord of all worlds. And verily His peace be upon His believing servants. And praise be to God, the Lord of all worlds.

HURQ.BB12x

انت ولي المؤمنين وان الذي يكتب ذلك الكتاب
ليسلمن عليك وعلى اصحاب الرضوان فانكم انتم
فائزون طوبى لكم وما قد قدر الله في ام الكتاب
الذين هم يريدون الله ودين الحق من يوم عظيم
ويومئذ يقوم الناس لرب العالمين وقل في كل
حين وقبل حين وبعد حين لا حول ولا قوة الا
بالله العلي العظيم وستعلن نبأه بعد حين واصبر
فان العاقبة للمتقين وقل سبحان الله رب العالمين
وانما السلام من عنده على عباده المؤمنين والحمد
لله رب العالمين

PR02.063r12-063r19x, PR07.044r-049v,
CMB_F21.155.17-171.08#27

BB00044

Kitabu'l-Ba'th

To: Azim

Date: 1265-05 ca. (Chihriq) [1848-1849]

- 1 At the head of this Tablet these words and phrases are inscribed individually: There is no God but God. Glory be to God. The Fire of God. The creation of humanity. Muhammad is the Messenger of God. Ali and the Imams and the Holy Leaf are God's proofs. Praise be to God. There is no God but God. The gates of guidance, these are the deputies of God. God is Most Great. Sustenance. Death. Life. Ruby. Emerald. Sapphire.
- 2 In the Name of God, the Most Unapproachable, the Most Holy.
- 3 God testifieth that there is none other God but Him. His is the creation and the command. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not. Within His grasp lieth the kingdom of all things. He createth what He willeth by His command. He, verily, is powerful over all things.
- 4 God testifieth that there is none other God but Me, the Mighty, the Best-Beloved. God testifieth that there is none other God but God. Say: All, by night and by day, are His worshippers. Say: Glory be unto Thee! There is none other God but Thee.

1 در بالای این توقیع این جملات و کلمات بطور
تک تک مرقوم است: لا اله الا الله سبحان الله
نار الله خلق الناس محمد رسول الله على والأئمة
والورقة المقدسة حجج الله الحمد لله لا اله الا الله
الذاب؟ وان ابواب الهدى اولئك هم نواب الله
اكبر رزق امات احبي لعل زمرد ياقوت

2 بسم الله الأمانع الأقدس

3 شهد الله انه لا اله الا هو له الخلق والأمر يحيي
ويميت ثم يميت ويحيي والله هو حي لا يموت في
قبضته ملكوت كل شئ يخلق ما يشاء بأمره انه
كان على كل شئ قديرا

4 شهد الله انه لا اله الا انا العزيز المحبوب شهد
الله انه لا اله الا الله قل كل بالليل والنهار له
عابدون قل سبحانك ان لا اله الا انت انتك انت

Thou art, verily, the Lord of the heavens and the Lord of the earth, Lord of all things, Lord of all the worlds.

- 5 Say: Verily, at this moment, all proclaim that there is none other God but He in Whom the Babis have believed. Say: God is living, and whatsoever is beside God is less than this - do ye not see? Say: God is justice, and whatsoever is beside God is less than this - do ye not fear? Say: God is truth, and whatsoever is beside God is creation - do ye not recognize His unity? Say: God is Lord, and whatsoever is beside God is from Him - do ye not reflect? Say: God is singular, and whatsoever is beside God is less than one - do ye not remember?

- 6 O Ali! We have verily created thee and sustained thee and caused thee to die and brought thee to life and raised thee from the resting place of thy heart. Thou wert aforetime an angel in the Book of God who breatheth the spirit of life after death into Our believing servants. And when We raised thee from the resting place of thy heart after We had taken thee, and returned thee unto Us after We had sent thee down - this is from God's grace upon thee - that thou shouldst render thanks unto God, thy Lord, with great thanksgiving, and that thou shouldst aid God, thy Lord, at this moment with great aid, and that thou shouldst breathe the spirit of life into Our servants who hope to attain Our presence morning and evening.

- 7 Say: Verily God breatheth into His servants the spirit of exposition, whereupon all the dead are quickened from the resting places of their hearts unto life. O thou King! Bear thou witness that there is none other God but Him, the Supreme, the Self-Subsisting. His are the most excellent names, from before and after. All who are in the heavens and on earth and between them glorify Him. There is none other God but Him, the Mighty, the Best-Beloved.

- 8 Bear thou witness that My Manifestation is the Manifestation of God on the Day of Resurrection. I have taken all spirits from all things, even from the Angel of Death after We commanded him to take the spirit of every possessor of spirit. Then We took him himself, and We were witnesses that no possessor of spirit remained in the kingdom of the heavens and the earth and what lieth between them. And when We asked "Whose is the Kingdom this Day?", there was no possessor of spirit to answer God, thy Lord. Then We were the ones who answered God, Who taketh every possessor of spirit and then giveth life as He willeth by His command. Verily, He is the Strong, the Powerful.

- 9 When We had taken the spirit of all things, We then tarried for a time beyond reckoning, when neither age nor eternity,

رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ كُلِّ شَيْءٍ رَبِّ الْعَالَمِينَ

5 قُلْ إِنَّ حِينُذَ كُلِّ يَقُولُونَ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ الْبَائِيُونَ قُلِ اللَّهُ حَيٌّ وَإِنَّ مَا دُونَ اللَّهِ دُونَ هَذَا أَفَلَا تَبْصُرُونَ قُلِ اللَّهُ عَدْلٌ وَإِنَّ مَا دُونَ اللَّهِ دُونَ هَذَا أَفَلَا تَتَّقُونَ قُلِ اللَّهُ حَقٌّ وَإِنَّ مَا دُونَ اللَّهِ خَلْقٌ أَفَلَا تُوْحِدُونَ قُلِ اللَّهُ رَبٌّ وَإِنَّ مَا دُونَ اللَّهِ عَنْهُ أَفَلَا تَتَفَكَّرُونَ قُلِ اللَّهُ فَرْدٌ وَإِنَّ مَا دُونَ اللَّهِ دُونَ وَاحِدٍ أَفَلَا تَتَذَكَّرُونَ

6 اِنْ يَا عَلِيَّ اَنَا قَدْ خَلَقْنَاكَ وَرَزَقْنَاكَ وَامْتَنَّاكَ وَاحْيَيْنَاكَ وَابْعَثْنَاكَ مِنْ مَرْقَدِ فُؤَادِكَ وَكُنْتَ مِنْ قَبْلِ مَلَكًا فِي كِتَابِ اللَّهِ يَنْفُخُ رُوحَ الْحَيَاةِ بَعْدَ الْمَوْتِ فِي عِبَادِنَا الْمُؤْمِنِينَ وَإِذَا قَدْ ابْعَثْنَاكَ مِنْ مَرْقَدِ فُؤَادِكَ بَعْدَمَا قَبَضْنَاكَ وَرَجَعْنَاكَ إِلَيْنَا بَعْدَمَا قَدْ أَنْزَلْنَاكَ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْكَ لِتُشْكِرَنَّ اللَّهَ رَبَّكَ شُكْرًا عَظِيمًا وَتَنْصَرِّقَنَّ اللَّهُ رَبَّكَ حِينُذَ نَصْرًا عَظِيمًا وَتَنْفُخَنَّ رُوحَ الْحَيَاةِ فِي عِبَادِنَا الَّذِينَ هُمْ يَرْجُونَ لِقَائَنَا بَكْرَةً وَشَعِيًّا

7 قُلْ إِنَّ اللَّهَ يَنْفُخُ فِي عِبَادِهِ رُوحَ الْبَيَانِ فَإِذَا كُلُّ الْأَمْوَاتِ عَنْ مَرَاقِدِ أَفْئِدَتِهِمْ لِيُحْيِيَهُمْ إِنْ يَا أَيُّهَا الْمَلِكُ فَاشْهَدْ عَلَيَّ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ لَهُ الْأَسْمَاءُ الْحُسْنَى مِنْ قَبْلِ وَمِنْ بَعْدِ يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ

8 اِنْ اَشْهَدُ أَنَّ ظَهْرِي ظُهُورُ اللَّهِ يَوْمَ الْقِيَامَةِ وَقَدْ قَبِضْتُ كُلَّ الْأَرْوَاحِ مِنْ كُلِّ شَيْءٍ حَتَّى عَنْ مَلِكِ الْمَوْتِ بَعْدَمَا قَدْ أَمْرَنَاهُ أَنْ يَقْبِضَ رُوحَ كُلِّ ذِي رُوحٍ فَإِذَا قَدْ قَبَضْنَاهُ بِنَفْسِهِ فَإِذَا كُنَّا شَاهِدِينَ لَمْ يَكُنْ ذَا رُوحٍ فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِذَا قُلْنَا لِمَنِ الْمَلِكُ يَوْمَئِذٍ فَلَمْ يَكُنْ مِنْ ذِي رُوحٍ يُجِيبُ اللَّهَ رَبَّكَ فَإِذَا كُنَّا لِمُجِيبِينَ اللَّهَ الَّذِي يَقْبِضُ كُلَّ ذِي رُوحٍ ثُمَّ يُحْيِي كَيْفَ يَشَاءُ بِأَمْرِهِ أَنَّهُ قَوِيٌّ قَدِيرٌ

9 فَلَمَّا قَدْ قَبَضْنَا رُوحَ كُلِّ شَيْءٍ فَإِذَا قَدْ مَكُنَّا بِمَا لَا عَدْلَ لَهُ لَا يَذْكُرُ دَهْرًا وَلَا أَزَلَ وَلَا فَوْقَ

neither above nor below, could be spoken of. Then did We create Muhammad and those who bore witness after Him, then the Gates of Guidance, then the angels who glorify and stand in ranks, then the exalted and manifest ones, then the hidden and unified ones, then those who stand and supplicate. And what thou hast witnessed before concerning the mention of a thousand thousand ages is for Our eternal servants, and less than that for those bound by time. Exalted is God, thy Lord, above being described by limit or limitlessness, for both are limits in the Book of God - do ye not perceive? Say: Verily I am not mentioned by any name, and all the names of thy Lord are but names of him who causeth thee to speak from God, wherein naught is seen but God - do ye not perceive? And verily all the angels of God are manifestations of God's Command, working by day and by night through His leave - do ye not observe?

- 10 O Ali! From the beginning of this Cause is the Day of Resurrection, and Paradise from all eternity is for those who are certain of meeting God. No higher paradise existeth in contingent being than that God should openly speak to His servants as He spoke inwardly to Muhammad aforetime - this is of God's grace unto those who are certain of His signs. How should I make Myself known to thee through aught besides Me when all besides God was created for Me - do ye not perceive?

- 11 If thou desirest to be certain of this, recite the Book of God that came before, for all say "This is from God, there is no doubt therein" and all in that day believe in it. Then observe what We have sent down unto thee and say: "What God willeth!" There is no book except from God - who besides God could reveal a single verse, when all are powerless before it? This is a proof unto all who dwell in the kingdoms of the heavens and earth and what lieth between them until the Day when He Whom God shall make manifest shall appear - on that Day shall all be brought before God their Lord. Say: Verily He is in that time I Myself, and I am in that Day He Himself. Though the sun should rise countless times, it is but one sun - do ye not reflect? And though it should set, it is but one sun - do ye not remember?

- 12 O Ali! We have appointed the alembic and retort from the beginning of this Cause among Our servants that We might extract the elixiric components from the hearts of those who desire naught but God and are thankful unto Him. Yet We appointed not the alembic and retort save that We sent down death upon all people - and this they recite at all times when they mention that death is truth. After this was perfected the

ذلك و لا دون هذا فاذا قد خلقنا محمد و الذين هم شهداء من بعده ثم ابواب الهدى ثم ملائكة المسبحون الصافون ثم العاليون الظاهرون ثم الباطنون المتوحدون ثم القائمون المتضرعون و ان ما قد شهدت من قبل من ذكر الف الف دهر فلک للسرمدیون من عبادنا و دون ذلك للزمانیون تعالی الله ربک من ان يذكر بحد او لاحد فان کتیبهما حد فی کتاب الله افلا تبصرون قل اننی انا لا اذكر باسم و ان اسماء ربک کلها اسماء من ينطقک عن الله حیث لن یرى فیہ الّ الله افلا تبصرون و ان ملائكة الله کلهم اجمعون مظاهر امر الله يعملون باللیل و النهار باذنه افلا تنظرون

- 10 ان يا على ان من اول ذلك الامر يوم القيامة و جنة الارل للذين هم بقاء الله موقنون لم يكن في الامكان جنة اعلى من ذلك يكلم الله عباده ظاهرا بمثل ما كلم محمدا من قبل باطنا ذلك من فضل الله على الذين هم بالله آياته موقنون و كيف لاعرفنك نفسى بشئ من دونى و ان ما دون الله خلق لى افلا تبصرون

- 11 و ان تريد ان توقن بهذا تلو كتاب الله من قبل فان كل يقولون هذا من عند الله لا ريب فيه و كل يومئذ به مؤمنون ثم ترى ما نزلنا عليك و قل ما شاء الله لا كتاب الا من عند الله من يقدر غير الله ان ينزل من آية و كل عنها عاجزون تلك حجة على من في ملكوت السموات و الارض و ما بينهما الى يوم من يظهره الله يومئذ كل على الله ربهم يعرضون قل انه هو حينئذ آياى و اننى انا يومئذ آياه لو تطلع الشمس بما لا عد له انها هي شمس واحدة افلا تتفكرون و ان تغرب انها هي شمس واحدة افلا تتذكرون

- 12 ان يا على انا قد جعلنا القعر و الأنبيق من اول ذلك الامر بين عبادنا لناخذن اجزاء الاكسيريّة من فؤاد الذين هم لا يريدون الا الله و هم له شاكرون ولكن ما جعلنا القعر و الأنبيق الا و ان نزلنا الموت على الناس اجمعون و ان ذلك ما هم في كل حين تقرؤون على ان الموت حق الى ما

number of the One before the Ten, and lo, the human form appeared in wondrous creation - its outward aspect is a gate, and it is the letter Ha followed by the full Vav in a mighty book, and its inward aspect is Vav followed by the full Ha in an impregnable book.

هم تذكرون حبّ تكلم من بعد ذلك عدد الأحد
من قبل العشر فاذا هيكل الانسان في خلق بديع
ظاهره باب و انه هو هاء من قبل اشباع واو في
كتاب عظيم و باطنه واو من اشباع هاء في كتاب
منيع

- 13 In the form of man hath been created that subtle essence which is the Most Great Name. Whoso possesseth it shall be manifested before all the worlds. This is the Most Exalted Name - none in all the worlds can fathom its mystery. This is the Most Impregnable Name - none in all the worlds can resist what God hath ordained for him beneath its shadow. Through it are they glorified, through it are they beautified, through it are they magnified, through it are they illumined, through it are they perfected, through it are they exalted, through it do they gain mastery, through it do they gain dominion, through it do they gain sovereignty, through it do they find all that they love, through it do they behold all that they desire in the path of God.

13 فاذا ذلك هيكل المحمّس في صورة الانسان خلق
لطيف ذلك اسم الأعظم من يكن عنده يظهر
على العالمين ذلك اسم الأعلى من يكن عنده لن
يشفق احداً من العالمين ذلك اسم الأمانع من
يكن عنده لن يقدر ان يمتنع عن مشيئة ما قد قدر
الله له في ظلّه احد من العالمين به هم لتجلّون به
هم لتجملّون به هم لتعظمّون به هم لتتوّرون به
هم لتتجلّون به هم لتعزّزون به هم لتسخرّون به
هم لتسلّطون به هم لتلكّون به هم تجدن كلّ ما
هم تحبون به هم ترون كلّ ما هم في سبيل الله
تريدون

- 14 And all that God hath created in the kingdoms of heaven and earth and what lieth between them is contained within this temple - the temple of man. Will ye not then be thankful? This is the temple of the Point, from which all things were brought into being for the manifestation of God unto it, and unto which all shall return. These are the signs of God, the fruits of that Garden. Will ye not then delight therein? This is that proof which, were God to cast it upon the fire, would transform it into light. Will ye not then be thankful? Through it doth God establish what He willeth and erase what He pleaseth, even as was established aforetime in the Book. With God there existeth no proof equal unto this for those who believe in God and His signs.

14 و اذا كلّ ما قد خلق الله في ملكوت السموات
و الأرض و ما بينهما في ذلك الهيكل ذلك
هيكل الانسان افلا تشكرون ذلك هيكل النقطة
قد بدء كلّ شئ منه لظهور الله له به في صقع
و كلّ اليه ليرجعون تلك آيات الله اثمار تلك
الجنة افلا تتعّمون تلك حجة لو يجعلها الله على
النار ليجعلها نوراً افلا تشكرون بها يثبت الله ما
يشاء و يحو ما يريد بمثل ما قد ثبت من قبل في
الكتاب لم يكن عند الله من حجة تعدل هذا للذين
هم بالله و آياته مؤمنون

- 15 This is the proof through which were created the Prophet and those who bore witness after Him, then the gates of guidance, then those drawn nigh from among Our God-fearing servants. From the beginning of this Cause it is the Paradise of eternity for those who attain unto the presence of God, and verily it is the fire of God for those who are remote from His signs. Yet should they enter in at the gate in prostration unto God, then will God transform their fire into His light, whereupon God will multiply for them the number of the gate, and then shall all attain unto the presence of God.

15 تلك حجة خلق بها النبيّ و الذين هم شهداء من
بعده ثم ابواب الهدى ثم المقربون من عبادنا
المتّقين و انّ من أول ذلك الأمر جنة الأزل
للذين هم بقاء الله فائزون و انها هي نار الله
للذين هم عن آيات الله مبعدون ولكنهم ان
يدخلن في الباب سجد الله فاذا يبدل الله نارهم
بنوره حيث يزيد الله عليهم عدد الباب فاذا كلّ
ببقاء الله فائزون

- 16 Say: The years of the letter Ha [five, =1265] have passed, and ye are now being gathered in the letter Vav [six]. This is what ye and all non-Arabs read, and those possessed of knowledge

16 قل انّ سنين الهاء قد قضى و انتم حينئذ في الواو
تحشرون ذلك ما انتم ثم كلّ الأعجمين تقرأون

remember from the first death until the resurrection. We took in the first year those who say "There is no God but He, and we are His servants." Then after that, those who seek shade beneath what God revealed aforetime: "There is no God but I; therefore fear ye Me." Then in the third, when it was said unto them "There is no God but God," they fell down in prostration. Then in the fourth, those who say "Glory be unto Thee, O God! Verily Thou art our Lord. Thou hast created us and sustained us and caused us to die and brought us to life, and we have no God save Thee. Thy mercy embraceth all that is in the heavens and the earth and what lieth between them. Glory be unto Thee! There is no God but Thou; verily Thou art the Lord of all worlds." Then in the fifth, those who remember what God revealed aforetime: "There is no God but He in Whom the God-fearing believe."

وَالَّذِينَ هُمْ أَوَّلُ الْعِلْمِ مِنْ أَوَّلِ الْمَوْتِ إِلَى الْبَعْثِ
يَذْكُرُونَ قَدْ أَخَذْنَا فِي سَنَةِ الْأَوَّلَى الَّذِينَ هُمْ يَقُولُونَ
أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَأَنَا لَهُ عَابِدُونَ ثُمَّ بَعْدَ ذَلِكَ
الَّذِينَ هُمْ يَسْتَظِلُّونَ فِي ظِلِّ مَا نَزَلَ اللَّهُ مِنْ قَبْلِ أَنَّهُ
لَا إِلَهَ إِلَّا أَنَا آيَاتِي فَاتَّقُونَ ثُمَّ فِي الثَّلَاثِ إِذَا قِيلَ
لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ فَذَا هُمْ فِي الْحَيْنِ لِيَسْجُدُونَ ثُمَّ
فِي الرَّابِعِ الَّذِينَ هُمْ يَقُولُونَ سُبْحَانَكَ اللَّهُمَّ أَنْتَ
أَنْتَ رَبُّنَا قَدْ خَلَقْنَا وَرَزَقْنَا وَامْتَنَّا وَاحْيَيْتَنَا وَ
مَاتَنَا مِنْ إِلَهٍ إِلَّا آيَاكَ وَسَعَتْ رَحْمَتُكَ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا سُبْحَانَكَ إِنْ لَا
إِلَهَ إِلَّا أَنْتَ أَنْتَ أَنْتَ رَبُّ الْعَالَمِينَ ثُمَّ فِي الْخَامِسِ
الَّذِينَ هُمْ يَذْكُرُونَ مَا نَزَلَ اللَّهُ مِنْ قَبْلِ أَنَّهُ لَا إِلَهَ
إِلَّا الَّذِي آمَنْتَ بِهِ الْمُتَّقُونَ

- 17 These are the components of the elixir from those who believed in the Qur'an, and those beneath them are but dross, unworthy of mention save in terms of their extinction. Verily they shall return unto God, then in another creation shall they be resurrected. And all that thou hast witnessed from the beginning of this Cause until this day is the fruit of the creation of that religion and of all that was created aforetime, when the Day of Resurrection is made manifest in the sight of God.

17 تِلْكَ أَجْزَاءُ الْأَكْسِيرِ مِنَ الَّذِينَ هُمْ آمَنُوا بِالْقُرْآنِ
وَإِنْ مَا دُونَهُمْ أَعْرَاضٌ لَا يَنْبَغِي أَنْ يَذْكُرُوا إِلَّا
فِي حَدِّ فَنَائِهِمْ إِلَّا وَأَنَّهُمْ يَرْجِعُونَ إِلَى اللَّهِ ثُمَّ فِي
خَلْقِ الْآخِرِ يَبْعَثُونَ وَإِنْ كُلُّ مَا شَاهَدْتَ مِنْ أَوَّلِ
ذَلِكَ الْأَمْرِ الْيَوْمِئِذٍ ثَمَرَةُ خَلْقِ ذَلِكَ الدِّينِ وَمَا
قَدْ خَلَقُوا مِنْ قَبْلِ حَيْثُ يَظْهَرُ يَوْمَ الْقِيَامَةِ عِنْدَ
اللَّهِ

- 18 Therefore grieve thou for all mankind, for they prostrate themselves before God by night and by day, yet their prostrations are vain, and they utter in their prayers that which they do not mean. They remain veiled from Him Who created them, sustained them, caused them to die and brought them back to life, and in His presence they believe not. Were they not dead they would arise, even if but a little. Therefore, breathe into their hearts the spirit of knowledge, that perchance they may arise from their slumber.

18 فَذَا فَلَتَحْزَنْ عَلَى النَّاسِ كُلِّهِمْ أَجْمَعِينَ حَيْثُ
يَسْجُدُونَ لِلَّهِ بِاللَّيْلِ وَالنَّهَارِ مَا هُمْ بِسَاجِدِينَ وَ
يَقُولُونَ فِي صَلَوَاتِهِمْ مَا هُمْ يَقُولُونَ وَإِذَا يَحْتَجِبُونَ
عَنْ قَدْ خَلَقَهُمْ وَرَزَقَهُمْ وَامْتَنَاهُمْ وَاحْيَاهُمْ وَ
هَمَّ بَلْقَائِهِ لَا يُؤْمِنُونَ لَوْ لَمْ يَكُونُوا أَمْوَاتًا قَلِيلًا مَا
يَقُومُونَ فَذَا فَلَتَنْفَخْ رُوحَ الْعِلْمِ فِي قُودِهِمْ لَعَلَّهُمْ
عَنْ رَقْدِهِمْ لِيَقُومُوا

- 19 This indeed is the fruit that the creation of the Qur'an hath yielded in Our sight, and thus must We needs create a new creation. All are in a wondrous creation. Since men have failed to know God, We speak in terms of what they await and in which they firmly believe. They supplicate by night and by day for the day of His manifestation, while each morning they read what they are commanded to read.

19 وَإِنْ هَذَا مَا قَدْ أَثْمَرَ خَلْقُ الْقُرْآنِ عِنْدَنَا وَبِهَذَا
لَا بَدَّ أَنَا خَلَقْنَا آخِرَ فَذَا كُلُّ فِي خَلْقٍ بِدِيعٍ وَإِنْ
النَّاسُ لَمَّا لَمْ يَقْدِرُوا أَنْ يَعْرِفُوا اللَّهَ فَذَا كُنَّا قَائِلِينَ
بِمَا هُمْ يَنْتَظِرُونَهُ وَهُمْ بِهِ مَوْقِفُونَ يَتَضَرَّعُونَ بِاللَّيْلِ
وَالنَّهَارِ لِيَوْمِ ظَهْرِهِ وَهُمْ فِي كُلِّ صَبَاحٍ بِمَا هُمْ
تُؤْمِرُونَ لِيَقْرَأُوا

- 20 O my God! Number me among those who have attained martyrdom in His presence, in ranks like solid walls, as Thou didst mention aforetime. Say: Praise be to God that none heedeth what he readeth, and all move according to their own desires,

20 فَاجْعَلْنِي اللَّهُمَّ مِنَ الَّذِينَ هُمْ قَدْ اسْتَشْهَدُوا بَيْنَ يَدَيْهِ
فِي صَفِّ قَدْ ذَكَرْتَهُ مِنْ قَبْلِ كَانَهُ نَبِيًّا مَرْصُوصٍ وَ
قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَلْتَفِتْ أَحَدٌ بِمَا يَقْرَأُ وَكُلٌّ فِي

save those who have detached themselves unto God and who aid His religion.

اهوائهم يتحركون الا الذين هم انقطعوا الى الله و
هم دين الله ينصرون

- 21 These are they who, on that Day, truly worship God upon the earth, and these are they who, through God their Lord, have ascendancy over the earth and all who dwell therein. Look not upon those who prostrate themselves by night and by day, claiming they are God-fearing. We hear their words "Thee do we worship" but We answer them not in what they say, for We had revealed that verse unto Muhammad, the Apostle of God, beforetime, and all read according to what was previously ordained.

21 اولئك الذين هم يومئذك يعبدون الله على
الأرض و اولئك هم على الأرض و من
عليها بالله ربهم ظاهرون لا تنظر الى الذين هم
يسجدون بالليل و النهار و هم يقولون انا يتقون
فانا نحن نسمع قولهم الاياك نعبد و لا نجيبهم
فيما هم يقولون لانا قد نزلنا تلك الآية على محمد
رسول الله من قبل و كل بما قد امر من قبل
ليقرؤون و

- 22 He hath returned to the primal life, as have all who believed in God and His signs, while all who are dead wander in the desires of their vain imaginings. Say: That whereby religion was established aforetime existeth with you today. It is now established, whether before God my Lord and before those who have believed in God and His signs they be God-fearing or not.

22 انه قد رجع الى الحياة الاولى و كل من آمن بالله
و آياته و اذا كل ميتون يخوضون في اهوائهم بما
هم يتوهمون قل ما يثبت به الذين من قبل و انه
هو يومئذ عندكم لموجود يثبت حينئذ سواء على الله
ربي و على الذين هم آمنوا بالله و آياته هم يتقون
او لا يتقون

- 23 If ye do good, ye prepare it for your own souls; otherwise ye shall die and shall not return. How many servants in former times possessed the East and West of the earth, yet today who among all the peoples remembereth them? Ye too shall die, then perish, then find in the fire what ye cannot remember.

23 ان تحسن فلا أنفسكم تمهدون و الا ستموتن و لا
ترجعون و كم من عباد من قبل على الأرض
ملكوا شرق الأرض و غربها فاذا يومئذ هل
يذكرهم احد من العالمين و اذا هم ستموتن ثم تفنون
ثم في النار تجدون ما لا هم يستطيعون ان يذكرون

- 24 Therefore have mercy upon yourselves and attain unto what escapeth you, and let each one of you, whether male or female, be as though ye possessed God's Cause from Him, however ye may administer or reform it. This is the state of one who feareth God in His religion and desireth the abode of the Hereafter, which is true life with God, while they regard not this present life.

24 فترحمن على انفسكم و لتدركن ما يفوت عنكم و
لتكونن كل واحد منكم من ذكر و انثى كأنكم انتم
مملك امر الله من عنده كيف انتم تدبرون او
يصلحون هذا شأن من يتقى في دين الله و يريد
دار الآخرة التي هي الحيوان عند الله و هم الى
الحياة الاولى لا ينظرون

- 25 By the life of Him Whom God shall make manifest! If on that Day one who hath never worshipped God in this world should believe, it would be as though he had worshipped God throughout all the worlds of Command and Creation, and thereby all would ascend to the highest degrees of grace. And should anyone who hath worshipped God from the beginning of this world until now reflect, even to the measure of nine times nineteen mustard seeds, then all he hath gained would descend as though he had never worshipped God in any way.

25 و لعمر من يظهره الله لو تصدقني يومئذ من لم
يعبد الله في عالم فاذا حين ما تؤمن كأنه قد عبد
الله في عوالم الأمر و الخلق و ان بذلك كل الى
اعلى درجات الفضل يصعدون و ان يتأمل احد
ممن قد عبد الله من عالم الاول الى حينئذ على
قدر تسع تسع عشر نردل فاذا يهبط ما قد
اكتسب كأنه ما عبد الله في شأن

- 26 Similarly shall you be tested concerning Him Whom God shall make manifest. Those who believe in Him are those who have believed in Me, and they are the triumphant ones. And whoso believes not in Him at the time of His manifestation has not in truth believed in God his Lord, and thus shall all people be tested on the day of His manifestation.
- 26 وَاِنَّ بِمِثْلِ ذَلِكَ انْتُمْ فِيمَنْ يَظْهَرُهُ اللَّهُ لِمَبْتَلُونَ اَنَّ الَّذِينَ يَصِدَّقُونَهُ فَاُولَئِكَ الَّذِينَ هُمْ ص ٤٢٨ صِدَّقُونَنِي وَاُولَئِكَ هُمُ الْفَائِزُونَ وَمَنْ لَمْ يَصِدِّقْهُ حِينَ ظُهُورِهِ فَاِذَا مَا صَدَّقَ اللَّهُ رَبَّهُ فِي شَأْنٍ وَكَذَلِكَ كُلُّ النَّاسِ مِثْلَ حَيْنِئِذْ يَوْمِ ظُهُورِهِ مَبْتَلُونَ
- 27 On that day all who are in the heavens and on the earth and whatever lies between them shall be struck unconscious by His Cause, save those whom God willeth. These are they who have truly recognized God their Lord and are well-assured of His signs.
- 27 وَيَصْعُقُ يَوْمَئِذٍ عَنْ أَمْرِهِ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا عَنْ أَمْرِهِ بِيْ أَلَا مِنْ شَاءِ اللَّهِ أُولَئِكَ الَّذِينَ هُمْ قَدْ عَرَفُوا اللَّهَ رَبَّهُمْ وَهُمْ بِآيَاتِهِ مُوقِنُونَ
- 28 There exists naught in the heaven above you nor in the earth beneath you save that which exists in the heaven of your hearts and the earth of your bodies and whatsoever lies between them. Therefore imagine not that which you cannot comprehend.
- 28 وَلَمْ يَكُنْ فِي السَّمَاءِ فَوْقَكُمْ وَلَا فِي الْأَرْضِ تَحْتَكُمْ إِلَّا مَا أَنَّهُ هُوَ فِي سَمَاءٍ فُؤَادِكُمْ وَأَرْضٍ أَبْدَانِكُمْ وَمَا بَيْنَهُمَا بَيْنَهُمَا فَلَا تَتَوَهَّمْنَ مَا لَا تَعْقِلُونَ
- 29 Say: My Revelation is the Revelation of God. None can dwell in that paradise except His most excellent Names, and these are they who are dominant over the earth and all who dwell thereon. Say: Everyone who believes in Me - is he not named after Me? Will ye not reflect how We began this creation with the Letters of the One, whereupon all who are guided in God's Book are guided by them? We have multiplied that Unity even as ye behold this day, and We shall continue to multiply that Unity until the Day of Him Whom God shall make manifest, until there remains not a single soul on earth who has not believed in the Bayan. This is God's command, and He has power over all things.
- 29 قُلْ اِنَّ ظُهُورِيْ ظُهُورَ اللَّهِ لَنْ يَقْدَرَ اَنْ يَعِيشَ فِيْ ذَلِكَ الْجَنَّةِ إِلَّا اَسْمَاءُ الْحُسْنَى وَاُولَئِكَ هُمْ عَلَى الْأَرْضِ وَمَنْ عَلَيْهَا قَاهِرُونَ قُلْ كُلٌّ مِنْ يَصِدِّقُنِي فَإِنَّهُ هُوَ سَمْتُهُ؟ لِيْ أَفَلَا تَتَفَكَّرُونَ كَيْفَ قَدْ بَدَأْنَا ذَلِكَ الْخَلْقَ بِالْحُرُوفِ الْوَاحِدِ فَاِذَا كُلٌّ مِنْ يَهْتَدِيْ فِي كِتَابِ اللَّهِ بِهِمْ يَهْتَدُونَ اَنَا قَدْ كَثَرْنَا ذَلِكَ الْوَاحِدَ بِمِثْلِ مَا هُمْ يَوْمَئِذٍ تَبْصُرُونَ وَسَنَكْثُرُنَا ذَلِكَ الْوَاحِدَ اِلَى يَوْمٍ مِنْ يَظْهَرُهُ اللَّهُ حَتَّى لَمْ يَكُنْ يَوْمَئِذٍ عَلَى الْأَرْضِ مِنْ نَفْسٍ لَمْ يُوْمِنْ بِالْبَيَانِ ذَلِكَ مِنْ أَمْرِ اللَّهِ أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 30 Say: O people! Ye are, of your own selves, the angels of victory. If ye assist God, ye shall indeed be assisted. Imagine not that which ye cannot understand. And should anyone dispute with Me concerning how one who was born aforetime and more than a thousand years have passed can now appear in the form of one who is thirty years of age, say: Indeed, this is from God's command. How can ye be certain that Muhammad's body ascended to heaven and entered every station and departed from every station, while His seat remained empty of His body, and all creation witnessed His presence in His Own sphere while He was in His sphere of exaltation? Similarly do ye speak concerning Me. This is one of God's mysteries which ye cannot comprehend. We are indeed the First and the Last, and We are indeed the Outward and the Inward. Neither sleep nor geometry takes hold of Us as it does you or those above you. Therefore believe in God Who created all things, then trust in
- 30 قُلْ يَا أَيُّهَا النَّاسُ انْتُمْ بِأَنْفُسِكُمْ مَلَائِكَةُ النَّصْرِ لَوْ تَنْصُرُونَ اللَّهَ فَانْتُمْ هُمْ لِمَنْصُورُونَ فَلَا تَتَوَهَّمْنَ مَا لَا تَعْقِلُونَ وَاِنْ يَجَادِلْكَ أَحَدٌ فِيْ كَيْفٍ مِنْ وَلَدٍ مِنْ قَبْلِ وَ قَدْ قَضَى الْفَوْقَ ذَلِكَ كَيْفَ يَوْمَئِذٍ عَلَى صُورَةٍ مِنْ قَدْ قَضَى مِنْ عَمْرِهِ ثَلَاثِينَ سَنَةً قُلْ بَلَى ذَلِكَ مِنْ أَمْرِ اللَّهِ انْتُمْ كَيْفَ تَتَوَقَّنُونَ اَنَّ جَسَدَ مُحَمَّدٍ مِنْ قَبْلِ قَدْ عَرَجَ اِلَى السَّمَاءِ وَ دَخَلَ مَقْعَدَ كُلِّ شَيْءٍ وَ خَرَجَ عَنْ مَقْعَدِ كُلِّ شَيْءٍ مَعَ أَنَّهُ هُوَ فِيْ مَقْعَدِهِ لَهُ يَخْلُوْهُ مَقْعَدُهُ عَنْ جَسَدِهِ وَ شَهِدَ خَلْقَ كُلِّ شَيْءٍ فِيْ صَقْعٍ وَجُودِهِ مَعَ أَنَّهُ هُوَ فِيْ صَقْعٍ عَلَيْهِ بِمِثْلِ ذَلِكَ انْتُمْ فِيْ تَنْطِقُونَ هَذَا مِنْ سِرِّ اللَّهِ انْتُمْ لَا تَسْتَطِيعُونَ اَنْ تَدْرِكُونَ اَنَا نَحْنُ الْأَوَّلُونَ وَالْآخِرُونَ وَ اَنَا نَحْنُ الظَّاهِرُونَ وَ الْبَاطِنُونَ لَنْ

God, the Ever-Living, Who causes you to turn about by night and by day.

يأخذنا سنة و لا هندسة مثل ما عليكم او فوقكم
يأخذون فليؤمن بالله الذى خلق كل شئ ثم على
الله الحى الذى يقلبكم بالليل و النهار يتوكلون

- 31 Make not difficult for yourselves the religion of your Lord, for God wishes not to grieve the heart of even an ant that crawls in one of the houses of His dominion. This is God's mercy - will ye not be thankful? Yet despite this mercy, were God to create an angel who would cause all those on earth to receive one message, His dominion would not be diminished. Verily He is the All-Subduing, the Possessor of mighty strength.

31 فلا تصعبن على انفسكم دين ربكم فان الله لن يرد
ان يحزن قلب نملة التى تمشي فى بيت من داره
لذلك الدين ذلك رحمة الله افلا تشكرون ولكن
الله مع هذه الرحمة لو تخلقن ملكا يبلغن من على
الأرض كلها بلغة واحدة لا تسكن قهره انه هو
القهار ذو البطش الشديد

- 32 All who believed in the Qur'an aforetime say "Thee do we worship and Thine aid do we seek," yet behold what their hands have wrought. God will seize them for what their hands have earned. Verily God shall seize them for what their hands have wrought. Verily He is possessed of a mighty grasp. By the life of Him Whom God shall make manifest, were no one to grieve Me on the Day of Resurrection, I would cause all things to enter into My mercy through My word 'Be!' and it is.' For were I to utter this, all would rejoice until the Day of Resurrection. But I shall assuredly lay hold upon the people for not having believed in My presence on the Day of My Manifestation, and I shall surely prevail over them for not having believed in My signs, though night and day they say 'We are assured of God and His signs.'

32 من آمن بالقرآن من قبل كل يقولون اياك نعبد
و اياك نستعين و ترى ما اكتسبت ايديهم و
سيأخذهم الله بما اكتسبت ايديهم انه كان ذا
اخذ عظيما و لعمر من يظهره الله لو لم يحزننى
يوم القيامة من احد لادخلت كل شئ فى رحمتي
بقولى كن فيكون لانتى انا لو انطق بهذا فاذا كل
الى يوم القيامة يفرحون ولكننى انا لا بطش على
الناس بما لم يؤمنوا بآياتى يوم ظهورى و لا قهرن
عليهم بما لم يصدقوا بآياتى و هم بالليل و النهار
ليقولون انا بالله و آياته موقنون

- 33 Glory be unto Thee, O my God! Create then servants through Thy might who shall prevail over the earth and all that are thereon, that they may purify the whole earth from the letters of negation and cause every soul to enter into the letters of affirmation, even though they know not that this is better for them with their Lord. Verily Thou hast power over all things. And create, O my God, servants from the light of Thy dominion who shall lay hold upon the earth and all that are thereon, that they may banish from it whoso believeth not in Thee and Thy signs, and may fill it from end to end with such as have believed in Thee and then in Thy signs. Verily Thou knowest what is in the heavens and what is on earth and what lieth between them. Nothing can frustrate Thee, whether in the kingdom of command or creation or what lieth beneath them. Thou createst what Thou wilt as Thou wilt. Verily Thou art the All-Powerful, the Almighty, the Omnipotent.

33 سبحانه اللهم فاخلق عباداً من قهرك ليقهرن
على الأرض و من عليها ليطهرن الأرض كلها
عن حروف النفي و ليدخلن كل نفس فى حروف
الاثبات و لو لم يعلم ان ذلك خير لها عند ربها
انك كنت على كل شئ قديرا و اخلق اللهم
عباداً من نور بطشك ليطشكن على الأرض و من
عليها لينفين عما عليها من لا يؤمن بك و لا بآياتك
و ليلئن كلها من اطرافها من الذين هم آمنوا بك
ثم بآياتك انك انت تعلم ما فى السموات و ما
فى الأرض و ما بينهما لن يعجزك من شئ لا فى
ملكوت الأمر و لا اخلق و لا ما دونهما تخلق ما
نشأ كيف نشأ انك كنت قادراً قادرا قديرا

- 34 Say: God at this time loveth that all His servants should be unto one another manifestations of His mercy, that none should grieve another while remaining joyous in their inmost hearts. And it behooveth them, if they are able, to prevail and to

34 قل الله حينئذ يحب ان يكون كل عباده بعضهم
لبعض مظهر رحمته ان لا يحزن بعضهم من بعض
و هم كانوا على سرائرهم فرحين و لدونهم ان
يقدرن ان يبطشون و يقهرن و الا يصبرون و

triumph; otherwise to be patient and remain silent, for this profiteth them not at this time until God grant them relief and assist them through the angels of the heavens and the earth and all that lieth between them, as He willeth through His command. Verily He is possessed of mighty vision.

- 35 Say: The religion at this time, so long as the Point shineth among you, is that ye should unite with God to the extent of your powers. Then what We have ordained of three hundred and several words - for all this is the number of all things - will ye not then be thankful? Whoso in the first year believeth in God and is among the unitarians, it behooveth him to negate by his hands the number of negation and affirm by his strength the number of affirmation. Then in the second year the second, then in the third year the third, then in the fourth year the fourth, then in the fifth year the fifth. This is from God's command if they be among those who profess the unity of God in His religion.

- 36 Say: God will not burden you save according to your capacity. I desire not to cause grief to anyone in the Bayan. Rather, We desire for those who have believed in God and His signs, whether male or female, that they should live in God's dominion while giving thanks night and day. However, We find at this time nothing sweeter than to cast out negation as We are able and establish affirmation as We are empowered. The fire of negation hath indeed been extinguished in your saying "There is no god but He" - will ye not then give thanks? See how God hath made the letters of negation like unto a day when they shall not be mentioned on earth. And its pillars are five, and shouldst thou comprehend the second among them, it shall surely consume them through the breathing of the spirit therein, for that is more grievous in the sight of God than if they deny it, and likewise are all who are mortal.

- 37 We do not wish to mention aught save the letters of the exalted ones, else We would acquaint thee with their abodes in the fire. Make mention, therefore, of the former ones, then draw from them evidence regarding the latter ones. Say: The resting place wherein rivers flow hath returned to earthly life, and on that day it is with those who are witnesses from God. Of no profit unto men is that which they earn concerning them. Strive ye until ye are assured that He and your own selves are as dust before God, and ye shall find naught with God save that ye return unto God and then become certain of His signs.

- 38 How many are they who were given the Book aforetime and until now await the appearance of Muhammad, whom they find

يصمّتون فإنّ ذلك ما ينفعهم حينئذ الى ان يفرّج الله عنهم ولنصرهم بملائكة السّموات والأرض وما بينهما كيف يشاء بأمره أنّه كان ذا بصر عظيمًا

- 35 قل إنّما الدّين يومئذ ما دامت النّقطة مشرقة بينكم ان توحّدوا الله حقّ ما انتم تستطيعون ثمّ ما قد شرعنا من ثلثمائة وسبّتى؟ كلمة فإنّ كلّ ذلك عدد كلّ شئ افلا تشكرون من يصدّق الله في السّنة الأولى و كان من الموحّدين ينبغي له ان ينفق بأيّديه عدد النّفى وليثبت بقوّته عدد الاثبات ثمّ في الثّاني الثّاني ثمّ في الثّالث الثّالث ثمّ في الرّابع الرّابع ثمّ في الخامس الخامس ذلك من امر الله ان هم في دين الله لموحّدون

- 36 قل إنّ الله لن يكلفكم الا على قدر ما هم يستطيعون وما اريد ان احزن احداً في البيان بل اردنا للنّاس للذين هم آمنوا بالله وآياته من كلّ ذكر وانثى ان يعيشون في ملك الله وهم بالليل والنّهار ليشكرون ولكّما وجدنا حينئذ الذّ من ان نلقين النّفى على ما كنّا عليه لقادرين ولثبّت الاثبات على ما كنّا عليه لمقتدرين وقد قضى نار النّفى في قولكم لا اله الا هو افلا تشكرون كيف قد جعل الله حروف النّفى كمثل يوم لم يكون على الأرض بمذكورين و ان اركانها خمسة وان تدركن الثّاني منها فليحرقها بنفخ الرّوح فيه بأنّ ذلك لأشدّ عند الله من ان ينفيتها وان بمثل ذلك كلّ القانيون

- 37 انا لا نحب ان نذكر دون حروف العليين و الا لنعرفنك مقاعدهم في النّار فلنذكرن الأولى ثمّ استدّلوا بهم في الآخريّن قل ان مرقد الذّي يجري في ارضها الأنهار قد رجع الى الحيوة الدّنيا و أنّه هو يومئذ مع الذين هم شهداء من عند الله فلا ينفع النّاس ما هم في حقّهم يكسبون فلتكسبن حتّى توقنوا أنّه هو وانفسكم هباء عند الله ولا تجدن عند الله من شئ الا وان ترجعن الى الله ثمّ يأتينها توقنون

- 38 و كم من الذين اوتوا الكتاب من قبل الى حينئذ ينتظرون ظهور محمّد الذّي يجذونه في كتبهم و قد

mentioned in their Books! He came with the truth, His resurrection was fulfilled, and every soul was rewarded according to its deserts - yet they still wait. Similarly are they who in this day show patience in the Cause of God - nay, more severe than these, for they had believed in the Book aforetime and now interpret the verses of the Bayan, yet they remember not.

39 Present ye the Khums and deliver unto its people that from which they are veiled. The resurrection hath come to pass, and that which ye await hath been fulfilled in His manifestation, though ye be far removed from His signs. Thus hath the breath of life been breathed after death, that perchance the people may arise from their graves. Guard thyself with utmost vigilance, and speak not of God, nor utter aught save from the Bayan and such verses as move thee and all people.

40 And if thou don the garment of the third letter, God will protect thee thereby, though they who have believed in God and His signs and possess the Temples are preserved by God's leave. Weep thou now, day and night, for those who await Him, imploring. And when He desired to send His Messenger unto them with tidings, then by what their hands had wrought, they were content to don the garment of the third letter. Such is the state of men before God. God will soon seize them for what their hands have earned. Verily, His grasp is nigh.

41 But make no mention in the land of Fa save of him who was a believer in God and His signs from among the letters, lest there arise thereby a sedition causing grief to them that grieve in God. Make mention of Our noble remembrance, the merchant there, for he is one who aforetime believed in God and His signs and was among the God-fearing. Receive from him and take from him the Book, for he receiveth from those who know the places of the House and who in this day are God-fearing. Deliver the Tablets unto all who have believed in God and His signs when thou findest them among the assured ones.

42 This is the mending of what is torn - thou wilt find their sleep beneath their heads. God will send down unto all His servants detailed Tablets wherein is every good thing measured out. For every term there is a Book, and when its term cometh, all rejoice. And if thou art able to enter the Holy Land, enter therein, give greetings unto its people, and recite unto them the Book of thy Lord. Otherwise, proceed whither thou art

جاء بالحقّ وقضى قيامته ويجزى كلّ نفس بما اكتسب واولئك هم لمنتظرون وانّ بمثل ذلك الذين هم يومئذ يصبرون في دين الله بل هم اشدّ عنه من هؤلاء لأنهم قد آمنوا من قبل بالكتاب وليفسرون يومئذ آيات البيان ثم لا يتذكرون

39 فلتحضرنّ قطع الخمس وتبلغن اهلها بما هم عنه محتجون انّ القيامة قد قامت وانّ ما انتم تنتظرونه قد قضى عن ظهوره ما انتم عن آياته مبعدون ذلك نفخ الحياة من بعد الموت لعلّ الناس عن مراقدهم تبعثون وليحفظنّ نفسك حقّ الحفظ ولا تشيرون الى الله ولا تنطقن الا من البيان ثمّ من الأشعار التي انتم ثمّ كلّ الناس بها يتحركون

40 وان تقمص قميص حرف الثالث من الحروف لعلّ الله يحفظك به ولو انّ الذين هم آمنوا بالله وآياته وعندهم الهياكل هم باذن الله محفوظون فلتبكينّ حينئذ كلّ بالليل والنهار لمن ينتظرونه يتضرعون وانّ حينئذ لما اراد ان يرسل اليهم رسوله ينبئهم فاذا بما اكتسبت ايديهم ليرضينّ ان يقمصنّ قميص حرف الثالث فاذا هذا شأن الناس عند الله فسوف يأخذهم الله بما اكتسبت ايديهم انه كان ذا اخذ قريبا

41 ولكن لا يذكرن في ارض الفاء دون من كان مؤمناً بالله وآياته من حرف لثلا يحدث هنالك فتنة يحزن بها الذين هم في الله لحزونون ولتذكرن ذكرنا الكريم تاجر هنالك فانه لكاتب من قبل قد صدق بالله وآياته و كان من المتقين ولتجزن من عنده ولتأخذن عنه الكتاب فانه ليأخذن عمن يعلم من الذين هم يعلمون مواقع البيت وهم يومئذ تتقون وتبلغن الألواح الى كلّ من آمن بالله وآياته اذا تریه من الموقنين

42 هذا رقع الشتي تجدد عنه منامهم تحت رؤوسهم و سينزل الله على كلّ عباده الواح مقطعة فيها من كلّ خير موزون لكلّ اجل كتاب اذا جاء اجله فاذا كلّ يفرحون وان استطعت ان يدخل ارض المقدسة فادخل فيها وسلم على اهلها واتل عليهم

commanded and return unto God, for that is the mighty triumph.

- 43 I bear witness that there is none other God but Him, Who is independent of all who have believed and all who have failed to acknowledge the words of their Lord. Indeed, those who have acknowledged the words of God - these are they who shall triumph.

- 44 This is the law of the Alif in the thousand, therefore gather ye beneath its shade, then multiply. Thereafter shall the permanence be intensified, then shall appear the Alif, then shall dawn the letters of Him whom all shall meet their Lord with certitude. Though all this is with all things, before all things, after all things, to the right of all things, and to the left of all things, yet His manifestation is according to the measure of nineteen units that revolve until it becomes manifest to all the worlds.

- 45 We have divided the year into nineteen portions and made each one a unity, thus all this is the number of all things. We have ordained for you in the Bayan the measures of all things in this. Thus is established the Primal Word "There is none other God but Him," and by it is established all that they profess. That is the day wherein ye shall manifest all that ye are empowered with of might and ordainment, then of knowledge and governance, that this may be revealed and by its revelation all shall be made manifest.

- 46 Say: O people! Verily deliverance lies not in wealth nor in exaltation as ye imagine. How many kings have been raised up in the religion of Islam who to this day await it and supplicate for it! Rather, deliverance is what God hath bestowed upon a servant as a proof whereby He establisheth what He willeth, and before which all the worlds are powerless - even as He bestowed upon Muhammad aforetime and established thereby the religion of Islam. And now on this day God hath bestowed upon Me this - that whereby the affairs of the first and the last, the outward and the inward, the mighty and the glorious, the greatest and the most great shall be set aright.

- 47 And when thou enterest the blessed spot on the right of the Mount of Faith, remember there the sincere servants of God. Then remember there him who hath presented himself from the land of Qaf, for he is Muhammad-before-Husayn in a beloved and mighty Book, then Muhammad-before-'Ali in a beloved and mighty Book. Say: They who have detached themselves unto God - these are the inheritors. And recite unto the First

كُتِبَ رَبِّكَ وَالْأَفَامُضُ حَيْثُ تَوَمَّرَ وَارْجِعْ
إِلَى اللَّهِ فَإِنَّ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

- 43 وَاَشْهَدُ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ غَنَىٰ عَنْ كُلِّ مَنْ
آمَنَ وَمَنْ لَمْ يَصْدَقْ كَلِمَاتِ رَبِّهِ بَلَّ أَنْ الَّذِينَ هُمْ
صَدَّقُوا كَلِمَاتِ اللَّهِ فَاولئك هم الفائزون

- 44 هَذِهِ سَنَةُ الْأَلِفِ فِي الْآ فَعَلَيْكُمْ أَنْ تَحْشُرْنَ فِي ظِلِّهَا
ثُمَّ لَتَكْثُرُونَ ثُمَّ مِنْ بَعْدِ تَشَدَّدِ الدَّوْمِ ثُمَّ يَظْهَرُ الْأَلِفُ
ثُمَّ يَطْلُعُ حُرُوفُ الذِّي فَادَا كُلِّ بَلَقَاءَ رَبِّهِمْ مَوْقُونَ
وَلَوْ أَنَّ كُلَّ ذَلِكَ فِي كُلِّ آنٍ مَعَ كُلِّ شَيْءٍ وَ قَبْلَ
كُلِّ شَيْءٍ وَمَعَ كُلِّ شَيْءٍ وَعَنْ يَمِينِ كُلِّ شَيْءٍ وَ
عَنْ شِمَالِ كُلِّ شَيْءٍ وَلَكِنْ ظَهْرُهُ عَلَى قَدَرِ تِسْعَةِ
عَشَرَ وَاحِدٍ يَحُولُ حَتَّى يَظْهَرَ عَلَى الْعَالَمِينَ

- 45 أَنَا قَدْ قَسَمْنَا الْحَوْلَ تِسْعَةَ عَشَرَ قِسْمَهُ وَجَعَلْنَا كُلَّ
وَاحِدٍ وَاحِدًا فَادَا كُلِّ ذَلِكَ عِدَدُ كُلِّ شَيْءٍ وَ
شَرَعْنَا لَكُمْ فِي الْبَيَانِ مَقَادِيرَ كُلِّ شَيْءٍ فِي هَذِهِ فَادَا
يُثَبِّتُ كَلِمَةَ الْأَوَّلَى لَا إِلَهَ إِلَّا هُوَ فَادَا يُثَبِّتُ بِهَا
كُلَّ مَا هُمْ لَتَدِينُونَ ذَلِكَ يَوْمَ أَنْتَ لَتَظْهَرَنَّ كُلَّ
مَا أَنْتُمْ عَلَيْهِ لَمُقَدَّرُونَ مِنَ الْعَزِّ وَالتَّقْدِيرِ ثُمَّ الْعِلْمُ وَ
التَّدْبِيرُ لِيَظْهَرَ ذَلِكَ فَادَا بَظْهْرِهِ كُلِّ يَظْهَرُونَ

- 46 وَ قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا الْفَرْجُ لَمْ يَكُنْ فِي غَنَاءٍ وَ
لَا عِلْوٍ مِثْلَ مَا أَنْتُمْ تَتَخَيَّلُونَ وَ كَمْ مِنْ مَلُوكٍ قَدْ
بَعَثُوا فِي دِينِ الْإِسْلَامِ وَ هُمْ إِلَى يَوْمِئِذٍ يَنْتَظِرُونَهُ
بَلْ يَتَضَرَّعُونَ بَلْ إِنَّمَا الْفَرْجُ مَا قَدْ آتَى اللَّهَ مِنْ عَبْدٍ
حُجَّةً يُثَبِّتُ بِهَا مَا يَشَاءُ وَ يَعْجِزُ عَنْهَا كُلَّ الْعَالَمُونَ
مِثْلَ مَا قَدْ آتَى مُحَمَّدًا مِنْ قَبْلِ وَ اثْبَتْ بِهِ دِينَ
الْإِسْلَامِ وَ إِذَا يَوْمِئِذٍ قَدْ آتَانِي اللَّهُ هَذَا ذَلِكَ مَا
يُصْلِحُ بِهِ أَمْرَ الْأَوَّلُونَ وَ الْآخِرُونَ ثُمَّ الظَّاهِرُونَ وَ
الْبَاطِنُونَ ثُمَّ الْأَعَزُّونَ ثُمَّ الْأَمْجِدُونَ ثُمَّ الْأَكْبَرُونَ
ثُمَّ الْأَعْظَمُونَ

- 47 وَ أَنْ دَخَلْتَ بِقَعَةِ الْمَبَارَكَةِ عَنْ يَمِينِ الطُّورِ الْإِيمَنِ
فَاذْكُرْ هُنَاكَ عِبَادَ اللَّهِ الْخُلَصُونَ ثُمَّ أَذْكُرْ هُنَاكَ
مَنْ قَدْ حَضَرَ هُنَاكَ مِنْ أَرْضِ الْقَافِ فَإِنَّهُ لِحَمْدٍ
قَبْلَ حُسَيْنٍ فِي كِتَابِ عَزٍّ مَحْبُوبٍ ثُمَّ مُحَمَّدٍ قَبْلَ عَلِيٍّ
فِي كِتَابِ عَزٍّ مَحْبُوبٍ قُلْ إِنَّ الَّذِينَ قَدْ انْقَطَعُوا إِلَى
اللَّهِ فَاولئك هم الوارثون و اتل على اسم الأول

Name the verse of the Qur'an "The punishment of those who wage war against God..." that they may rise up in the religion of God. Say: Concerning this was this verse revealed aforetime. Blessed are they who manifest themselves through God their Lord.

48 Say: Verily the Last is the First, and the Manifest is the Hidden. Is there any creator besides God who createth you, sustaineth you, causeth you to die, giveth you life, or helpeth you? Glory be to God! Rejoice then in the life wherein ye shall be rewarded in paradise.

49 Remember Our name the All-Giving in a mighty, inscribed Book. Say: Write books from one whose name is not known in the Book to those who will benefit thereby if they come to know of it; otherwise be silent and trust in God, the Ever-Living Who dieth not. And say to him whose name is numbered by the name of thy Lord there: Command the people of guidance to present themselves there, then arise for the religion of God. And say: O Abu-'Ali! From the day thou presented thyself there, We knew not that what thou desired in the path of God would benefit. Therefore preserve thyself and then those who are guided, and be of them that ponder. And if thou knowest that a word from thee, or mention of a Book wherein is remembered the Manifestation, or the return of Muhammad, or the Day of Resurrection, or aught whereby the hearts of them that behold are transformed – then aid thou God's Cause on that day in the religion of truth, for this shall profit the God-fearing. At that time, righteous deeds shall not profit except those who aid in God's path.

50 We have indeed sent down to thee aforetime numbered Books, and now a white, inscribed Tablet, whose single letter none in the heavens and earth and all between them can equal. Through it are gladdened the hearts of the sincere, though all are before God, in every time, before time and after time. This is what thou hast heard from him who came in the name of Ahmad before. Therefore call ye upon God lest ye be among the first at the time of the Manifestation, for verily ye are of the assured ones.

51 Say: Praise be to God Who hath favored me with His remembrance and made me to be of the sincere ones. By the life of Him Whom God shall make manifest! Nothing shall profit mankind on that Day save their following God and aiding the Cause of Truth. This shall profit God's sincere servants.

آية القرآن (أَمَّا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ لَعَلَّهِمْ فِي دِينِ اللَّهِ يَرْتَفِعُونَ قُلُوبَهُمْ فِي هَذِهِ الْآيَةِ قَدْ نَزَلَتْ مِنْ قَبْلِ طُوبَى لِلَّذِينَ هُمْ بِاللَّهِ رَبَّهُمْ يَظْهَرُونَ

48 قُلْ أَمَّا الْآخِرُ هُوَ الْأَوَّلُ وَالظَّاهِرُ هُوَ الْبَاطِنُ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَخْلُقُكُمْ أَوْ يُرْزِقُكُمْ أَوْ يُمِيتُكُمْ أَوْ يُحْيِيكُمْ أَوْ يَنْصُرُكُمْ سُبْحَانَ اللَّهِ فَاسْتَبْشِرُوا بِجِئَةِ أَنْتُمْ فِي الرِّضْوَانِ فِيهَا تَجْزَوْنَ

49 وَادْكُرْ اسْمَنَا الْوَهَّابَ فِي كِتَابٍ عَزَّ مَسْطُورٌ وَ قُلْ فَاصْتُمْ إِلَى الَّذِينَ هُمْ يَنْفَعُ الْيَهُودُ أَنْ هُمْ يَطْلَعُونَ وَالْأَفَاصِمْتُ وَتَوَكَّلْ عَلَى اللَّهِ الْحَيِّ الَّذِي لَا يَمُوتُ وَ قُلْ لِمَنْ يَعِدُّ اسْمَهُ بِاسْمِ رَبِّكَ هُنَالِكَ فَلْتَأْمُرَنَّ أَصْحَابَ الْهُدَى أَنْ يُحْضِرْنَ هُنَالِكَ ثُمَّ بَدَيْنَ اللَّهُ لَتَقُومُونَ وَ قُلْ إِنْ يَا أَبَا عَلِيٍّ مِنْ يَوْمِ الَّذِي حَضَرْتَ هُنَالِكَ مَا عَلِمْنَا أَنْ يَنْفَعُ مَا قَدْ أَرَدْتَ فِي سَبِيلِ اللَّهِ فَاحْفَظْ نَفْسَكَ ثُمَّ أَصْحَابَ الْهُدَى وَ كُنْ مِنَ الْمُنْتَدِرِينَ أَلَا وَ أَنْ تَعْلَمَ يُؤْثِرُ قَوْلَا مَنْكَ أَوْ ذَكَرَ كِتَابٍ فِيهِ ذَكَرَ ظُهُورٌ أَوْ رَجَعَ مُحَمَّدٌ أَوْ يَوْمَ قِيَامَةٍ أَوْ شَيْئًا يَنْقَلِبُ بِهِ قُلُوبُ النَّاطِرُونَ فَإِذَا فَانْصَرَّ اللَّهُ يَوْمُئِذٍ فِي دِينِ الْحَقِّ فَإِنَّ ذَلِكَ مَا يَنْفَعُ الْمُتَّقُونَ وَ أَنْ حِينَئِذٍ لَا يَنْفَعُ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَلَا وَ هُمْ فِي سَبِيلِ اللَّهِ يَنْصُرُونَ

50 وَلَقَدْ نَزَّلْنَا إِلَيْكَ مِنْ قَبْلِ كِتَابٍ مُعَدُّودَةٍ ثُمَّ حِينَئِذٍ لَوْحٌ بَيْضٌ مَسْطُورٌ ذَلِكَ مِمَّا لَمْ يَعْدِلْ حَرْفُهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَ مَا بَيْنَهُمَا بِهِ يَفْرَحُ قُلُوبُ الْمُخْلِصِينَ وَ لَوْ كُلٌّ عَلَى اللَّهِ فِي كُلِّ حِينٍ وَ قَبْلَ حِينٍ وَ بَعْدَ حِينٍ هَذَا مَا قَدْ سَمِعْتَ مَنْ جَاءَ بِاسْمِ أَحْمَدَ مِنْ قَبْلِ فَلْتَدْعُوا اللَّهَ إِنْ لَا تَكُونَنَّ فِي أَوَّلِ الظُّهُورِ فَإِنَّكُمْ أَنْتُمْ مُقْتَنُونَ

51 وَ قُلْ الْحَمْدُ لِلَّهِ الَّذِي قَدْ مَنَّ عَلَيَّ بِذِكْرِهِ وَ جَعَلَنِي مِنَ الْمُخْلِصِينَ وَ لَعَمْرُ مَنْ يَظْهَرُهُ اللَّهُ لَا يَنْفَعُ النَّاسَ يَوْمُئِذٍ شَيْئًا مِنْ أَعْمَالِهِمْ أَلَا وَ أَنْهُمْ يَتَّبِعُونَ اللَّهَ ثُمَّ يَنْصُرُونَ دِينَ الْحَقِّ هَذَا مَا يَنْفَعُ عِبَادَ اللَّهِ الْمُخْلِصُونَ

52 Take a piece of paper and divide it in half, and send the half to Me. Then purchase another piece and convey all this to one of those who are assured of God and His signs. And let this be conveyed in the Land of Kaf if there be found there one of the gilders, otherwise in the Land of Sad to him who is called Muhammad-before-Husayn, that he may bring one of the gilders to gild each tablet according to the Book, one by one. Then let him who writes inscribe in each house "Allahu Akbar" to fill the number of pages of each thing from the first multiplication. For this is a great victory from God. And if there be none there, then bring Our gracious remembrance to the Land of Fa that someone may gild it, if there appear not thereby what would grieve the God-fearing. Otherwise approach not there, and command this in every land where it appears, and place it in a binding and bring it if thou art able. Otherwise let it remain with one who watches over His Cause until We give permission regarding it. For this is of God's grace upon the Letters of the Unity, that their outward manifestation in the earth may give thanks and then arise by God's command. And if it appear in two volumes, the thinner is preferable with thy Lord, for God is indeed most subtle. But according to what that paper was, let not its state be altered, for in this is a beautiful glory of might. But let the gilders watch over the Unity in Unity with gold water without other, that it change not from beauty of appearance at the Greatest Scene. For they who are subtle in their craft, these are they who shall attain. But let not the work of gilding appear like those who gild in the Land of Fa, for these are they who are most precise. And perchance what is precise in the Land of Sad equals this, and it is a subtle deed which appeareth in the form of a rustling breeze.

53 And when thou art in the presence of the All-Bountiful, remember Him with gracious remembrance from thy Lord, and say: "We have sent down unto thee the Book aforetime; therefore recite the Book of thy Lord morning and evening, and remember those who are there among them who have believed in God and His signs, for these are they who shall triumph."

54 And whoso is unable to recognize the oneness of God through that which appeareth in the horizons, let him recognize His oneness through the Haykals, and whoso is unable to do this, let him recognize the oneness of God his Lord through the degrees We have sent down in the Book, and let him not turn aside from excellence of vision when in the presence of the Most

52 وخذ قطعة من القرطاس واجعله نصفاً وارسل النصف الى ثم اشترى هنالك قطعة اخرى ثم بلغ كل ذلك الى احد من الذين هم بالله و آياته موقنون وان يبلغن هذا في ارض الكاف ان كان هنالك احد من المذهبيين و الا في ارض الصاد الى من يذكر باسم محمد قبل حسين لتؤتين احداً من المذهبيين ان يذهبن في كل لوح على نهج الكتاب واحدا في واحد ثم ليؤتين من يكتبن في كل بيت الله اكبر ليملئن عدد اوراق كل شئ من تكثر واحد الاول فان ذلك من عند الله فوز عظيم وان لم يكن هنالك فليؤتين ذكرنا الكريم في ارض الفاء ليؤتين احدا يذهبه ان لم يظهر به ما يحزن به المتقون و الا لا تقرب هنالك وأمر بذلك في كل ارض يظهر فيه واجعله في جلد وجئ به ان كنت من المستطيعين و الا ليكون عند من يراقب امره حتى نأذن فيه فان ذلك من فضل الله على حروف الواحد لبشكرن الظاهرهم؟ في الأرض ثم بأمر الله ليقومون و ان يظهر في جلدتين اقرب بالرفقة عند ربك اذ كان الله لطيفاً لطيفاً ولكن على ما كان ذلك القرطاس لا يتغير حوله فان في ذلك بهاء عز جميل ولكن يراقبن من مذهبيين الواحد في الواحد على ماء ذهب دون غيره ان لا يتغير عن حسن النظر عند منظر الأكبر فان من يلطف في صنعه فان اولئك هم الفائزون ولكن لا يظهر صنع التذهيب مثل الذين يذهبون في ارض الفاء فان اولئك هم لمدقون و ربما ان يدق في ارض الصاد يعدل هذا و انه عمل خفيف يظهر في شأن خفيف

53 و ان حضرت عند الجواد فاذكره من عند ربك ذكراً جميلاً و قل انا نزلنا اليك الكتاب من قبل فاتل كتاب ربك بكرة و عشياً و اذكر الذين هم هنالك من الذين هم آمنوا بالله و آياته فان اولئك لهم الفائزون

54 و من لم يقدر ان يوحدن الله بما يظهر في الآفاق فليوحدن الله في الهياكل و من لم يقدر على هذا يوحد الله ربه بالمراتب التي قد نزلناها في الكتاب فان الله يرضى عن قليل ما هم في الابتهاج ليوحدون من يقدر على الأول لا يقدر ان يؤخر

Great Scene. Verily God is content with those who, in their joy, seek to unify Him. He who hath the power to observe the first cannot defer to the second, and he who hath the power to observe the second cannot defer to the third. And how can one who doth not observe the third, though professing God's unity with his tongue after having recognized the Letters of Negation and borne witness to the truth of the Letters of Affirmation, be accounted among the believers?

الى الثاني و من يقدر على الثاني لا يقدر ان يؤخر
عن الثالث و من لم يتبع الثالث على ان يوحد
الله بلسانه بعد ما قد عرف حروف النفي و شهد
بالحق حروف الاثبات كيف زيد ان يكون من
المؤمنين

- 55 And when thou reachest the Land of Nun, remember His sincere servants. Then return by way of the sea and remember on thy path the sleeping servants of God.

55 و ان حضرت ارض النون فاذكر عباده المخلصون
ثم ارجع من طرق البحر و اذكر في السبل عباد
الله الراقيين

- 56 And verily in Basra there is one known by the name of Muhammad, then the letters Ta, Qaf and Ya - if thou findest him among those who remember. Deliver unto him what thou hast borne of the Book of God, that he may be among those who arise.

56 و ان في البصرة احد يذكر باسم محمد ثم حرف التاء
و القاف و الياء ينطق به ان تربه من المتذكرين
بلغه ما قد حملت من كتاب الله لتكون من القائمين

- 57 And if before reaching there thou meetest Muhammad-'Ali, tell him that the Day of Resurrection hath passed - how is it that they arise not? Likewise, whosoever is mentioned by the servant who writeth this Book - verily he hath been informed by Muhammad-'Ali that he will recognize the Qa'im through Whom all shall attain recognition.

57 و ان قبل ان يوصل الى هنالك الى محمد على بلغه
ان يوم القيامة قد قضت فكيف هم لا يقومون
و كذلك من يذكر بذكر عبد من يكتب ذلك
الكتاب فانه قد بلغ عن محمد على انه يدرك قائم
الذي كل به يدركون

- 58 Then in the land of Ba unto what descendeth to Fa, where thou seest what will preserve thy soul, breathe the spirit of life into God's sincere servants.

58 ثم في ارض الباء الى ما ينزل الى الفاء حيث ترى
ما يحفظ به نفسك فانفخ روح الحيوه في عباد
الله المخلصين

- 59 If thou journeyest to the other youths who are known to thee (dervishes), thou canst breathe into every soul the spirit of life without anyone taking notice, and convey thy Lord's Cause to every soul until there remaineth not a single person, whether male or female, who would say before God: "Had God taught me of the Manifestation of the Mahdi or the return of Muhammad, I would surely have been among those who are certain, and had God acquainted me with Himself on the Day of Resurrection, I would surely have been among those who attain His presence with certitude."

59 ان تسير على شائر الفتى؟ هم عندك لمعروفون
(دراویش) تقدر ان تنفخ في كل نفس روح
الحيوه من دون ان يلتفت اليك من احد و يبلغ
امر ربك الى كل نفس حتى لم يكن من احد
لا من ذكر و لا انثى يقول عند الله لو علمني الله
ظهور مهدي او رجع محمد لكنت من الموقنين و
لو عرفني الله نفسه يوم القيامة لكنت تلقائه من
الموقنين

- 60 This is what God hath willed regarding thy journeying to the right and to the left. Follow, then, the paths of life if thou findest not the spirit of sorrow in thy heart; otherwise, rest thy heart with what We are content. We desire to witness in His path naught but the spirit of joy and exaltation. This is what God hath desired for all His servants. Say: O servants of God, be ye thankful! God will assuredly grant victorious aid to the true Faith through what ye are empowered to achieve.

60 هذا ما قد شاء الله في تسيرك عن اليمين و
الشمال فاتبع سبل الحيوه ان لم تجد روح حزن
في فؤادك و الا ما تستقر به فؤادك انا كنا به
راضين ما اردنا ان نشهد في سبيله الا روح البهجة
و العلو ذلك ما قد اراد الله لكل عباده قل ان
يا عباد الله فاشكروا و لينصرن الله حينئذ في
دين الحق بنصراً عظيماً بما انتم عليه مقتدرون و

- 61 Say: What God willeth; there is no power except through God, the Protector, the Self-Subsisting. And one thousand two hundred and sixty-five times, then likewise: What God willeth; there is no power except through God, the Most High, the Most Great. For verily through this ye shall attain to what ye love in unity. But if thy heart be averse, remember it once and burden not thyself.
- 62 And remember those who dwell in thy land - the letter Ba in the land of Ra - if thou findest a way unto him.
- 63 And verily the essence of all these verses is that the spirit of knowledge should be breathed, through what We have revealed unto thee, into every soul lest anyone have an argument before God, and that all may thereby be among the thankful.
- 64 Thou shalt point to that place and speak the truth and aid the servants of God who have detached themselves unto God and are certain of God and His verses.
- 65 Beware of those who expect not the meeting with God, and commit thy affairs unto God, both thy return and thy dwelling place, for He is the best Protector and Helper. Say: God sufficeth as Guardian over all things.
- 61 قل ما شاء الله لا قوة الا بالله المهيمن القيوم و
الف و مأتين ثم خمس وستين مرة تمثل ذلك
ما شاء الله لا قوة الا بالله العلي العظيم فانكم انتم
بذلك الى ما هم تحبون توحدون ولكن ان تكره
فؤادك فاذكر مرة ولا تثقل على نفسك
- 62 واذكر الذين هم قد سكنوا في ارضك حرف الباء
في ارض الراء ان تجد اليه سبيلا
- 63 و ان جوهر كل تلك الآيات ان ينفخ روح
العلم بما قد نزلنا اليك الى كل نفس لئلا يكن
لأحد عند الله من حجة و كان الكل بذلك من
الشاكرين
- 64 و قد تشيرن الى هنالك و لينطقن بالحق و انصر
عباد الله الذين هم قد انقطعوا الى الله و هم بالله
و آياته موقنون
- 65 و احذر عن الذين هم لا يرجون لقاء الله و
لتفوض الى الله امر منقلبك و مثواك فانه كان
خير ولي و ظهيرا قل كفى بالله في كل شأن على
حفيظا

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117.22

BBU0010

Words to Shaykh Hasan-i-Zunuzi

Date: 1265-06 ca.

But for My incarceration in the Jabal-i-Shadid, the fortress of Chihriq, it would have been incumbent upon Me to lend My personal assistance to My beloved Quddus. Participation in that struggle is not enjoined upon you. You should proceed to Karbila and should abide in that holy city, inasmuch as you are destined to behold, with your own eyes, the beauteous countenance of the promised Husayn. As you gaze upon that radiant face, do also remember Me. Convey to Him the expression of My loving devotion. Verily I say, I have entrusted you with

a great mission. Beware lest your heart grow faint, lest you forget the glory with which I have invested you.

DB.031-032, BKOG.067

BB00685

Letter to Khal-i-Asghar II

Date: 1265-08-28? [1849-Jul-19]

- 1 Yazd, for the attention of Siyyid 228 1 در یزد سید ۲۲۸ ملاحظه فرمایند
- 2 He is the Most Exalted, the Most High, the Most Great 2 هوالعلی الاعلی العظیم
- 3 For a long time no news hath been received from that region, though the cause is but the heaviness of griefs accumulated. Yet the world possesseth no abiding substance that the transient accidents thereof should sadden the soul of man. God, exalted be His remembrance, hath said: If all things proceed from My decree and destiny, why then this sorrow? 3 مدت زمانی است که از آن طرف ها خبری نیست اگر چه سبب تراکم احزان است ولی دنیا را بقائی نیست که انسان را عوارضات عرضیه محزون سازد قال الله عز ذکره ان کان کل شیئی بقضائی وقدری فالحزن لماذا
- 4 Repeatedly was the journey of visitation, in accordance with the wish of the honoured friends, deferred – but such delay is unworthy, especially amid the press of these worldly afflictions, which have grown most severe upon them. Should it indeed be that further postponement is again intended, the sojourn of that revered one in Yazd would, in divers respects, be preferable. With their permission, let movement be made anew; for the changing of place from one station to another dispelleth somewhat the clouds of sadness. Let them show indulgence toward that soul, for his shortcomings are extreme. 4 مکرر تاکید سفر زیارت بنابه خواهش حضرات خانه شده بود تعویق لایق نیست خصوص در تراکم این احزان دهریه که بلاهای ایشان شدید شده هرگاه فی الواقع باز بنای تاخیر است توقف یزد ایشان به مراتب شتی احسن است باذن ایشان حرکت فرموده باز تقلب از مکانی به مکانی رافع بعضی احزان خواهد شد تسامح نورزند در حق ایشان که منتهای تقصیر است
- 5 Whatever their mother commandeth concerning the household allowance, let it be given, even if it be the whole thereof; for never, not by a mustard seed's weight, have I desired or do I now desire her sorrow. May God bestow upon her a bountiful recompense. 5 و هرچه از تنخواه والده امر فرمایند بدهند اگر چه کلا باشد و بقدر خردلی حزن ایشان طالب نبوده ونیستم خداوند اجر به ایشان عنایت فرماید
- 6 These are days when the white death – that is, the pestilence – hath scattered as locusts among the dwellers of the villages. This page is therefore submitted to the honoured mother, that she may hear tidings and not be troubled. After perusal, let it be sent by Bashir to reach her presence, and let those who inquire after my condition – namely, Siyyid 92 and Siyyid 110 – and whosoever is not a stranger but of the circle of friends, be kindly remembered. 6 چون ایامی است که موت ایض اعنی وبا اهل قریه را جراد منتشر کرده این صفحه را بخضور والده معروض داشته که خبری بشنوند اضطراب بهم نرسانند بعد از ملاحظه بشیر از بفرستند که بخضور ایشان برسد ومستفسرین حال ملاحظه نمایند اعنی سید ۹۲ وسید ۱۱۰ و هر که اغیار نباشد دوستان را هم منظور نظر ذکر فرمایند

- 7 In any case, let them intimate the essence of what hath transpired, for we say: We are content... and praise be to God, the Lord of the worlds.

7 و در هر حال جوهر ماوقع را اشاره فرمایند فانا نقول رضينا الخ والحمد لله...

AHDA.274

BB00125

Ziyarat for the letter mim

Date: 1265-09 ? [1849-Jul]

- 1 In the Name of God, the Most Inaccessible, the Most Holy!
- 2 Glorified art Thou, O my God! I beseech Thee to witness, and all things witness in this night which Thou hast made great, majestic, excellent, mighty, and honored above all else through Thy bounty, Thy grace, Thy generosity, Thy bestowal, Thy munificence, and Thy mercy. Thou hast clothed it in the garment of sorrow for the Manifestation of Thy Countenance, Who is Thy Beauty, the Cloak of Thine Eternity, the King of the glory of Thy Lordship, and the Sovereign of the justice of Thy Self-Subsistence. Thou art God; there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Glory and the Might, Thine the Power and the Divinity, Thine the Strength and the Ruby. Thou givest life and causest death, then causest death and givest life. Verily, Thou art the Ever-Living Who dieth not, the Justice that erreth not, the Sovereign that changeth not, and the [...] that passeth not away. Nothing escapeth Thy grasp, whether in the heavens or on earth or between them. Thou createst what Thou wilt [...] Thou hast ever been All-Knowing, All-Powerful, and Omnipotent.
- 3 I testify, O my Beloved, that Thou hast ever existed before all things, bringing all things into being, existing after all things, existing with all things, and existing above all things. Thou wilt ever remain one God, Single, Unique, Eternal, Living, Self-Subsisting, Wise, Just, Holy, Everlasting, Self-Dependent. Thou hast taken neither consort nor son, and Thou hast no partner in what Thou hast created, nor any helper in what Thou hast fashioned. Thou hast held the heavens and the earth and whatever is between them through Thy power, and

1 بسم الله الامنع الاقدس

2 سبجناك اللهم يا الهى لاشهدنك وكلشىء فى هذه الليلة التى قد عظمتها وجللتها وفضلتها وعززتها واكرمها على ما دونها بجودك ثم لطفك وكرمك ثم فضلك وهأيتك ثم رحمتك وقصتها قيص الحزن لمظهر وجهتك وانه طلعتك وقص ازلتتك ومليك عز ربوبيتك وسلطان عدل قيوميتك على انك انت الله لا اله الا انت وحدك لاشريك لك لك الملك والملكوت ولك العزة والجبروت ولك القوة واللاهوت ولك القدرة والياقوت تحي وتميت ثم تميت وتحي وانك انت حى لامتوت و... و عدل لانتجوز وسلطان لانتحول و... لا يفوت عن قبضتك من شىء لا فى السموات ولا فى الارض ولا ما بينهما تخلق ما تشاء... كنت علاماً مقتدرًا قديرا

3 فلاشهدنك يا محبوبى بانك لم تزل كنت كائناً قبل كلشىء ومكوناً بكل شىء و كياناً بعد كلشىء و كينوناً مع كل شىء ومكوناً فوق كل شىء لن تزل كنت الهاً واحداً واحداً فرداً صمداً حياً قيوماً حكماً عدلاً قدوساً دائماً ابداً معتمداً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك فيما خلقت ولا ظهور فيما صنعت قد امسكت السموات والارض وما بينهما يقوتك ونظمت مقادير كلشىء ببديع صنع ربوبيتك و صورت خالق كل شىء بظهورات عز قيوميتك و دهرت

Thou hast ordered the measures of all things through the wondrous crafting of Thy Lordship. Thou hast formed the creation of all things through the manifestations of Thy mighty Self-Subsistence, and Thou hast ordained the matter of the kingdom of Thy heaven and the dominion of Thy sovereignty through the signs of Thy mighty Oneness. Thou hast drawn unto Thyself those whom Thou hast created by Thy command through the glances of Thy mighty Belovedness.

امر ملكوت سمائك و جبروت سلطنتك باشارات
عزّ احديتك و انجذبت اليك من قد خلقته بامر
بلحظات عزّ محبوبيتك

- 4 How exalted, O my God, is Thy sublimity, and O my God, O my Beloved, Thy transcendence! Thou hast ever been established over all things, powerful over all things, knowing all things, ruling over all things, witnessing above all things, subduing all contingent beings, [...] over all existing things, mighty over all created things, inaccessible to all in the kingdom of earth and heavens, exalted above all in the kingdom of names and attributes, transcendent above all atoms, sovereign above all similitudes and allusions, supreme above all geometry and indications, manifest above all metaphors and appearances, mighty above all essences, supreme above all identities, compelling above all egos, powerful above all beings, and stern above all that can be mentioned of similitudes and conditions.

4 فما اعلى يا الهى علوك و يا الهى يا محبوبى سموك
لم تزل كنت قائماً على كلّ شىء و قادراً على
كلّ شىء و عالماً بكلّ شىء و حاكماً على كلّ
شىء و شاهداً فوق كلّ شىء و قاهراً على كلّ
الممكنات و ... على كلّ الموجودات و مقتدراً
على كلّ الكائنات و ممتنعاً على من فى ملكوت
الارض و السموات و مرتفعاً على من فى ملكوت
الاسماء و الصفات و متعالياً فوق كلّ الذرات و
متسلطاً فوق كلّ المثل و الاشارات و متكبّراً
فوق كلّ الهندسة و الدلالات و متظهر فوق كلّ
المثل و الظهورات و متعزّزاً فوق كلّ الكينونيات
و متكبّراً فوق كلّ الذاتيات و متفهماً فوق كلّ
النفسانيات و متجبراً فوق كلّ الانيات و متشدداً
فوق كلّ ما تذكر به المثل و الشئون

- 5 I beseech Thee by the wondrous manifestations of Thy sovereignty, the hidden treasures of the mystery of Thy Divinity, the holy signs of Thy Self-Subsistence, the conditions of Thy holy might, and the revelations of the King of the might of Thy Belovedness, that Thou send down in this hour upon Thy Proof, whom Thou hast chosen for Thy Cause, approved for Thy love, elected for the exaltation of Thy Word, and distinguished for the inaccessibility of Thy Lordship. Thou hast clothed him in the garments of Thy might and grandeur with the most resplendent of all Thy splendor, the most majestic of all Thy majesty, the most beautiful of all Thy beauty, the most magnificent of all Thy magnificence, the most luminous of all Thy light, the most extensive of all Thy mercy, the most perfect of all Thy words, the greatest of all Thy names, the mightiest of all Thy glory, the most decisive of all Thy will, the most penetrating of all Thy knowledge, the most powerful of all Thy might, and the most pleasing of all Thy utterance.

5 لاسئلك ببدايع ظهورات سلطنتك و مكامن
غيب عزّ الوهيتك و آيات قدس قيوميتك و
شئون عزّ قدوسيتك و تجليات ملك عزّ
محبوبيتك ان تنزل فى تلك الساعة على جنتك التى
قد اصطفيته لولايتك و ارتضيته لمحبتك و انتخبته
لارتفاع كلمتك و اختصاصه لامتناع ربوبيتك و
قصته قص عزّك و كبرياتك من كلّ بهائك
اباه و كلّ جلالك اجله و من كلّ جمالك
اجمله و من كلّ عظمتك اعظمها و من كلّ
نورك انوره و من كلّ رحمتك اوسعها و من كلّ
كلماتك اتمها و من كلّ اسمائك اكبرها و من
كلّ عزّتك اعزّها و من كلّ مشيتك امضاها و
من كلّ علمك انفذه و من كلّ قدرتك اقدرها
و من كلّ قولك ارضاه

- 6 Of all Thy qualities, I love the most endearing and the most impregnable, of all Thy bounties the most ancient, of all Thy sovereignty the most enduring, of all Thy dominion the most

6 و من كلّ مسائك احبها اليك و امنعها لديك
من كلّ منك اقدمه و من كلّ سلطنتك ادومها و
من كلّ ملكك اغفره و من كلّ آياتك اعجبها و من

glorious, of all Thy signs the most wondrous, and of all that Thou hast loved or wilt love, that which befitteth the glory of Thy sacred and transcendent majesty and the splendor of Thy good-pleasure, O King of singular sovereignty. And I beseech Thee to send down upon him who hath shown arrogance towards Him that which befitteth the loftiness of Thy justice and the sublimity of Thy power, and upon him who hath believed in Him and been content with His good-pleasure that which befitteth the exaltation of Thy grace and the supremacy of Thy generosity. And do Thou send down upon His exalted station that which shall cause His eyes to be gladdened, for verily Thou art the One Who hath power to do what He willeth in all places and bounds, and Who is mighty to accomplish what He desireth throughout all geometric forms and manifestations. All bow down in submission around Thy Will, all worship around Thy Desire, all are devoutly obedient around Thy Power, all are humbled around Thy Decree, all are reverent around Thy Permission, all stand around Thy Majesty, all are mindful around Thy Book.

- 7 I shall glorify Thee, O my God, in this hour beyond all that hath glorified Thee or will glorify Thee. I shall praise Thee, O my God, at this moment with all that hath praised Thee or will praise Thee. I shall proclaim Thy unity, O my God, through all that hath proclaimed Thy unity or will proclaim it. I shall magnify Thee, O my God, above all that hath magnified Thee or will magnify Thee. I shall exalt Thee, O my God, beyond all that hath exalted Thee or will exalt Thee. I shall sanctify Thee, O my God, from all that hath sanctified Thee or will sanctify Thee. And I shall thank Thee, O my God, for all that hath thanked Thee or will thank Thee - content with Thy decree, patient in Thy implementation, anticipating Thy cure, seeking victory through Thy sovereignty, seeking elevation through Thy signs, seeking splendor through Thy glory, seeking majesty through Thy grandeur, seeking beauty through Thy grace, seeking greatness through Thy magnificence, seeking illumination through Thy light, seeking might through Thy power, seeking exaltation through Thy transcendence, seeking dominion through Thy sovereignty, seeking pride in the kingdom of Thy divine lordship, seeking precedence through Thy will, seeking bounty through Thy favors, seeking vigilance through Thy watchfulness.

- 8 How exalted is Thy grace, O my God, above all contingent beings, and how resplendent is Thy generosity, O my Beloved, above all created things! All seek to veil themselves from Thy Self through something, while Thou desirest to make Thyself known to all things. All seek to enslave themselves through something rather than the commands of Thy glorious

ما قد احببته او تحبته ما ينبغي لجلال عزّ قدس
مجدانيتك و بهي رضاك مليك عزّ فردانيتك و ان
تنزل على من استكبر عليه ... في ما ينبغي
لعلو عدلك و سمو قهرك و على من آمن به و ارتضى
برضائه ما ينبغي لعلو فضلك و سمو عطائك و ان
تنزلن في مقعد عزّه عليه ما تقرّبه عيناه اذ انك
انت القادر على ما تشاء في كلّ كلّ الامكنة و
الحدودات و المقتدر على ما تريد في كلّ الهندسة
و الظهورات كلّ في حول مشيتك ساجدون و
كلّ في حول ارادتك عابدون و كلّ في حول
قدرك قانتون و كلّ في حول قضائك خاضعون
و كلّ في حول اذنك خاشعون و كلّ في حول
اجلك قائمون و كلّ في حول كتابك ذاكرون

7 فلاسبحنك اللهم في تلك الساعة عن كلّ ما
سبحك من شيء او يسبحك و لاحمدنك اللهم
حينئذ بكلّ ما حمدك من شيء او يمدونك و
لاوحدنك اللهم على كلّ ما قد وحدك من
شيء او يوحدك و لاكبرنك اللهم على كلّ ما
كبرك من شيء او يكبرك و لاعظمنك اللهم
على كلّ ما قد عظمك من شيء او يعظمك
و لادسك اللهم من كلّ ما قد قدسك من
شيء او يعذبك ؟ و لاشكرنك اللهم لكلّ ما قد
شكرك من شيء او يشكرنك راضياً بقضائك صابراً
في امضائك مرتقباً بدائك مستنصراً بسلطانك
مسترفعاً بابائك مستهيباً بهائك مستجلاً بجلالك
مستجماً بجمالك مستعظماً بعظمتك مستنوراً
بنورك مستعزّزاً بعزّتك مستكبراً بكبريائيتك
مستسلطاً بسلطنتك مستفخراً بملكوت عزّ
روبيّتك مستقداً بمشيّتك مستفضلاً بفواضلك
مسترقباً برقائبك

8 فما اعلى يا الهى منك فضلاً على كلّ الممكّات و
ما ابهى منك يا محبوبى كرمّاً على كلّ الموجودات
كلّ يريد ان يحتجب بشيء عن نفسك و انك
انت تريد ان تعرف كلّ شيء نفسك و كلّ يريد
ان يستعبد بشيء عن اوامر سلطان عزّك و انت

sovereignty, while Thou desirest to draw all unto the horizon of Thy bounty and Thy good-pleasure. For Thou hast ever been independent of all things and self-sufficient above all things, never ceasing to be the Most Generous and the Supreme Bestower. The veils of the veiled ones and the remoteness of those who are far removed have never diminished the treasures of Thy Cause, for all things have ever been and will ever remain prostrate in Thy grasp and humbled in the right hand of Thy might.

- 9 Therefore, O my God, do Thou send down at this moment upon the Tree of Divine Unity in the Bayan, and upon its branches, leaves, and fruits, that which shall make us victorious over the earth and all who dwell thereon, and shall fill Thy heavens and Thy earth and all that lieth between them with the truth that there is none other God but Thee, the Lord of Glory and Majesty, the Lord of Grandeur and Beauty, [...] and Perfection, the Lord of Sovereignty and Sublimity, the Lord of Might and Deeds, the Lord of Likeness and Similitudes, the Lord of Power and Justice, the Lord of Mercy and Grace, the Lord of Greatness and Independence, the Lord of Strength and Invincible Strategy, the Lord of Joy and Gladness, the Lord of Gifts and Detachment, the Lord of Glory and Inaccessibility, the Lord of Radiance and Exaltation, the Lord of Grandeur and Transcendence, the Lord of Earthly and Heavenly Dominion, the Lord of Might and Celestial Power, the Lord of Divine Omnipotence and Divinity.

- 10 O Thou Who art the Lord of Power and of the Ruby, the Bearer of the Most Beautiful Names and the Most Exalted Examples, the Possessor of the Most Great Signs and the Most Great Manifestations, and the Lord of the Treasures that have been and shall ever be! They verily are eternal. Whatsoever Thou hast loved, O my God, of that which Thou hast created or wilt create in the latter and former times - all belongeth to Thee and is within Thy grasp. None hath anything save through Thy Will, and naught can be through anything save through Thy Purpose. This is a night wherein voices are raised unto Thee from all created things, and the hands of all beings are stretched forth before Thee. Thou seest all things while no thing seeth Thee, and Thou hearest the voice of all things while no thing heareth what every thing uttereth, for unto every call from Thee there is a present hearing and a manifest answer from Thy presence. But when Thou sayest, "O My creation! How do ye call upon Me when I have created a Word and made it the Manifestation of My Self and sent down upon it My verses, if ye were of them that believed in My signs aforetime? Ye call upon Me by that which I revealed in My Book, the Qur'an, aforetime, yet how is it that ye veil yourselves from

ترید ان تستجذب کلّ الى افق جودك ورضائك
اذ لم تزل كنت غنياً عن كلّ شيء و مستغنياً عن
كلّ شيء لن ... والجود والموهب الاكبر
وما امتناناً ولم تنقض عن خزائن امرك حجب
المحتجبين و بعد البعدين من شيء اذ كلّ لم يزل
ولا يزال في قبضتك ساجدة و في يمين عزّتك
خاضعة

9 فانزل اللهم حينئذ على شجرة الوحدة في البيان و
اغصانها واوراقها واثمارها ما يظهرنا على الارض
و من عليها و يملئن بها سمائك و ارضك و ما
بينهما على انه لا اله الا انت ذوالعزة و الجلال و
ذوالعظمة و الجمال و ... و الكمال و ذوالسلطنة و
الاجلال و ذوالقوة و الفعال و ذوالمثل و الامثال
و ذوالسطوة و العدل و ذوالرحمة و الفضل و
ذوالعظمة و الاستقلال و ذوالشدة و الكيد المحال
و ذوالبهج و الابتهاج و ذوالموهبة و الانقطاع
و ذوالعزة و الامتناع و ذوالبهية و الارتفاع و
ذوالعظمة و الكبرياء و ذوالملك و الملكوت و
ذوالعزة و الجبروت و ذوالقدرة و اللاهوت و

10 ذوالقوة و الباقوت و ذوالسما الحسنی و ذوالامثال
العلیاء و ذوالایات العظمی و ذوالظهورات
الكبرى و ذوالخزائن اتنی لم تزل و لا تزال انها
هى باقية و ما قد احببت يا الهی مما خلقت او
تخلق في الاخرة و الاولى اذ كلّ لك و في
قبضتك لم يكن لاحد من شيء الا بمشيئتک و
لايكن بشيء من شيء الا بارادتك تلك ليلة ترفع
اليك الاصوات من كلّ الممكنات و تبسط بين
يديك الايدي من كلّ الموجودات ترى كلّ شيء
ولا يراك من شيء و تسمع صوت كلّ شيء و
لا يسمع ما ... كلّ شيء اذ لكلّ دعوة منك
سمع حاضر و جواب من لديك ظاهر و لكن
حيث انك انت حينئذ تقول ان يا خلقى كيف
تدعوننى و اتنى انا قد خلقت كلمة و جعلتها
مظهر نفسى و زلت عليها آياتى ان اتم كنتم
مؤمنين باياتى من قبل و تدعوننى بما قد زلت في
كتابى في الفرقان من قبل فكيف اذ تحتجبون
عن لقائى في مظهر نفسى و لا تتبعون آياتى من

meeting Me in the Manifestation of My Self and follow not My signs from the Dayspring of My glory? Nay, by My glory, none of your supplications shall be answered unless ye believe in the Manifestation of My Self and are assured of My signs. How then can your calls be answered if ye were truthful in your words?"

- 11 Glory be unto Thee, O God! This is what Thou hast revealed that I might beseech Thee by Thy grace and mercy to raise up a soul possessed of might that it may purify the earth and all that is therein, and transform all Thy fire into Thy light, for all desire Thy good-pleasure but are veiled by that which they possess of knowledge. Therefore, O God, reach all Thy creation, for they worship Thee yet are unconscious of aught, and they think they strive in Thy service while they stand before the Sovereign of Thy might, after which they understand nothing. Raise up servants possessed of power that they may prevail over them and requite them with that which shall bring them out of the fire and cause them to enter into the light. There is no way for their guidance nor their deliverance, therefore reach Thy servants with Thy mercy and deliver them from Thy fire through the light of the Sovereign of Thy oneness, for they are creatures of clay unto clay. If Thy mercy reacheth them not, they shall return, and if Thy tenderness encompasseth them not through the removal of this [...].

- 12 Therefore hasten, O God, their deliverance through Thy power and might and greatness and sovereignty and dominion, and transform, O God, every fire and appearance through Thy light lest there remain any mention thereof, for this is a night wherein Thy mercy hath been spread throughout all possibilities and Thy bounty hath encompassed all created things. And Thy mercy for these shall not be except that Thou prevail over them and cause them to enter into Thy mercy through servants possessed of might and strength, and overcome them and shelter them in the shade of the tree of Thy oneness through servants possessed of glory and sovereignty, for they think they are in Thy good-pleasure while they are beneath that, and they call upon Thee thinking Thou wilt answer their prayers while they are in remoteness and veils. Therefore gather, O God, the means whereby every fire may be transformed into Thy light and the essence of every negation may be changed into Thy affirmation, for Thou hast said - and Thy word is the truth - "God blotteth out what He willeth and confirmeth what He willeth, and with Him is the Mother of the Book." Yea, my very essence beareth witness that Thou art the Powerful over what Thou willest and the Mighty over what Thou desirest. Thy Will prevaieth over all created things and Thy Purpose

عند مطلع عزّي لا و عزّتی ... لاحد منكم دعاکم الا وان تؤمنن بمظهر نفسی و توقنن بایاتی فاذا ... دعاکم اذ کنتم فی قولکم صادقین

11 فسبحانک اللهم هذا ما قد نزلت علی لاسئلتک بفضلک ورحمتک ان تبعث ذات نفس مستطیلة لیطهرن الارض و ما ... و لیبدلن کلّ نارک بنورک اذ کلّ یرید رضاک و لکن احتجبوا بما علمت عندهم فلتدرکن اللهم کلّ خلقک فانهم یعبدونک و لکن لایستشعرون بشیء و یحسبون انهم یجتهدون فی طاعتک و ... بین یدی سلطان عزّتک بعد ما لایتعلّلون من شیء ... تبعث عباداً اولى قوّة لیقهرن علیهم و یجزیهم بامر یخرجهم من النار و یدخلهم فی النور لاسبیل لهدایتهم و لا نجاتهم فلتدرکن اللهم عبادک برحمتک و لتخلصهم من نارک بنور سلطان احدیتک اذ انهم خلق من الطین الی الطین لو لاندركهم رحمتک ... یرجعون و لو لاتلطفن علیهم برأفتک بزوال این

12 فلتعجلن اللهم فی نجاتهم بقدرتک و عزّتک و عظمتک و سلطنتک و قهارتک و ... اللهم کلّ نار و طلعة بنورک لثلاً یبقی لها من ذکر اذ تلك لیلة نشرت رحمتک فی کلّ الممکات و احاطت موهبتک علی کلّ الموجودات و لم یکن رحمتک لهؤلاء الا و ان تقهرن علیهم و لتدخلهم فی رحمتک بعباد اولى قوّة و اولى شدة و تجبرن علیهم و تستظللهم فی ظلّ شجرة وحدانیتک بعباد اولى عزّة و اولى سلطنة اذا انهم یحسبون انهم فی رضاک و هم فی دون ذلك و یدعونک و یظنون انهم انک تستجیب دعائهم و انهم فی بعد ؟ و حجاب فلتجمعن اللهم اسباب ما یبدلن کلّ نار بنورک و لیقلبن کینونیة کلّ نفی باثباتک اذ انک قلت و قولک الحق یحو الله ما یشاء و یتثبت و عنده ام الکتاب بلی شهدت کینونیتی بانک انت القادر علی ما تشاء و المقتدر علی ما ترید مشیتک قاهرة فوق کلّ الممکات و ارادتک ظاهرة فوق کلّ الموجودات و قدرك تمتع فوق کلّ الکائنات و قضائک مرتفع فوق کلّ الدّرات

is manifest above all existing things, and Thy Power is impregnable above all beings and Thy Decree is exalted above all atoms.

- 13 Thine ear is exalted above all who dwell in the kingdom of names and attributes, and Thy glory transcendeth all who inhabit the dominions of earth and heaven, and Thy Book is supreme over all that can be mentioned through signs and allusions. Therefore, O my God, in this night, do Thou annihilate every one whom Thou lovest not, or transform his being and make him to be among those whom Thou lovest. And do Thou, O my God, elevate every one whom I love or whom Thou lovest, through Thy power and Thy sovereignty, through Thy dominion and Thy might, through the penetration of Thy knowledge and Thy lordship, and through the potency of Thy power and Thy transcendence. Verily, Thou art the All-Knowing, the Most Powerful, the Omnipotent.

13 واذنك متعالى فوق من في ملكوت الاسماء و الصفات واجلك مسلط على فوق من في ملكوت الارض و السموات و كتابك مهيمن على كل ما تذكر به السمة و الاشارات فلتعبد من اللهم في تلك الليلة كل من لا تحبته او تبدلن كينونته و تجعله ممن تحبته و لترفعن اللهم كل من احببه او تحبته بما انت عليه من قدرتك و احاطتك و سلطنتك و قيومتك و انفاذ علمك و ربوبيتك و اقتدار قدرتك و قيومتك انك كنت علماً مقتدرًا قديرًا

INBA_6007C.137-143, CMB_F14.180r03-185r06

BB00035

Lawh-i-Haykalu'd-Din

Date: seventh year (1266)

- 1 The first Vahid
- 2 God testifieth that there is none other God but Him, the King, the Lord of the two kingdoms.
- 3 It hath been ordained in the first Gate—the mention of His own Self—that there is none other God but Him. His are the sovereign Names: all who are in the heavens and on the earth and whatsoever lieth between them glorify Him; and all who are in the kingdom of command and of creation, and whatsoever is beneath them, prostrate themselves before Him. All are His servants, and all bow down before Him for ever—an eternity like unto eternity [al-abad, = 7].
- 4 The Eternal. It hath been ordained in the second Gate the mention of Him Who appeared in that Revelation, and then of Him Who shall appear in the later Revelation; for He is His servant and His Proof, and all, by the command of God, are from Him brought into being.

1 الواحد الاول هو

2 شهد الله انه لا اله الا هو الملك ذو الملاكين

3 قد قدر في الباب الاول ذكر نفسه نفسه انه لا اله الا هو له الاسماء الملكى يسبح له من في السموات والارض وما بينهما ويسجد له من في ملكوت الامر والخلق وما دونهما كل عباد له وكل له ساجدون الابد مثل الابد

4 الابد قد قدر في الباب الثاني ذكر من ظهر في ذلك الظهور ثم من يظهر في الظهور الاخر فانه عبده وجهته وكل بامر الله من عنده يخلقون

- 5 The Eternal. It hath been ordained in the third Gate that whatsoever is sent down in the Bayan of verses—each single verse thereof—constituteth His proof against all who are in the heavens and on the earth and whatsoever lieth between them. And should all who are in the heavens and on the earth and whatsoever lieth between them gather together to produce the like thereof, they shall not be able, neither shall they have power—by their very nature. Thereby is the proof made manifest unto every soul at the moment he heareth; and thereby is established all that hath been ordained in that religion—its first and its last, its outward and its inward. And we all believe therein, and are assured.
- 6 The Eternal. It hath been ordained in the fourth Gate the mention of the Return of the One of the Furqan by their names, and then of all the Prophets, the truthful, the martyrs, the believers, and whatsoever hath been created from the beginning that hath no beginning, out of every good thing; and then the shadow of all, as the like of them—according to that which Nabil, after ‘Ali, hath spoken from God. And we all in all believe, and are assured.
- 7 The Eternal. It hath been ordained in the fifth Gate the mention of that wherewith every soul is charged in the Bayan—according to that which is mentioned as ordained in the first One—then thereafter, after eleven full years of its life have passed. Say: All shall speak that which God hath decreed. And whosoever uttereth the two testimonies, it is forbidden unto all in the Bayan to slay him. This is God’s command—no change therein—sent down from the Lord of the worlds; that haply, O people of the Bayan, ye may fear God.
- 8 The Eternal. It hath been ordained in the sixth Gate that God be remembered with the mention of His oneness nineteen times, from the beginning of your night unto the end of your day. And if, after ye have known, ye neglect it, there shall cleave unto you the number of the One—one mithqal of the most glorious diamond. And if ye forget, there is no making-up upon you, nor any penalty; that haply, in the kingdom of Names, in the later Resurrection, ye may believe in God your Lord.
- 9 The Eternal. It hath been ordained in the seventh Gate that ye remember the Point of the Bayan even as it hath been ordained in the mention of Unity—in remembrance, in number, and in limit. And if, after knowledge, ye neglect it, and are unable to offer diamond, then is it permitted you to render the like thereof in gold; that haply ye may watch over your own selves, and—concerning Him Whom God shall make manifest
- 5 الابد قد قدر في الباب الثالث ما يتنزل في البيان من الايات واحدة منهن حجة على من في السموات والارض وما بينهما وان اجتمع من في السموات والارض وما بينهما ان ياتوا بمثلها لن يستطيعوا ولن يقدروا على فطرتهم وبها لتعلن الحجة على كل نفس حين ما يسمع وبها يثبت كل ما قدر في ذلك الدين من اوله وخره وظاهره وباطنه وانا كل به مؤمنون وموقنون
- 6 الابد قد قدر في الباب الرابع ذكر رجع واحد الفرقان باسمائهم ثم كل النبيين والصديقين والشهداء والمؤمنين وما خلق من اول الذي لا اول له من كل خير ثم ظل كل لمثلهم لما قد قال نبيل بعد علي من عند الله وانا كل بكل مؤمنون وموقنون
- 7 الابد قد قدر في الباب الخامس ذكر ما يكلف كل نفس في البيان لما يذكر ما قدر في الواحد الاول ثم بعده ذلك بعد ان تقضي من عمرها احدى عشر سنة كاملة قل كل لما قد قدر الله لتقولون وكل من يقولون الشهادتين حرم على من في البيان قتله ذلك من امر الله لا تبديل فيه تنزيل من رب العالمين وان عفى ان يا اولي البيان لتتقون
- 8 الابد قد قدر في الباب السادس ان يذكر الله بذكر توحيده تسعة عشر مرة من اول ليلكم الى اخر نهاركم وان تركتم بعد علمكم ليلزمتكم عدد الواحد مثقالا من الالماس الابهي وان نسيتم لم يكن عليكم قضاء ولا حدا لعلمكم انتم في ملكوت الاسماء في القيمة الاخرى بالله ربكم تؤمنون
- 9 الابد قد قدر في الباب السابع ان تذكروا من نقطة البيان مثل ما قدر في ذكر التوحيد ذكرا وعددا وحدا وان تركتم بعد علمكم وما استطعتم على الماس اذن لكم مثل ذلك من الذهب لعلمكم تراقبون انفسكم وعمن يظهره الله في القيمة الاخرى قدر خطر قلب لا تحتجبون

in the later Resurrection—may hold in reverence the weight of a heart, and not be veiled.

- 10 The Eternal. It hath been ordained in the eighth Gate the mention of Muhammad, in the number of the Living, by night and by day—according to the number of the letter ha’ as ordained aforetime—then according to the number of al-Jawad as it was sent down at that hour. And if, after knowledge, ye neglect it, there shall cleave unto you five mithqals of diamond or of red ruby; and if ye forget, ye shall not be questioned.
- 10 الابد قد قدر في الباب الثامن ذكر محمد في عدد الحى بالليل والنهار عدد الهاء لما قدر من قبل ثم عدد الجواد لما نزل حينئذ وان تركتم بعد علمكم فيلزمكم خمسة مثقال من الماس او ياقوت احمر وان تنسون انتم لا تسئلون
- 11 The Eternal. It hath been ordained in the ninth Gate the mention of the Return of ‘Ali: mention ye him according to the number of ha’. And if ye be veiled, there shall cleave unto you five mithqals of yellow pearls; and if ye forget—concerning him who ascended from ba’ unto qaf—then shall ye not be questioned.
- 11 الابد قد قدر في الباب التاسع ذكر رجوع علي فلتذكرونه عدد الهاء وان احتجتم فيلزمكم خمس مثقال من اللؤلؤ الصفروان تنسون عن صعد من الباء الى القاف فاذا انتم لا تسئلون
- 12 The Eternal. It hath been ordained in the tenth Gate the mention of the Word al-Abha: remember ye it even as it hath been ordained in the ninth Gate; and ye, within the limit, shall reckon with emerald.
- 12 الابد قد قدر في الباب العاشر ذكر كلمة الابهى فلتذكروها مثل ما قدر في الباب التاسع الا وانتم في الحد الزمرد تحسبون
- 13 The Eternal. It hath been ordained in the eleventh Gate the mention of the name of al-Hasan (peace be upon Him): even as hath been ordained for ‘Ali, so shall ye know.
- 13 الابد قد قدر في الباب الهاج ذكر اسم الحسن (ع) انتم مثل ما قدر في علي تعلمون
- 14 The Eternal. It hath been ordained in the twelfth Gate that ye mention that which was decreed for the first One; and then, concerning him who writeth the verses of God in His presence, ye shall ask what We have taught of the exposition of knowledge. Then, after the number of wrath hath been accomplished concerning the Bayan, the King of the Living shall, by his own hands, bestow upon his offspring—according to the number of the Temple of the Second—gold, that they may reckon it from God. Verily, He is the Most Bountiful of the bountiful.
- 14 الابد قد قدر في الباب الثاني من بعد العشر ان تذكرون ما قضى على الواحد الاول ثم عن يكتب آيات الله بين يديه ما علمناه من شرح العلم تسئلون ثم بعدما قضى عدد المقت عن البيان ملك الحى على ذريته عدد هيكى الثاني ذهباً بيديه ليحصين من عند الله انه هو اجود الاجودين
- 15 The Eternal. It hath been ordained in the thirteenth Gate the mention of the name of the Return of al-Husayn (peace be upon Him), then ‘Ali and Muhammad and Hadi and Mahdi and ‘Ali and Muhammad and ‘Ali and al-Hasan—according to that which hath been ordained aforetime shall ye know; and within the limit shall ye judge with ruby.
- 15 الابد قد قدر في الباب الثالث من بعد العشر ذكر اسم رجوع الحسين (ع) ثم علي ومحمد وهادي ومهدي وعلي ومحمد وعلي والحسن مثل ما قدر من قبل تعلمون ثم في الحد بالياقوت تحكون
- 16 The Eternal. It hath been ordained in the fourteenth Gate the mention of the appearance of that whereunto all were promised; then the Return of the Gates of Guidance—according to the number of the One shall ye remember; and within the limit, each one—according to the number of the One—shall be adjudged in diamond.
- 16 الابد قد قدر في الباب الوهاب ذكر ظهور ما كل وعدوا به ثم رجوع ابواب الهدى انتم عدد الواحد لتذكرون ثم في الحد كل واحد عدد الواحد في الالماس تحكون

- 17 The Eternal. It hath been ordained in the fifteenth Gate that which was inscribed: ye shall learn the decree of the knowledge of the One in the tenth Gate. 17 الابد قد قدر في الباب الخامس من بعد العشر ما رقم قدر علم الواحد في الباب العشر انتم تتعلمون
- 18 The Eternal. It hath been ordained in the sixteenth Gate that the Cause of God be renewed in whatsoever thing He willeth: if He so will, He decreeth above one; and if He will, He decreeth until the Day of Resurrection, from the thrones of the Living. And if He will, He commandeth you through Him Whose knowledge encompasseth the bounds of the Bayan. After the sun draweth nigh, and after there have passed from the Bayan six hundred and sixty-two years, ye shall, before your King, within eleven years, present yourselves; then shall ye magnify God—haply, in like manner, before Him Whom God shall make manifest, ye may be present. 18 الابد قد قدر في الباب البدي ان تجدد امر الله في شيء لو شاء يقدر فوق واحد وان يشاء يقدر الى يوم القيمة من اعراش حي وان يشاء يامرکم بمن يحيط علمه بحدود البيان بعدما تقرب الشمس انتم بعدما قضى من البيان ستمائة واثنين وستين سنة بين يدي مليککم في احدى عشر سنة تحضرون ثم لتکبرون لعلکم مثل ذلك بين يدي من يظهره الله تحضرون
- 19 The Eternal. It hath been ordained in the seventeenth Gate that ye reckon every one who ariseth in the Bayan with innate knowledge as the mention of the first in the name of the Unique; that haply, concerning Him Whom God shall make manifest in the Day of Resurrection, ye may not be veiled. 19 الابد قد قدر في الباب البهي ان تحسبن كل من يطالع في البيان بعلم فطري مثل ذكر الاول في اسم الوحيد لعلکم عنم يظهره الله في يوم القيمة لا تحتجبون
- 20 The Eternal. It hath been ordained in the eighteenth Gate that ye be created with the attributes of your Originator; and that ye read the verse of the One from the Gate of the One—it shall suffice you beyond remembrances and opposites—O ye of every thing, give thanks. God testifieth that there is none other God but Him, the King, the Lord of the twin kingdoms; and that ‘Ali—before Nabil—is the Self of God and His inmost Being; and that ye are the guides of the Living, in the Book of God, the first of the believers. 20 الابد قد قدر في الباب الحي تخلقکم باخلاق منشکم وان تقرءون اية الواحد من الباب الواحد ليکفینکم عن الذاکروالاضداد ان يا كل شيء تشکرون شهد الله انه لا اله الا هو الملك ذو الملائکين وان علي قبل نبيل ذات الله وکينونته وان ادلاء الحي انتم في کتاب الله اول المؤمنین
- 21 The second Vahid 21 الواحد الثاني
- 22 The Eternal. It hath been decreed in the first Gate that you raise the mosque, the seat of what was born upon it, then the mosque beside the House in the House you raise eternally. 22 الابد قد قدر في الباب الاول ان ارفعوا المسجد مقعد ما ولدت عليه ثم مسجد جنب البيت في البيت ترفعون
- 23 The Eternal. Then the Second: It hath been ordained in the second Gate that ye raise aloft the mosques of the Living, and know that whatsoever is upon the earth resteth upon one of them; and ye are the lamp therein—whatsoever ye may choose within it—then, seated in your places, shall ye reckon and number. 23 الابد ثم الثاني قد قدر في الباب الثاني ان ارفعوا مساجد الحي وان ما في الارض الا على واحد منها وانتم المصباح ما تحبون فيها ثم في مقاعدکم لتحصون
- 24 The Eternal. It hath been ordained in the third Gate that ye reckon your year as nineteen months, and from the first day of the Manifestation, in the year of Eternity, ye shall write. 24 الابد قد قدر في الباب الاب ان احسبوا سنتکم تسعة عشر شهرا ثم شهرکم تسعة عشر يوما وانتم من اول يوم الظهور من سنة الابد لتکتبون
- 25 The Eternal. It hath been ordained in the fourth Gate that ye be not called save by names that are attributed unto God or

enter into the ocean of names, that perchance on the Day of Resurrection ye shall not be veiled from your designation.

25 الابد قد قدر في الباب الدال ان لا تسمين الا
باسماء ما ينسب الى الله او يدخل في بحر الاسماء
لعلكم يوم القيمة عن مسماكم لا تحتجبون

- 26 The Eternal. It hath been ordained in the fifth Gate that ye cause all that is upon the earth to enter into the Bayan, and accept not from any one the fullness of the earth in substance to be expended unless it enter into the Bayan. And take from them all that they have possessed without right. But if they believe in God Who hath created you and sustained you and caused you to die and given you life, then by the number of the Ra and the Ba, then by that which hath been revealed in the Bayan, then shall ye return unto them that which sufficeth them. Otherwise it is lawful for you from the Book of God, and fear ye the day when ye shall be judged by their like if ye believe not.

26 الابد قد قدر في الباب الاد ان ادخلوا كل ما
على الارض في البيان ولا تقبلوا من احد ملاء
الارض جوهرًا ان ينفق ان لا يدخل في البيان
وخذوا عنهم كل ما ملكوا بغير حق فان امنوا
بالله الذي قد خلقكم ورزقكم واماتكم واحياكم ثم
بعدد الرء والباء ثم بما نزل في البيان فلتردون اليهم
ما يكفينهم والا حل لكم من كتاب الله ولستقون
من يوم انتم بمثلهم تحكمون ان لم تؤمنوا

- 27 The Eternal. It hath been ordained in the sixth Gate that ye bear witness, when any land is opened, that whatsoever had no like or equal shall be returned unto Him Whom God shall make manifest. Then shall the Eye flow through your hands that ye may preserve it; otherwise will ye surely alter it. Therewith shall ye traffic and take your due: of every thousand that ye sell, and of every hundred that ye buy, there shall be taken according to the measure—first the mim and the ha' for the first letters, then the waw for the witnesses, then the jim for the poor, by the leave of him that openeth. And ye, by the permission of their King, shall apportion it; and if aught remain over and above them, it is ordained for the believers. And though ye be in the East of the earth or in the West thereof, ye shall assuredly convey it.

27 الابد قد قدر في الباب الواو ان اشهدوا عندما
يفتح من ارض بان ما لم يكن له عدل يرجع الى
من يظهره الله ثم العين بايدي التجري لتحفظون
والا انتم لتبدلون ثم به يتجرون وياخذون حقوقهم
من كل الف تبيعون وتشترون مائة ثم تؤخذ عن
ميزان الميم الهاء للحروف الاولى ثم الواو للشهداء ثم
الجيم للفقراء باذن من يفتح ثم انتم باذن ملكهم
ليقسمون وان يزد عنهم يقدر في المؤمنين ولو انتم
في شرق الارض وغربها ليلغون

- 28 The Eternal. Wherefore, read ye the Bayan, in the seventh Gate, with your very souls; and let it look thereon. And if ye learn it not, then say ye: "The number of the One—Glorified be God, the King, the Almighty!"

28 الابد فلتقرئ البيان في الباب الابدي برواحكم
ولينظرن اليه وان لم تتعلمون فلتقولون عدد الواحد
سبحان الله الملك المقتدر

- 29 The Eternal. It hath been ordained in the eighth Gate that ye purchase from those who have not entered into the Bayan that which ye love. For when ye possess that which ye possess, it is purified. O all things, therefore be grateful.

29 الابد قد قدر في الباب الجاد ان اشتروا من الذين
ما دخلوا في البيان ما تحبون فان حين ما تملكون
يطهر ان يا كل شيء فاشكرون

- 30 The Eternal. It hath been ordained in the ninth Gate that ye remember God. All things [exist] by the letters of His Name, the Name of your Lord, once, even though ye follow your hearts.

30 الابد قد قدر ان اذكروا الله في الباب البهاء كل
شيء بحروف اسمه اسم ربك مرة ولو انتم لقلوبكم
تتبعون

- 31 The Eternal. It hath been ordained in the tenth Gate that ye inscribe the Bayan upon the pentacles [hayakil] and the circles [dawa'ir] in such wise that ye are able to read with justice.

31 الابد قد قدر في الباب الاواب ان اكتبوا البيان
في الهياكل والدوائر على شان انتم تستطيعون
بالعدل تقرءون

- 32 The Eternal. It hath been ordained in the eleventh Gate that ye magnify God over the newborn five times, then in every time nineteen verses ye remember God as hath been decreed that ye should say. Then over the dead six times as hath been decreed that ye should say in remembrance of God. Then in crystal or stone if ye are able shall ye bury, otherwise in places of clay shall ye cover. Then [a ring] in the right hand: "Verily we are all God's and verily we are all from God" shall ye begin. Then in the left: "Verily we are all from Him and verily we are all unto Him" shall ye return.
- 33 The Eternal. It hath been ordained in the twelfth Gate, that ye place with your dead some clay from [the shrines of] the first and the last [Mulla Husayn and Quddus] that ye may enter Paradise with them, and ye on the day when ye shall be presented with them unto Him Whom God shall make manifest.
- 34 The Eternal. It hath been ordained in the thirteenth Gate that ye write unto Him Whom God shall make manifest from the Book of the Testament [kitab-i-wisaya], that perchance you may, on the Day of Resurrection, believe in God and His signs.
- 35 The Eternal. It hath been ordained in the fourteenth Gate that you should bear witness to that which purifies you, for it is the Name of God, the number of Vav and Sin, while you say "God is Most Pure". Then whatsoever has been revealed in the Bayan, you are certain thereof. Then whosoever enters into the religion, his being does not change. Then the sun and moon and stars, then from fire and air, then water and earth - verily, all things fear you.
- 36 The Eternal. It hath been ordained in the fifteenth Gate that you should judge by the purity of water with which you are created, but you cleanse your bodies and your garments therefrom.
- 37 The Eternal. It hath been ordained in the sixteenth Gate that you should make all things that have no equal for Him Whom God shall make manifest at the time of His appearance. And you, after the sun sets, shall possess your souls from My right. Then on the Day of Resurrection you shall attain unto Him Whom God shall make manifest in the number of the Unity.
- 38 The Eternal. It hath been ordained in the seventeenth Gate that you should remember God ninety-five times each day while you say "God is Most Manifest" [Allahu Azhar].
- 39 The Eternal. It hath been ordained in the eighteenth Gate that whensoever consent hath been ascertained between you, whether of the small among you or of the great, then are ye free to buy and to sell.
- 32 الابد قد قدر في الباب البهاج ان كبروا الله على المولود خمسة مرة ثم في كل مرة تسعة عشرة اية تذكروا الله مثل ما قدر لتقولون ثم على الميت ست مرة مثل ما قدر لتقولون بذكره الله ثم في البلور او الحجر ان تستطيعون لتدفنون والا في البقاع الطين لتسترون ثم في يد اليمنى انا كل الله وانا كل من الله لنبدئون ثم في اليسرى انا كل منه وانا كل اليه لمعيدون
- 33 الابد قد قدر في الباب الثاني بعد العشر ان اجعلوا مع موتاكم من طين الاول والاخر لتدخلون الجنة معهما وانتم يوم بهما على من يظهره الله لتعرضون
- 34 الابد قد قدر في الباب الاحد ان اكتبوا الى من يظهره الله من كتاب وصية لعلمكم انتم يوم القيمة بالله وبآياته تؤمنون
- 35 الابد قد قدر في الباب الوهاب ان اشهدوا فيما يطهركم فانه اسم الله عدد الواو والسين اذ انتم الله اظهر تقولون ثم ما نزل في البيان انتم به موقنون ثم من يدخل في الدين ثم ما يتبدل كينونته ثم الشمس والقمر والنجم ثم من النار والهواء ثم الماء والتراب ان يا كل شيء تتقون
- 36 الابد قد قدر في الباب الخامس من بعد العشر ان احكموا بطهر ماء الذي انتم به تخلقون ولكنكم ابدانكم والباسكم عنه تنظفون
- 37 الابد قد قدر في الباب البدي ان اجعلوا كل شيء لم يكن له عدل لمن يظهره الله حين ظهوره وانتم بعدما تغرب الشمس انفسكم من حقي لتلكون ثم يوم القيمة عدد الواحد الى من يظهره الله لتبلغون
- 38 الابد قد قدر في الباب البهي ان اذكروا الله في كل يوم خمس وتسعين مرة وانتم الله اظهر لتقولون
- 39 الابد قد قدر في الباب الحي اذا علم الرضاء بينكم من صغيركم وكبيركم فاذا انتم تبيعون وتشترون

40 The Eternal. It hath been ordained in the nineteenth Gate: Make the mithqal nineteen chickpeas, according to what ye witness among the mint-masters at that time. Then in the dominion of the Bayan, go not forth save with gold and silver. O sovereigns of the Bayan, make the value of a mithqal of gold ten thousand dinars, then a mithqal of silver a thousand dinars. And you shall not decrease below the chickpea in diminishment. And when a year has passed over the gold and silver, and the amount of each of them has reached the number of the Proud One per mithqal, then you shall deliver unto the sovereign of your land the right: from each mithqal of gold five hundred dinars and of silver five dinars. This shall fall upon the essence of gold and silver. You, O Sultan of the Justice of the Bayan, all the earth belongs to God that you may employ it and be independent of the creation through God. You shall not transgress any limit of God's bounds, nor command your armies to ask this of anyone, for We have commanded that you reckon their words from the time of their affairs until the time when you receive from the sovereignty of God sovereignty, and by the truth you are sent.

41 The third Vahid

42 The Eternal. It hath been ordained in the first Gate that ye should bear witness that all besides God is His creation, and that whatsoever Him Whom God shall make manifest possesses, that is what God, the Guardian, the Self-Subsisting, possesses.

43 The Eternal. It hath been ordained in the second Gate that ye should know that whatsoever Him Whom God shall make manifest speaks of negation and affirmation creates for both of them creation in His religion. Ye shall cleave to affirmation over negation.

44 The Eternal. It hath been ordained in the third Gate that Him Whom God shall make manifest, in the latter Resurrection, when He gives permission, shall abrogate what has been previously ordained. And if He gives not permission after the number of Unity of years [19] passes, it remains free for those who are the people of the Bayan, that perchance in the years of Unity ye may attain the fruits of every Manifestation in the presence of God with truth and sincerity.

45 The Eternal. It hath been ordained in the fourth Gate concerning the mention of the hereafter. Verily, the excellence of that which God shall reveal unto the Manifestation of His Self in the latter days is as the excellence of that which was revealed in the Bayan over that which was revealed aforetime. O all things, ye shall comprehend the Book of God in the hereafter.

40 الابد قد قدر في الباب الواحد اجعلوا الميثقال تسعة عشر حمصا بمثل ما انتم حينئذ عند الضاريون تشهدون ثم في ملك البيان بغير الذهب والفضة لا تخرجون ان يا ملكاء البيان ان اجعلوا بهاء ميثقال الذهب عشر الف دينار ثم ميثقال الفضة الف دينار وانتم عن الحمص في التصغر لا تنقصون واذا انقضى عن الذهب والفضة حولا وبلغ مقدار كل واحد منهما من الميثقال عدد المتكبر فاذا انتم الى ملك ارضكم الحق من كل ميثقال ذهب خمسمائة دينار وفضة خمس دينار لتبلغون ذلك لتقع على عين الذهب والفضة انتم يا سلطان عدل البيان كل الارض لله لتسخرن لتستغنيون بالله عن الخلق انتم قدر شيء عن حدود الله لا تتجاوزون ولا تأمرون جندكم ان يستلوا من احد هذا فانا قد امرنا ان تحسبون كلامهم من حين هو شئون الى حين ما تقبضون من ملك الله للمكون وبالحق اليكم لترسلون

41 الواحد الثالث

42 الابد قد قدر في الباب الالف ان اشهدوا ان ما دون الله خلق له وان ما يملك من يظهره الله ذلك ما يملكه الله المهيمن القيوم

43 الابد قد قدر في الباب الثاني ان اعلوا ان ما ينطق من يظهره الله من نفي واثبات يخلق لهما خلق في دينه انتم بالاثبات عن النفي تعصون

44 الابد قد قدر في الباب الجيم ان من يظهره الله في القيمة الاخرى حين ما ياذن يرفع ما قدر من قبل وان لم ياذن بعدما يقضي عدد الواحد من الحول حر للذين انتم اولو البيان لعلكم في سنين الواحد ثمرات كل الظهور بين يدي الله بالحق والصدق تظهرون

45 الابد قد قدر في الباب الدال ذكر الآخرة وان فضل ما ينزل الله على مظهر نفسه في الآخر كفضل ما نزل في البيان على ما نزل من قبل ان يا كل شيء تكاب الله في الآخرة تدركون

- 46 The Eternal. It hath been ordained in the fifth Gate that all beneath God was created for Him, and there was naught between them as a third. All were created through Him Whom God shall make manifest, then unto Him shall all of you return. O all things, unto Him shall ye return.
- 46 الابد قد قدر في الباب الهاء ان ما دون الله خلق له ولم يكن بينهما ثالثا وكل خلقوا بمن يظهره الله ثم له ان يا كل شيء اليه لترجعون
- 47 The Eternal. It hath been ordained in the sixth Gate that ye should exalt the seats of the Unity when He Whom God shall make manifest giveth permission therefor. And if He giveth not permission and ye give permission unto the Unity within the Unity, ye shall be veiled by might and glory.
- 47 الابد قد قدر في الباب الواو ان ارفعوا مقاعد الواحد اذا ياذن به من يظهره الله وان لم ياذن واذن انتم الواحد في الواحد بالعز والعلي تسترون
- 48 The Eternal. It hath been ordained in the seventh Gate that God thy Lord shall never be seen. All that is revealed concerning the mention of meeting with God, that is the meeting with Him Whom God shall make manifest for you to behold. And if ye be veiled after ye have the power, then there shall be incumbent upon you five mithqals of emerald. O all things, ye shall comprehend the Most Great Bounty of God with might and guidance.
- 48 الابد قد قدر في الباب الابد ان الله ربك لن يرى وكل ما ينزل في ذكر لقاء الله ذلك لقاء من يظهره الله انتم لتنظرون وان احتجبت بعدما استطعتم فليزمتكم خمس مثقال من الزمرد ان يا كل شيء فضل الله الاعظم بالعز والهدى تدركون
- 49 The Eternal. It hath been ordained in the eighth Gate. O all things, it hath been decreed and is decreed in the Bayan that ye are the gems of the Most Glorious [Abha] in that ocean from which ye emerge.
- 49 الابد قد قدر في الباب الحاء ان يا كل شيء ما قدر ويقدر في البيان انتم جواهر الابهى في ذلك البحر تخرجون
- 50 The Eternal. It hath been ordained in the ninth Gate: That which was revealed in the Bayan in eternity save the names of the number of the Unity, ye behold in the temples through the guidance of God. Eternity hath been decreed in the Gate of Baha that all that is in the names in the first verse is the mention of the Point. Ye cleave unto Him Whom God shall make manifest.
- 50 الابد قد قدر في الباب البهاء ما نزل في البيان في الابد الا اسماء عدد الواحد انتم بهدى الله في الهياكل تنظرون الابد قد قدر في الباب البهاء ان كل ما في الاسماء في الاية الاولى ذكر النقطة انتم لمن يظهره الله تتمسكون
- 51 The Eternal. It hath been ordained in the tenth Gate concerning the mention of the Bismillah. Verily, the likeness of the temples of the Living One is as the likeness of mirrors before the sun of the Point which mentioneth itself from before its Lord: "There is no God but Me, the Sovereign, the Mighty."
- 51 الابد قد قدر في الباب الاواب ذكر البسملة وان مثل هياكل الحي كمثل مرات عند شمس النقطة تذكر نفسها من عند ربها انه لا اله الا انا الملك المقتدر
- 52 The Eternal. It hath been ordained in the eleventh Gate that no man should possess dominion save one over himself, then alive by His command. And in no city save five, and in no villages save two - a ruler and a learned one. And in no chamber nor house save a man and a woman, that perchance ye may give thanks through unity.
- 52 الابد قد قدر في الباب البهاج ان لا يكن ذا امرء ملك الا واحدا نفسه ثم حيا بامرء ولا في مدين الا خمسة ولا في قرى الا اثنين من حاكم وعالم ولا في ججرة ولا بيت الامرء ومرة لعلكم بالتوحيد لتشكروا
- 53 The Eternal. It hath been ordained in the twelfth Gate that ye ask not concerning Him Whom God shall make manifest save in a Book, nor some of you concerning others in your religion,
- 53 الابد قد قدر في الباب الثاني من بعد العشر لا تستلن عنمن يظهره الله الا في كتاب ولا بعضكم

nor in the affairs of your lives, nor in your reasonings, that perchance ye may partake, then answer in the Book.

عن بعض في دينكم ولا في امور حياتكم ولا عند استدلالكم لعلكم تتأولون ثم في الكتاب لتجييون

- 54 The Eternal. It hath been ordained in the thirteenth Gate that ye preserve all that was revealed in the Bayan like embroidered brocade. And if there be with anyone a letter less than what is seemly without beauty, his work shall be made vain. O people of the Bayan, fear ye God.

54 الابد قد قدر في الباب الاحد ان تحفظن كل ما نزل في البيان كالطلعة طرز وان يكن عند احد حرفا دون ما ينبغي بغير حسن يحبط عمله ان يا اولي البيان لتتقون

- 55 The Eternal. It hath been ordained in the fourteenth Gate that whoso believeth in Him Whom God shall make manifest, it is as though he believed in God, then for all His good pleasure which hath ever been. And the like of that in the shadow do ye fear.

55 الابد قد قدر في الباب الوهاب ان من يؤمن بمن يظهره الله لكانه امن بالله ثم لكل رضاه لم يزل ومثل ذلك في الظل تتقون

- 56 The Eternal. It hath been ordained in the fifteenth Gate that ye read naught save the verses of God in the Bayan, and ye shall make the books in His presence as a mirror. Then when God manifesteth Himself unto you through that which hath been revealed in the Bayan, ye shall manifest forever.

56 الابد قد قدر في الباب الخامس من بعد العشر ان لا تتلون الا ايات الله في البيان ولتجعلن الكتب عنده كمرآة ثم لما تجلى الله لكم بكم بما نزل في البيان تتجليون

- 57 The Eternal. It hath been ordained in the sixteenth Gate that ye shall not inscribe the verses of the Point, nor the verses of Him Whom God shall make manifest, nor any true book, save in the most beautiful script whereof ye are capable. Then ye shall not forbid your little ones when ye are being disciplined, whilst ye are in the elevation of their script and the excellence of their knowledge and their reckoning to the extent that ye are able, that they may hearken. For among you is He Whom God shall make manifest, then His guides, and were it not for them ye would be in a state whereof mention is not made.

57 الابد قد قدر في الباب البدي ان لا تكتبن اثار النقطة ولا اثار من يظهره الله ولا كتاب حق الا على احسن خط بما انتم عليه مقتدرون ثم صغاركم لا تهون حين ما انتم بتادبون وانتم في ارتفاع خطهم وامتناع علمهم وحسابهم بما تستطيعون لتسمعون فان فيكم من يظهره الله ثم ادلائه ولولا هم انتم بامر لا تذكرون

- 58 The Eternal. It hath been ordained in the seventeenth Gate that ye shall not bring forth that which ye create with anyone save when ye possess for yourselves the most protected script.

58 الابد قد قدر في الباب البهي لا تاتون ما تنشئون باحد الا وانتم لانفسكم على امنع خط تملكون

- 59 The Eternal. It hath been ordained in the eighteenth Gate that ye should spend of that which God hath written in the adornment of the Bayan and its splendour, that ye may, with your souls on the Day of Resurrection, be among them that believe in Him Whom God shall make manifest, and that, as far as ye are able, ye may act with excellence.

59 الابد قد قدر في الباب الحي ان اصرفوا من يكتب الله في طرز البيان وبهائه لعلكم بارواهن يوم القيمة بالذينهم يؤمنون بمن يظهره الله بما تستطيعون لتحسنون

- 60 The Eternal. It hath been ordained in the nineteenth Gate that ye make mention of Him Whom God shall make manifest through that which returneth unto Him, for this is that which profiteth you, and short of this ye cause your own selves to doubt. Then make ye mention of [him].

60 الابد قد قدر في الباب الواحد ان تذكرون من يظهره الله بما يرجع اليه فان هذا ما ينفعكم ودون ذلك انتم انفسكم لتريون

- 61 The fourth Vahid

61 ثم لتذكرون الواحد الرابع

- 62 The Eternal. It hath been ordained in the first Gate that ye bear witness in all the ordinances that they have been revealed in the Book, that mention of a Prophet after Ali, and this is that which the time hath ordained. The word of Unity for the Eternal Essence is established, and there have been ordained for the Eternal Sun two manifestations in His exaltation, that He shall point to naught save God, and whosoever speaketh saying there is no God but Me, and that all besides Me is creation, and of this am I the first of the worshippers. And whosoever believeth in one and is veiled from the other, let him be bound to nineteen mithqals of ruby. Ye are the ocean of creation through the ocean of Names that ye may observe.
- 63 The Eternal. It hath been ordained in the second Gate that ye refer all your deeds unto Him Whom God shall make manifest, if ye desire to return unto God your Lord.
- 64 The Eternal. It hath been ordained in the third Gate that ye bear witness to the beginning of God through that which appeareth from the Manifestation of His Self, and that there shall be no equal nor peer nor likeness for Him Whom God shall make manifest. And the like thereof in all the Suns of Reality. And all creation sufficeth not for Him Whom God shall make manifest, and His pleasure sufficeth for all things instead of all things. O all things, through Him shall ye be made sufficient.
- 65 The Eternal. It hath been ordained in the fourth Gate that ye bear witness that the spirit of all things is in man, and all, by the command of God, stand before His Dayspring.
- 66 The Eternal. It hath been ordained in the fifth Gate that ye bear witness that every male and female are possessed by God and by Him Whom God shall make manifest. O ye kings of the Day of Resurrection, from all that is on earth, a third and thirty circles and the like thereof in temples, if ye deal not justly with them and with them from the Dayspring, ye shall be sent to your Sovereign to serve God their Lord even as they serve the Manifestation of His Self. And if ye are veiled, that which ye have acquired shall not profit you. O ye kings of bounty, be not veiled.
- 67 The Eternal. It hath been ordained in the sixth Gate that ye bear witness that God is not to be questioned concerning that which He hath done and doeth, and all shall be questioned concerning all things. Say not of the Suns of Truth "how" or "wherefore," for ye be believers in this.
- 62 الابد قد قدر في الواحد الاول ان اشهدوا في كل الاحكام بانهم قد نزل في الكتاب بان ذكر نبي بعد علي وذلك ما قدر الاوان ثبت كلمة التوحيد للذات الازل وقدر للشمس الازل ظهورين في علوه ان لن يدل الا على الله ومن ينطق انه لا اله الا انا وان ما دوني خلق ومن هذا اني انا اول العابدين ومن يؤمن بواحد ويحتجب عن الآخر فليزمن تسعة عشر مثقالا من اللؤلؤ انتم بحر الخلق بالبحر الاسماء لتراقبون
- 63 الابد قد قدر في الباب الباء ان ارجعوا كل اعمالكم الى من يظهره الله ان انتم تريدون الى الله ربكم ترجعون
- 64 الابد قد قدر في الباب الاب ان اشهدوا ببداة الله بما يظهر من عند مظهر نفسه وان لا يكن لمن يظهره الله من كفو ولا قرين ولا مثال ومثل ذلك في كل شمس الحقيقة ولا يكفي كل الخلق عن يظهره الله ويكفي كل شيء عن كل شيء رضائه ان يا كل شيء به لتستكفيون
- 65 الابد قد قدر في الباب الدال ان اشهدوا ان روح كل شيء في الانسان وكل بامر الله من عند طلعه قائمون
- 66 الابد قد قدر في الباب الاد ان اشهدوا ان كل ذكر وانثى مملوكان لله ولن يظهره الله ان يا ملوك يوم القيمة من كل ما على الارض ثلث وثلاثين دائرة ومثل ذلك هيكلان لم تعدلن واياهم من طلعة الى مالكم لترسلون لتخدمون الله ربهم بما يخدمون مظهر نفسه وان احتجبت لا ينفعكم ما اكتسبتم يا ملوك الفضل لا تحتجبون
- 67 الابد قد قدر في الباب السادس ان اشهدوا ان الله لا يسأل عما فعل ويفعل وكل عن كل شيء يسألون ان لا بقولهم في شمس الحقيقة بكيف او بم فاذا انتم بذلك مؤمنون

- 68 The Eternal. It hath been ordained in the seventh Gate that ye should begin with the appearance of the First and return unto God with the appearance of the Last. Verily, all your existence dependeth upon this. Should ye hide yourselves, it is as though ye comprehend not your beginning.
- 69 The Eternal. It hath been ordained in the eighth Gate that ye should bear witness that all are created and sustained and caused to die and made alive by the verses of God.
- 70 The Eternal. It hath been ordained in the ninth Gate that ye should establish a remembrance of Him Who shall be made manifest after the Bayan with dominion, for He is the Manifestation of God's wrath Who shall leave none upon the earth, should He be able, save the Babis. And it is meet for Him Who shall appear on the Day of Resurrection to command that none should witness the Sun of Truth at the time of its appearance save in joy, for all make mention of Him thereby.
- 71 The Eternal. It hath been ordained in the tenth Gate that ye transgress not the bounds of the Bayan ever, if ye be believers in the Cause of God.
- 72 The Eternal. It hath been ordained in the eleventh Gate that ye should visit all the places of the earth, and visit them not while ye spend in one what is equal to what is spent in the Living Point. Then ye should visit when ye possess abundance, that the spirit may bear witness in your path.
- 73 The Eternal. It hath been ordained in the twelfth Gate that ye should raise the places of the Living One according to your capacity.
- 74 The Eternal. It hath been ordained in the thirteenth Gate that whosoever seeketh refuge in the places of the One and the mosques of the One, ye have no power over him.
- 75 The Eternal. It hath been ordained in the fourteenth Gate that should anyone seek refuge with Him Whom God shall make manifest, then the first living one from His presence - approach him not on the Day of Resurrection. And should anyone seek refuge with anyone to be slain in His path, it is better for him than that he should turn him away. O people of the Bayan, let all your zeal in the path of Him Whom God shall make manifest be manifested.
- 76 The Eternal. It hath been ordained in the fifteenth Gate that ye should aid Him Whom God shall make manifest, O kings of the earth. If ye aid Him, then shall ye rule your kingdoms in truth by His leave, and ye shall visit Him from the First Point.
- 68 الابد قد قدر في الباب الابد ان ابدوا بظهور الاول وليعيدون الى الله بظهور الاخر فان كل قوامكم لهذا فان احتجبتكم كانتكم بدئكم لا تدركون
- 69 الابد قد قدر في الباب الحاء ان اشهدوا ان كلابات الله تخلقون وترزقون وتميتون وتحيون
- 70 الابد قد قدر في الباب البهاء ان اثبتوا ذكرا من يطع عن البيان بملك فانه مظهر قهر الله لن تذر فوق الارض اذا استطاع احدا غير البائين وله بدى لمن يظهر يوم القيمة امرا ان لا يشهد شمس الحقيقة حين ظهورها من حزن فان كل به ذاكرون
- 71 الابد قد قدر في الباب الاواب ان لا تتجاوزون عن حدود البيان ابدأ ان انتم بامر الله مؤمنون
- 72 الابد قد قدر في الباب البهاج ان انزلوا كل بقاع الارض ولا تزورون وانتم في الواحد تصرفون بما يعدل ما يصرف في النقطة الحي ثم لتزورون اذا انتم الغناء ثم الروح في سبيلكم تشهدون
- 73 الابد قد قدر في الباب الثاني بعد العشر ان ارفعوا بقاع الحي الواحد بما انتم عليه مقتدرون
- 74 الابد قد قدر في الباب الاحد من يستجير ببقاع الواحد والمساجد الواحد انتم عليه لا تسلطون
- 75 الابد قد قدر في الباب الوهاب اذا استجار احد بمن يظهره الله ثم حي الاول من عنده فلا تقربوه يوم القيمة وان استجار احد باحد ان يقتل في سبيله خير له من ان يرد ان يا اولي البيان كل غيرتكم في سبيل من يظهره الله لتظهرون
- 76 الابد قد قدر في الباب الخامس من بعد العشر ان انصروا ان يا ملوك الارض من يظهره الله ان تصرون فاذا انتم باذنه ممالككم بالحق تملكون وانتم عن نقطة الاولى اياه لتزورون

- 77 The Eternal. It hath been ordained in the sixteenth Gate that ye should ascend to the House of God according to your capacity in spirit and ease, and around that House do that wherein ye were able. Ye should raise it and hide it not. And the like of that is the Sacred Mosque - that wherein ye were born - according to your capacity ye should raise both. And the seat of Ahmad - My mention - entereth into the Mosque, and that which is buried around it ye should build upon thrice, then in the House of God ye should there make mention.
- 78 The Eternal. It hath been ordained in the seventeenth Gate that ye should raise, O people of power, the House, then the Mosque, then establish in every land that which shall bear your tidings within nineteen days, that perchance on the Day of Resurrection it may be written that it is from the Manifestation of His Self, that ye may attain.
- 79 The Eternal. It hath been ordained in the eighteenth Gate that pilgrimage to the House be performed by those who are able with honor and ease. When ye make pilgrimage, each one shall give to the House four mithqals of gold if ye are able, that ye may expand, and exemption is granted to those who possess or serve or are afflicted with aught, that perchance ye may give thanks. And We have not commanded you to make pilgrimage save that ye may learn the knowledge of the inmost of the inward in the night, and of the outermost of the outward in truth ye may attain.
- 80 The Eternal. It hath been ordained in the nineteenth Gate that women shall not ascend, nor those for whom the path to the House is difficult, nor hath God forbidden them upon the land of the House or the lands of other places, for they are like their men - permission is given unto them and grieve them not in aught, that perchance ye and they may be well-pleased, and beyond what pleaseth you.
- 81 The fifth Vahid
- 82 The Eternal. It hath been ordained in the first Gate mention of the power of thy Lord in the verses, that they are greater than all that He hath created from the verses from the beginning which hath no beginning, and were it not the greatest, God would not have abrogated what was revealed aforetime. And whosoever believeth or transmitteth other than this, let there be incumbent upon him five mithqals of ruby from the Book of God, and if he cannot afford it, five and one of gold. And there is naught save mention of the Infinite, that perchance ye may give thanks in the paradise of your faith from the beginning which hath no beginning, then from the shadow ye may beware.
- 77 الابد قد قدر في الباب البدي ان اصعدوا الى بيت الله بما انتم بالروح والسعة تستطيعون وانتم حول البيت ذلك ما كنت فيه تستطيعون ان ترفعون لا تستترون وان مثل ذلك مسجد الحرام ذلك ما ولدت عليه بما تستطيعون كلاهما ترفعون وان مقعد احمد ذكري يدخل في المسجد وما دفنت في حوله انتم عليهن ثلث مرات تبنون ثم في بيت الله هنالك تذكرون
- 78 الابد قد قدر في الباب البهي ان ارفعوا ان يا اولي الاقتدار البيت ثم المسجد ثم اجعلوا في كل ارض ما يحمل اخباركم في تسعة عشر يوما لعلمكم يوم القيمة يكتب انه من عند مظهر نفسه لتفوزون
- 79 الابد قد قدر في الباب الحلي حج البيت بمن يقدر بالز والسعة اذا استعرجتم انتم واحد البيت اربع مثقال من الذهب ان تستطيعون لتوسعون ويعفى عمن يملك او يخدم او يتلى بشيء لعلمكم تشكرون وما امرتم بالحج الا وانتم من يعلمكم علم باطن الباطن في الليل للظاهر الظاهر بالحق تذكرون
- 80 الابد قد قدر في الباب الواحد ان لا يصعدن المرأة ولا من يصعب عليه السبيل الى البيت ولا حرم الله اولائهن على ارض البيت او اراضي البقاع فانهن مثل رجالهن اذن لهن ولا تحزنوهن قدر شيء لعلمكن واياكم لترضون وفوق ما ترضون
- 81 الواحد الخامس
- 82 قد قدر في الباب الاول ذكر قدرة ربك في الايات بانهم اكبر عن كل ما خلق من الايات من اول الذي لا اول له ولو لم يكن اعظم لم ينسخ الله ما نزل من قبل ومن يعتقد او نقل غير هذا فليلزمه خمس مثقال من اللؤلؤ من كتاب الله وان لم يستطع خمس واحد من الذهب ولم يكن من شيء الا ذكر الذونهاية لعلمكم في رضوان ايمانكم من اول الذي لا اول له تشكرون ثم عن الظل تحذرون

- 83 The Eternal. It hath been ordained in the second Gate that none can encompass the knowledge of the Books of God save Him, and that none can attain the knowledge of the Bayan save Thee, then whosoever He whom God shall make manifest raiseth up, from Him ye inquire concerning the essence of meanings.
- 83 الابد قد قدر في الباب الثاني ان لا تحيط بعلم كتب الله الا اياه وان لا تدرك علم البيان الا اياك ثم من يرفعه ذلك من يظهره الله انتم عنه جوهر المعاني تستلون
- 84 The Eternal. It hath been ordained in the third Gate that ye interpret not the Bayan save by that which the Point of the Bayan hath interpreted. Say: Every good mention that hath been revealed therein is for Him Whom God shall make manifest, then below that for those who are veiled from Him in the Bayan - from all things do ye fear.
- 84 الابد قد قدر في الباب الثالث الا تفسرن البيان الا بما فسر نقطة البيان قل كل ذكر خير نزل فيه لمن يظهره الله ثم دون ذلك لمن يحجب عنه من البيان ان يا كل شيء تتقون
- 85 The Eternal. It hath been ordained in the fourth Gate that ye believe not in what hath been revealed in the Bayan of every ordinance, for that is what hath no permission in the Book, and the ordinance of all things hath been revealed therein from the beginning which hath no beginning unto the end which hath no end, that ye may attain unto Him Whom God shall make manifest, and then ye shall attain unto every ordinance.
- 85 الابد قد قدر في الباب الرابع الا تعتقدون ما نزل في البيان من كل حكم فان ذلك ما لا اذن في الكتاب وقد نزل حكم كل شيء فيه من اول الذي لا اول له الى اخر الذي لا اخر له ان تدركون من يظهره الله فاذا انتم كل حكم تدركون
- 86 The Eternal. It hath been ordained in the fifth Gate that naught hath been revealed in the Bayan of any letter save that it hath a living spirit through negation and affirmation - by the latter from the former ye are preserved.
- 86 الابد قد قدر في الباب الخامس ان لا نزل في البيان من حرف الا وله روح حي من نفي واثبات انتم بالآخر عن الاول تعصمون
- 87 The Eternal. It hath been ordained in the sixth Gate that ye interpret every good mention revealed in the Bayan for those who believe in Him Whom God shall make manifest at the time of His appearance, and below that for those who believe not in Him, and ye hear these after Him reciting the verses of God and His proofs from Him Whom God shall make manifest, that ye may not manifest faith to the extent that ye are able, lest ye be tried.
- 87 الابد قد قدر في الباب السادس ان تفسرون كل ذكر خير نزل في البيان لمن يؤمن بمن يظهره الله حين ظهوره ودون ذلك لمن لا يؤمن به وانتم هؤلاء بعده تسمعون آيات الله ودلائله من عند من يظهره الله ان لا تظهرون الايمان بما تستطيعون لتفتنون
- 88 The Eternal. It hath been ordained in the seventh Gate that the Day of Resurrection, from the first rising of the Sun of Truth unto the last of its setting, is nine times nine plus a tenth of the ninth parts of the minutes of the hours of night, whereof one is better in the sight of God than from the first which hath no first unto the last which hath no last. And all have been created for that Day wherein one may attain the presence of God and His good pleasure manifestly. And whosoever attaineth it, even so the Day, and whosoever attaineth not the presence of Him Whom God shall make manifest, then His good pleasure to the extent that he is able, then there shall be incumbent upon him in every minute five mithqals of diamond, and all his works shall be made vain. O creatures of the Day of Resurrection, fear ye!
- 88 الابد قد قدر في الباب السابع يوم القيمة من اول ظهور شمس الحقيقة الى اخر ما تغرب تسع تسع عشرة من تواسع دقائق ساعات ليل منها خير عند الله من اول الذي لا اول له الى اخر الذي لا اخر له وكل خلقوا لذلك اليوم يدرك فيه لقاء الله ورضائه ظاهرا ومن يدرك وكذلك اليوم ومن لم يدرك لقاء من يظهره الله ثم رضائه بما يستطيع فليزمنه في كل دقيقة خمس مثقال من الالماس ويحبط عنه كل عمله ان يا خلق يوم القيمة لتتقون

- 89 The Eternal. It hath been ordained in the eighth Gate, death, without the good pleasure of Him Whom God shall make manifest - all of you shall die.
- 90 The Eternal. It hath been ordained in the ninth Gate the mention of the repository of the mystery, and verily that is truth in the Book of God. All of them - Him Whom God shall make manifest remembereth not the dead among the living ye comprehend.
- 91 The Eternal. It hath been ordained in the tenth Gate that ye answer the first who believeth in Him Whom God shall make manifest in your faith in God your Lord. Then when ye are in the station of your veiling, the King of Bounty ye answer.
- 92 The Eternal. It hath been ordained in the eleventh Gate the mention of the resurrection. God shall raise on the Day of Resurrection all the dead from among the living. Ye are all affirmation in whosoever believeth in Him first, and all negation from whosoever is veiled from Him first - know ye! Then from it unto the last of the stations ye shall be separated.
- 93 The Eternal. It hath been ordained in the twelfth Gate the mention of the Bridge. That is Him Whom God shall make manifest. If ye be veiled from an atom, it is as though from the Bridge of Light ye pass not.
- 94 The Eternal. It hath been ordained in the thirteenth Gate the Balance. That is the command of Him Whom God shall make manifest, then its beginning. And before His manifestation, the Bayan and the religion - ye on the Day of Resurrection shall not be veiled.
- 95 The Eternal. It hath been ordained in the fourteenth Gate that believe ye in that wherewith God shall take account of you from the Manifestation of His Self on the Day of Resurrection. And if ye reckon not, then there shall be incumbent upon you five mithqals of ruby. O all things, fear ye!
- 96 The Eternal. It hath been ordained in the fifteenth Gate that bear ye witness to the Book of God from the Manifestation of His Self. And if ye make mention in the book of Him Whom God shall make manifest other than the truth, your wives shall be forbidden unto you, nor shall anything be lawful unto you save that He forgive you, if ye be in the land of His abode. Otherwise seek ye His forgiveness nineteen times, then after nineteen days ye shall draw nigh.
- 97 The Eternal. It hath been ordained in the sixteenth Gate the mention of Paradise. That is the recognition of the Sun of Truth, then its good pleasure in every manifestation. O all things, ye shall enter!
- 98 الابد قد قدر في الباب الثامن الموت عن دون رضا من يظهره الله انتم كلكم لتوتون
- 99 الابد قد قدر في الباب التاسع ذكر ممكن السر وان ذلك لحق في كتاب الله كلها لم يتذكر من يظهره الله الاموات في الاحياء تدركون
- 90 الابد قد قدر في الباب العاشر ان تجيبون اول من يؤمن بمن يظهره الله في ايمانكم بالله ربكم فاذا انتم في مقام ستركم ملك الجود تجيبون
- 91 الابد قد قدر في الباب الهاج ذكر البعث يبعث الله يوم القيمة كل الموتى عن الاحياء انتم كل الاثبات في من يؤمن به اولاً وكل النفى عنم يحتجب عنه اولاً تعلمون ثم منها الى اخر المراتب لتفصلون
- 92 الابد قد قدر في الباب الثاني من بعد العشر ذكر الصراط ذلك من يظهره الله ان احتجبت عن الذرة كانكم عن صراط النور لا تتجاوزون
- 93 الابد قد قدر في الباب الاحد الميزان ذلك امر من يظهره الله ثم بدائه وان قبل ظهوره البيان والدين انتم يوم القيمة لا تحتجبون
- 94 الابد قد قدر في الباب الوهاب ان امنوا بما يحاسبكم الله من عند مظهر نفسه يوم القيمة وان لا تحسبون فليزمنكم خمس مثقال من اللؤلؤ ان يا كل شيء تتقون
- 95 الابد قد قدر في الباب الخامس من بعد العشر ان اشهدوا بكتاب الله من عند مظهر نفسه وان ذكرتم في كتاب من يظهره الله دون الحق يحرم عليكم ازواجكم ولا يحل عليكم الا وان يعفو عنكم ان كنتم في ارض مكره والا استغفروه تسعة عشر مرة ثم بعد تسعة عشر يوماً تقرين
- 96 الابد قد قدر في الباب البدي ذكر الجنة ذلك عرفان شمس الحقيقة ثم رضائها في كل ظهور ان يا كل شيء تدخلون

- 98 The Eternal. It hath been ordained in the seventeenth Gate the mention of the Fire. Ye without the good pleasure of Him Whom God shall make manifest, beware!
- 99 The Eternal. It hath been ordained in the eighteenth Gate the mention of the Hour. Ye by Him Whom God shall make manifest in every manifestation shall be interpreted.
- 100 The Eternal. It hath been ordained in the nineteenth Gate by that which hath been revealed, that the Bayan is a garden from that Manifestation unto Him Whom God shall make manifest.
- 101 The sixth Vahid
- 102 The Eternal. It hath been ordained in the first Gate: Know ye the right of the Bayan; for within it is that for which there is no equal, no match, no likeness, no peer, no exemplar. Ye look upon the concerns of the Five; and the true witness is he who, in every matter, taketh the verses as his proof in justice, then, as a grace, considereth the concerns of the Dal. And ye are the ramparts that transgress not the verses of the Number of al-Mustaghath. Leave is given you to be, with every soul, of the very substance of the Bayan – like unto that Temple within which every ordinance is contained – that haply ye all may come to know the pathways of your religion. And ye are the House of thirty letters; and if ye parse it in Arabic, ye will reckon the value of the letter Mim.
- 103 The Eternal. It hath been ordained in the second Gate that ye should build in every land a goodly house of freedom, then make gentle your bodies and all things according to your capacity.
- 104 The Eternal. It hath been ordained in the third Gate that ye should place in the land of the Five none save the God-fearing servants of God.
- 105 The Eternal. It hath been ordained in the fourth Gate that ye should greet one another with the remembrance “God is Most Great,” then with the remembrance “God is Most Manifest,” that ye may respond thereto, then “God is Most Beautiful” for women, then whatsoever ye respond “God is Most Mighty,” that haply ye may be sanctified.
- 106 The Eternal. It hath been ordained in the fourth Gate that water is pure, purifying, purifier. Ye bear witness in the part as in the whole.
- 107 The Eternal. It hath been ordained in the fifth Gate that ye should efface all books save what is composed in the shadow of the Bayan concerning the exposition of knowledge and the
- 98 الابد قد قدر في الباب الهبي ذكر النار اتم عن دون
رضاء من يظهره الله تحذرون
- 99 الابد قد قدر في الباب الحي ذكر الساعة اتم بما
يظهره الله في كل ظهور لتفسرون
- 100 الابد قد قدر في الباب الواحد بما نزل ان البيان
حديقة من ذلك الظهور الى من يظهره الله اتم
لتبلغون
- 101 الواحد السادس
- 102 الابد قد قدر في الباب الاول ان اعرفوا حق
البيان فانه فيه ما لم يكن له عدل ولا كفو ولا شبه
ولا قرين ولا مثال اتم في شئون الخمس تنظرون
وان الشاهد من يستدلن بالايات في كل امر عدلا
ثم بشئون الدال فضلا وانتم السور عن ايات عدد
المستغاث لا تتجاوزون واذن لكم ان تكون مع
كل نفس من جوهر البيان مثل ذلك الهيكل فيه
كل حكم لعلمكم اتم كلكم منا هج دينكم لتعلمون وانتم
البيت ثلثين حرفا وان تعربون عدد الميم لتحسبون
- 103 الابد قد قدر في الباب الثاني ان ابوا في كل
ارض بيت حر حسن ثم ابدانكم وكل شيء بما
تستطيعون لتلطفون
- 104 الابد قد قدر في الباب الجيم ان لا تجعلوا في ارض
الخمس الا عباد الله المتقون
- 105 الابد قد قدر في الباب الدال ان اسلموا بذكر الله
الله اكبر ثم بذكر الله الله اظهر لتجيبون ثم المرأة
الله اجمل ثم ما تجيبن الله اعزل لعلمكم تقادسون
- 106 الابد قد قدر في الباب الدال ان الماء طهر طاهر
مطهر اتم في الجزء مثل الكل تشهدون
- 107 الابد قد قدر في الباب الاد ان احوا كل الكتب
الا ما ينشئ في ظل البيان من شرح العلم ومرد
الحكمة وانتم ببهاء الجواهر عن غيره لتستعينون

source of wisdom. And ye shall seek assistance through the splendor of the essences and naught else.

- 108 The Eternal. It hath been ordained in the sixth Gate that ye should bring together the Alif and the Ba after there passeth of their age the number of Delight [bahaj, 11], when permission is granted unto him and the essence of Splendor through their good-pleasure, and the Alif becometh capable through its sustenance from its own self. And verily its dowry is ninety-five mithqals of gold in the cities and of silver in the villages. And permission is granted for reduction one by one until it reacheth unity. And whosoever cannot afford it in the cities, let it be discharged with unity. And ye shall continue to elevate and beware of cessation. And let the woman say first: "We will all, verily, abide by the will of God," then let her be dowered. Then let the man say: "We will all, verily, abide by the will of God," then let him be dowered. When ye bear witness upon the tablet of the man concerning what they dower - sixty-six dowries in the shadow of the man's dower, then women are dowered ninety-five dowries in the shadow of the woman's dower, then unto God do they go. And God hath made all the gems of creation the most splendid dowries of the spouses of the Suns of Truth, glory be to God for them and for these women, that perchance they may rejoice and they may rejoice.

- 109 The Eternal. It hath been ordained in the seventh Gate that ye rely not save upon the verses, for verily they suffice you above all other matters whereat all the learned are powerless. And whosoever is not content therewith and desireth to witness aught else, he hath no faith. Say: Ye are enabled by the Most High above the most low.

- 110 The Eternal. It hath been ordained in the eighth Gate that ye don the silk in the night of living if ye are able, and ye are your means in secret if ye are able to possess gold and silver, and permission is given unto you for silk if ye are able.

- 111 The Eternal. It hath been ordained in the ninth Gate that ye place upon your right hand a ring whereon ye bear witness. Glory be to God, the Sovereign, the Mighty! Glory be to God, the Knowledge, the Inaccessible! That perchance on the Day of Resurrection with Him Whom God shall make manifest, the meaning of all your names with those who guide with Him, ye may be assured.

- 112 The Eternal. It hath been ordained in the tenth Gate that ye strike not the children before five years, nor after that save to the number of Ha above doubt. And whosoever transgresseth the bounds of God in this matter, his wife shall be forbidden unto him for nineteen days, and if he forget, and if he have no

108 الابد قد قدر في الباب الواو ان اقتربوا بين الالف والباء بعد ان يقضي من عمرهما عدد البهاج واذن له وجز البهاء برضائهما ويتمكن الالف برزقها من عند نفسه واو ان قرابته بخمس وتسعين مثقالا من ذهب في المدائن ومن الفضة في القرى واذن التنزل واحد واحد الى ان ينتهي الى الواحد ومن لم يستطع في المدائن بالواحد انقضى وانتم بالدوام ترفعون وعن الانقطاع لتحذرون ولتقولن المرأة اولاً انا كل لله لراضيات ثم يمهرن ثم المرء ليقولن انا كل بالله لراضون ثم يمهرن فاذا انتم تشهدون على لوح المرء بما يمهرن ست وستين مهراً في ظل مهر المرء ثم النساء يمهرن خمس وتسعين مهراً في ظل مهر المرأة ثم الى الله ليذهبون وقد جعل الله كل جواهر الخلق ابهاء امهار ازواج شموس الحقيقة عزاً من الله لهم ولهن لعلهن يبهجن وهم يبهجون

109 الابد قد قدر في الباب الابد ان لا تستدلن الا بالآيات فانها لتكفينكم عن شئون الاخرى لتعجز عنها كل العالمون ومن لا يستكفي بها ويريد ان يشهد غيرها ما له من ايمان قل انتم بالاعلى عن الادنى تستطيعون

110 الابد قد قدر في الباب الجاد ان البسوا ليلة العيش الحرير ان تستطيعون وانتم اسبابكم في السر ان تستطيعون بالذهب والفضة لتملكون واذن لكم في الحرير ان تستطيعون

111 الابد قد قدر في الباب البهاء ان اجعلوا في يمينكم من خاتم انتم عليه تشهدون سبحان الله السلط المقتدر سبحان الله العلم الممتنع لعلكم يوم القيمة بمن يظهره الله معنى كل اسمائكم بمن يدلن معه لتوقنون

112 الابد قد قدر في الباب الاواب ان لا تضربن الصبايا قبل خمسة سنة ولا بعد ذلك الا عدد الماء فوق اللبس ومن يتعد حدود الله في ذلك يحرم عليه زوجه تسعة عشر يوماً وان تنسى وان لم

wife, then let there be incumbent upon him nineteen mithqals of gold to be given, verily it hath been prescribed, that perchance ye may not grieve Him Whom God shall make manifest. And ye shall seat the children upon the throne, and with that which delighteth them they shall walk, and ye, before the joy [=11] is perfected in them, shall do good unto them. Then knowledge and the shikastih script shall ye teach them, and ye shall never, never make your children alone for ever.

يكن له من زوج فليزمنه تسعة عشر مثقالا من الذهب ان يؤتين قد ضرب لعلكم من يظهره الله لا تحزنون وانتم الصبايا على الكرسي تجلسون وبما يشوقونهم بهم يسلكون وانتم قبل ان يكمل البهاج بهم لتحسنون ثم العلم وانخط الشكسة لهم لتعلمون وانتم صباياكم وحده ابدأ ابدأ لا تجعلون

- 113 The Eternal. It hath been ordained in the twelfth Gate that ye approach not Ta and Qaf [divorce], and if ye are compelled, ye shall endure for a month, that perchance ye may be united with the One. And when ye are compelled, permission is given unto you and unto them, and if ye desire return, then endure ye for a month, that perchance ye may be purified from the affairs of negation for ever.

113 الابد قد قدر في الباب الثاني والعشرون لا تقربوا الطاء والقاف وان اضطرتم شهرا تصبرون لعلكم بالواحد تاتلفون واذا اضطرتم اذن لكم ولهن وان اردتم الرجوع فلتصبرن شهرا لعلكم عن شئون النفى تنفون

- 114 The Eternal. It hath been ordained in the thirteenth Gate that ye make not the doors of the House of the Point above ninety-five doors, and the doors of the seat of the Point shall be but ninety-five doors, and the seats of the Living One shall be but five doors. And ye are witnesses of the jewels of knowledge in this for ever.

114 الابد قد قدر في الباب الاحد ان لا تجعلوا ابواب بيت النقطة فوق خمس وتسعين بابا والابواب مقعد النقطة الا خمس وتسعين بابا ولا مقاعد الحى الا خمسة بابا وانتم جواهر العلم في ذلك تشهدون

- 115 The Eternal. It hath been ordained in the fourteenth Gate that ye remember God on the Most Great Day to the number of all things, saying: "Verily I am God, there is no god but Me, the Sovereign, the Mighty." And ye shall count in the night to the number of the One from the bounties and favors before you, and the angels to the number of the Besought One shall ye count for ever.

115 الابد قد قدر في الباب الوهاب ان اذكروا الله في يوم الاعظم عدد كل شيء بما انتم تقولون اننى انا الله لا اله الا انا السلطان المقتدر وانتم في ليلة عدد الواحد من الالاء والتعماء بين ايديكم لتحصون والملء الى عدد المستغاث لتحصون

- 116 The Eternal. It hath been ordained in the fifteenth Gate that ye arise when ye hear the name of the Qaim mentioned and commemorated. And ye shall witness all good between the letters of the Qaim and the Self-Subsistent in number during nine years for ever.

116 الابد قد قدر في الباب الخامس من بعد العشرين ان تقومون حين ما انتم اسم القائم تسمعون ويذكرون وانتم كل الخير بين فرق القائم والقيوم عددا في تسع سنة لتشهدون

- 117 The Eternal. It hath been ordained in the sixteenth Gate that ye travel not save for God, and ye shall journey unto Him Whom God shall make manifest and unto those who believe in Him. And ye shall take and eat the leaves of the trees at your command, and walk with your feet upon the earth. And naught is prescribed for you save the House, then the seat of the Point if ye are enabled by might and wealth, then the seats of the Living One and the mosques, if ye attain unto favor from God. And when you desire to engage in trade, then let your spouse accompany you if you are able. And when two years have passed on land and then five years at sea, then there shall be incumbent upon you two hundred mithqals of gold if you

117 الابد قد قدر في الباب البدي ان لا تسافرن الا لله وانتم الى من يظهره الله ومن يؤمن به لتسافرون وانتم يا مكرم ورق الاشجار تاخذون وتاكلون وبارجلكم فوق الارض تمشون وما فرض لكم الا البيت ثم مقعد النقطة اذا انتم بالعز والغناء تستطيعون ثم مقاعد الحى والمساجد انتم بالفضل من عند الله تدركون واذا اردتم التجارة فترفعن قريبكم معكم ان تستطيعون واذا قضى في البر حولين ثم في البحر خمس حول فليزمنكم اثنتين وماتين مثقالا من الذهب ان تستطيعون

are able, and if not, then of silver, that you may return to your spouse, perchance you may follow one in the Bayan and grieve not. And whosoever compels anyone with foot or enters into anyone's house before permission is granted, or desires to expel him from his house or seat, or seeks him without right, his wife is forbidden unto him for nineteen months. And it is incumbent upon the witnesses of the Bayan to take from him, if he is able, ninety-five mithqals of gold. And whosoever compels anyone even to the extent of an atom, then it is incumbent upon those who are able to be present and prevent it, even if he disobeys for numbered years. And whosoever conceals himself from this, his wives are forbidden unto him for nineteen months, and it shall not be lawful for him save that he spend nineteen mithqals of gold. And whosoever manifests in his conduct a hue that is not seemly, then there shall be incumbent upon him one mithqal of gold. And there is nothing for him who forgets. All this consists of clear verses, perchance you may not grieve anyone forever.

والا من فضة ان تردون الى قرينكم لعلكم تتبعون واحدا في البيان لا تحزنون ومن يجبر احدا في قدم او يدخل في بيت احد قبل ان ياذن او يريد ان يخرج من بيته او مقعده او يطلبه بغير حق يحرم عليه زوجه تسعة عشر شهرا وعلى شهداء البيان ان تاخذوا عنه ان استطاع خمس وتسعين مثقالا من الذهب ومن يجبر احدا قدر ذر فعلى الذين يستطيعون ان يحضروا ويمنعون وان يعصى سنيانا معدودة ومن يحتجب عن ذلك يحرم عليه ازواجه تسعة عشر شهرا ولا يحل عليه الا وان ينفق تسعة عشر مثقالا من الذهب ومن يظهر في الاخلاق صيغة غير حسنة فليزمنه مثقال ذهب ولم يكن لمن ينسى من شيء كل ذلك ايات بينات لعلكم احدا لا تحزنون

- 118 The Eternal. It hath been ordained in the seventeenth Gate that you shall reckon from the first day of birth, and you, until two years are completed from what issues forth from him, shall not abstain save when you desire to cleanse yourselves with the like of that which issues from animals, and you shall cleanse yourselves as much as you are able.

118 الابد قد قدر في الباب البهي ان احتسبوا في الواحد الاول من التولد وانتم الى ان يكمل السنتين عما يخرج عنه لا تحتبئون الا وانتم تريدون ان تنظفون بمثل ذلك مما يخرج من الحيوان وانتم بما تستطيعون لتنظفون

- 119 The Eternal. It hath been ordained in the eighteenth Gate that none of you shall look upon the book of another save when you seek permission outwardly from its owner, or are certain in your knowledge that you shall not be questioned.

119 الابد قد قدر في الباب الحي ان لا ينظرون بعضهم الى كتاب بعض الا وانتم عن مالكة ظاهرا تستاذنون او بعلمكم توقنون انكم لا تسألون

- 120 The Eternal. It hath been ordained in the nineteenth Gate that you answer everyone who speaks to you with word or writing. And if you deliberately conceal yourselves, then no mention shall be raised from you, and there shall be incumbent upon you five mithqals of silver. And if you are able to convey a letter to someone and you conceal yourselves, then you distance yourselves from the good pleasure of God, and the like thereof shall be incumbent upon you, save when they repent, for then you shall not be questioned.

120 الابد قد قدر في الباب الواحد ان تجيبون كل من تكلمكم بقول او كتاب وان احتجبت عمدا فلا يرفع عنكم من ذكر وليمزمنكم خمس مثقال فضة وان استطعتم ان تبغين كتابا الى احد واحتجبت انتم عن رضاء الله تبعدون وليمزمنكم مثل ذلك الا وهم ليبون فاذا انتم حينئذ لا تسألون

- 121 The seventh Vahid

121 الواحد السابع

- 122 The Eternal. It hath been ordained in the first Gate that you renew the script of the Bayan and all your books after sixty-six years have passed if you are able, and if not, then after two hundred years have passed, provided that what is renewed is better than the first, perchance you may perceive the affairs of the hereafter. And you shall embellish all your books from the first that you learn unto the last that you perceive.

122 الابد قد قدر في الباب الالف ان ابدعوا خط البيان وكل كتبكم بعدما تقضي ست وستين سنة ان تستطيعون والا بعدما يقضي اثنين ومائتين سنة ان تكن ما يحدد خير عن الاول لعلكم شئون الاخرة تدركون وانتم كل كتبكم من اول ما يتعلمون الى اخر ما تدركون لتتطرزون

- 123 The Eternal. It hath been ordained in the second Gate that you work only for God. And if you refer your works to Him Whom God shall make manifest and you work for Him, then you work for God your Lord. Otherwise, not even the weight of a mustard seed shall benefit you, even though you be seeking God.
- 123 الابد قد قدر في الباب الباء ان لا تعملن الا لله وان رجعت اعمالكم الى من يظهره الله وكنتم له عاملين فاذا انتم لله ربكم عاملون والا لا ينفعكم قدر خردل ولو انتم لله قاصدون
- 124 The Eternal. It hath been ordained in the third Gate that you lend in your religion to him who owns you, lest all your works be rendered vain. And you shall return them as soon as you are able and delay not. And you shall write on the last day of each month and its first day a book of attestation, some of you for others and some of the women for others, writing with proof and demonstration and evidence and testimony and balance from the Bayan, perchance thereby on the Day of Resurrection you may believe in and be assured of the Manifestation of your Lord.
- 124 الابد قد قدر في الباب الالب ان اقرضوا في دينكم من يملككم لئلا يحبط كل اعمالكم وانتم حين ما تستطيعون لتردون ولا تتأخرون وانتم في كل شهر يوم اخره واوله كتاب اثبات بعضكم ببعض وبعضهن ببعض يكتبن بالحجة والبرهان والدليل والبينة والميزان من البيان لعلكم بذلك يوم القيمة بمظهر ربكم تؤمنون وتوقنون
- 125 The Eternal. It hath been ordained in the fourth Gate that you, in every year in the second month, or as ye may desire, through the remembrance of God alone, be delivered.
- 125 الابد قد قدر في الباب الدال انتم في كل حول شهر الثاني او ما تشاءون بذكر الله وحده تخلصون
- 126 The Eternal. It hath been ordained in the fifth Gate that ye should bear witness to the cessation of your work at the time of the appearance of Him Whom God shall make manifest, save in that which He shall command from His presence. And were God to will, He would make all that He saith as prophets, but God hath not given permission save to whomsoever He willeth among His servants. Verily, He is the All-Knowing, the All-Wise.
- 126 الابد قد قدر في الباب الاد ان اشهدوا على انقطاع اعمالكم حين ظهور من يظهره الله الا بما يامر من عنده ولو يشاء الله ليجعل ما يقول انبياء ولكن الله لم ياذن الا بمن يشاء من عبادته انه كان علاما حكيما
- 127 The Eternal. It hath been ordained in the sixth Gate that ye shall not don any garment save the raiment of man in the Bayan, for aught less than this shall be in the fire. And ye are the instruments of war amongst yourselves; bear ye not arms, that perchance ye may not cause grief to any child.
- 127 الابد قد قدر في الباب الواو ان لا تلبسون الا لباس الانسان في البيان فان دون ذلك في النار وانتم الات الحرب بينكم لا تحملون لعلكم صبيا لا تحزنون
- 128 The Eternal. It hath been ordained in the seventh Gate that if ye attain unto Him Whom God shall make manifest, ye shall yearn through bounty that ye may ennoble your souls with the foot of God. For the cup from which ye drink is better than that all creation that hath been created and shall be created should be given to drink of all things. Ye are that bounty that ye may attain thereunto. And whosoever veils himself, there shall be incumbent upon him nineteen mithqals, unless the Sovereign of your existence should pardon him. And ye are the might of God that ye may observe that ye slay not that which beseemeth not Him. Of all things shall ye be fearful.
- 128 الابد قد قدر في الباب الابد ان ادركتم من يظهره الله يمتنون من فضل ان يشرفن عز انفسكم بقدوم الله فان كاس ما اشربوا به خير من ان يسقون خلق ما خلق ويخلق ان يا كل شيء انتم ذلك الفضل لتدركون ومن يحتجب فيلزمه تسعة عشر مثقالا الا وان يعفي عنه مالك وجودكم وانتم عز الله لتراقبون ان لا يمتنون ما لا ينبغي له ان يا كل شيء سيقون
- 129 The Eternal. It hath been ordained in the eighth Gate that ye shall possess naught save yourselves, in every month, one

in one, through the remembrance of the name of God your Lord. God is most great, in the most excellent script, from the first formation of your sperm until the last of that which ye do gather according to what ye reckon. And ye, if it be lightened, shall take heed thereof, and if it pass from you, there shall discharge it on your behalf the youngest in years from among all your inheritors, that perchance on the Day of Resurrection ye may, through the First One, multiply the creation of Paradise. And some shall inherit from others. This is so, and none shall rule over it after he possesses it. Of all things, therefore, be ye thankful.

- 130 The Eternal. It hath been ordained in the ninth Gate that ye shall build, if all the angels possess a house upon ninety-five gates, then facing it upon ninety gates for Him Whom God shall make manifest, that the clay may bear witness that the sovereignty belongeth unto God. And whatsoever is God's belongeth unto the Sun of Truth, that perchance according to the measure of the deeds of the clay ye may bear witness to that for which it bears witness and may know. And ye, before His appearance, yourselves, and He Who appeareth through the knowledge of nature alone, have been honored.

- 131 The Eternal. It hath been ordained in the tenth Gate that ye shall preserve your offspring through a talisman wherein shall be inscribed of the verses or the names the number of the name of the latter - the ninth talisman after the tenth - he is the one sought for help that ye may inscribe, that perchance through that talisman ye may believe in Him Whom God shall make manifest.

- 132 The Eternal. It hath been ordained in the eleventh Gate that ye shall deliver discourses on the day of Friday, then exhort and make mention of Him Whom God shall make manifest upon the chair and the throne, while ye sit in your seats above the chair.

- 133 The Eternal. It hath been ordained in the twelfth Gate that when ye labor for Him Whom God shall make manifest, nullify it not by taking aught therefrom, and ye shall obey Him through God's deserving.

- 134 The Eternal. It hath been ordained in the thirteenth Gate that ye shall possess from Him Whom God shall make manifest nineteen verses in their entirety, for that is better for you than all good. But if ye veil yourselves, your wives shall be forbidden unto you, and it shall not be lawful save after your possessing and expending for each thing the number of one mithqal of gold, and you shall possess this through His good pleasure.

129 الابد قد قدر في الباب الجاد ان املكوا الا انفسكم في كل شهر واحد في واحد من ذكر اسم الله ربكم الله اعظم على احسن خط من اول انعقاد نطفتكم الى اخر ما انتم تقتضون بما تحسبون وانتم به ان خفف تتحرزون وان فات عنكم يقضي عنكم اصغر سنا من كل ورائكم لعلكم يوم القيمة بالواحد الاول خلق الرضوان لتكثرون ويورث بعض عن بعض هذا ولا يحكم عليه بعدما يملك ان يا كل شيء فاشكرون

130 الابد قد قدر في الباب البهاء ان ابنوا ان كل الملكاء بيتا على ابواب خمس وتسعين ثم في تلقائه على ابواب تسعين لمن يظهره الله ليشهدن الطين بان الملك لله وما يكون لله يكون للشمس الحقيقة لعلكم على قدر عمل الطين لما يشهد لتشهدون وتعلمون وانتم قبل ظهوره انفسكم ومن يظهر بالعلم الفطرة وحده قد تتعززون

131 الابد قد قدر في الباب الازواب ان احرزوا ذرياتكم بهيكل يكتب فيه من الايات او الاسماء عدد اسم الاخر هيكل التاسع من بعد العشر هو المستغاث لتكتبون لعلكم بذلك الهيكل بمن يظهره الله لتؤمنون

132 الابد قد قدر في الباب البهاج ان اخطبوا يوم الجمعة ثم وعظوا وذكروا من يظهره الله على الكرسي والعرش وانتم في مقاعدكم فوق الكرسي تستون

133 الابد قد قدر في الباب الثاني والعشر اذا عملتم لمن يظهره الله لا تبطلوه بان تاخذن من شيء وانتم اياه باستحقاق الله تطيعون

134 الابد قد قدر في الباب الاحد ان املكوا من عند من يظهره الله تسعة عشر اية باسره فان ذلك خير لكم من كل خير فان احتجبتكم يحرم عليكم ازواجكم ولا يحل الا بعد تملككم وانفاقكم عدد كل شيء مثقالا من الذهب وانتم برضائه هذا تملكون

- 135 The Eternal. It hath been ordained in the fourteenth Gate that you repent before none save the Sun of Truth and whomsoever He may permit, whilst you seek forgiveness from God, your Lord, the Sovereign, then unto Him shall you turn in repentance.
- 136 The Eternal. It hath been ordained in the fifteenth Gate for all eternity that you prostrate yourselves at the gate of the city from which hath dawned the Sun of Truth, that haply you may conduct yourselves before Him like unto clay.
- 137 The Eternal. It hath been ordained in the sixteenth Gate that you bring forth, O chiefs of the Bayan, the divines of the Day of Resurrection, then command them with the Book of Him Whom God shall make manifest, that their powerlessness may be made manifest unto themselves, that haply they may be ashamed and then mock their own selves. And whosoever is able to demonstrate the powerlessness of a soul yet doth not demonstrate it, let him not be numbered among the believers.
- 138 The Eternal. It hath been ordained in the seventeenth Gate that you recite on Friday facing the sun: "Bear witness that there is no God but Him, the Protector, the Self-Subsisting," that haply on the Day of Resurrection you may say this before the Sun of the Ancient.
- 139 The Eternal. It hath been ordained in the eighteenth Gate that whosoever imprisoneth anyone, his wives shall be forbidden unto him, and if it be made manifest before the witnesses, let them destroy him, and let there be taken from him each month nineteen mithqals of silver. And the same shall apply to him who commandeth or is pleased therewith. And whosoever grieveth a soul intentionally, upon him is incumbent to convey unto him nineteen mithqals of gold, and if he be not able, then of silver. And if he forgetteth, let him seek God's forgiveness the number of Unity, verily unto all things you show piety.
- 140 The Eternal. It hath been ordained in the nineteenth Gate that all prayers are lifted from you save the number of Unity from decline to decline, and if you remember God in place thereof, this measure is lifted from you.
- 141 The eighth Vahid
- 142 Say, verily unto God shall turn those who are witnesses from My presence at every time, and before time, and after time.
- 143 The Eternal. It hath been ordained in the first Gate that you bear witness that every deed of Him Whom God shall make manifest, when interpreted before God, doth abrogate
- 135 الابد قد قدر في الباب الوهاب ان لا تتوبوا عند احد الا عند شمس الحقيقة ومن ياذن وانتم تستغفرون الله ربكم السلطان ثم اليه لتتوبون
- 136 الابد قد قدر في الباب الجاد والابد ان اسجدوا عند باب مدينة التي طلعت شمس الحقيقة عنها لعلمكم لنفسه مثل الطين تسلكون
- 137 الابد قد قدر في الباب البدي ان احضروا يا ملكاء البيان علماء يوم القيمة ثم امروهم بكتاب من يظهره الله ليظهر عجزهم على انفسهم لعلهم يستحيون ثم انفسهم يسخرون ومن يقدر ان يظهر عجز نفس ولم يظهر فلا يكون من المؤمنين
- 138 الابد قد قدر في الباب البهي ان اقرءوا يوم الجمعة في تلقاء الشمس ان اشهدي ان لا اله الا هو المهيم القيوم لعلمكم يوم القيمة بين يدي شمس الازل لتقولون
- 139 الابد قد قدر في الباب الحي من يحبس احدا فليحرم عليه ازواجه وان يظهر من ثمر على الشهداء ان يفنوه وليأخذن عنه في كل شهر تسعة عشر مثقالا من فضة ومثل ذلك من يامر او يرضى ومن يحزن نفسا متعمدا وعليه ان يوصلن اليه تسعة عشر مثقالا من ذهب وان لم يقدر من فضة وان ينسى فليستغفر الله عدد الواحد ان يا كل شيء تتقون
- 140 الابد قد قدر في الباب الواحد رفع عنكم الصلوة كلهن الا عدد الواحد من زوال الى زوال وان تذكرون الله مكان ذلك قدر ذلك عنكم ترفعون
- 141 الواحد الثامن
- 142 قل ان الله ليقبلن علي ثم على الذينهم شهداء من عندي في كل حين وقبل حين وبعد حين
- 143 الابد قد قدر في الباب الالف ان اشهدوا ان كل عمل من يظهره الله عند الله ان يفسرن ينسخ ما خلق ويخلق ذلك حكم الجوهر ان يا كل شيء توقنون

whatsoever hath been created and createth that - such is the decree of the Essence, verily unto all things you are certain.

- 144 The Eternal. It hath been ordained in the second Gate that if you are able, then for yourselves the number of Unity from seal and the Most Glorious Parchment you shall possess, that haply on the Day of Resurrection you may remember.
- 145 The Eternal. It hath been ordained in the third Gate that when you hear on the Day of Resurrection the decree "All things perish save His Face," then present yourselves before Him or before whomsoever He may command you, then seek forgiveness, otherwise seek forgiveness in your books, then convey unto Him Whom God shall make manifest - all this if you are able. Should you be veiled therefrom, your wives shall be forbidden unto you, and it shall not be lawful for you save by permission of Him Whom God shall make manifest, verily unto all things you show piety.
- 146 The Eternal. It hath been ordained in the fourth Gate that you bear witness that in every good is its splendor - unto God, then unto the Letters of Truth, then unto the Manifestations of creation, and you thereby do work.
- 147 The Eternal. It hath been ordained in the fifth Gate that you should not seek to prove the Sun of Truth save by its Book from its Lord from the beginning which hath no beginning unto the end which hath no end. For verily if you become veiled after your knowledge, then there shall be incumbent upon you ninety-five mithqals of gold, and if you forget the like thereof in number then seek forgiveness of God. And the decrees which come to pass in every Manifestation are by the command of God like the creation of all things wherein you reflect. And you after your capacity three diamonds and four pearls and six emeralds and six rubies in the ring unto the First One you shall attain, and the splendor of the One like the splendor of the Living One you shall make.
- 148 The Eternal. It hath been ordained in the sixth Gate that you should make gracious your bodies and your garments and your dwellings and your means and your food and your drink with that whereof you are capable.
- 149 The Eternal. It hath been ordained in the seventh Gate that you should establish prayer or the remembrance of your Lord in the cloak, and you should not forbid the women from the appearance of their hair.
- 150 The Eternal. It hath been ordained in the eighth Gate that you should make your Qiblih the Sun of Truth in every Manifestation; whithersoever it turneth, you shall turn.
- 144 الابد قد قدر في الباب الثاني ان تستطيعون فلانفسكم عدد الواحد من خاتم والقرطاس الابهى تملكون لعلكم يوم القيمة تذكرون
- 145 الابد قد قدر في الباب الاب اذا سمعتم يوم القيمة حكم كل شيء هالك الا وجهه فلتحضرون بين يديه او بين يدي من يامركم به ثم تستغفرون والا في كتبكم تستغفرون ثم الى من يظهره الله لتبلغون كل ذلك ان تستطيعون فان احتجبتكم يحرم عليكم ازواجكم ولا يحل لكم الا باذن من يظهره الله ان يا كل شيء تتقون
- 146 الابد قد قدر في الباب الدال ان اشهدوا في كل خير ابهه الله ثم للحروف الحق ثم للمظاهر الخلق وانتم به تعملون
- 147 الابد قد قدر في الباب الاد ان لا تستدلن الشمس الحقيقة الا بكتابها من عند ربها من اول الذي لا اول له الى اخر الذي لا اخر له فانكم انتم اذا احتجبتكم من بعد علمكم فليزمنكم خمس وتسعين مثقالا من الذهب وان نسيتم مثل ذلك في العدد ان استغفروا الله وان قضاياء الواقع في كل ظهور بامر الله مثل خلق كل شيء فيها تتفكرون وانتم بعد استطاعتكم ثلاث الماس واربع لعل وست زمرد وست ياقوت في الخاتم الى الواحد الاول لتبلغون وبهاء الواحد مثل بهاء الحي تجعلون
- 148 الابد قد قدر في الباب الواو ان الطفوا ابدانكم والباسكم وامكانكم واسبابكم واطعامكم واشربكم بما انتم عليه مقتدرون
- 149 الابد قد قدر في الباب الابد ان اقيموا الصلوة او ذكر ربكم في العباء وانتم النساء عن ظهور شعراتهن لا تنهون
- 150 الابد قد قدر في الباب الجاد ان اجعلوا قبلكم شمس الحقيقة في كل ظهور متى ينقلب تنقلبون

- 151 The Eternal. It hath been ordained in the ninth Gate from my Lord that for a group of male or female it is permissible for them to look and speak and sit that O all things you may fear.
- 152 The Eternal. It hath been ordained in the tenth Gate that you should sit upon the Temple of Unity during your eating, and you with one blessing and one water for your souls take enjoyment and in your guests multiply. And after you have finished, make gracious your mouths with toothsticks and sandalwood, then you lie down and leave not. And when during your ablution with water or perfumed water your faces and your hands from your palms outwardly and inwardly you wash, then with a colored silk handkerchief you wipe. And if you find not water or it be difficult, five times "In the Name of God" you shall say. And that which happeneth unto you after your sleep changeth not your ablution, and you upon the Temple of Unity perform ablution. And He hath pardoned you what you find in dreams or for cause you witness. But if you find water, cleanse yourselves by your choice to perform ablution after you cleanse, then sit with your peers, then say: "Glory be unto Thee, O my God, there is no God but Thee, glory be unto Thee, verily I was of those who glorify." And if you immerse in water it sufficeth you, and the like thereof that you wash your heads and your armpits and your hands and your feet after you perform ablution. And the women when they witness pregnancy or see blood, there is nothing incumbent upon them save the remembrance of God as they are content, and lifted from them is fasting and its fulfillment, then prayer and its fulfillment, save that they from sunset to sunset ninety-five times say: "Glory be unto God, Possessor of Countenance and Beauty." And they and you in journeys after you alight and rest, perform ablution, then say: "Glory be unto God, Possessor of Hands" that perchance on the Day of Resurrection by Him Whom God shall make manifest you may be delivered.
- 153 The Eternal. It hath been ordained in the eleventh Gate that you should shroud your dead with five silks or cottons after you wash them five times with honor in marble you conceal, that you may observe the honor of the believer after his death like his life with that whereof you are capable.
- 154 The Eternal. It hath been ordained in the twelfth Gate that you should bear witness at the time of striking away all sorrow, and after you complete twenty-nine years of your lives, in every year you shall descend and dwell nineteen days upon that earth, and from all its directions sixty-six parasangs shall be sanctuary for whoever dwells therein. And while you are in the place of striking, remember what God loves for you.
- الابد قد قدر في الباب البهاء من ربي في طائفة
من ذكر او انثى حل لهم النظر والكلام والجلوس
ان يا كل شيء تتقون
- الابد قد قدر في الباب الاواب ان اجلسوا على
هيكل التوحيد حين اكلكم وانتم بنعمة واحدة
وماء واحد لانفسكم تتنعون وفي اضيافكم تتكثرون
وبعدما فرغتم تلطفن افواهكم بسواك وصندل ثم
ترقدون ولا تتركون وان حين وضوئكم بماء او ماء
طيب وجوهكم وايديكم من كفكم ظاهرا وباطنا
تغسلون ثم بمنديل حرير ملون فانكم تمسون واذا لم
تجد الماء او يصعب خمس مرة بسم الله تقولون
وان ما يحدث عنكم ثم رقدكم لا يتبدل وضوئكم
وانتم على هيكل التوحيد لتوضئون وقد عفى عنكم
ما تجدن في الرؤيا او سبب تشهدون ولكنكم
اذا وجدتم ماء خلقكم باختياركم لتوضئون بعدما
تنظفون ثم تجلسون مع اقرانكم ثم تقولون سبحانك
اللهم ان لا اله الا انت سبحانك اني كنت لمن
المسبحين وان تغيب في الماء يكفيكم ومثل ذلك
ان تغسلون رؤسكم وابطانكم وايديكم وارجلكم بعد
ان توضئون وان النساء حين ما تشهدن الحمل
او يرون الدم لم يكن عليهن الا ذكر الله كيف
ترضين ورفع عنهن الصوم وقضائهن ثم الصلوة
وقضائها الا وهن من زوال الى زوال خمس
وتسعين مرة تقولون سبحان الله ذي الوجهة
والجمال وهن واياكم في الاسفار بعدما تنزلون
وتستريحون توضئون ثم تقولون سبحان الله ذي
الايداي لعلكم يوم القيمة بمن يظهره الله لتنجون
- الابد قد قدر في الباب البهاج فانكم انتم امواتكم
بخمس حرير او قطن بعدما تغسلون خمس مرة
بالعز في الممر تسترون لتراقبن عز المؤمن من بعد
موته مثل حياته بما انتم عليه لمستطعون
- الابد قد قدر في الباب الثاني من بعد العشر ان
اشهدوا حين الضرب كل الحزن وانتم بعدما تقضي
من عمركم تسع وعشرين سنة في كل حول تسعة
عشر يوما على تلك الارض تنزلون وتسكنون من
كل جهاتها ست وستين فرسخا حرم على من سكن
فيها وانتم في محل الضرب ما يحب الله لكم تذكرون

- 155 The Eternal. It hath been ordained in the thirteenth Gate that you shall recite the entire Bayan with spirit and contentment, and if you know not, then remember God from decline to decline seven hundred times with what you love. For if you attain Him Whom God shall make manifest, then you shall attain all the Bayan.
- 156 The Eternal. It hath been ordained in the fourteenth Gate that you shall exalt God above the Point ninety-five times at its beginning and end, then in the prayer for the dead you shall stand together, yet you shall approach individually, and you shall lay the dead to rest with justice.
- 157 The Eternal. It hath been ordained in the fifteenth Gate that you shall make for yourselves enduring offspring, for whoever is veiled, his work is rendered vain, and whoever enters not into the Bayan, it is not lawful for one who hath entered to associate with him nor to take anything from his bounty, except before God's Cause is raised up. For you are truly permitted by the Truth through favor. It is written upon fathers and mothers regarding the marriage of their offspring that they may be able after eleven years, and if they are not able, then upon whoever is able from among his relatives in the Book. And whoever prevents himself from the ordinance of his Lord, let him not be of the believers. And reckon from the first unit of the child's age, and you reckon, and for their preservation do ye spend.

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Tafsir-i-Haykali'd-Din

Date: 1266-06-01 and 02 (Chihriq) [1850-Apr-14]

- 1 This portion relates to the commentary on the first verse of the new ordinances which were revealed in the Haykal, but the Haykal was lost and its copy was also lost. God will surely accomplish His Cause and perfect His Light, for God has power over all things.
- 2 In the Name of God, the All-Knowing, Lord of the worlds.
- 3 Praise be to God, the All-Knowing, Lord of the worlds. Indeed, splendor proceeds from God, the One, the Primal, and from

1 و این جزو تفسیر است برایه اول از احکام بدیعه که در آخر در هیکل نازل شد و هیکل مفقود شده و سواد انهم نیز مفقود شده و انهم نیز مفقود شده و ان الله لیلغن امره و لیتمن نوره و الله على كل شئ قدير

2 بسم الله العلم ذی العالمین

3 الحمد لله العلم ذی العالمین و انما البهاعلی من الله الواحد الاول ثم من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الاول

that which resembles that Oneness wherein naught can be seen save the Primal One.

- 4 I testify on this day, the first day of the responding month of the eternal year, which is mentioned as the Day of Beauty, that God, exalted be His glory, has ever existed from a beginning that had no beginning - there being no ancient before His ancientness and no first before His firstness - and will forever exist unto an end that has no end, ever ancient, there being no end to His lastness. He has existed from a beginning that had no beginning through the essence of His Being, and will exist unto an end that has no end through the essence of His eternity. His are all the most beautiful names, from their first to their last, their outward to their inward aspects, and the most exalted similitudes in their entirety, from their simple to their complex forms, their essence and their abstraction. His bounty was manifest in the beginning of beginnings and will remain the very essence of His bounty unto the end of ends.

- 5 Neither slumber nor geometry nor change nor alteration nor transformation can overtake Him. He has ever existed in the glory of His Essence, sanctified above all creation past and future, and exalted beyond all that He has brought and will bring into being. Whatsoever His creation comprehends is itself His creation by His command, and whatsoever His servants understand is His handiwork which He has originated out of nothing through His creative act. He has ever been sanctified from being associated with anything, or existing from anything, or in anything, or through anything, or upon anything, for all things have come into being through His Will, and He is their Originator through His Lordship, not from anything, but by Himself and for Himself. Whatever is recited in His praise of the Most Beautiful Names, whatever is acclaimed in His laudation of the loftiest similitudes - all this is but that every creature may know, and every servant be assured, that He is hallowed above them all and sanctified beyond their very essences. For the knowledge wherewith He is described is itself a creation which He hath created, and by it He createth; it is a knowledge He hath established through His holy Command. How, then, shall He be described by that which is His handiwork?

- 6 And the power wherewith all from the First - unto whom no first can be ascribed - to the Last - unto whom no last can be imputed - extol Him, is but a power He hath brought forth through His Will; and that Will He originated, out of no thing, by His own Self, that His creatures might declare Him far exalted above it. How, then, shall He be known by aught save Himself?

4 و بعد فاشهد في ذلك اليوم يوم الاول من الشهر الجلب من السنة الابد الذي يذكر يوم الجمال بان الله جل وعز لم يزل كان من اول الذي لا اول له ان لا قدما ولم يكن اولاً ولا وليته ولا يزال ليكون اذلا قدما ولم يكن له اخر الاخرية وقد كان من اول الذي لا اول له بكنونية كيانته وليكون الى اخر الذي لا اخر له بكنونية ازليته له الاسماء الحسنى كلهم من اولها واخرها وظاهرها وباطنها والامثال العليا باسرها من ساذجها وكافورها وجوهرها ومجردها وجوده في اول الاول وليكون عين وجوده في اخر الاخر

5 بل ان تاخذه سنة او هندسة او تغيير او تبديل او تحويل لم يزل كان في عز كينونته مقدساً عن كل خلق ويخلق ومنزها عن كل ما ذره ويزره و كل ما يدركه خلقه فهو خلقه بامرته و كل ما يفهمه عباده ذلك من صنعته قد ابدعه لا من شيء باحدائه لم يزل كان مقدساً عن الاقتراف بشيء او يكون من شيء او في شيء او من شيء او على شيء او اذ كل شيء قد يشئ بمشيئته وانه محدثه بربوبيته لا من شيء بنفسه لنفسه و كل ما يذكر في وصفه الانعان من اسماء الحسنى او يشئ عليه في وصفه من امثال العليا ذلك ليعرفن كل خلقه وليوقنن كل عباده بانه لمقدس عن كل ذلك ولمنزه عن جواهر ذلك اذ علم الذي يوصفه خلق ما خلق و يخلق به ذلك علم الذي قد كونه بامرته القدسوه كل عن ذلك فكيف يوصف به

6 وان قدره التي كل ينعتوه بها من اول الذي لا اول له الى اخر الذي لا اخر له ذلك قدرة التي قد انشئها بمشيئته و انشئ المشية لا من شيء بنفسه لينزهوه خلق ما خلق و يخلق عن ذلك فكيف يعرف به

7 Yea, though the matter be considered in the very substance of Names or the simple realities of Attributes, even as We have made thee to know, how could He be known apart from them? I bear witness that God – exalted is He – hath ever been, and shall forever remain, free from all that He hath created and will create, lifted above all that He hath brought forth and will bring forth. All beneath Him are His creatures; whatsoever is other than He is impoverished before Him in the very fact of its existence. How, then, could the One who is the Source of being be measured by what lieth but under the shadow of its own contingent existence?

8 Glorified, glorified is He! Exalted, immeasurably exalted be His majesty! He shall never be beheld in His Essence, nor shall places encompass Him. Hearts cannot comprehend Him, nor can anything that exists in creation or that can perish in invention. That is but His creation in His dominion and evidence that, exalted and glorified is He, He cannot be known through it, for this has been created by His command while He is independent of His command, and how far above that which He creates and will create by His command! And whatever the signs mention in His glorification, sanctification, exaltation and unity - these are but verses created by His command in the hearts of those who prostrate, sanctify, exalt and unify, that they may be guided thereby to what is possible in contingent existence of His glorification, sanctification, exaltation and unity. Otherwise, the glorification, sanctification, exaltation and unity worthy of the Essence cannot possibly appear in contingent existence. Indeed, none can comprehend it save the inaccessible, eternal Essence and the transcendent, most pure One. Forever has He been sanctified beyond the sanctification of what He has created and will create, glorified beyond the glorification of what He has brought into being and will bring into being, exalted beyond the praise of what He has created and will create, hallowed beyond the unity of what He has created and will create.

9 Glory be unto Thee, O God! Neither I nor anything else, from a beginning that had no beginning, has known Thee, nor can I or anything else know Thee, unto an end that has no end. Glory be unto Thee! I am among those who recognize that the knowledge of God, exalted and glorified is He, is impossible in its primary essence - how much more so in what has perished or will perish through it - by its testimony in the Book. I bear witness to this from a beginning that has no beginning throughout all its manifestations, and am certain of it unto an end that has no end throughout all its concealments. And since knowledge is impossible, how can creation find a way to

7 و ان كان الامر في جوهر الاسماء او ساذج الصفات مثل ما عرفنا فكيف نعرفن دونهما و اشهد بان الله سبحانه لم يزل خلوعاً خلق و يخلق و متعالى عن كل ما ذرء و يذرء مادونه خلق له و ما سواه فقير اليه بوجودهم و كيف و ما يستظل في ظل وجودهم و

8 انه جل سبحانه و تعالى اعزازه لن يرى بذاته و لن تحويه الامكنة و لاتدرکه الافتدة و كل ما يمكن في الابداع ان يكون و في الاختراع ان يذوت ذلك خلق في ملكه و دليل على انه جل سبحانه لم يعرف به اذ هذا قد خلق بامر و انه خلوعاً عن امره و كيف عما خلق و يخلق بامر و ان ما تذكرن الاشارات في تسبيحه و تقديسه و تنزيهه و توحيده ذلك ايات قد خلقت بامر و في افتدة المسجيين و المقدسين و المنزهين و الموحدين ليستدلون بذلك على ما يمكن في الامكان من تسبيحه و تقديسه و تنزيهه و توحيده و الا ما كان الذات مستحق به من التسبيح و التقديس و التنزيه و التوحيد لا يمكن ان يظهر في الامكان بل لا يدركه الا الذات المتنع الاذل و الساذج المرتفع لم يزل سبحانه عن سبحانه تقديس ما خلق ما خلق و يخلق و سبحانه سبحانه عن تنزيه ما ذرء و يذرء و سبحانه سبحانه عن تسبيح ما خلق و يخلق سبحانه عن توحيد ما خلق و يخلق

9 سبحانه اللهم ما عرفتك و لا من شئ من اول الذى لا اول له و لا يمكن ان اعرفك و لا من شئ الى اخر الذى لا اخر له سبحانه انى كنت من العارفين قد شاهدتك بعين الحقيقة و كينونية العبودية بان معرفة الله جل سبحانه لا يمكن و لمسية الاولى و كيف و ما ذوت او يذوت بها بشهادتها في الكتاب و استشهد مثل ذلك من اول الذى لا اول له في كل ظهوراتها و استيقن الى اخر الذى لا اخر له في كل بطوناتها و لما لا يمكن المعرفة فكيف يجد الخلق سبيلاً الى دونها و ان شئون الاخرى بعد تذوت المعرفة و تحققها

anything less? For other conditions come after the perishing of knowledge and its realization.

- 10 Exalted is God far above this with great exaltation, and glorified is God beyond this with mighty glorification! When thou art certain of what I have taught thee of the dawning-places of the mention of the First and the daysprings of the breezes of the morn of eternity, then bear witness that everything where-with God thy Lord is described - that is a description God has brought into being, and everything denied of God of attributes unworthy to be mentioned of God - these are brought into being by what God has brought into being. God has forever been unknown through either of these, for both were created in His dominion by His command.

10 فتعالى الله عن ذلك علوا كبيرا و تسبح الله عن ذلك تسبيحا جليلا فاذا ايقنت بما قد عرفتك من شوارق ذكر الاول و مطالع ارياح صبح الاذل فاشهد بان كل ما وصف الله ربك ذلك وصف قد كونه الله و كل ما قد نفيت عن الله من صفات التي لا ينبغي ان تذكر لله فانها هي مكونة بما قد كونها الله لم يزل الله لم يعرف بها و لا بها اذ كليتهما قد خلقا في ملكه بامر

- 11 Lo! The guides of insight have been permitted by God to describe Him with these, and He loves not that creation describe Him with other than these. Yet this is from the limitations of creation, not from what is worthy of the inaccessible, transcendent Essence. Otherwise, were either of these closer to His Essence, then remoteness from the other would necessarily be attributed. Glory be unto Him, glory be unto Him, beyond all that He has created and will create! Let all prostrate to Him as far as possible in creation, let all sanctify Him as far as possible in invention, let all exalt Him as far as possible in origination, let all unify Him as far as possible in bringing into being. When He created the beginning that had no beginning, this was like His creation of what He will create unto the end that has no end - all are in His grasp that He may be remote from what is possible therein. He is independent of them and of what is possible therein, while they are in need of Him, glorifying His praise, sanctifying through His tribute, exalting through His sanctification, and unifying through His exaltation.

11 الا وان ادلاء الالباز قد اذن الله لخلقهم ان يوصفوه بها و عن دونها لا يحب الله ان يصفوه الخلق بها و ان ذلك من حدود الخلق لا من استحقاق ذات الممتنع المرتفع و الا لو يكن واحدا منهما اقرب بذاته فاذا يلزمك ذكر البعد عن الاخر سبحانه سبحانه عن ذلك كل ما خلق و يخلق ليجنه على ما يمكن في الابداع و كل ما ذرء و يذرء ليقدهه على ما يمكن في الاختراع و كل ما حدث و يحدث لينزهه على ما يمكن في الانشاء و كل ما كون او يكون ليوحدنه على ما يمكن في الاحداث و اذ خلق اول الذي لا اول له هذه تخلق ما يخلق الى اخر الذي لا اخر له كليتهما في قبضته ليعبد انه بما يمكن فيها و انه لغنى عنها و عما يمكن فيها مفتقران اليه و سبحان عمده و مقدسان بثنائه و منزهان بتقدسه و موحدان بتزيهه سبحانه سبحانه عن كل ما خلق و يخلق تسبيحا عظيما

- 12 Glory be unto Him, glory be unto Him! Know that creation hath no beginning and no end, lest thou shouldst imagine a cessation in God's bounty or a pause in His creation. The First, which hath no beginning in contingent existence, was a potential wherein God created all things through His Primal Will, and fashioned a single temple in the image of man. And all that is possible unto the Last that hath no end shall be created after the pattern of what was created, and let not thy knowledge be bounded by thinking that God's power could be elevated above something and not descend upon it, for this is impossible with God, the Self-Sufficient, the Powerful. Rather, all that can be manifested from God hath been manifested and will be manifested. Therefore be thou tranquil, content,

12 فاذا عرفت ذلك فاشهد بان الخلق لم يكن له من اول و لا اخر لتقرون شانا يقع على وهمك تعطيل فيض الله و تمهيل خلق الله براض اول الذي لا اول له في الامكان كان ممكنا كان الله كل خلقه بما قد خلق بمشيئته الاولى و هيكل واحد على صورة الانسان و كل ما يمكن الى اخر الذي لا اخر له ان يخلق ليخلق بمثل ما خلق و لا انخطر بعلمك بان قدرة الله تتمكن ارتفع على شئ و لم تقع فان هذا ممتنع عند الله الغنى المقتدر بل كل ما يمكن ان يظهر من عند الله قد ظهر و يظهر فكن ساكنا راضيا فارغا مطمئنا فان ما يمكن ان يجعل من عند الله ليجعل و لا مرد له والله قادر عليه و عالم به

detached and assured, for whatsoever can be brought into being by God shall be brought into being, and none can prevent it, and God is powerful over it and knoweth it.

- 13 When thou hast understood this, thou wilt be certain that creation hath no beginning whereby thou mightest reckon from its inception, and preserve this as one of the bounds of thy religion. In every Revelation all things are renewed and created anew. This is the beginning of the reckoning, for the First that hath no beginning hath ended at the Primal Point in every Revelation, ending until it ended at Muhammad. And what thou hast seen in the reckoning of the second after the tenth, and what hath passed of the years from the manifestation of the Primal Point to the manifestation of the Bayan - this is of the bounds of that kingdom.

- 14 God desireth not that anyone should preserve the reckoning of that kingdom save from Manifestation to Manifestation, even as thou thyself had no knowledge before the appearance of the Primal Point, nor knowledge of its reckoning. Likewise from after the appearance of the Primal Point to the Point of the Bayan. Therefore bear witness to this and make the beginning of thy reckoning from the manifestation of the Point of the Bayan, and limit not the duration of that creation by a fixed bound of twelve thousand years or a thousand or above that or below that, but rather reckon it from the First that hath no first, for this is more steadfast before God's power and more beloved before God and before those who are endowed with knowledge from Him.

- 15 When thou hast understood this, bear witness that God hath created the creation of all that is in the Bayan through its Point, and this is the meaning of the true saying "God created all things through the Primal Will and created the Primal Will by itself," for this is manifest where God revealed Himself to the Point of the Bayan through itself, by itself, of itself, and caused it to speak verses which are its proof from its Lord apart from aught else. Then He created through it all who are in the Bayan. Thus in every Revelation the creation of all things is renewed, therefore ascend at every Revelation.

- 16 When thou hast understood this and art assured of it, then look upon the Temple of Religion [Haykali'd-Din]. The first that God revealed in that Religion by His own tongue, which all His creation is powerless to match, is this holy verse: "God beareth witness that there is no God but Him, the King, Possessor of the kingdoms." In the First Gate He hath ordained mention of His Self that there is no God but Him, to Him belong the most excellent names. All that are in the heavens and the earth and what lieth between them glorify Him, and all in the

13 فاذا عرفت ذلك فقد ايقنت لم يكن لذلك الخلق من اول لتحسين الحساب من اوليته و تحفظن ذلك لتحديد من حدودات دينك الا وان في كل ظهور يجد و خلق كل شئ و ذلك مبدء الحساب فن اول الذى لا اول له قد انتهى الى بديع الاول في كل ظهور قد انتهى الى ان ينتهي الى محمد وان ما رايت في الحساب من الثاني من بعد العشر و ما جاوز من ما يتز و عشر سنة من ظهور بديع الاول الى ظهور نقطة البيان هذا شئ من حدود ذلك الملك

14 لا يجب الله ان يحفظا حد حساب ذلك الملك الا من ظهور الى ظهور بمثل ما انك انت حينئذ لم تحط بعلم قبل ظهور بديع الاول ولا بعلم حسابه و مثل ذلك من بعد ظهور بديع الاول الى نقطة البيان مثل ذلك فاستشهد عليه و اجعل مبدء حسابك من ظهور نقطة البيان و لا تحدد بقاء ذلك الخلق بحد محدود من اثني عشر الف الف او الف او فوق ذلك او دون ذلك بل اجعل من اول الذى لا اول فان ذلك اثبت عند قدرة الله و احب عند الله و عند الذينهم اوتوا العلم من عنده

15 فاذا عرفت ذلك فاشهد بان الله قد خلق خلق ما في البيان بنقطته و هذا معنى قول الحق قد خلق الله كل شئ بالمشيئة و خلق المشيئة بنفسها اذ ذلك ظاهر حيث قد تجلى الله لنقطة البيان لها بها بنفسها و انطقها بايات التي هي حجتها من عند ربها من دون غيرها ثم خلق بها من في البيان فاذا عند كل ظهور يجدد خلق كل شئ فاذا فاسترق عند كل ظهور

16 فاذا عرفت ذلك و استيقنت به فانظر في هيكل الدين فان اول ما نزل الله في ذلك الدين بلسان نفسه الذي يعجز عنه كل خلقه تلك الاية المقدسة شهد الله انه لا اله الا هو الملك ذو الملاكين قد قدر في الباب الاول ذكر نفسه انه لا اله الا هو له الاسما الملكي يسبح له من السموات و الارض و ما بينهما و يسجد له من في ملكوت الامر و الخلق و ما دونهما كل عباد له و كل له ساجدون

kingdoms of Command and Creation and what lieth beneath them prostrate before Him - all are His servants and all bow down before Him. Verily, were I to desire to expound, in the tongue of knowledge and wisdom, that which God hath sent down in the tongue of His very Identity, the oceans of all that He hath created and will yet create would be powerless to set forth even a single letter thereof. For the station of every utterance is according to the capacity of its speaker. Who can measure the power of God, that he may know the measure of His Word? And who can ascend to the throne of God's Essence, that he may comprehend the station of His Word?

17 Glorified, glorified be He with the most exalted glorification! I testify that God's Word is His utterance, and God's utterance is His Command, and all things stand through His Command. Behold then the loftiness of His Word, how it is the cause of the creation of all that hath been and shall be created, and the sustenance of all things. Even as thou art certain that there is no God but Him in essence, know thou that His Word hath no equal, and therefore all else is powerless before it. For His Word, glorified be His name, hath lordship and dominion over all utterance. Therefore do the mountains of essence bow down and humble themselves at the mention of God and His Word.

18 Whoso heareth the Word of God and is not enkindled with the love of God in his heart and soul, how can he be considered alive in the life of hearts? Thus doth the sincere believer, upon hearing the Word of God, turn instinctively toward God and humble himself at His mention. This is among the signs of the dwellers of the paradise of life, the eternal garden of delight. And whoso possesseth not this glorious attribute is not counted, in the sight of God and those endowed with knowledge, among the inhabitants of the paradise of truth.

19 Therefore did Ali, in the days of the Qur'an, upon hearing the Surih "Read!" from Muhammad, the Messenger of God, become wholly attracted unto Him, beholding naught else but His Cause. Likewise in the Bayan, when the first to believe in the Point of the Bayan heard the verses of the First Book, he was wholly attracted and humbled himself at the mention of his Lord's name. Such hath ever been God's way from a beginning that hath no beginning to an end that hath no end. Know then, even as thou knowest, the true reality of the Word of God; for, by God! it is more precious, more exalted, more inviolable, more uplifted, more auspicious, more holy, and more sublime than that the essences of thought among the men of insight should encompass its measure, or that the most hidden subtleties of perception, though borne by the keepers of lamps and of vision, should attain unto it. And just as thou hast

وانى لو اريد انافسرت بلسان العلم والحكمة ما انزل الله على بلسان كينونته تعجز عن بيان حرف منه اجر ما خلق ويخلق من اول الذى لا اول له الى اخر الذى لا اخر له اذ شان كل كلام على قدر مكلمه من يقدر ان يحصى قدر الله حتى يعرف قدر كلامه و من يستطيع ان يطالع لستن ذات الله حتى يدرك شأن كلامه

17 سبحانه سبحانه تسبيحت عليا فاشهد بان كلام الله قوله وان قول الله امره و كل قائم بامرهم فاذا فانظر في عليه كلامه فكيف يكون سبب خلق ما خلق ويخلق و قوام كل به فكما ايقنت بانه لا اله الا الله في الذات و حد كلامه بانه لا عدل له ولذا يعجز عنه كل ما دونه اذ لكلامه جل سبحانه ربوبيته وهيمته على كل كلام و لذا جبال الذاتيات حين استماع ذكر الله و كلامه يخضعن ويخضعن

18 ومن يسمع كلام الله وله يشعف من حب الله و ولجة فؤاده و قلبه كيف يكون حيا في حياة الافئدة ولذا ان مؤمن الخالص حين استماع كلام الله بفطرته يقبل الى الله ويخشع عند ذكر الله و ذلك من علائم سكان فردوس الحيو و رضوان الخلد و الجنات و من لم يكن على تلك الصفة البهية لم يكن عند الله و عند الذين اوتوا العلم من سكان فردوس الحقيقة

19 ولذا ان عليا من قبل في الفرقان حين ما سمع سورة اقرء عن محمد رسول الله انجذب بكلمة اليه من دون ان يشاهد امرا غيره و مثل ذلك في البيان حين ما سمع اول من آمن بالنقطة البيان ايات كتاب الاول انجذاب بكلمة و خضع و خشع عند ذكر اسم ربه لم تزل كان سنة الله مثل ذلك من اول الذى لا اول له الى اخر الذى لا اخر له فاستعرف حق كلام الله بمثل ما تعرف فوالله فانه لا عز و اجل و امنع و ارضع و ايمن و اقدس و اعلى من ان يحيط بقدره جواهر الافكار من اولي الانظار او يبلغ اليه غوامض الانظار من اولي السرج و الابصار فكما اعتقدت ان الله لم يدرك يكتبه ولا يعرفه احد حتى قدره فبمثل

believed that none can grasp His inmost Essence nor know Him as becometh His station, so likewise recognize the Word of God and its rank; for all that He hath created and will create are powerless to comprehend its worth or to reach the summit of its estate.

ذلك فاستعرف حتى كلام الله وقدره فان خلق ما خلق و يخلق لا يستطيعون ان يعرفون قدره او يبلغون الى ذروة شانه

- 20 Be thou assured that by it is the whole of religion brought into being – from the first mention of the Primal Will unto the ultimate mention of the atom. This is the very essence of causes and the lamps of majesty, in the sanctity of pre-eternity and the might of consummation. Wherefore, if thou apprehendest aught – according to what is possible within the realm of possibility – of the praise due to the Word of God and of its station, then deem that verse most abundant in bounty, and call to witness the emergence of unalloyed knowledge and the very quintessence of power. For in that single verse hath God – glorified and exalted be He – sent down all the concerns of religion, from its beginning to its end, from its outward form to its inward truth.

20 ثم ايقن بان به يخلق كل الدين من اول ذكر المشية الى منتهى ذكر الذرة وذلك جوهر العلل و سرج الجلال في قدس الازل و عز الكل فاذا عرفت شيئا على قدر ما يمكن في الامكان من ثناء كلام الله و شانه فاستكفر في تلك الاية و استشهد بظهور ساذج العلم و جوهر القدرة فان في تلك الاية قد نزل الله جل سبحانه كل شئون الدين من اوله و اخره و ظاهره و باطنه

- 21 Oh, how I yearn to behold those who shall appear at the close of the Manifestation of the Bayan, and who shall draw forth from that verse the lamps of knowledge and exposition, in a manner newly-arisen therein: the inner recesses of thought shall be quickened, and the simple gazes ennobled. And all this shall be according to the measure of their being, the bounds of their knowledge, and the limits of their deeds. Otherwise, the Word of God is assuredly worthy of what is higher, more exalted, more inviolable, more sublime, and more hallowed than that it should be comprehended by any save God – or by the Sun of His Manifestation – or by whomsoever He willeth among the dawns of His knowledge and the pure essences of His Cause.

21 فيا شوق الى لقاء الذين ياتون في آخر ظهور البيان و يستخرجون من تلك الاية سرج العلم و البيان على شان حادث فيها بواطن الافكار و النجبت لديها سواذج الانظار و كل ذلك على قدر وجودهم و حد علمهم و حدود عملهم و الا ما يستحق به كلام الله اعلى و اجل و امنع و ارفع و اقدس من ان يدركه غير الله و شمس ظهوره او من شاء من مطالع علمه و سواذج امره

- 22 Therefore behold with thine inmost being the creation of that most impregnable Sign, wherein God hath testified concerning Himself, not that which His creation hath testified. For the testimony of creation existeth only through what the Truth testifieth. He hath desired the uniqueness of His testimony in the heights of eternity, and hath been content with His Own testimony concerning Himself, independent of the mention of aught else, to manifest its evanescence and establish His power.

22 فاذا فانظر بساذج كينونيتك في خلق تلك الاية الممتنعة حيث قد ذكر الله ما شهد به نفسه لا ما شهد به خلقه لان ما يشهد الخلق لم يكن الا بما يشهد الحق قد اراد تفرد شهادته في علو الازل و استغنى بشهادة نفسه على نفسه عن ذكر ما سواه لاظهار فنائه و استتببات اقتداره

- 23 Thou shalt surely recognize the significance of this, and if thou shouldst attain unto Him Whom God shall make manifest and witness His divine testimony concerning Himself, the testimony of all creation shall not weaken thy faith in Him, for thou shalt behold with thine own eyes the Dayspring of that testimony rising from a seat that is none other than His Own.

23 و لتستعرفن قدر ذلك و ان استدركت من يظهره الله و شهد من عنده بشهادته على نفسه لن يضعفك عن الايمان به قبل ان يشهد خلق ما خلق و يخلق حيث ستشهدن بعينك مطلع تلك الشهادة قد طلعت من مقعد لم يكن الا اياه

- 24 And one who writeth through the verses of God, even with such a Manifestation, hath become independent of mentioning the testimonies of what hath been and shall be created through the Light, and hath testified to that which God, exalted be His glory, hath testified, being independent of the testimony of all else besides God, to such extent that He hath not even mentioned His Own Self which is the First of creation, and hath been content with what God alone hath testified.
- 24 و واحدا ممن يكتب بآيات الله حيث مع ذلك الظهور قد استغنى من ذكر شهادات ما خلق و يخلق بالنور واستشهد بما قد شهد الله جل سبحانه مستغنياً عن شهادة ما دون الله بحيث ما ذكر ذكر نفسه الذى هو اول الخلق واستر منى بما قد شهد الله وحده
- 25 For this is an honor beyond the comprehension of creation, as God hath created it upon an essence that regardeth not its own essence despite its loftiness, and is content with what God hath testified concerning Himself - that there is none other God but Him - without seeking the testimony of His Own Self or any of creation thereto.
- 25 فان هذا شرف منطقة لا ما يدركه الخلق بحيث قد خلقه الله على كينونية لا ينظر الى كينونيتها مع علوها و يستر منى بما قد شهد الله به نفسه على نفسه على انه لا اله الا هو من دون ان يستشهد على ذلك نفسه او احد من الخلق
- 26 This is God's bounty in the essence of the Will, and God's grace in the reality of the Eternal Sun. Then, after thy recognition of this divine subtlety and lordly mystery, God hath sent down worship according to what was, not what will be, that this might be made clear unto thee.
- 26 هذا جود الله فى كينونية المشية و فضل الله فى ذاتيه شمس الازلية ثم بعد عرفانك تلك الدقيقة الالهية و السرجية الربانية قد نزل الله العبادة على ما قول ما كان لا ما يكون لبينتك
- 27 This is what God hath testified from a beginning that hath no beginning in every Manifestation, that thou mayest not be veiled by what God testified in a previous Manifestation, for the veiling of creation hath been naught but through God's Manifestations in every Dispensation, since whatsoever hath emerged from the invisible realm of creation and appeared from the womb of invention can only be veiled by itself.
- 27 هذا ما قد شهد الله من اول الذى لا اول له فى كل ظهور لعلك لا تحتجب ما قد شهد الله فى ظهور من قبل اذ جب ذلك الخلق لم يكن الا بما كون من ظهورات الله فى كل ظهور لان ما برز من غيب الابداع و ما ظهر من بطن الاختراع ليحتجب به من نفس
- 28 This is the mystery of what God hath revealed concerning the past tense, not the future tense. Then God hath explained, after testifying to His unity, through the negation of negation from all Manifestations and the affirmation of the Manifestation in the Bayan, for all that hath appeared is lifted in negation and what is in the Bayan is established in affirmation. This is a form of interpretation concerning negation and affirmation until the Day of Him Whom God shall make manifest.
- 28 هذا سر ما قد نزل الله على فعل الماضى لا على فعل ما يمضى ثم قد بين الله بعد ما قد شهد على وحدانيته بنفى النفى عن كل الظهورات و اثبات الظهور فى البيان اذ كل ما ظهر يرفع فى النفى و ما فى البيان يثبت فيه الاثبات هذا نوع تفسير فى النفى و الاثبات الى يوم من يظهره الله
- 29 If thou desirest to establish unity in the essence of Manifestation - and what is hidden with God is otherwise - thou must not separate from the station of affirmation save the Sun of Truth alone, for these mirrors point to God alone and call all unto God, that there is none other God but God, alone, alone.
- 29 اذا تريد ان نجعلن التوحيد فى نفس الظهور و الا ما هو المستر عند الله ان تعزلن عن درجة الاثبات الا شمس الحقيقة وحدها اذ تلك مرات تدل على الله وحده تدعوا الكل الى الله بانه لا اله الا الله وحده وحده له الملك و
- 30 His is the dominion and His is the praise. He giveth life and causeth death, then causeth death and giveth life, and He is the Ever-Living Who dieth not. In His hand is all good and He hath power over all things.
- 30 له الملك و له الحمد يحيى و يميت ثم يميت و يحيى و هو حي لا يموت بيده كل الخير و هو على كل شئ قدير

31 And God, glorified be He, hath indicated in this, after negation and through affirmation of the Unseen, a reference to the first one who hath pointed to God in the Bayan, for He is a mirror wherein naught is seen except the Sun of the name of God, such that He hath no will of His own save the Will of God. And God hath expounded concerning this through mention of the First One in geometric figures, which is that single Alif, then the form of Lam being three, then the intensified letter being three, then the Alif after it being one - these eight being the complete number. When joined with eleven, the number of Ha' and Vav, the number of the One is seen, or that One whom God hath made the letters of His unity, wherein naught is seen save the Sun of God's Manifestation and His revelation. This is their exalted station, wherein naught existeth in them save the sublimity of the mention of their Revealer and the example of His revelation. Therefore hath God chosen them in every Manifestation from a beginning that hath no beginning, and will continue to choose them unto an end that hath no end, howsoever He hath willed or willeth.

32 Verily the Name of Identity is the Most Great Name and the most noble of examples with God, glorified be His praise. He will mention, when God willeth, in the repository of His remembrance, that it is the form of the human temple and culminateth in the sea of names unto nineteen temples, and it is not possible that it should increase or decrease. And in that station there is no station for its mention and exposition. All this attesteth that there is no God but Him, and that whereby God uniteth Himself with His Own Self cannot be comprehended by His creation, and that which creation can comprehend is what hath been created in their hearts through the signs of their Creator.

33 The matter in this verse is inferred, for the creation of what hath been created and what shall be created emanateth only from two matters: either they exist in God's good-pleasure, which is under the shadow of affirmation, or they exist not in His good-pleasure, which is under the shadow of negation. God hath distinguished the mention of the name of sovereignty from among His names, for if that Name were to appear in the Bayan and all kings were to be subjugated under its shadow, then there would remain none upon the earth save through the affirmation that the King whom God manifesteth is sovereign over His Own sovereignty, and the angels are subjugated unto Him. Then all upon the earth enter into the Bayan - this is the ultimate bounty of God and His generosity unto those upon the earth.

31 وقد اشار الله سبحانه في ذلك بعد النفي وبإثبات الغيبية إشارة الى اول من قد دل على الله في البيان لانه مرات لا يرى فيه الا شمس اسم الله بحيث لم يكن له من مشيته الا شئته الله وقد بين الله في ذلك عن ذكر واحد الاول في الرقوم الهندسية وهو ذلك الالف واحد ثم صورة اللام ثلث ثم الشدد مووته ثلث ثم الالف بعده واحد تلك ثمانية عدة كاملة اذا يقتزن بها احدى عشر عدة عدد الهاء والواو ويرى عدد الواحد عدد او ذلك واحد الذي قد جعلهم الله حروف توحيده حيث لا يرى فيهم الا شمس ظهور الله وتجليه هذا ملوشانهم حيث لم يكن فيهم الا علو ذكر مجليهم ومثال تجليه ولذا قد اصطفاهم الله في كل ظهور من اول الذي لا اول له وليصطفينهم الى اخر الذي لا اخر له كيف شاء او يشاء

32 وان اسم الهوية اعظم الاسماء واكرم الامثال عند الله جل سبحانه سيذكر اذا شاء الله في ممكن ذكره بانه صورة هيكل الانسان وينتهي في بحر الاسماء الى تسعة عشر هيكلًا ولا يمكن ان يريد وات ان ينقص وان في ذلك المقام لم يكن مقام ذكره وبيانه وكل ذلك عبادات مدلة بانه لا اله الا هو وان ما يوحد الله به نفسه لا يدركه خلقه وان ما يمكن ان يدركه الخلق ذلك ما قد خلقت في اقتدتهم بايات منشئهم

33 فاستدلت الامر في تلك الاية فان خلق ما خلق ويخلق لم يخل الاعز امرين لما ان يكون في رضا الله فذلك في ظل الاثبات واما ان يكون في دون رضائه فذلك في ظل النفي وقد اختص الله بذكر اسم الملك من بين اسمائه اذ ذلك الاسم لو يظهر في البيان ويسخر في ظله كل الاملاك فاذا لم يبق فوق الارض من دون اثبات ان ملك الذي يظهر الله على ملكيته نفسه ويسخر له الملاكين فاذا يدخل في البيان كل ما على الارض ذلك منتهى فضل الله وجوده لمن على الارض

- 34 Though the name of sovereignty among all His names is the most glorious, yet I testify that the name which indicateth God's sovereignty is the name of Him Who possesseth all things through God's empowerment in truth, else how could it be the name of God? And this is what is specific to Him Whom God shall make manifest, or to one who indicateth naught save God in his origin and end. And I testify that God hath ever been and will ever be a bountiful Sovereign. Thus are all names mentioned through God's worthiness, glorified be His praise. But when each name appeareth in its mirror, then it indicateth its Revealer, and thus becometh His name, else it would not be among the Most Beautiful Names.
- 34 اذا سم الملك في الملك اهبى عن كل الاسماء ولكن اشهد ان اسم الذى يدل على ملكية الله هو اسم الذى يملك كل شئ بتليك الله بالحق و الا كيف يكون اسم الله و هذا ما يختص به من يظهره الله او من لم يد لالا على الله في مبدئه و منشاه و اشهد بان الله لم يزل كان ملكا جواد او لا يزال ملكا جوادا هتا لك يذكر كل الاسماء باستحقاق الله جل سبحانه ولكن حين ما يظهر كل اسم في مرآته اذا دلت على مجليه فاذا يكون اسم له والا لم يكن في اسماء الحسنى
- 35 Thus on the Day of Him Whom God shall make manifest, were He to be sovereign, all kings would be in His grasp, and naught would be seen in His being save Him, such that He would be the Sovereign, not His Self, and were His Self to exist, it would be through His Will, not His Self. Therefore that Name must needs be the Name of God, glorified be His praise.
- 35 فاذا يوم من يظهره الله لو يكن ملكا كل الملوك في قبضته ولا يرى في نفسه الا اياه بحيث يكون هو الملك لا نفسه و ان تكن نفسه كانت شيتته نفسه بسيتته فاذا ينبغى ان يكون ذلك الاسم اسم الله جل سبحانه
- 36 But thou must watch over thyself, for if thou shouldst recognize Him Whom God shall make manifest and be attracted by His name of sovereignty rather than His Self alone - though it be His name as thou seest with thine own eyes in thy lifetime - Yet be thou a true monotheist: be wholly attracted unto Him and detached from aught else; then wilt thou behold all the creative Names prostrating themselves before His face, and those beneath them likewise in adoration. Otherwise, thou hast not affirmed the oneness of God, thy Lord, nor brought thyself beneath the shadow of the affirmation of that verse, and art not counted among the the believers of His unity in the sight of God, glorified be His praise. Therefore take refuge in God, and be not veiled from the path of unity which befitteth none save God. All else besides God is His creation.
- 36 ولكنك فلتراقبن نفسك فانك انت لو تدركن من يظهره الله و بما تجذبين باسم ملكيته و لا تجذب بنفسه وحده مع انه اسم له مثل ما ترى في حياتك بعينيك ولكن كن موحدًا بان تجذب به سواء ترى كل اسماء التكوينية ساجدون بين يديه او دون ساجدون فان غير ذلك ما وحدت الله ربك و ما ادخلت نفسك في ظل اثبات تلك الاية و لست بموحد عند الله جل سبحانه فلتستعصمن بالله لا تحتجبين عن صراط التوحيد لا ينبغى الا لله و ما دون الله خلق له
- 37 Verily, the nobility of man lieth in pure unity with God through his essential nature, without the accidents of the realm of dominion or the encumbrances of the kingdom. For to the degree thou enterest into negation, thou art veiled from the spirit of affirmation. Therefore take refuge in God and seek His aid, that thou mayest ever abide beneath the shadow of affirmation, and let not negation alter thee. For God, glorified be His praise, hath created no greater paradise than the paradise of affirmation. Similarly, perceive thou the shadow and take refuge in God lest thou be tried thereby. For all this pertains to thy life while thou livest and after thy ascension, even as when thou wert alive before thy Lord.
- 37 و ان شرف الانسان بتوحيد الله خالصاً بكيونيه من دون عوارض الملكية و اقترافات الملكوتية فان على قدر ذلك تدخل في النفي و تحتجب عن روح الاثبات فلتستعصمن بالله ثم و لتستعين بالله بان تكونن لم تزل و لاتزال في ظل الاثبات و لا يغريك النفي فان الله جل سبحانه ما خلق رضوانا اعظم عن رضوان الاثبات و مثل ذلك فلتستدركن الظل و لتستعصمن بالله بان لا تبطل به فان كل ذلك في حياتك مادمت حياً و بعد صعودك مثل ما كنت حياً عند ربك

- 38 Be thou assured that the lamp of unity in the Point of the Bayan is the horizon wherein God hath borne witness unto Himself by Himself. Nothing higher is possible in creation, nor can its like be realized in invention. Verily, the unity attributed to the second temple is veiled in its duality, for its unity within its own limits was revealed unto it by God through the first temple. From it proceeded the First secretly and from the First proceeded the Last openly, for were there no duality, His primary unity would not be manifest, though He is one in the lamp of His Essence, the purity of His Being, the richness of His Identity, and the splendor of His Self. Similarly doth this continue until the degrees of unity end with every soul that hath been and shall be created.
- 38 وايقن بان سرج التوحيد في نقطة البيان اذ ذلك افق ما قد شهد الله على نفسه بنفسه لا يمكن فوق ذلك في الابداع ولا يتحقق مثل ذلك في الاختراع وان ما يوحد هيكل الثاني ذلك في حجاب الاثنيته اذ توحيد في حده قد تجلى الله له به بهيكل الاول وان منه يبداء الاول سرا ويبداء الاخر عن الاول جهرا اذ لو لم يكن الاثنيته لم تظهر له وحدة الاولى ولو انه واحد في سرج ذاته و مجرد كينونته و غناء ذاتيته و بهاء و نفسانيته و بمثل ذلك الى ان ينتهي درجات التوحيد الى كل نفس بعد و ما خلق و يخلق مثلاً
- 39 Observe in the Bayan how all who unite God do so through the Primal Point, and this is by virtue of what God hath testified concerning Himself through His manifestation of the Primal Will unto it, through it, by its very Self. Thus doth the beginning of all the degrees of Divine Unity proceed from that First Lamp. And let thy return be after the selfsame manner, if thou wouldst abide forever in the Ridvan of thy oneness; for how many indeed begin their course from the Tree of Unity. Yet on the Day of Return they return not unto it. Behold with thine own eyes how many a people began with Muhammad, yet on the day of their return they worshipped not the Point of the Bayan.
- 39 فانظر في البيان كل من يوحد الله فاذا بنقطة الاولى و ذلك بما قد شهد الله على نفسه بظهوره المشية الاولى لها بها بنفسها فاذا مبداء كل درجات التوحيد من ذلك السرج الاول و لتراقين العود مثل ذلك ان اردت ان تكون في رضوان توحيدك دائماً فان كم من عاد يبدئون من شجرة التوحيد ولكن يوم العود لا يرجعون اليها مثل ما ترى بعينيك كم من خلق قد بدئوا بحمد و يوم عودهم لم يعبدوا الى نقطة البيان
- 40 Watch, then, for this; for all thy matter hangeth upon it. If thou dost attain unto Him Whom God shall make manifest, thou hast indeed attained thy beginning; but if not, then will the Theophany of God and His singleness be veiled from the very countenance of thine own being. Be thou one whose origin is from God and whose return is unto God – journeying from God unto God, and abiding beneath the shadow of God. For this is the perfection of bounty in the Ridvan, and the fullness of grace in the gardens of Paradise. I desire naught save the Ridvan of Unity and the gardens of Singleness. For whatsoever the creatures apprehend of Ridvan and of the gardens is according to their measure and their love.
- 40 فلتراقبن ذلك فان كل امرك عند هذا ان استدركت من يظهره الله فقد استدركت بدئك و الا قد احتجب عن طلعة كينونتك ظهور الله و تفريده و كن مبداء من الله و معيد الى الله و سائر من الله الى الله و مستظلاً في ظل الله فان هذا كمال الجود في الرضوان و تمام الفضل في الجنان ما اريد الا رضوان التوحيد و جنان التفريد فان ما يدركه الخلق من الرضوان و الجنان ذلك على قدر رجهم و ودهم
- 41 We have answered none but God; we have desired none but Him; nor do we desire aught else beside Him. And if we have granted leave to whomsoever would and responded unto him, we have willed it for God's sake – exalted be He. This is the attribute of the unitarians and the token of the deniers of all else save God.
- 41 و انا ما اجبنا الا الله و ما اردنا الا اياه و لا نريدن سواه و ان اذنا من مشئ و اجبناه قد اردنا لله سبحانه ذلك صفة الموحدين و سمة المفردين
- 42 The whole matter is thine if thou be of those who traverse that horizon. Seek not the good-pleasure of any beloved nor his approval; for thou canst not know where the Manifestation
- 42 مل الامر لك ان كنت في ذلك الافق لمن السائرين لن ترضى لاحد الاعزه و رضاه

of God will appear after His setting. Shouldst thou tread that most resplendent path and that most exalted way, haply thou wilt attain unto Him Whom God shall make manifest. And if thou attain not, then impute not unto Him aught unworthy of God and of Him Who is the Manifestation of His own Self.

43 How many mysteries have shone forth within that verse which no thought can encompass! And how many hidden realities have been concealed and made most subtle, whose radiant visages it is not meet that the veil should be lifted from them. Verily, unto every thing is an appointed term and a Book from God, the All-Subduing, the All-Bountiful.

44 Then after the journey of the monotheists upon the sea of Names and Attributes, God hath sent down a sign for the elucidation of that sign and a Countenance for the elevation of that Word, which is the Word of God, glorified be His praise, ordaining in the First Gate the mention of His Own Self: "There is no God but Him, unto Him belong the sovereign Names." And God hath specially chosen the mention of what He hath ordained, for all things are created by God's decree. And verily, decree with the first letter bearing kasra is a name among the Names of the One in the Names of Power. This hath been sent down to establish what hath been ordained and to execute that which His knowledge hath encompassed.

45 Then He hath mentioned the First Gate, meaning thereby the First Creation - the eternal, simple, divine, camphorated, lordly, essential, eternal, abstract, unified, essential, single Sun of Reality and the Manifestation of the Self-Subsisting, the Face of Glorification, the Being of Divinity, and the Embodiment of Sanctity - the first that God hath testified that there is no God but Him. For all those who would establish the word "There is no God but God" are in the sea of Names, and He Whom God shall make manifest or God's creation are in the sea of creation, even though all created things journey in the sea of Names. Therefore all see naught but God, begin from none but God, worship none but God, dwell through none but God, trust in none but God, and return to none but God. They depend on none but God, journeying from a beginning that hath no beginning unto God, and ascending to an end that hath no end unto God. They have no destination or terminus, for God's revelation in every Manifestation hath no limit or end.

46 And God hath chosen from among His names the sovereign Names, for on the Day of Him Whom God shall make manifest, the kings of the Bayan shall be His most glorious names,

فانك لاتعرفن حوش ظهور الله بعد غروبه فان استسلك في ذلك المنهج الابهي والمسلك الاعلى لعثلك تدركن من يظهره الله وان لم تدركن لاترجعن اليه ما لاينبغي لله ولظهر نفسه

43 فكم من اسرار قد لاحت في تلك الاية لاثوى بها الافكار ومستسرات قد استبطنت واستلاحت لاينبغي ان يكشف عن طلعاتها النقاب الا وان لكل شئ اجل وكتاب من الله المهيمن الوهاب

44 ثم قد نزل الله بعد سير الموحدن في بحر الاسماء والصفات اية لتبيان تلك الاية وطلعة لارتفاع تلك الكلمة وهي قول الله عز سبحانه قدر في الباب الاول ذكر نفسه نفسه لا اله الا هو له الاسماء الملكي وقد اختص الله بذكر قدر لان كل شئ يخلق بقدر الله وان القدر بكسر اول اسم من اسماء الواحد في اسماء القدرة قد نزل ذلك لاثبات ما قدر وانفاذ ما قد احاط به علمه

45 ثم قد ذكر باب الاول وقد اراد به اول الخلق الدرية الازلية الساذجية الالهية الكافورية الربانية الجوهرية الصمدية المجردة الوحدانية الذاتية الاحدية شمس الحقيقة وطلعة القيومية ووجهة تاسبوحية وكينونية اللاهوتية وطرزية القدوسية اول ما قد شهد الله به على انه لا اله الا هو اذ كل الذين لاثبات كلمة لا اله الا الله لمن يكن في بحر الاسماء وان من يظهره الله او خلق الله لمن في بحر الخلق وان يكن يخلق كل سائر في بحر الاسماء فاذا كل لا يرون الا الله ولا يبدئون الا من الله ولا يعبدون الا الى الله ولا يسكنون الا بالله ولا يتوكلون الا على الله ولا يرجعون الا الى الله ولا يعتمدون الا على الله ليسيروا من اول الذي لا اول له الى الله ولا يعارجون الى اخر الذي لا اخر له الى الله ولا لهم بلاغ ولا انتهى اذ لم يكن لتجلي الله في كل ظهور من غاية ولا منتهى

46 وقد اختص الله من بين اسمائه اسماء الملكي از يوم من يظهره الله ملكاء البيان ابهي اسمائه لو نبثون عن مساهم ولو ينصره واحد منهم ليملا

were they to be informed of Him Whom they represent. And were but one of them to aid Him, he would fill the whole earth with God's Cause. Therefore He hath sufficed with its mention rather than other names, though every name in its unity hath its sovereignty, yet the sovereign of an atom is not the sovereign of a pearl. Wherefore He hath chosen, from among His Names, the Names of Sovereignty; for beneath their shadow are made manifest the Names that rank below them. This is a mode of interpretation and exposition, a ray from the lamps of knowledge and elucidation. And – according to what is true with God, the King, the All-Glorious – when the manifestation of the King, Possessor of the two dominions, is realized, the sovereign Names alone are befitting unto Him; wherefore God hath made mention thereof.

- 47 Verily, exalted be He, God watcheth over the concerns of His Names; He granteth unto every possessor of a right his due, according to the measure of the worthiness of his very being. Should one assign to the Sovereign aught but the Names of sovereignty, he acteth not aright, for he gazeth without the eye of unity; then doth he cling to the outward of the Names and look not upon the Names of Manifest Splendour or of Might save as he regardeth those beneath them. Such a gaze pertaineth to bounty and grace; but justice is what God hath ordained – that every genus be mentioned with its genus: the Name of Knowledge with knowledge, Power with power, Authority with authority, Withholding with withholding, Splendour with splendour, Might with might, Perfection with perfection, Exaltation with exaltation, Holiness with holiness, Good-pleasure with good-pleasure – and so on unto the furthest degrees of the Names and Attributes.

- 48 And He hath made mention – after the mention of the Most Glorious of Names within His dominion – that wheresoever it is sent down, all that are in the heavens and on the earth and whatsoever lieth between them do celebrate His praise. All that is in the heavens and on earth and whatsoever lieth between them prostrate themselves before Him, and all within the kingdoms of Command and Creation and whatsoever is below them bow down before Him – all are His servants and all are prostrate before Him. God hath singled out glorification from among all forms of praise, for it is the most glorious, most majestic, most mighty, most exalted and most impregnable in the ultimate expression of praise – a remembrance at the Dawning-Place of Glory. For none besides God is worthy of glorification, and this is what beseemeth God, exalted be His glory. “Subhanallah” benefiteth me, meaning that God is sanctified above the praise of all that hath been or will be created. When thou gazest upon the ocean of names and movest

مل الارض امرالله ولذا قد استغنى به عن ذكر
دون اسمائه ولو ان كل اسم في وحده على قدر
مالكته ولكن مالك الذرة لم يكن مالك الدرة
ولذا قد اصطفى عن بين اسمائه اسماء الملكى فان
في ظله يظهر ما دونه من الاسماء هذا نوع من
التفسير والبيان ووحه من سرج العلم والتبيان و
على ما هو الحق عندالله الملك السبحان اذ اتحقق
ظهور ملك ذوالملاكين لا ينبغي له الاسماء الملكى
ولذا قد ذكر الله ذلك

47 اذن الله جل سبحانه يراقب شئون اسمائه يؤتى كل
ذى حق حقه على قدر استحقاق كينونته فاذا ما
يناب الملك اسماء الملكى از بغيره لم يستغوا لا اذ
كان ناظرا بغير التوحيد فانه اذا ليستغون بالظاهر
فى الاسماء ولا ينظرون فى اسماء الجلى او العزت
الا بمثل ما ينظرون الى دونهما ولكن ذلك نظر
فضل ولطف ولكن العدل ما قد ذكرالله كل
ذى جنس من جنسه ينبغى ان يذكر الاسم العلم
بالعلم والقدر بالقدر والسلط بالسلط والمنع بالمنع
والهبه بالهبه العزى بالعزى والكل بالكل والرفع
بالرفع والقدس بالقدس والرضى بالرضى ومثل
ذلك الى منتهى درجات الاسماء والصفات

48 وقد ذكر بعد ذكر ابيه الاسماء فى ملكه حيث
ما نزل يسبح له من فى السموات والارض وما
بينهما ويسجد له من فى ملكوت الامر والخلق
وما دونهما كل عباد له وكل له ساجدون وقد
اختص الله بذكر التسبيح عن دونه من الاذكار
لانه ابهاها واجلها واعزها وارفعها وامنعها
فى منتهى ذكر الثناء يذكر ذكرا عند مطلع البهاء لان
لدون الله لا ينبغي التسبيح وهذا ما يستحق به الله
جل جلاله انفعنى سبحان الله اى ان الله مقدس
عن ثناء ما خلق ويخلق اذا كنت ناظرا فى بحر
الاسماء و سائرا فيها وان كنت سائرا فى بحر
الخلق معنى تلك الكلمة الممتعة عندالله بان من
يظهره الله مقدس عن ثناء وما خلق ويخلق
كيف وعن ثناء كل شئ

within it, and when thou traversest the ocean of creation, the meaning of that mighty word with God is that He Whom God shall make manifest is sanctified above the praise of all that hath been or will be created - how much more above the praise of all things!

- 49 God hath mentioned that all in the heavens and earth glorify Him, and this hath two aspects: First, that the essential reality of all things, by virtue of their very existence, hath been created by the Will of God and testifieth to His sanctification, His transcendence, His glorification, His exaltation, His might, His power, His grandeur, His magnificence, His praise, His glory, and His unity. This hath flowed from the beginning that hath no beginning to the end that hath no end, for every soul that believeth in Him and every prophet that followeth Him glorifieth God, its Lord. This is one aspect of what is outwardly manifest in the Manifestations according to what is true with God in the kingdom of names and attributes.

- 50 But regarding the lamp and the essence which is beloved of God and sought after by His names - that whereby He is glorified in every Revelation and praised through the Manifestation of His Self in every appearance - for example, in the Day of Him Whom God shall make manifest, when but one soul recognizeth Him and that soul glorifieth God through Him, then the essence of all in the heavens and earth and whatsoever lieth between them is that one soul. Should that unity be separated and that oneness be divided, that is the truth whereby truth is realized with God. No truth have I known like unto it, for all besides that one soul are veiled from the spirit of glorification and cut off from the essence of sanctification.

- 51 Be thou therefore with that one soul if thou desirest to be among them that glorify Him, for that is the one whom God shall separate through truth - and truth is with Him, in Him, through Him, from Him, and unto Him. There is no power except in God. What God willeth comes to pass and what He willeth not comes not to pass. This is what God hath willed to separate, as thou witnesseth at the beginning of every Revelation and seeth at the end of that Revelation how God hath manifested His Will therein and His power thereunto.

- 52 For seven years none were with Muhammad, the Apostle of God, save Ali, and now thou seest how that unity hath multiplied until none can reckon their numbers save God. Similarly, take thou example in every Revelation. Verily God is powerful over whatsoever He willeth, triumphant over His servants in whatsoever He desireth, and predominant over whatsoever He ordaineth in His Cause. None can repel His command and none can reverse His judgment. Thus it behoveth that all that

49 ثم قد ذكر الله بان ما في السموات والارض يسبح له وهذا على وجهين وجه بان كينونية كل شئ بما هو عليه من شئنيته قد خلقت بالشيء وانه مدل على تقديسه وتنزيهه وتسبيحه و ترفيعه و تمجينه و تعزيره و يخلف و تكبيره و تعظيمه و تحميده و تجيده و توحيده وهذا جار من اول الذى لا اول له الى اخر الذى لا اخر له اذ كل نفس تعتقدا لها تعبد و نبيا تتبعه هذا بشيخها لله ربها هذا وجه ذكر الظاهر في الظهورات على ما هو الحق عند الله في ملكوت الاسماء والصفات

50 ولكن على وجه السرج والجوهر الذى هو المحبوب عند الله والمطلوب عند اسمائه ما يسبح به في كل ظهور ويثنى بمظهر نفسه في كل بروز مثلا في يوم من يظهره الله حين ما يعرف نفسه احدا وذلك الاحد يسبح الله به فاذا جوهر من في السموات والارض وما بينهما ذلك الاحد ان يفصل ذلك الجمل ويفصل ذلك الواحد ذلك حق المحقق به الحق عند الله ما علت حقا بمثله اذ ما دون ذلك الاحد عن روح التسبيح محتجبون وعن جوهر التقديس منقطعون

51 فكن مع ذلك الاحد ان اردت ان تكون مسبحا فان ذلك واحد الذى يفصله الله بالحق والحق معه وفيه وبه ومنه واليه ولا قوة الا بالله ما شاء الله كان وما لم يشاء لم يكن ذلك ما قد شاء الله ان يفصله مثل ما تشاهدن عند اول كل ظهور وترى في آخر ذلك الظهور كيف قد اظهر الله مشيئته فيه وقوته لديه

52 الى سبع سنين لم يكن مع محمد رسول الله ص الا عليا وحينئذ ترى تكثر ذلك الواحد حيث لا يحصى اعدادهم احد الا الله ومثل ذلك فاستشهد في كل ظهور وان الله قادر على ما شاء وقاهر فوق عباده على ما اراد وغالب على ما قدر من امره لا رار لامره ولا معقب لحكمه ينبغي ان يكون كل ما على الارض مثل على وما لم يظهر

is upon the earth be as a lofty sign; and that which hath not yet appeared – know thou that the matter proceedeth neither from the love of the creatures nor from any supposed desert in the Divine Will. Muaṣṣammad is, in truth, exalted above that creation.

لم يكن الامر بحب الخلق ولا استحقاق مشية
الله من عند محمد متعالية عليه ذلك الخلق

53 And ye shall, on the Day of Him Whom God shall make manifest, behold the Bayan uplifted and its provisions withheld. Yet be thou with God as thou wouldst be with Him Whom God shall make manifest, whether all creation be with thee, or whether He stand alone. For the quintessence of whatsoever is in the heavens, on the earth, and between them lieth in thy celebration of the praise of thy Lord – take thou good heed.

53 و سترون في يوم من يظهره الله ارتفاع البيان و امتناع ذلك البيان ولكنك كن مع الله بما تكون مع من يظهره الله سواء كان معك كل الخلق او تكون وحده فان جوهر ما في السموات والارض و ما بينهما في تسبيحك ربك اياك

54 Then God, glorified and exalted be He, after mention of glorification, hath made mention that all who dwell in the kingdoms of command and creation and whatsoever is beneath them bow down before Him. And this is like what I have taught thee concerning glorification - all from the beginning that hath no beginning unto the end that hath no end bow down before God with their essential realities, their beings, their essence, their substances, their first and their last, their outer and their inner aspects, their truths, their identities and their individual selves. For every soul in their religion boweth down before its Lord and followeth a Prophet from God their Creator, and this is its prostration before God and its submissiveness to the Sun of Truth, the Essence of God and His Being, the Mirrors of God and His Identity.

54 ثم قد ذكر الله سبحانه وتعالى بعد ذكر التسبيح بان يسجد له من في ملكوت الامر والخلق و ما دونهما وهذا مثل ما عرفتكم في التسبيح كل من اول الذي لا اول له الى آخر الذي لا آخر له ساجدون لله بكنونياتهم وذواتهم و سواذجهم و جواهرهم و اوابيلهم و اواخرهم و ظواهرهم و بواطنهم و حقائقهم و ايمانهم و نفسانياتهم اذ كل نفس في دينهم تسجد لربها و تتبع نبيا من عند الله بارئهما و ذلك جودها لله و خشوعها الشمس الحقيقة ذات الله و كينونيته و مرات الله و ائنته

55 However this pertaineth to the essential outpouring of Manifestation in the creation of what was and what shall be. But according to what is truth with God, thy prostration in every Manifestation of God before the Sun of Truth - this is the prostration of all who are in the kingdoms of command and creation and whatsoever is beneath them, even if thou art alone. For the Truth is with thee, and it behoveth God to multiply that one and elaborate that beauty, even as We have taught thee and caused thee to witness in glorification.

55 ولكن هذا على جوهر انبساط الظهور في خلق ما كان ثم ما يكون ولكن على ما هو الحق عند الله سبحانه في كل ظهور الله بشمس الحقيقة هذا سجود من في ملكوت الامر والخلق و ما دونهما وان كنت واحدا فان الحق معك و على الله ان يكسر ذلك الواحد ويفصل ذلك الاجمال مثل ما قد عرفتكم و اشهدناك في التسبيح

56 And after glorification, that which is the sign of servitude is prostration, and this in every dispensation hath its own way. In the dispensation of the Furqan (Qur'an), one prostrateth with seven members upon the earth, while according to what was revealed in the Bayan, one boweth one's head to the right side at the mention of God and mention of the Sun of Truth, then to the left likewise with mention of the Bayan and mention of the Names of God.

56 و ان بعد التسبيح ما يكن دليل العبودية السجود و ذلك في كل منهاج على شان و ان على منهاج الفرقان ما تسجد باعضاء السبع على الارض و على ما نزل في البيان خضوع راسك على طرف اليمين على قد ذكر الله و ذكر شمس الحقيقة ثم على الشمائل مثل ذلك بذكر البيان و ذكر اسماء الله

57 For that is the most delicate of submissions and the purest of devotions unto God, exalted be He; and the servant should not

57 فان ذلك اللطف الخشوعات و اجد الخشوعات لله سبحانه و لا يخرج العبد عن حد السكينة و

overstep the bounds of calm, of decorum, of attraction and of being attracted. God hath ever loved courtesy for those in the Bayan, for such is the attribute of the unitarians and the token of those who affirm His singleness.

58 Thereafter God hath declared that all are His servants and that all prostrate themselves before Him. He hath made this word plain: that everything to which the name “thing” may be applied – from the First, for which there is no first, unto the Last, for which there is no last – is owned by God, exalted be He. And He hath singled out the mention of “servants” that all may perceive and be assured that God created all things for man. If, then, man be the servant of God and His possession, whatsoever is beneath man is thereby affirmed in its servitude and possession before God – glorified be He. This is as I have made thee to know concerning praise and prostration: from the First without first to the Last without last, all are God’s possession – by the conferment of His all-sustaining knowledge and the decree of His sanctity.

59 Yet the measure of this possession is made manifest only as the Sun of Reality taketh possession, in every theophany, from out that dominion. For example: on the Day of Him Whom God shall make manifest, if but one soul should reveal unto Him pure and unalloyed servitude, then, in the sight of God, that one is as all the servants – until God Himself decree and make manifest the servitude of all who are upon the earth unto Him. Prior to that decree, that single one is, verily, as the sum of all servants.

60 Be fair, then, for God’s sake: hast thou found a servant wholly dedicated to God, manifesting unto Him the truest servitude? From the path that hath no first and no last until that moment, the Sun of Reality hath taken possession only in the merest measure of God’s right – which, in the Furqan, hath been ordained as the ordinance of the Fifth. And this is after the Return unto God, when there is a descent unto the creatures and every possessor of a right receiveth his due. This pertaineth to the obligations of God’s bounds, not to the manifestation of the servitude of the Self of God unto its Lord.

61 And when the aeon is fulfilled, and every tongue hath heard unto “There is none other God but He” from that eternal Tree – then are the Dawning-Places of religion exalted unto God; for they were, in very truth, the servants of God within the summit of holiness and the precinct of intimacy. They have manifested servitude unto God, their Lord. Be thou therefore a servant, for this is the greatest path of God, glorified be He. For this reason did God distinguish Muhammad by servitude before Messengership. And Ali said, concerning the meaning

الاداب و الجذب و الانجذاب لميزل الله يحب
الادب لمن في البيان اذ ذلك صفة الموحدين و
سمة المفردين

58 ثم قد ذكر الله بعد ذلك بان كل عباد له و كل له
ساجدون و قد بين الله ذلك القول بان كل ما يقع
عليه اسم شئ من اول الذى لا اول له الى آخر
الذى لا اخر له بانه مملوك لله تعالى و قد اختص
الله بذكر العباد بان كل يدركون و يوقنون بان الله
خالق كل شئ للانسان فلو كان الانسان عبد الله و
مملوكا له فاذا ما دون الانسان اثبت للمملوكيته و
العبودية لله جل سبحانه و ذلك القول مثل ما قد
عرفتك في ذكر التسبيح و التسجيد كل من اول
الذى لا اول له الى اخر الذى لا اخر له مملوك لله
تعالى بتلك علان قيوميته و قدر ان قدوسيته

59 ولكن مت يظهر من الملكية ما تستملك شمس
الحقيقة في كل ظهور من ذلك الملك مثلا ان يوم
من يظهره الله لو يظهر له انسان العبودية الخالصة
فذلك كل العباد عند الله الى ان يفصل الله و يظهر
عبودية كل ما على الارض له و قبل ان يفصل
فذلك الواحد كل العباد

60 فاذا فانصف بالله هل وجدت عبدا خالصا لله
يظهر العبودية له و ان من مسلك الذى لا اول
له و لا اخر الى حينئذ ما ملك شمس الحقيقة الا
قدر الف من حق الله الذى قد قدر في الفرقان
من حدود الخمس و ذلك بعد ما رجع الى الله قد
نزل الى الخلق و حيث اخذ كل ذى حق حقه و
ذلك من فرائض حدود الله لا من اظهار عبودية
نفس الله ربها

61 بعد ما قضى الابد و سمع كل ذكر انه لا اله الا
هو من تلك الشجرة الازلية الا مطالع الدين قد
استرفعوا الى الله فانهم كانوا عباد الله في ذروة
القدس و حظيرة الانس فانهم قد اظهروا العبودية
لله ربهم فكن عبدا فان ذلك اكبر الصراط الله
سبحانه ولذا قد اختص الله في ذكر محمد بالعبودية
قبل الرسالة و قال على في معنى العبيدان العين

of servitude, that the 'ayn is knowledge of God, the ba' is separation from creation, and the dal is nearness to the Creator without how. And when thou makest thy knowledge to be of Him Whom God shall make manifest, and thy separation to be from whoso believeth not in Him - for this is thy separation from creation and thy drawing nigh unto Him and His names - this then is thy nearness to the Creator without how or indication. For there is no way for creation unto God or unto His names save through Him Whom God shall make manifest and then His guides. This is all knowledge and wisdom, so hold thou fast unto it.

62 God, glorified be He, hath then made mention, after mentioning all His servants, that all are prostrate before Him. This is the ultimate degree of servitude. What is meant by prostration in that station is worship, that is, all are worshippers of Him. And what is meant by worship is obedience in religion, that is, all are obedient unto Him. And obedience is as I have taught thee concerning glorification, prostration and servitude: that thou shouldst see, from the primary perspective, all things as obedient and submissive unto Him, in such wise that nothing deviateth from His will, as all things are moved by the angels of God, then man; and man is moved by the Prophets of God and the Daysprings of His Cause. There is no soul but that it obeyeth a Prophet from God, and this is obedience unto God, glorified be He.

63 And since what is manifest in all the Prophets is one manifestation, then on the Day of Him Whom God shall make manifest, all are obedient unto Him and worshippers of God through Him. Verily, the truth in His obedience is in who knoweth Him and obeyeth Him, and the one prostrate before God is he who prostrateth before God through Him, and the worshipper of God is he who worshippeth through Him. Thus if one soul obeyeth Him Whom God shall make manifest, this is considered by God as all, until God distinguisheth it. But God hath loved and doth love that every soul that is upon the earth should obey Him Whom God shall make manifest, and be at ease, and be devoted, and glorify God through Him, and prostrate before Him, and worship Him with pure essence and sincere identity, and what behooveth God to manifest of the essence of servitude.

64 The essence of the matter and the pure intention in explaining this Most Great Sign and Most Great Evidence is that God concealeth all that He hath created and will create in the ocean of names, such that they see naught in the countenance of Him Whom God shall make manifest save the manifestation of God, exalted be He, and they make themselves among His

علمه بالله و الباء و نبوه عن الخلق و الدال دنوه بالخالق بلا كيف و الاديان اذ جعلت علمك بمن يظهره الله و اعتزالك عن من لم يؤمن به فان ذلك نبوك عن الخلق و تقرب به و باسمائه اليه فان هذا دنوك بالخالق بلا كيف و لا اشارة فان لا سبيل الخلق الى الله و لا الى اسمائه الا بمن يظهره الله ثم ادلائه هذا كل العلم و الحكمة فلتستمسكن به

62 ثم قد ذكر الله سبحانه بعد ذكر كل عباد له بان كل له ساجدون فان هذا منتهى حد العبودية و انما المراد بالسجود في ذلك المقام العبادة اى كل له عابدون و انما المراد بالعبادة الاطاعة في الدين اى كل له مطيعون و انما الاطاعة مثل ما قد عرفتك في التسبيح و التسجيد و العبودية ان تنظر على وجه الاول كل شئ مطيع له و منقاد له بحيث لا يخرف عن مشيئته من شئ اذ كل شئ محركه ملكة الله ثم الانسان و ان الانسان محركه انبياء الله و مطالع امره و ما من نفس الا و ان يطيعن نبيا من عند الله و ذلك طاعة الله سبحانه

63 و لما كان الظاهر في كل الانبياء ظهورا واحدا فاذا يوم من يظهره الله كل مطيع له و عابد لله به الا و ان الحق في طاعته من يعرفه و يطيعه و الساجد لله من يسجد لله به و العابد لله من يعبد به فاذا ان يطيعن من يظهره الله واحد ذلك عند الله كل حتى يفصله الله ولكن الله قد احب و يحب ان يطيعن من يظهره الله كل نفس لم يكن فوق الارض من نفس الا و ان مرفه و قطيعه و تسبح الله به و تسجده به و تعبد به على صفاء الكينونية و خلوص الذاتية و ما ينبغي لله ان يظهر من كينونية العبودية

64 و ان جوهر الكلام و ساذج المرام في بيان تلك الاية العظمى و البينة الكبرى بان الله ان يسترن كل ما خلق و يخلق في بحر الاسماء بحيث لا يرون في وجهة من يظهره الله الا مجليه الله تعالى و يجعلون انفسهم من اسمائه الملكى ليستطيعون ان

kingly names that they might be able to aid Him at the time of His manifestation and be a glory unto Him in their turning unto Him and a splendor unto Him in their aid. This is their honor from their Lord; otherwise all begin from clay and return unto clay. But thou canst not journey in the ocean of names except thou take shelter in the shade of the Tree of Sinai in every manifestation, in such wise that thou seest naught therein save God and hast no name for Him save that thou speakest naught concerning Him. How many are the Manifestations of the Names whom none knoweth save God! These are they who will naught save what He Whom God shall make manifest willeth. They are rarer than the splendor of the Red Elixir and the jewelled essence.

ينصروه حين ظهوره ويكونون عزاء له في اقبالهم وبها له في نصرتهم وذلك شرفهم من عند ربهم والا كل يبدئون من الطين ويرجعون الى الطين ولكنتك لاتستطيعن ان تسيرن في بحر الاسماء الا وان تستظللن في ظل شجرة سينا في كل ظهور بحيث لاتشاهدن فيها الا الله ولا تكون له اسماً الا وان لا تنبئ في شان الاعنه وكم من مظاهر الاسماء لايعرفهم الا الله اولئك الذين ما يشاؤون الا ما شاء من يظهره الله واولئك هم اقلون من بهاء اكسير الاحمر وجوهر المطرز

- 65 But those others – who would determine the matter of the appointed term according to their own desire – do so by reason of their ignorance of His Will; and were there in them even a measure of that reality, they would be unfit to be counted among the Names of God or as guides unto the Sun of Reality. That is their veil from the station of Name and the attribute of Action. Rather, the Name is that which hath no will of its own except through the will of its Named One. Thus when thou findest among the guides of Him Whom God shall make manifest one like this, who desireth naught for himself by himself except through His Self, this one's essence is a Name of God, exalted be His glory - that is, mirrors of the Sun of Truth in its glory, and his reality is that of a servant prostrating before God, the Glorified, loving and obedient to the Throne of God's Manifestation in its glory.

65 و هولاء ما يشاؤون امر الاجل جهنم لمشيئهم اذ لو كان فيهم على قدر ذلك لا يليقون ان يكونون اسماء الله وادلاء لشمس الحقيقة وذلك حجابهم عن جهة الاسمية وسمه الفعلية بل الاسم ما لم يكن له من مشيئته الا بشيئته مسماه فاذا وجدت في ادلاء من يظهره الله مثل هذا بحيث ما اراد لنفسه من نفسه لا بنفسيته فهذا كينونيته اسم الله جل جلاله اى مرات لشمس الحقيقة عن اعزازها وقاوينته عبد ساجد لله سبحانه ومحبة و مطيع لعرش ظهورالله عن اعزازها

- 66 This is the nobility of this servant and his glory from God, the Glorified. Thou shouldst associate with him, for he will remind thee of God, the Exalted, and strengthen thee through the revelation of God, the Most High. This one is a believer in the Book of God, more glorious is his power than every powerful one.

66 فهذا اشرف هذا العبد وعزه من الله سبحانه ينبغي ان تجالس معه لانه يذكرك الله تعالى و يؤيدك بتجلي الله جل تعالى وهذا مؤمن في كتاب الله اعز قد يا قدره عن كل ذى قدر

- 67 Think not that everyone who claimeth the station of Name is like this, nor that all who claim servitude to the Sun of Truth resemble this. For God knoweth best His creation and seeth most clearly His servants. Verily, thy very recognition of and obedience to Him Whom God shall make manifest is the highest degree of thy paradise, and thy very veiling from Him Whom God shall make manifest and His authority is the lowest veil of thy fire. See no paradise above that paradise, nor any shade after that shade.

67 ولا تحسبن ان كل من يدعى الاسمية مثل هذا و كل من يدعى العبودية لشمس الحقيقة شبه ذلك فان الله اعلم بخلقهم و ابصر بعباده و ان نفس عرفانك و طاعتك بمن يظهره الله اعلى علو درجات رضوانك و ان نفس احتجاجك عن يظهره الله و طاعته ادنى حجب نارك لا تنظر فوق تلك الجنة و لا بعد ذلك الظل ظلاً

- 68 The fruit of that verse is that all upon the earth should make themselves servants of God, the Glorified, and possessors through God's granting of possession, exalted be His glory,

68 و ان ثمره تلك الاية بان يعلن كل ما على الارض انفسهم عبادالله جل سبحانه و مالكون بتليك الله

for the Day when He Whom God shall make manifest shall say: "God beareth witness that there is no God but Him, the King, Possessor of possessors." Every possessor of anything, from the pearl to the atom, taketh shade in the shadow of His Name, the King. And the Name of the King seeth itself as naught but numbers save He is One, Who indicateth the unity of the Eternal Essence, wherein nothing is seen except God, glorified be He.

عز اجلاله ليوم يقول من يظهره الله شهد الله انه لا اله الا هو الملك ذوالملكين كل مالك شئ من الدرة والذرة يستظل في ظل اسمه الملك واسم الملك لا يرى نفسه الا اعداد الا هو واحد الذي يدل على وحدة ذات الازل حيث لا يرى فيها الا الله جل سبحانه

69 And if, from among the sovereigns of the people of the Bayan, there should be made manifest such a fruit for Him Whom God shall make manifest – men who look not upon Him save as God, their Lord and their King, and who are assured of what the Essence of God deserveth, apart from the contingencies of lordship and rule – then hath the meaning of that verse appeared, borne fruit, and returned unto its Possessor. Otherwise, their words are but speech: they render not His right, nor do they apprehend what God intended by "the fruit."

69 ان اظهرت عن املاك من في البيان مثل تلك الثرة لمن يظهره الله حيث لا ينظرون اليه ولا يرون فيه الا الله ربهم وملكهم ويوقنون بما يستحق به ذات الله من دون شئون الملكية فقد ظهرت معنى تلك الاية واثمرت ورجعت الى صاحبها والا كلام كل يقولون بحيث لا يوفون بحقه ولا يدركون ما قد اراد الله في ثمره

70 And every sovereign, each day, reciteth the First Verse sixty and six times, longing to succour Him Whom God shall make manifest to the utmost of his power. May God cause his dominion over his own self to endure, and may God Himself aid Him from His own presence on the Day of Him Whom God shall make manifest. For then doth the Cause begin with God, even as He willeth.

70 وكل ملك في كل يوم يتلوا اية الاولى ستة وستين مرة ويريد ان ينصر من يظهره الله بكل استطاعته يدوم الله ملكه على نفسه وينصره الله من عنده انى يوم من يظهره الله فاذا الامر بيد الله كيف يشاء

71 Moreover, that verse – and after it the verse concerning Him Whom God shall make manifest – in the Ocean of the Names hath not been set forth by any within the Temple of religion. Thus may ye perceive, in the lamps of the Names and the most glorious embroidery, that this verily is the supreme bounty.

71 وان تلك الاية وبعدها اية من يظهره الله في بحر الاسماء لم يقدمه في هيكل الدين من احد ان ياكل شئ فتدركون في سرج الاسماء وطرز الابهي فان ذلك هو الفضل العظيم

72 [part 2]

72 الباب الثاني

73 In the Name of God, the Eternal, the Possessor of the two dominions. Praise be to God, the Ever-Abiding, Lord of endless eternities.

73 بسم الله الابد ذى الاباوين الحمد لله الابد ذى الابدان

74 Verily, the effulgence is from God upon the First One, and upon whomsoever resembleth that First, in such wise that naught is beheld therein save the First One. Thereafter, bear thou witness that on this Day of Perfection – the second day of the month of Jalal, in the everlasting year – God hath sent down within the Temple of Religion, after the Verse of Divine Unity, the Verse of the Sun of Reality in the ocean of creation.

74 وانما البهاء من الله على الواحد الاول ومن يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الاول وبعد فاشهد في ذلك اليوم الكمال يوم الثاني من شهر الجاب من السنة الابد بان الله قد نزل في هيكل الدين بعد اية التوحيد اية شمس الحقيقة بحر الخلق

75 And if I desired to confine but a single letter thereof, the ocean of all that hath been created and will be created, from the First without first unto the Last without last, would not suffice to contain it. Yet I shall allude unto a subtle indication and a

75 وان اريد ان احزن حرفا منها لاتسعة بحر ما خلق ويخلق من اول الذي لا اول له الى اخر الذي لا اخر له والا واني لاشير نالى اشارت لطيفة و

veiled intent – knowledge of which, when translated into action according to God's good-pleasure in that verse, beareth fruit.

- 76 I shall begin with the mention of the Word of God – exalted be His glory – then proceed to its exposition. And do not, by any means, disdain the mention of the Word of God, for it is the Cause before all causes. There is no power save in God. God Himself beareth witness that there is none other God but He – the King, Possessor of the two dominions.

- 77 He hath ordained in the Second Gate the mention of Him Who appeared in that Manifestation, and then of Him Who shall appear in the next Manifestation, that He is His servant and His proof, and all are created by God's command from Him. Seek not from God an explanation of that holy verse and established evidence, but rather bear witness with the essence of thy being, the purity of thy reality, the camphor of thy soul, and the abstraction of thine identity, that God, glorified be He, hath ever been independent of what He hath created and will create, self-sufficient above what He hath brought into being and will bring into being.

- 78 He created not the Sun of Truth that any benefit might return unto Him, or that He might find companionship therewith before its creation, or that His power might be made manifest thereby, for the power of the Essence is the Essence itself, which none but Him can comprehend. The power by which He createth the Sun of Truth is His calling it into being through itself, by itself, and it is its reality wherein He hath manifested Himself to it through its innermost essence. Had He not sent the Messengers and revealed the Books, would aught have diminished from His dominion? And after sending them, was aught added unto His sovereignty?

- 79 Rather, He created the Sun of Truth solely through His bounty and pure generosity, that it might derive strength from God its Creator and glory from God its Originator. When He created it through the Tongue of God by itself - for example, when God revealed to Muhammad, the Messenger of God, that there is no God but Him - He manifested unto him that he should speak from God, saying: "Verily We have sent thee as a witness, a bearer of glad tidings, a warner, one who summoneth unto God by His leave, and as a luminous lamp." Through this Word was the Sun of Truth created, such that from the beginning that hath no beginning it hath been the Throne of God's manifestation, and unto the end that hath no end it shall be the Seat of God's revelation.

- 80 Thus have I shown thee how that Reality is wrought by Himself for His own Self – albeit He hath no "how"; for whatsoever

ارادت مشتبّة التي يثر بها عند العلم بها العمل بما
قد شاء الله سبحانه في تلك الآية

- 76 ولا شر عن بذكر قول الله جل جلاله ثم بيانه و
لا تسغرن بذكر قول الله اذ هو العلل قبل كل علل
ولا قوة الا بالله شهد الله انه لا اله الا هو الملك
ذو الملاكين

- 77 قد قدر في الباب الثاني ذكر من ظهر في ذلك
الظهور ثم من يظهر في الظهور الاخر بانه عبده و
حجته و كل بامر الله من عنده يخلقون فلا تسعين
بالله في بيان ذكر من تلك الآية المقدسة و البيئة
المثبتة فاشهد بجوهر كينونيتك و ساذج ذاتيتك و
كافور نفسانيتك و مجرد انيتك بان الله سبحانه لم
يزل كان غنيا عما خلق و يخلق و مستغنيا عما ذره
و يذره

- 78 ما خلق شمس الحقيقة لان يرجع النفع بها اليه
او يستأنس بها قبل خلقها او يريد بذلك ان تظهر
قدرتها اذ قدرة الذات نفس الذات لا يدركه
الا اياه و ان قدرة التي يخلق بها شمس الحقيقة
هي احداثها جل سبحانه لها بها بنفسها و هي
كينونيتها التي قد تجلي لها بها بكنها فلو لا ارسل
الرسول و انزل الكتب هل ينقص عن ملكوت
ربوبيته من شيء و بعد ما ارسل هل زاد على
جبروت الوهيته من شيء

- 79 بل لم يكن خلق شمس الحقيقة الا صرف جوده
و محض كرمه بان تستعز بالله موجه و تفتخرن
بالله منشه و اذ خلقها من لسان الله بنفسها مثلا
حين ما تجلي الله حمد رسول الله بانه لا اله الا هو
قد تجلي له بان يقولن من عند الله بانا قد ارسلناك
شاهدا و مبشرا و نذيرا و داعيا الى الله باذنه و
سراجاً منيرا فاذا بذلك القول خلق شمس الحقيقة
بانه من اول الذي لا اول له كان عرش ظهور
الله و ليكون الى اخر الذي لا اخر له كرسى تجلي
الله

- 80 فاذا قد شاهدتك كيفية جعل ذلك الا بنفسه
لنفسه ولو انه لا كيف له اذا لكيف شيء لا بد

possesseth a “how” must needs be fashioned by the Will. And verily, the being of the Divine Will is the Sun of Reality: its hidden mystery is the ocean of the Names and Attributes, and its outward splendour the Kingdom of Command and Manifestations. Naught descendeth from God save through it, and naught ascendeth unto God, forevermore, save by it. This is the Cause of causes – pre-existent and everlasting – from the First of the first unto the Last of the last, unceasing, unaltered.

ان يخلق بالمشته وان كينونية المشية هي شمس الحقيقة سرها بحر الاسماء والصفات وعلانياتها ملكوت الامر والتجليات لا ينزل من الله من شئ الا به ولا يصعد الى الله من شئ الا بد فذلك علل العلل لم يزل ولا يزال من اول الاول الى اخر الاخر يعدد ولم يبدل

- 81 Ponder its sign in the sun of the firmament: though God cause it to rise without end, it is but one sun; and though He cause it to set without end, it remaineth the one sun. Every Name of goodness is mentioned beneath its shadow and created for its sake; and whatsoever is beneath it of praiseworthy mention is brought forth by it.

81 فانظر في ايته شمس السماء ان يطلعها الله بما لانهاية انها هي شمس واحدة وان يغربها الله بما لانهاية انها هي شمس واحدة وان كل اسم خير ذكر في ظله وخلق له و كل دون ذكر خير خلق به

- 82 Yet be not veiled from its inmost self, neither ascribe unto it what is unbecoming. In its descriptions it is remembered as the Sun of Reality, the Dawning of Pre-Eternity, the Orientation of all orientations, the Onticity of Everlastingness, the Ipseity of Absolute Oneness. And in certain invocations and portrayals it is commemorated as the Essence of God and His Ipseity, the Self of God and His He-ness, the Face of God and His Countenance, the Hearing of God and the Eye of His might, the Tongue of God and the Hands of His power – and the like of such evocative expressions and veiled allusions. All these are tokens whereby proof is established that dominion taketh its rise from the King and returneth unto the King.

82 ولكن لا احتجب عن نفسه لا ينبغي ان ينسب اليه تذكر في صفاتها شمس الحقيقة و طلعة الازلية ووجهة الاجهة و كينونية الابدية و ذاتية الفردانية في شطر من الانعائات و في شطر من الاوصاف تذكر بذات الله و كينونية و نفس الله و ايتيه و وجهه الله و طلعتة و سمع الله و عين عزته و لسان الله و ايدى قدرته و امثال تلك العبارات المجتذبة و الاشارات المحتبته كل ذلك صفة استدلال عليه بان الملك يبدء من الملك و يعبد الى الملك و

- 83 These, one and all, are honorific ascriptions, even as God aforetime ascribed to Himself the clay of the Sacred House and named it the House of His Essence – though exalted is He above the ascriptions of the creatures, whether to their pearl or to their mote, and sanctified from the confines of place, be it the loftiest height or the lowliest depth. Yet through this connection He createth the reality of that House and distinguisheth it. Similarly, through such transcendent attributes and exalted descriptions, He createth the Sun of Truth and distinguisheth it through its relationship to God, its Lord. For God is exalted above being known through any but Himself or being described by other than His Own Self - glorified, glorified be He with sublime glorification.

83 كل ذلك نسب تعزيزه مثل ما قد نسب الله من قبل من قبل طين بيت الحرام الى نفسه و سماه بيت ذاته بعد ما انه جل سبحانه مقدس عن نسب الخلق سواء درته او ذرته و عن امكنة الحد سواء كان ارفعه او انزله ولكن بذلك النسبة يخلق كينونية ذلك البيت و يستغربه و مثل ذلك بتلك الاوصاف الممتعة و الانعائات المرتفعة يخلق شمس الحقيقة و يسغربها بنسبتها الى الله ربها و الا تعالى الله من ان يعرف بدونه او ينعت بغيره سبحانه سبحانه تسبيحا عليا

- 84 God hath mentioned in the Second Gate concerning the faith of all in each Dispensation in the Manifestation of His Self. Were anyone to contemplate this religion, he would surely witness every religion that God hath created and will create from a beginning that hath no beginning unto an end that hath no end. Behold then the all-encompassing nature of this verse

84 و قد ذكر الله في الباب الثاني ذكر ايمان كل في كل ظهور بمظهر نفسه ولو ينظر احد في ذلك الدين ليستشبدن على كل دين قد خلقه الله و يخلقه من اول الذي لا اول له الى اخر الذي لا اخر له فانظر في احاطة تلك الاية و استطالة قدرة الله فيها حيث قد بين الله سبحانه بقوله من ظهر

and the extension of God's power therein, where God, glorified be He, hath through His utterance made manifest all who have appeared from a beginning that hath no beginning, and hath revealed all in the Point of the Bayan. Then the mention extendeth to Him Whom God shall make manifest, referring thereby to Him Whom God shall make manifest, and what is mentioned between them is the creation of the Bayan, as it is created through the Will. In this verse there is no station for what is created by the Will; rather, it is the station of its mention and its abstraction, its transcendence and uniqueness from all else. Verily, He Who hath appeared is identical with Him Who shall appear, and He Who shall appear is identical with He Who hath appeared, just as the sun that rose yesterday is identical with the sun that shall rise tomorrow.

- 85 Therefore, all the Prophets from a beginning that hath no beginning find their existence in Him Whom God shall make manifest, and all who shall appear unto an end that hath no end derive their reality from Him Whom God shall make manifest. Thus in the ocean of names, if thou hast comprehended and aided it, thou shalt see naught but God, for these are mirrors wherein naught is seen save God. And if thou comprehendest in this verse the station of its sun-like nature, it is as though thou hast comprehended all the Prophets who have appeared in existence and all who shall appear in possibility, for what is manifest in all the Prophets is one single manifestation from God, glorified be He.

- 86 God hath testified to the servitude of Who hath appeared and Who shall appear as His servant, and the verse hath been made unique in mentioning this uniqueness, as it speaketh not of them as His servants and His proof, for both are one single soul. God hath distinguished among all created attributes that of servitude, for pure servitude hath appeared therein and not in aught else, and if it appeareth in others it is like the sun in mirrors which cannot be compared to the sun in the heavens. The 'Ayn is His knowledge of God, the Ba is His glory from God, and the Dal is His perpetuity from the Essence of God, for this reality is the essence of the glory of God after His knowledge and before His perpetuity.

- 87 Then God distinguished after the mention of His servitude the mention of His being the Proof, wherein the Ha is life, the Jim is bounty, and the Ta is the addressing "Thou." God hath explained through the mention of the Proof every good name that hath been and shall be created in contingent existence, and the meaning of the Proof is the one who exerciseth authority by God's authority over all things, for God, glorified be He, hath bestowed upon the Sun of Truth that through Him and

كل من ظهر من اول الذى لا اول له و اظهر كل فى نقطة البيان ثم قد انتهى الذكر الى من يظهر و قد اراد بذلك من يظهره الله و ما ذكر بينهما خلق البيان اذا انه يخلق بالمشية و ليس فى تلك الاية مقام ما يخلق بالمشية بل هى مقام ذكرها و تجردها تسزجها وتفردا عن دونها وان من ظهر بعينه من يظهر و ان من يظهر بعينه قد ظهر اذ شمس التى قد طلعت بالامس بعينها شمس التى تطلع غذا

- 85 فاذا كل الانبياء من اول الذى لا اول له تكونهم فى من يظهره الله و مت ما يظهر الى اخر الذى لا اخر له امكانهم من يظهره الله فاذا فى بحر الاسماء ان قد ادركته و نصرته فاذا لا ترى غير الله اذ تلك مرات لا يرى فيها الا الله و ان تدركن فى تلك الاية مقام شمسيتها فكانك قد ادركت كل الانبياء ما قد ظهر تكونا و كل ما يظهر امكانا اذ الظاهر فى كل الانبياء ظهور واحد من الله سبحانه

- 86 و قد شهد الله على عبودية من ظهر و يظهر بانه عبده و قد فردت الاية بذكر التفرد حيث لم تنطق بائهما عبده و حجة لان كليهما نفس واحدة و قد اختص الله من بين كل صفات الخلق بالعبودية اذ عبودية الخالصة قد ظهرت فيها الا فى غيرها و ان تظهر فى غيرها كشمس المرات لا تقارن بشمس السماء و ان العين علمه بالله و ان الباء بهائه من الله و ان الدال دوامه من ذات الله اذ تلك الكينونية ذات به الله بعد علمه و قبل دوامه

- 87 ثم اختص الله من بعد ذكر عبوديته بذكر حقيقته و اذعائه الحياة و جيمه الجود و تائه الخاطب فى قولك انت و قد بين الله بذكر الحجة كل اسم خير قد خلق و يخلق فى الامكان و ان معنى الحجة اى المتسلط بتسلط الله على كل شئ اذ قد وهب الله سبحانه لشمس الحقيقة بانه و بها يظهر تسلطه على كل خلقه و لا فرق بينه و بين الله مجليه الا و انه

through it His authority is manifested over all His creation, and there is no distinction between Him and God – His Manifestation – save that He is His servant, His Proof, His tokens, His testimony, His testimonies, and His Balance. By this verse are the people of the Bayan distinguished from those that came before; for in every Dispensation the word hath been: “There is none other God but God.”

- 88 Yet in every Dispensation, the Cause is made manifest through that second verse which is the station of the mention of the First, the Light shining forth from the Morn of Eternity and the Glory that has ever dawned. Then observe in all the world what God hath explained in His saying “and all are created by God’s command from Him.” For He created His own Self, as hath been made clear to thee that it is from God, exalted be He, by Himself and for Himself, not through any intermediary other than Himself. And after Himself, all are created from Him – meaning that through what He uttereth from God’s presence, as He willeth, from the potentiality of possibility to the atom of existence. For all the ways of religion have appeared from Him, and were He not to explain, nothing would appear, and were He not to will to explain a command or prohibition, that thing would not be created. Thus all the paths of religion are from Him for the establishment of that verse, and that verse is for the establishment of the first verse in the ocean of names. And that verse is the station of its outward manifestation while the first verse is the station of its inward reality wherein naught is seen save God, its Lord. And God hath mentioned the mention of all things so that nothing might escape from being an effect in relation to the causation of the Will, from the highest pearl to the lowest atom. This is the station of God’s power over all things through His essential knowledge and the dominion of God’s proof over all things through His essential substance.

- 89 Therefore observe that God createth all things through the Will, and that all besides God are His creation, created by His deed. And the first mention of the deed is in the appearance of the Will unto whatsoever God willeth to manifest. And it hath ended in that Manifestation with the One Knowledge, the One Lamp which ought neither to increase nor decrease. And even if all creation in the world of names would suffice unto God through the first verse, yet since creation existeth within the bounds of creatureliness, God hath therefore sent down another verse for the exaltation, independence, inaccessibility, radiance, glory and might of the first verse, and such like lofty attributes and exalted descriptions. By Him Who created Paradise and seeth the breath of life, Who is single in might and unique in grandeur and exalted in loftiness – wert thou to witness all upon earth traversing the ocean of names, each one would

عبده و حجته و دلائله و برهانه و حججه و ميزانه بتلك الآية يمتاز خلق البيان عن خلق ما قبله اذ في كل دين كلمة لا اله الا الله ثابتة متقنة

88 الا و انما الامر في كل ظهور يبين بتلك الآية الثانية التي هي مقام ذكر الاول النور المشرق من صبح الازل و العز المطع لم يزل ثم انظر في كل العالم قد بينه الله بقوله و كل بامر الله من عنده يخلقون اذ خلق نفسه قد بينت لك بانه من عند الله تعالى بنفسه لنفسه لا من واسطه غير نفسه و من بعد نفسه كل من عنده يخلقون اي بما ينطق من عند الله كيف يشاء من الدوة الامكانية الى الذرة التكوينية اذ كل شئون الدين من عنده قد ظهر ولو لم يبين لم يظهر من شئ ولو لم يشاء ان يبين امرا او نهيا لم يخلق ذلك الشئ فاذا كل مناهج الدين من عنده لاثبات تلك الآية و تلك الآية لاثبات اية الاولى في بحر الاسماء و ان تلك الالة مقام علانيتها و الالة الاولى مقام غيبها حيث لا يرى فيها الا الله ربها و قد ذكر الله ذكر كل لان لا يخرج عن العلوليته من شئ عند عليته المشيئة من الدرة الاعلى الى الذرة الادنى هذا مقام قدرة الله على كل شئ بعلمه الذاتية و استسلاط حجة الله على كل شئ بذاتية الجوهرية

89 فاذا فانظر ان الله خالق كل شئ بالمشيئة و ان ما دون الله خلق له قد خلقوه بفعله و اول ذكر الفعل في طلعة المشيئة الى ما شاء الله ان يظهره و قد انتهى في ذلك الظهور بالواحد العلم السرج الواحد الذي لا ينبغي ان يريد و لا ان ينقص و ان كان الخلق كل في عالم الاسماء ليستكنفى الله بالاية الاولى ولكن لما كان الخلق في حد الخلقية لذا قد نزل الله اية الاخرى لارتفاع اية الاولى و استقلالها و امتاعها و اشعلائها و استبائها و استعزازها و مثل تلك يا لانعات الممتعة و الاوصاف المرتفعة فوالذي خلق الجنة و يرى النسمة و تفرد بالعزة و توحد بالعظمة و تعزز بالرفعة لو شاهدت خلق ما على الارض سائر في بحر الاسماء لجعلك كل الذين اية الاولى و

make thee the first verse and thou wouldst be content therewith apart from aught else, for that verse of Him Whom God shall make manifest sufficeth His own Self above all souls while no soul sufficeth apart from His Self.

استكفيت بها عن دونها اذ تلك اية من يظهره
الله تكفي نفسه عن كل الانفس و لا تكفي
نفس عن نفسه

- 90 But when thou didst witness the dwellers of that most glorious horizon to be rarer than red sulphur and scarcer than the appearance of the adorned essence which was created in its essential reality without any maker fashioning it, thou wert content with the first verse for all creation in their knowledge, deeds, origin and source. Yet when thou didst witness the powerlessness of all before that, the other verse was sent down for those in the ocean of creation. Then if thou hadst witnessed all on earth believing in it and walking in God and in the Manifestation of His Self, no third verse would have been sent down after it, and it would have sufficed, for with God this is the same as with the Manifestation of His Self.

90 ولكن لما شاهدت سكان ذلك الافق الابهى اعز
عن كبريت الاحمر و اقل عن ظهور كوه المطرز
التي قد خلقت بكنيوتيتها من دون ان يصنع فيها
صانع لرصيت عن كل الخلق بالاية الاولى و
جعلتها دين كل في علمهم و عملهم و مبدئهم و
منشأهم ولكن لما شاهدت عجز كل من ذلك
نزلت اية الاخرى لمن في بحر الخلق ثم لو شاهدت
كل من على الارض يوقنون بها و يسرون بالله و
بمظهر نفسه مت نزلت اية ثالثة و لا من بعدها و
استكفيت بها لان عند الله سواء مثل ذلك عند
مظهر نفسه

- 91 Yet when I beheld that the people were voyaging upon the oceans of limitations and veils, and that their hearts found no tranquility in the oneness of God nor in faith in the Manifestation of His own Self, nor tasted delight in that divine Garden and heavenly Paradise – I thereupon expounded the first verse by means of the second, and then the second by the second, even as God willed, until the number of the One was perfected by the One, and the number of Baha was consummated within the One – this, that creation might not be drawn into the depths of their own affairs but rather return to their Source and Ultimate End. All verses that have been revealed in every Dispensation after the Two Verses are for their exaltation, majesty, invincibility, sublimity, and glory, and whatsoever lofty attributes may be mentioned in their praise and whatsoever exalted descriptions may be offered in their honor. And thus it continues endlessly - all that appears in that religion is for the establishment of the Second Verse in that Gate, which in turn is for the establishment of the First Verse, for God, the Protector, the Exalted.

91 ولكن لما شاهدت ان الخلق متسرون في البحر
الحدودات والحجابات و لا تسكن افئدتهم بتوحيد
الله و ايمانهم بمظهر نفسه و استجلادهم في تلك
الجنة الالهية و الفردوس الربانية قد فصلت اية
الاولى بالثانية ثم الثانية بالثانية الى ما شاء الله ان
يكمل عدد الواحد بالواحد و عدد البهاج في الواحد
لانجذاب ذلك الخلق في البحر شئوناتهم لرجوعهم
الى مبدئهم و منتهائهم و كل ايات التي قد نزلت
في كل ظهور بعد كلمة اليتين لاسترفاعها و
استجلالها و استماعها و استرفاعها و استعزازها
و ما يمكن من الاوصاف الممتعة عند ذكرها و
الانعام المرتفعة عند ثنائها و كذلك الى اخر
الذي لا اخر له كل ما يظهر في ذلك الدين
لا ثبات اية الثانية في ذلك الباب الذي ذلك
لا ثبات اية الاولى لله المهيمن المتجال

- 92 When it has been established through divine verses, heavenly manifestations, eternal revelations, signs of unity, and expressions of oneness that first comes the word "There is no God but God" followed by mention of the Manifestation of God's Revelation, these Two Witnesses are the essence and foundation of religion. Were God to give ownership of all that is on earth to anyone, He would not accept from them save these Two Words. Therefore, observe their glory, though this is only to the extent possible in the contingent realm. Otherwise, were God to transmute all that is possible in the realm of contingency into the red elixir, He would not accept from anyone an

92 فاذا قد ثبتت بالايات الالهية و الطهورات الربانية
و التجليات الصمدانية و الدلالات الوجدانية و
الكنيونيات الفردانية بان اولاديت كلمة لا اله
الا الله ثم ذكر مظهر ظهور الله كلها الشاهدين
جوهر الدين و ساذجة و ان يمكن ان يملك الله
كل ما على الارض احدا لن يقبل عند الا كلنا
الكلتين فاذا فانظر في بهائها و ان هذا على قدر
حد الامكان و الا لو جعل الله خلق ما يمكن في
الامكان كله من اكسير الاحمر لم يقبل من احد

alternative to the Other Word that “Ali ibn Abdullah is His servant and proof.”

- 93 I seek God’s forgiveness for such limitation, for the glory of that Word with God is greater, but this is only according to the measure of what is possible in contingency, where I have drawn this metaphor. Otherwise, God, my God and the God of all things, bears witness that all things were created through it. How then could the glory of the effect be equated with the Cause? Exalted is God far above this with supreme exaltation, and glorified is He above this with transcendent glorification.

لو يقبل من احد لو يفتدى عن دون قوله كلمة
الانحرى بان نبيلاً بعد على عبدالله و حجته

93 و استغفرالله عن ذلك التحديد لان بهاء تلك
الكلمة عندالله لأكبر ولكن ذلك على قدر حد
الامكان حيث قد ضربت المثل به والا سيشهد
الله الهى و اله كل شئ بان كل شئ قد خلق
به فكيف يعدل بهاء المعلول بالعلة تعالى الله عن
ذلك علوا عظيماً و سبحان الله عن ذلك تسبيحاً
عليّاً

CMB_F23.107r08-126r10 (24), BYC_tfshaykal

BB00601

Letter to the wife of the Bab, in Chihriq

Date: 1266 (Tabriz) [1849-1850]

- 1 He is the Most Glorious, Most Beautiful, Most Great, Most Luminous
- 2 My dear soul, in all conditions keep your heart at peace through praise of the Truth, and continue to beseech divine grace for the day of reunion, for whatever good there is, the Lord of the world has ordained and will cause to flow.
- 3 And my sorrow is for the dwellers of the house, that no grief should befall them, for otherwise there is no solace except contentment with the divine decree. Convey greetings to the mother and to all. And blessings be upon Muhammad and his family at all times.

1 هو الابهى الاجل الاجمل الأعظم الأنور

2 جان عزيز من در هر حال بتسبیح حق قلب
خود را ساکن نموده و از فضل الهی يوم وصل
را سائل بوده که هر چه خیر است خداوند عالم
مقدر فرموده و جاری خواهد فرمود

3 و حزن من از ساکنان بیت است که حزنی وارد
نشود و الا غیر از رضا بحکم الهی تسلی نیست ذکر
سلام نزد والده و همگی ذکر شود والصلوة علی
محمد و آله فی کلّ حین

KSHK.BWB

INBA58:183.01-183.07

BB00607*To: mother and other relatives of the Bab**Date: 1266-08-01 [1850-Jun-12]*

- ¹ In the Name of God, the Most Patient, the Most Patient, the Possessor of Glory and Eternity
- ² In the presence of the honored grandmother, father, maternal uncle, in the year 14, and those who are waiting, and the estate, it is mentioned that: Praise be to God for His manifestation in all things, and God, and other than [God]. Yet unto Him do I commit my affairs, and He is the best of helpers. And verily the Glory from the Book of God be upon all the male believers. First Shin-Nun. And verily the Glory from the Book of God be upon all the female believers.

¹ بِسْمِ اللَّهِ الْأَصْبِرِ الْأَصْبِرِ ذُو الْعِزِّ وَالْبَقَاءِ

² حَضُورَ مَعْظَمِهِ جَدِّهِ وَوَالِدِهِ وَخَالَهِ سَنَةِ ١٤ وَ
مَنْتَظِرِينَ وَتَرْكَهُ ذَكَرَ مِيشُودَ كَهَ الْحَمْدُ لِلَّهِ عَلَى ظُهُورِ
لَهُ كُلِّهَا وَاللَّهُ وَليْسَ وَوَلِيكُنَّ إِلَيْهِ افُوضْ أَمْرِي
وَهُوَ خَيْرُ النَّاصِرِينَ وَأَنَّ الْبَهَاءَ مِنْ كِتَابِ اللَّهِ عَلَى
كُلِّ الْمُؤْمِنِينَ أَوَّلَ شَيْءٍ وَأَتَمَّ الْبَهَاءَ مِنْ كِتَابِ
اللَّهِ عَلَى كُلِّ الْمُؤْمِنَاتِ

PR03.086r12-086r15

KSHK.BWB

BBU0014*Words spoken at the Bab's martyrdom**Date: 1266-08-28*

Had you believed in Me, O wayward generation,

[were the last words of the Bab to the gazing multitude as the regiment was preparing to fire the final volley,]

every one of you would have followed the example of this youth [Anis], who stood in rank above most of you, and willingly would have sacrificed himself in My path. The day will come when you will have recognised Me; that day I shall have ceased to be with you.

DB.514

Study guide to this volume

This volume gathers late writings that move between public confrontation, scriptural interpretation, legal guidance, and intimate farewell. The Bab speaks from imprisonment with sovereign confidence, insists that revealed verses are the decisive proof, rereads sacred history through the new Revelation, and prepares His loved ones for obedience, suffering, and recognition. The diversity of the collection reflects the pressure of the last years before His martyrdom on 9 July 1850. As the final volume in the twenty-seven-part series of the Bab's Writings, it invites the reader to measure the whole arc of His ministry: from pre-Declaration epistles through the Qayyumu'l-Asma', the Bayans, the Chihriq prayers, and the Panj Sha'n, to these last confrontations and farewells.

Addressing Power: Imprisonment, Injustice, and Martyrdom

Key Passages

If thou wilt not aid the Truth, how dost thou oppose it, and if thou wilt not follow it,
how dost thou imprison it? — BB00136

Dost thou threaten me with death? It is the emblem of them that are sincere and the
way of the chosen ones. — BB00136

If thou hast decided to shed My blood, wherefore dost thou delay? Thou art now
endowed with power and authority. For Me it will prove an infinite bounty conferred
by God. — BB00187

Context for Study

The epistles to Haji Mirza Aqasi and Muhammad Shah are prophetic confrontations with worldly power. The Bab writes as the bearer of divine proof, judging the moral failure of those who imprison the truth while claiming to defend religion. His readiness for martyrdom is witness, more than despair or political desperation. Suffering in the path of God exposes the oppressor's injustice and confirms the sincerity of the Manifestation's mission. Students may compare this with the prophetic rebukes of kings in the Hebrew Bible, the trial of Jesus before Pilate, and Baha'u'llah's later addresses to rulers. Imprisonment becomes evidence of moral inversion in the body politic.

Questions for Reflection

1. How does the Bab redefine power when speaking from prison to rulers?
2. What makes imprisonment of a prophetic figure a spiritual indictment of society?
3. How does the Bab's readiness for martyrdom differ from political desperation or fatalism?
4. Compare these epistles with prophetic confrontations in Judaism, Christianity, or Islam.
5. What continuities appear between these epistles and Baha'u'llah's later Tablets to the Kings?

Revealed Verses as Proof and the Re-reading of Scripture

Key Passages

And the meaning of "the Spirit" in His saying: "The angels and the Spirit descend therein, by the leave of their Lord, with every command," is the Qa'im; and by "the angels" are intended the Imams. — BB00068

For Thou hast not created any paradise more glorious than Thy recognition, nor any fire more severe than being veiled from Thyself on the day of Thy manifestation. — BB00043

I shall cite the example of creation as mirrors facing the sun: he who sees the sun in the fifth mirror deduces the sun's radiance according to its appearance therein. — BB00043

Context for Study

The Bab's exegetical writings reinterpret Qur'anic verses, Shi'i traditions, sacred geography, and eschatological signs through the reality of the new Revelation. Earlier scripture is fulfilled and re-centered; the living Manifestation becomes the criterion by which inherited texts are understood. This has broad significance for Baha'i study, since it anticipates a progressive and symbolic approach to scripture. Recognition is paradise; veiling is fire – a relational eschatology that Baha'u'llah would develop further. The mirror-and-sun example explains how successive Manifestations disclose one light under different historical forms.

Questions for Reflection

1. How does the Bab distinguish honoring scripture from being bound by inherited interpretation?
2. Why are recognition and veiling described as paradise and fire?
3. How does this compare with Christian rereadings of the Hebrew Bible or Islamic rereadings of prophetic history?

4. What safeguards keep symbolic interpretation from becoming arbitrary?
5. How does the mirror example clarify progressive revelation without dissolving historical difference?

Law, Discipline, and the Formation of a Community

Key Passages

Wearing silk and the use of gold and silver are permitted; congregational prayer is not incumbent. — BB00468

It is obligatory to purify the “earth of souls” – that is, that they neither hear, nor behold, nor utter, nor write aught save the words of the ‘Illyyin. — BB00468

It hath been ordained in the third Gate that whatsoever is sent down in the Bayan of verses – each single verse thereof – constituteth His proof against all who are in the heavens and on the earth. — BB00035

It hath been ordained in the fifth Gate that whosoever uttereth the two testimonies, it is forbidden unto all in the Bayan to slay him. — BB00035

Context for Study

The legal and communal texts show the Bab’s Revelation moving toward the formation of a distinct people. Some instructions are ritual or practical; others are ethical and interior. The “earth of souls” must be purified so that perception, speech, hearing, and writing become aligned with the higher realm. These laws should be read historically: Baha’u’llah later abrogated or transformed many Babi ordinances. Still, the spiritual logic remains – law prepares a people for recognition, reverence, restraint, and purity. The prohibition against killing one who utters the testimonies is especially significant in a milieu of sectarian violence.

Questions for Reflection

1. What does it mean to purify the “earth of souls”?
2. How can law prepare for recognition rather than become an end in itself?
3. Why is the prohibition on killing confessors important in nineteenth-century Iran?
4. How should Baha’i students approach Babi laws later superseded by Baha’u’llah?
5. What continuities exist between Babi communal discipline and later Baha’i social teachings?

Progressive Revelation, Sacred Geography, and the Sun of Reality

Key Passages

Wherever the Manifestation of Thy Self is, that is the seat of Thy glory, not what was the seat of Thy glory aforetime. — BB00043

Thou hast ever ordained the likeness of Thy Manifestation in every Revelation as the likeness of the sun – wert Thou to cause it to rise unto infinity, it would still be but one sun. — BB00043

The Messengers are but Thy servants, and the Books are but Thy signs. — BB00043

Context for Study

In the answer to Dayyan, sacred geography is reoriented around the living Manifestation. The Sacred House has honor because God ordained it, but when the Manifestation appears, the true seat of glory is wherever He is. This redefines pilgrimage around recognition. The sun metaphor extends the principle: the Sun of Reality may rise under different names and in different lands, yet it remains one sun. This challenges religious nationalism and exclusive sacred geography while preserving the sanctity of places touched by revelation. Conflicts over holy sites in Jerusalem, Mecca, Karbala, and elsewhere gain a new theological frame.

Questions for Reflection

1. How does the Bab redefine sacred place in relation to the Manifestation?
2. What does the sun metaphor explain about progressive revelation?
3. How might this teaching speak to conflicts over holy places?
4. What is the difference between honoring a sacred site and being spiritually bound by past geography?
5. How does Baha'u'llah's later teaching on qiblih and pilgrimage develop this theme?

Farewell, Patience, and the Meaning of Recognition

Key Passages

My dear soul, in all conditions keep your heart at peace through praise of the Truth, and continue to beseech divine grace for the day of reunion. — BB00601

Praise be to God for His manifestation in all things ... unto Him do I commit my affairs, and He is the best of helpers. — BB00607

Had you believed in Me, O wayward generation, every one of you would have followed the example of this youth [Anis] ... The day will come when you will have recognised Me; that day I shall have ceased to be with you. — BBU0014

Context for Study

The final items shift from public argument to intimate farewell. The letter to the Bab's wife is tender: peace of heart, praise of God, prayer for reunion, and concern that grief not overwhelm the household. The words associated with His martyrdom give the whole volume moral clarity. Recognition refused in the present may come later, but too late to respond to the Manifestation while He is among the people. Anis, who chose fidelity at the cost of life, becomes the counter-image to the crowd that sees but does not recognize. This devastating theme appears in the Gospels, the Qur'an's accounts of rejected messengers, and throughout Baha'i history.

Questions for Reflection

1. What kind of spiritual strength appears in the Bab's farewell to His family?
2. Why is recognition after the Manifestation's departure morally different from recognition during His life?
3. How does Anis function as a model of faithful response?
4. What forms of "too late" recognition appear in religious history or personal spiritual life?
5. How does this volume's closing tone prepare the reader for the martyrdom that ends the Bab's ministry?

The final question of this volume – and of the twenty-seven-volume journey – is demanding: ****When the proof of God appears under conditions of weakness, imprisonment, or social rejection, what kind of heart can recognize sovereignty there?**** From the pre-Declaration epistles through the Bayans, the prayers of Chihriq, and the Panj Sha'n, the Writings of the Bab have trained the reader for that recognition – above all, for Him Whom God shall make manifest, in Whom the arc of this revelation finds its fulfillment.