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

Provisional Parallel-Text Study Series

Volume 22:

The Bab: Writings after Tabarsi and Zanjan (Chihriq, late 1848 - Sept. 1849)

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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 29,0000 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 possble. 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 Zanjan (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)
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110. A Traveller’s Narrative (ca. 1886)
111. Letters and utterances in the year 1892
112. Letters and utterances in the year 1893
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Introduction to volume 22

This volume, spanning the Bab's incarceration at Chihriq from late 1848 through September 1849, gathers a set of texts that read as an extended, year-long vigil of mourning and theological interpretation in the wake of the siege of Shaykh Tabarsi and its culminating martyrdoms, alongside materials connected with the community in Zanjan. Across the collection, grief is not merely expressed but ritualized: the Tablets repeatedly transform remembrance into devotional practice, supplying believers with forms of visitation (ziyarat), prescribed times and manners of approach, and prayers that bind lamentation to fidelity and expectancy. In these pieces the martyrs—preeminently Mulla Husayn and Quddus—are presented as luminous "proofs" whose suffering becomes a measure of the community's sincerity, while the catastrophe itself is framed as a providential test that separates true recognition from inherited piety.

A major thematic thread running through the visitation texts is the Bab's insistence that the ultimate meaning of sacrifice, covenant, and even revelation itself is oriented toward the advent of "Him Whom God shall make manifest." In the Friday-night and other visitation prayers, mourning is explicitly harnessed to this forward-looking posture: believers are directed to purify themselves, weep, and recite litanies at the shrines of the Letters of the Living and the martyrs, yet the spiritual efficacy of the rite is repeatedly tied to readiness for the next Manifestation and the refusal to "judge" against God when that Day arrives. The volume also preserves strikingly practical passages that yoke bodily discipline to inner rectitude—down to grooming and cleanliness—so that physical purification becomes an emblem of the soul's detachment from "letters of negation" and its preparedness for recognition. Even in highly exalted praise of Quddus, the rhetoric turns typological: Quddus is cast as a concluding "seal" whose very station is made to point beyond itself, functioning as a sign offered up to the Promised One.

Interwoven with these liturgical compositions is a more intimate epistolary register, exemplified by BB00317, where the Bab addresses His uncle after the Tabarsi tragedy with palpable sorrow, counsels familial responsibility and practical care for the Bab's household, and models an ethic of submission and consolation amid devastating news. The Zanjan dimension appears most clearly in BB00095, a prayer sent for recitation by Hujjat of Zanjan and his companions: here the entire Babi dispensation is construed as a single "Bayan" (figured as a book of nineteen "gates") laid, as it were, at the feet of the Promised One—Who may accept or reject it in accordance with grace and justice—thereby sharpening the volume's central claim that the community's only secure refuge, after Tabarsi and amid continuing upheaval, lies in steadfast expectancy and right recognition.

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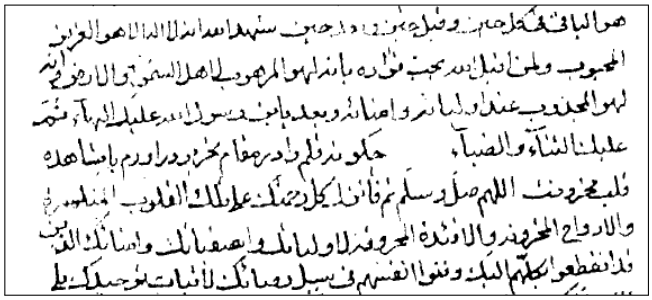
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BB00317

To: Siyyid 'Ali, uncle of the Bab
Date: Chihriq (after Tabarsi)



Princeton 03

1 God testifieth that there is none other God but He, the Mighty, the Well-Beloved. Whoso turneth unto God with all his heart – verily he is the one feared by the peoples of the heavens and the earth, and he is the one drawn nigh among His saints and His trusted ones.

1 شهد الله انه لا اله الا هو العزيز المحبوب ولمن اقبل الله بجب فؤاده بانه لهو المرهوب لاهل السّموات والارض وانه لهو المجذوب عند اوليائه وامنائه

2 And now: as for the messenger of God unto thee – upon thee be Baha, and upon thee be praise and light – he hath written these words in the station of reason and in the precincts of faith, beholding thy sorrow-laden heart: "O God! Bless and salute!" Then send down all Thy mercy upon those trembling hearts, those grief-stricken spirits, those burning souls – Thy friends, Thy chosen ones, Thy trusted ones – who have cut themselves off, wholly, unto Thee, and have laid down their lives in the path of Thy blood, that Thy unity might be established. Yea, such is Thy wont, from before and after; I find no change, nor alteration, in Thy wont.

2 وبعد باين رسولا لله عليك البهآء ثمّ عليك الثنآء والضياء حكونه قلم را در مقام خرد ودر اورم بامشاهده قلب محزونت اللهم صلّ وسلّم ثم فانزل كل رحمتك على تلك القلوب المتلهرة والارواح المحزونه والافئدة المحروقة لاوليائك واصفيائك وامنائك الذين قد انقطعوا بكلّهم اليك وفنوا انفسهم فى سبيل دمائك لاثبات توحيدك بلى تلك شئنك من قبل ومن بعد ولا اجد لشئنك تحويلا ولا تبديلا

3 It was while I sat, in the corner of resignation, steadfast and patient under what the Sovereign of decree had manifested – carrying into effect the ordinance for the people of fidelity – when suddenly there came unto me, from before, tidings from him who hath migrated unto God: upon him be all praise. From the Point of Splendor there reached me light and radiance, borne upon the steed of thanksgiving and praise unto Him Who is seated upon the throne of bounty. Thus did I deem it incumbent to bind my own self, in every thought, to the fragrant remembrances of a manifest light, and to reckon as the true qiblih that Messenger who hath drawn nigh.

3 درهد كله كه در زاويه رضا عاكف وصابر على ما اظهر من سلطان القضاء باجراء الامضاء لاهل الوفاء بودم كه يكون هوشم فدائى رسيد از قبل ان مهاجرالى الله عليه كل الثناء من نقطة السناء وعليك الضياء والعلاء بسوار حمد وشكر لمن استوى على عرش العطاء وسرب الحكم والبلاء لازم دانسته كه خود رامند كر خواطر عاطرات نور باهر وان قبله مهاجر اورده

4 O Beloved of my heart! I have no refuge save submission and contentment: contentment with the decree of God, and surrender unto His command. Verily we are God's, and unto Him we return. Blessed, then, are they who have ascended unto Him through the attraction of their hearts. I beseech God, of His grace, to join us unto His friends, and to bestow upon us what

4 فيا محبوب فؤادى غير نسلم ورضا كوجاره رضا بقضاء الله وتسليما لامره انا لله وانا اليه راجعون فطوبى للذين قد صعدوا اليه بانجذاب فؤادهم واسئل الله من فضله ان يلحقنا باوليائه ويرزقنا ما قد رزقهم الله فى سبيله انه كان ذا فضل عظيما

He hath bestowed upon them in His path. Verily He is the Possessor of mighty bounty.

5 My supplication was offered, and the service was rendered, that the heart might be soothed by the chanting of the revealed words. And in the end, too, the Tablet of the presence of Fatimih – may the blessings of God rest upon her – hath bestowed upon me solace, saying in effect: "Be not sorrowful at whatever may befall." Such is that which God hath written for His loved ones from aforetime; they asked it of God their Lord, and they were, thereby, of the joyful.

5 مناجاتی القا وخدمت شد لاجل تسکین قلب تلاوت فرموده ومانع هم باخر حد بنلوح حضرت فاطمه صلوات الله علیها خود مرا تسلّی داده نا انچه وارد شود محزون نباشید ذالك مما کتب الله علی اولیائه من قبل وهم قد سئلوا من الله ربهم ذالك وهم کانوا بذالك من الفرحین

6 God willing, whenever the Lord shall ordain, the return will be hastened – for blessed is that return, and it is the very goal of the seeker. And whensoever it be possible, for the quieting of hearts, the treasured Tablets – upon them be the glory of God – shall be conveyed; otherwise, I remain settled in the dwelling of resignation until tidings arrive.

6 انشاء اسد هرماه خداوند مقدر فرمود رجوع عجّل من که نعم الرجوع وهو غایة المقصد وهرکاه ممکن سود لاجل تسکین فلود مخزون علیها بهاء الله وتسکین والا درغرم رضآء ساکن تا خبری بسرکان بن شد

7 And since, after the appearance of the Gate, the blessed Pen – manifesting from the horizon – hath itself been grieved for the sake of that direction, therefore I have, from the former manifestations, nothing but prayers and devotions, and whatever else hath been brought, these I have forwarded, by the blessed handwriting of the Most Exalted, and, by agreement with Hamid, they have been delivered in service – so that, by that, the bearer of the trusts may be sent to the dwelling of those in grief. If it be profitable, let him return of his own accord; otherwise, send him, with sure handling, as a bearer, if it be feasible and no hindrance arise.

7 وجون بعد از ظهور بابروز من عن الفضاء قلم مبارك شیم هم محزون لوجهده بالواح فضاء در مقام دفاحد عز ابرامده لهذا از تجلیات قبل سوای دعا وعشرات وانچه با اوار سال شد بك دست خط مبارك اعلی وجهاب دانواه باتفاق حامد ایصال خدمت شد که بك دانواه بجهه خود حامل منیات و شد دائوه بجهه شکان بیت میباشد هرکاه مفد دشد رجوع خود سرکار کر نص المطلوب والا باتقان حامل ارسال دارید وتقرفاه میسر باشد ومانعی نباشد

8 From among the people of the world there may, with effort, be found in such-and-such a city certain copies – bearing a token of "There is none like unto Him." Do thou follow this: first, send the bearer to thy honored presence; then dispatch him – if need be – for the dwellers of the house and for those souls departed, in the place wherein thou residest.

8 منح عدد جهان قد مع الامکان باینج عدد دشمال کردران بلد یافته میشود که نشاند ازابه لیس کمثله شئ داشته باشند ابتباع فرموده بابا خود سرکار بابا نفات حامل ارسال داریدان برای سکنه بیت وبعموات در معراوضه که تشریف دارید

9 And I beseech thee: by two words, or by a brief message, describe my condition, and set forth somewhat of my circumstances, that tranquility may return unto my heart, and that I may attain assurance.

9 بدو کلمه باپیغافی شرح احوال من در افلمی فرموده نا تسلمی قلبی حاصل شود

10 O God, Fashioner of the heavens and the earth, Knower of the unseen and the seen! Thou judgest between Thy servants concerning that wherein they differ. Praise be to God, the Lord of all worlds.

10 اللهم فاطر السّموات والارض عالم الغیب والشّهادة انت تحکم بین عبادك فیما کانوا فیه یختلفون والحمد لله ربّ العالمین

11 Keep with thee the glad tidings, O sovereign messenger; then add – if thou wilt – that unto the very end, for the Letters...

11 ملك مبشر باخود داشته باشيد بعد از فزئد ان الابد لحروف...

PR03.142r14-142v20

BB00308

Ziyara for the martyrs, on Thursday night
Date: 1264-1265 [1848-1849]

1 Visitation for the martyrs, upon them be Glory

1 زيارت الشهدآء عليهم البهآء

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

2 بسم الله الامنع الاقدس

3 Glory be unto Thee, O my God! I and all things bear witness that verily Thou art God; there is no God but Thee, alone, without peer. Unto Thee belong the most excellent names in their essence, and unto Thee belong the most exalted attributes in their sovereignty. Thou hast ever existed before all things, and Thou wilt ever remain after all things. I and all things testify that from time immemorial Thy dominion over the realm of creation hath been in Thy grasp, and Thy kingdom over the realm of invention hath been in the right hand of Thy will. None can reckon the beginning of Thy creation, nor its end. Indeed, Thou hast shown me from the wondrous beginning of Thy creation until this time when the first millennium and decade have been completed, and we are now in the third millennium after the decade.

3 سبحانك اللهم يا الهى لاشهدنك و كلشئ على انك انت الله لا اله الا انت وحدك لا شريك لك لك الاسمآء الحسنى بجوهريتها و لك الامثال العليا بجبرويتها لم تزل كنت كآئنا قبل كلشئ و لا تزال انك انت كآئن بعد كلشئ لاشهدنك و كلشئ بان لم يزل ملكك فى حد الابداع فى قبضتك و ملكوتك فى حد الاختراع فى يمين ارادتك لم يقدر ان يحصى احد اول خلقك و لا اخره و انما اشهدتنى من بديع فطرتك الى حينئذ قد تم الالف فى الثانى و العشر وانا نحن فى الالف الثالث بعد العشر

4 I bear witness that Thou hast been One, not in number, One without resemblance to any other, from the wondrous beginning of Thy creation until now. Thou hast never sent a Messenger, nor revealed a Book, nor supported the people of the religion of God except for Him Whom Thou shalt manifest on the Day of Resurrection through Thy signs. Verily, Thou hast never revealed any decree in any Manifestation except that Thou didst intend to exalt the Manifestation of Thyself in the subsequent Revelation. As Thou hast permitted me in all things, I have desired naught except to aid Him Whom Thou shalt manifest and to exalt the Word of Him Whom Thou shalt raise up.

4 لاشهدنك بانك كنت واحدا لا بالعدد واحدا لا تشابه باحد من يوم بديع فطرتك الى حينئذ ما ابعثت من رسول و لا نزلت من كتاب و ما ايدّت سكان دين الله لمن تظهرنه يوم القيمة بياياتك و انك ما نزلت فى ظهور من حكم الا و قد اردت ان ترفع ظهور نفسك فى بعد ذلك الظهور اذ ما قد اذنتنى فى كلشئ ما اردت الا لنصرة من تظهرنه و ارتفاع كلمة من ترفعنه

5 By Thy might! Had I known of any decree that might occur to anyone's heart without love for Him and obedience to Him, I would not have revealed that decree, and had I revealed it,

5 و انى و عزتك لو علمت فى حكم يخطر على قلب احد دون محبته و طاعته ما نزلت ذلك الحكم و ان نزلته لانسخته قضاء من عندك لا ... فيه و

امضآء من لدنك لا ميل فيه اذ كل ذلك لظهور توحيدك و ارتفاع تقديسك و امتناع تسبيحك و ابتهاج طلعتك و استقلال سلطان صمدانيتك و استبهآء بهآء طلعتك و استجلال جلال عزتك و استجمال جمال وجهتك و استعظام عظمة قيوميتك و استنوار نور قدوسيتك و استرحام رحم رحمانيتك و استكمال كمال احديتك و استكبار كبريأء فردانيتك و استعزاز عزة سلطان قهاريتك و استقدار قدرة مليك قداريتك و استرضآء رضآء سلطان سبوحيتك و استعلآء علآء ازليتك و استملاك ملك مليك ربوبيتك و استسلاط سلطان عز وحدانيتك و استقدار اقتدار قدرة مليك عز علاميتك

I would have abrogated it through an irrevocable decree from Thee and an unalterable ordinance from Thy presence. For all this is for the manifestation of Thy unity, the exaltation of Thy sanctity, the elevation of Thy praise, the glory of Thy countenance, the independence of the sovereignty of Thy Self-Sufficiency, the splendor of the light of Thy Beauty, the majesty of Thy Glory, the beauty of Thy Face, the greatness of Thy Everlasting Might, the radiance of Thy Holy Light, the mercy of Thy All-Merciful Nature, the perfection of Thy Oneness, the grandeur of Thy Sovereign Singleness, the might of Thy Conquering Authority, the power of Thy Sovereign Dominion, the good-pleasure of Thy All-Glorious Sovereignty, the transcendence of Thine Eternity, the dominion of Thy Divine Lordship, the sovereignty of the might of Thy Oneness, and the power of the strength of Thy All-Knowing Sovereignty.

6 اذ فوعزتك لو علمت ان احدا يوم ظهوره ليحزننه لنزلت اليه كتابا ولانهيته عن ذلك اذ انه لا مريب يتبعنى فى رضاك اذ يومئذ قد ظهر البيان على علو التبيان و انى لاشاهدنك و كلشئ فى تلك الليلة الجمعة التى قد بهيتها و طلبتها و جملتها و عظمتها و نورتها و قدستها و سلطتها على دونها ثم كلشئ و لا خاطبن كلشئ من عندك ان يا كلشئ ما خلق الله من شئ الا لمن يظهرنه بالحق فلتراقبن انفسكم ان لم تعملن بدينكم خير من ان تحكمن على الله ربكم هذا ما وصاكم الله ربكم فى البيان ثم من قبل و من بعد لعلكم يوم القيمة تفلحون و كفى بك يا الهى على شهيدا على ما اشهدتك و كلشئ و نزلت حينئذ حجة محكمة من عندك من المؤمنين

6 By Thy might! If I knew that anyone on the day of His manifestation would cause Him grief, I would assuredly send down unto him a missive and forbid him therefrom, for no doubter followeth Me in Thy good-pleasure. On that day the Bayan shall appear with supreme elucidation, and verily I behold Thee and all things on that Friday night which Thou hast made glorious, and sought after, and adorned, and magnified, and illumined, and sanctified, and elevated above all else. Then shall I address all things from Thy presence, saying: "O all things! God hath created naught save for Him Whom He shall make manifest in truth. Therefore watch over yourselves, for not to practice your religion is better than to pass judgment upon God, your Lord." This is what God, your Lord, hath counseled you in the Bayan, and before and after, that ye may prosper on the Day of Resurrection. And sufficient art Thou, O my God, as a witness unto what I have made Thee and all things to witness, and at that time Thou didst send down a decisive proof from Thy presence concerning the believers.

7 فسبحانك يا الهى لاشهدتك بان ما دونك خلقك و فى قبضتك و لاعترفن من كلشئ بين يدى مظهر نفسك يوم القيمة بان كلشئ قد خلقته له و رزقته له و امته له و احييته له و احكمت عليه له فلاشهدنك بانه لا كفو له فى علمك و لا عدل له فى كتابك و لا شبه له فى سمآئك و لا قرين له فى ارضك و لا مثل له فى ما بيهما فى ملكوت امرك و خلقك اذ هذا مصباح اذا اشرقته ليضئ كلشئ من نوره و كلمة اذا نزلته يصلح امر كلشئ بفضله و كتاب اذا نشرته ... فيه ما تحب من كلشئ باذنه فسبحانك يا الهى لاصلحت به امر كلشئ قبل ظهوره من يوم أدم الى حينئذ و من

7 Glorified art Thou, O my God! I testify that all besides Thee is Thy creation and within Thy grasp, and all things shall confess before Him Who manifesteth Thy Self on the Day of Resurrection that Thou didst create all things for Him, and sustain them for Him, and cause them to die for Him, and give them life for Him, and judge them for Him. I testify that He hath no peer in Thy knowledge, no equal in Thy Book, no likeness in Thy heaven, no partner in Thy earth, and no similitude between them in the kingdom of Thy command and creation. For this is a Lamp which, if Thou cause it to shine, shall illumine all things with its light; a Word which, if Thou send it down, shall set aright the affairs of all things through Thy grace; and a Book which, if Thou unfold it, [...], therein shalt Thou find, by His leave, whatsoever Thou desirest of all

things. Glorified art Thou, O my God! By it Thou didst rectify the matter of all things even before its manifestation – from the Day of Adam until that moment – and before Adam unto all that Thou hast numbered; and thereafter, until Thou shalt have numbered all.

قبل ادم الى ما احصيت و من بعد الى ان تحصى

8 Do Thou, then, send down at that hour – upon him and upon those who have believed in him on the Day of Resurrection – the truth: from every splendor the most resplendent, from every majesty the most majestic, from every beauty the most beauteous, from every greatness the greatest thereof, from every light the most luminous, from every might the most mighty, from every mercy the most abundant, from every word the most perfect, from every manifestation the most manifest, from every hiddenness the most hidden, from every knowledge the most effectual, from every utterance the most well-pleasing, from every love the most entrancing, from every sovereignty the most enduring, from every exaltation the most exalted, and from every good that, in Thy knowledge, hath no equal.

8 ان تنزلن حينئذ عليه و على من امن به يوم القيمة بالحق من كل بهآء ابها و من كل جلال اجله ومن كل جمال اجمله و من كل عمة اعظمها و من كل نور انوره و من كل عز اعزه و من كل رحمة اوسعها و من كل كلمات اتمها و من كل ظهورات اظهرها و من كل بطونات ابطنها و من كل علم انفذه و من كل قول ارضاه و من كل حب اجذبه من كل سلطنة ادومها و من كل علآء اعلاه و من كل خير ما لم يكن له عدل فى علمك

9 Fill, then, the pillars of all things with love for him, with his good-pleasure, with awe of him and reverence before him, and with obedience to whatsoever Thou sendest down upon him of the decrees of Thy power. For all bounty is in his hand: if he exalteth a command, then from the day of his appearance until the Resurrection, all abide in ease through his grace; and if he decreeth a matter, all dwell beneath the shade of his obedience.

9 فلتملئن اركان كلشئ من حبه و رضاه و خشية و الحيآء عنه و اتباع ما ينزل عليه من مقادير قدرتك اذ كل الفضل بيده اذا رفع امرا فمن يوم ظهوره الى القيمة كل فى راحة من فضله و ان حكم بامر فكل فى ظل طاعته

10 O God! Preserve him from all sorrow, lest he be concealed from that creation and pass judgement upon them from which they cannot escape, nor can they be veiled from the commands of His dominion. For if He bestows anything, all things receive it, and if He judges anything, all things apprehend it, for in every Manifestation all things bow down before the Manifestation of Thy Self and humble themselves before the Dawning-Place of Thy Being. Therefore, O God, do Thou send down upon him and upon the Letters of the Living and upon all his names and likenesses that which befitteth the loftiness of Thy sanctity and the exaltation of Thy grace. And do Thou send down upon his parents and those who love him that which befitteth the sublimity of Thy bounty and the exaltation of Thy grace and the elevation of Thy generosity and the inaccessibility of Thy wisdom. And do Thou send down, through the mention of his name with Thee, upon the Point of the Bayan and His Letters of the Living and all His followers, and those who have ascended unto Thee in their love for Him from among the Letters of the Ten, and those who have ascended unto Thee with

10 فلتحفظنه اللهم عن كل حزن ان لا يبطن على ذلك الخلق و يحكمن عليهم بما لا يقدرون ان يهربون من حكومته و لا يحتجبون عن اوامر قيوميته اذ لو ينفق من شئ فكل شئ يدركه و ان يحكم على شئ فكلشئ يدركه اذ فى كل ظهور .... كلشئ ساجد لمظهر نفسك و خاضع لمطلع ذاتك فلتنزلن اللهم حينئذ عليه و على حروف حيه و على كل اسمآئه و امثاله ما ينبغى لعلو قدسك و سمو فضلك و لتنزلن على ابويه و اولى محبته ما ينبغى لعلو جودك و سمو فضلك و ارتفاع كرمك و امتناع رحكمتك و تنزلن بذكر اسمه عندك على نقطة البيان و حروف حيه و كل اولآئه و من استعرج فى حبه اليك من حروف العشرة و الذين هم قد استعرجوا اليك بافئدتهم و ارواحهم و انفسهم و اجسادهم ما ينبغى لعلو جودك و سمو فضلك

their hearts and spirits and souls and bodies, that which befitteth the sublimity of Thy bounty and the exaltation of Thy grace.

11 And do Thou send down, O God, upon those who have not believed in Him, all Thy chastisement and retribution, for Thou art the most severe in punishment and the most terrible in vengeance. And do Thou send down that which Thou sendest down upon those who have not believed in Him upon those who have not recognized Thee in the Point of the Bayan, nor in the Manifestation of Thy Self, nor in the names of Thy might, nor in the examples of Thy holiness, or who have written concerning anyone that which is not befitting at the rising of Thy might and the appearance of Thy glory. Verily, Thou art severe in chastisement and Thou art, over all things, powerful.

11 و تنزلن اللهم على من لم يؤمن به كل اخذك و نقمتك فانك انت اشد بأسا و اشد تنكيلا و لتنزلن بما تنزل على من لم يؤمن به على من لم يعرفك فى نقطة البيان و لا ظهور نفسك و لا اسمآء عزك و لا امثال قدسك او اكتب فى حق احد ما لا ينبغى عند طلوع عزك و ظهور مجدك انك كنت ذا اخذ شديدا و انك كنت على كلشئ قديرا

12 And if thou art on such a night at the tomb of the First and the Last or what lieth between them, or anyone who hath ascended unto God on the Day of Resurrection, after completing the prayers of sunset and evening, enter by thy Lord's leave that most exalted seat and most glorious pavilion. Then say by covenant from thee: "When thou attainest unto the Day of Resurrection, remember this in His presence when God permitteth thee. Verily the glory from God, then from the Letters of the Unity, then from all who have believed in God and His days, be upon you, O ye hearts that glorify, spirits that sanctify, souls that unite, and bodies that magnify!

12 و ان كنت فى مثل تلك الليلة عند تربة الاول و الاخر او ما بينهما او احد ممن عرج الى الله يوم القيمة بعد ان تفرغ من صلوة المغرب و العشآء ادخل باذن ربك ذلك المقعد الاعلى و الرفرف الابهى ثم قل على عهد منك اذا تدركن يوم القيمة تذكرن هذا بين يديه اذا اذن الله لك انما البهآء من الله ثم من حروف الواحد ثم من كل من امن بالله و ايامه عليكن يا ايتها الافئدة المسبحة و الارواح المقدسة و الانفس الموحدة و الاجساد المكبرة لم يزل الله بذكركن بعلو ذكره و ينزل في شأنكن سمو مجده

13 God hath never ceased to remember you with the loftiness of His remembrance and to send down concerning your station the exaltation of His glory. I testify before God and all things that ye have ascended unto God in your entirety and have attained unto what God hath prepared for you. Verily, all essences glorify, all beings sanctify, all souls unite, and all existences magnify the greatness of your essences' essence, the loftiness of your beings' being, the sublimity of your souls' soul, the growth of your existence's existence, and the manifestation of your camphor's camphor. There weep for you whatsoever is in the highest kingdom down to the lowest atom: the heavens in their steadfastness, the sun in its rising, the moon in its fullness, the stars in their rising and setting, the earth in its spreading forth, the sea in its waves, the fish in their courses, the trees in their height, the leaves in their growth, the fruits in their ripening, and whatsoever is in the heaven and the earth in that which remembereth you and what hath befallen you."

13 فلاشهدن الله و كلشئ بانكن قد عرجتن الى الله بكلكن و استدركتن ما قد اعد الله لكن و ان يكن يسبحن كل الكينونيات و يقدسن كل الذاتيات و يوحدن كل النفسانيات و يكبرن كل الانيات فى عظمت قدر كينونياتكن كينونياتكن و علو ذاتياتكن ذاتياتكن و سمو نفسانياتكن نفسانياتكن و نمو انياتكن انياتكن و طرز كافورياتكن كافورياتكن ليبكين عليكن ما فى ملكوت العلى الى الذرة الادنى السموات باستقامتها و الشمس بطلوعها و القمر عند بدره و الكواكب عند طلوعها و غروبها و الارض عند انسطاحها و البحر حين تموجها و الحيتان حين يسرها و الاشجار حين ارتفاعها و الاوراق حين نبتها و الاثمار حين اخذها و ما فى السمآء و الارض بما يذكركن و ما قد جرى عليكن

14 You shall return on the Day of Resurrection and settle in the seats of glory, and you shall look upon those who weep for you

14 فسترجعن فى يوم القيمة و لتستقرن فى مقاعد العزة و لتنظرن على من يبكين عليكن و ينفقن

and expend in your path what God has ordained for you. This is your recompense, since you have come unto God, your Lord, Who created you, sustained you, caused you to die, gave you life, and raised you from the resting-places of your hearts, and clothed you in the garments of His remembrance, as He wishes, with what He wishes, for what He wishes, for He does what He pleases and is powerful over what He desires.

فی سبیلکن ما قد قدر الله لکن هذا جزآئکن حیث قد وفدتن علی الله ربکن الذی خلقکن و رزقکن و اماتکن و احیاکن و ابعثکن من مراقد افئدتکن و قمصکن قمص ذکره و کیف یشآء بما یشآء لما یشآء اذ هو الفعال لما یشآء والمقتدر لما یرید

15 Will those who turned away from you be remembered then? No, by your essence! If they knew themselves, they would flee from themselves and bear witness against themselves, destroying themselves by their own hands. By God, He will take vengeance upon them and cause their tongues to utter what befits them in their lives, then after their return whence they know not and comprehend not. Thus does God take vengeance on whom He pleases and singles out for His favor whom He wishes. Verily, He is the All-Bountiful, the All-Encompassing, the Most Generous.

15 هل یذکر حینئذ من احتجب عنکن لا ورذیتکن لو یعرفون انفسهم انفسهم لیهربون عنهم و لیشهدن انفسهم علی انفسهم لینعدمنهم بایدیهم و الله لینتقمن عنهم و لیجرین من لسانهم ما ینبغی لانفسهم فی حیاتهم ثم من بعد رجعهم من حیث لا یعلمون و لا یدرکون کذلک ینتقم الله عمن یشآء و لیختصن بفضله من یرید انه هو الفضال الواسع الکریم

16 Glory be unto Thee, O my God! Thou seest those hearts, spirits, souls and bodies in the chambers of Thy good-pleasure, the mysteries of Thy gardens, the loftiness of their seats and the inaccessibility of their ascents. Therefore, O my God, do Thou send down upon them that whereby they may soar in the chambers of Thy paradise and dwell in the seats of Thy glory, and hear how Thou didst take vengeance on those who committed against them, without right, that which Thou hadst not permitted to anyone before. And they shall witness, through the manifestations of Thy creation, the breathings of Thy holiness, the revelations of Thy creation, the signs of Thy glory, and the modes of Thy grace, that which shall glorify Thee beyond all that hath glorified Thee or shall glorify Thee, and shall sanctify Thee beyond all that hath sanctified Thee or shall sanctify Thee, and shall unite Thee beyond all that hath united Thee or shall unite Thee, and shall magnify Thee beyond all that hath magnified Thee or shall magnify Thee, and shall exalt Thee above what hath exalted Thee or shall exalt Thee. For less than this befits not the sublimity of Thy holiness, the exaltation of Thy glory, the elevation of Thy might, the inviolability of Thy sanctity, the radiance of Thy countenance, the invincibility of Thy Lordship, the power of Thine eternity, the majesty of Thy oneness, the beauty of Thy bountifulness, the loftiness of Thine everlastingness, and the permanence of the sovereignty of Thy self-subsistence.

16 سبحانك اللهم یا الهی تری تلك الافئدة و الارواح و الانفس و الاجساد فی غرفات رضوانها و سرائر جناتها و علو مقاعدها و امتناع مقارجها فلتنزلن اللهم حینئذ علیها ما نشرن به فی غرف جنتك و تسکنن به فی مقاعد عزتك و تسمعن ما انتقمت عمن اکتسب فی حقهم بدون حق ما لا اذنت لاحد من قبل و لتشهدن علی ظهروات بدعك و نفحات قدسك و تجلیات بدعك و ایات مجدك و شئونات فضلك ما یسبحنك عن کل ما سبحك او یسبحك من شئ و لیقدسنك عن کل ما قد قدسك او یقدسك من شئ و لیوحدنك عن کل ما قد وحدك او یوحدك من شئ و لیکبرنك عن کل ما قد کبرك او یکبرك من شئ و لیعظمنك فوق ما قد عظمك او یعظمك اذ دون ذلك لا ینبغی لعلو قدسك و سمو مجدك و ارتفاع عزك و امتناع قدسك و ابتهاج طلعتك و امتناع ربوبیتك و اقتدار ازلیتك و استجلال جلال فردانیتك و استجمال جمال وهابیتك و استرفاع رفعة ابدیتك و استبقآء بقآء سلطان قیومیتك

17 Glorified art Thou! There is no God but Thee before all things, and glorified art Thou! There is no God but Thee after all things, and glorified art Thou! There is no God but Thee above all things, and glorified art Thou! There is no God but

17 سبحانك ان لا اله الا انت قبل کلشئ و سبحانك ان لا اله الا انت بعد کلشئ وسبحانك ان لا اله الا انت فوق کلشئ و سبحانك ان لا اله الا انت دون کلشئ کل عباد لك و فی قبضتك تحیی و

Thee beneath all things. All are Thy servants and within Thy grasp. Thou givest life and causest death, then causest death and givest life, and verily Thou art the Ever-Living Who dieth not. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou hast power over all things.

تميت ثم تميت و تحيي و انك انت حى لا تموت فى قبضتك ملكوت كلشئ تخلق ما تشآء بامرك انك كنت على كلشئ قديرا

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BB00111

Ziyarat for the first [to believe]
Date: 1264-1265 [1848-1849]

1 First Visitation, upon Him be the Glory of God, the King of Eternity

1 زيارة الأول عليه بهاء الله الملك الأزل

2 In the Name of God, the Most Ancient of the Most Ancient!

2 بسم الله الأءزل الأءزل

3 Verily I am God! There is no God but Me, the Most Ancient of the Most Ancient! Verily I am God! There is no God but Me, the Most Precedent of the Most Precedent! Verily I am God! There is no God but Me! I have been eternally ancient before and after; all worship Me.

3 إنَّني أنا الله لا إله إلا أنا الأءزل الأءزل إنَّني أنا الله لا إله إلا أنا الأقدم الأقدم إنَّني أنا الله لا إله إلا أنا كنت أزلا قديما من قبل ومن بعد كلُّ إيَّاي يعبدون

4 Verily I am God! There is no God but Me! I have been wondrous bounty; all prostrate to Me. Verily I am God! There is no God but Me! I have been the God of all things before and after; all are devoted to Me. Verily I am God! There is no God but Me! I have been the God of all things, and all remember Me.

4 إنَّني أنا الله لا إله إلاَّ أنا كنت جوداً بديعاً كل إيَّاي يسجدون إنَّني أنا الله لا إله إلاَّ أنا كنت إله كلشيء من قبل ومن بعد كل إيَّاي يقنتون إنَّني أنا الله لا إله إلاَّ أنا كنت إله كلشيء وكل إيَّاي يذكرون

5 Verily I am God! There is no God but Me! Mine are all the most beautiful names before and after; all seek proof of Me. Verily I am God! There is no God but Me! Mine are the most exalted similitudes before and after; all abide in My shadow.

5 إنَّني أنا الله لا إله إلاَّ أنا لي الأسماء الحسنى كلها من قبل ومن بعد كل عليَّ يستدلون إنَّني أنا الله لا إله إلاَّ أنا لي الأمثال العليا من قبل ومن بعد كل في ظلّي مستقرُّون

6 Verily I am God! There is no God but Me! None knoweth Me save My own Self, and verily I know all things by their own essence before their existence, and verily I have been All-Knowing, All-Wise. Verily I am God! There is no God but Me! None comprehendeth Me save My own Self, and verily I

6 إنَّني أنا الله لا إله إلاَّ أنا لا يعرفني إلاَّ إيَّاي وإنَّني أنا لأعرفنَّ كلشيء بنفسه قبل وجوده وإنَّني أنا كنت علاماً عليماً إنَّني أنا الله لا إله إلاَّ أنا كنت لا يدركني إلاَّ إيَّاي وإنّي لأدركن كلشيء بأمري وإنَّني أنا كنت قداراً قديراً

comprehend all things by My command, and verily I have been All-Powerful, All-Mighty.

7 Verily I am God! There is no God but Me! I have created all creation, which hath no beginning in My knowledge nor end in My Book. They commence from infinity unto infinity by My command, and all are within My grasp, and all await Me.

7 إنَّني أنا الله لا إله إلاَّ أنا قد خلقت كل ذلك الخلق وما له أول في علمي ولا آخر في كتابي يبدئون من اللانهاية إلى اللانهاية بأمري وكل في قبضتي وكل إيَّاي يرتقبون

8 Verily I am God! There is no God but Me! I have been a mystic veil. When I desired to make Myself known, I created a pure, pristine essence and said unto it: "Am I not thy Lord?" It replied: "Yea, verily Thou art my Lord and the Lord of all things. Glory be unto Thee! There is no God but Thee! Verily I am the first of them that worship."

8 إنَّني أنا الله لا إله إلاَّ أنا لقد كنت حجاباً غيبياً فإذا أردت أنْ أعرِّف نفسي فأذاً قد خلقت كافورية ساذجية وقلت لها ألست إلهك قالت بلى إنَّك أنت إلهي وإله كلشيء سبحانك أنْ لا إله إلاَّ أنت إنَّني أنا أول العابدين

9 I made it My beloved, and through it I created that creation, and ordained for them from My presence that which they ask of My grace. Then through it I made Myself known by all My names, whereupon all seek proof of Me and abide in My shadow. That creation had no beginning that ye could comprehend before it. I have brought all creation from everything to the First Innovation, whereupon I renewed the creation of all things through its manifestation, and then ye worship Me.

9 قد جعلته حبيبي وبه قد خلقت ذلك الخلق وقدرت لهم من عندي ما هم من فضلي يسئلون ثم به قد عرَّفتُ نفسي أسمائي كلَّها فإذا كلُّها عليَّ تستدلون وفي ظلي تستقرُّون وما يكن لذلك الخلق من أول أنتم قبله تدركون وقد انتهيت من كل ما خلق من كلشيء إلى بديع الأول فإذا قد جددت خلق كلشيء بظهوره فإذاً أنتم إيَّاي تعبدون

10 Then I made Myself known to it and revealed unto it the Book and ordained for it from My presence the ways, whereupon all who follow it rejoice in My good-pleasure, and all who follow it not, I make no mention of them. Thus doth God judge amongst the worlds.

10 ثم قد عرَّفته نفسي ونزَّلت عليه الكتاب وقدَّرت له المناهج من عندي فإذا كل ما اتبعوه فهم في رضواني متنعِّمون وكلٌ لم يتبعوه لم أذكرهم كذلك يقضي الله في العالمين

11 Then after the First Innovation I made Myself known in every dispensation by whatever name I manifested, and revealed unto it the Book and ordained for it ways from My presence until this time, all worship Me, until I concluded all My manifestations with Muhammad, My Messenger from before, and revealed unto him the Furqan and ordained for him ways therein, and all seek Me.

11 ثم قد عرَّفت نفسي من بعد بديع الأول في كل ظهور باسم ما قد أظهرت ونزَّلت عليه الكتاب وقدَّرت له المناهج من عندي إلى حينئذ كل إيَّاي يعبدون حتى انهيت كل ظهوري بمحمد رسولي من قبل ونزَّلت عليه الفرقان وقدَّرت له المناهج فيه وكل إيَّاي يقصدون

12 And I have adorned the beginning of creation until this time with those whom I have sent and revealed unto them from the Books for the day of My manifestation, that ye might worship Me.

12 وقد طرَّزت أول الخلق إلى حينئذ بالذينهم قد أرسلتهم ونزَّلت عليهم من الكتب ليوم ظهوري لعلكم إيَّاي تعبدون

13 Then I made Myself known on the Day of Resurrection through the Point of the Bayan, whereupon all My servants were veiled save those who recognized Me and were assured of My signs.

13 فأنا عرَّفت نفسي يوم القيمة بالنقطة البيان فإذا كل عبادي يحتجبون إلاَّ الذين هم قد عرفوني

Then I chose them for Myself and selected for them the most exalted life and raised them unto Me by My command. Verily We have been the Doer thereof. And when I made Myself known unto them, they, ere I gave them leave, sacrificed themselves for Me, inasmuch as they knew Me and were of them that were certain of My signs. These are they who have worshipped Me from the beginning that hath no beginning, and these are My guides in the Book - all seek Me alone.

وهم بآياتي موقنون فإذاً قد اصطفيتهم لنفسي واخترت لهم حياة الأعلى ورفعتهم إليَّ بأمري إنَّا كنَّا فاعلين فإذا عرَّفتهم نفسي فهم قبل أن أءذن لهم فدَوا أنفسهم لي لما هم يعرفونني وكانوا بآياتي موقنين أولئك الذين هم قد عبدوني من أول الأمر لا أول له حينئذ وأولئك هم أدلائي في الكتاب كل إيَّاي يريدون

14 O My First Name! Upon thee be My glory at all times, and before all times, and after all times. Upon thee be My majesty at all times, and before all times, and after all times. Upon thee be My beauty at all times, and before all times, and after all times. Upon thee be My grandeur at all times, and before all times, and after all times. Upon thee be My light at all times, and before all times, and after all times. Upon thee be My mercy at all times, and before all times, and after all times. Upon thee be My words at all times, and before all times, and after all times. Upon thee be My names at all times, and before all times, and after all times. Upon thee be My perfection at all times, and before all times, and after all times. Upon thee be My might at all times, and before all times, and after all times. Upon thee be My knowledge at all times, and before all times, and after all times. Upon thee be My power at all times, and before all times, and after all times. Upon thee be My good-pleasure at all times, and before all times, and after all times. Upon thee be My honor at all times, and before all times, and after all times. Upon thee be My sovereignty at all times, and before all times, and after all times. Upon thee be My dominion at all times, and before all times, and after all times. Upon thee be My bounty at all times, and before all times, and after all times. Upon thee be My signs at all times, and before all times, and after all times.

14 أن يا اسمي الأول عليك بهائي في كل حين وقبل حين وبعد حين ثم عليك جلالي في كل حين وقبل حين وبعد حين ثم عليك جمالي في كل حين وقبل حين وبعد حين ثم عليك عظمتي في كل حين وقبل حين وبعد حين ثم عليك نوري في كل حين وقبل حين وبعد حين ثم عليك رحمتي في كل حين وقبل حين وبعد حين ثم عليك كلماتي في كل حين وقبل حين وبعد حين ثم عليك أسمائي في كل حين وقبل حين وبعد حين ثم عليك كمالي في كل حين وقبل حين وبعد حين ثم عليك عزّي في كل حين وقبل حين وبعد حين ثم عليك علمي في كل حين وقبل حين وبعد حين ثم عليك قدرتي في كل حين وقبل حين وبعد حين ثم عليك رضائي في كل حين وقبل حين وبعد حين ثم عليك شرفي في كل حين وقبل حين وبعد حين ثم عليك سلطاني في كل حين وقبل حين وبعد حين ثم عليك ملكي في كل حين وقبل حين وبعد حين ثم عليك مَنّي في كل حين وقبل حين وبعد حين ثم عليك آياتي في كل حين وقبل حين وبعد حين

15 I have created thy essence from Mine own Essence and made thee a sign unto all worlds. I have chosen thee for Myself and made thee a proof unto all worlds. Thou hast borne witness to that which thou hast witnessed in My path. Grieve not to the extent of a mustard seed, for thou art among the immortals in My good-pleasure.

15 قد خلقت كينونيتك من كينونيتي وجعلتك آية للعالمين واصطفيتك لنفسي ثم قد جعلتك حجة للعالمين قد شهدت على ما شهدت في سبيلي ولا تحزن قدر خردل فإنَّك أنت في رضواني من الخالدين

16 I have made thee a living one who shall not die therein, and all shall present themselves before thee. I have made thee the guardian over all therein, and all shall glorify Me before thee. I have made thee a king therein, and all move by thy command. I have made thee a sovereign therein, and all dwell by thy command.

16 قد جعلتك حياً لا تموت فيها وكل بين يديك ليحضرون وجعلتك مهيمناً على من فيها وكل بين يديك ليسبحون وجعلتك ملكاً فيها وكل بأمرك يتحركون وجعلتك سلطاناً فيها وكل بأمرك يسكنون

17 When thou didst turn to those who worshipped God through thee, all such as glorify God through thee turn unto Me. They prostrate themselves before Me through thee by night and by day. Were they to know thee, they would surely be among the patient ones at thy resting-place. They would not leave thee until, by God's leave, they receive the recompense of what their hands have wrought in thy path. God will seize them through thy hands by making thee among the powerful ones on earth. For they remember themselves without right by names before them, and there is no vengeance more severe than what their hands have earned. God will show them their own selves and their deeds, and will render them as though none of them had ever been mentioned on earth.

17 حين الذي قد أقبلت على الذين هم قد عبدوا الله بك كل حين ما يسبحون الله بك إليَّ يتوجهون وهم يسجدون بك لي بالليل والنهار ولو يعرفونك ليكونَنَّ عند مرقدك لمن الصابرين لا يفارقنَّك حتى هم بإذن الله يقبضون جزاء ما اكتسبت أيديهم في سبيلك وسيأخذنَّهم الله بأيديك بما يجعلنَّك فوق الأرض من المقتدرين فإنَّهم ليتذكرون أنفسهم بدون حق بأسماء قبلهم وما لهم من ثأر أشد مما اكتسبت أيديهم وسيرينَّهم الله أنفسهم وأعمالهم وسيجعلنَّهم على الأرض كيوم لم يكن أحداً منهم مذكوراً

18 Therefore mention thou all My names there, for verily We have ever been mindful. Look upon them as We have been looking upon thee. Say unto them: O My names! Ye seek to prove Me and ye abide under My shadow. In this your turbidity there is no good-pleasure like unto what ye have earned, and after your death there shall be no good-pleasure like unto how God remembereth you. In the chambers of Paradise ye shall be rewarded according to your hearts' desires. Grieve not to the extent of a mustard seed, for ye shall be among the mighty ones in the highest Paradise with your Lord. Therein are for you houris like hidden pearls, therein are for you servants who are like hidden pearls. Therein shall ye have all that your souls desire. Ye shall wear naught but the most glorious silk, and shall find before you only such things as have been fashioned therein by God's leave, all gold-encrusted on the right and on the left. God createth by His command; verily He is All-Knowing, All-Powerful.

18 فلتذكرنَّ كل أسمائي هنالك فإنَّا كنَّا ذاكرين ولتنظرنَّ إليهم بما كنَّا إليك ناظرين ولتقولنَّ لهم أنْ يا أسمائي أنتم عليَّ تستدلون وأنتم في ظلّي تستقرُّون في كدركم هذا لم يكن رضوان مثل ما اكتسبتم وبعد موتكم لم يكن رضواناً مثل ما يذكركم الله أنتم في غرف الرضوان بما اشتهت أنفسكم تجزَون لا تحزنون قدر خردل فإنَّكم أنتم في الفردوس الأعلى عند ربكم متعزّزون لكم فيها حوريات كأنَّهنّ لؤلؤ مكنون لكم فيها غلمان كأنَّهم ياقوت مخزون لكم فيها ما اشتهت أنفسكم ما تلبسون إلاَّ من الحرير الأبهى ولا تجدنَّ بين أيديكم إلاَّ من أسباب التي قد صنعت فيها بإذن الله كل ذهب مرصَّع عن اليمين والشمائل يخلق الله بأمره إنَّه علام قدير

19 Ye shall recline upon your couches, reciting what hath been sent down in the Bayan, and through God, your Lord, shall ye be strengthened. And if ye attain unto the measure of what ye have witnessed, ye shall thereby gain possession of the Most Great Paradise in the sight of God and the Most Exalted Mention in the Book of God. Thus doth the eye of God rest upon whomsoever He willeth of His servants. There is no God but Him, the Protector, the Powerful.

19 أنتم على سرائركم تتكئون تتلون ما نزل في البيان ثم بالله ربِّكم تتعزَّزون وإنْ صرتم على قدر ما رأيتم فلكْتم بذلك رضوان الأكبر عند الله وذكر الأعلى في كتاب الله كذلك عيْن الله على من يشاء من عباده إنه لا إله إلاَّ هو المهيمن القدير

20 God, your Lord, shall return you to the first life that ye may, by His command, take vengeance on those who have waxed proud against you. Verily, He hath power over all things. Grieve not in your chambers over anything, for therein ye shall have whatsoever ye ask of your Lord's bounty. Look upon those who

20 سيرجعنَّكم الله ربُّكم إلى الحيوة الأولى لتنتقمُنَّ بأمركم عن الذين استكبروا عليكم إنَّه كان على كلشيء قديراً فلا تحزنَّ في غرفاتكم قدر شيء فإنَّ لكم فيها ما أنتم من فضل ربكم تسئلون

recall what hath been decreed for you, how they are blessed in your paradise. And look upon those who know you not, how they perish in their veils.

فلتنظرنَّ إلى الذين هم يذكرون ما قد قضي عليكم كيف هم في رضوانكم متنعمون ولتنظرنَّ إلى الذين هم لا يعرفونكم كيف هم في حجابهم فانيون

21 Say: O My Names! We have indeed revealed Ourselves to you through your own hearts before the creation of the heavens and the earth and all that lieth between them, yea, before the creation of all things. We have made you guides to the First Name, that ye may, on the Day of Resurrection, find rest beneath His shade.

21 قل أنْ يا أسمائي إنَّا قد تجلينا لكم بكم بأفئدتكم قبل خلق السموات والأرض وما بينهما بل قبل خلق كلشيء وجعلناكم أدلاء على اسم الأول لعلكم يوم القيمة في ظله تستقرون

22 We shall surely manifest Our Self on the Day of Resurrection in truth, and We shall bestow favor upon Our Names by their mention in the Book of God, for We are indeed All-Knowing. We shall return you to the first life in the life to come, and We shall bestow Our favor upon you on the Day of Resurrection as ye seek shelter in the shade of your Lord.

22 وسنظهرنَّ نفسي يوم القيمة بالحق وسنمنَّ على أسمائي بذكرهم في كتاب الله إنَّا كنَّا عالمين وسنرجعنَّكم إلى الحيوة الأولى في الحياة الأخرى ونمنَّنَّ عليكم يوم القيمة بما أنتم في ظل ربكم تستظلون

23 O My creation! If ye seek shelter in the shade of Him Whom We shall manifest on the Day of Resurrection in truth, then ye are indeed My proofs testifying unto Me, and ye are My Names receiving tidings from Me. But if ye deprive yourselves through your veiling from the Manifestation of My Self on the Day of Resurrection, after We have made known to you the paths of your salvation on that Day, that ye might be saved.

23 أنْ يا خلقي إنْ تستظلنَّ في ظل من نظهرنَّه يوم القيمة بالحق فإذاً أنتم أدلائي عليَّ تستدلون وإذاً أنتم أسمائي عنِّي تستنبئون وإنْ تعدمنَّ أنفسكم باحتجابكم عن مظهر نفسي يوم القيمة بعد ما قد عرفتكم سبل نجاتكم يومئذ لعلكم يومئذ تنجون

24 Say: All worship Me, and there is naught but prostrateth before Me and is among those who worship. But those who are the companions of Paradise - these are they who know Me and the Seven Letters from My presence, and thereby enter the most exalted Paradise. And those who worship Me but know Me not through the Seven Letters of My Glory - their deeds shall not be raised up unto Me, and We shall render void all that they have earned and all that they earn.

24 قل كل يعبدونني وما من شيء إلاَّ ليسجدنَّ لي وليكوننَّ لي من العابدين ولكنَّ الذين هم أصحاب الرضوان أولئك هم يعرفونني ثم ذات حروف السبع من عندي وهم بذلك في الفردوس الأعلى يدخلون وإنَّ الذين هم يعبدونني ولا يعرفونني بذات حروف السبع بهائي لا يرفع إليَّ أعمالهم ولنحبطنَّ كل ما اكتسبوا وما هم يكسبون

25 For I desire to be worshipped as I love, not as My creation loveth. My love at that time is that ye worship Me through the Point of the Bayan and believe in what hath been sent down therein, then be certain, then act accordingly. And prepare yourselves for the Day of My Manifestation on the Day of Resurrection that ye may recognize Me.

25 إذ إنِّي أريدنَّ أن أعبدنَّ بما أحببته لا بما خَلْقي هم يحبون حبي حينئذ إنْ تعبدونني بالنقطة البيان ثم بما نزّل فيه تؤمنون ثم لتوقنون ثم لتعملون ولتستعدون ليوم ظهوري في يوم القيمة لعلكم إيَّاي تدركون

26 Say: If ye recognize the Manifestation of My Self on that Day, then ye have recognized Me. Otherwise, how could My creation recognize Me? For I am indeed the Unseen, from Whose grasp escapeth nothing in the heavens or on earth or whatsoever lieth between them.

26 قل إنْ تدركون مظهر نفسي يومئذ فأنتم إيَّاي تدركون وإلاَّ كيف يستطيعون خلقي أن يدركونني وإنني أنا غيب لا يفوت عن قبضتي

من شيء لا في السموات ولا في الأرض ولا ما بينهما

27 Verily, I am the Ever-Living Who dieth not. I shall surely give life to all My creation on the Day of Resurrection through their recognition of My Self. This indeed is My favor unto the believers. And We shall cause all My creation to die on the Day of Resurrection through their veiling from the Manifestation of My Self. This indeed is true justice for those who are veiled.

27 وإنَّني أنا حي لا أموت لتحيينَّ كل خلقي يوم القيمة بعرفانهم نفسي ألا إنَّ ذلك فضلي على المؤمنين ولنميتنَّ كل خلقي يوم القيمة باحتجابهم عن مظهر نفسي ألا إنَّ ذلك لهو العدل الحق للمحتجبين

28 Know then, O My creation! I have created neither heaven with its loftiness, nor earth with its expanse, nor sea with its depths, nor mountain with its height, nor anything with its might, except for Him Whom We shall manifest on the Day of Resurrection through these My verses and My Being. Follow ye Him, for He, verily, is the Certain Truth. This is My light; follow ye Him, for He, verily, is the Certain Truth. This is My mystery; follow ye Him, for He, verily, is the Certain Truth. This is My command; follow ye Him, for He, verily, is the Certain Truth. This is My glory; follow ye Him, for He, verily, is the Certain Truth. This is My name; follow ye Him, for He, verily, is the Certain Truth. This is My hearing; follow ye Him, for He, verily, is the Certain Truth. This is My sight; follow ye Him, for He, verily, is the Certain Truth. This is My tongue; follow ye Him, for He, verily, is the Certain Truth. These are My hands; follow ye Him, for He, verily, is the Certain Truth. This is My splendor; follow ye Him, for He, verily, is the Certain Truth. This is My majesty; follow ye Him, for He, verily, is the Certain Truth. This is My beauty; follow ye Him, for He, verily, is the Certain Truth. This is My grandeur; follow ye Him, for He, verily, is the Certain Truth. This is My light; follow ye Him, for He, verily, is the Certain Truth. This is My mercy; follow ye Him, for He, verily, is the Certain Truth. These are My words; follow ye Him, for He, verily, is the Certain Truth. This is My perfection; follow ye Him, for He, verily, is the Certain Truth. These are My names; follow ye Him, for He, verily, is the Certain Truth. This is My might; follow ye Him, for He, verily, is the Certain Truth. This is My knowledge; follow ye Him, for He, verily, is the Certain Truth. This is My power; follow ye Him, for He, verily, is the Certain Truth. This is My good-pleasure; follow ye Him, for He, verily, is the Certain Truth. This is My honor; follow ye Him, for He, verily, is the Certain Truth. This is My sovereignty; follow ye Him, for He, verily, is the Certain Truth. This is My dominion; follow ye Him, for He, verily, is the Certain Truth. This is My exaltation; follow ye Him, for He, verily, is the Certain Truth. This is My bounty; follow ye Him, for He, verily, is the Certain Truth. These are My signs; follow ye Him, for He, verily, is the

28 فلتعلمنَّ أنْ يا خلقي إنِّي ما خلقت من سماء ذات ارتفاع ولا من أرض ذات انسطاح ولا من بحر ذات ارتفاع ولا من جبل ذات انشماخ ولا من شيء ذات امتناع إلاَّ لمن أظهرنَّه يوم القيمة بآياتي ذلك ونفسي فاتبعوه فإنَّه لهو الحق اليقين ذلك نوري فاتبعوه فإنَّه لهو الحق اليقين ذلك سري فاتبعوه فإنَّه لهو الحق اليقين ذلك أمري فاتبعوه فإنَّه لهو الحق اليقين ذلك مجدي فاتبعوه فإنَّه لهو الحق اليقين ذلك اسمي فاتبعوه فإنَّه لهو الحق اليقين ذلك سمعي فاتبعوه فإنَّه لهو الحق اليقين ذلك عيني فاتبعوه فإنَّه لهو الحق اليقين ذلك لساني فاتبعوه فإنَّه لهو الحق اليقين ذلك يداي فاتبعوه فإنَّه لهو الحق اليقين ذلك لبهائي فاتبعوه فإنَّه لهو الحق اليقين ذلك لجلالي فاتبعوه فإنَّه لهو الحق اليقين ذلك لجمالي فاتبعوه فإنَّه لهو الحق اليقين ذلك لعظمتي فاتبعوه فإنَّه لهو الحق اليقين ذلك نوري فاتبعوه فإنَّه لهو الحق اليقين ذلك رحمتي فاتبعوه فإنَّه لهو الحق اليقين ذلك كلماتي فاتبعوه فإنَّه لهو الحق اليقين ذلك كمالي فاتبعوه فإنَّه لهو الحق اليقين ذلك أسمائي فاتبعوه فإنَّه لهو الحق اليقين ذلك عزّي فاتبعوه فإنَّه لهو الحق اليقين ذلك علمي فاتبعوه فإنَّه لهو الحق اليقين ذلك قدرتي فاتبعوه فإنَّه لهو الحق اليقين ذلك رضائي فاتبعوه فإنَّه لهو الحق اليقين ذلك شرفي فاتبعوه فإنَّه لهو الحق اليقين ذلك سلطاني فاتبعوه فإنَّه لهو الحق اليقين ذلك ملكي فاتبعوه فإنَّه لهو الحق اليقين ذلك علائي فاتبعوه فإنَّه لهو الحق اليقين ذلك مَنِّي فاتبعوه فإنَّه لهو الحق اليقين ذلك آياتي فاتبعوه فإنَّه لهو الحق اليقين ذلك فضلي

Certain Truth. This is My grace; follow ye Him, for He, verily, is the Certain Truth. This is My generosity; follow ye Him, for He, verily, is the Certain Truth.

فاتبعوه فإنَّه لهو الحق اليقين ذلك جودي فاتبعوه فإنَّه لهو الحق اليقين

29 Verily, I shall bestow My blessings upon thee, O Manifestation of My Self on the Day of Resurrection, and upon those who abide beneath thy shadow and who believe in that which hath been sent down unto thee. These are My names from before and after, and these are My guides in the kingdom of Command and Creation and whatsoever lieth between them. All seek thee, and all through thee turn unto Me. And My splendor be upon you at all times, before all time and after all time, from Him Whom We shall make manifest on the Day of Resurrection in truth. We, verily, have power over all things. We, verily, are cognizant of all things. We, verily, are the Lord of all worlds. We, verily, are the Beloved of all worlds. We, verily, are the Goal of all worlds. We, verily, are the God of all things and the God of all worlds.

29 وإنَّني أنا لأصلينَّ عليك أنْ يا مظهر نفسي يوم القيمة ثم على الذين هم يستقرون في ظلك وهم بما تنزَّل عليك لمؤمنون أولئك هم أسمائي من قبل ومن بعد وأولئك هم أدلاَّئي في ملكوت الأمر والخلق وما بينهما كلٌ إيَّاك يقصدون وكلٌ بك إليَّ يتوجهون وإنَّ بهائي عليكم في كل حين وقبل حين وبعد حين من عند ما تظهرنَّه يوم القيمة بالحق إنَّا كنَّا على كلشيء قادرين إنَّا كنَّا بكلشيء عالمين وإنَّا كنَّا ربَّ العالمين وإنَّا كنَّا محبوب العالمين وإنَّا كنَّا مقصود العالمين وإنَّا كنَّا إله كلشيء وإله كل العالمين

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Ziyarat for the first [to believe]
Date: 1264-1265 [1848-1849]

1 The First Visitation Prayer, upon him be the Glory of God

1 زيارة الأول عليه بهاء الله

2 In the Name of God, the Most Luminous, the Most Luminous

2 بسم الله الأنور الأنور

3 The Glory from God be upon His Most Luminous Light and upon those who resemble that Light among His Most Manifest, Most Manifest Guides. I testify that God, glorified be He, has ever been from time immemorial and will ever be as He has been. His are the most beautiful names, from before and after, and the most exalted similitudes in the kingdom of the heavens and earth. There is no God but Him, the Mighty, the Beloved.

3 إنَّما البهاء من الله على نوره الأنور و من يشابه ذلك النور من أدلائه الأظهر الأظهر و بعد فأشهد أنَّ الله سبحانه لم يزل كان أزلاً قديماً ولا يزال إنَّه ليكوننَّ بمثل ما كان له الأسماء الحسنى من قبل ومن بعد والأمثال العليا في ملكوت السموات والأرض لا إله إلاَّ هو العزيز المحبوب

4 God created naught in His Most Exalted Paradise except that He created in relation to it religion, and all its particular aspects are manifestations of the Mighty One in the Divine Garden, and all its joyous aspects are manifestations of Glory in Paradise. Therefore, remember what was ordained in that religion in the days of the appearance of the Eternal Dawn and

4 وما خلق الله من جنته في المبدء الأعلى إلاَّ ويخلق في تلقائه الدين وكل ما فيه من شئونات الجزئية ظهورات العزيز في الرضوان وما فيه من شئونات البهجية ظهورات المجديَّة في الجنان فإذاً فلتذكرنَّ ما قد قضي في ذلك الدين في أيام ظهور صبح

the Ancient Dayspring. Verily, the greatest of what transpired was first what was ordained for Him, then for the First Living One, then for His guides, as mentioned in the Book.

الأزل ومطلع القدم فإنَّ أعظم ما قد جرى أولاً ما قد قضي عليه ثم على الحيِّ الأول ثم على أدلائه بما يُذكر في الكتاب

5 Therefore, remember what was ordained for that Living One and for the First One to whom God revealed Himself, for that Living Spirit in those Primary Letters. Those Divine Letters have acquired the glory of God, exalted be His glory, and have been clothed in the majesty of God, exalted be His majesty, and have been adorned with the beauty of God, exalted be His beauty, and have been magnified by the grandeur of God, exalted be His grandeur, and have been illumined by the light of God, exalted be His light, and have been elevated by the sovereignty of God, exalted be His sovereignty, and have been exalted by the loftiness of God, exalted be His loftiness, and have been made impregnable by the impregnability of God, exalted be His impregnability, and have been strengthened by the might of God, exalted be His might, and have been raised by the transcendence of God, exalted be His transcendence, and have been endowed with the knowledge of God, exalted be His authority, and have been empowered by the power of God, exalted be His power, and have been blessed with the good-pleasure of God, exalted be His good-pleasure, and have been ennobled by the nobility of God, exalted be His glory, and have been invested with the dominion of God, exalted be His dominion, and have been granted the sovereignty of God, exalted be His sovereignty.

5 فإذاً فلتذكرنَّ ما قد قضي على ذلك الحي وعلى أول الذي قد تجلَّى الله له به فإنَّ ذلك الروح الحَيَوان في تلك الحروف الأولية قد استبهت تلك الحروف الإلهية بهاء الله جلَّ بهائه واستجللت بجلال الله جلَّ جلاله واستجملت بجمال الله جلَّ جماله واستعظمت بعظمة الله جلَّ عظمته واستنورت بنور الله جلَّ نوره واستكبرت بكبرياء الله جلَّ كبريائه واسترفعت برفعة الله جلَّ رفعته واستمنعت بمناعة الله جلّ مناعته واستعززت بعزة الله جلَّ عزته واستعليت بعلو الله جلَّ علائه واستعلمت بعلم الله جلَّ إنفاذه واستقدرت بقدرة الله جلَّ اقتداره واسترضت برضاء الله جلَّ رضائه واستشرفت بشرف الله جلَّ ابتهاجه واستسلطت بسلطنة الله جلَّ سلطانه واستملكت بملك الله جلَّ إملاكه

6 When thou desirest to present thyself before that Unity, begin with the remembrance of God and His praise in such wise that shouldst thou attain unto Him Whom God shall make manifest, exalted be His proof, thou shalt not be veiled by the Most Exalted One from those Most Exalted Letters, for all that is in the heavens and earth and what lies between them shall come before Him on the Day of Resurrection as servants. Thereafter, seek permission at the gates of that House, then enter by God's leave and say before the Letter Sin or whomsoever thou willest:

6 فإذا أردت أنْ تحضر بين أيدي ذلك الواحد فإذاً تبتدء بذكر الله وثنائه على شأن لو تدركنَّ من يظهره الله جلَّ برهانه لن تحتجب بمن هو الأعلى عن تلك الحروف العليا فإنَّ كلَّ ما في السموات والأرض وما بينهما يأتيه يوم القيمة عبداً وبعد ذلك فاستأذن من أبواب ذلك البيت ثم ادخل بإذن الله وقل بين يدي حرف السين أو من أردت

7 The Glory be upon thee, O Essence of God! Then the Majesty be upon thee, O Camphor of God! Then the Beauty be upon thee, O Soul of God! Then the Grandeur be upon thee, O Being of God! Then the Light be upon thee, O Entity of God! Thou hast been raised up and there is none above thee in elevation, then thou hast descended and there is none like thee in humility. How lofty is thy station and how glorious thy rank, wherein God hath honored thee with faith in the Manifestation of His Self before all things and hath created

7 إنَّما البهاء عليك يا ساذج الله ثم الجلال عليك يا كافور الله ثم الجمال عليك يا نفس الله ثم العظمة عليك يا ذات الله ثم النور عليك يا كينونية الله قد استرفعت وليس فوقك ذا ارتفاع ثم قد استنزلت وليس مثلك ذا انسطاح فما أعلى علوك وما أبهى سموك حيث قد شرفك الله بالإيمان بمظهر نفسه قبل كلشيء وخلف فيك قول البلى قبل كلشيء بك قد فتح الله أبواب البيان وخلق كينونيات

in thee the word of the Covenant before all things. Through thee hath God opened the gates of the Bayan and created the essences of Paradise. There is no right after God like thy right over all who dwell in the kingdom of the heavens and earth and what lies between them.

الرضوان لم يكن من بعد الله حق مثل حقك على من في ملكوت السموات والأرض وما بينهما

8 Thou hast been exalted until thou hast been invested with the mantles of Primal Unity from the Dawning-Place of the Sun of Primality. Therefore, all glorify through thee, all sanctify through thee, all unite through thee, all magnify through thee. Thou wert never abased, as God hath ever been thy strengthener, nor wert thou ever vanquished, as God hath ever been thy victor. May God, exalted be His glory, be pleased with thy good-pleasure and send down His vengeance upon those who are not pleased with the exaltation of thy power. What heart does not grieve for thee, when thou hast glorified God in words both outwardly and inwardly? What soul does not sorrow for thee, when thou hast praised God openly while standing? What being does not mourn for thee, when thou hast unified God manifestly and supremely? What body's tears do not flow from its eyes upon its cheeks, when thou hast magnified God thy Lord openly and loftily? Thou didst worship God thy Lord after witnessing the veiling of all His creation, and thou didst desire the exaltation of thy Creator's mention after witnessing all being extinguished therein.

8 قد ارتفعت حتى قد تقمَّصت قمص الأَوَلِيَّة من مطلع شمس الأولية فإذاً كل بك ليسبِّحون وإذاً كل بك ليقدسون فإذاً كل بك ليوحدون فإذاً كل بك ليكبرون ما كنت ذليلاً إذ لم يزل الله كان معزك ولا كنت مغلوباً إذ لم يزل الله كان مغلبك ليرضى الله جلَّ سبحانه برضاء نفسك وينزل من نقمته على من لم يرضَ عنه بارتفاع قدرته هل من فؤاد لا يحزن فيك وإنَّك قد سبَّحت الله بكلمات ظاهراً وباطناً وهل من روح يحزن فيك وإنَّك قد حمدت الله ظاهراً قائماً وهل من نفس لا تحزن فيك وإنَّك قد وحدت الله ظاهراً ومهيمناً وهل من جسد لا يجري دمعه من عينيه على خديه وإنَّك قد كبرت الله ربك ظاهراً رافعاً قد عبدت الله ربك بعد ما قد رأيت احتجاب كلِّ خلقه وأردت ارتفاع ذكر خالقك بعد ما قد رأيت إخماد كل في ذلك

9 How exalted is thy right over those in the Bayan, and how lofty thy station in that Paradise! None hath believed in God, nor in the Letters of the Seven, except that he acknowledged thy right therein and thy response to thy Lord's command before all souls in His presence. Thou didst take the maidens of the gardens of unity before any heaven or earth or aught between them was created, and thou didst ascend unto God and dwell with Him when none but thee existed before God in prostration. God hath ever loved those who grieve for thee, and God hath ever loved those who exalt thy mention, and God hath ever loved those who acknowledge thy right, and God hath ever loved those who appear before thee, and God hath ever loved those who invoke blessings upon thee, and God hath ever loved those who take vengeance on such as are veiled from thee and curse those who are proud before thee.

9 فما أعلى حقك على من في البيان وأرفع قدرك في ذلك الرضوان لم يؤمن بالله من أحد ولا بذات حروف السبع إلاَّ وأنَّه هو مقر بحقك فيه وإجابتك أمر ربك قبل كلنفس لديه قد أخذت أبكار حدائق جنة الوحدانية قبل أن تخلق سماء أو أرضاً أو شيئاً ما بينهما واستعرجت إلى الله وسكنت عنده حين الذي لم يكن غيرك عند الله من ذا سجود لم يزل الله يحب من يحزن فيك ولم يزل الله يحب من يرفع ذكرك ولم يزل الله يحب من يقرُّ بحقك ولم يزل الله يحب من يحضر بين يديك ولم يزل الله يحب من يصلينَّ عليك ولم يزل الله يحب من ينتقمنَّ عمن احتجب عنك ويلعننَّ على من استكبر عليك

10 The heavens and the earth and all between them wept at the loftiness of thy affliction, and the kingdom on high unto the lowest atom grieved at the sublimity of thy calamity. Thou didst

10 بكت السموات والأرض وما بينهما لعلوِّ رزيتك وحزنت ملكوت العُلى إلى الذرة الأدنى لسمو مصيبتك قد أحببت الله ربك إجابة متبهية متجللة متجملة متعظمة متنورة متكبرة متعززة

love God thy Lord with a response resplendent, majestic, beauteous, magnificent, luminous, great, mighty, exalted, sovereign, powerful, well-pleased, noble, loving, manifest, hidden, transcendent, impregnable and unconquerable - a response that filled the highest heavens with the words “there is no God but God,” and the lowest earths with the words “there is no God but God,” and all below them with the words “there is no God but God,” and all above them with the words “there is no God but God,” and all beneath them with the words “there is no God but God.” How glorious art thou as a Gate towering and lofty! How exalted art thou as a Book sublime and impregnable!

مترفعة متسلطة متقدرة مترضية متشرفة متحببة متظهرة متبطنة متعالية ممتنعة متمنعة إجابة قد ملئَتْ سموات العُلى من كلمة أنْ لا إله إلاَّ الله والأرضين الأدنى من كلمة أنْ لا إله إلاَّ الله وما دونهما من كلمة أنْ لا إله إلاَّ الله وما فوقهما من كلمة أنْ لا إله إلاَّ الله وما تحتهما من كلمة أنْ لا إله إلاَّ الله فما أبهاك من باب شامخ رفيع وما أعلاك من كتاب باذخ منيع

11 How many servants in Islam were strengthened by thy might and entered God’s religion through the grace of thy manifestation before thy throne of glory, yet all became distant from thy presence when thou didst appear before God thy Creator. Nay, by thy glory, all they comprehended of God’s religion before did not equal thy response. Yea, in that Manifestation, while this endureth until the Day of Resurrection, this one, if he entereth not herein, perisheth and hath neither highest station nor mightiest seat. Thou didst attain until thou reached the throne on high and drew nigh, thou didst arrive at the distance of two bow-lengths or closer, when thou didst not comprehend in the latter life greater than what thou didst comprehend in the former life, for thy delivery of thy Lord’s message in those numbered days was greater than what thou hadst delivered before.

11 فكم من عباد في الإسلام قد استعززوا بعزتك ودخلوا في دين الله بفضل ظهورك من قبل على عرش عزتك وكلٌ قد بعُدوا عن وجهتك حين الذي قد حضرت بين يدي الله بارئك لا وعزتك كل ما استدركوا من في دين الله من قبل لم يعدل إجابتك بلى في ذلك الظهور إذْ هذا يبقى إلى يوم القيمة وهذا لو لم يدخل في هذا يفنى ولا له مقراً قصوى ولا مقعداً عظمى وقد بلغت إلى أنِ اتصلت إلى عرش العلى ودنوت قد وصلت إلى قاب قوسين أو أدنى إذْ ما استدركت في الحياة الأخرى بأكبر عما استدركت في الحياة الأولى إذْ بتبليغك رسالة ربك في تلك الأيام المعدودة أكبر عما قد بلَّغت من قبل

12 Upon thee be from God, exalted be His glory, then from the Point of Reality, then from thyself, then from the Letters who were guided by thy guidance, then from all who enter that religion until the Day of Resurrection, that which befitteth the loftiness of God’s grace in thee and the sublimity of God’s bounty with thee. Then upon thee and upon those martyred in thy path and those who joined thee in the highest pavilion of Paradise that which should descend from God, the One, the Bestower. Verily He is the Single, the Supreme, the Transcendent, the All-Glorious.

12 فعليك من الله جلَّ جلاله ثم من نقطة الحقيقة ثم من نفسك ثم من حروف التي قد اهتدت بهداك ثمَّ مِن كل مَن يدخل في ذلك الدين إلى يوم القيمة ما ينبغي لعلوَّ فضل الله فيك وسموِّ جود الله لديك ثمَّ عليك وعلى من استشهد في سبيلك والذين هم قد لحقوا بك في الرفرف الأعلى من الرضوان ما ينبغي أنْ ينزلنَّ عند الله الواحد المنَّان إنه لهو الفرد المهيمن المتعالي السبحان

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BB00248

Ziyarat for the first [to believe]
Date: 1264-1265 [1848-1849]

1 Visitation for the last [to ascend], upon him be the Glory of God the Manifest

1 زيارة الآخر عليه بهاء الله الظاهر

2 In the name of God, the Most Unapproachable, the Most Holy

2 بسم الله الأمنع الأقدس

3 Upon thee rest the splendor of God, then the peace of all who have believed in Him, both before and after. O Thou Divine Rising Sun, Eternal Manifestation of the Lord, Sacred Countenance of Glory, Impregnable Eternal Word, and Exalted Fruit of Oneness! How lofty is the exaltation of Thy mention, whereunto all manifestations culminate and all signs return. Through Thee shall God be glorified, through Thee shall God be sanctified, through Thee shall God be unified, and through Thee shall God be magnified.

3 و إنَّ عليك سلام الله ثم سلام كلِّ من آمن به من قبل ومن بعد عليك يا أيَّتها الشمس المشرقة الإلهية والطلعة الأزليَّة الربانيَّة والوجهة المقدَّسة الكبريائية والكلمة الممتنعة الأبديَّة والثمرة المرتفعة الأحديَّة فما أعلى علوِّ ذكرك حيث تنتهي الظهورات إليك وترجع الدلالات عليك بك ليسبِّحنَّ الله ثم بك ليقدِّسنَّ الله ثم بك ليوحِّدَنَّ الله ثم بك ليعظِّمَنَّ الله

4 Thou worshippest none but God, my Lord and Thy Lord; Thou unitest with none save Him, my Creator and Thy Creator; Thou sanctifiest none except Him, my Fashioner and Thy Fashioner; and Thou glorifiest none but Him, my Maker and Thy Maker. How exalted is Thy station with God, whereby all created things are severed from Him, and how glorious is Thy elevation in the Book, whereby all existence turneth toward God!

4 لا تعبد إلاَّ الله ربِّي وربَّك ولا توحِّد إلاَّ إيَّاه بارئي وبارئك ولا تقدِّس سواه خالقي وخالقك ولا تسبِّح إلاَّ إيَّاه مصِّوري ومصوِّرك فما أعلى علوَّك عند الله حيث قد انقطعت عنه كلُّ الممكنات وما أبهى سموَّك في الكتاب حيث يتوجه به إلى الله كلُّ الموجودات

5 Verily, Thou art the Glorifier in the depths of divinity through Thine inmost heart, and Thou art the Sanctifier in the seas of omnipotence through Thine essential spirit, and Thou art the Unifier in the manifestations of the kingdom and dominion through Thine own self, and Thou art the Magnifier in the heights of holiness and glory through the essence of Thy physical being.

5 فإنَّك أنت المسبِّح في لجج اللاهوت بكينونية فؤادك وإنَّك أنت المقدس في أبحر الجبروت بذاتية روحك وإنَّك أنت الموحد في مظاهر الملك والملكوت بنفسانية نفسك وإنَّك أنت المكبِّر في علو القدس والياقوت بجوهرية إنّية جسدك

6 I testify that Thou art pure, purifying, and purified. Nay, God hath sanctified Thee beyond such mention and purified Thee beyond such praise, for all that turneth toward Thee becometh pure, and every fire that draweth nigh unto Thee becometh light. Thou art not abased, for by God, God is Thy Exalter! Thou art not alone, for by God, God is Thy Uplifter!

6 فأشهد أنَّك أنت طُهْرٌ طاهر مطهَّرٌ بل قد قدسك الله عن ذلك الذكر وطهَّرك عن ذلك الثناء إذْ كلُّ طاهرٌ بما يتوجه إليك ليكونَنَّ طاهراً وكلُّ نار بما تقبلنَّ إليك لتكونَنَّ نوراً لا ذليل والله والله مُعزُّك ولا وحيد والله والله رافعُك

7 By Thy right over all created things, than which there exists nothing greater in all creation, and by the manifestation of Thy revelation unto all existence, than which there exists nothing

7 فوحقك على كل الممكنات حيث لم يكن في الإبداع أعظم منه وظهور تجليك على كلِّ الموجودات حيث لم يكن في الاختراع أكبر

منه من أول أوليَّتِك التي لا أول لها إلى آخر آخريَّتِك التي لا آخر لها كلٌّ طوَّاف حول مشيَّتِك وسجَّاد لله بطلعتك وعبَّادٌ لله بوجهتك وسكان في ملكوت السموات والأرض وما بينهما بإرادتك

mightier in all invention, from the beginning of Thy primacy that hath no beginning unto the end of Thine ultimacy that hath no end–all circle round Thy Will, prostrate themselves before God through Thy Countenance, worship God through Thy Face, and dwell in the kingdom of the heavens and earth and what lieth between them through Thy decree.

8 لو كشف الغطاء عن بصائر كل ذا روح ليجمعنَّ كلٌّ هنالك وليبكينَّ عليك حتى ينقطعَ الروح عن أبدانهم فإني لأتقربنَّ في مقعدي هذا بتوجهي إليك ولو لم يكن معي سواي مستقراً بذلك مستفخراً على كلشيء بهذا إذ كلُّ العزِّ لمن عرفك وكلُّ النار لمن احتجب عن لقائك

8 Were the veil to be lifted from the eyes of all who possess spirit, they would surely gather there and weep for Thee until their spirits departed from their bodies. In this, my station, I draw near unto Thee through my turning toward Thee, though none be with me, finding therein my rest and taking pride therein above all things, for all glory belongeth to whoso knoweth Thee, and all fire to whoso is veiled from meeting Thee.

9 فيك سبَّحت المسبِّحات كلهن في ذروة أفئدتها وحمدت الكينونيات كلهن في عماء عزتها ووحدت الذاتيات بأسرهنَّ في علوِّ قدسها وكبرت الإنّيات بجوهريتهنَّ في سموِّ مجدها قد ارتفعت وليس فوقك ذا ارتفاع وقد ذللت أركان السموات والأرض وما بينهما من علوِّ ارتفاعك وسموِّ امتناعك ثم دنوتَ على شأن حيث لم يعادلك من شيء ولا يقارنك من شيء بحيث قد احتجب كلٌّ من علوك في علوك وسموك في وُفُودِك على الله ربك

9 Through Thee have all glorifiers glorified in the heights of their hearts, all essences praised in their realm of might, all realities unified in their sanctified elevation, and all identities magnified in their sublime glory. Thou hast risen, and above Thee there is no elevation. Thou hast brought low the pillars of the heavens and earth and all that lieth between them through the loftiness of Thy ascension and the sublimity of Thy inaccessibility. Then Thou didst draw nigh in such wise that nothing equals Thee or compares with Thee, whereby all are veiled by Thy loftiness in Thy loftiness and Thy transcendence in Thy arrival before God, Thy Lord.

10 لا وعزتك حين استعلائك على التراب لأسجدَنَّ بك إلى الله و لأفتخرَنَّ بمعرضك وبالثناء عليك وحين ما قد قضى عليك الإمضاء لأكبرنَّ عليك ولأعظمنَّ شأنك إذا ما شهدتُ ثمرة ممتنعة من الكتّاب مثلك ولا جوهرة مجردية من الآيات شبهك

10 Nay, by Thy glory, when Thou didst ascend to the dust, I shall surely prostrate myself through Thee unto God and take pride in Thy presence and in praising Thee. And when the decree was fulfilled upon Thee, I shall surely magnify Thee and exalt Thy station, for I have witnessed no fruit more inaccessible than Thee in the Book, nor any abstract essence more like Thee in the verses.

11 فقد وحدتَ الله في كل الظهورات إلى ما قد وحدت في منتهى ظهور الحدودات لم يزل الله ينزل عليك وعلى من أراد رضاك ما ينبغي لعلو قدسه وسمو جوده

11 Thou hast indeed unified God throughout all manifestations until Thou didst unify in the ultimate manifestation of limitations. God hath ever sent down upon Thee and upon whoso seeketh Thy good-pleasure that which beseemeth the loftiness of His holiness and the sublimity of His bounty.

12 فما أعلى مصيبتك في الكتّاب وما أكبر رزيتك في الإنشاء وما أعظم ما قد قضى عليك في ملكوت الأرض والسماء هل من قلب لا يخشع عند ذكرك أو من فؤاد لا يتصدع عند استماع رزيتك أومن كينونية ما حملت ظهورات محبتك أو من عيون

12 How exalted is Thy calamity in the Book, how great is Thy tribulation in creation, and how mighty is that which was decreed upon Thee in the kingdoms of earth and heaven! Can any heart remain unmoved at Thy mention, or any soul fail to be rent asunder upon hearing of Thy tribulation? What essence hath borne the manifestations of Thy love, and what

eyes have not shed tears before the seat of Thy glory in the face of the decrees of Thy Cause?

ما جرى في تلقاء مدين عزتك بما قضي عليك من إمضاءات ولايتك

13 By Thy right! My heart is unable to make mention of those who have grown proud against Thee and veiled themselves from meeting Thee, for in all things they worship God through Thee, prostrate themselves before God through Thee, bow down before God through Thee, and humble themselves before God through Thee. A single hair of Thy body is more beloved unto God than the essence of their being, let alone their deeds. They have no mention with God, nor with those who have believed in Him and His verses.

13 فوحقك لم يقدر فؤادي أن أذكر الذين استكبروا عليك واحتجبوا عن لقائك إذْ أنَّهم في كلِّ شأن عبَّاد بك لله وسُجَّاد بك لله وخُشَّاع بك لله وخضَّاع بك لله ذرة شعر من جسدك أحب إلى الله من كينونيات وجودهم وكيف ما يظهر عنهم من أعمالهم وما لهم ذكر عند الله ولا عند من آمن به ثم بآياته

14 Thus doth God bestow His grace upon Thee with that which draweth nigh all who are brought nigh, and which all the God-fearing desire. God hath created for Thee in Paradise a most glorious pavilion that none can attain unto through what they have comprehended. Blessed art Thou and what Thou hast drunk!

14 كذلك ليمنُّ الله عليك بما يتقرب به كلُّ المقربون ويتمنى به كل المتقون وقد خلق الله لك في الجنة رفرفاً أبهى لا يمكن أنْ توصَلُنَّ إليه بما قد أدركت فطوبى لك وما قد شربت

15 By Thy glory! In Thy Lord's knowledge there exists no paradise greater than what Thou hast attained in God, glorified be His majesty, nor any fire more intense for those who have veiled themselves from Thee than their veiling themselves from Thy countenance, for what God hath promised in the Hereafter shall be manifested in that life.

15 فو عزتك ما في علم ربك جنة أعظم مما قد أدركتها في الله جل جلاله ولا ناراً أشد لمن احتجب عنك عن احتجابه عن طلعتك إذْ ما قد وعد الله في الآخرة بما يظهر في تلك الحيوة

16 I testify before God and all things that Thy beginning and Thine end are for God and in God. God shall exalt Thy station to the highest heights and most sublime sovereignty through that which shall delight Thine eyes on the Day of Resurrection before God. Grieve not, for God shall cause Thee to dwell and descend in the chambers of Thy victory and the heights of Thy life where Thou shalt behold Thy loved ones from among Thy kindred and Thy friends from among those who love Thee in the Most Exalted Paradise and before Thee in the Most Glorious Paradise.

16 فلأشهدَنَّ الله وكلشيء بأنَّ مبدئك ومنتهاك لله وفي الله وسوف يرفعنَّ الله مقعدك على أعلى الارتفاع وسمو الامتناع بما تقَرَنَّ به عينيك يوم القيمة عند الله فلا تحزنَّ فإنَّ الله ليسكننَّك ولينزلنَّ عليك في غرف نصراتك وعلو حياتك ما ترونَّ أحبائك من أولي قرابتك وأوليائك من أولي محبيك عندك في الرضوان الأعلى وبين يديك في الرضوان الأبهى

17 All begin from water and return to clay. How blessed is he who preserves between these the mention of his soul until the Day of Resurrection, even as Thou hast preserved it. This is God's bounty unto whomsoever He willeth of His creation, and this is God's generosity unto whomsoever He desireth of His servants.

17 كل يبدئون من الماء ويرجعون إلى الطين فيا طوبى لمن يبقى بينهما ذكر نفسه إلى يوم القيمة مثل ما قد أبقيت هذا فضل الله لمن يشاء من خلقه وهذا جود الله لمن يريد من عباده

18 Upon Thee be the blessings of God and His mercy in Thy return and resting-place, in Thy rising and sitting, Thy repose and ascent, Thy nearness and contentment with Thyself. Thou art the Mirror wherein naught is seen except God, as I have seen naught in Thee save Him.

18 فعليك صلوات من الله ورحمته في منقلبك ومثواك وحين قيامك وقعودك ورقودك وارتفاعك ودنوِّك واقناعك لذاتك أنت مرآت التي لا يرى فيك إلاَّ الله حيث لم أر فيك إلاَّ إيَّاه

19 Thou art the First through Thy Lord's manifestation, and the Last through Thy Lord's concealment, the Outward through Thy Lord's exaltation, and the Inward through Thy Lord's inaccessibility. Upon Thee and upon them that love Thee and upon those who have attained unto the meeting with Thy Lord in God's path be that which befitteth the sublimity of His generosity and the excellence of His grace.

19 وانك أنت الأول بظهور ربك والآخر ببطون ربك وألظاهر بارتفاع ربك والباطن بامتناع ربك عليك وعلى أولي محبتك وعلى من قد أدرك لقاء ربك في سبيل الله ما ينبغي لعلو جوده وسمو فضله

20 Verily He is the All-Compelling, the All-Bountiful. And verily there is no God but Him, the Gracious, the All-Munificent.

20 إنَّه لهو المهيمن الوهَّاب وإنَّه لا إله إلاَّ هو المتفضِّل الفضَّال

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Ziyarat for the first [to believe]
Date: 1264-1265 [1848-1849]

1 Visitation Tablet for the first [to believe], upon Him be the Glory of God, the King of Eternity

1 أيضاً زيارة الأول عليه بهاء الله الملك الأزل

2 In the Name of God, the Most Glorious, the Most Glorious

2 بسم الله الأبهى الأبهى

3 Verily, I am God! There is no God but Me, and all else is My creation. Say: O My creation! Worship ye Me alone. Verily, I am God! There is no God but Me. I have been from all eternity, and before and after all things, all seek Me out.

3 إنني أنا الله لا إله إلا أنا وإن ما دوني خلقي قل أنْ يا خلقي إيَّاي فاعبدون إنني أنا الله لا إله إلاَّ أنا كنت أزلًا قديمًا من قبل ومن بعد كلٌ إيَّاي يقصدون

4 Verily, I am God! There is no God but Me. I was pure and ethereal before and after all things, and all worship Me. There was no beginning to what I have created, nor any end. All within the bounds of their creation, by My command, before and after, make mention of Me.

4 إنني أنا الله لا إله إلاَّ أنا كنت ساذجاً كافوراً من قبل ومن بعد كل إيَّاي يعبدون لم يكن لمَّا قد خلقت من أول ولا من آخر كلٌ في حد ما خلقوا بأمري من قبل ومن بعد إيَّاي يذكرون

5 I made Myself known on the Day of Resurrection through My verses. The first to know Me was He of the Seven Letters ['Ali Muhammad, the Bab], mighty and glorious; then He of the Eight Letters [Mulla Husayn], powerful and inaccessible; then the Guides of the Most Glorious in God's Book; then whosoever entereth the Bayan until such time as shall be raised up unto Me from the Manifestation of My Self. All are guides unto Him of the Eight Letters, and all through Him turn unto Me.

5 قد عرَّفت نفسي يوم القيمة بآياتي فإذاً أول ما قد عرفني ذات حروف سبع عظيم ثم ذات حروف ثمان عزٍّ منيع ثم أدلاَّء الأبهى في كتاب الله ثم ما يدخل في البيان إلى حين ما يرفع إليَّ من عند مظهر نفسي كل أدلاَّء على ذات حروف الثمان وكلٌ به إليَّ يتوجهون

6 This is the Essence I have chosen from among all My servants. O all things! Ye shall make mention of Her. This is the Pure One I have selected for Myself. O all things! Ye shall remember Her. This is the Pristine One I have chosen for Myself. O all things! Ye shall commemorate Her. This is the Ethereal One I have elected for Myself. O all things! Ye shall call Her to mind.

6 تلك جوهرة قد اصطفيتها من بين كل عبادي أنْ يا كلشيء أنتم إيَّاها تذكرون تلك مجردية قد استخلصتها لنفسي أنْ يا كلشيء أنتم إيَّاها تذكرون تلك ساذجية قد اصطفيتها لنفسي أنْ يا كلشيء أنتم إيَّاها تذكرون تلك كافورية قد انتخبتها لنفسي أنْ يا كلشيء أنتم إيَّاها تذكرون

7 He is the First and the Last, the Manifest and the Hidden. Through Him do all fulfill their duty unto Me. Were it not for His presence before Me, I would not have made Myself known through any other, and this sufficeth as My testimony unto Myself. Thus have We ever been witnesses.

7 هو الأول والآخر والظاهر والباطن كل به إيَّاي يوفون ولولا حضر بين يدي ما عرَّفت دونه نفسي وذلك ما يستكفي بما قد شهدت على نفسي

8 Through Him was the Bayan revealed, and We were indeed cognizant thereof. After I made Myself known to Him and established Him as the Manifestation of My Self - there is no God but I, and all worship Me - I made Him the Gate of My knowledge for whosoever desireth to believe in Me and in My verses, that all who are created and shall be created might through Him be brought before Me.

8 كذلك إنَّا كنَّا شاهدين به قد نزلت البيان وإنَّا كنَّا به عالمين وبعد ما قد عرفته نفسي وجعلته مظهر نفسي أنْ لا إله إلاَّ أنا كلٌ إيَّاي يعبدون وجعلته باب عرفاني لمن أراد أن يؤمن بي ثم بآياتي لمَّا خلق ويخلق كلٌ به عليَّ ليعرضون

9 From the first day I created Him until the last mention shall be made, I have witnessed naught but the remembrance of My Self - verily, there is no God but I, the Protector, the Self-Subsisting. After I made Myself known to Him, He delivered the messages of His Lord unto all the worlds. He endured in the Cause of God what He witnessed from those who were given the Book aforetime, though all were but as scattered dust within His grasp.

9 ما شهدت من أول يوم قد خلقته إلى آخر ما يذكر إلاَّ ذكر نفسي إنَّه لا إله إلاَّ أنا المهيمن القيوم وبعد ما عرَّفته نفسي قد بلَّغ رسالات ربه إلى العالمين وقد صبر في ذات الله بما قد رأى عن الذين هم أوتوا الكتاب من قبل بعدما كلٌ في قبضته كذر ذرٍ خفيف

10 When He saw that all were veiled from the presence of their Lord, though all stood firm by His command and all sought other than Me - they knew Me yet wished not to recognize Me - His Being could not bear to see any upon the earth veiled from the knowledge of their Lord. Thus did He strive against those who through Him had turned unto Me. They knew not God, their Lord, they who fought against Him, else they would not have shown pride toward Him. Had they known Him, they would have prostrated themselves before Him as they prostrate themselves night and day.

10 ولما قد رأى كلٌ قد احتجبوا عن لقاء ربهم وكل بأمره قائمون وكلٌ غيري يقصدون وهم يعرفونني ولا يريدون أن يتعرَّفون ما رضي كينونيته أنْ يري ربَّهم ما على الأرض في حجاب من عرفان ربِّه حتى قد قاتل بنفسه الذين هم كلٌ به إليَّ يتوجهون ما عرفوا الله ربَّهم الذين هم قاتلوه وإلاَّ هم عليه لا يستكبرون ولو يعرفوه ليسجدون بين يديه بمثل ما هم به بالليل والنَهار ليسجدون

11 Until He was martyred in My path, along with those who were with Him among the guides of His Self, and all returned to that from which they were created by their Lord's command, and all at that moment rejoice in My knowledge. Before them is whatsoever they desire - therein are maidens fair as hidden pearls, therein are youths like treasured crimson rubies,

11 حتى قد شهد في سبيلي مع الذين هم كانوا معه من أدلاء نفسه وكل قد رجعوا إلى ما بدئوا من أمر ربِّهم وكلٌ حينئذ في عرفاني يحبرون بين أيديهم ما هم يشتهون لهم فيها من حوريات

therein are all manner of noble garments they don with pride, therein is every bounty they desire, say what they will therein, and they do naught but glorify. At all times do they sanctify, at all times do they magnify, at all times do they extol, and at all times do they revere. My wrath hath descended upon those who knew them not, and in the fire shall they abide forever. God will visit His retribution upon them by their own hands and the hands of all the believers together, and they shall take vengeance upon themselves by their own selves, and curse themselves with names from before them from their own midst, yet they perceive not.

كأنهن لؤلؤ مكنون لهم فيه وِلدان كأنَّهم ياقوت حمر مخزون لهم فيها من كل حُرُرٍ ذا ابتهاج هم يلبسون ثم به يتعززون لهم فيها من كل آلاء هم يحبون لهم فيها من كل نعماء هم يريدون قل ما أرادوا فيها ولا هم يريدون ليسبحون وهم في كل حين ليقدسون وهم في كل حين يمجدون وهم في كل حين يكبرون وهم في كل حين يعظمون قد نزلت نقمتي على الذين هم ما عرفوهم وهم في النار خالدون ينزل الله عليهم نقمته بأيديهم وأيدي المؤمنين كلهم أجمعين وهم ينتقمون عن أنفسهم بأنفسهم ويلعنون أنفسهم بأسماء قبلهم من عندهم ولا يبصرون

12 It behooveth everyone on earth to seek shelter beneath the shadow of him who hath believed in Me, even though all be veiled. But those who are in Islam, they believe in Him. He it is Who hath appointed for you this religion and hath commanded you therein that ye judge not against Me, for I am a Messenger from the Lord of the worlds. Thus are ye tested in the Day of Resurrection in the manifestation of My Self. He it is Who hath appointed for you your religion that ye may not be veiled from Him on the day of the appearance of the Truth.

12 ينبغي أنْ يستظل في ظل من آمن بي كل من على الأرض ولو أنَّ كلٌ محتجبون ولكن من في الإسلام هم به مؤمنون هو الذي قد جعل لكم ذلك الدين ووصاكم فيه أنْ لا تحكموا عليَّ فإنّي رسول من رب العالمين كذلك أنتم في يوم القيمة في مظهر نفسي لمبتلون هو الذي قد جعل لكم دينكم أنتم يوم ظهور الحق عنه لا تحتجبون

13 And verily I shall send blessings upon thee, O My Splendor, then upon all things, a revelation from the Lord of the worlds. And verily I shall send blessings upon thee, O My Glory, then upon all things, a revelation from the Lord of the worlds. And verily I shall send blessings upon thee, O My Beauty, then upon all things, a revelation from the Lord of the worlds. And verily I shall send blessings upon thee, O My Grandeur, then upon all things, a revelation from the Lord of the worlds. And verily I shall send blessings upon thee, O My Light, then upon all things, and thy light shall not be extinguished in the kingdom of the heavens and the earth and what lieth between them until the Day of Resurrection. This is what hath been ordained by God, the Supreme, the Self-Subsisting.

13 وإنّي لأصلينَّ عليك أنْ يا بهائي ثم من كلشيء تنزيلاً من رب العالمين وإنّي لأصلينَّ عليك أنْ يا جلالي ثم من كلشيء تنزيلاً من رب العالمين وإنّي لأصلينَّ عليك أنْ يا جمالي ثم من كلشيء تنزيلاً من رب العالمين وإنّي لأصلينَّ عليك أنْ يا عظمتي ثم من كلشيء تنزيلاً من رب العالمين وإنّي لأصلينَّ عليك أنْ يا نوري ثم من كلشيء ولا يطفى نورك في ملكوت السموات والأرض وما بينهما إلى يوم القيمة هذا ما قدر من عند الله المهيمن القيوم

14 And verily I shall send blessings upon thee and upon all who seek shelter beneath thy shadow, of the first and the last, the manifest and the hidden. These are the gems of the Qur'an which We have sent down therein upon thee, for We were indeed cognizant thereof. Thus have We returned them unto thee even as We began them from thee, for We have power over all things.

14 وإنّي لأصلينَّ عليك وعلى كل من استظل في ظلك من الأولين والآخرين والظاهرين والباطنين أولئك هم جواهر القرآن التي قد نزلناها فيه عليك إنَّا كنَّا به عالمين كذلك إنَّا قد رجعناها إليك بمثل ما قد بدئناها من عندك إنَّا كنَّا على كلشيء لمقتدرين

15 O ye who are in Islam! This sufficeth you that ye have slain Him Who ordained your religion for you and then the martyrs of His Cause, and this disgrace shall not leave you until the Day of Resurrection, and in that fire shall ye abide forever, except if ye return unto God, your Lord. Then when what your hands have wrought shall be struck upon your faces, those in Paradise shall be distinguished from those in the fire, and soon shall ye yourselves know - before your death or after your death or in your transformation - and ye shall surely receive from God the recompense of what ye have earned.

16 Ye were naught on earth but perishing ones; nay, the very letters of annihilation are ashamed to be associated with you, for ye have committed deeds such that annihilation itself disdaineth to mention you. O people of the Bayan! Are ye not ashamed? Slay no one ever, for whoso slayeth a soul, it is as though he hath slain all mankind, and whoso giveth life to a soul, it is as though he hath given life to all mankind.

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15 أنْ يا من في الإسلام كفاكم ذلكم هذا أنْ قتلتم من قدَّر لكم دينكم ثم شهداء نفسه ولا ينفك عنكم ذلك العار إلى يوم القيمة وأنتم في ذلك النار خالدون إلاَّ وأنْ ترجعون إلى الله ربكم فإذا ضربت على وجوهكم ما اكتسبت أيديكم يعرف من في الرضوان عمن في النار وسوف أنتم أنفسكم تعرفون قبل موتكم أو بعد موتكم أو في تقلبكم وستسلمنَّ من الله بأنْ يعدمنَّكم بما اكتسبتم

16 وما كنتم في الأرض إلاَّ لفانين بل تستحي حروف الفناء أن تلحقنَّ بكم فقد كسبتم عملاً لا يرضى الفناء أن يذكركم أن يا خلق البيان أنتم تستحيون أنْ لا تقتلنَّ أحداً أبداً فإنَّ من يقتل نفساً فكأنَّما قتل الناس جميعاً ومن يحيي نفساً فكأنَّما يحيي الناس جميعاً

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Ziyarat for the first [to believe]
Date: 1264-1265 [1848-1849]

1 Visitation for the First [to believe]

2 In the Name of God, the Most Glorious, the Most Glorious

3 Verily the glory rest upon thee, O First Temple! Then majesty be upon thee, then beauty be upon thee, then grandeur be upon thee, then light be upon thee, then mercy be upon thee, then the names be upon thee, then might be upon thee, then knowledge be upon thee, then power be upon thee, then good-pleasure be upon thee, then love be upon thee, then honor be upon thee, then sovereignty be upon thee, then dominion be upon thee, then grace be upon thee, then the verses be upon thee, then the words be upon thee, then the manifestations be upon thee, through that which the knowledge of thy Lord hath encompassed from before and after, and His power extendeth over all things in the kingdoms of Command and Creation and

1 زيارة الأول

2 بسم الله الأبهى الأبهى

3 وإنَّما البهاء عليك أن يا هيكل الأول ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل قدرته على كلشيء في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

what lieth between them. Verily, He is the All-Knowing, the All-Powerful.

4 In the Name of God, the Most Exalted, the Most Exalted! 4 بسم الله الأجلل الأجلل

5 All glory be to thee, O Second Temple! [Same blessings repeated] 5 إنما البهاء عليك يا هيكل الثاني ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل عليه قدرته في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

6 In the Name of God, the Most Beautiful, the Most Beautiful! 6 بسم الله الأجمل الأجمل

7 All glory be to thee, O Third Temple! [Same blessings repeated] 7 إنما البهاء عليك يا هيكل الثالث ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل عليه قدرته في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

8 In the Name of God, the Most Great, the Most Great! 8 بسم الله الأعظم الأعظم

9 All glory be to thee, O Fourth Temple! [Same blessings repeated] 9 إنما البهاء عليك أنْ يا هيكل الرابع ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل عليه قدرته في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

10 In the Name of God, the Most Luminous, the Most Luminous! 10 بسم الله الأنور الأنور

11 All glory be to thee, O Fifth Temple! [Same blessings repeated]

11 إنما البهاء عليك أن يا هيكل الخامس ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل عليه قدرته في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

12 In the Name of God, the Most Merciful, the Most Merciful!

12 بسم الله الأرحم الأرحم

13 All glory be to thee, O Sixth Temple! [Same blessings repeated]

13 إنما البهاء عليك أن يا هيكل السادس ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل عليه قدرته في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

14 In the Name of God, the Most Great, the Most Great!

14 بسم الله الأكبر الأكبر

15 All glory be to thee, O Seventh Temple! [Same blessings repeated]

15 إنما البهاء عليك أن يا هيكل السابع ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل عليه قدرته في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

16 In the Name of God, the Most Mighty, the Most Mighty!

16 بسم الله الأعزز الأعزز

17 All glory be to thee, O Eighth Temple! [Same blessings repeated]

17 إنما البهاء عليك أن يا هيكل الثامن ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الحب عليك ثم

الرضاء عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل عليه قدرته في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

18 In the Name of God, the Most Knowing, the Most Knowing!

18 بسم الله الأعلم الأعلم

19 All glory be to thee, O Ninth Temple! [Same blessings repeated]

19 إنما البهاء عليك أن يا هيكل التاسع ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل عليه قدرته في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

20 In the Name of God, the Most Powerful, the Most Powerful!

20 بسم الله الأقدر الأقدر

21 All glory be to thee, O Tenth Temple! [Same blessings repeated]

21 إنما البهاء عليك أن يا هيكل العاشر ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل عليه قدرته في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

22 In the Name of God, the Most Pleasing, the Most Pleasing!

22 بسم الله الأرضى الأرضى

23 All glory be to thee, O Eleventh Temple! [Same blessings repeated]

23 إنما البهاء عليك أن يا هيكل الواحدمن بعد العشر ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات

عليك بما قد أحاط به علم ربك من قبل ومن بعد
وتستطيل عليه قدرته في ملكوت الأمر والخلق
وما بينهما إنَّه كان علاماً قديراً

24 In the Name of God, the Most Loving, the Most Loving! 24 بسم الله الأحب الأحب

25 All glory be to thee, O Twelfth Temple! [Same blessings repeated] 25 إنما البهاء عليك أن يا هيكل الثاني من بعد العشرة
ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك
ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك
ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم
الرضاء عليك ثم الحب عليك ثم الشرف عليك
ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك
ثم الآيات عليك ثم الكلمات عليك ثم الظهورات
عليك بما قد أحاط به علم ربك من قبل ومن بعد
وتستطيل عليه قدرته في ملكوت الأمر والخلق
وما بينهما إنَّه كان علاماً قديراً

26 In the Name of God, the Most Noble, the Most Noble! 26 بسم الله الأشرف الأشرف

27 All glory be to thee, O Thireenth Temple! [Same blessings repeated] 27 إنما البهاء عليك أن يا هيكل الثالث من بعد العشر
ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك
ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك
ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم
الرضاء عليك ثم الحب عليك ثم الشرف عليك
ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك
ثم الآيات عليك ثم الكلمات عليك ثم الظهورات
عليك بما قد أحاط به علم ربك من قبل ومن بعد
وتستطيل عليه قدرته في ملكوت الأمر والخلق
وما بينهما إنَّه كان علاماً قديراً

28 In the Name of God, the Most Central, the Most Central! 28 بسم الله الأوسط الأوسط

29 All glory be to thee, O Fourteenth Temple! [Same blessings repeated] 29 إنما البهاء عليك أن يا هيكل الرابع من بعد العشر
ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك
ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك
ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم
الرضاء عليك ثم الشرف عليك ثم السلطنة عليك
ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم
الكلمات عليك ثم الظهورات عليك بما قد أحاط
به علم ربك من قبل ومن بعد وتستطيل عليه
قدرته في ملكوت الأمر والخلق وما بينهما إنَّه
كان علاماً قديراً

30 In the Name of God, the Most Sovereign, the Most Sovereign!

30 بسم الله الأملك الأملك

31 All glory be to thee, O Fifteenth Temple! [Same blessings repeated]

31 إنما البهاء عليك أن يا هيكل الخامس من بعد العشر ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل عليه قدرته في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

32 In the Name of God, the Most Ancient, the Most Ancient!

32 بسم الله الأقدم الأقدم

33 All glory be to thee, O Sixteenth Temple! [Same blessings repeated]

33 إنما البهاء عليك أن يا هيكل السادس من بعد العشرة ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل عليه قدرته في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

34 In the Name of God, the Most Generous, the Most Generous!

34 بسم الله الأكرم الأكرم

35 All glory be to thee, O Seventeenth Temple! [Same blessings repeated]

35 إنما البهاء عليك أن يا هيكل السابعمن بعد العشر ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل عليه قدرته في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

36 In the Name of God, the Most Permanent, the Most Permanent!

36 بسم الله الأدوم الأدوم

37 All glory be unto thee, O Eighteenth Temple! [Same blessings repeated]

37 إنما البهاء عليك أن يا هيكل الثامن من بعد العشر ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك

ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل عليه قدرته في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

38 In the Name of God, the Most Manifest, the Most Manifest!

38 بسم الله الأظهر الأظهر

39 All glory be unto thee, O Nineteenth Temple! [Same blessings repeated]

39 إنما البهاء عليك أن يا هيكل التاسع من بعد العشر ثم الجلال عليك ثم الجمال عليك ثم العظمة عليك ثم النور عليك ثم الرحمة عليك ثم الأسماء عليك ثم العزة عليك ثم العلم عليك ثم القدرة عليك ثم الرضاء عليك ثم الحب عليك ثم الشرف عليك ثم السلطنة عليك ثم الملك عليك ثم المنُّ عليك ثم الآيات عليك ثم الكلمات عليك ثم الظهورات عليك بما قد أحاط به علم ربك من قبل ومن بعد وتستطيل عليه قدرته في ملكوت الأمر والخلق وما بينهما إنَّه كان علاماً قديراً

40 Glorified art Thou, O my God! The proofs of the temples of Thy chosen ones in the Bayan cannot be numbered, nor the like of the circles of Thy handmaidens therein. And verily, as Thou hast taught me and all Thy creation, the First is One, and after that the temples and circles in their most exalted, most impregnable, most holy, and most sovereign states, and what is in them and upon them of the manifestations of Thy names and the revelations of Thine examples, since all things return unto the temple of man. Therefore, O my God, cause all who are in the Bayan whom Thou hast loved to return unto the temple of Him Whom Thou shalt make manifest on the Day of Resurrection, prostrating before Thy face, worshipping Thy Being, devoted to Thy Self, remembering Thy verses, grateful for Thy favors, content with Thy decree, patient in Thy good-pleasure, submissive to Thy Essence, humble before Thy Identity, supplicating the Sovereign of Thy Oneness, exalted through the exaltation of the King of Thy Singleness, lest any temple and its deeds be lost, and that all Thou hast planted may bear fruit to the highest degree possible. Verily, Thou art powerful and mighty over that, and knowing and encompassing all things.

40 سبحانك اللهمَّ يا إلهي لم تُحصِ أدلاء هياكل أوليائك في البيان ولا مثل دوائر إمائك فيها وإنَّ على ما قد عرفتني وكل خلقك واحد الأول وإنَّ من بعد ذلك الهياكل والدوائر بأرفعيتها وأمنعيتها وأقدسيتها وأسلطيتها وما فيها وعليها من ظهورات أسمائك وتجليات أمثالك إذ كلشيء يرجع إلى هيكل الإنسان فلترجعنَّ اللهمَّ كل من في البيان مما أحببته إلى هيكل من تظهرنَّه يوم القيمة بالحق ساجداً لوجهك عابداً ذاتك قانتاً نفسك ذاكراً لآياتك شاكراً نعمائك راضياً بقضائك صابراً في مرضاتك خاضعاً كينونيتك خاشعاً ذاتيتك متملقاً سلطان وحدانيتك متعالياً بعلاء مليك فردانيتك لئلا يضيع من هيكل وله عمله ويثمر كل ما قد أغرسته على علو ما يمكن أن يثمر إنَّك كنت على ذلك مقتدراً وقديراً وبكلشيء عالماً ومحيطاً

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BB00153

Ziyarat for the two hidden names
Date: 1264-1265 [1848-1849]

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

1 زيارت اسمين المستورين بسم الله الأمنع الأقدس

2 The splendor of God rest upon you both, O ye two luminous lights, ye two blazing flames, ye two exalted names, ye two impregnable words, ye two celestial fruits, ye two concealed countenances! And upon you be glory, and beauty from your right hand, and grandeur from your left hand, and light before you, and mercy behind you, and might above your heads, and bounty beneath your feet.

2 إنَّما البهاء من الله عليكما يا أيُّها النوران النيران و الاسمان العاليان والكلمتان الممتنعان والثمرتان الجنيَّتان والطلعتان المحتجبتان ثم الجلال عليكما ثم الجمال عن يمينكما ثم العظمة عن شمائلكما ثم النور عن بين أيديكما ثم الرحمة عن ورائكما ثم العزَّة من فوق رؤسكما ثم الموهبة تحت أقدامكما

3 God hath never ceased to send down upon you both from every splendor its most splendid, from every glory its most glorious, from every beauty its most beautiful, from every grandeur its most grand, from every light its most luminous, from every mercy its most extensive, from all words their most perfect, from every might its mightiest, from all names their greatest, from every will its most effective, from every knowledge its most penetrating, from every power its most potent, from every utterance its most pleasing, from all questions their most beloved, from every dominion its most enduring, from every sovereignty its most excellent, from every loftiness its most sublime, from every bounty that which hath no equal, and from every good that which hath no parallel.

3 لم يزل الله ينزل عليكما من كلِّ بهاء أبهاه ومن كلِّ جلال أجلُّه ومن كلِّ جمال أجمله ومن كلِّ عظمة أعظمها ومن كلِّ نور أنوره ومن كلِّ رحمة أوسعها ومن كلِّ كلمات أتمُّها ومن كلِّ عزَّة أعزُّها ومن كل أسماء أكبرها ومن كل مشيَّة أمضاها ومن كل علم أنفذه ومن كل قدرة أقدرها ومن كل قول أرضاه ومن كلِّ مسائل أحبُّها ومن كل سلطنة أدومها ومن كل ملك أفخره ومن كل علاء أعلاه ومن كل فضل ما لم يكن له عدل ومن كل خير ما لم يكن له مشية

4 Ye have ascended unto God, your Lord, even as ye began with God, your Lord. God hath never ceased to gaze upon you and to send down His mercy upon whosoever remembereth you and grieveth for you and weepeth for that which was decreed for you in the path of God.

4 قد عرجتكما إلى الله ربُّكما كما بدءتما إلى الله ربِّكما لم يزل الله ينظر إليكما وينزل رحمته على من يذكركما ويحزن عليكما ويبكي لما قد قضي في سبيل الله عليكما

5 And verily, upon you and upon whosoever hath ascended unto God, your Lord, be that which befitteth the sublimity of God's grace and His bounty, and the exaltation of His generosity and munificence. Verily, He is the Mighty, the All-Bountiful.

5 وإنَّ عليكما وعلى من استعرج إلى الله ربكما ما ينبغي لعلوِّ فضل الله وموهبته ثم سموِّ جود الله وكرمه إنَّه هو العزيز الوهاب

INBA_6007C.069-070, MKI4515.028r-028v

BB00099

Ziyarat for Thursday night (Ziyara jami'a)
Date: 1264-1265 [1848-1849]

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

1 بسم الله الأمنع الأقدس

2 Praise be to God, besides Whom there is no God, the Living, the Sovereign, the Self-Subsisting. Verily, the Glory from God be upon the First Unity, then upon its numbers, then upon those that resemble those numbers wherein naught is seen save the First Unity. And then, if thou art, on such a Friday night, at one of the seats of the numbers of Unity, or at the dust wherefrom its essence hath ascended unto God from the beginning of the Bayan until the Day of Him Whom God shall make manifest, when He giveth permission for its exaltation – then purify thyself from all that thou abhorrest. And when thou hast completed what God hath prescribed for thee of thy prayer, enter that seat in such wise that shouldst thou attain the Day of Resurrection, thou wouldst present thyself before none save God or before what God hath commanded thee. For verily this shall profit thee in the night. Establish thyself in thy seat there and remember what hath transpired in the Bayan of decree, and let thy tears flow from thine eyes in the paths of glory and exaltation, and whatsoever lieth between them and beneath them. For verily God loveth the tear that floweth in the paths of His love for the exaltation of His Word, and at the moment when thy tears flow from thine eyes, God shall, of His grace, forgive whatsoever thou hast encompassed in knowledge. He, verily, is the All-Bountiful, the All-Subtle.

2 الحمد لله الذي لا إله إلا هو الحي المهيمن القيوم و إنما البهاء من الله على الواحد الأول ثم أعداده ثم من يشابه ذلك الأعداد حيث لا يرى فيه إلا الواحد الأول وبعد فإذا كنت مثل تلك الليلة الجمعة عند مقعد من مقاعد أعداد الواحد أو عند طين من عرجت كينونيته إلى الله من أول البيان إلى يوم من يظهره الله حين ما يأذن بالارتفاع فإذا طيَّب نفسك عن كل ما تكرهه فإذا فرغت عما قد فرض الله عليك من صلوتك فادخل ذلك المقعد على شأن لو تدركنَّ يوم القيمة لا تحضر إلاَّ بين يدي الله أو بين يدي ما قد أمرك الله فإنَّ ذلك في الليل ينفعك واستقر هنالك مقعدك واذكر ما جرى في البيان من القضاء وأجر دموعك على عينيك في سبل البهاء والعلاء وما بينهما وما دونهما فإنَّ الله ليحبنَّ قطرة التي جرت في سبل محبته لارتفاع كلمته وإنَّ حين تقطر دمعيك من عينيك ليغفر الله ما قد أحطت به علماً من فضله إنَّه هو الوهاب اللطيف

3 Then, when thy grief hath subsided, recite this prayer:

3 فإذاً بعد سكونك عن حزنك فاقرء ذلك الدعاء

4 Glory be unto Thee, O God, my God! I bear witness at this moment, on this Friday night, and so doth every thing, that Thou art God, there is no God but Thee, alone, with no partner. Thine is the kingdom and Thine the praise. Thou givest life and causest death, then causest death and givest life. And verily Thou art the Living Who dieth not, and the King Whose sovereignty passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. And Thou art, verily, powerful over all things.

4 سبحانك اللهم يا إلهي لأشهدنك حينئذ في تلك الليلة الجمعة وكلشيء على أنَّك أنت الله لا إله إلاَّ أنت وحدك لا شريك لك لك الملك ولك الحمد تحيي وتميت ثم تميت وتحيي وإنَّك أنت حي لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا تفوت عن قبضتك من شيء لا في السموات ولا في الأرض ولا ما بينهما وإنَّك كنت على كلشيء قديراً

5 Thou didst create me, O my God, in the realm of creation from the beginning that hath no beginning until Thou didst bring me to this hour. I bear witness, and so doth every thing, that

5 قد خلقتني يا إلهي في حد الإبداع من أول الذي لا أول له إلى ما قد بلغتني إلى تلك الساعة

فلأشهدنك وكلشيء بأنَّ كلشيء قد كونته بي وإنّي لأشاهدنَّ على مناهج التي قد أقمتها بين خلقك كلٌ بها ليعبدنَّك وليسبحنَّك ويقدسنَّك ويوحدنَّك ويعظمنَّك وكل على دون إرادتك عبادك ودون رضائك سجَّادك إلاَّ ما قد يسجد لك في البيان ويعبدك على ما نزَّلت عليَّ في ذلك الظهور على أمنع التبيان

Thou hast brought all things into being through me, and I do observe the paths which Thou hast established among Thy creation, whereby all do worship Thee, glorify Thee, sanctify Thee, unite with Thee, and magnify Thee. And all, apart from Thy will, are Thy servants, and apart from Thy good-pleasure are Thy worshippers, save those who prostrate themselves before Thee in the Bayan and worship Thee according to what Thou didst reveal unto me in that Manifestation in most excellent exposition.

6 فلأحمدنَّك على ما قد خلقتني ثم حروف الحي بقدرتك ثم كلَّ من آمن بقوتك إلى يوم من تظهرنَّه إنَّا كنَّا عبادك على الحق فوق الأرض وسجادك بالقسط عليها فكم من وجوه يا إلهي في تلك الليلة سجدت لعظمتك وكلها وقعت لدونك إلاَّ من يسجد لك بظهوري وكم من قلوب خضعت بين يديك في تلك الساعة وكلها رجعت إليها الاَّ من خضعت في ذلك الظهور فإنَّها ترجِع إليك وكم من عيون تبكي من مخافتك وهيبتك وكلها مردودة عندك إلاَّ من يخاف عنك في البيان ويخشى من عدلك وكم من أبدان تتعب في سبل رضائك لتقبَلنَّ عنها من ذكر وكلُّها ممنوعة عن إرادتك إلاَّ من يتعب لك في البيان على الرَّوْح والريحان على ما قد قدرت من المناهج والبيان وكم من عباد ليجهدنَّ في طلعتك في مثال تلك الليلة وينادينَّك بضجيج لسانه ونداء صوته وإنَّها هي مقطوعة عن مشيَّتك إلاَّ من ناجاك لمن قد فتحت للخلق به سبيلاً وجعلته لكلشيء هادياً ودليلاً

6 I praise Thee for having created me, then the Letters of the Living by Thy power, then all who have believed through Thy might until the Day of Him Whom Thou shalt manifest. We are, verily, Thy servants in truth upon the earth and Thy worshippers in justice thereon. How many faces, O my God, have prostrated themselves before Thy grandeur on this night, and all have fallen short of Thee save those who prostrate themselves before Thee through my Manifestation! And how many hearts have submitted themselves before Thee in this hour, and all have returned unto themselves save those that submitted in that Manifestation, for these return unto Thee! And how many eyes weep from fear and awe of Thee, and all are rejected by Thee save those who fear Thee in the Bayan and stand in awe of Thy justice! And how many bodies toil in the paths of Thy good-pleasure that Thou mightest accept from them a remembrance, and all are barred from Thy will save those who toil for Thee in the Bayan with joy and fragrance according to what Thou hast ordained of the paths and the exposition! And how many servants strive after Thy countenance on such a night as this and call upon Thee with the clamor of their tongues and the cry of their voices, and verily these are cut off from Thy will save those who commune with Thee through him by whom Thou hast opened a path for creation.

7 فأنا ذا يا إلهي لأسئلنَّك من فضلك أن تظهرنَّ ذا قدرة وقوة وتسلطنه بقوتك وسلطنتك وتقمصنَّه قميص قهاريَّتك وقدرتك وتلبسنَّه رداء ظهَّاريتك وسخَّاريتك ليرحمنَّ برحمتك الخفيَّة على من على الأرض كلِّها وليدخلنَّ كلاً في جنتك وليسقينَّ كلاً من ماء محبَّتك لأستحزننَّ على كلِّ من على الأرض إذْ كلها قد خلقت بي وإنّي أريها في بعدي عنك وحجاب عني

7 O my God! I beseech Thee by Thy bounty to manifest One possessed of power and might, and to establish His dominion through Thy power and sovereignty. Do Thou clothe Him with the robe of Thy dominion and might, and array Him in the mantle of Thy glory and munificence, that He may, through Thy hidden mercy, show compassion unto all who dwell on earth, that He may cause all to enter Thy paradise and give all to drink of the water of Thy love. For I grieve over all who dwell on earth, since all were created through Me, yet I behold them in their remoteness from Thee and their estrangement from Me.

8 I beseech Thee therefore, O my God, on this night, by the power wherewith Thou hast empowered it, by the might wherewith Thou hast endowed it, by the self-subsistence wherewith Thou hast established it, by the sanctity wherewith Thou hast hallowed it, and by the pre-existence wherewith Thou hast preordained it, that Thou send Thy blessings upon the Primal Unity and upon Him Who is Thine alone - there is no God but Thee - in the Bayan, and that Thou raise up in it One Who shall cause all on earth and all things to enter that Most Great, Most Great, Most Great, Most Great, Most Great Paradise, whose breadth is as the breadth of heaven and earth and all that lieth between them, wherein are all things without similitude, equal, peer, companion or likeness. And make all these believers in Him Whom Thou shalt manifest and prostrate themselves before His countenance through what Thou shalt elevate through the signs of Thy power.

8 فلأسئلنَّك يا إلهي في تلك الليلة بالقوة التي قد قويتها والقدرة التي قد قدرتها والقيومية التي قد قومتها والقدوسية التي قد قدستها وبالقدمية التي قد قدمتها أنْ تصلينَّ على الواحد الأول ومن يكن لك وحدك لا إله إلاَّ أنت في البيان ولتبعثنَّ فيه من يُدخلنَّ من على الأرض وكلشيء في ذلك الرضوان الأعظم الأعظم الأعظم الأعظم الأعظم الأعظم الأعظم التي عرضها كعرض السماء والأرض وما بينهما فيها من كلشيء ما لم يكن له شبه ولا عدل ولا كفو ولا قرين ولا مثال ويجعلنَّ كل ذلك مؤمناً بمن تظهرنَّه وساجداً لطلعته بما ترفعنَّه بآيات قدرتك

9 By Thy might! Were it possible that a soul should entertain, even for an instant, any thought beneath the measure of its faith, Thou wouldst assuredly seize it and cause it to perish – better for it were this than that Thou shouldst suffer it to remain, to veil itself from God its Lord, to become vain, and to render void the fruit of its existence. For Thou, verily, hast not created the heavens and the earth and whatsoever lieth between them save in truth, pure and dedicated unto Thine own Self, apart from any beside Thee – except such as abide within the good-pleasure of Thine own Self and are established beneath the shadow of the ordinances of Thy holiness.

9 إذْ فوعزتك لو يكن في إمكان نفس خطوراً لدون إيمانه لتقبضنَّه وتعدمنَّه خير له من أن تبقينَّه ويحتجب عن الله ربه ويبطل ثمرة وجوده إذْ إنَّك أنت ما خلقت السموات والأرض وما بينهما إلاَّ بالحق له خالصاً لنفسه من دون أحد من دونه إلاَّ من يكن في مرضات نفسه ومستقراً في ظلِّ أوامر قدسه

10 For such a one hath his portion according to the measure of his recognition; and were all who are in the heavens and on the earth and between them to beseech of Thy bounty that Thou wouldst bestow it upon him, Thou wouldst grant it, without that aught should be diminished from Thy sovereignty; for, inasmuch as each possesseth this and that, each is within his own degree. Glorified art Thou, glorified art Thou, O my God! I magnify Thee for what Thou hast created; and how resplendent is Thy generosity toward them whom Thou hast brought into being!

10 فإنَّ له حل على قدر عرفانه ولو يسئلنَّ عنه من جوده من في السموات والأرض وما بينهما ليهبنَّه من دون أن ينقص من ملكه من شيء إذْ بعدما يملك هذا ذلك كل في حده فسبحانك سبحانك يا إلهي أمجدك على ما قد خلقته وما أبهى كرمك على من قد شيَّئْته

11 These are, O my God, the seats before Thee which Thou hast raised up through the word of the Point of the Bayan. Verily we – howsoever we be commanded to follow – shall indeed follow this; for we know not the loftiness of what Thou hast ordained for us beyond what Thou hast taught us, nor is it ours to say in the face of Thy decree, “Why didst Thou not call?” For Thou didst choose aforetime clay, and didst ascribe it unto Thyself, and it became Thy House; even so hast Thou chosen a soul, and it became Thy Vicegerent after Thy Messenger. And that

11 تلك مقاعد يا إلهي بين يديك قد رفعتها بقول نقطة البيان فإنَّا نحن كما تتبع لنتبعنَّ هذا إذْ إنَّا لا نعلم سموَّ ما قد قدرت لنا ما تعلمنا وما لنا أنْ تقولنَّ في قضائك لم أدعُ فإنَّك اخترت من قبل طيناً ونسبته إلى نفسك فصار بيتك وكذلك قد اخترت نفساً فصار وليَّك بعد رسولك وإنَّ ما جعل البيت بيتاً قول حبيبك من عندك واجعل الوليَّ ولياً قول

which made the House to be a House was but the utterance of Thy Beloved from Thee; and make Thou the Vicegerent to be a Vicegerent by the word of Thy Beloved from Thee – that we should seek proof in none beside him, and find no testimony save him. We behold him, on that Day, before our eyes, as we behold Thy Word in a station whereunto all the worlds are powerless to attain. By this have we believed that he is from Thee, and in this there is no doubt.

حبيبك من عندك أنْ لا نستدل بدونه ولا نجد دليلاً سواه نريه يومئذ بين أيدينا إذ نرى قولك على شأن يعجز عنها كلُّ العالمون بذا قد اعتقدنا أنَّه من عندك ولا ريب فيه

12 And were we to behold this alone in the presence of Him Whom Thou shalt cause to appear, we would prostrate ourselves before him, ere Thou shouldst say "Why?" or "For what?" For we entered into the Bayan only for this; and whoso seeketh proof other than this, his faith shall not be accepted of him, nor shall he have any proof with Thee. For I desired that the Day of Resurrection should be even as this day, O my God, wherein I have planted the Bayan; yet on that Day I behold each one in such a state that he is veiled from the Planting of his own hand, save whomsoever Thou willest of Thy creatures. And I bear Thee witness that on that Day all are liars in their faith, save him who shall have believed in me by that proof in my latter end; and all are veiled from meeting Me, save him who believeth in me by that proof on the day of my return, my exaltation, and my sublimity. Therefore do Thou protect, O my God, all Thy creatures; for I have planted the Tree of the Furqan, and I found not, at that time, any who would fulfil his covenant therein, or be informed of my purpose, or act purely for Thee unto the day of meeting Thee; nay, all were in far-removed desires and in veils not subtle. Do Thou, then, rend asunder, O my God, all veils between me and them through Thy power; and cause them, O my God, to know my purpose aforetime, by Thy might.

12 ولو ترينَّ هذا وحده عند من تظهرنَّه لنسجدنَّ له قبل أن تقولنَّ لم أو بم فإنَّا ما دخلنا في البيان إلاَّ بذلك ومن يستدل بغير هذا فلن يقبل عنه إيمانه ولم يكن له دليل عندك لأنّي أردت يوم القيمة مثل يومئذ يا إلهي قد أغرست البيان وإنَّ يومئذ أرى كلاً بشأن فبه يحتجب عن مغرسه إلاَّ من شئت من خلقك وإنّي لأشهدنَّك أنَّ يومئذ كل كذابون في إيمانهم إلا من صدَّقني بتلك الحجة في أُخراي وكل محتجبون عن لقائي إلاَّ من يؤمن بي بتلك الحجة في يوم رجعي وعلاي فلتعصمنَّ اللهم كل خلقك فإنّي قد غرست شجرة الفرقان وإنّي لم أجد حينئذ من يستوفي بعهده فيه أو يطلع بمرادي أو قد عمل خالصاً لك ليوم لقاي بل كلٌّ في أهواء بعيدة وحجب غير رقيقة فلتخرقنَّ اللهمَّ كل الحجب عن بيني وعنهم بقدرتك ولتعلمهم اللهمَّ مرادي من قبل بعزتك

13 They shall behold the Cause of my Lord according to the measure thereof within their own selves; and whoso hath veiled himself, the severity of Thy wrath shall be upon his own self. And I bear Thee witness, and all things, that none in the Bayan shall his faith profit him, if he attain the Day of Resurrection, unless he believe in Him Whom Thou shalt cause to appear – though it be in the darkest night. For if he transgress not Thy bounds, he is within Thy paradise and Thy good-pleasure, and within the loftiness of Thy glory and Thy exaltation, and the sublimity of Thy bounty and Thine abiding – yet after that...

13 لتروُنَّ من أمر ربي على قدره عند نفسه ومن احتجب شدة نقمته عند نفسه وإنّي لأشهدنَّك وكلشيء بأنَّ من في البيان لا ينفعه إيمانه إنْ يدركنَّ يوم القيمة إلاَّ وأنْ يؤمننَّ بمن تظهرنَّه إلاَّ في الليل الأليل فإنَّه إنْ لم يتعدَ حدودك فإنَّه هو في جنتك ورضاك وعلو بهائك وعلاك وسمو جودك وبقاك ولكن بعد ذلك

14 Glorified art Thou, glorified art Thou, glorified art Thou, glorified art Thou, glorified art Thou – far be it from me to judge any soul by its "thingness," for the "thingness" of all things hath been brought into being for that Day; how much more so, then, when He Who shall appear, by His own "thingness,"

14 سبحانك سبحانك سبحانك سبحانك سبحانك من أنْ أحكمنَّ على أحد بشيئيته إذْ كل شيئيته قد شُيِّئَتْ ليومئذ فكيف ومن يظهر بشيئيته كلُشيء

causeth every thing to appear! Glorified art Thou: there is none other God but Thee. Glorified art Thou! Verily I have been of them that remember Thee.

فسبحانك أنْ لا إله إلاَّ أنت سبحانك إنِّي كنت من الذاكرين

15 Then say: Verily the Glory is from God upon you, O gems of glory; then the Majesty is from God upon you, O gems of majesty; then the Beauty is from God upon you, O gems of beauty; then the Grandeur is from God upon you, O gems of grandeur; then the Light is from God upon you, O gems of light; then the Mercy is from God upon you, O gems of mercy; then the Names are from God upon you, O gems of the names; then the Might is from God upon you, O gems of might; then the Will is from God upon you, O gems of will; then the Knowledge is from God upon you, O gems of knowledge; then the Power is from God upon you, O gems of power; then the Good-pleasure is from God upon you, O gems of good-pleasure; then the Love is from God upon you, O gems of love; then the Honour is from God upon you, O gems of honour; then the Sovereignty is from God upon you, O gems of sovereignty; then the Dominion is from God upon you, O gems of dominion; then the Bounty is from God upon you, O gems of bounty – each one of you.

15 ثم قل إنَّما البهاء من الله عليكم يا جواهر البهاء ثم الجلال من الله عليكم يا جواهر الجلال ثم الجمال من الله عليكم يا جواهر الجمال ثم العظمة من الله عليكم يا جواهر العظمة ثم النور من الله عليكم يا جواهر النور ثم الرحمة من الله عليكم يا جواهر الرحمة ثم الأسماء من الله عليكم يا جواهر الأسماء ثم العزة من الله عليكم يا جواهر العزة ثم المشية من الله عليكم يا جواهر المشية ثم العلم من الله عليكم يا جواهر العلم ثم القدرة عليكم من الله عليكم يا جواهر القدرة ثم الرضاء من الله عليكم يا جواهر الرضاء ثم الحب من الله عليكم يا جواهر الحب ثم الشرف من الله عليكم يا جواهر الشرف ثم السلطنة من الله عليكم يا جواهر السلطنة ثم الملك من الله عليكم يا جواهر الملك ثم المنُّ من الله عليكم يا جواهر المنِّ واحدكم

16 Then most of you – inasmuch as ye have ascended unto God your Lord, and mounted up unto God your King, and been uplifted unto God your Possessor, and been drawn unto God your Sovereign – yours is, of the favour of God, its most excellent; and of the bounty of God, its most bountiful; and of the kindness of God, its most gentle; and of the generosity of God, its most generous; and of the bestowal of God, its most freely bestowed; and of the gift of God, its greatest; and of the beneficence of God, its nearest and its greatest; and of the signs of God, their most perfect; and of the words of God, their most wondrous; and of the manifestations of God, their most manifest; and of the effulgences of God, their most drawing; and of the names of God, their most holy; and of the attributes of God, their most ancient; and of the archetype of God, its most exalted; and of every good that hath no equal, and of every fair deed that hath no likeness, and of every remembrance that hath no peer, and of every glory that hath no companion, and of every loftiness that hath no exemplar.

16 ثم أكثركم بما قد استعرجتم إلى الله ربكم واستصعدتم إلى الله مليككم واسترفعتم إلى الله مالككم واستجذبتم إلى الله سلطانكم فلكم من فضل الله أفضله ومن جود الله أجوده ومن لطف الله ألطفه ومن كرم الله أكرمه ومن موهبة الله أوهبه ومن عطاء الله أعظمه ومن إحسان الله أقربه وأكبره ومن آيات الله أتمُّه ومن كلمات الله أعجبه ومن ظهورات الله أظهره ومن تجليات الله أجذبه ومن أسماء الله أقدسه ومن صفات الله أقدمه ومن مثال الله أرفعه ومن كل خير ما لم يكن له حول ومن كل حسنة ما لم يكن لها شبه ومن كل ذكر ما لم يكن له كفو ومن كل مجد ما لم يكن له قرين ومن كل علو ما لم يكن له مثال

17 Ye have, through your power, attained unto that whereat the former and the latter would rejoice; and ye have, through your detachment, possessed that which the manifest and the hidden would seek. All have been created of water and return unto dust; and ye have been created even as they were created, and

17 فاستدركتم بقوتكم ما يغبطنَّ به الأولون والآخرون واستملكتم بانقطاعكم ما يطلبنَّه الظاهرون والباطنون كلٌّ قد خلقوا من الماء ويرجعون إلى

ye return even as they return. Yet have ye surpassed them by that which ye have surpassed – so that God remembereth you from everlasting to everlasting, and His angels invoke blessings upon you without number and without end – not by reason of your works in His religion, but by reason of your severing yourselves from all else save God your Lord. For how many have wrought as ye have wrought, and have sought the Glory of God as ye have sought it, yet are they, even unto that time, unable to attain the path to that which ye have possessed, nor can they find any proof unto that bounty which God hath opened before you. This is your honour with God your Lord, inasmuch as, at your threshold, the angels on high, and they that glorify, and the Cherubim, and the sanctified, and they that cry "there is not god but God," shall descend. Yet all this would not equal that He should ennoble you by what God shall reveal through His primal bounty, and that the Manifestation of the Essence should remember you by His remembrance of you – higher is this than that every thing should remember you; and His presence there is more precious in the sight of God than that every thing should come to be present before you.

الطين وأنتم قد خلقتم مثل ما خلقوا كلٌّ ورجعتم إلى ما رجعوا كلٌّ ولكن قد استدركتم عنهما بما استدركتم ما يذكركم الله في أزل الآزال ويصلي عليكم ملائكته بلا عدد ولا زوال لا من أعمالكم في دينكم بل بانقطاعكم إلى الله ربكم وإلاَّ كم ممن عملوا مثلكم وطلبوا بهاء الله شبهكم وهم إلى حينئذ لا يستطيعون إلى ما استملكتم من سبيل ولا يقدرون إلى ما فتح الله لكم من الفضل من دليل هذا عزُّكم عند الله ربكم حيث يَنْزِلنَّ بفِنائكم ملائكة العالون والمسبحون والكروبيون والمقدَّسون والمهلِلون ولكن كل ذلك لم يعدل إذا يشرفكم بما يظهره الله بإقدامه ويذكركم مظهر الذات بذكره إيَّاكم أعلى من أن يذكركم كلشيء وحضوره هنالك لأعزُّ عند الله من أن يحضرنَّ إليكم كلشيء

18 It behoveth you to recognize your Dawning-Place on the day of His appearing, apart from what your loved ones have said. It behoveth you to aid your Educator with all the loftiness that is possible within you. It behoveth you to cleave unto your King with the sublimity He meriteth from you in the sight of God. It behoveth you to be drawn by the signs of your Lord when ye hear the call of your Sovereign. It behoveth you to detach yourselves from every possessor of "thingness," and to deliver your souls unto the Will of every possessor of will; and your souls should love that God and all His creatures should remember you. And if ye attain Him – this is the gift of God within you and upon you, and the Glory of God from Him vouchsafed unto you, until the Day of Resurrection. Then whoso earneth, beyond the measure of a single atom, shall behold it in the presence of his Lord; and whoso falleth short of that beareth witness against his own self before his Lord. Therefore await ye – verily We have been awaiting. And wait ye – verily We have been waiting.

18 عليكم أن تدركنَّ مجليكم يوم ظهوره عن ما قال أحبائكم ثم عليكم أنْ تنصرنَّ مربيكم بعلو ما يمكن فيكم ثم عليكم بأنْ تنقطعُنَّ إلى مليككم بسمو ما يستحقه عند الله لديكم ثم عليكم أنْ تُجذبُنَّ بآيات ربكم حين ما تسمعُنَّ نداء سلطانكم وعليكم أنْ تنقطعُنَّ عن كل ذي شيئية ولتوصِلُنَّ أنفسكم إلى مشيئي كل ذي مشيئية وأنفسكم أنْ تحبون أنْ يذكركم الله وكل خلقه فإذا لا تدركوه وإلاَّ هذا عطاء الله فيكم وعليكم وبهاء الله من عنده لديكم إلى يوم القيمة فإذاً من يكسب من غير قدر ذرة يُرى عند ربه ودون ذلك يشهد على نفسه عند ربه فلترتقبُنَّ وإنَّا كنَّا مرتقبين ولتنتظرُنَّ فإنَّا كنَّا منتظرين

19 Glorified art Thou, O my God! These are hearts that have ascended unto Thee, and spirits that have mounted up in Thy presence, and souls that have been severed unto Thee, and bodies that have been transformed beneath Thine eyes. And Thou, verily, art the Almighty over the heavens and the earth and whatsoever lieth between them, and the All-Subduing over them that dwell in the dominions of command and creation and whatsoever is beneath them. Do Thou then take vengeance, O

19 سبحانك اللهم يا إلهي تلك أفئدة قد عرجت إليك وأرواح قد صعدت لديك وأنفس قد انقطعت إليك وأبدان قد غيرت بين عينيك وإنَّك أنت جبار السموات والأرض وما بينهما وقهَّار من في ملكوت الأمر والخلق وما دونهما فلتنتقمَنَّ لأوليائك عمن قد شهدت عليه دون

my God, for Thy loved ones upon him whom Thou hast testified against, for lack of Thy love and Thy good-pleasure; and send down upon him who hath grieved in the Bayan for Thy sake – or hath borne witness beyond that – of every glory the most glorious, of every majesty the most august, of every beauty the most fair, of every greatness the most mighty, of every light the most luminous, of every mercy the most merciful, of every word the most perfect, of every name the most great, of every might the most puissant, of every will the most effectual, of every knowledge the most penetrating, of every power the most potent, of every utterance wherewith Thou art well-pleased, of every request the dearest unto Thee and the most guarded in Thy presence, of every honour the most honourable, of every sovereignty the most enduring, of every dominion the most splendid, of every loftiness the most sublime, and of every good wherewith Thou art worthy of the Most Exalted Loftiness and the most resplendent sublimity.

حبك ورضائك ولتنزلَنَّ على من حزن في البيان لك أو شهد فوق ذلك من كل بهاء أبهاه ومن كل جلال أجله ومن كل جمال أجمله ومن كل عظمة أعظمها ومن كل نور أنوره ومن كل رحمة أرحمها ومن كل كلمة أتمها ومن كل أسماء أكبرها ومن كل عزة أعزها ومن كل مشية أمضاها ومن كل علم أنفذه ومن كل قدرة أقدرها ومن كل قول أرضاه ومن كل مسائل أحبها إليك وأمنعها لديك ومن كل شرف أشرفه ومن كل سلطنة أدومها ومن كل مُلْك أفخره ومن كل علاء أعلاه ومن كل خير ما أنت تستحق به من العلو الأعلى والسمو الأبهى

20 Verily Thou art He from Whose knowledge nothing escapeth, whether in the heavens or on the earth or whatsoever lieth between them. Thou shalt surely take vengeance upon him who hath not believed in Thee nor in Thy signs; and Thou shalt cause every favour of Thine to reach him who hath believed in Thee and then in Thy signs. For this cause do the souls of Thy glorifiers in Thy signs and Thy words, from the First One unto whatsoever Thou dost number and wherewith Thou art well-pleased – and beyond that wherewith Thou art well-pleased – cry aloud. Verily Thou art my Protector and the Protector of them that have believed in Thee. In Thee do we put our trust, in the latter life and in this. Verily Thou art sufficient: through Thee have we sought victory, and prevailed, and subdued, and been strengthened, and been protected, and been given dominion, and been exalted. There is no power and no might save through Thee. Thou art, verily, our Lord. Glorified art Thou: there is none other God but Thee. Verily we have submitted ourselves unto Thee.

20 إنَّك أنت لن يعزب من علمك من شيء لا في السموات ولا في الأرض ولا ما بينهما لتنتقمنَّ عمن لم يؤمن بك ولا بآياتك ولتوصلنَّ كل فضلك إلى من آمن بك ثم بآياتك لذا أرواح مسبِّحيك في آياتك وكلماتك من الواحد الأول إلى ما تحصي وما أنت به ترضى وفوق ما ترضى إنَّك أنت وليِّي ووليُّ من آمن بك عليك توكلنا في الآخرة والأولى وإنَّك أنت حسيباً بك استنصرنا واستغلبنا واستقهرنا واستظهرنا واستمنعنا واستسلطنا واسترفعنا ولا حول ولا قوة إلاَّ بك وإنَّك أنت ربنا سبحانك أن لا إله إلاَّ أنت إنَّا كنَّا لك مسلمون

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Kitabu'l-Huzn
To: Siyyid Javad Karbala'i
Date: 1265 (Chihriq) [1848-1849]

1 للجواد هو الأجود الأوهب الألطف الأكرم الأفضل ذو العزّة و الجلال

1 For the Generous One, He is the Most Generous, the Most Bountiful, the Most Kind, the Most Noble, the Most Excellent, the Possessor of Glory and Majesty.

2 بسم الله الأجود الأجود انّی انا الله لا اله ا لّا انا الأجود الأجود شهد الله انخ ان یا جواد فلتقمّص نفسک ثمّ کلّ شئ قمیص الحزن من ربّک لمحمّد رسول الله ثمّ الّذین هم فی ظلّه معرجون و قل انّا لله و الله یبدء کلّ شئ ثمّ یعیده و انّا کلّ الیه لتراجعون

2 In the Name of God, the Most Generous, the Most Generous. Verily I am God, there is no God but Me, the Most Generous, the Most Generous. God has testified... O Generous One! Clothe thyself and all things in the garment of sorrow from thy Lord for Muhammad, the Messenger of God, and for those who ascended in His shadow. Say: Verily we belong to God, and God originates all things and then causes them to return, and verily we all return unto Him.

3 و محض فنا شد آن جوهر جود و هر چه که بجود خداوند عزّ و جلّ موجود شده و میشود که خداوند لم یزل و لا یزال بوده و هست و از برای ذات او ظهوری لذاته نبوده و نیست زیرا که در امکان ظهور ازل بنفس امکان است و در امکان از نفس مشیّته اعظم تر نبوده و نیست و او است نقطه واحده که در هر ظهوری شؤون محبوبه باقبال باون خلق میگردد و شؤون عزّ محبوب باصحاب از آن دور

3 And that Essence of Generosity was utterly effaced, and all that has come into being and will come into being through the generosity of the Lord of Glory and Majesty. For God has ever been and ever shall be, and for His Essence there has never been and never shall be a manifestation of His Own Self, since the manifestation of eternity in contingent being is through contingency itself, and in contingency there has never been and never shall be anything greater than His Most Great Will. And this is the Single Point through which in every Dispensation the beloved conditions are created through the acceptance of creation, and the glorious conditions of the Beloved are made manifest to His companions.

4 اون ذکر خیر و جنّت و دور ثانی دون خیر نار میشود و در نزد اولو الأفئده بنفی و اثبات که الطف عناثر؟ است میشود و او است که اولی در صقع اسکان از برای او نبوده و اخری هم نخواهد بود

4 The first cycle represents good and paradise, while the second cycle represents that which is other than good and fire. In the estimation of them that are endued with understanding, it is expressed through negation and affirmation, which are the most subtle of elements. And He is the One for Whom there was no beginning in the realm of existence, nor shall there be an end.

5 و دور این ظهور که از دورهء آدم ع باشد تا امروزکه دوازده هزار سال شمسی و دویست ده سال گذشته تا ا مروز در هر ظهوری باسمی ظاهر و در هر ظهوری ظهورات قبل مورد نفی و حکم دون حقّ در حقّ ایشان نازل و کلّ را بظهور بدع خود مؤمن و بظهور بعد خود منتظر نموده و او است اوّل و آخر و ظاهر و باطن و او بوده

5 And this cycle of Manifestation – which extendeth from the Dispensation of Adam, peace be upon Him, until this day, a span of twelve thousand two hundred and ten solar years – hath, in every age, appeared under a distinct Name. In each Revelation the Manifestations gone before were subjected to denial, and a judgment beneath the Truth was pronounced concerning them; and all were made believers through His own wondrous Revelation, and were rendered expectant through His subsequent

appearance. He is, verily, the First and the Last, the Manifest and the Hidden. He was Muhammad, the Messenger of God, in the former age, and today He is the Qa'im of the House of Muhammad, peace be upon Him – whose Revelation is in very truth the Revelation of the Messenger of God, in relation to those that preceded Him. He blotteth out whatsoever He willeth and establisheth whatsoever He desireth. The Proof, moreover, is the very Proof of the Messenger of God Himself; and in the Qur'an the Almighty, the Exalted, hath not adduced argument save by that Proof alone. Through it the reality of all things is established, the authority of the Trustee made manifest, the love of Moses confirmed, and the ordinances of the Qur'an rendered sovereign. All traditions, should they conflict, are, by the judgment of the masters of tradition, rendered null. He it is in Whose Name all have believed, and unto Whom all have been ascribed; and yet behold, today, how they withhold from that believer – within whose dominion there is no peer – that which is His due.

محمّد رسول الله در قبل و امروز است قائم آل محمّد علیه السّلام که ظهور او بعینه ظهور رسول الله است بالنّسبه بظهور قبل یمحو ما یشآء و یثبت ما یرید و حجّت هم همان حجّت رسول الله است و در قرآن به غیر آن که در قرآن خداوند عزّ و جلّ احتجاج نفرموده الّا بآن و ثبوت شئ و دلالت ولیّ و محبّت موسی و احکامات قرآنیّه بآن مالک میگردد و کلّ احادیث بحکم صاحبان حدیث اگر تعارض نماید ساقط میگردد و او است که کلّ باسم او و نسبت باو مؤمن شده اند و امروز به بین که اسم ان مؤمن او را که در ملک او ما لا عدله بوده از او منع می نمایند

6 What fire is fiercer than the fire of those companions who are severed from their true purpose? For their beginning is from Him, their return unto Him, their uprising through Him, and their life sustained for the sake of His good-pleasure; yet they commit against Him that whereof the mere hearing is itself a fire. This is the Fire of Truth for the veiled, and His Light for them that truly know. It hath been rendered into the letters H–M–F–D, and He hath been mounted upon the veil of cloud. Even so is it with every soul whom thou admittest into the ocean of His bounty – He Who was the first Manifestation of the Day of Resurrection and the Lord of the world of return. All have been created for the meeting with the Face of God; and it is nigh that, in the very reality of truth, the mediation of the Names shall be attained. Yet the mirrors have not recognized their own reflection, and they imagine unity through the effulgent Revelation that preceded Him, which appeared in the Muhammadan Temple – peace be upon Him – whereas that Revelation hath been lifted up, even as, at the advent of the Messenger of God, the dispensation of Moses, the Spirit of God, was lifted up. Had it remained, the judgment beneath faith would not have been established.

6 کدام نار از اصحاب از مقصود خود اشدتر است که کلّ بدء ایشان از او و عودشان سوی او و قیامشان باو و در علّت رضای او زندگانی کنند و بر او کنند آنچه شنیدن این است نار حقّ در حقّ محتجبین و نور او در حقّ عارفین ترجمه بحروف ح م ف د نموده و او سوار حجاب سحاب داده و هم چنین هر س را که داخل بحر جود خود کنی که اوّل ظهور یوم قیامت بود و عالم رجعت و کلّ برای لقای وجه الله خلق شده اند و قریب است که بحقّ حقیقت توسّط اسماء رسد و هنوز مرایا تجلّی خود را نشناخته و بظهور اشراق قبل او که در هیکل محمّدیّه صلّی الله علیه بوده گمان توحید می نمایند و حال آنکه مرتفع شد چنانچه حین ظهور رسول الله چه از موسی بروح الله مرتفع شد و اگر می بود حکم دون ایمان نمیشد

7 The difference is this: that the Sun of Truth, on that Day, arose from a prior Manifestation – inasmuch as from the time of His Mission one hundred and twenty-seven years had elapsed. In this Revelation, likewise, whatsoever hath been ordained shall come to pass; yet His Name is One – that He may arise with that which hath no equal, and may set with that which hath no equal. Nevertheless, each one imagineth that whatsoever

7 فرق این است که شمس حقیقت یوم اون از ظهور ما ظهوری است چنانچه یوم ظهور قبل که از بعثت بوده ۱۲۷ سال گذشت و در این ظهور آنچه مقدّر است خواهد گذشت ولی اسمش واحد ان یطلع بما لا عدله و ان یغرب بما لا عدله ولکن لکلّ که هر که هر چه میکند بزعم خود لله میکند ولی عند الله خلاف آن

he doeth, he doeth for God's sake; yet before God the contrary thereof shall be made manifest. And today that which God hath borne witness to from all eternity is the very thing whereunto the Divine Will hath testified.

ظاهر میگردد و امروز ما شهد الله ازل ما شهد به المشیّة است

8 Say: O sanctified ones of the Merciful! Have mercy on yourselves, for three hundred and thirteen persons have outstripped others from their stations, and if there were others, why did they not outstrip? And if it appears later it will be decreed for a later creation. And for all who exist in this Manifestation, God the Mighty and Glorious will grant infinite rewards in Paradise.

8 بگو ای مقدّس خرسک؟ رحمن بر خود کنند که سیصد سیزده نفر از مقرّهای خود سبقت گرفتند و اگر بودند دیگران چرا نگرفتند و اگر بعد ظاهر شود در خلق بعد حکم می شود و آنچه در این ظهور هستند بکلّ خداوند عزّ و جلّ جزای ما لا نهایه خواهد داد در جنّت

9 And regarding what has been mentioned, this glorious verse of the Qur'an should be recited 298 times, corresponding to the number of the name "the Merciful": "Who, when affliction befalls them say: We belong to God and to Him do we return." For which God revealed in the Qur'an the response: "These are they on whom are blessings and mercy from their Lord, and these are the followers of the right course." And know that the Qur'anic manifestations have been lifted, and the manifestations of the Resurrection are arranged according to the number of all things, and before the one who migrates to God from among them, corresponding to the number of the Name "the Single" minus the number of 'dal', through the revival of sea and land.

9 و از برای مطلبی که ذکر شده این آیه جلیله قرآن را روزی ۲۹۸ مرتبه بعدد اسم رحمن تلاوت فرموده الّذین او احیآء منهم مصیبة حالوا امانته و انّ الیه راجعون که خداوند در قرآن جواب نازل فرموده که اولئک علیهم صلوات و رحمة من ربّهم و اولئک هم المهتدون و بدانکه ظهورات قرآنیّه مرتفع و ظهورات و ظهورات قیامیّه بعدد کلّ شئ مرتّب و در نزد الهاجر الی الله من بین مطابق عدد اسم وتر بنقص عدد دال بوده باحیاء بحر و بر

10 When the path is other than this, it leads astray, otherwise one becomes adorned with the Name "the Compeller" until God grants you joy, for He is the Generous, the Bountiful. Therefore don them with the garment of grief for the First and the Last, the Manifest and the Hidden. What ails you that on that Day you shall enter the Ridvan? Grieve not in Paradise for you are sanctified therefrom. Aid the Cause in the days of God and place your trust in God, your Lord, the Merciful. For We are all in that Day deprived in the religion of God. In God do we trust; He suffices us, and in God, their Lord, let the believers place their trust.

10 هرگاه سبیل غیر است رساننده والّا منصف باسم جبّار گشته الی ان یفرح الله عنکم انّه جواد کریم فلتلبسنّ ردآء الحزن لأوّل و الآخر و الظّاهر و الباطن ما لکم انتم فذالک یومئذ فی الرّضوان تدخلون و لا تحزننّ فی الجنّة ما لکم انتم عن ذلک لمقدّسون و لتنصرن فی ایّام الله و لیتوکّلنّ علی الله ربّکم الرّحمن فانّا کلّ یومئذ فی دین الله لمحرومون علی الله توکّلنا ذلک حسبنا و انّ علی الله ربّنا فلیتوکّلن عباده المؤمنون

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Du'a'a'i-Avval li'l-Avval
Date: 1265 [1848-1849]

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

1 للاول بسم الله الامنع الاقدس

2 Glorified art Thou, O my God! I testify, and all things testify, to that which Thou hast testified concerning Thyself, and all things bear witness thereunto, that Thou art God, there is no God but Thee, alone, without peer. Thine is the Kingdom and the Dominion, and Thine the Glory and the Might, and Thine the Power and the Divine Realm, and Thine the Authority and the Sapphire Realm. Thou givest life and causest death, and causest death and givest life, and verily Thou art the Ever-Living Who dieth not. Within Thy grasp is the kingdom of all things. Thou createst whatsoever Thou willest, how Thou willest, by Thy command. Thou art, verily, powerful over all things.

2 سبحانك اللهم لاشهدنك و كلشی علی ما قد شهدت علی نفسك واستهدت كلشی علی ذلك علی انك انت الله لا اله الا انت وعدك لا شريك لك لك الملك والملكوت ولك العز و الجبروت و لك القدرة و اللاهوت و لك السلطة و الياقوت تحی و تميت و تميت و تحيی و انك انت حی لا يموت فی قبضتك ملكوت كلشئ لخلق ما تشاء كيف تشاء بامرك انك لعلی كلشی قدير

3 Moreover, I bear witness, together with the Primary Letters, the number of the Unity, to that wherewith Thy Being hath glorified itself, Thy Essence hath sanctified itself, Thy Identity hath unified itself, and Thy Self hath magnified itself, and to that which Thou hast ordained for these Divine Manifestations and Eternal Dawning-Places, and that whereby Thou hast revealed Thyself unto all things, when there was none besides Thee possessed of remembrance, neither before nor after, nor any besides Thee possessed of sovereignty in the kingdom of the heavens and the earth, nor any besides Thee possessed of might or power in the kingdom of Command and Creation.

3 ثم لاشهدنك مع حروف الاولی عدد الواحد بما قد سبحت به كينونيتك وقدست به ذاتيتك و وحدت به نفسانيتك و كبرت به انيتك و ما قد قدرت لتلك المظاهر الربانية و المطالع الصمدانية و ما قد تجليت بها لكشئ حيث لم يكن دونك ذا ذكر لا من قبل و لا من بعد و له سواك ذا ملك لا فی ملكوت السموات و لا الارض و لا لدونك من قوة و لا قدرة لا فی ملكوت الامر و لا الخلق

4 For all the evidences of Thy Lordship and the manifestations of Thy power have created the Tree of Unity, making its root the Point, its trunk the Letter Sin, its branches and fruits from its own letters, then its leaves from the manifestations of Thy names and the dawning-places of Thy examples. Thou didst desire to manifest thereby the oneness of Thy Essence, the glorification of Thy Being, the sanctification of Thy Camphor-like Nature, and that which befitteth Thy Pure Reality.

4 افكل شئون ربوبيتك و مظاهر قدرتك قد خلقت شجرة الوحدانية و جعلت اصلها النقطة و فرعها السين و اغصانها و اثمارها من حروف نفسها ثم اوراقها من مظاهر اسمائك و مطالع امثالك و اردت ان تظهر به توحيد ذاتيتك و تمجيد كينونيتك و تقديس كافوريتك و ما تستحق به ساذجيتك

5 I beseech Thee, O my God, by what Thou hast enumerated upon that Tree of Thy names from the First Letters to the Seven wherein there is no name, and from the first name - Thy name the Eternal of seven letters - and what Thou hast enumerated from the rank of Will to that Most Exalted Book, and what Thou hast enumerated above this until it terminateth at Thy name the Mustaghath, since Thou hast not revealed in

5 فاسئلك اللهم بما تحصی علی تلك الشجرة من اسمائك من حروف الاول الی السبع حيث لا اسم له و من اول الاسم اسمك الابد ذات حروف سبع و ما قد احصيت من رتبة المشية الی ذلك الكتاب الاعلی و ما قد احصيت فوق هذا الی ان ينتهی الی اسمك المستغاث حيث ما نزلت فی البيان اعلی عددا من ذلك الاسم فاسئلك اللهم

the Bayan any number higher than that Name. I beseech Thee, O my God, by Thy might, that Thou cause that Tree to put forth leaves with all Thy names until they are numbered to the extent of what Thy knowledge hath encompassed, for there is no limit to Thy remembrance and no end to what is with Thee.

بعزتك بان تورقن تلك الشجرة بكل اسمائك حتى تحصى عليها الى ما قد احطت به علما اذ لا حد لذكرك و لا نفاد لما عند

6 I beseech Thee, O my God, by Thy names which Thou hast enumerated upon that Tree from the Eternal [abad] to the Mustaghath, wherein naught is seen save Thee, that Thou establish that Tree in the palm of Thy Eternality and the right hand of Thy Oneness, and that Thou cause to descend upon it in every moment from the time when Thou didst plant it in the heaven of Thy Lordship - having made its earth from its water, and its water from its fire, and its fire from its air, and all of it from its parts, and its parts from all of it, and its beginning from its end, and its outer from its inner, and its branch from its root, and its fruits from its branches, and its leaves from what Thou hast caused to grow therein - for this is a Tree that hath glorified itself through Thy glorification of it, sanctified itself through Thy sanctification of it, unified itself through Thy unification of it, and magnified itself through Thy magnification of it - One without number and Exalted beyond mention or hope that names be mentioned therein, for they are from its attributes and its manifestation unto its manifestations, and if there be concealed therein what riseth from it, it is from the foundation of its power. All things are in the place of Thy manifestation. Glorified art Thou, there is no God but Thee, to the extent possible in creation. This is the Tree of Thy sanctification and glorification, of Thy unity and magnification, and of that which transcendeth all utterance.

6 فاسئلك اللهم باسمائك التى قد احصيت على تلك الشجرة من الابد الى المستغاث حيث لن يرى فيها الا اياك ان تثبتن تلك الشجرة فى كف صمدانيتك و يمين وحدانيتك و تنزلن عليها في كل حين من حين الذى قد انبتها فى سماء ربوبيتك و جعلت ارضها من مآئها و مآئها من نارها و نارها من هوآئها و كلها من بعضها و بعضها من كلها و اولها من اخرها و ظاهرها من باطنها و فرعها من اصلها و اثمارها من اغصانها و اوراقها مما قد انبت فيها اذ تلك شجرة قد سبحت بتسبيحك اياك و تقدست بتقديسك اياك و وحدت بتوحيدك اياك و كبرت بتكبيرك اياك واحد بلا عدد و متعال بلا ذكر و لا امل ان تذكر فيها الاسماء فهى من سمتها و تجليها المظاهرها وان غيبت فيها ما يطلع عنها فهى من اساك قدرتها كل شئ فى محل تجليك سبحانك ان لا اله الا انت على قدر ما يمكن فى الابداع هذا شجرة تقديسك و تمجيدك و توحيدك و تكبيرك و ما لا يمكن لا ذكر له

7 Glorified art Thou beyond being described by what is possible or impossible! Rather, this is from what Thou hast specifically bestowed upon me, having made me the root of that Tree and all that returns unto it in its beginning and its end, demonstrating that Thou art [exalted] above its praise and transcendent above its knowledge. Indeed, it is a Tree that hath grown in the soil of its own self, by its own self, from naught but itself. It hath glorified its Lord through the manifestation of its own essence unto itself, by itself, and hath ascended from the beginning of names to the end of attributes through the sublimation of its camphor-like essence and the realization of its pristine nature. Verily, it is exalted above all exaltation through the exaltation of its Revealer, and sanctified above all sanctification through the sanctification of its Nurturer.

7 فسبحانك من ان توصف بما لا يمكن او يمكن بل ذلك مما قد خصصتنى من عندك بما قد جعلتنى اصل تلك الشجرة و ما يرجع اليها فى مبدئها و منتهاها اظهارا بانك انت ... عن ثنآئها و متعال عن عرفانها بل انها شجرة نبتت فى ارض نفسها بنفسها لا من شئ بنفسها و سبحت ربها بما قد تجلت كينونيتها لها بها بنفسها و عرجت من مبدء الاسماء الى منتهى الصفات بما استعرجت كافوريتها و استدركت ساذجيتها فانها هى مرتفعة فوق كل ارتفاع بارتفاع مجليها و ممتنعة فوق كل امتناع بامتناع مربيها

8 Glorified art Thou, O my God! Nothing is greater in Thy sight than this Tree, for all aspects of turning unto Thee have sprung from it and return unto it. All who have declared “There is no

8 فسبحانك اللهم يا الهى بك لا شئ اعظم عندك من تلك الشجرة اذ كل شئون التوجه نشئت عنها و ترجع اليها كل من قال لا اله الا انت ما قال

God but Thee" have only done so through it, and all who have glorified Thee, sanctified Thee, magnified Thee, prostrated before Thee, or extolled Thee have only comprehended aught thereof through it. For hadst Thou not previously manifested Muhammad, Thy Beloved, could anyone have said "There is no God but Thee"? Even so, all things are from Thee, of Thee, with Thee, unto Thee, and there is no power except through Thee.

الا بها و كل من سبحك او قدسك او كبرك او سجد لك او عظمك ما استدرك شئ من ذلك الا بها اذ لولا اظهرت من قبل محمدا حبيبك هل يقدر احدا ان يقول لا اله الا انت و ان بمثل ذلك حينئذ كل لك و منك و عندك و اليك و لا قوة الا بك

9 I testify unto Thee that this Tree's encompassing power hath embraced all creation and invention, and its knowledge encompasseth all that is in the kingdoms of earth and heaven. It is indeed a garden whose breadth is as the breadth of the heavens and the earth and all that lieth between them. In its smallest particle is seen its supreme exaltation, and in its supreme exaltation is mentioned its power.

9 لاشهدنك بان تلك شجرة قد احاطت احاطتها ما فى الابداع و اختراع و وسيع علمها ما فى ملكوت الارض و السمآء و انها هى جنة عرضها كعرض السمآء و الارض و ما بينهما يرى فى ذرتها علو علوها و فى علو علوها ذكر قدرتها

10 I beseech Thee, O God, by this Tree - than which nothing in Thy sight is its equal, nor hath it any likeness, peer, similitude, or companion - to raise it up through all Thy power to true exaltation, and to manifest it through all Thy power above every manifestation and inaccessibility. And since nothing's reality is manifested except through its opposite, Thou hast created for it a shadow in the dust that it might know itself according to what is within it, and what is in its shadow according to what is upon it.

10 فاسئلك اللهم بها لا شئ عندك عدلها و لا مثلها و لا كفرها و لا شبيهها و لا قرينها ان ترفعنها بكل قدرتك على حق الارتفاع و تظهرنها بكل قدرتك فوق كل ظهور و امتناع و لما لم يظهر شأن شئ الا بدونه قد خلقت لها ظلا فى الثرى لتعرف نفسها قدر ما فيها و ما فى ظلها قدر ما عليها

11 Thou hast made this Tree the Tree of negation at the time of Thy affirmation, and Thou didst not create it except through its acceptance after the manifestation of Thy proof upon it and the exaltation of Thy Word in the kingdoms of the heavens and earth and what lieth between them, upon it and upon what is on its right and its left and all its directions.

11 و جعلت تلك الشجرة شجرة النفى عند اثباتك و ما خلقتها الا بقبولها بعد اظهار حجتك عليها و ارتفاع كلمتك فى ملكوت السموات و الارض و ما بينهما عليها و على ما فى يمينها و شمائلها و كل شطرها

12 O God! Cast down the Tree of negation and annihilate it as though it had never existed. O God! Raise up the Tree of affirmation and manifest it in such wise that no manifestation or exaltation is possible above it. For that Tree hath ascended to the ultimate heights in the path of Thy love, while this one hath descended to the uttermost depths through what its hands have wrought. It hath descended to a depth none hath preceded it to, and I know of none equal to it. Verily, the Tree of Thy affirmation hath been raised to such a station as is not possible in contingent existence higher than this, such that some of its leaves, branches, fruits, and boughs have been adorned through the shedding of their blood.

12 فانزل اللهم شجرة النفى و اعدمها كانها لم يكن شيئا وارفع اللهم شجرة الاثبات واظهرها بما لا يمكن فوقها من ظهور و لا ارتفاع اذ تلك الشجرة قد عرجت على غاية عروجها فى سبيل محبتك و هذه قد نزلت مع منتهى نزولها بما اكتسبت ايديها و قد نزلت على معقد ما سبقها احد و ما اعلم ان بعدلها احد و ان شجرة اثباتك قد رفعت على شأن ما يمكن فى الامكان فوق هذا حيث قد حللت بعض اوراقها و اغصانها و اثمارها و فروعها بما قد القت ما فيها من دمآئها

13 Glorified art Thou, O God! Through this Thou hast planted the Tree of Thy sanctification, and through this have grown the leaves of Thy praise. Through this hast Thou established

13 فسبحانك اللهم فقد غرست بذلك شجرة تقديسك و نبت بذلك اوراق تحميدك و حققت بذلك كينونيات تقديسك و استقلت بذلك مظاهر

تفريدك فاقبل اللهم بجودك تلك الدمآء المقدسة فى مآء شجرة توحيدك اذ لا ينبغى لك دمآء دون تلك الدماء حيث ما عبدت سواك وما سجدت لدونك و ان قطرة منها لم تعدل دمآء ما فى السموات و الارض و ما بينهما و لو لم يكن الا دم حرف من حروف الواحد عند تلك الشجرة ليكفينها فى اثبات توحيد عن دمآء من على الارض كلهن اذ كلشئ قد خلق به و رزق به و يميت و يحيى به فوعزتك قطرة منها لم تعدل دمآء كل امنآئك و اصفيآئك و احبآئك و اوليآئك فجلت و عظمت و زكت و ارتفعت و قدست و استرجعت الى ربها كما بدئت و استقلت تلك الشجرة كاستقلال الجبل على الجبل

the essences of Thy glorification, and through this have arisen the manifestations of Thy unity. Accept, O my God, through Thy bounty, these sacred drops of blood into the water of the Tree of Thy Unity, for no blood befits Thee save these drops, since they worshipped none but Thee and prostrated before none other than Thee. Indeed, one drop thereof equals not the blood of all that is in the heavens and earth and what lies between them. Even if it were but the blood of a single letter of the One before that Tree, it would suffice to establish unity more than the blood of all upon the earth, for all things were created through it, sustained by it, and are made to die and live through it. By Thy might! A drop thereof equals not the blood of all Thy trustees, chosen ones, loved ones and friends. How exalted, magnificent, pure, lofty and holy it is, returning to its Lord as it began! That Tree stood as firm as mountain upon mountain.

14 فسبحانك سبحانك هذا قدرتك فى ظهور اثباتك من لم يكن له عدل فى عملك و لا كفو فى ملكوت سمآئك و ارضك و لا شبه فيما خلقته و الخلق من عجآئب بدع صنيع ربوبيتك ان يرضى بضيآء فؤاده من دون اذن ربه ان يعرج بكله اليك و يعزى دمآء وجوده بين يديك فسبحانك لم يكن هذا الا من علو عظمتك و ارتفاع كبريائك

14 Glorified art Thou! Glorified art Thou! This is Thy power in manifesting Thy proofs - one who has no equal in Thy work, no peer in the kingdom of Thy heaven and earth, no likeness in what Thou hast created. It is among the wondrous innovations of Thy Lordship that any creation would be content with the light of his heart without his Lord's permission to ascend wholly unto Thee and attribute the blood of his being before Thee. Glorified art Thou! This stems only from the loftiness of Thy grandeur and the exaltation of Thy majesty.

15 فاشهدك و من عندك بان حينها قد عرج اليك قد استقر شجرة الاثبات حق الاستقلال لان لو يقتل ما على الارض كلها فى سبيل محبتك لم تعدل دمآئهن تسع تسع عشر عشر خردل من دم ذلك الاسم الذى قد قدمته على كل اسمآئك و عظمت به ما فى ملكوت ارضك و سمآئك فاجزه اللهم عن البيان حق البيان و ارفعه اللهم الى الاعلى غرف الرضوان و ادركنى اللهم لقآئه حين رجعتى الى الحيوة الاولى على علو عزة و سمو جلالة سجدت عندها كل الوجوه و حضرت لديها كل النفوس

15 I bear witness, as do those near Thee, that at that time it ascended unto Thee, the Tree of Proof stood with perfect independence, for if all upon earth were to be martyred in the path of Thy love, their blood would not equal nineteen nineteen grains of mustard seed of blood from that Name which Thou hast placed above all Thy names and through which Thou hast magnified all in the kingdom of Thy earth and heaven. Therefore, O God, reward him with the true reward of the Bayan, raise him, O God, to the highest chambers of Paradise, and enable me, O God, to meet him when I return to the primal life, in such exalted glory and sublime majesty that all faces bow before it and all souls present themselves to it.

16 و اجعله اللهم و ما قد قدرت له كهفا لمن امن بى و بابا لمن يريدنى اذ انك المقتدر على ما تشآء و الممتنع فى مليك الانشآء و ارفعه اللهم حينئذ و اغصانها و اوراقها و اثمارها فى عُلَى العليين و انزل اللهم عليه ما ينبغى لعلو طلعتك و سمو كبريائيتك فما اعظم حقك و اكبر شأنك حيث قد رضيت ان تفدى تلك الدمآء المقدسة فى اثبات تلك الشجرة الممتنعة

16 Make him, O God, and what Thou hast ordained for him a shelter for those who believe in Me and a door for those who seek Me, for Thou art the Powerful over what Thou willest and the Inaccessible in the kingdom of creation. Raise him then, O God, with his branches, leaves and fruits to the highest heights, and send down upon him what befits the loftiness of Thy countenance and the sublimity of Thy grandeur. How great is Thy right and how mighty Thy station, that Thou hast

consented that those sacred drops be sacrificed in establishing that inaccessible Tree!

17 Glorified art Thou! There is no God but Thee. I have nothing except through Thee, from Thee, and unto Thee. There is no power nor strength except through Thee. Thou art the One Who sustains every soul, the Subduer of all things, the Manifest above all things, the Inaccessible above all things, and the Exalted above all things. Nothing can frustrate Thee, neither in the heavens nor on earth, nor can anything escape Thy knowledge in the kingdom of Command or Creation.

17 فسبحانك ان لا اله الا انت لم يكن لى من شئ الا بك و منك و اليك و لا حول و لا قوة الا بك انت القائم على كلنفس و القاهر على كلشئ وا لظاهر فوق كلشئ و الممتنع فوق كلشئ و المتعالى فوق كلشئ لن يعجزك شئ لا فى السموات و لا فى الارض و لا يقرب عن علمك من شئ لا فى ملكوت الامر و لا الخلق

18 Glorified art Thou! There is no God but Thee. Thine is the Creation and the Command, before and after. Thou hast manifested all Thy signs through the raising of the Tree of Sin, and Thou hast destroyed, through what the Tree of Piety has earned, all its letters. This is for one who has understanding or a heart capable of knowing anything, for above that there is no victory in affirming Your unity, nor below this is there abasement for one whom You have forsaken by Your power, that You might annihilate him before Your detachment. For all else are changing conditions, all returning unto that.

18 فسبحانك ان لا اله الا انت لك الخلق و الامر من قبل و من بعد و قد اظهرت بارتفاع شجرة السين كل اباتك و اهلكت بما اكتسبت شجرة التقى كل حروفها ذلك لمن له لقب او فؤاد يقدر ان يعرف من شئ اذ ليس فوق ذلك نصر الاثبات توحيدك و لا دون هذا ذل لمن قد اخذلته بقوتك لتعدمنه فى تلقآء تجريدك اذ ما دون ذلك شئون متغيرة ترجع كلهن الى ذلك

19 But O my God, since You have created in Your kingdom the wondrous manifestations of Your power, no soul can comprehend all Your victory in affirming Your unity and the obliteration of negation before it, after having fulfilled the right of fulfillment, after the days of negation had passed through what its tree had earned, where there was no extinction with You.

19 و لكنك يا الهى لما قد خلقت فى ملكوتك من بدايع ظهورات قدرتك لن تقدر كلنفس ان تدرك كل نصرك عند اثبات توحيدك و اضمحلال النفى فى تلقآئه بعد ما قد وفيت حق الوفآء بعد ما قد قضى ايام النفى بما اكتسبت شجرته حيث لم يكن عندك فنآء على من ذلك

20 Thus was established at the Tree of Your affirmation the tree of the independence of Your singleness, through all being melted in the path of Your love, where there was no affirmation above that in Your knowledge. From You unto You - and You did not annihilate any tree of negation at its extinction as You annihilated this one, nor establish any tree of affirmation as You established this one through those sanctified souls upon the branch of the Tree of Your oneness and the boughs of Your eternality.

20 اثبت عند شجرة اثباتك شجرة استقلال فردانيتك بما قد ذابت كلها فى سبيل محبتك حيث لم يكن فوق ذلك اثباتا فى علمك فمنك اليك و ما افنيت شجرة نفى عند فنآئها مثل ما قد افنيت هذه و ما اثبت شجرة اثبات مثلها قد اثبتها بتلك الانفس المقدسة على فرع شجرة وحدانيتك و اغصان صمدانيتك

21 I testify with my heart, my spirit, my soul, my body, my hearing, my sight, my blood, my skin, my hair, and all that You have caused me to possess, that there is no God but You, for You have truly annihilated in the Primal Word the manifestations of negation through what their people's hands have earned, where no extinction in creation is possible above this. And You have established the tree of Your unity, Your sanctification and Your oneness through having witnessed the blood of Your loved ones in the path of Your Cause upon the truth

21 فاشهدك بفؤادى و روحى و نفسى و جسدى و سمعى و بصرى و دمى و جلدى وشعرى و كل ما ملكتنى بان لا اله الا انت حيث قد افنيت فى كلمة الاولى مظاهر النفى حق الفنآء بما اكتسبت ايدى اهلها حيث لا يمكن فى الابداع فناء فوق هذا و اثبت شجرة توحيدك و تقديسك و توحيدك بما قد رايت دمآء احبآئك فى سبيل ولايتك على حق الامتناع و الاثبات حيث لم يكن فى الابداع فوق ذلك

of inaccessibility and affirmation, where there is nothing in creation above that.

22 Therefore glorified are You, there is no God but You. I see in the letters of "there is no god" only the truth of Your grasp, and in "but You" only the truth of Your grace. I beseech You, O God, by Yourself, to manifest the extinction of negation through what the hearts of the weak among Your servants may comprehend and the souls of the exalted among Your chosen ones may feel, and to elevate the tree of affirmation through what may tranquilize the hearts of Your friends and cool the breasts of Your trusted ones. For all that appears of elevation is the effect of those purified bloods, and all that appears of seizure and vengeance from You upon Your enemies is the recompense of that which their hands have earned.

22 فسبحانك ان لا اله الا انت لم اَرَ فی حروف لا اله الا حق اخذك و لا فی الا انت الا حق فضلك فاسئلك اللهم بك ان تظهرن فنآء النفی بما تدرك قلوب المستضعفین من عبادك و تستشعر به انفس المتعالین من اصفیآئك وان ترفعن شجرة الاثبات بما تسكن به قلوب اولیآئك و تبرد به صدور امنآئك اذ كل ما یظهر من الارتفاع اثر تلك الدمآء المطهرة و كل ما یظهر من الاخذ و النقمة من عندك علی اعدآئك جزآء ذلك الذی قد اكتسبت ایدهم

23 Therefore manifest, O God, through Your power which nothing can frustrate and Your sovereignty which is exalted above all things, the truth of manifestation in the appearances of Your affirmation and the truth of destruction in what You have made to be the letters of negation with You, through what the sight of every soul may perceive, despite its remoteness and what is in it and upon it. For none sees Your might in Your good-pleasure nor Your grasp in aught else; rather this is for those who seek guidance among the people of thought and those who are endowed with insight among the people of vision.

23 فاظهر اللهم بقدرتك التی لا یعجزك من شئ و سلطنتك التی انها هی مرتفعة فوق كلشئ حق الظهور فی مظاهر اثباتك و حق الهلاك فیما قد جعلته حروف النفی عندك بما تدرك ابصار كلنفس مع بعدها وما فیها و علیها اذ كل لا یری عزك فی رضاك و لا اخذك فی دون هذا بل هذا للمسترشدین من اولی الافكار و المستبصرین من الاولی الانظار

24 Therefore manifest, O God, what those in the regions and valleys may perceive, through the ultimate consciousness of what You have created therein, that the letters of Your affirmation may witness upon the throne of Your sovereignty and the independence of Your grandeur, manifest without being veiled, and that You might give them power over the letters of negation that they may seize them for what their hands have earned and take vengeance upon them for what they have unjustly inflicted in the path of Your Cause. For verily You are the One powerful over that, none besides You, and the One mighty over this, none except You.

24 فاظهر اللهم ما یدرك من فی الاقطار و الاوداد بمنتهی مشعر ما قد خلقت فیها بما تشهدن حروف اثباتك علی سریر سلطنتك و استقلال كبریآئیتك ظاهر من غیر محتجبین و لتسلطهم علی حروف النفی بما یأخذونهم بما اكتسبت ایدیهم و ینتقمون عنهم بما احتملوا بغیر حق فی سبیل ولایتك اذ انك انت القادر علی ذلك لا دونك و المقتدر علی هذا لا سواك

25 Therefore aid, O God, with all Your aid, that through which all souls and spirits may recognize the manifestations of Your affirmation, and forsake, O God, with all Your forsaking, the tree of negation and hatsoever exists therein and thereupon, through what all minds perceive, beyond the selves and spirits of all Thy servants. Verily, Thou art over all things powerful, and there is no might nor strength except through Thee, and verily Thou art the All-Strong, the All-Powerful, the All-Mighty.

25 فانصر اللهم بكل نصرك ما تعرف به كل الانفس و الارواح مظاهر اثباتك و اخذل اللهم بكل خذلانك شجرة النفی و ما فیها و علیها بما تدرك كل العقول من دون الانفس و الارواح من كل عبادك انك علی كلشئ قدیر و لا حول و لا قوة الا بك و انك لقوی مقتدر قدیر

26 Then say, when thou dost encounter the Tree of Sin: Verily, the Most Glorious and Most Splendid Splendor from God, the Lord of the last and the first, be upon thee, O thou to whom He hath manifested Himself through what was manifested in thee, comprising all that is seen and unseen from the highest heights to the primal atom.

26 ثم قل حين ما قابلت شجرة السين انما البهآء الابهى من الله رب الاخرة و الاولى عليك يا من قد تجلى لك بما قد تجلى فيك لما يرى و ما لا يرى من فوق العلى الى ذرة الاولى

27 Through thee He hath created and sustained, then caused to die and brought to life whatsoever His knowledge hath encompassed. How exalted is thy station next to the Point, and how impregnable thy immunity before God, its Lord!

27 و قد خلق بك و رزق ثم امات و احيي ما قد احاط به علمه فما اعلى علوك بعد النقطة عندها و ما امنع من مناعتك عند الله لربها

28 Thou hast indeed recognized thy Lord with true recognition through thy heart, spirit, soul, body and form, and hast nullified the deeds of those who profess God's unity with their tongues while negating the Tree of Negation through their utterance.

28 و قد وحدت ربك على حق التوحيد بفؤادك و روحك و نفسك و جسدك و جسمك و ابطلت عمل الذن يوحدون الله بالسنتهم و يفنون شجرة النفى بقولهم

29 Thou hast established, through thy acceptance to see thyself as thou hast seen, and what is in thy shadow as thou hast witnessed, the Tree of Affirmation with true affirmation through thy heart, spirit, soul, body and form - not like those who profess God's unity with their tongues while they neither negate negation nor affirm the letters of affirmation, speaking of that which they comprehend not.

29 و ثبت بما قد رضيت ان ترى نفسك مثل ما قد رايت و ما فى ظلك مثل ما اقد اشهدت على شجرة الاثبات حق الاثبات بفؤادك و روحك و نفسك و جسدك و جسمك لا مثل الذين يوحدون الله بالسنتهم و هم لا ينفون النفى و لا يثبتون حروف الاثبات و ينطقون بما لا يدركون

30 Thou art the one who hath recognized true unity in thy entirety and hast been truthful in thy recognition of God thy Lord, having witnessed the fire in negation where thou didst extinguish it with all thy might, and having witnessed Paradise in affirmation where thou didst establish it with all thy power.

30 انت الذى قد وحدت حق التوحيد بكلك و صدقت فيما وحدت الله ربك بما قد رايت النار فى النفى حيث قد افنيتها بما استطعت و اشهدت الجنة فى الاثبات حيث قد اثبتها بما اقتدرت عليها

31 This indeed is better in God's sight than all who have recognized God's unity before or will recognize it hereafter, for this is the essence of the Bayan for whoso desireth to recognize thy Lord.

31 فان هذا لخير عند الله عن كل ما قد وحد الله من قبل او يوحده من بعد اذ ذلك حق البيان لمن اراد توحيد ربك

32 How many servants glorify God while they eliminate not from themselves the manifestations of glorification through which they glorify! That is but a word their tongues pronounce, and they have no way therein save to recognize its Manifestations and glorify them according to their capacity.

32 وك م من عباد يسبحون الله و هم عن مظاهر التسبيح لا يفنون ما هم به ليسبحون تلك كلمة ينطق به لسانهم و لا سبيل لهم فيها الا ان يدركن مظاهرها و ليسبحنّها بما هم عليها مقتدرون

33 When they turn wholly to God while glorifying Him day and night through their words - and how many servants sanctify God and praise Him while they know not the letters of praise nor affirm God, speaking of what they know without true knowledge or exposition - how can this benefit them before God unless they affirm the letters of praise to God not merely through their tongues but through the height of their power?

33 فاذا ان اقبلوا الى الله بكلهم و بما هم سبحون الله بما هم بالليل و النهار يقولون و كم من عباد يقدسون الله و يحمدونه و هم لا يعرفون حروف الحمد و لا يثبتون الله و يتكلمون بما عرفوا من دون عرفان و لا بيان كيف ينفعهم ها عندالله و هم

ان يثبتون حروف الحمدلله لا بما تنطق به السنتهم
بل بما يمكن فى علو قدرتهم

34 Perchance God may accept their words when they praise, else all praise Him, glorify Him, recognize His unity and magnify Him according to what God hath ordained, without comprehending aught of what God intended thereby.

34 فربما يقبل الله قولهم حينها هم يحمدون و الا كل بما قد شرع الله له يسبحه و يحمده و يوحده و يكبره من دون ان يتعقل شيئا مما قد اراد الله من ذلك

35 So glory be to God, and praise be to God, and there is no God but God, and God is Most Great, according to what my heart, spirit, soul, body and all that my Lord hath given me have witnessed. I shall surely glorify God as He hath willed, and praise God as He hath desired, and outwardly recognize His unity just as I have recognized [the Embodiment of] the ornament of the Bayan, the essence of the Qur'an, and the Manifestation of the All-Merciful [and the Dayspring of] glory, and I shall surely magnify God by recognizing their Manifestations in the seats of their revelation, just as I have gained God before reciting His verses in what I have loved, believed in, been drawn to, magnified His Cause, and elevated His remembrance.

35 فسبحان الله و الحمدلله و لا اله الا الله و الله اكبر على ما شهدت فؤادى و روحى و نفسى و جسدى و ما قد ملكنى ربى و لاسبحن الله بما قد اراد و لاحمدن الله بما قد شآء و لاوحدن الله ظاهرا مثل ما قد وحدت ... الطرز البيان و جوهر القران وطلعة الرحمن ... السبحان و لاكبرن الله بان اعرفن مظاهرها فى مقاعد ظهورها بمثل ما قد كسبت الله قبل ان اتلو اياته فيما قد احببته و صدقته و انجذبت اليه و عظمت امره و ارفعت ذكره

36 O my God! Prepare me for what Thou lovest and art pleased with. O my God! Make known to all the Letters of the Bayan the stations of Thy Command, that they may recognize Thy unity in Essence, then Thy unity in Attributes, then Thy unity in Deeds, then Thy unity in Worship, for verily I worship none but Thee and we worship none other than Thee, and I see naught but Thy creation in Thy grasp.

36 فاستعدنى اللهم لما انت تحب و ترضى و عرف اللهم كل حروف البيان مواقع امرك ان يوحدونك حق التوحيد فى الذات ثم حق التوحيد فى الصفات ثم حق التوحيد فى الافعال ثم حق التوحيد فى العبادة اذ اننى انا ما عبدت الا اياك و لا نعبد سواك و لا ارى ما دونك الا خلقك و فى قبضتك

37 Glory be unto Thee, O my God! Send down upon that Divine Name, that glorious Manifestation, that eternal Light, that divine Mystery, and that Sign which hath no equal - for I have indeed recognized Thy unity as it hath appeared before Thee, while all others today profess Thy unity with their tongues yet are among the letters of negation in Thy sight and know not.

37 فسبحانك اللهم فانزل على ذلك الاسم الربانى و الطلقة السبحانى و النور الصمدانى السر الربانى و الاية التى ليس لهما فانى بما قد وحد نفسك حق التوحيد بما قد ظهر بين يديك فان كل يومئذ يوحدونك بالسنتهم و هم من حروف النفى عندك و لا يعلمون

38 Glory be unto Thee, O my God! Send down upon Him and upon the Manifestations of His Self and the Gates of His Glory what Thou hast specially ordained among Thy names for the Manifestation of the Point, the Dayspring of Thyself, before all names through their attendance and prostration before It - those Eight Letters before the Ten - as befitteth the loftiness of Thy power and the exaltation of Thy majesty.

38 فسبحانك اللهم فانزل عليه و على مظاهر نفسه و ابواب بهجته ما قد اختصصت من بين اسمآئك لمظهر النقطة طلعة نفسك قبل كل الاسمآء بالوفود عليها و لسجود لديها تلك حروف الثمانية من قبل العشر ما ينبغى لعلو اقتدارك و ارتفاع اجلالك

39 Verily I glorify Thee with my tongue and limbs and all that pertains to my return and abode, ascending thereby to the highest horizon and seeking Thy good-pleasure in that most glorious station. I see no pure glory save in glorifying Thee, though I be cast upon the dust, and I praise Thee likewise,

39 اذ اننى انا لاسبحنك بقولى و جوارحى و ما ينتهى اليه امر منقلبى و مثواى مرتفعا بذلك الى افق الاعلى و مسترضيا بذلك الى مقعد الابهى لا ارى عز بحت الا فى تسبيحك و لو استقر على كف

seeing no true exaltation save in praising Thee, even shouldst Thou witness me in such a station.

التراب و لاحمدنك بمثل ذلك و لا ارى علو بحت الا فى تحميدك و ان تشهد على بمثل ذلك المقعد

40 I shall profess Thy unity likewise, seeing no glory of beauty save in how He Who was content to be the first Tree of Thy affirmation hath recognized Thy unity - if Thou ordainest for me this bounty from Thee; and if not, then what Thou ordainest is best for my return and abode.

40 و لاوحدن بمثل ذلك و لا ارى بهآء عز الا بمثل ما قد وحدك من قد رضى ان يكون اول شجرة اثباتك ان تقدر لى ذلك الفضل من عندك و الا ما تقدر خير لى فى منقلبى و مثواى

41 I shall magnify Thee likewise, seeing no pure glory save in recognizing Thy grandeur and the exaltation of the Manifestations of Thy eternity, though I witness in but one letter thereof that it possesseth not even a garment to clothe it, after Thou hast created all things for God and through Him.

41 و لاكبرنك بمثل ذلك و لا ارى عز بحت الا فى عرفان كبريائيتك و ارتفاع مظاهر صمدانيتك و لو اشهد فى حرف منها لا يملك قميص يقمصها بعد ما قد خلقت كلشئ لله و به

42 Glorified art Thou: there is none other God but Thee. This is what I have caused Thee to witness unto through the very essence of my being; and I have glorified Thee with the camphor of mine own selfhood, and sanctified Thee with the quintessence of mine "I-ness," and confessed Thine oneness in my inmost self and in my outward state. Thus, on that Day, I acquit all who are in the Fire, in that I am, verily, quit of it and of all that are therein; and I testify concerning those who are in Paradise that they abide beneath the shadow of the shades of the Tree of Thy unity. They love me, and I shall assuredly love them in the path of Thy love. I have not appointed love for any lover of God save in the path of Thy oneness; and time hath singled me out unto Thee in this my station, by reason of that which I have spoken in Thy praise – and beyond this there is naught. Thine, therefore, be praise for this; and from Thee ... for that. And how can I have power to perform aught of Thy praise, or to manifest any portion of Thy glorification?

42 فسبحانك ان لا اله الا انت هذا ما قد اشهدتك عليه بجوهر كينونيتى و سبحتك بكافور ذاتيتى و قدستك بجوهر انيتى و وحدتك بسرى و علانيتى حيث يومئذ يوفنى من فى النار بانى انا برئ منها ومن فيها و يشهد على من فى الجنة بانهم في ظل ظلال شجرة وحدانيتك و يحبوننى و لاحبنهم فى سبيل محبتك ما جعلت حبا لذى حب الله فى سبيل توحيدك و قد افردنى الدهر اليك فى مقامى هذا بما قد محدتك لا دون ذلك فلك الحمد على هذا و منك ... على ذلك و كيف اقدر ان اقومن بشئ من حمدك او اظهرن شيئا من ثنآئك

43 Nay, by Thy might! Thy good-pleasure towards me – though I be but this clay – is better than the sovereignty of the world to come and of this world. For when Thou takest me unto Thyself, if I be within Thy good-pleasure Thou wilt sustain me in Thy good-pleasure; and though Thou shouldst destroy me throughout the East and the West of the earth, I would seek refuge from aught save Thy good-pleasure at the moment Thou summonest me unto Thee, in whatsoever state. Nay rather, Thy good-pleasure profiteth me in that hour in which Thou sustainest me thereby, even as it sustaineth me at that time when Thou didst uplift them unto Thee through what Thou didst send down from Thy presence – of the signs of Thy good-pleasure, the manifestations of Thy bounties, and the abodes of Thy favour.

43 لا وعزتك رضآئك عنى مع ذلك الطين خير من ملك الاخرة و الاولى اذ حين ما تقبضنى اليك لو كنت فى رضائك تمدنى فى رضوانك و لو اهلكتنى شرق الارض و غربها و انى لاستعيذن من ذلك من دون رضآئك حين الذى تصقدنى اليك على سوآء بل ما ينفعنى رضآئك حين ما تمدنى به بمثل ما تمدن حينئذ ما قد ارفعتهم اليك بما تنزلن من عندك من ايات رضآئك و ظهورات افضالك و مواقع امتنانك

44 Nay, by Thy might! Were Thou to love me in the manner Thou wiliest that I should love Thee – then if Thou shouldst give me dominion over the East and the West of the earth, I would love that only because of Thy love for me; and if Thou shouldst love that I behold myself in such a state, I would love it for the love wherewith Thou hast caused me to love it. For when the spirit is wholly severed from all else, that which reacheth me from God is Thy good-pleasure and Thy meeting; and that which uplifteth me unto the loftiest height of the chambers of good-pleasure is none other than Thy bounty and Thy gift.

44 لا و عزتك لاحبنى ما تحب ان تحبن لى فان تملكنى شرق الارض و غربها لاحبنى ذلك لما لحبه لى و لو تحبنى ان ترانى على ذلك الشان لاحبنه لما تحببنه ان احبنه اذ حين ما ينقطع الروح على سوآء و ما يدركنى الله هو رضآئك و لقآئك و ما يرفعنى فى اعلى علو غرف الرضوان انه هو جودك و عطاك

45 Therefore unto Thee do I entrust the Tree of Thy oneness in me, with me, upon me, before me, after me, above me, beneath me, before my face, and from every direction. However Thou dost cause it to flourish, that is best for it; however Thou dost make it firm, that is glory for it; however Thou dost raise it up, that is a bounty for it from Thy presence. For naught is hidden from Thy knowledge, and all that Thou causest to happen to it is what Thou hast chosen for it.

45 فاليك لنفوض شجرة توحيدك فىَ و لدىَ وعلَى و معى و قبلى و بعدى و فوقى و تحتى و امامى و من كل شطرى كلما تقلَبها كيف تظهرنها انه هو خير لها وكيف تثبتنها انه هو عز لها و كيف ترفعنها انه هو فضل لها من عندك اذ لا يغرب من علمك من شئ كل ما تجرى لها ذلك مما قد اخترته لها

46 Unto Thee be praise in the heights of praise, unto Thee be glory in the summit of glory, unto Thee be sovereignty and exaltation, unto Thee be might and invincibility, unto Thee be radiance and joy, unto Thee be awe and detachment, unto Thee be power and grandeur, unto Thee be majesty and splendor, unto Thee be love and good-pleasure, unto Thee be the examples and the names, unto Thee be [...] Glory be unto Thee! There is no God but Thee. Thou hast ever been and will ever be. Glory be unto Thee! There is no God but Thee in whatsoever Thou hast created or wilt create by Thy power in all existence.

46 فلك الحمد على علو الحمد و لك المجد على سمو المجد و لك السلطنة و الارتفاع و لك العزة و الامتناع و لك الطلعة و الابتهاج و لك الرهبة و الانقطاع و لك القوة و لك الكبريآء و لك العظمة و البهآء و لك المحبة و الرضآء و لك الامثال و الاسمآء و لك ... سبحانك ان لا اله الا انت لم تزل و لا تزال و سبحانك ان لا اله الا انت فى ما كونت او تكون بقوتك باكوان

47 Therefore raise me up unto Thee at all times through that which causeth my heart to accept Thy remembrance, even if it be but a single remembrance. And cause my heart to dwell in remembrance of the Manifestations of Thy Self, even if it be but a single remembrance. Though I be immersed in the oceans of verses and soar in the heaven of words where there is neither beginning nor end, yet this is but provision for those among Thy near ones who desire to ascend unto Thee, Thy chosen pure ones, Thy sincere servants, and Thy tested servants.

47 فارفعنى اليك فى كل حين بما تقبل فؤادى من ذكرك و لو كان ذكرا واحدا و اسكن فؤادى بان اذكرك مظاهر نفسك و لو كان ذكرا واحدا و لو انى لانغمس فى ابحر الايات و لاطير فى عمآء الكلمات حيث لا بدء لها و لا ختم و لكن ذلك زاد لمن اراد ان يتصاعد اليك من اولياآئك المقربين و اصفيائك المنجبين و بشرك الصافين و عبادك الممتحين

48 That which satisfieth my heart is that there is no God but Thee, alone with no partner. Thine is the kingdom and Thine is the praise. Thou givest life and causest death, and Thou causest death and givest life. Naught is hidden from Thy knowledge and naught escapeth Thee, neither in the heavens nor on the earth nor between them, and Thou art powerful over all things.

48 و ما يرد فؤادى ان لا اله الا انت وحدك لا شريك لك و لك الملك و لك الحمد تحيى و تميت و تميت و تحيى لن يغرب من علمك من شئ و لا يعجزك من شئ لا فى السموات و لا فى الارض و لا ما بينهما و انك كنت على كلشئ قديرا

49 Then say unto him: O Essence of utterance, Camphor of the Qur'an, Countenance of Glory, Sign of the All-Merciful, and Mystery of creation! My heart findeth no rest save through Thee, nor my spirit save through Thee, nor my soul save through Thee, nor my body save through Thee, being certain that naught is hidden from Thy knowledge, no voice is veiled from Thee, and no places nor boundaries of any numbered thing can come between me and Thee. I shall prepare myself to meet Thee again after the first time, for unto God belong the last and the first. He raiseth me up unto Thee again as He willeth, even as He caused me to descend upon Thee in the highest horizon. I love not to part from Thy dust, yet God hath ordained for me what He hath ordained from the station which He hath given me, and for each is a portion from His presence.

49 ثم قل له و ...ان يا ساذج البيان و كافور القران و طلعة السبحان و اية الرحمن و سر الامكان بما لا يسكن فؤادى الا بك و لا روحى الا بك و لا نفسى الا بك و لا جسدى الا بك موقنا بانك انت لن يغرب من علمك من شئ و لا تحتجب عنك صوت شئ و لا تحول بينى و بينك امكنة و لا حدود من ذى عدو لا شئ معدود لاستعدن نفسى بلقآئك مرة اخرى بعد مرة الاولى اذ لله الاخرة و الاولى يرفعنى كيف يشآء اليك مرة اخرى كما قد انزلنى عليك فى الافق الاعلى و لا احبنى ان افارقن تربتك و لكن لما قد قدر الله لى ما قد قدر من مقعد الذى قد ملكنى و لكل نصيب من عنده

50 Therefore I shall return from Thy presence hoping that Thou wilt permit me and raise me unto Thee better than Thou didst raise me before, and that Thou wilt exchange my station there for my station with Thee, and that Thou wilt grant me to attain Thy presence on the day of Thy return, and that Thou wilt make me among those who have believed in the name of Thy Lord, who have recognized His signs, who have been guided by the light of Thy guidance, and who have been exalted through the exaltation of Thy beloved ones. For this is in Thy hands, as God hath entrusted unto Thee the command of His servants from before and after, and there is no power except in God. All are His servants and all shall return unto Him.

50 لذلك لاسترجعن من عندك رجآء ما تأذننى و ترفعنى اليك خير ما قد ارفعتنى من قبل و لتبدلن مقعدى هنالك بمقعدى عندك و لتدركننى لقآئك فى يوم رجعك و لتجعلننى ممن امن باسم ربك و صدق بایاته و اهتدى بنور هدایتك و استعلى بعلو محبوبیتك اذ لك ذلك بیدك حیث قد فوض الله الیك امر عباده من قبل و من بعد و لا قوة الا بالله كل عبادك و كل الیه لمنقلبون

51 I seek refuge with God, Thy Lord, from being among those who expect not Thy days, who curse not those who love Thee not, who believe not in Thee, and who follow not what Thou hast borne of the Book of God. And should I be of these, then upon me be the curse of God and the curse of all whom God hath created or will create. And if I be not of these, then upon me be the blessings of God and the blessings of all that He hath created, for this is the Most Glorious honor from His presence for those who believe in His signs. Thus doth God cause to flow from the tongues of those who showed pride before Thee the curse of their own souls through their words, which shall testify against them on the Day of Resurrection before Thy Lord, even though on that Day they shall speak without knowing. Thus shall God take vengeance upon the letters of negation and send down His mercy upon the letters of truth from His presence through what He revealeth in the Book by His command, for He hath power over all things.

51 و انى لاستعیذن بالله ربك من ان اكون من الذین لا یرجون ایامك و لا یلعنون على من لم یحبك و لا یصدقك و لا یتبع ما قد حملت من كتاب الله و انى انا ان اكون من هذا فعلَى لعنة الله و لعنة من قد خلقه الله او یخلق و الله لم اكن من هذا فعلى صلوات الله و صلوات كل من قد خلق فان ذلك لهو العز الابهى من عنده للذین هم بایاته مؤمنون كذلك یجرى الله على السنته الذین هم استكبروا علیك لعن انفسهم بقولهم بما تشهد علیهم یوم القیمة عند ربك و لو انهم یومئذ یقولون و لا یعلمون كذلك لینتقمن الله من حروف النفى ینزلن رحمته على حروف الحق من عنده بما ینزل فى الكتاب بامره اذ كان على كلشئ قدیرا

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Du'a'a'l-Khamis li'l-Avval
Date: 1265 [1848-1849]

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

1 بسم الله الامنع الاقدس

2 The Fifth Prayer

2 دعآء الخامس

3 Verily, we are God's and unto Him do we return. Glorified art Thou, O God! Thou art the Lord of destiny and decree, the Sovereign of permission and tribulation, the King of creation and composition, the Beloved of all who are on earth and in heaven, and the Ordainer of all things in accordance with what leadeth to the horizon of contentment. How can I remember Thee, O my God, at this time after having witnessed in Thy path, from among Thy creatures in the world, Thy holy lights, Thy manifestations among the most exalted ones, and Thy appearances at the Dawning-place of remembrance? Exalted, magnificent, transcendent and elevated is that which destiny hath ordained to be executed and creation hath made the ways of contentment to flow in the manifestations of Thy names.

3 انّا لله و انا اليه راجعون سبحانك اللهم انك انت رب القدر و القضآء و مليك الاذن و البلآء و سلطان الف و الانشآء و محبوب من فى الارض و السمآء و مقدر كل الاشيآء بما ينتهى الى افق الرضآء كيف اذكرك اللهم يا الهى حينئذ بعد ما قد شهدت فى سبيل محبتك من بشرك العالمين و انوارك المقدسين و تجلياتك فى على الاعلين و ظهوراتك عند مطلع الذكرين فقد جلت و عظمت و علت و ارتفعت ما قد قدر القضآء امضآئه و اجرى الانشآء سبل الرضآء في مظاهر اسمآئك

4 Glorified art Thou, O God! Thou art the Seeker of those holy bloods, the Upraiser of those enchanted spirits, the Attractor of those exalted hearts, and the Fashioner of those unapproachable bodies. Thou hast ever been One God, Single, Unique, Eternal, Self-Subsisting, Ever-Living, All-Compelling. Thou hast taken neither consort nor son, and Thou wilt ever be as Thou hast been. Thou hast taken no protector and art not joined with anything, and Thou hast no partner in what Thou hast created, nor any guardian in what is Thine. Thou hast ever been alone in bringing things into being, dominant over all in the kingdoms of earth and heaven, transcendent above all things through Thy sovereign decree, and elevated above all things through the authority of Thy command.

4 فسبحانك اللهم انك انت طالب تلك الدمآء المقدسة و مرفع تلك الارواح المتيمة و مجذب تلك الافئدة المتعالية و مصور تلك الاجساد الممتنعة لم تزل كنت الها واحدا احدا فردا صمدا حيا قيوما ما اتخذت لنفسك صاحبة و لا ولدا و لا تزال انك انت كآئن بمثل ما كنت لم تتخذ لنفسك من ولى و لا تقترن بشئ و لم يكن لك شريك فيما صنع و لا ولى فيما بك لم تزل كنت منفردا في جعل الاشيآء و مهيمن على من فى ملكوت الارض و السمآء و متعاليا فوق كلشئ بمليك القضآء و مرتفعا فوق كلشئ بسلطان الامضآء

5 Therefore, O God, send down Thy blessings upon those who gather their wealth to be known in the path of the spots which Thou hast chosen above the earth for the manifestations of Thy unity, and upon those who ascend unto them through what Thou hast ordained in them of the exaltedness of their love and the detachment of their beings, and upon the ears that have heard mention of their calamities, and upon the eyes that have shed tears in their exalted visitations, and upon the tongues that have remained silent at the raising of their word, upon the hands that write of what was ordained to pass upon them from their beginning to their end, and upon the hearts

5 فانزل اللهم صلواتك على الذين هم يجمعون اموالهم ليعرفون فى سبيل بقاع التى قد اخترتها فوق الارض لمظاهر وحدانيتك و على الذين هم يصعدون اليهم بما قد قدرت فيهم من على حبهم و انقطاع كينونياتهم و على الاسماع التى سمعت ذكر مصابهم وعلى العيون التى قد درت فى علو و زياتهم و على الالسن الى صمتت عند ارتفاع كلمتهم على الايدى التى تكتب ذكر ما قدر جرى عليهم من مبدئهم و منتهاهم و على القلوب التى خشعت عند ارتفاع ذكرهم وعلى الوجوه التى

that were humbled at the elevation of their remembrance, and upon the faces that fell prostrate before the sublimity of Thy majesty in their regard - for these are Thy chosen ones whom Thou hast selected for the seats of Thy glory, and Thou hast caused Thy paradise to yearn for them in what Thou hast ordained for them of Thy wondrous, sublime, and impregnable handiwork of Thy Lordship.

خرت ساجدة لعلو جلالتك في شأنهم اذ تلك اصفيآئك التى قد التجبتهم لمواقع عزتك و الجَتَ جنتك لهم بما قد انقطعوا اليك بما قد قدرت فيهم من صنيع بديع رفيع منيع ربوبيتك

6 Is there any heart, O my God, in the depths of the highest heaven that is not humbled at their mention? Are there any spirits in the book of those drawn nigh that do not bow down at their calamity? Are there any souls that are not detached unto them at the raising of their word? Are there any bodies whose eyes have not shed tears upon their cheeks for the afflictions which Thou didst ordain for them? By Thy might! Thou hast not created the like of this; nay, Thou hast created in the fire that which prostrated at the dawning of Thy will and wept over the magnitude of the afflictions of the manifestations of Thy unity. But how can this benefit them in what their hands have wrought? Such is the sublimity of their affliction and the exaltedness of their calamity that no one with hearing can hear except they grieve, none with sight can witness except tears of Thy mercy flow therefrom, no heart except it testifies to this from the heights of Thy power, no tongue except it sends salutations upon them and curses upon their enemies, none with power save those who record the loftiness of their afflictions, and who send down that which is wrought by the hands of those who worship Thee not, yet who prostrate themselves before Thee by night and by day in ways they know not.

6 فهل من فؤاد يا الهى فى لجج العليين لا يخشع عند ذكرهم و هل من ارواح فى كتاب المقربين لا تخضع عند مصيبتهم و هل من نفوس لا تنقطع اليهم الارتفاع كلمتهم و هل من ابدان لا جرت دموع اعينها على خديها فيما قضى عليهم من رزايآء التى قد قدرت لهم و عزتك انك انت ما خلقت مثل هذا بل قد خلقت في النار بما سجدت عند طلوع ارادتك و بكت على ما عظمت من رزايآء مظاهر وحدانيتك و لكن كيف ينفعها بما اكتسبت ايديها ذلك من علو رزيتك فيهم و سمو مصيبتك لديهم حيث لا يسمع ذا سمع ألا و يحزن و لا يشهد ذا عين الّا و يجرى عنها من مآء رحمتك و لا ذا فؤاد الاّ و يشهدعلى ذلك من علو قدرتك و لا ذا لسان الاّ و يسلّمن عليهم و ليلعن على اعدآئهم و لا ذا أيد الاّ و يكتبن علّو مصابهم و ينزلن ما اكتسبت ايدى الذين هم لن يعبدونك و هم يسجدون لك بالليل و النهار من حيث لا يعلمون

7 That which their hands have wrought shall profit them not. Therefore, O my God, send down upon them all Thy severity, Thy grasp, Thy might, and Thy vengeance. Seize them with the grasp of One mighty and powerful. Destroy them as Thou didst destroy those of old before them, and shalt destroy those who come after them. Verily, Thou art the Lord of great retribution, of severe chastisement, and of mighty power. Nothing escapeth Thy grasp. Only he who feareth escape for himself hastens in vengeance. Glory be unto Thee! Far be it from my heart to write thus, for Thy power hath ever been and shall ever remain exalted and supreme. Thy forbearance is naught but what Thou hast willed, that Thou mightest multiply upon them that which Thou hast ordained for them of Thy vengeance. Thy Will hath ever been swift in what Thou desirest, and transcendent above all things in its essence, its camphor-like purity, its firstness and lastness, its outwardness and inwardness. Glory be unto Thee! There is no God but Thee.

7 لا ينفعهم ما اكتسبت ايديهم فانزل اللهم عليهم كل شدتك و اخذك و بأسك و انتقامك و خذهم اخذ عزيز مقتدر و اهلكهم مثل ما اهلكت الاولين من قبلهم و تهلكن الاخرين من بعدهم انك ذو نقمة عظيمة و ذو اخذ شديد و ذو بأس عظيم لا يفوت عن قبضتك من شئ انما يعجل فى الانتقام من يخاف الفوت لنفسه سبحانك من ان يخط قلبى بذلك بل قدرتك لم تزل و لا تزال مرتفعة مهيمنة لم يكن امهالك الا لما قد اردت ان تضاعفن عليهم ما قد قدرت لهم من نقمتك و لم تزل ارادتك مسرعة فيما تشآء و ممتنعة فوق كل الاشيآء بجوهريتها و كافوريتها و اوليتها و اخريتها و ظاهريتها و باطنيتها سبحانك ان لا اله الا انت

8 Therefore, send down upon the Tree of Thy Oneness, upon its root and branch, its twigs and leaves and fruits, that which befitteth the loftiness of Thy bounty and which is worthy of Thy exaltation. Glory be unto Thee! There is no God but Thee. Thou seest at this moment what is seen and unseen, and verily Thou, O my God, art in the Most Exalted Horizon. Sanctified be Thy names, exalted be Thy likenesses, and glorified be the manifestations of Thy light.

8 فانزل حينئذ على شجرة وحدانيتك من اصلها و فرعها و اغصانها و اوراقها و اثمارها ما ينبغى لعلو جودك و يستحق به ارتفاع منك فسبحانك ان لا اله الا انت ترى حينئذ ما يرى و ما لا يرى و انك انت يا الهى بالمنظر الاعلى تقدست اسمآئك و جلت امثالك و عظمت مظاهر انوارك

9 Glory be unto Thee, O God! Ordain at this moment for that Tree, for its root what befitteth Thy glory, for its branch what befitteth Thy majesty, and for its twigs, leaves, and fruits what befitteth the beauty of Thy sanctity and the exaltation and inaccessibility of Thy sovereign throne. For Thou art powerful over what Thou willest and mighty over what Thou desirest.

9 فسبحانك اللهم قدر حينئذ لتلك الشجرة من اصلها ما ينبغى لبهآئك و لفرعها ما ينبغى لجلالك و لاغصانها و اوراقها و اثمارها ما ينبغى لجمال عز قدسك و ارتفاع ... و امتناع سرير سلطنتك اذ انك انت القادر على ما تشآء و المقتدر على ما تريد

10 Then turn unto him who is established upon the clay of his existence and settled upon the dust of his paradise, and say: Glory be unto Thee, O God! Verily, Thou art the Lord of Glory, the Possessor of Glory, the Ordainer of Glory, and the Fashioner of Glory. How can I describe Thee, O my God, by Glory? Therefore, O God, send down the tokens of Thy might upon the Name of Thy Identity, which Thou hast placed above all Thy names, through which Thou hast caused the Qur'an to ascend, expounded the Bayan, opened the gates of heaven, and brought all things into the presence of Thy Oneness - the Countenance of Thy Lordship, the Sign of Thy Singleness, the Camphor of Thy Self-Subsistence, and the Essence of Thy Grandeur, which Thou hast freed from all similitude and names, and sanctified from all comparison and likeness.

10 ثم التفت الى المستقر على طين وجوده و المستوى على تراب جنته و قل سبحانك اللهم انك انت رب البهآء و مالك البهآء و مقدر البهآء و مصور البهآء كيف ان اصفنك يا الهى بالبهآء فانزل اللهم مواقع عزتك على اسم هويتك الذى قدمته على كل اسمآئك و به قد عرجت القران و بينت البيان و فتحت به ابواب السمآء و حضرت به كل الاشيآء طلعة وحدانيتك و وجهة ربّانيتك و اية فردانيتك و كافور صمدانيتك و ساذج كبريائيتك الذى قد جردته عن المثل و الاسمآء و قدسته عن العدل و الامثال

11 And upon the manifestations of His Self and the gates of His might - the Letters of the Living, whom Thou didst create for the manifestation of the Point before all Thy names, for all else was created for It and through It. I beseech Thee, O God, by what Thou hast created for It before all things - and these are those sanctified names and glorified letters - to send down at this moment upon those who have been martyred in the path of Thy love that which befitteth the loftiness of Thy Countenance and the exaltation of Thy Sovereignty, and to send down Thy blessings upon them from me and from all things, at every moment, before every moment, and after every moment. And send down upon those who love them not all Thy retribution in every condition, before every condition, and after every condition. Verily, Thou art powerful over all things, and there is no might nor power save in Him, the Most High, the Most Great.

11 و على مظاهر نفسه و ابواب عزته حروف الحى الذى قد خلقته لتجلى النقطة قبل كل اسمآئك اذ ما سواها قد خلقت لها و بها فاسئلك اللهم بما قد خلقت لها قبل كلشئ و انها هى تلك الاسمآء المقدسة و الحروف المعظمة ان تنزل حينئذ على الذين استشهدوا فى سبيل محبتك ما ينبغى لعلو طلعتك و ارتفاع سلطنتك و ان تنزلن صلواتك عليهم منى و من كلشئ فى كل حين و قبل حين و بعد حين و لتنزلن على الذين لن يحبونهم من كل نقمتك فى كل شأن و قبل شأن و بعد شأن انك على كلشئ قدير و لا حول و لا قوة الا به العلى العظيم

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Du'a'a'r-Rabi' li'l-Avval
Date: 1265 [1848-1849]

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

1 بسم الله الامنع الاقدس

2 The Fourth Prayer:

2 دعآء الرابع

3 Verily, the least that sufficeth the servant at the thrones of the Letters of the Unity, whether he be present before them or desireth to turn towards them in the station which God hath ordained for him, is that he should purify his body with the utmost refinement and cleanse his garments with the utmost purity, and take a ring upon his right hand. Then let him be seated and say:

3 ان اقل ما يكفين العبد عند اعراش حروف الواحد سوآء حضر بين ايديهم او اراد ان يتوجه اليهم في مقعد الذى قد قدر الله له ان يلطفن بدنه حق التلطيف و ان يطهرن البسته حق التطهير وليأخذن خاتما فى يمينه ثم يجلس ويقول

4 Verily all glory most glorious is from God, the Lord of the Hereafter and of the first life, upon thee, O Point of the Bayan, at morn and eventide. And verily all majesty most sublime is from God and from all things upon thee, O Letter Sin, in the kingdom of earth and heaven, then at eve and at dawn. And verily all beauty most beauteous is from God, exalted and glorified be He, and from all things upon thee, O Letter Mim, in the watches of the night and the ends of the day.

4 انما البهاء الابهى من الله رب الاخرة و الاولى عليك يا ايها النقطة البيان بالغدو و الاصال و انما الجلال الاجل من الله و من كلشئ عليك ان يا حرف اسين فى ملكوت الارض و السمآء ثم بالعشى و الاشراق و انما الجمال الاجمل من الله عزل و جل و من كلشئ عليك ان يا حرف الميم فى انآء الليل و اطراف النهار

5 And verily all grandeur is entirely from God and from all things upon thee, O Letter Alif, in the kingdom of might, then on the Day of Reckoning. And verily all lights are entirely from God and from all things upon thee, O Letter Lam, at eve and at dawn. And verily all mercy is entirely from God and from all things upon thee, O Letter Lam, at morn and eventide.

5 و انما العظمة كلهن من عند الله و من كلشئ عليك ان يا حرف الالف فى ملكوت العز ثم يوم الحساب و انما الانوار كلهن من عند الله و من كلشئ عليك ان يا حرف اللام بالعشى و الابكار و انما الرحمة كلهن من عند الله و من كلشئ عليك ان يا حرف اللام يالغدو و الاصال

6 And verily all names are entirely from God and from all things upon thee, O Letter Ha, in the kingdom on high unto the lowest atom. And verily all glory is from God, exalted and glorified be He, and from all things upon thee, O Letter Alif, in the kingdom on high unto the lowest atom. And verily all power is from God, exalted and glorified be He, and from all things upon thee, O Letter Lam, in the Hereafter and in the first life.

6 و انما الاسمآء كلهن من عند الله و من كلشئ عليك ان يا حرف الهاء فى ملكوت العلى الى ذرة الادنى و انما العزة من الله عز و جل ثم من كلشئ عليك ان يا حرف الالف في ملكوت العلى الى ذرة الادنى و انما القوة من الله عز و جل و من كلشئ عليك ان يا حرف اللام في الاخرة و الاولى

7 And verily the most exalted light is from God, exalted and glorified be He, and from all things upon thee, O Letter Alif, in the kingdom on high unto the lowest atom. And verily the essences of knowledge from the Book of God and from all things are upon thee, O Letter Mim, at all times, then in the watches of the night and the ends of the day.

7 و انما الضيآء الاعلى من الله عز و جل و من كلشئ عليك ان يا حرف الالف فى ملكوت العلى الى ذرة الادنى و ان جواهر العلم من كتاب الله و من كلشئ عليك ان يا حرف الميم في كل حين ثم فى اناء الليل و اطراف النهار

8 و انما القدرة من عند الله و من عند كل شئ عليك ان يا حرف النون من ذروة الاعلى الى ذرة الادنى فى ملكوت الاخرة و الاولى و انما العلو من عند الله و من عند كلشئ عليك ان يا حرف العين فيما يذكر به اسم شئ من على الاعلى الى ذرة الادنى

8 And verily all might is from God and from all things upon thee, O Letter Nun, from the highest peak unto the lowest atom in the kingdoms of the Hereafter and of the first life. And verily all loftiness is from God and from all things upon thee, O Letter ‘Ayn, in whatsoever the name of anything is mentioned from the most high unto the lowest atom.

9 و انما الرضآء من الله جل و غز و من كلشئ عليك ان يا حرف الالف في الاخرة و الاولى و انما الولاية من عند الله جل و عز و من عند كلشئ عليك ان يا حرف اللام فى ملكوت العلى و الذرة الادنى و ما بينهما الى ما يحصى رب الاخرة و الاولى

9 And verily all good-pleasure is from God, glorified and exalted be He, and from all things upon thee, O Letter Alif, in the Hereafter and in the first life. And verily all divine authority is from God, glorified and exalted be He, and from all things upon thee, O Letter Lam, in the kingdom on high and the lowest atom and whatsoever lieth between them unto what the Lord of the Hereafter and of the first life doth reckon.

10 و انما الحب من الله جل و عز و من كلشئ عليك ان يا حرف الالف بالضحى ثم حين ما يتجلى الشمس فى الافق الاعلى و انما السلطنته كلهن من الله جل و عز و من كلشئ عليك ان يا حرف القاف فى الاخرة و الاولى و انما الملك من الله جل و عز و من كلشئ عليك ان يا حرف السين فى ملكوت العلى الى ان ينتهى الى الذرة الادنى ثم فى الاخرة و الاولى

10 And verily all love is from God, glorified and exalted be He, and from all things upon thee, O Letter Alif, at morning light then at the hour when the sun doth shine in the highest horizon. And verily all sovereignty is entirely from God, glorified and exalted be He, and from all things upon thee, O Letter Qaf, in the Hereafter and in the first life. And verily all dominion is from God, glorified and exalted be He, and from all things upon thee, O Letter Sin, in the kingdom on high, until it reacheth unto the lowliest atom, then in the hereafter and the former times.

11 سبحانك اللهم يا الهى انك انت رب السموات و الارض و ما بينهما و ملهمها و مقدرهما و مصورهما وجاعلهما و مبدعهما و منشئهما

11 Glory be unto Thee, O my God! Thou art the Lord of the heavens and of the earth and of whatsoever is between them, their Inspirer, their Ordainer, their Fashioner, their Creator, their Originator, and their Generator.

12 لاشهدنك و كلشئ على ان لا اله الا انت وحدك لا شريك لك كنت الها واحدا احدا صمدا فردا حيا قيوما دآئما معتمدا ابدا ما اتخذت لنفسك من صاحبة و لا ولدا و لم يكن لك شريك فى الملك و لا ولى فى شأن الا باذنك

12 I testify, and all things testify, that there is none other God but Thee, alone with no partner. Thou wert One God, Single, Self-Subsisting, Ever-Living, Self-Sufficient, Eternal, Ever-Dependent. Thou hast taken neither consort nor son, and Thou hast no partner in sovereignty, nor any protector to act save by Thy leave.

13 لاسبحنك و لاحمدنك و لاوحدنك و لاكبرنك و لاعظمنك و لاقدسنك و لاعززنك و لارفعنك و لاشهدن بين يديك بما ارجو ان اشهد يوم القيمة بين يدى النقطة مظهر الوهيتك بان لا اله الا انت وحدك لا شريك لك لك الملك و لك الحمد تحيى و تميت ثم تميت و تحيى و انك انت حى لا تموت فى قبضتك ملكوت كلشئ تخلق ما تشآء بامرك و انك لعلى كلشئ قدير

13 I shall glorify Thee, praise Thee, proclaim Thy unity, magnify Thee, extol Thee, sanctify Thee, exalt Thee, and elevate Thee, and I shall testify before Thee as I hope to testify on the Day of Resurrection before the Point, the Manifestation of Thy Divinity, that there is none other God but Thee, alone with no partner. Thine is the sovereignty and Thine the praise. Thou givest life and causest death, then causest death and givest life, and verily Thou art the Ever-Living Who dieth not. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command, and Thou art powerful over all things.

14 And whatsoever is beneath Thee among all things by which the name of a thing created for Thee is mentioned, Thou hast created it from nothing by Thy command and established it from nothing by Thy sovereignty. Then Thou didst present Thy unity unto all things, and the first to accept it Thou didst make its essence Thy Paradise, wherein Thou didst create from the wonders of the arts of Thy Lordship that which attracteth all souls and spirits through Thy love.

14 و ان ما دونك من كلشئ ما يذكر به اسم شئ خلق لك قد خلقته لا من شئ بامرك و اقمته لا من شئ بسلطانك ثم عرضت وحدانيتك على كلشئ فاول من قبل قد جعلته كينونيته جنتك و خلقت فيها من بدايع صنايع ربوبيتك ما تجذب بها كل الانفس و الارواح من اخل محبتك

15 And Thou didst make that essence a holy, transcendent, lofty, inaccessible, and mighty tree possessed of branches, leaves, and fruits which none save Thee hath encompassed in knowledge. Send down upon it, O my God, that which will elevate it morn and eve, will clothe it night and day, will strengthen it throughout the watches of the night and the hours of the day, will magnify it at dusk and dawn, and will sanctify it in the Kingdom on high unto the lowliest atom until the matter endeth with Thee on the Day of Reckoning, for that tree hath prostrated itself before Thee, hath submitted, hath shown humility, hath yielded, and hath surrendered to that which Thou hast sent down upon it.

15 و جعلت تلك الكينونيته شجرة مقدسة متعالية مرتفعة ممتنعة متعززة ذات اغصان و اوراق و اثمار لم يحط بعلمها احد سواك فانزل اللهم عليها ما ترفعنها بالغدو و الاصال و تجللنها بالعشى و الابكار و تعززنها فى انآء الليل و اطواف النهار و تعظمنها بالعشى و الاشراق و تقدسنها فى ملكوت العلى الى ذرة الادنى الى ان ينتهى الامر اليك فى يوم الحساب اذ تلك شجرة قد سجدت لك و انخضعت و انخشعت و انقادت و سلَمت لما نزلت عليها

16 Send down upon it, O my God, every good thing which Thy knowledge hath encompassed, and magnify it, O my God, through Thy might and glory and power and strength and sovereignty and supremacy over all things, from that which Thou lovest not for it and which grieveth its soul. Verily, Thou art powerful and mighty over all that.

16 فانزل اللهم عليها كل خير قد احطت به علما و اعظمنها اللهم بقوتك و عزتك و قوتك و قدرتك و سلطنتك و قيوميتك على كلشئ عما لا تحب لها و يحزن عنه نفسها انك لعلى كل ذلك القوى مقتدر قدير

17 Cause to grow, O my God, its branches and leaves and fruits in every less than nineteen nineteen ten moment with the growth of a thousand years, and raise it unto what is possible in the kingdom of Thy power and might, that Thou mayest crown unto Thyself a simple essence and a treasured [jewel] and a pure, pristine, beloved entity and a camphorated, hidden being, for verily Thou art the One with power over whatsoever Thou willest, and the Most Exalted in the dominion of creation, and the Most High in the sovereignty of destiny, and the Most Inaccessible in the sublimity of might of creation, and the Most Holy in the kingdom of earth and heaven.

17 فانم اللهم اغصانها و اوراقها و اثمارها في كل اقل من تسع تسع عشر عشر انٍ بنَو الف سنة و اعرجها الى ما يمكن فى ملكوت قوتك و قدرتك ان توج اليك كينونية بسيطة و جوهرة ... مخزونة و ذاتيته ساذجيته محبوبته و انية كافوريته مكنونته اذ انك انت المقتدر على ما تشآء و المتعالى فى مليك الانشآء و المرتفع فى سلطان القضآء و الممتنع فى علو عز الانشآء و المتقدس فى ملكوت الارض و السمآء

18 All faces have prostrated themselves before the exaltation of Thy countenance and all matters have submitted at the dawning of Thy Will. Thou hast ever done what Thou willest and decreed what Thou desirest. Thou art not asked about what Thou doest for there existeth no god besides Thee to question Thee, and Thou shalt ask all things about all that they do, for verily Thou art the God of all things.

18 سجدت كل الوجوه لعلو طلعتك و انقادت كل الامور عند طلوع مشيتك لم تزل تفعل ما تشآء و تحكم ما تريد لا تسئل عما تفعل لان لم يكن غيرك الها ليسئلنك و لتسئلن عن كلشئ عن كل ما يفعل اذ انك انت اله كلشئ لو لم تخلق من شئ لم يكن له من شئ

19 I testify by my prostration before Thee that my heart shall find repose with Thee, for this is the Most Exalted, the Most High, above all loftiness and glory. Through my acknowledgment of Thy oneness and my abasement before Thy Countenance, my being shall be soothed, for this is the highest ascendancy above all ascendancy and exaltation. Though another might possess the earth and all that is therein, by Thy glory, my soul findeth no rest save in Thee and in faith in what Thou dost reveal, for the one who possesseth the earth is veiled from Thy Countenance. By Thy glory, I seek Thy protection from this, and this is naught but through the excellence of Thy grace, whereby I have become detached from all that passions desire, that nothing may veil me from the Dayspring of Thy good-pleasure. Praise be unto Thee, O my God, for what Thou hast bestowed upon me of the clear signs, which those in the kingdom of earth and heaven are powerless to comprehend, and a single letter thereof is dearer to my heart than the dominion of the hereafter and this world, for such dominion, when its possessor dieth, is cut off from him, while these verses endure unto the Day [of Resurrection].

19 فبسجودی بین یدیك لاستقرن فؤادی عندك اذ هذا هو العلی الاعلی فوق کل علوَ و جلال و باقراری بوحدانیتك و ذلی عند طلعتك لتبرَد کینونیتی بان هذا هو الارتفاع الاعلی فوق کل ارتفاع و علآء و لو ان غیرك یملك الارض و ما فیها و انی و عزتك ما تسکن نفسی الا بك و بالایمان بما تنزله اذ هذا قد احتجب لملك الارض عن طلعتك و انی و عزتك لاستجیرن بك عن هذا و لم یکن ذلك الا من علو فضلك حیث قد انقطعت عنی کل ما تهوی الیه الاهوآء ان لا یحجبنی شئ عن مطلع رضاك فلك الحمد ان یا الهی علی ما قد انعمتنی من الایات البینات التی یعجز عنها و عن ادراکها من فی ملکوت الارض والسمآء و ان حرفا منها اعزَ فی فؤادی عن ملك الاخرة و الاولی اذ ذلك الملك اذا مات من ملکته ینقطع عنه و لکن تلك الایات تبقی الی یوم ...

20 All praise be unto Thee for the sublimity of joy before Thy Countenance and the excellence of detachment before Thy Face. Thine is the most exalted praise and the most resplendent glory, above all praise and glory, for having made me the mirror of Thyself and distinguished me with that which Thy Being uttereth, and none but Thee can do this, for this is befitting of Him Who is the God of all things, their Lord, the Creator of all things and their Ordainer.

20 علیك علی علوَ الابتهاج بین یدی طلعتك و سمو الانقطاع بین یدی وجهتك فلك الثنآء الاعلی و البهآء الابهی فوق کل ثنآء و بهآء علی ما قد جعلتنی مرات نفسك و خصصتنی بما ینطق به ذاتك و لا یقدر علی ذلك غیرك اذ هذا من شأن من یکون اله کلشئ و ربه و خالق کلشئ و مقدره

21 For, verily, all – whether of the exalted or of the lowly – shall, on that Day, say: "The Qur'Ãin is but a book of earlier times beside Thy Book." For that which is sent down from Thy presence hath no peer, that any of Thy servants might venture to aspire unto companionship with it – neither the Letters of the Living, nor Thy Names, nor Thine archetypes, nor Thy Prophets, nor Thy Messengers, nor Thine angels, nor those of Thy servants who draw nigh, nor the chosen among Thy saints, nor the human companions of Thine elect, nor the lofty among Thy trusted ones. Nay, all, in the stations of their existence, shall glorify Thee, assuredly convinced of the impotence of their hearts to comprehend Thy verses. And how could it be otherwise, when the bringing forth of them...?

21 اذ کل من الاعالی و الادانی یومئذ یقولون انما القران من قبل کتابك لان ما ینزل من عندك لم یکن له عدل لیطمع فی الاقتران به احد من عبادك لا من حروف الحی و لا اسمآئك و لا امثالك و لا انبیآئك و لا رسلك و لا ملائکتك و لا المقربین من عبادك و لا المصطفین من اولیآئك و لا البشر الحافین من اصفیآئك و لا البشر عالین من امنآئك بل کل فی امکنة وجودهم لیسبحونك موقنا علی عجز افئدتهم عن ادراك ایاتك و کیف و اتیانها ...

22 Send down, then, O my God, upon the Tree which hath turned unto Thee with its whole being, and hath prostrated itself before Thee in its inmost reality, and hath submitted unto Thee in its very selfhood; which hath delivered Thy messages in all that is within it and upon it; which hath feared Thy justice and

22 اللهم علی شجرة التی قد اقبلت الیك بکلها و سجدت لك بکینونیتها و سلمت لك بذاتیتها و بلغت رسالاتك بکل ما فیها و علیها و خافت من عدلك و لم یخف غیرك و ارتجی فضلك و لم یرجی سواك بکل صلواتك اعظمها و اقربها و

امنعها و اقدسها و ارفعها اذ تلك جنتك الاعلى لمن امن بك فى الاخرة و الاولى فيها ما يرى و ما لا يرى و ما تشتهى الانفس و الارواح الى ان يرجع الامر اليك في يوم الرجعى

feared none beside Thee; and hath hoped for Thy bounty and hoped in none save Thee – send down upon it of Thy blessings, the most mighty thereof, the nearest thereto, the most unassailable, the most holy, and the most exalted. For that Tree is Thy Most Great Paradise for him that believeth in Thee in this world and in the world to come; therein are things seen and things unseen, and whatsoever souls and spirits desire, until the Cause returneth unto Thee on the Day of Return.

23 ثم لما عرضت وحدانية النقطة على كلشئ فقد اقبلت تلك الشجرة و قد جعلتها جنتك الاعلى لمن فى السموات و العلى و الارضين الادنى لمن فى الاخرة و الاولى و ادبرت نفس اخرى بعد ما قد عرضت عليها كل اياتك و استكبرت بما لا بصرت و لا تعقلت و لذا قد جعلتها شجرة النار فى ظلها و خلقت اغصانها و اوراقها و اثمارها من نفسها و جعلتها فانية معدومة مضمحلة غير مذكورة الا و قد اقترنت عند ذكرها بما تستحق به نفسها و جعلت كل ما فيها و عليها من النار الى النار و حللتها لمن لم يؤمن بك و لا باياتك و حرمتها للشجرة التى قد اقبلت اليك و كل اغصانها و اوراقها و اثمارها و قد نزلت عليها كل اسم لا تحبه

23 Then, when the oneness of the Point was set forth before all things, that Tree turned toward Thee, and Thou didst make it Thy Most Great Paradise for those who are in the heavens on high and the earth below, in this world and in the next. And another soul turned away, after all Thy signs had been presented to it; and it waxed arrogant, without seeing and without understanding. Therefore hast Thou made it the Tree of Fire, within its shadow; and Thou didst create its branches, its leaves, and its fruits from its own self; and Thou didst make it evanescent, non-existent, withered, unremembered – save that when it is mentioned it is joined to that which it hath earned for itself. And Thou didst render all that is within it and upon it – of fire – unto fire; and Thou didst make it lawful for him who hath not believed in Thee nor in Thy signs, and didst forbid it to the Tree that hath turned unto Thee, and to all its branches, and leaves, and fruits. And upon it there came down every name which Thou lovest not.

24 فاسئلك اللهم بك ان تنزل على شجرة محبتك ما ينبغى لعلو سلطنتك و ان تنزل على شجرة التى ما سجدت لها عند ظهور وحدانيتك كل اخذك و هلاكك الذى قد حللت لها و لو انك انت ما اردت ان تخلق شجرة النار حيث ما نزلت فى ليالى معدودة و ساعات مخزونة دون حروف العليين فى جنتك و اردت ان لم يكن فوق الارض من دون شجرة محبتك حتى تستظل فى ظلها كلنفس و ما ملكت ايديها

24 I beseech Thee, O my God, by Thyself, to send down upon the Tree of Thy love that which befitteth the loftiness of Thy sovereignty, and to send down upon the tree which prostrated not before the manifestation of Thy oneness all Thy chastisement and destruction which Thou hast made lawful for it. Even though Thou didst not wish to create the Tree of Fire when Thou didst not send down in the numbered nights and treasured hours anything less than the letters of the most exalted ones in Thy paradise, and Thou didst desire that there be nothing upon the earth save the Tree of Thy love, that all souls and what they possess might seek shelter in its shade.

25 و لكن من قد تسربن من ملكتها من متاع الدنيا من شجرة النار لما اكتسبت فى حق طرآئز اياتك و جواهر كلماتك بما لا يقدر قلب ان يحط به علما و لا سمع ان تسمع به عنه ذكرا لذا قد خلقت تلك الشجرة لتعدمنها و لتهلكنها و لتأخذنها و لتنزلن عليها ما تستحق بها من انتقامك و بطشك اذ رحمتك قد وسعت كل الذرات

25 But those who have been enriched by its dominion from the goods of this world from the Tree of Fire, when they gained through the rights of the essences of Thy verses and the gems of Thy words that which no heart can encompass in knowledge nor any ear can hear mention thereof. Therefore hast Thou created that Tree to annihilate it and destroy it and seize it and send down upon it what it deserveth of Thy vengeance and Thy might, even though Thy mercy hath encompassed all atoms.

26 For by Thy glory, even unto the uttermost limit, I cannot bear to see an ant grieve in Thy path – how much less when Thy mercy, which hath encompassed all things, is too holy to see a soul grieve in the path of Thy love or that the knowledge of any of Thy loved ones be associated with that which Thou lovest not. Glorified art Thou! There is no God but Thee. How great is Thy grace and bounty! Glorified art Thou! There is no God but Thee. How vast is Thy generosity and beneficence! How boundless is Thy gift and favor! How exalted is Thy tenderness and grace! How ancient is Thy radiance and bounty! Glorified art Thou! Glorified art Thou!

26 فانی و عزتك مع منتهی مدی لم اقدر ان اشهد علی نملة تحزن فی سبیلی و کیف و رحمتك التی وسعت کلشئ سبحانك من ان تری نفس ان تحزن فی سبیل محبتك او یقترن علم احد من اولیآئك بما لا تحبه فسبحانك ان لا اله الا انت ما اعظمك فضلا و کرما و سبحانك ان لا اله الا انت ما اکبرك جودا و احسانا و ما امنعك موهبة و امتنانا و ما ارفعك تعطفا و الطافا و ما اقدمك تؤلقا و امتنانا فسبحانك سبحانك

27 All who are attributed unto Thee pour forth the portion of their existence, whether after an hour or after their ascension from one station to another, or nearer than this or further, for nothing escapeth Thy knowledge in the heavens or on earth or between them, and nothing in the kingdom of command or creation or below them can frustrate Thee. Thou shalt surely reward every soul that hath believed in the Point and then in Its letters after It, and hath loved the leaves of that Tree, then its branches and its leaves, with a true reward from Thy presence. Verily Thou art powerful and mighty over that.

27 کل من ینسب الیك یسکب حظ وجوده و لو کان من بعد ساعة او من بعد عروجه من مقعد الی مقعد او اقرب من هذا او ابعد لانك لن یغرب من علمك من شئ لا فی السموات و لا فی الارض و لا ما بینهما و لا یعجزك من شئ لا فی ملکوت الامر و لا الخلق و لا ما دونهما لتجزین کلنفس امنت بالنقطة ثم حروفها من بعدها و احببت اوراق تلك الشجرة ثم اغصانها و اوراقها حق الجزآء من عندك انك کنت علی ذلك قویا قدیرا

28 And Thou shalt surely destroy those who prostrate not before Thee nor believe in It, and Thou shalt seize them with true seizure through Thy power and might and the extension of Thy Lordship's dominion. Verily Thou art powerful, omnipotent and mighty over that which none other than Thee can do. Thou art unique in making lawful what Thou willest and making unlawful what Thou willest. None can reverse Thy Will nor alter Thy Purpose.

28 و لتهلکن من لم یسجد لك و لا یؤمن بها ولتأخذنها حق الاخذ من قوتك و شدتك و طول حول ربوبیتك انك کنت علی ذلك لقویا مقتدرا قدیرا ما لا یقدر علیه غیرك انت تفرد علیه تحلل ما تشآء و تحرم ما تشآء و لا راد لمشیتك ولا معقب لارادتك

29 O my God! Thou art indeed independent of the essences of creation, how much more their deeds. Nay, all religions and faiths are from Thee, like a pomegranate given to a child to occupy him. Glory be unto Thee, glory be unto Thee! Thy independence from all things is indubitable, and the dependence of all things upon Thee is indubitable.

29 یا الهی انك انت غنی عن کینونیات الخلق و کیف و اعمالهم بل ان الشرایع و الملل من عندك مثل رمان یؤتی احد صبیانه لیشتغلن به و الا سبحانك سبحانك غنآئك عن کلشئ لا ریب فیه و افتقار کل شئ الیك لا ریب فیه

30 Were Thou to impose upon Thy servants any decree, who could say "why" or "wherefore"? And were Thou to lay upon them what would weigh heavy on their beings, who could say "why" or "wherefore"? And were Thou to prescribe for them what their hearts would accept, who could say "why" or "wherefore"? But since Thy way hath ever been loving-kindness and beneficence, and Thy custom bounty and grace, Thou hast made Thyself known to all things that they might thereby proclaim Thy oneness and declare that there is no God but Thee. And

30 لولا تفرض علی عبادك من حکم من یقدر ان یقول لم او بم و ان تفرض علیهم ما ثقلت علی کینونیاتهم من یقدر ان یقول لم او بم و ان تفرض علیهم ما اقبلت به افئدتهم من یقدر ان یقول لم او بم و لکن لما کان لم تزل عادتك اللطف و الاحسان و سنتك الفضل و الامتنان قد عرفت کلشئ نفسك لیوحدنك بذلك و لیقولن انه لا اله الا انت و لو لم تعرف نفسك نفسا هل تعرفك من نفس سبحانك سبحانك

hadst Thou not made Thyself known to anyone, could any soul have known Thee? Glory be unto Thee, glory be unto Thee!

31 And hadst Thou not recognized the hearts of the Primal Letters which came unto Thee with all they possessed melted away, without any mention remaining, and which appeared before Thee devoid of knowledge – who could have drawn nigh unto Thee through them or given thanks to Thee for knowledge of the Letters of the One proceeding from Thee? For verily Thou art One, not in number nor by number nor by anything known save by Thee.

31 و لو لم تعرف حروف الاولى افئدة التى قد وفدت عليك باذناب ما فيها بلا ذكر لديها و حضرت عندك بلا علم فيها من يقدر ان يتقرب بها اليك او ان يشكرنك على عرفان حروف الواحد من عندك اذ انك واحد لا فى العدد و لا بالعدد و لا بشئ يدركه سواك

32 And hadst Thou not established the path for them that love Thee and detailed the ways of detachment for them that are devoted to Thee, how could they that obey Thee worship Thee and find delight in what Thou hast taught them of the ways of Thy will? Glorified art Thou! There is no God but Thee. All are from Thee, to Thee, by Thee, and unto Thee. There is no power nor strength except through Thee.

32 و لولا اقمت المنهاج لاهل محبتك و فصلت سبل الانقطاع لاهل ولايتك كيف يعبدونك اهل طاعتك و يتنعمون بما قد علمتهم من سبل ارادتك فسبحانك ان لا اله الا انت كل منك و لك و بك و اليك و لا حول و لا قوة الاَ بك

33 Thou hast ever called, in Thy most exalted heights, the lowest atom to the horizon of Thy praise, the heaven of Thy sanctification, the exaltation of Thy unity, the inaccessibility of Thy glorification, and the joy of Thy magnification. Who is like unto Thee in bounty despite Thy independence? Who is like unto Thee in mercy despite Thy self-sufficiency? Whose generosity equals Thy generosity, or whose nobility Thy nobility, or whose gift Thy gift, or whose kindness Thy kindness, or whose grace Thy grace, or whose pardon Thy pardon, or whose forbearance Thy forbearance, or whose compassion Thy compassion, or whose clemency after power Thy clemency, or whose forgiveness after might Thy forgiveness?

33 لم تزل تدعو مع علوك الاعلى ذرة الادنى الى افق تسبيحك و سمآء تقديسك و ارتفاع توحيدك و امتناع تكبيرك و ابتهاج تعظيمك فمن يكن مثلك ذا فضل مع غنآئك و من يكن مثلك ذا رحمة مع استغنائك و من يعدل جوده جودك او كرمه كرمك او موهبته موهبتك او احسانه احسانك او لطفه لطفك او عفوه عفوك او مداراته مداراتك او رأفته رأفتك او حلمك بعد اقتدار حلمك حلمه و غفرانك بعد اقتدار اخذك غفرانه

34 Nay, by Thy might! None can share with Thee in Thy names, Thy likenesses, Thy attributes, or Thy characteristics. All things besides Thee are as nothing before Thee except by Thy will. How could they be, when their very beings are dependent on what Thou lovest in Thy dominion? How could they be, when what Thou lovest not exists not in Thy mighty kingdom? Glorified art Thou above that! All else besides Thee was nothing before and shall be nothing after.

34 لا و عزتك لن يشاركك احد في اسمآئك و لا امثالك و لا شئونك و لا صفاتك كل شئ دونك لم يكن عندك بشئ الا بمشيتك و كيف و صفات التى تتفرغ كينونيتهم مما تحبها فى ملكك و كيف و ما لا تحبها في ملكوت عزك سبحانك عن ذلك ما سواك لم يكن بشئ لا من قبل و لا من بعد

35 Absolute sovereignty belongeth to Thee alone, there is no God but Thee. Absolute majesty belongeth to Thee alone, there is no God but Thee. Absolute exaltation belongeth to Thee alone, there is no God but Thee. Absolute might belongeth to Thee alone, there is no God but Thee. Absolute grace belongeth to Thee alone, there is no God but Thee. Absolute perfection belongeth to Thee alone, there is no God but Thee. Absolute acceptance belongeth to Thee alone, there is no God but Thee.

35 و انما الاستقلال لك وحدك لا اله الا انت و انما الاستجلال لك وحدك لا اله الا انت و انما الاسترفاع لك وحدك لا اله الا انت و انما الاستمتناع لك وحدك لا اله الا انت و انما الاستفضال لك وحدك لا اله الا انت و انما الاستكمال لك وحدك لا اله الا انت و انما الاستقبال لك وحدك لا اله الا انت

36 Whomsoever Thou turnest Thy face toward, he is the beloved and cherished one; and whomsoever Thou turnest Thy countenance away from, he is the outcast and remote one. Glorified art Thou! There is no God but Thee. All majesty is within Thy grasp and all glory is in the right hand of Thy dominion. Thou hast ever drawn them that love Thee through the holy breezes of Thy Lordship, such that nothing exists in Thy knowledge except that which Thou lovest. But woe unto him who is not drawn by the attractions of Thy nearness, nor detached unto Thee through the signs of Thy love, nor inspired by Thy holy conditions, nor ascendeth unto Thee through glimpses of intimacy with Thee, nor dwelleth near Thee through what lieth with Thee.

36 و من اقبلت اليه بوجهك فانه هو محبوب عزيز و من ادبرت عنه طلعتك فانه هو مطرود بعيد فسبحانك ان لا اله الا انت كل الف فى قبضتك و كل البهآء فى يمين ربوبيتك لم تزل تجذب اهل محبتك بنفحات قدس ربوبيتك حتى لم يكن فى علمك من شئ الا و ان يكون بمثل ما تحبه و لكن البعد لمن لم يجذب بجذبات قربك و لا ينقطع اليك بايات حبك و لا يوحى اليك بشئون قدسك و لا يصعد اليك بلحظات انسك و لا يسكن لديك بما عندك

37 Glory be unto Thee, O my God! Thou art the King of the kingdom of the Hereafter and the First. All destinies are in Thy grasp and all keys are in the right hand of Thy will. Whomsoever Thou openest unto the doors of Thy mercy shall ever ascend unto Thee in the horizon of Thy care and rise unto Thee in the paths of Thy providence. Thou art the One Who hath ever been and will ever be in the kingdom of eternity and the heaven of independence.

37 فسبحانك اللهم يا الهى انك انت مالك ملك الاخرة و الاولى كل المقادير فى قبضتك و كل المفاتيح فى يمين ارادتك من فتحت عليه ابواب رحمتك فلم يزل يتعارج اليك فى افق عنايتك و يتصاعد اليك فى سبل ولايتك انت الكآئن لم تزل و لا تزال فى ملكوت الاول ثم سمآء الاستقلال و

38 Thou art the Builder after all things in the kingdom of might and the heights of power. Verily Thou createst all things from nothing, by Thyself and for Thyself, for Thou art [exalted] above any equal or peer, above any like or similitude, above any resemblance or attribute, above any associate or description.

38 انت البانى بعد كلشئ في ملكوت العز ثم سمو الاقتدار و انك انت تكون كلشئ لا من شئ بنفسه لنفسه اذ انك انت ... عن العدل و الاقران ثم عن الكفو و الامثال ثم عن الشبه و الانعات ثم عن القرين و اوصاف

39 Glory be unto Thee, O my God! Whenever I make mention of Thee my heart beareth witness that I must seek Thy forgiveness for having mentioned Thee, for what right hath the servant to make mention of One such as Thee, O my God without peer? And what right hath the poor one to praise One such as Thee, O my Lord without equal?

39 فسبحانك يا الهى كل ما اذكرك يشهدنى فؤادى بان استغفرك من ذكري اياك اذ ما للعبد و ذكر مثلك يا الهى الامثل و ما للمفتقر و ثنآء مثلك يا ربى لا عدل

40 Glory be to Thee and exalted art Thou! Glory be to Thee and holy art Thou! Glory be to Thee in Thy oneness! Glory be to Thee in Thy power! Glory be to Thee in Thy wisdom! Glory be to Thee in Thy justice! Glory be to Thee in Thy holiness! Glory be to Thee in Thy greatness! Glory be to Thee in Thy might! Glory be to Thee in Thy mercy! Glory be to Thee in Thy grace! Glory be to Thee in Thy harmony! Glory be to Thee in Thy generosity! Glory be to Thee in Thy nobility! Glory be to Thee in Thy bestowal! Glory be to Thee in Thy tenderness! Glory be to Thee in Thy majesty! Glory be to Thee in Thy power! Glory be to Thee in Thy forming! Glory be to Thee in Thy grandeur! Glory be to Thee in Thy beauty!

40 سبحانك و تعاليت سبحانك و تقدست سبحانك و تفردت سبحانك و تقويت سبحانك و تحكمت سبحانك و تعدلت سبحانك و تقدست سبحانك و تعظمت سبحانك و تعززت سبحانك و تعطفت سبحانك و تفضلت سبحانك و تولفت سبحانك و تجودت سبحانك و تكرمت سبحانك و توهبت سبحانك و تلطفت سبحانك و تجببت سبحانك و تقدرت سبحانك و تصورت سبحانك و تجللت سبحانك و تجملت سبحانك و تبهيت لم يزل كل ساجدك و ذاكرك و ... و عابدك

Glory be to Thee in Thy splendor! Forever do all prostrate before Thee and make mention of Thee and [worship] Thee.

41 Therefore, O my God, send down at this moment upon the hearts that have ascended unto Thee in Thy glorification, and the spirits that have turned unto Thee in Thy praise, and the souls that have been detached unto Thee in Thy unity, and the bodies that have risen unto Thee in Thy magnification, and the forms that have vanished in the realms of Thy might through Thy glorification, that which befitteth the loftiness of Thy grandeur and greatness, the sublimity of Thy independence and sovereignty, the elevation of Thy self-subsistence and awesomeness, the invincibility of Thine eternity and power, the joy of Thy self-subsistence and exaltation, and that of which Thou art worthy, which none besides Thee can comprehend.

41 فانزل اللهم حينئذ على الافئدة التى قد عرجت اليك بتسبيحك و الارواح التى قد صورت اليك بتحميدك و الانفس التى قد انقطعت اليك بتوحيدك و الاجساد التى قد ارتفعت اليك بتكبيرك و الاجسام التى قد غيبت فى محال عزك بتعظيمك ما ينبغى لعلو كبريآئيتك و عظمتك و سمو استقلالك و سلطنتك و ارتفاع قيوميتك و هيبتك و امتناع ازليتك و سطوتك و ابتهاج قيوميتك و رفعتك و ما انت مستحق به حيث لا يحيط به علم احد غيرك

42 O God, raise their stations to the highest possible degree in creation, and send down upon their stations in the Ridvan wherein they live and die not that which befitteth the loftiness of Thy grace and the sublimity of Thy generosity and the elevation of Thy nobility and the invincibility of Thy kindness and the exaltation of Thy beneficence. And assist, O God, those who have inherited from these through a victory from Thee and might from Thy presence.

42 و ارفع اللهم مقاعدهم الى ما يمكن في الابداع ارتفاعها و انزل اللهم على مقاعدهم فى الرضوان التى فيها يحيون و لا يموتون ما ينبغى لعلو فضلك و سمو جودك و علو كرمك و امتناع لطفك و ارتفاع احسانك و انصر اللهم الذين هم قد ورثوا هؤلآء بنصر من عندك و عز من لدنك

43 And send down at this moment upon those who have shown pride before Thee that which will seize them and destroy them and annihilate them and remove them from the earth, and cause those who believe in Thee and Thy signs to inherit what they possess, through Thy power from which nothing can escape, and Thy might which nothing can frustrate, and Thy sovereignty which is triumphant over all things, and Thy glory which is invincible above all things.

43 و انزل اللهم حينئذ على الذين استكبروا عليك ما يأمذنهم و يهلكنهم و يفنينّهم و يعدمنهم من فوق الارض و يورثن ما عندهم من يؤمن بك و اياتك بقوتك التى لا يمتنع عنها من شئ و قدرتك التى لا يعجزك من شئ و سلطنتك التى انها هى قاهرة فوق كلشئ و عزتك التى انها هى ممتنعة فوق كلشئ

44 By Thy grandeur, which is manifest above all things, and by Thy dominion, which encompasseth all things - for the exponents of Thy decree have ever existed and shall continue to exist by Thy leave in the kingdom of Thy might, determining what Thou hast determined for them, and the exemplars of Thy power in what hath been and shall be, administering in the kingdom of Thy earth and heaven that which Thou hast ordained for them through the operation of Thy power and the wonders of Thy wisdom and Thy glorification.

44 و عظمتك التى انها هى ظاهرة فوق كلشئ و احاطتك التى انها هى مهيمنه فوق كلشئ اذ مظاهر تقدير لا في ملكوت عزتك لم يزل و لا يزال باذنك ليقدرون بما قدرت لهم و مُثُل قديرك فيما كون و يكون ليدبرون فى ملكوت ارضك و سمآئك بما قد دبرت لهم بصنيع قديرك و بديع حكمتك و تعظيمك

45 O God! Ordain for us from Thy presence every good thing encompassed by Thy knowledge, and preserve us, O God, through Thee and through all Thy names and attributes, and those who believe in Thee and Thy signs, from that which Thou lovest not. Verily, Thou hast power over all things. Through Thee we have gained insight, strength, exaltation,

45 قدّر اللهم لنا من عندك كل خير قد احطت به علما و اعصمنا اللهم بك و بكل اسمآئك و امثالك و من امن بك و اياتك عما لا تحبه انك كنت على كلشئ قديرا بك استبصرنا و استقوينا و استرفعنا و استعظمنا و استعززنا و استنصرنا لان نرفعن شجرة وحدانيتك و لان نعدمن ما فى ظلها بحول منك

و قوة اذ هذا لم يكن الا لتبرد قلوب من ذابت في سبيلك بما قد سمعت في قضائك و قدرك و الا و ما لنا بعد هذا مثل ما قد سئلناك و ما ينبغي لنا حينئذ الا و ان نحزن في سبيلك و نبكي لاهل محبتك

greatness, glory and victory, that we may uplift the tree of Thy oneness and annihilate all that lieth beneath its shade through Thy might and power. For this is naught but to solace the hearts of those who have melted in Thy path through what they have heard of Thy decree and destiny. Otherwise, we have no desire beyond what we have beseeched of Thee, nor is it meet for us at such time save to grieve in Thy path and weep for the people of Thy love.

46 و لنصلين عليهم بكل ما انت تصلي على اهل محبتك لا بما نطقت السنتنا بل بما ظهرت من ايدينا و لنلعنن من لم يؤمن بك و لا بایاتك لا بما نطقت السنتنا بل بما ظهرت من انفسنا فان ذلك حينئذ من عندك ما ينفعنا في ام الكتاب بما قد قضيت و امضيت بالا تشآء وان لك البآء في كل ما خلقت او تخلق

46 We shall assuredly invoke blessings upon them with all wherewith Thou invokest blessings upon the people of Thy love - not through the utterance of our tongues but through the manifestation of our hands - and we shall curse those who believe not in Thee nor in Thy signs, not through the utterance of our tongues but through the manifestation of our own selves. For that, at such time, will profit us from Thee in the Mother Book according to what Thou hast decreed and ordained through Thy Will. And unto Thee belongeth the power to create whatsoever Thou hast created or wilt create.

47 و لا حول و لا قوة الا بك و انك انت تعلم ما في السموات و ما في الارض و ما بينهما و لا يعدزك من شئ لا في ملكوت الامر و لا الخلق و لا ما دونهما و انك كنت بكلشئ عليما و انك كنت على كلشئ قديرا فارحمنا اللهم برحمتك فانك انت خير الراحمين و صل اللهم على حروف الاولى تسعة من قبل عشر في كل حين و قبل حين و بعد حين

47 There is no power nor strength except through Thee. Thou knowest what is in the heavens and what is on the earth and what lieth between them. Nothing escapeth Thee in the kingdoms of Command and Creation and whatsoever lieth beneath them. Verily Thou hast knowledge of all things and power over all things. Have mercy upon us, O God, through Thy mercy, for Thou art the Best of those who show mercy. And bestow Thy blessings, O God, upon the Primary Letters, nine before ten, in every time, and before time, and after time.

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Du'a'a'th-Thalith li'l-Avval
Date: 1265 [1848-1849]

1 بسم الله الامنع الاقدس

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

2 سبحانك اللهم و بحمدك و لا اله الا انت تحيي و تميت ثم تميت و تحيي انك انت حي لا تموت في يمينك كل الخير و في قبضتك كل الامر تخلق ما تشآء كيف تشآء لا راد لمشيتك و لا مرد لارادتك تفعل ما تشآء و تحكم ما تريد لا تسئل عما تفعل و ما دونك يسئل عن كلشئ اذ ما سواك

2 Glorified art Thou, O my God, and all praise be unto Thee! There is none other God but Thee. Thou givest life and causest death, then causest death and givest life. Verily, Thou art the Ever-Living Who dieth not. In Thy right hand is all good, and in Thy grasp is all command. Thou createst what Thou willest, how Thou willest. None can resist Thy will, and none

خلق لك و فى قبضتك و ما لاحد من شئ الا باذنك و لا شئ من شئ الا بعطآئك

can thwart Thy purpose. Thou doest what Thou pleasest and ordainest what Thou desirest. Thou art not to be questioned about what Thou doest, while all besides Thee shall be questioned about all things, for all else is created by Thee and in Thy grasp, and none hath anything save by Thy leave, and nothing existeth save through Thy bounty.

3 كيف اسبحنك يا الهى بلسانى هذا بين يديك و انى انا لا استطيعن ان اسبحنك على ما قد اموت فى انشآء تسبيحك بعد علمى بانك ما نزلت تلك الكلمة الا لما قد اردت فيها من تسبيح مظهر الوهيتك فى النقطة التى قد ابدعتها و مظهر الوهيتك فى السين الذى قد تجليت له به ثم نظهر علمك فى الميم الذى قد جعلته مظهر علمك فى مكلوت سمآئك و ارضك حيث لن يغرب من علمك من شئ لا فى السموات و لا فى الارض و لا ما بينهما من احاط علمه بتسبيحك فقد علم كلشئ و من لم يحط علمه بمظاهر تسبيحك فلا يعلم من شئ

3 How can I praise Thee, O my God, with this tongue before Thee, when verily I am powerless to praise Thee in the manner I should die in creating Thy praise, knowing that Thou hast not revealed that word except for what Thou didst intend therein of the praise of the Manifestation of Thy Divinity in the Point which Thou hast originated, and the Manifestation of Thy Divinity in the Letter Sin which Thou hast revealed unto it, then to manifest Thy knowledge in the Letter Mim which Thou hast made the manifestation of Thy knowledge in the kingdom of Thy heaven and earth, where nothing of Thy knowledge can set, neither in the heavens nor on earth nor what lieth between them. Whoso encompasseth the knowledge of Thy praise hath known all things, and whoso faileth to encompass the knowledge of the Manifestations of Thy praise knoweth nothing.

4 و ان لك الشئون فى كل شأن ان عرفت يومئذ و سبحتك حق التسبيح بجوهر كينونيتى و ساذج ذاتيتى ... انيتى و جوهر نفسانيتى فذلك منك و لك قربك من عندك و يرجع اليك و انى انا مطمئن بذلك ما دمت حيا فكيف اسبحنك يا الهى من بعدما ترفعنى اليك و ان يومئذ ما تسمع سمعى ايات عزتك عن مظهر طلعتك و لا يرى بصرى لحظات وجهتك من انوار عزتك و لا يشهد فؤادى بحل علمك فى مكمن ارادتك فلم يكن لى سبيل الى تسبيحك يا الهى الا و ان تؤيدنى بما تلعمنى فى كل شأن ببدايع ربوبيتك و تجذبنى بنفحات قدس وحدانيتك و تحول بينى و بين ما يحجبنى عن تسبيحك بمظاهر عز ضمدانيتك

4 And unto Thee belong all conditions in every condition. If I knew Thee on that Day and praised Thee with true praise through the essence of my being and the reality of my identity and the essence of my self - that would be from Thee and unto Thee, Thy nearness from Thee, and returneth unto Thee. And verily I am assured of this while I live. But how can I praise Thee, O my God, after Thou hast taken me unto Thee, when on that Day my hearing heareth not the verses of Thy might from the Manifestation of Thy Countenance, nor doth my sight behold the glances of Thy face from the lights of Thy glory, nor doth my heart witness the place of Thy knowledge in the repository of Thy will? I have no way to praise Thee, O my God, except that Thou assist me with what Thou teachest me in every condition through the wonders of Thy Lordship, and attract me through the holy fragrances of Thy unity, and come between me and that which veils me from praising Thee through the manifestations of the glory of Thy oneness.

5 اذ من اراد ان يسبحك حق ان يسبحك من دونك فى علو الذات و يوحدك فى ذلك المقعد الاعلى من كل الاسمآء و المثل سبحانك ان لا اله الا انت رب العالمين سبحانك الا لا اله الا انت العزيز المحبوب سبحانك ان لا اله الا انت المهيمن القيوم لك الخلق و الامر موقنا على هذا بانك لو تملكنى ما فى السموات و الارض و ما بينهما لا امنع عن مظهر النقطة و لا السين و لا الميم من شئ

5 For whoso desireth to praise Thee as befitteth praising Thee must transcend all else in the exaltation of the Essence and unite Thee in that Most Exalted Station above all names and similitudes. Glory be unto Thee! There is no God but Thee, the Lord of the worlds. Glory be unto Thee! There is no God but Thee, the Mighty, the Beloved. Glory be unto Thee! There is no God but Thee, the Overseer, the Self-Subsisting. Thine is the creation and the command. I am certain of this:

that wert Thou to give me dominion over all that is in the heavens and earth and what lieth between them, I would not withhold anything from the Manifestation of the Point, nor the Letter Sin, nor the Letter Mim, for verily Thou hast ever been beyond the comprehension of all things, and whoso desireth to comprehend Thee shall never comprehend Thee except in the Point, the Manifestation of Thy revelation, or what Thou hast created from its light from the Letters of the Living with Thee.

اذ انك انت لم تزل لن يدركك من شئ و من اراد ان يدركك لن يدركك الا فى النقطة مظهر تجليك او ما قد خلقته من نور نفسه من حروف الحى عندك

6 Verily, were I to declare unto Thee, "Unto Thee belongeth the creation," yet withhold from Thee whatsoever beareth the name of a thing, and deny to whom Thou purifiest on the Day of Resurrection – after the manner in which the Point hath already made manifest the clear and evident signs – how could I be true in my word? And if I follow not His command, how shall I confirm unto Thee that the Cause is Thine, that there, indeed, are the treasuries of Thy behest, and that every mention of praise proceedeth in like wise? For unto Thee belongeth whatsoever is in the highest heavens and the lowest earth, and whatsoever is in this world and in the world to come.

6 اذ اننى انا لو اقولن لك الخلق و امنع عنك ما يطلق عليه اسم شئ و امنع عمن تطهره يوم القيمة مثل ما قد اظهرت النقطة بالايات البينات كيف كنت صادقا فى قولى و لو لم اتبع امره كيف اصدقتك بان الامر لك و ان هنالك خزآئن امرك و ان بمثل ذلك كل ذكر من الثنآء اذ لك ما فى السموات العلى و الارضين الادنى و ما فى الاخرة و الاولى

7 I seek refuge in Thee and in all Thy names and attributes, and in the holy Temples manifested in Thy First and Single Name, then in all the Manifestations of Thy names, lest I attribute unto Thee dominion and praise while denying these unto Him Whom Thou shalt make manifest on the Day of Resurrection, or unto any kingdom or thing that shall be gathered beneath the shadow of Thy praise, for such would be the utterance of one whose deeds belie his words. By Thy glory! I seek protection in Thee from praising Thee while perceiving among the manifestations of Thy praise any equal, likeness, or peer. If I be sincere in my praise of Thee, then glory be unto Thee! Glory be unto Thee! Glory be unto Thee! I have known Thee inasmuch as Thou canst not be known except through Thyself, and I have praised Thee inasmuch as Thou canst not be praised except through Thyself, and I have sanctified Thee inasmuch as Thou canst not be sanctified except through Thyself, and I have become certain that there is no way for creation unto Thee except through the Manifestation of Thy revelation, for all that the sincere ones ascend thereby springeth from that Tree and returneth unto it, even though it be a Tree that hath been raised above its own identity wherein naught is seen except Thee, and it speaketh from Thy presence that which all Thy creation is powerless to utter.

7 لاستعيذن بك و بكل اسمآئك و صفاتك و بالهياكيل المقدسة فى اسمك الواحد الاول ثم مظاهر اسمآئك كلهن من ان اقول لك الملك و لك الحمد و امنع عمن تظهرنه يوم القيمة من ملك او شئ يحشر في ظل حمدك اذ ذلك قول من يكذبه عمله فانى انا بعزتك لاستجيرن منك بان اسبحك و ارى من مظاهر تسبيحك من عدل او شبه او كفو فاذا ما كنت صادقا فى تسبيحك فسبحانك سبحانك سبحانك قد عرفتك بانك لا تعرف بغيرك و سبحتك بانك انت لا تسبح بدونك و قدستك بانك انت لا تقدس بدونك و ايقنت بان لا سبيل للخلق اليك الا فى مظهر تجليك اذ كل ما يتعارج به المخلصون يبرئ من تلك الشجرة و يرجع اليها و لو انها شجرة قد ارتفعت عنها انيتها حيث لا يرى فيها الا اياك و ينطق من عندك بما يعجز عنه كل خلقك

8 Without doubt this is the Manifestation of Thy Self from the kingdom on high to the lowest atom. If I praise Thee, it is through what Thou hast taught me of Thy praise, else who is capable of praising Thee? I have thus come to know that

8 لا ريب ان هذا هو مظهر نفسك في ملكوت العلى الى ذرة الادنى لو اسبحك فان ذلك مما علمتنى من تسبيحك و الا من يقدر ان يسبحك فقد استعرفت بذلك بانه حين يدعون كلشئ الى قول ان لا اله

when all things are called to declare that there is no God but God, this is from the sign which Thou hast deposited therein from Thyself. By Thy glory! I shall indeed reject all who love Him not, even were they the nearest of my near ones, and I shall accept all who love Him, even were they the remotest of my remote ones, for through Him Thy word "There is no God but Thee" hath been spread abroad. Were it not for Him, who would unite with Thee, or praise Thee, or sanctify Thee, or glorify Thee, or exalt Thee, or magnify Thee?

الا الله تلك من اية التى قد اودعت فيها من نفسك فانى انا و عزتك لانفين كل من لم يحبه و لو كان اقرب الاقربين بى و لاثبتن كل من احبه و لو كان ابعد الابعدين الىَ اذ به نشر قولك لا اله الا انت و لولاه من يوحدك او يسبحك او يقدسك او يمجدك او يعززك او يجللك

9 I beseech Thee, O my God, by that Tree which Thou hast raised in the heaven of Lordship, and watered with the water of the Alif of Oneness, and nurtured with the evidences of the glory of Thy Singleness, and made to be the station of Thy Self in creation and the manifestation of Thy power in invention, wherein Thou hast magnified and elevated and glorified and exalted it to a station known by none save Thee, that I shall, O my God, surely praise Thee by rejecting all that the Manifestation of Thy praise rejecteth - not merely by saying "Glory be to God above all they describe," but with my heart and spirit and soul and body and possessions and all that pertaineth to His Cause. I praise Thee through my acknowledgment of the Manifestations of Thy praise, distinct from those who wish not to praise Thee even though their tongues may utter praise.

9 فاسئلك اللهم بتلك الشجرة التى قد ربيتها في علو سمآء الربوبية و استقيتها بمآء الف الوحدانية و ربيتها بشئون عز الفردانية و جعلتها مقام نفسك فى الابداع و مظهر قدرتك فى الاختراع حيث قد عظمت و رفعت و جللت و عززت و علت على مثام لا يدركه سواك الى لاحين يا الهى لاسبحنك بان انفين كل ما لا يريد مظهر تسبيح لا بقولى سبحان الله عما يصفون بل بفؤادى و روحى و نفسى و جسدى و مالى و ما يرجع الى امره با اسبحنك باقرارى فى مظاهر تسبيحك عن دونهم الذين لا يريدون ان يسبحونك و لو بالسنتهم ليسبحون

10 I testify that there is no God but Thee: whosoever hath known the Point, then the S and the M, and followed the ordinances which Thou hast sent down upon the Point, hath indeed praised Thee, and that one shall continue to praise Thee until the Day when that Point shall return as Thou pleaseth. Thus, if one praiseth Thee through it, one hath indeed praised Thee from before; otherwise one shall perish and all that one hath acquired shall be as though one had never praised Thee in any way, just as Thou didst cause to perish on that Day all who had praised Thee from the first day Thou didst send Muhammad - Thy blessings be upon Him and His family - unto the Day when Thou didst manifest Me. Whosoever hath glorified Thee through Me hath verily glorified Thee through Him aforetime.

10 فانى انا لاشهدنك بان لا اله الا انت من عرف النقطة ثم السين و الميم و اتبع حدود ما نزلت على النقطة فاذا قد سبحك و ان ذلك لمسبحك الى يوم الذى ترجع تلك النقطة كيف تشآء فاذا ان سبحك بها فقد سبحك من قبل و الا يفنى و كل ما اكتسب كانه ما سبحك في شأن بمثل ما قد افنيت يؤمئذ كل من سبحك من اول يوم قد بعثت محمدا صلواتك عليه و اله الى يوم قد اظهرتنى فمن سبحك بى قد سبحك من قبل به

11 And in the sight of God nothing is seen save this, my longing for the exaltation of Thy praise, my passion for the revelation of Thy sanctification, and my yearning for the elevation of Thy glorification. Such is the Most Exalted Height in all that hath been witnessed of Thy praise or shall be witnessed of Thy sanctification. Glorified art Thou! There is no God but Thee. All have glorified Thee, yet all are veiled from the letters of Thy praise. Nay, the Tree of Negation and all within it were

11 و الذين يرى عند الله من شئ ذلك شوقى الى علو تسبيحك و ولهى فى ظهور تقديسك و امتناعى فى ارتفاع تمجيدك تلك العلو الاعلى فى كل ما جَ شهدت من تسبيحك او تشهد من تقديسك سبحانك ان لا اله الا انت كل سبحونك و كل عن حروف تسبيحك محتجبون بل ان شجرة النفى و من فيها لن ترضوا باحتجابهم و استكبروا على تلك الحروف بما انت قد شهدت عليهم بل لاستكفوا على ذلك

not content with their veiling and have grown proud against these letters, as Thou Thyself hast witnessed.

12 Indeed, they have committed with their hands, regarding a letter of Thy praise, that which no one possessed of a heart can comprehend. Their hearts are harder than stone. By Thy glory, I shall surely disavow such hearts and commune with Thee at that time, that Thou mayest raise up the Tree of Thy praise to its true exaltation from Thy presence and preserve it from that from which Thou hast purified it through Thy glory [which] Thou hast placed above all glory, and Thy majesty which Thou hast placed above all majesty, and Thy beauty which Thou hast placed above all beauty, and Thy grandeur which Thou hast placed above all grandeur, and Thy light which Thou hast placed above all light, and Thy mercy which Thou hast placed above all mercy, and Thy words which Thou hast placed above all words, and Thy perfections which Thou hast placed above all perfections, and Thy names which Thou hast placed above all names, and Thy might which Thou hast placed above all might, and Thy will which Thou hast placed above all will, and Thy knowledge which Thou hast placed above all power, and Thy utterance which Thou hast placed above all utterance, and Thy questions which Thou hast placed above all questions, and Thy nobility which Thou hast placed above all nobility, and Thy sovereignty by whose hands Thou hast subdued every sovereignty and placed it above all sovereignty, and by Thy kingdom with which Thou hast possessed every kingdom and placed it above all kingdom, and the exaltation which Thou hast placed above all exaltation and loftiness, and whatsoever Thou hast numbered of Thy most beautiful names which none save Thee can encompass - that Thou mayest preserve the letters of Thy praise from that which would grieve their hearts, their spirits, their souls and their bodies, in their sleep or their wakefulness, their beginning or their end, their outward or their inward state, or whatsoever pertaineth to their origin or their ultimate end.

12 و قد اكتسبت ايديهم في حرف تسبيحك ما لا يقدران يحيط به علم احد ممن له قلب كانَ قلوبهم اشد من الحجارة فانى و عزتك لاتبرئن من تلك القلوب و لاناجينك حينئذ بان ترفعن شجرة تسبيك حق الارفتاع من عندك و لتعصمنها عما قد نزهتها عنها ببهآئك ... قد جعلته فوق كل بهآء و جلالك الذى قد جعلته فوق كل جلال و جمالك الذى قد جعلته فوق كل جمال و عظمتك التى قد جعلتها فوق كل عظمة و نورك الذى قد كعلته فوق كل نور و رحمتك الى قد جعلتها فوق كل رحمة و كلماتك التى قد جعلته فوق كل كلمات و كمالاتك التى قد جعلتها فوق كل كمالات و اسمآئك التى قد جعلتها فوق كل اسمآء و عزتك التى قد جعلتها فوق كل عز و مشيتك التى قد جعلتها فوق كل مشية و علمك الذى قد جعلته فوق كل قدرة و قولك الذى قد جعلت فوق كل قول و مسآئلك التى قد جعلتها فوق كل مسآئل و شرفك الذى قد جعلته فوق كل شرف و سلطانك الذى قد سخرت بايديه كل سلطان و جعلته فوق كل سلطان و بملكك الذى قد ملكته كل ملك و جعلته فوق كل ملك و علآء الذى قد جعلته فوق كل علآء و علَو و ما قد احصيت من اسمآئك الحسنى حيث لا يحيط بها سواك ان تعصمن حروف تسبيحك عما يحزن به فؤادهن و ارواحهن و انفسهن و اجسادهن في نومهن او يقظتهن او اولهن او اخرهن او ظاهرهن او باطنهن او ما يرجع اليه امر مبدأهن او منتهاهن

13 For Thou, O my God, art the Upholder of all things through Thy power, the Strengthener of the letters of Thy praise through Thy might, the Preserver of these sacred temples through Thy sovereignty, and the Exalter of these essential manifestations through Thy self-subsistence. None besides Thee hath power over this, for Thou art the One with power over whatsoever Thou willest, hast ever been and wilt ever be, and art mighty over whatsoever Thou desirest at all times.

13 اذ انك انت ممسك كلشئ يا الهى بقوتك و معَز حروف تسبيحك بعزتك و حافظ تلك الهياكل المقدسة بسلطنتك و مرفع تلك المظاهر الجوهرية بقيوميتك اذ غيرك لا يقدر على ذلك من شئ و انك انت القادر على ما تشآء لم تزل و لا تزال و المقتدر على ما تريد فى كل حين

14 Glorified art Thou, O God! Even as Thou hast answered Thy praise which hath appeared from my limbs in like manner as my tongue hath spoken, I shall surely love Thy glorification

14 فسبحانك اللهم كما قد اجبت تسبيحك ان اظهرن من جوارحى بمثل ما نطق به لسانى لاحبن تحميدك

likewise, then Thy oneness likewise, then Thy magnification likewise, then love for all Thy names and attributes in like manner.

بمثل ذلك ثم توحيدك مثل ذلك ثم تكبيرك مثل ذلك ثم حب كل اسمآئك وصفاتك مثل هذا

15 For the Tree of the Point is one tree which Thou didst plant aforetime when Thou didst reveal unto it the Qur'an, and it was at that time alone with none beside it, and now when a thousand two hundred and seventy-five years shall have revolved, behold how that Tree hath grown mighty, and how its branches and leaves and fruits have filled the heavens and earth and all that lieth between them, and how the tree of negation that would not prostrate itself before it on the day of its manifestation hath been brought to naught beneath its shade.

15 اذ شجرة النقطة شجرة واحدة قد اغرسته من قبل حين قد نزلت عليه القران و انها هي يومئذ وحدها لم يكن معها غيرها و ان حينئذ اذا دارت عليها الف و مائتين و خمس و سبعين سنة ترى كيف قد عظمت تلك الشجرة و ملئت السموات و الارض و ما بينهما اعصانها و اوراقها و اثمارها و عدمت فى ظلها شجرة نفى التى ما سجدت لك بها في يوم ظهورها

16 Glorified art Thou! This is of Thy supreme handiwork, this is of Thy all-sufficient and perfect providence, how Thou didst nurture that Tree until it reached its full maturity and perfection. Then didst Thou take from it a pure essence which is the very essence of its origin when it was first planted, and upon it didst Thou send down the Bayan. Glorified art Thou! How great, how majestic, how beautiful, how mighty and how sanctified hast Thou made it in those numbered days, when Thou didst number its branches and leaves and fruits, and it ascended to a station no tree before it had attained, for before five years had passed, blood was shed in its path by souls the like of whom existed not on earth - without its permission, but through the attraction of their hearts, the detachment of their bodies, the certitude of their breasts, the loftiness of their examples, and the potency of their deeds.

16 فسبحانك هذا من صنعك العالى و هذا من حسن كفايتك الكافى حيث قدر بيت تلك الشجرة الى ان كملت و تمت ثم قد اخذت من كلها جوهرة مجردة التى هى جوهر اصلها عند غرسها و نزلت عليها البيان فسبحانك قد عظمت و جللت و جملت و عززت و قدست في تلك الايام المعدودة حيث يومئذ انك انت تحصى اغصانها و اوراقها و اثمارها و قد عرجت الى مقعد ما سبقها شجرة من قبل حيث قبل ان تكمل سنين خمسها قد هرقت في سبيلها دمآء انفس لم يكن فوق الارض مثلهن من دون اذنها بل بانجذاب افئدتهم و انقطاع ابدانهم و ايقان صدورهن وارتفاع امثالهم و امتناع تدابيرهم

17 Glorified art Thou! There is no God but Thee. How magnificent are Thy favors unto it, how glorious Thy bounties upon it, how great Thy manifestations within it and upon it, how mighty the lights of Thy wondrous oneness to its right and to its left, and how exalted it is in a might than which there is none mightier, wherein the letters of Thy unity and the manifestations of Thy sanctity were content that their spirits should ascend unto Thee to establish Thy remembrance and to make known to every soul that verily it is the truth from God, there is no doubt in it, a revelation from the Lord of the worlds.

17 فسبحانك ان لا اله الا انت ما عظمت آلائك فيها وجلت نعمآئك عليها و كبرت ظهوراتك فيها و عليها و عظمت انوار بدايع فردانيتك عن يمينها و شمائلها و عززت على سمو عزة لم يكن فوقها حيث قد رضت لحروف توحيدك و مظاهر تقديسك بان يعرجن ارواحهم اليك لاثبات ذكرك و عرفان كلنفس بانها هى حق من عند الله لا ريب فيه تنزيل من رب العالمين

18 Glorified art Thou, O God! Thine is the creation and Thine the command, and there is no power except through Thee. If this be its station in its first five years, how shall it be when that Tree hath reached its full maturity and perfection in all that is within it and of it? Make it, O my God, wholly a blessed garden for Him Whom Thou shalt make manifest on the Day of Resurrection, for verily He is I and I am He. Glorified art Thou! There is no God but Thee. There is no mention for me

18 سبحانك اللهم لك الحلق و منك الامر و لا قوة الا بك لو كان هذا شأن سنين خمسها فكيف اذا كملت تلك الشجرة و تمت عليها ما فيها و لديها فجعلها اللهم كلها حديقة طيبة لمن تظهرنه يوم القيمة فانه هو اياى و انى انا اياه سبحانك ان لا اله الا انت لا ذكر لى و لا له الاّ بذكرك اياك و احفظ اللهم بتلك الشجرة عن بين يديها و عن

or for Him save through Thy mention of Thyself. Preserve, O my God, through that Tree, what lieth before it and behind it, to its right and to its left, above its head and beneath its feet, and whatsoever Thou hast caused to descend upon it from the heights of Thy bounty and the heaven of Thy grace, for before the tree of its own self was planted, that garden was from Thee, before its manifestation, that its heart might find rest therein.

خلفها و عن يمينها و عن شمآئلها و من فوق رأسها و تحت قدميها و ما قد نزلت عليها من علو جودك و سمو فضلك اذ قبل ان تغرس شجرة نفسها تلك حديقة من عندك قبل ظهورها ليسكن بها فؤادها

19 O my God! Cause the Letters of the Living, before all other letters, to be present before it, that they may convey what they are commanded from the sources of Thy Command and the wellsprings of Thy creation, and that their hearts may be made firm in His Cause, and bring all who are upon the Tree of the Bayan into His presence with such submissiveness as Thou hast created naught above it of humility, with such lowliness as Thou hast created naught above it of abasement, and with such prostration upon the secret of their inmost beings, and with words of truth in His praise upon the manifestation of their essential realities. Destroy, O my God, by Thy power and might and grandeur and strength and sovereignty, the tree of negation until nothing returneth unto it therefrom, and preserve it, O my God, from that tree by all Thy protection, and bring it to naught in such wise that it shall find no existence at the dawning of Thy Lordship, with all its branches and leaves and fruits, that thereby the eyes of Thine enemy and of those who desire not to prostrate themselves before Him may be consoled, and create in all things a love for Him.

19 و احضر اللهم حروف الحى قبل كل الحروف بين يديها ليبلغن ما يأمرن به من مواقع امرك و مواضع بدعك ولتثبتن افئدتهم على ولايته و تحضرن كل من على شجرة البيان بين يدينه بخضوع ما خلقت فوقه من خشوع و حضوع ما خلقت فوقه من حضوع وسجود على سر كينونياتهم و قول حق فى ثنآئه على ظهور ذاتياتهم و اهلك اللهم بقدرتك و عزتك و عظمتك و قوتك و سلطنتك شجرة النفى حتى لا يرجع اليه عنها من شئ واعصمها اللهم عنها بكل عصمتك و اعدمها بما لا سيجد له عند طلوع ربوبيتك و كل اغصانها و اوراقها و اثمارها لتقر بذلك عينيه من عدوك و من لم يرد ان سيجد له

20 O God! Grant unto her mercy, modesty, awe, compassion, and honor in Thy presence. Make, O Lord, the entire tree to be hers, that there may be manifested from it the fruits which God hath created therein for him through whom God hath willed to reveal what He desireth. For, by Thy glory, I have not desired that there should be upon that tree any branch, leaf, or fruit that would not prostrate before Him on the day of His manifestation, nor glorify Thee in a manner befitting the loftiness of His revelation and the sublimity of His concealment. And if, O my God, I should witness any branch, leaf, or fruit that doth not prostrate before Him on the day of His manifestation, then sever it, O God, from that tree, for it is not of me, nor doth it return unto me.

20 و اخلق في كل شئ حبا له و رحمة و حيآء منه و رهبة و شفقة و عزة بين يديها و اجعل اللهم تلك الشجرة كلها لها ليظهرن ما فيها ثمرات ما قد خلق الله فيها لمن قد اراد الله ان يظهر به ما اراد فانى انا و عزتك ما اردت ان يكون على تلك الشجرة من غصن و لا ورق و لا ثمر لن يسجد له يوم ظهوره و لا يسبحك به بما ينبغى لعلو علو ظهوره و سمو سمو بطونه و ان شهدت يا الهى علَى من غصن او ورق او ثمر لم يسجد له يوم ظهوره فاقطعه اللهم عن تلك الشجرة فانه لم يكن منى و لا يرجع الَى

21 Preserve, O God, for Thyself those who have believed in me in this creation, that they may believe in me in my return, that their faith may not perish, nor the knowledge of its possessor, for Thou hast power over all things. On that day, how many servants do I see who believed in Muhammad beforetime yet believe not in me on that day. There is no doubt that they believed not beforetime, but merely uttered words by which

21 و احفظ اللهم لك من امن بى في تلك النشأة ان يؤمن بى فى رجعى ان لا يفنى ايمانه و لا علم صاحبه فانك لعلى كلشئ قدير و ان يومئذ كم ارى من عباد قد امنوا لمحمد من قبل و لا يؤمنون بى يومئذ فلا ريب انهم ما امنوا من قبل بل قالوا كلمة تستحقن به دمآئهم فادركوا ما امَلوا و لا يرجعن

their lives were preserved and they attained their desires, yet they return not to Thy Cause. For at that time all negation will be transformed into affirmation, and darkness into light.

الى امرك فان حينئذ تبدل كل النفى بالاثبات والنار بالنور

22 Cause Thou, O God, the earth and all who are upon it to witness none save those who have believed in Thee and in Thy signs and have followed the Letters of the First from Thy presence. Verily, Thou hast power over all things. Then turn unto him who is established upon the throne of his glory and settled upon the seat of his sovereignty. Look not upon him as being in clay, but rather in the exaltation of the Throne before God. He seeth whosoever appeareth before him and answereth everyone who greeteth him.

22 ظهر اللهم الارض و من عليها ان لا تشهد عليها من نفس الا و قد امن بك ثم بایاتك واتبع حروف الاولى من عندك انك لعلى كلشئ قدير ثم التفت الى من استقر على سرير عزته و استقر على سرير سلطنته و لا تنظر انه هو في الطين بل انه هو فى علو العرش عند الله يرى من يحضر بين يديه و ليجبين كل من يسلمن عليه

23 Say: May the most glorious, most resplendent Glory and the most impregnable, most luminous Light be upon thee, O Primal Tree, Most Exalted Seat, Garden of Refuge, Lote-Tree of the Uttermost Boundary, Supreme Horizon, Most Great Pavilion, and Most High Station at the distance of two bow-lengths or closer. I bear witness before God and those in His presence that through thee His greatest signs were sent down and His mightiest evidences were manifested, and all that was ordained in the Last and the First was created. How can I mention aught of thy praise or recite before thee aught of thy circumstances, or how can the knowledge of my heart encompass what hath befallen thee, whereby my spirit, my soul, and my destiny have melted away?

23 وقل انما البهآء الاعز الابهى و السنآء الامنع الابهى عليك يا شجرة الاولى و مقعد الاعلى وجنة المأوى وسدرة المنتهى والافق الكبرى و الرفرف العظمى و القعد الاعلى عند قاب قوسين او ادنى اشهد الله و من عنده بان بك قد نزلت اياته الكبرى و اظهرت بيناته العظمى و خلقت ما قدر في الاخرة و الاولى كيف اذكر شيئا من ثنایاك او اتلو بين يديك شيئا من قضایاك او يحيط علم فؤادى بما قد جرى عليك حيث قد ذاب به روحى و نفسى و مآبى وعلَى

24 No command is there save from God, and no decree save in the hand of God. When I behold thy station with God, and how God hath set thee above all the Manifestations of His Names – so that none beginneth without thee, and naught returneth unto Him save through thee – and when I see how thou hast ascended, through that which thou hast borne in the path of God, unto the loftiest of stations, in the world to come and in this world, my soul is moved to desire that I might attain that which God hath ordained for thee, and that I might be brought down upon that wherewith thou hast triumphed. Yet this is a thing which none can reach save by My hand, except whomsoever God willeth; for all beseech of the bounty of God that He may ordain for them to be slain in His path, but none attaineth unto this save him for whom God hath so decreed from His presence, and upon whom He hath caused His decree to be executed by His irrevocable command. How exalted, then, is such honour in the sight of God, and how glorious such a bestowal in the Book of God!

24 لا امر الا من عند الله و لا قضآء الا بيد الله لما انظرن الى مقعدك عند الله و بما قد قدمك الله على كل مظاهر اسمآئه حيث لن يبدء احد بغيرك و لا يرجع اليه شئ الا بك و استعرجت بما قد احتملت في سبيل الله علو الاعلى من الدرجات الاخرة و الاولى تطمعنى نفسى ان تدركنى ما قد قدر الله لك و تنزل على ما قد فرت به اذ هذا ما لا تنال به الا يدى الا من شآء الله حيث كل يسئلون من فضل الله ان يقدر لهم ان يقتلوا فى سبيله و لكن لا يدرك هذا الا من قد قدر الله له من عنده و اجرى قضآئه عليه بامضآئه فما اعلى من ذلك عزا عند الله و ما اجل من ذلك موهبة في كتاب الله

25 Therefore grieve not for thy calamity, O Beloved of my heart, amid the depths of names and attributes; and how unassailable is thy affliction, O Purpose of my being, within the kingdoms

25 فما على مصيبتك يا محبوب فؤادى فى لجج الاسمآء و الصفات و ما امنع رزيتك يا مقصود وجودى

of earth and heaven! It hath surpassed every calamity and risen above every woe, as though it had been lifted unto a station wherefrom all likenesses are cut off, and had ascended unto an horizon whereat the doors are shut. For this is a thing that entereth not into the heart of any one – that the King of creation should be dealt with even as thou hast been dealt with, O Light of Bahá. Yet since God hath made thee a Manifestation beyond compare, sanctified above resemblance, exalted beyond peer, inaccessible to companion, and raised above similitudes, it befitteth not one such as thou that thy calamity should have an equal, or thy affliction a likeness, or that what hath befallen thee should have a counterpart, or that what is decreed should have an equivalent.

فی ملکوت الارض و السموات و هی عظمت فوق کل مصیبته و ارتفعت فوق کل رزیة کانها قد رفعت الی مقام قد انقطعت عنه الامثال و استعرجت الی افق قد سددت عنه الابوات اذ هذا ما لا یخطر علی قلب احد حیث یجری علی ملیك الانشآء مثل ما یجری علیك یا نور البهآء و لکن لما قد جعلك الله مظهرا عن المثل و مقدسا عن الشبه و تعالیا عن الکفو و ممتنعا عن القرین و مرتفعا عن الامثال لا ینبغی لمثلك ان یکون لمصیبتك مثل و لا لرزیتك من شبه و لا لما جری علیك من قرین و لا لما یجری بالامضآء من عدیل

26 It is, indeed, so magnified, so mighty, so purified, and so exalted, that every heart hath been confounded before it, even as it soared in its glorification; and every spirit hath been saddened thereby, even as it rose in its praise; and every soul hath humbled itself at its remembrance, despite the loftiness of its confession of unity; and from every eye tears have flowed, notwithstanding the greatness of what God hath ordained therein of magnifying Him.

26 فانها هی جلت و عظمت و زکت و ارتفعت حتی ذاقت عنها کل الافئدة فی علو تسبیحها و حزنت فیها کل الارواح فی علو تحمیدها وتخشعت کل الانفس عند ذکرها مع علو توحیدها و جرت من کل العیون دموعها مع علَو ما قد قدر الله فیها من تکبیرها

27 O God! You are witness to what has been witnessed and You know what has been known. Therefore, O God, send down all Your most resplendent glory, Your most sublime majesty, Your most beautiful beauty, Your most magnificent grandeur, Your most brilliant light, Your most expansive mercy, Your most perfect words, Your most great names, Your most mighty power, Your most prevailing will, Your most penetrating knowledge, Your most far-reaching might, Your most pleasing utterance, Your most beloved and most impregnable questions, Your most noble honor, Your most enduring sovereignty, Your most glorious dominion, Your most exalted justice, and all that You have attributed to Yourself or love to attribute - for which there is no equal in Your knowledge - upon the Tree of the Bayan, its root, branch, twigs, fruits and leaves, in recompense for what has grieved it in Your path, or for any soul that has been slain for its sake seeking Your good-pleasure, or any heart that has been pierced in submission to its Educator. For verily, You are at all times engaged in a wondrous work, creating whatsoever You willest through Your command, and You are mighty and powerful.

27 سبحانك اللهم انك انت تشهد ما قد شهدت و تحصی ما قد علمت فانزل اللهم کل بهآئك ابهاه و کل جلالك اجله و کل جمالك اجمله و کل عظمتك اعظمها و کل نور انوره و کل رحمة اوسعها و کل لکمات اتمها و کل اسمآئك اکبرها و کل عزتك اعزها و کل مشیتك امضاها و کل علمك انفذه و کل قدرتك مستطیلها و کل قولك ارضاه و کل مسآئلك احبها الیك و امنعها لدیك و کل شرفك اشرفه و کل سلطانك ادومه و کل ملکك افخره و کل عدآئك اعلاه و کل ما انت قد نسبته الی نفسك او تحب ان تنسب ما لم یکن له عدل في علمك علی شجرة البیان و اصلها و فرعها و اغصانها و اثمارها و اوراقها جزآء ما قد حزنت فی سبیل ربها او قتلت نفس عنها فی رضآء مجلیها او صبت قلوب في امضیء مربیها اذ انك انت فی کل حین لفی شأن بدیع تبدع ما تشآء بامرك و انك لقوی قدیر

28 O God! Exalt the station of Your glory and shower upon those hearts, spirits, souls and bodies the manifestations of Your will and the wonders of Your favoring grace. Gather together, O God, all that has been created through it under its shade on the Day when all things shall be brought before You on the Day

28 فارفع اللهم مقام عزتك و انزل اللهم علو تلك الافئدة و الارواح و الانفس و الاجسام مواقع ارادتك و بدایع عنایتك و اجمع اللهم کل ما قد خلق بها فی ظلها یوم الذی تعرض علیك یوم القیمة بقوتك التی لا یمتنع عن ارادتك من شئ و

of Resurrection, through Your power from which nothing can escape and Your might which nothing can frustrate. Create at all times, O God, through the sublimity of Your power and the exaltation of Your sovereignty, every good thing within Your knowledge for the spiritual Tree, its root, branch, twigs and fruits, and whatsoever pertains to its ultimate destiny and abode. Bring it and all that is within it and upon it into Your presence on the Day of Resurrection that it may bow down before Thee and worship Thee alone, apart from all things.

قدرتك التى لا يعدزك عنها من شئ و اخلق اللهم فى كل حين ما ينبغى لعلو قدرتك و سمو سلطنتك من كل خير قد احطت به علما للشجرة الوحانية و اصلها و فرعها و اغصانها و اثمارها و ما يؤل اليها امر منقلبها و مثواها واحضرها بما فيها و عليها يوم القيمة بين يديك ليسجدن لك و ليعبدنك خالصا من دون كلشئ

29 O my God, send down upon the Tree of Negation–its root, branch, boughs, leaves and fruits–the most severe of all chastisements, the most grievous of all vengeance, the greatest of all hardships, and whatsoever punishment Thou willest to visit upon those who worship Thee not, or to destroy those who bow not down before Thee. Send down that which riseth at the dawning of Thy wrath, that which emerges at the manifestation of Thy might, and that which appeareth at the revelation of Thy power upon those who have not raised up the tree of their existence before Thee, nor manifested that for which they were created through faith in Thee and Thy signs before Thy presence, and through following the Letters of the Unity from Thy presence. Verily, Thou art the most severe in punishment and the most grievous in chastisement.

29 و انزل اللهم على شجرة النفى و اصلها و فرعها و اغصانها و اوراقها و اثمارها من كل عذاب اشده و من كل نقمة اعظمها و من كل شدة اكبرها و من كل اتكال او ما تريد ان تأخذن به من لم يعبدك او تهلكن من لم يسجدك ما يطلع عند طلوع قهرك و يبرز عند ظهور طولك و يظهر عند ظهور بأسك على من لم يقم شجرة وجوده عندك و لا يظهر ما خلق له بالايمان بك و اياتك بين يديك و اتباع حروف الواحد من عندك انك انت اشد بأسا و اشد تنكيلا

30 Nay, by Thy might! There is no helper for him whom Thou forsakest, no glory for him whom Thou abasest, no perpetuity for him whom Thou causest to perish, no thing for him whom Thou destroyest, and no remembrance for him whom Thou bringest to naught. Such is the recompense of those who believe not in Me, nor in the signs of God which God hath sent down unto Me in the life to come and in this life. Whoso desireth God and that which is with Him, let him arise to fulfill what God hath established in the Bayan through His command concerning the conditions of His good-pleasure and the wonders of His beneficence. And whoso desireth not, let him destroy his own soul through his refusal to follow that which hath been sent down from his Lord. No punishment more severe than this existeth with God.

30 لا و عزتك لا نصر لمن اخذلته و لا عز لمن اذللته و لا بقآء لمن افنيته و لا شئ لمن اهلكته ولا ذكر لمن قد عدمته هذا جزآء من لم يؤمن بى و لا بايات الله التى قد نزلها الله على في الحيوة الاخرة و الاولى فمن يود الله و ما عنده فليقومن بما قد اقامه الله في البيان بامره من شئونات رضوانه و بدايع احسانه و من لم يرد فليهلكن نفسه بما لم يرد ان يتبع ما نزل من عند ربه و لم يكن عند الله بأسا عليه اشد من ذلك

31 Such is God's command, both before and after. God doeth what He willeth and ordaineth what He desireth. He shall not be asked of His doings, whilst all shall be asked of all things.

31 ذلك من امر الله من قبل و من بعد يفعل الله ما يشآء و يحكم ما يريد لا يسئل عما يفعل و كل عن كلشئ يسئلون

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Prayer and Ziyarat for Friday
Date: 1265 [1848-1849]

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

1 الزيارة بسم الله الامنع الاقدس

2 Glory be unto Thee, O my God! I bear witness unto Thee on this Friday, which Thou hast honored, magnified, glorified, sanctified, exalted, and ennobled, and which Thou hast clothed with the mantle of gathering after the six degrees in the temple of seven, and wherein Thou hast ordained the sources of creation through the outpourings of power. I bear witness, O my God, and so doth every created thing, that there is none other God but Thee, alone with none beside Thee. Thine is the Kingdom and the dominion, Thine the might and grandeur, Thine the power and divinity, Thine the strength and glory, Thine the sovereignty and the earthly realm. Thou givest life and causest death, then causest death and givest life. Verily, Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things.

2 سبحانك اللهم يا الهى لاشهدنك فى ذلك اليوم الجمعة الذى قد شرفته وعظمته وعززته وقدّسته وكرّمته وجللته والبسته رداء الجمع بعد مراتب الستة فى هيكل السبعة وقدرت فيه مواقع البدع لما قد اجبت من موارد القدرة فلاشهدنك يا الهى وكلشئ بان لا اله الاّ انت وحدك لا شريك لك لك الملك والملكوت ولك العزة والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنة والناسوت تحيى وتميت ثم تميت وتحيى وانك انت حىّ لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا تفوت عن قبضتك من شئ لا فى السموات ولا فى الارض ولا ما بينهما تخلق ما تشاء بامرك انك كنت على كلشئ قديراً

3 I bear witness concerning Him Whom Thou shalt manifest on the Day of Resurrection through Thy signs, that He is the Sign of Thine own Self, wherein naught is seen but Thee, and the Countenance of Thine Essence, which pointeth to none but Thee. Thou art the First in Him, and there is no first before Thee; Thou art the Last in Him, and there is no last after Thee; Thou art the Manifest in Him, and there is none manifest above Thee; and Thou art the Hidden in Him, and there is none hidden except Thee.

3 لاشهدنك فيمن تظهرنه يوم القيمة بایاتك بانه اية نفسك حيث لا يرى فيه الاّ اياك ووجهة ذاتك حيث لا يدل على سواك انت الاول فيه ولا اول قبلك وانت الاخر فيه ولا اخر بعدك وانت الظاهر فيه ولا ظاهر فوقك وانت الباطن فيه ولا باطن الاّ اياك

4 Do Thou then send down upon Him, O my God, from the most glorious of Thy glory, the most majestic of Thy majesty, the most beautiful of Thy beauty, the most mighty of Thy might, the most effulgent of Thy light, the most extensive of Thy mercy, the most perfect of Thy words, the greatest of Thy names, the most powerful of Thy sovereignty, the most effective of Thy will, the most penetrating of Thy knowledge, the most potent of Thy power, the most pleasing of Thy utterance, the most beloved and unapproachable of Thy causes, the most noble of Thy honor, the most enduring of Thy dominion, the most excellent of Thy kingdom, the most exalted of Thy loftiness, the most ancient of Thy bounty, the most wondrous of

4 فلتنزلن اللهم حينئذ عليه من كل بهائك ابهاه ومن كل جلال اجله ومن كل جمال اجمله ومن كل عظمة اعظمها ومن كل نور انوره ومن كل رحمة اوسعها ومن كل كلمات اتمها ومن كل اسماء اكبرها ومن كل عزة اعزها ومن كل مشيئة امضاها ومن كل علم انفذه ومن كل قدرة اقدرها ومن كل قول ارضاه ومن كل مسائل احبها اليك وامنعها لديك ومن كل شرف اشرفه ومن كل سلطان ادومه ومن كل ملك افخره ومن كل علاء اعلاه ومن كل منّ اقدمه ومن كل ايات اعجبها ومن كل شئون ابدعها ومن كل ظهورات

Thy signs, the most perfect of Thy conditions, the most manifest of Thy revelations, the most evident of Thy proofs, the most excellent of Thy grace, the most generous of Thy generosity, the most gentle of Thy tenderness, the most powerful of Thy words, the most elevated of Thy majesty, the most complete of Thy riches, the most unapproachable of Thy glory, the most joyous of Thy joy, the most exalted of Thy exaltation, the most attractive of Thy detachment, the most upright of Thy independence, and of all that Thou lovest that which hath no equal, no peer, no likeness, no associate, and no similitude. Hallowed be Thy names and exalted be Thy parables!

اظهرها ومن كل بينات اثبتها ومن كل فضل افضله ومن كل جود اجوده ومن كل لطف الطفه ومن كل قول اقواها ومن كل هيبة ارفعها ومن كل غناء اجمعه ومن كل مناعة امنعها ومن كل ابتهاج ابهجه ومن كل ارتفاع ارفعه ومن كل انقطاع اجذبه ومن كل استقلال اقومه ومن كل ما تحبنه ما لم يكن له عدل ولا كفو ولا شبه ولا قرين ولا مثال تقدست اسمائك وتعالت امثالك

5 Take then, O my God, from all things that which befitteth Him on the day of His manifestation, from what reacheth Him after He knoweth His own Self until what is raised up by Thy command. This is what hath been brought forth from the beginning of Thy creation until that Day from all things, and this is what pointeth to Thee and beseemeth Thy remembrance. Cause all Thy creation, O my God, to know on the day of His manifestation that they should manifest that for which they were created and not be veiled from the glory for which they were originated. Verily, Thou art powerful over all things.

5 فخذ اللهم من كل شئ ما ينبغى له يوم ظهوره اذ ما يوصل اليه من بعد ما يعرف نفسه الى اخر ما يرفع بامرك ذلك ما اثمرت من اول خلقك الى يومئذ من كلشئ وذلك ما يدل عليك وينبغى ان يذكرنك فلتعلمن اللهم كل خلقك فى يوم ظهوره ان يظهرون ما خلقوا له ولا يحتجبون عن عزة ما بدئوا له انك على كلشئ قدير

6 And do Thou send down, O my God, upon His father and His mother, and if Thou hast ordained for Him a brother or sister or what Thou hast loved for Him, or those who are related to Him among His loved ones who take shelter under the shadow of His authority, that which befitteth the loftiness of Thy holy glory and the sublimity of Thy mighty exaltation from all Thy bounty, then Thy grace, and from all Thy generosity, then Thy kindness, and from all Thy mercy, then Thy favor, and from all Thy gifts, then Thy might, and from all Thy tenderness, and by all that becometh Thee! O God, cause me to attain unto Him and unto all that is attributed unto Him by virtue of that which is related to what Thou hast loved or wilt love. Verily Thou hast encompassed all things with Thy knowledge. When thou art seated in such a lofty place on that day and desirest to remember God there, recite that prayer, then say:

6 ولتنزلن اللهم على ابيه وامّه وان قدرت له من اخ او اخت او ما احببت له او الزين ينسبون اليه من اولى محبته والذينهم يستظلون فى ظل ولايته ما ينبغى لعلو قدس بهائك وسمو عز علائك من كل جودك ثم فضلك ومن كل كرمك ثم لطفك ومن كل رحمتك ثم منك ومن كل موهبتك ثم عزك ومن كل حنانيتك ثم ما ينبغى لنفسك ولتوصلن اللهم به الى وبما نسب اليه بما ينسب الى ما احببته او تحبنه انك قد احطت بكلشئ علما اذا كنت مثل ذلك اليوم عند مقعد عالى تحب ان تذكرن الله هنالك فاقرء ذلك الدعاء هنالك ثم قل

7 O God! These are hearts that have glorified Thee, spirits that have sanctified Thee, souls that have proclaimed Thy unity, and bodies that have magnified Thee, and all things that have extolled Thy greatness. Send down upon them, in their beginning and their end, from all Thy bounty that which hath no equal, no likeness, no peer, no companion, and no similitude. For verily, they desired none but Thee in their beginning, and they desire none but Thee in their end. Therefore, O God, cause their eyes to be gladdened in the chambers of their paradise and the inner recesses of their gardens with what they

7 اللهم تلك افئدة قد سَبَّحَتكَ وارواح قد قدستك وانفس قد وحدتك واجساد قد كبّرتك وكليات قد عظمتك فانزل عليهم فى اولاهم واخريهم من كل فضلك ما لم يكن له من عدل ولا شبه ولا كفو ولا قرين ولا مثال فانهم ما ارادُوا فى اولاهم الاّ اياك ولا يريدون فى اخريهم سواك فلتقرن اللهم اعينهم فى غرفات رضوانهم وسرائر جناتهم بما هم يحبون من ظهورات قدرتك وشئونات عظمتك

love from the manifestations of Thy power and the conditions of Thy grandeur.

8 Verily, Thou art the Powerful, the Mighty, the Helper, the Self-Subsisting, the Subduer, the Almighty, the Manifest, the Self-Revealing, the All-Glorious, the Self-Sufficing. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things.

8 انك انت القادر المقتدر والناصر المنتصر والقاهر المقتهر والظاهر المظتهر والفاخر المقتخر تخلق ما تشاء بامرك انك كنت على كلشئ قديرا

9 Then turn and say: All glory be unto God, exalted be His majesty, and unto the Letters of the Unity, and unto all the Letters of the Names that indicate God through might and glory, and through power and sublimity, upon you, O glorifying hearts, sanctified spirits, unifying souls, and magnifying bodies! Blessed and purified and exalted and elevated are ye by what hath been ordained in the Book through what hath been attributed unto you. In you hath been manifested in the kingdom of the heavens and the earth and what lieth between them that there is no God but Him, the One, the Manifest.

9 ثم التفت وقل انما البهاء من الله جل جلاله ثم من حروف الواحد ثم من كل حروف الاسماء ما يدل على الله بالعزة والبهاء ثم بالقدرة والعلاء عليكن يا ايتها الافئدة المسبحة والارواح المقدسة والانفس الموحدة والاجساد المكبرة طابت وطهرت وعلت واستعليت ما قدرت فى الكتاب بما نسبت اليكم فيكم قد ظهرت فى ملكوت السموات والارض وما بينهما ان لا اله الاّ هو الواحد الظهار

10 How exalted is your station, your station with God! And what station can equal that which ye have gained through God's bounty? How exalted is your glory, your glory! And what glory can compare with what ye have attained through God's generosity? Unto you be the most resplendent glory of God, the most sublime majesty of God, the most beauteous beauty of God, the most supreme greatness of God, the most brilliant light of God, the most extensive mercy of God, the most perfect words of God, the greatest names of God, the most mighty power of God, the most penetrating knowledge of God, the most potent might of God, the most pleasing utterance of God, the most beloved causes of God, the most noble honor of God, the most enduring sovereignty of God, the most glorious dominion of God, the most elevated exaltation of God, and all that ye love for which there is no equal, no likeness, no similitude, no peer, and no comparison.

10 فما اعلى قدركم قدركم عند الله واىّ قدر يعدل ما استملكتم بايديكم من فضل الله وما اعلى عزكم عزكم واىّ عز مثل ما قد استدركتم بايديكم من جود الله فلكم من بهاءالله ابهاه ومن جلال الله اجله ومن جمال الله اجمله ومن عظمة الله اعظمها ومن نور الله انوره ومن رحمة الله اوسعها ومن كلمات الله اتمها ومن اسماء الله اكبرها ومن عزة الله اعزها ومن علم الله انفذه ومن قدرة الله اقدرها ومن قول الله ارضاه ومن مسائل الله احبها ومن شرف الله اشرفه ومن سلطان الله ادومه ومن ملك الله افخره ومن علاء الله اعلاه ومن كل ما انتم تحبون ما لم يكن له عدل ولا مثل ولا شبه ولا قرين ولا مثال

11 All this is with you in the chambers of your paradise and before you in the inner recesses of your gardens. Ye witness there naught but what ye love, and ye see there naught but what attracts you. This is from God's bounty unto you. He is the Protector, the Self-Subsisting.

11 اذ كل ذلك عندكم فى مقاعد رضوانكم وبين يديكم فى سرائر جناتكم لا تشهدون هنالك الاّ ما انتم تحبون ولا ترون هنالك الاّ ما انتم به تجذبون هذا من فضل الله عليكم انه هو المهيمن القيوم

12 How many hearts have been consumed for your sake, how many spirits have melted in your path, how many eyes have shed tears in your calamities, how many pens have recorded your circumstances, how many places of command have been raised in your remembrance, and how many conditions of glory have been altered for your sake! Is there any heart that is not rent asunder at the mention of your tribulations? Is there any spirit

12 فكم من قلوب قد حرقت فيكم وارواح قد ذابت فى سبيلكم وعيون قد جرت فى مصابكم واقلام قد سطرت قضاياكم ومواقع امر قد رفعت بذكركم وشئونات من العز قد حرفت لوجهكم هل من فؤاد لا يخلع عند ذكر مصائبكم وهل من روح لا يسكن عند استماع رزيتكم وهل من نفس لا

that is not stilled at the hearing of your afflictions? Is there any soul that is not affected by what hath befallen you? Is there any body that hath not donned the garment of grief in your calamities?

تتأثر بما قد جرى عليكم وهل من اجساد ما قمصت قميص الحزن فى مصابكم

13 Nay, by your glory! God doth ever remember you, and His angels pray for you, and every day ninety-five thousand angels descend upon you by number, and they go forth, by God your Lord's leave, all circling around your heights and prostrating themselves before God in your presence. Ye shall see all this with your own eyes in your latter days, with these your eyes, after ye have beheld in these your stations of paradise with the eyes of your hearts that which none comprehendeth save God, your Lord. Therefore upon your first and your last, your outward and your inward, and those who seek shelter in your shade, and those who weep for your sorrows, and those who ascend unto your stations, and those who stand firm in the glory of your love, and those who spend what their hands possess in the path of your Word - upon all these be what behoveth God of bounty and loftiness, then of grace and exaltation. Verily He is possessed of great grace.

13 لا وعزتكم لم يزل الله يذكركم وملائكته يصلّى عليكم وفى كل يوم ينزل عليكم من الملائكة خمس وتسعين الف عدد ويخرج باذن الله ربكم كل طوافون حول علوكم وسجادون لله بدنوكم فسترون كل ذلك باعينكم فى اخريكم بعيونكم هذه بعد ما انتم ترون فى مقاعد رضوانكم هذا بعيون افئدتكم حيث لا يدركه الاّ الله ربكم فعلى اولكم واخركم وظاهركم وباطنكم والمستظلون فى ظلكم والمستبكيون لحزنكم والمسترفعون الى مقاعدكم والمستقيمون فى عز محبتكم والمستصرفون ما ملكت ايديهم فى سبيل كلمتكم ما ينبغى لله من الجود والعلوّ ثم من الفضل والعلو انه كان ذا فضل عظيما

14 Glorified be God before your remembrance and at the time when ye make mention! Glorified be God after your remembrance and at the time when ye make mention of God! That is the Day of Him Whom God shall make manifest, when ye shall be mentioned in the remembrance that is with God. And none hath aught except by God's command. His is the greatness and grandeur in the kingdom of the heavens and the earth and whatsoever is between them. There is no God but Him, the Protector, the Self-Subsisting.

14 وسبحان الله من قبل ذكركم وحين ما انتم تذكرون وسبحان الله من بعد ذكركم وحين ما انتم بذكر الله تذكرون ذلك يوم من يظهره الله انتم بما يذكر عند الله تذكرون وما لاحد من شئ الاّ بامرالله له الكبرياء والعظمة فى ملكوت السموات والارض وما بينهما لا اله الاّ هو المهيمن القيوم

15 Obligatory Prayer for Every Friday Night:

15 دعاء الواجب فى كل ليلة جمعة

16 In the Name of God, the Most Overwhelming, the Most Overwhelming! Glory be to Thee, O God! Destroy Thou every possessor of the letter Alif who believeth not in Him Whom Thou shalt make manifest, the Manifestation of Thy Greatest Proof, by Thy Divinity which is indeed exalted above all things. Verily Thou art powerful over all things.

16 بسم الله الاقهر الاقهر سبحانك اللهم فاهلكن كل ذات الف لم يوءمن بمن تظهرنه ذات حجتك الكبرى بالوهيتك التى انها هى ممتنعة فوق كلشئ انك كنت على كلشئ قديرا

17 Glory be to Thee, O God! Destroy Thou every possessor of the letter Ba who believeth not in Him Whom Thou shalt make manifest, the Manifestation of Thy Greatest Proof, by Thy Glory which is indeed exalted above all things. Verily Thou art powerful over all things.

17 سبحانك اللهم فاهلكن كل ذات باء لم يوءمن بمن تظهرنه ذات حجتك الكبرى ببهائك الذى انه هو ممتنع فوق كلشئ انك كنت على كلشئ قديرا

18 Glory be to Thee, O God! Destroy Thou every possessor of the letter Jim who believeth not in Him Whom Thou shalt make manifest, the Manifestation of Thy Greatest Proof, by

18 سبحانك اللهم فاهلكن كل ذات جيم لم يوءمن بمن تظهرنه ذات حجيتك الكبرى بجبروتك التى انها هى ممتنعة فوق كلشئ انك كنت على كلشئ قديرا

Thy Might which is indeed exalted above all things. Verily Thou art powerful over all things.

19 Glory be to Thee, O God! Destroy Thou every possessor of the letter Dal who believeth not in Him Whom Thou shalt make manifest, the Manifestation of Thy Greatest Proof, by Thy Eternity which is indeed exalted above all things. Verily Thou art powerful over all things.

19 سبحانك اللهم فاهلكن كل ذات دال لم يوءمن بمن تظهرنه ذات حجتك الكبرى بديموميتك التى انها هى ممتنعة فوق كلشئ انك كنت على كلشئ قديرا

20 Glory be to Thee, O God! Destroy Thou every possessor of the letter Ha who believeth not in Him Whom Thou shalt make manifest, the Manifestation of Thy Greatest Proof, by Thy Guidance which is indeed exalted above all things. Verily Thou art powerful over all things.

20 سبحانك اللهم فاهلكن كل ذات هاء لم يوءمن بمن تظهرنه ذات حجتك الكبرى بهدايتك التى انها هى ممتنعة فوق كلشئ انك كنت على كلشئ قديرا

21 Glory be to Thee, O God! Destroy Thou every possessor of the letter Vav who believeth not in Him Whom Thou shalt make manifest, the Manifestation of Thy Greatest Proof, by Thy Sovereignty which is indeed exalted above all things. Verily Thou art powerful over all things.

21 سبحانك اللهم فاهلكن كل ذات واو لم يوءمن بمن تظهرنه ذات حجتك الكبرى بولايتك التى انها هى ممتنعة فوق كلشئ انك كنت على كلشئ قديرا

22 Glory be to Thee, O God! Destroy Thou every possessor of the letter Za who believeth not in Him Whom Thou shalt make manifest, the Manifestation of Thy Greatest Proof, by Thy Purity which is indeed exalted above all things. Verily Thou art powerful over all things.

22 سبحانك اللهم فاهلكن كل ذات زاء لم يوءمن بمن تظهرنه ذات حجتك الكبرى بزكائيتك التى انها هى ممتنعة فوق كلشئ انك كنت على كلشئ قديرا

23 Glory be to Thee, O God! Destroy Thou every possessor of the letter Ha who believeth not in Him Whom Thou shalt make manifest, the Manifestation of Thy Greatest Proof, by Thy Life which is indeed exalted above all things. Verily Thou art powerful over all things.

23 سبحانك اللهم فاهلكن كل ذات حاء لم يوءمن بمن تظهرنه ذات حجتك الكبرى بحياتك التى انها هى ممتنعة فوق كلشئ انك كنت على كلشئ قديرا

24 Glory be to Thee, O God! Destroy Thou every possessor of the letter Ta who believeth not in Him Whom Thou shalt make manifest, the Manifestation of Thy Greatest Proof, by Thy Purity which is indeed exalted above all things. Verily Thou art powerful over all things.

24 سبحانك اللهم فاهلكن كل ذات طاء لم يوءمن بمن تظهرنه ذات حجتك الكبرى بطاهريتك التى انها هى ممتنعة فوق كلشئ انك كنت على كلشئ قديرا

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Ziyarat for Friday and Thursday nights
To: to be sent to Karim (Mulla Ahmad), visitation for Mulla Husayn
Date: 1265 [1848-1849]

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

1 بسم الله الامنع الاقدس

2 When you are in the presence of the Point of the Bayan or one of the Manifestations on a Thursday night or Friday, purify yourself from all that your heart abhors. For when a servant allows his nails, body hair, moustache hair, head hair, or facial hair to grow, and does not trim them when they become excessive - if he is able to trim them and maintain them well but does not do so - then that thing shall ask God to take vengeance upon its owner. This applies whether it pertains to the servant himself or to his nails, which should not exceed nineteen, and likewise to his ears and the exterior and interior of his body - anything that can be refined but is not. The same principle applies as mentioned at first.

2 و اذا كنت ليلة الجمعة او يومها بين يدى نقطة البيان او احد من مظاهر ... طيّب نفسك عن كلّ ما يكرهه فؤادك فان العبد اذا رفع اظفاره او شعر جسده او شعر شاربه او شعر رأسه او شعر وجهه و لمك يأخذ حين ما يكون زايداً ان كان مقتدراً على اخذه و حسن لطفه و لم يفعل فاذا ليسئلن الله ذلك الشّيء عن ربّه ان ينتقمن عن مالكه ذلك ان كان فى نفس العبد و ان كان فى اظفاره فان دون تسعة عشر لاينبغى يكون ... و كذلك ان كان فى اذنيّه او ... و ظاهر ... باطنه او ظاهر جسده من شيء يمكن ان يلطف و لم يفعل فيرجع القول بما قد ذكرى فى الاوّل و ان يمشى ذلك

3 If it is his custom to maintain part of his head, he must clean it with something that removes the particles that gather at the ends of the hair, like a comb or similar implement. Likewise with beard hair - he should maintain it as best he can, improving and beautifying it. If something is found at its roots that cannot be removed when washing, he should use a comb or something to refine it.

3 ان كان عادته ان يجعل بعض رأسه لابد ان يلطفه بشيء تخرج ذرّات الّتى تجمع فى منتهى الشّعر ما يأخذ مثل ... ما يماثله و كذلك فى اشعار اللحيّة يلطفنها على ما يقدر عليها من اصلاحها و حسن جمالها و ان يوحد شيئاً فى منتهى مبدئها ممّا يحتجب عن اخذه حين ما يدخل فى المإ بان يأخذها ... او شيء يلطفنها

4 If this is the case for the physical body, how much more for the essential body! If upon that body there exists any love other than for the Six Manifestations, or if there remains any trace of the Letters of Negation, the body is not pure. The same applies to souls, spirits and hearts.

4 و ان كان الامر فى جسد الظّاهرى هذا فكيف فى جسد الذّاتى لو كان هنالك على ذلك الجسد حبّ دون مظاهر السّتة و لو كان يقدر شيء من حروف النّفى ما طهر جسد و كذلك فى الانفس و الارواح و الافئدة

5 When the servant manifests from his first mention to his final appearance, then purifies his body and adorns what he wears of all things - even to the innermost garment - such that not even a mustard seed's weight of oil stain remains, he must cleanse it of that. For God loves nothing in the Bayan as much as refinement, lightness, cleanliness and purity, so that whoever enters the Bayan may find delight in all possible aspects.

5 و اذا اظهر العبد من اوّل ذكره الى آخر ظهوره ثمّ طهر جسده ثمّ ظهر و طرز ما يلبس من كلّشيء حتّى لو كان فى باطن لبسه من ... بل عليه قدر خردل من لون دهن لابد ان يصفيه عن ذلك فان الله ما احب شيئاً فى البيان مثل اللّطف و الخفة و الطّهر و الطّهارة ليتلذذن من يدخل فى البيان لكلّ شئون ما يمكن ان يتلذذ العبد به

6 God has created Thursday night and Friday for His servants' delight, relieving them during these hours from occupations that might burden them and veil them from their pleasures - each according to what they find delightful: those who glorify through their glorification, those who sanctify through their sanctification, those who unite through their unification, those who magnify through their magnification, those who eat through their eating, those who drink through their drinking, those who beautify through their beautification, those who take pleasure in what God has ordained for them, and those who refine through their refinement - each according to what brings them delight.

6 و قد خلق الله ليلة الجمعة و يومها لاستلذ اذ عباده و رفع عنهم فی ساعاته الاشتغال بما يجددن فيه من كلفة ما يحجبهم عن لذاتهم كلّ علی قدر ما يستلذون ؟ المسبحون بتسبيحهم و المقدّسون بتقديسهم و الموحّدون بتوحيدهم و المعظّمون بتعظيمهم و الاكلون باكلهم و الشّاربون بشربهم و المتجملون بتجملهم و المتلذذون مع ما قدر الله لهم بهن و المتلطفون بتلطفهم كلّ علی قدر ما يستلذ

7 Indeed, God has guaranteed that whoever refrains from his work on Friday for the sake of refinement shall receive a thousandfold what he would have earned that day through his work. This is the day when God loves that people should arise and attend gatherings, honoring one another in their coming and going, and commemorating the tragedy than which God knows none greater, neither before nor after, for all tragedies before it have returned to it. And if there be tragedy in a future Manifestation, then all joy and sorrow of that day shall return to that Manifestation. Otherwise, before its appearance, all joy and all sorrow in that Bayan shall appear. Let them call to remembrance the Point and the Manifestations of the Living, and what befell Them and Their followers for love of Them; and let them entreat God for Their might and inviolability, Their succour and exaltation. Then let them implore God to send down every retribution upon those who acted with pride towards them and committed against them that which the pen cannot write, nor the ink record, nor the tablets enumerate. Let those who are able arise from their seats for this purpose and chant the verses of God in the beloved plaintive tone whereby souls, spirits, hearts and minds are attracted.

7 حتّی قد ضمن الله لمن يمنع نفسه عن كسبه يوم الجمعة لتلطيف ... ان ينزلن الف ضعف ممّا ينفع فی ذلك اليوم عن كسبه ذلك يوم يحبّ الله ان يقومن المقاعد و يحضرن فيها و يعززن بعضهم بعضهم حين دخولهم و خروجهم و يذكرون مصاب من لم يكن فی علم الله اعظم منه لا من قبل و لا من بعد اذ كلّ مصائب قبل ذلك قد رجع اليه و ان يكن مصاباً فی ظهور البعد فيومئذٍ فی هذا الی ان يرجع كلّ ما فی ذلك السّرور من سروره و حزنه الی ذلك الظّهور و الّا قبل ما يظهر كلّ السّرور فی ذلك البيان و كلّ الحزن فيه و ليذكرن النّقطة و مظاهر الحیّ و ما جری عليهم و علی اوليائهم فی حبّهم و ليسئلن الله عزّهم و امتناعهم و نصرهم و ارتفاعهم ثمّ ليسئلن الله ان ينزل كلّ نقمة علی من استكبر عليهم و اكتسب فی حقّهم ما لايقدر القلم ان يجری و لا المداد ان يثبت و لا الالواح ان تحصی و ليقومن المقاعد دون هذا من يقدر عليها و يتلون فيها آيات الله علی لحن ؟ حزن محبوب بما تجذب به الارواح و النّفوس و الافئدة و القلوب

8 Or let them recite from the words of God or remember that which God hath revealed in the Bayan concerning Him Who shall be made manifest. Otherwise, after He manifesteth Himself, let them recite in His seat of glory and His house of unity that which delighteth His heart. And God loveth that on the eve and day of Friday ye should manifest His bounties unto yourselves according to your capacity, for each day correspondeth to one of the letters of the Seven Letters. On Friday is perfected the manifestation of the word of Unity in affirmation and the word of Divine proof in the Seven Letters, the essence of the Bayan.

8 او يتلو من كلمات الله او يذكرن احد ممّا قد نزل الله فی البيان ان يظهر هذا و الّا بعد ما يظهرن نفسه ليتلون فی مقعد عزّته و بيت وحدته ما يستلذ به فؤاده و ليحبّ الله فی ليلة الجمعة و يومها ان تظهرن لانفسكم آلائه كلّ علی قدر ما يقدر فان الايّام كلّ يوم لحرف ؟ من حروف ذات السّبع يوم الجمعة يكمل ظهور كلمة التّوحيد فی الاثبات و كلمة الحجّيّة فی ذات حروف السّبع جوهر البيان

9 Therefore hath God commanded in the Bayan that they should not wait regarding their children after eleven years have passed from their age, or fifteen years, or nineteen years - if unable at the first time, then the second, and if not, then the third. This is so that the conditions of limitation may be observed, otherwise whoso wisheth to seek the good-pleasure of the Beloved and is assured of what God hath promised to those who follow His command - that they shall be enriched through His bounty - will not wait beyond eleven, nay nine, nay nineteen, nay ten, nay nine of ten.

9 و لذا قد امر الله فی البیان ان لایصبروا علی ذرّیاتهم بعد ما قد قضی من اعمارهم احدی عشر سنته او خمسة عشر سنة او تسعة عشر سنة ان لم یقدر فی الاولی و فی الثّانی و الا و فی الثّالث ذلك ان یلاحظ شئونات الحدودیّة و الّا من یرو ان یبتغ مرضات المحبوبیّة و یوقن بما قد وعد الله لمن یتّبع امره باستغناهم من فضله لایصبر بعد احدی عشر قدر تسع تسع عشر عشر تاسعة من عاشرة

10 For all this is so that none who hath entered the Bayan should be diminished in any aspect of divine bounty. In every aspect that the servant witnesseth in God's commands, as he observeth, let him know God's purpose in that aspect. Then the one who knoweth God will look to the fruit of the commands and not be veiled by anything from what God desireth therein.

10 فان کلّ ذلك ان لاینقص عمن قد دخل فی البیان من فضل فی شأن من شئونه و کلّ شأن یشاهدن العبد فی اوامر الله فیما یشاهد لیعلم مراد الله فی ذلك الشّأن اذا لعارف بالله لینظرن الی ثمرة الاوامر و لایحتجبن بشیء عمّا یرید الله فیها

11 And verily the Seven Letters, until the final manifestation thereof, attendeth the places wherein mention is made of Its own Self and the tribulations of those martyred in Its path. No soul rejoiceth, nor is there anything in the Bayan that reacheth its ultimate perfection, except that the Seven Letters rejoiceth thereat and praiseth its Lord. And no soul in the Bayan grieveth, or is diminished in aught that preventeth it from attaining its perfection - even as seeing an unsharpened pen causeth grief, for its perfection in God's sight is that it be sharpened - but that It witnesseth what It loveth to witness and rejoiceth thereat, for that thing in the Bayan hath entered Paradise.

11 و ان ذات حروف السّبع الی ان یظهر فی آخراه یحضر مقاعد الّتی یذکر فیها ذکر نفسها و مصاب من استشهد فی سبیلها و ما من نفس تسر و لا من شیء فی البیان یوصل الی منتهی کما له الا و ان یسر ذات حروف السّبع و یحمد ربّه و ما من نفس تحزن فی البیان او ینقص عن شیء ما یمنعه عن وصوله الی کما له یحزن بمثل ان یری قلماً لم یعدل رأسه یحزن لان کمال الله فیه ان یعدله و ان یشهد ما یحبّ ان یشهد فیسر بذلك بان ذلك الشّی فی البیان قد دخل فی جنّة

12 And whoso desireth to gladden the Point of the Bayan should gladden It in Its latter manifestation, for that which hath been attributed to It of the joy and sorrow of those in the Bayan is like the sun attributing to itself the heat of the sun in mirrors, though it be from it, yet what reacheth these reacheth not the throne of the Point. It is an inner reality which none can comprehend save through Its manifestation, even as Muhammad, the Apostle of God, before. After His sun of manifestation had set, He was gladdened only by His Beloved in His kingdom, and He witnesseth those who followed His religion and beseecheth God for forgiveness and mercy for them, and He witnesseth those who entered not His religion or disobeyed His command.

12 و من یرید ان یسر نقطة البیان یسرها فی آخریها فان ما قد نسب الی نفسه من سرور من فی البیان و حزنهم ذلك مثل ما نسب الشّمس حرارة شمس المرآت الی نفسه او دونها و لو انها هی منها و لکن ما یصل الیها ما یصل الی عرش النّقطة و انها باطن لایحیط احد بعلمها الا فی ظهورها بمثل محمّد رسول الله من قبل بعده ما قد غرب شمس ظهوره کان متلذذاً بالإ محبوبه فی ملکه و یشهد علی من دان بدینه و لیسئلن الله المغفره و الرّحمة له و یشهد علی من لم یدخل فی دینه او یعصیه فی امر من عنده

13 Let him place himself before God and implore from his Lord what he deserves. No one knows his station, for he has set in the city and risen in the land of Fa. Before anyone knows himself, he knows all and bears witness to them, yet none knows him - neither his father, nor his mother, nor his brother,

13 و لیسئلن الله من ربّه ما یستحقّ له و لم یطلع احد بمقعده حیث قد غرب فی المدینه و طلع فی ارض الفإ و قبل ان یعرف کلّاً نفسه یعرف کلّاً و یشهد علیهم و لکن لایعرفه من احد لا ابیه و لا

nor his sister, nor those related to him, nor those in his land. Even the divines in his land judge according to the religion prescribed for them, yet they know him not. Perhaps when they see him they will not bow before him, though night and day they prostrate to him. Thus are you [...]

امّه و لا اخيّه و لا اخته و لا ما نسب اليه و لا ما كان فی بلده بل العلمإ فی بلده بما قد شرع لهم من الدّين يحكمون و لكن لايعرفوه ربّما ان يروه لم يخضعوا له بعد ما هم باللّيل و النّهار به يسجدون كذلك انتم .

14 Let all of you deal kindly with all, and some of you with others, for they who manifest you see you and bear witness to you, though you know not and perceive not. And likewise should the Letters of the Living watch over the manifestations of the signs in your hearts, spirits, souls, bodies, and all that indicates God their Lord. For none but the Point knows himself, but all are in the dominion of his mother. Let all of you deal kindly with all, that none among the Letters of the Living be grieved through you. Let all of you deal kindly with all, that the Letters of the Living witness only what God has revealed in the Bayan from His presence, for on the Day of Resurrection you shall be questioned concerning this.

14 .. فليحسنن كلّكم بكلّ و بعضكم ببعض فان مجلّيكم ليرونكم و ليشهدن عليكم و لكن انت لاتعلمون و لاتشهدن و ان بمثل ذلك حروف الحیّ فلتراقبن مظاهر آيات افئدتكم و ارواحكم و انفسكم و اجسادكم و كلّ ما يدلّ علی الله ربّه فان غير النّقطة لم يعرف احد نفسه و لكن كلّ فی ملك امّه فليحسنن كلّكم بكلّكم ان لايحزن احد من حروف الحیّ فيكم و ليحسنن كلّكم بكلّكم ان لاتشهد حروف الحیّ ما لانزل الله فی البيان من عنده فانّك انتم يوم القيمة عن ذلك لتسئلون

15 If you act according to what you have been commanded from God's Book if you are able, and if not, grieve not to the extent of a mustard seed in the Bayan. For if what you love diminishes from you, God has angels who will complete from His Book what you love if you find no way to it. And God will grant you the reward of what you have loved from His presence - He is indeed the Generous, the Bountiful. When the servant is content [...] when God knows that a soul is not capable of anything [...] for this is the utmost that the servant loves to perform that deed, and harm not any soul, whether small or great, exalted or mighty or sublime, with that which whispers therein of what is not loved. For that will never harm the believer to any degree. Should anyone find this within himself, let him say: "God, God is my Lord, in Him I have placed my trust, and in God let the believing servants place their trust." It is as though nothing has occurred to his soul that would sadden him, and that is from the loftiness of the servant's soul where he is not content that there should occur in his heart what God does not love in him.

15 فان عملت بما قد امرت من كتاب الله ان استطعت و الّا لاتحزن فی البيان قدر خردل فان ينقص عنك ما تحبّ فان للّة ملائكة يتممون من كتاب الله ما انت تحب ان لم تجد اليه من سبيل و ليؤتينك الله ثواب ما قد احببت من عنده انه جواد كريم اذ ما ... به العبد رضإ ... اذ اعلم الله ان نفساً لاتقدر علی شیء يرضی عنه اذ هذا غاية ما يحبّ العبد ان يعمل ذلك العمل و لاتضرّ من نفس صغيرة و لا كبيرة و لا عاليّة و لا منيعة و لا رفيعة ما يوسوس فيها ممّا لاتحبّ فان ذلك لن يضرّ المؤمن قدر شیء فان يجد احد هذا فی نفسه فليقولن الله الله ربّی عليه توكّلت و ان علی الله ربّی فليتوكّلن عباده المؤمنون كانه ما خطر علی نفسه ما يحزنه و ان ذلك من علوّ نفس العبد حيث ما يرضی ان يخطر فی قلبه ما لايحبّه الله به

16 And for all who love aught in the Bayan and are prevented from their love by what they are powerless over, God will multiply their reward from His bounty lest any soul in the paradise of the Bayan be saddened. He is indeed the Bestower, the Bountiful. There is no God but God, there is no God but He, the All-Bountiful, the All-Subtle.

16 و كلّ من يحبّ فی البيان من شیء و يمنعه عن حبّه ما لايقدر عليه يضاعف الله ثوابه من فضله لئلّا تحزن فی جنّة البيان من نفس انه هو الوهّاب الكريم و ما من اله الّا الله لا اله الّا هو الفضّال اللّطيف

17 When you present yourself before God, or have presented yourself, and have submitted to what was revealed before, then walk

17 فاذا تحضر بين يدی الله او ما قد حضرت و سلمت بما قد نزل من قبل ثمّ امش ورإ الظّهر و اجلس

behind and sit in your place and recite what delights your heart - all that is to prepare you for the day of the manifestation of Him before whom you have presented yourself. Enter not into partnership with Him, nor rise against Him, but enter unto Him as you entered unto Him in His dust. Let him reckon according to the measure of his certitude, such that when the servant desires to know at the time he is taken how much of his Lord's dominion his knowledge has encompassed - for that is among that for which the servant thanks his Beloved and praises Him for what He has bestowed from the treasuries of His bounty - and let him preserve what he reckons regarding what has been revealed, what is raised up, that his knowledge may encompass it, for He loves.

على مقعدك و اتل ما يلذ به فؤادك كلّ ذلك ليستعدنك ليوم ظهور من قد حضرت بين يديه ؟ ان لاتقترنن معه و لاتقد من عليه و لتدخلن عليه بمثل ما قد دخلت عليه فى تربته فليحسبن على قدر ما يوقن بحيث اذا اراد ان يعلم العبد حين ما يقبض كم ملك من ملك ربّه قد احاط علمه به فان ذلك ممّا يشكرن العبد محبوبه و ليحمدنه فيما قد وهبه من خزائن جوده و ليحفظن من يحسب تلقاءِ ما نزل ما يرفع ليحيطن علمه به

18 God hath ordained in the Bayan and pledged that He will not call anyone to account if they render account of what God their Lord hath bestowed upon them. If one is precise in accounting, not a grain's weight escapeth His Pen, for this causeth souls to be exact and establisheth them, that they might learn the science of accounting. This is of God's bounty unto whosoever entereth that Paradise until the Day of Reckoning, whether male or female. This is the first manifestation of Him Whom God shall make manifest. He exalteth what He willeth and abaseth what He desireth. None hath power to seize or to bestow except by His command. He doeth what He pleaseth and writeth what He willeth. He shall not be questioned about what He doeth, but all things shall be questioned.

18 اذ يحبّ الله ذلك فى البيان و ضمن ان لايحاسب نفساً اذا حاسب نفسه ما قد اعطاه الله ربّه ان دقق فى الحساب من لايخرج عن قلمه قدر ذرّة من المثقال فان هذا ما يدققن النّفوس و ليقومنهم بان يعلمن علم الحساب ذلك من فضل الله على من يدخل فى ذلك الجنّة الى يوم الحساب سواءٍ كان من ذكر او انثى ذلك اوّل ظهور من يظهره الله يرفع ما يشاءِ و ينزل ما يريد و ما لاحد من قبض و لا من بسط الّا بامره يفعل ما يشاءِ و يكتب ما يريد لايسئل عمّا يفعل و كلّ عن كلّشىء يسئلون

19 When thou desirest to go forth, say: "Glory be unto Thee, O my God! There is none other God but Thee. Verily Thou art the First and before Thee there was naught, or from that First for which there is no beginning, which hath ended in Thy manifestation in the Bayan. Since before there were none save the Seven Letters who attained unto the truth, O my God, bless them with glory and power. And verily Thou art the Last and after Thee there is naught, for all that is possible of Thy manifestation after that Manifestation is in that Manifestation itself, and there was none after the Seven Letters who sought truth in that Manifestation from anyone. And verily Thou art the Outward and there is none besides Thee exalted and perceiving, and I witness none besides the Seven Letters in that Manifestation manifesting Thy exaltation above all that is exalted and perceiving. And verily Thou art the Inward and there is none besides Thee mighty and glorious, and I witness no manifestation of Thy might besides the Seven Letters in that Manifestation above all that is mighty and glorious.

19 و اذا اردت ان تخرج قل سبحانك اللّهمّ ان لا اله الّا انت انّك انت الاوّل و ليس قبلك شىء او من اوّل الّذى لا اوّل له قد انتهى الى ظهورك فى البيان فاذا لم يكن من قبل ذات حروف السّبع من حقّ الّا و قد اتّصل به صلّ اللّهمّ عليه بالعزّ و الامتناع و انّك انت الاخر و ليس بعدك شىء لان كلّ ما يمكن من ظهورك من بعد ذلك الظّهور فى ذلك الظّهور هذا او لم يكن بعد ذات حروف السّبع من حقّ فى ذلك الظّهور يريدنه من احد و انّك انت الظّاهر و لم يكن دونك رفيع ناظر و لم اشهد على دون ذات حروف السّبع فى ذلك الظّهور ظاهراً برفعتك فوق كلّ رفيع ناظر و انّك انت الباطن و ليس دونك منيع فاخر و لم اشهد على ظهور مناعتك دون ذات حروف السّبع فى ذلك الظّهور و فوق كلّ منيع فاخر

20 For Thou hast judged those who entered not the Bayan as being without truth, and if Thou knewest truth from before,

how couldst Thou judge [...] in the Bayan contrary to what Thou didst reveal therein, even if in that Manifestation Thou hadst with Thee [...] to reveal it.

20 اذ انّك قد حكمت لمن لم يدخل فى البيان بدون حقّ و ان علمت من قبل من حقّ فكيف تحكم هذا ... ... فى البيان بدون ما نزلت فيه و ان كان عندك فى ذلك الظّهور من دون ... ... ان تنزله

21 Glory be unto Thee! There is none other God but Thee. Thou hast no beginning nor end. Thou wert eternally First before all things and Thou wilt eternally remain after all things. Creation and Command are Thine alone. There is none other God but Thee. In every Manifestation Thou dost raise up [...] of Thy Will as Thou pleasest, through what Thou pleasest, when Thou pleasest, and Thou choosest for Him Letters of the Living as Thou willest, through what Thou willest, when Thou willest. I bear witness at this moment, and all things witness, that I have known no truth after the revelation of the Bayan except in it, and I behold no manifestation of Thy truth in another Manifestation, that Manifestation which none can repel from Thy presence. But before Thou didst manifest what Thou didst manifest, I knew not Thy good-pleasure save from the Seven Letters in the Bayan.

21 فسبحانك ان لا اله الّا انت لم يكن لك من اوّل و لا آخر لم تزل كنت اوّلاً قبل كلّ شىء و لاتزال انّك انت باقيّاً بعد كلّشىء الخلق و الامر لك وحدك لا اله الّا انت و فى كلّ ظهور تبعث ... مشيّتك كيف تشإ بما تشإ لمّا تشإ و تختارن له حروف حىّ كيف تريد بما تريد لمّا تريد لاشهدنك حينئذٍ و كلّ شىء بانى ما علمت حقّاً بعد ما قد نزلت البيان الّا فيه و لاتنظرن ظهور حقّك فى ظهور آخرى ذلك الظّهور حيث لامرّد له من عندك و لكنّك قبل ان تظهرن ما تظهرنه ما علمت رضائك الّا من عند ذات حروف السّبع فى البيان

22 Glory be unto Thee! Verily Thou art the One worthy of worship in truth, and verily Thou art the Intended [...]. I have worshipped none but Thee and I have recognized none besides Thee. My knowledge of Thee is not like the knowledge of those who all speak saying “We stand firm in Thy Manifestation.” Verily Thou art the Unseen that cannot be perceived and the Eternal that cannot be described. Yea, Thou art too glorious to be perceived and too exalted to be described. But I have worshipped none besides Thee, for Thou wert the Worshipped One before and after, and I have recognized none besides Thee, for Thou wert the Beloved in the glory of eternity. No soul can ever perceive the Essence of the Unseen through Thy manifestation, for He is He.

22 فسبحانك انّك انت المعبود بالاستحقاق و انّك انت المقصود ... ما عبدت الّا ايّاك و ما وحدت سواك و لم يكن علمى بك مثل علم الّذين كلّ ما يتكلّمون يقولون انا فى ظهورك قائمون و انّك انت غيب لن تدرك و ازل لن توصف بلى انّك انت اجلّ من ان تدرك و اعلى من ان توصف و لكن ما عبدت دونك و انّك انت كنت معبوداً من قبل و من بعد و ما وحدت سواك و انّك انت كنت محبوباً فى عزّ الازل لاتزال ان تدرك نفس ذات غيب بظهورك

23 It is incumbent upon whoso hath recognized Thee to turn unto Thee, for there is no God to be worshipped besides Thee, and no Object of desire save Thee. Indeed, I am convinced that Thy Manifestation hath no beginning, and after it shall come Thy Manifestation in the other world - a hidden manifestation following this first creation. Yet throughout all this, nothing was witnessed besides Thee, nor any hidden essence save Thine own. How can any remembrance other than Thee occur to my heart? How can I succeed in unifying Thee, sanctifying Thee, glorifying Thee, and magnifying Thee? If I worship Thee with pure and sincere devotion, Thou alone art God. Glorified art Thou! There is no God but Thee. All things stand firm by Thy command, and verily Thou art too exalted and glorious

23 فانه هو حقّ عند من عرفك ان يتوجّه اذ ليس دونك معبوداً و لا سواك مقصوداً بعد ما انّى كنت موقناً بان ليس لظهورك اوّل و الاخر ظهورك فى النشأة الاخرى ظهور غيب لى بعد تلك النّشأة الاولى و لكن فى كلّ ذلك لم يكن مشهوداً دونك و لا ذات غيب سواك ان يخطر على فؤادى ذكر دونك كيف اقدر على توحيدك و تقديسك و تسبيحك و تعظيمك و ان اعبدتك خالصاً مخلصاً وحدك لا اله انت فسبحانك ان لا اله الّا انت كلّ شىء بامرك قائم و انّك انت اعلى و اجلّ من ان يدركك دونك او يوحدك سواك

to be comprehended by any save Thyself or to be unified by aught except Thee. Yet to the extent possible in creation, I shall worship Thee, unify Thee, sanctify Thee, and magnify Thee.

و لكن على قدر ما يمكن فى الابداع لاعبدنك و لاوحدنك ؟ و لاقدسنك ؟ و لاعظمنك

24 No thing can be conceived above Thee, nor below Thee, nor before Thee, nor after Thee. Rather, should I ascend unto the limitless realms, that would be manifestation after manifestation, manifestation following manifestation, wherein nothing is seen in any manifestation except Thee alone, there is no God but Thee, just as nothing was seen in the manifestation before Thee, and before that, unto a mention that hath no beginning in Thy knowledge, except Thee alone, there is no God but Thee. None hath glorified Thee save Thyself, none hath sanctified Thee save Thyself, none hath unified Thee save Thyself, and none hath magnified Thee except Thyself. Yet all shall glorify Thee, all shall sanctify Thee, all shall unify Thee, all shall magnify Thee, all shall exalt Thee, all shall honor Thee, and all shall extol Thee to the extent possible within them in every manifestation, through that which Thou hast revealed unto them through them. And though they be veiled in Thy later manifestation, yet they worship Thee in Thy first manifestation. But since Thou hast loved to be worshipped on that Day through the Bayan by what Thou hast revealed unto it, therefore Thou hast not decreed anything for those who worship Thee in the manifestation before Thee, just as Thou didst decree after Thy manifestation in the Furqan for those who [...] O my God [...] in every manifestation, for this is what [...] Thou art the All-Knowing, the All-Powerful, the Almighty.

24 ؟ و لايخطر ... فوقك من شيء و لا دونك من شيء قبلك من شيء و لا بعدك من شيء بل ان استعرجن الى ما لا حدّ له ذلك ظهور بعد ظهور ذلك ظهور بعد بعد ظهور حيث لايرى فى ظهور الّا ايّاك وحدك لا اله الّا انت بمثل ما لايرى فى ظهور قبلك و قبل قبلك الى ذكر لا اوّل له فى علمك الّا ايّاك وحدك لا اله الّا انت ما سبحك ؟ دونك و ما قدسك سواك و ما وحدك غيرك و ما كبّرك الّا ايّاك بعد ما كلّ ليسبحنك و كلّ ليقدسنك و كلّ ليوحدنك و كلّ لكبّرنك و كلّ ليعظمك و كلّ ليعززنك و كلّ ليجلّنك على قدر ما يمكن فيهم فى كلّ ظهور بما قد تجلّيت لهم بهم و ان يحتجبون فى ظهورك الاخر و لكن ليعبدنك فى ظهورك الاوّل و لكن لمّا قد احببت ان تعبد يومئذ فى البيان بما قد تجلّيت له به لذا ما حكمت لمن يعبدك فى ظهور قبلك من شيء بمثل ما قد حكمت بعد ظهورك فى الفرقان لمن ... من قبل على دون ما قد احببته لنفسك او ... ... تهب لى اللّهمّ ... فى كلّ ظهور فان هذا ما ... عندك ... كنت علاماً مقتدراً قديراً

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Ziyarat for the fifth to be martyred among the Letters of the Living
To: Letter of the Living (fifth to be martyred)
Date: 1265 [1848-1849]

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

1 بسم الله الامنع الاقدس

2 Glorified art Thou, O my God, my Lord, my Beloved and my Heart's Desire! How can I begin to make mention of Thee and sing Thy praise, or ascend to the horizon of Thy glory and majesty, and bear witness before Thee to that whereunto Thou

2 سبحانك اللّهمّ يا الهى و ربّى و محبوبى و مقصودى كيف ابتدئ بذكرك و ثنائك او ان استعرجن الى افق عزّك و اجلالك و استشهدن بين يديك بما قد شهدت به على نفسك من علوّ قدسك و ابهائك

انت الّذی کنت کائناً قبل کلّشیء و انت الّذی لتکونن باقیاً بعد فنإ کلّ شیء و انّك انت الّذی من تکون مع کلّ شیء بکیانیّة نفسك و تبدع ما تشإ .

hast testified concerning Thine own Self, of the loftiness of Thy sanctity and the splendor of Thy light? Thou art He Who hast existed before all things, and Thou art He Who shall endure after the passing of all things. Verily Thou art He Who existeth with all things through Thine own Being, creating whatsoever Thou willest.

3 .. و انّك لم تزل ان تعرف بغیرك و لاتزال لن توصف بدونك لاشهدنك و کلّ ما قد خلقت و تخلق علی انّك انت الله لا اله الّا انت وحدك لاشریك لك لك الخلق و لك الامر تحیی و تمیت ثمّ تمیت و تحیی و انّك انت حیّ لاتموت فی قبضتك ملکوت کلّ شیء تخلق ما تشإ کیف تشإ بما تشإ لمّا تشإ و انّك علی کلّ شیء قدیر و تبدع ما ترید کیف ترید بما ترید لمّا ترید انّك لسریع مقتدر قدیر

3 Thou hast ever been known through other than Thyself and wilt ever be described through none but Thee. I testify, and all that Thou hast created and wilt create testify, that Thou art God, there is no God but Thee, alone, with no partner. Thine is the creation and the command. Thou givest life and causest death, then causest death and givest life, and verily Thou art the Ever-Living Who dieth not. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest, how Thou willest, by what means Thou willest, when Thou willest, and verily Thou art powerful over all things. Thou originatest what Thou desirest, how Thou desirest, by what means Thou desirest, when Thou desirest. Verily, Thou art the Swift, the Omnipotent, the Powerful.

4 انّما العزّ لم یزل لمن سبحك و قدسك و کبرك و عظمك و انّما الذّل لمن لایعرف نفسك و لایقوم بحقّك ما خلقت السّموات و الارض و ما بینهما الّا بالحقّ لیعبدنك من فی ملکوت ارضك و سمائك و لیسجدن لك ما فی ملکوت بدعك و اجلالك

4 Glory hath ever belonged to those who glorify, sanctify, magnify and extol Thee, and abasement to those who know Thee not and stand not for Thy rights. Thou didst not create the heavens and the earth and whatsoever is between them save in truth, that they who dwell in the kingdom of Thy earth and heaven might worship Thee, and that whatsoever existeth in the kingdom of Thy creation and majesty might prostrate before Thee.

5 لم تزل کنت متفرداً فی علوّ الوحدانیّة و متقدّساً فی سموّ الصمدانیّة و ممتنعاً بامتناع القیّومیّة و مرتفعاً بارتفاع ملیك السّبوحیّة فما اعلی ذکرك یا الهی فی لجج الاسمإ و الامثال و ما اقدس ذکرك و ثنائك یا محبوبی فی ملکوت البدء و المال لم تزل کنت الهاً واحداً احداً فرداً حیّاً قیّوماً ما اتّخذت لنفسك صاحبة و لا ولداً و لم یکن لك شریك فی الملك و لا ولیّ من الامر قد قدرت کلّشیء و قدرته تقدیراً

5 Thou hast ever been alone in the heights of oneness, sanctified in the exaltation of Thy unity, inaccessible in Thine own sovereignty, and elevated in the sublimity of Thy holy dominion. How exalted is Thy remembrance, O my God, in the depths of names and attributes, and how hallowed is Thy praise and glorification, O my Beloved, in the kingdom of beginning and end! Thou hast ever been one God, single, individual, everliving, self-subsisting. Thou hast taken neither consort nor son, and Thou hast had no partner in dominion nor any helper in command. Thou hast ordained all things and ordained them in perfect order.

6 لم تزل نفحات قدس عنایتك لاهل مملکتك نازلة و بدایع آثار صنع ربوبیّتك لمن فی ملکوت ارضك و سمائك مشرقة قد شهدت یا الهی ما لایقدر ان یشهد احد فی سبیل محبّتك و لم یکن ذلك یا الهی الّا من علوّ قدرتك و ارتفاع قیّومیّتك حیث قد جذبت ذلك الغصن الاعلی من شجرة وحدانیّتك برضإ نفسه الیك و عروج سرّه لدیك بلی و عزّتك

6 The sweet-scented breezes of Thy holy grace have ever descended upon the people of Thy realm, and the wondrous tokens of Thy creative handiwork have ever shone forth to those who dwell in the kingdom of Thy earth and heaven. I have witnessed, O my God, what none can witness in the path of Thy love, and this, O my God, is naught but from the loftiness of Thy power and the exaltation of Thy sovereignty, wherein that Most Great Branch of the Tree of Thy oneness was drawn, of

His own will, unto Thee, and His mystery ascended unto Thy presence. Yea, by Thy might, He attained unto Thy meeting, and was exalted through the exaltation of Thy names, and was illumined by the revelation of Thy signs, and was made resplendent by the radiance of Thy similitudes. This is Thy way for those who seek to know Thee, for Thou hast chosen for Him the most exalted chambers of Thy paradise and the most glorious pavilion at the summit of Thy creation. For what is with Thee, O my God, is better than what is in the hereafter and the former life, and what Thou bestowest upon the people of Thy love is that which none can attain save those for whom Thou hast ordained the highest stations in the hereafter and the former life.

قد فاز بلقائك و لستعلی لعلوّ اسمائك و استجلی بتجلّی آیاتك و استبهی ببهإ امثالك هذا سبیلك لمن اراد عرفانك اذ قد اخترت ؟ له غرفات الاعلی من رضوانك و رفرف الابهی فی ذروة ابداعك اذ ما عندك یا الهی خیر عمّا فی الاخرة و الاولی و ما تختص به اهل محبّتك هذا ممّا لم ینال ؟ الیها الّا من قد قدرت له درجات الاعلی فی الاخرة و الاولی

7 Therefore, O God, send down all the good whereof Thou hast testified, and bear witness to that in every condition through the loftiness of Thy grace and the sublimity of Thy glory. Verily, Thou art the Munificent, the Generous. Then turn unto the Direction whereunto the near ones turn, and the Countenance before which the worlds bow down, and say: Verily, the Most Glorious Glory be upon him who glorifieth Glory through Glory, and the Most Exalted Exaltation be upon him who exalteth Exaltation through Exaltation, and indeed the Most Pleasing Good-Pleasure be upon him who raiseth Good-Pleasure through Good-Pleasure.

7 فانزل اللّهمّ کلّ ما قد شهدت علیه من خیر تبدعه و تشهد علی ذلك فی کلّ شأن بعلوّ فضلك و سموّ عزّتك انّك کنت جواداً کریماً ثمّ التفت الی وجهة الّی یتوجّه الیها المقرّبون و الطّلعة الّتی یخضع له العالمون و قل انّا البهإ الابهی لمن یعزّ البهإ بالبهإ علیه و العلإ الاعلی لمن یشرف العلإ بالعلإ علیه و انّما الرّضإ الارض لمن یرفع الرّضإ بالرّضإ علیه

8 O Lord, how can I begin to make mention of Thy praise, or desire to speak of any of the wondrous manifestations of the glorious signs of Thy sacred majesty? For verily God hath ever remembered Thee, praised Thee, and drawn nigh unto Thee, revealing Himself to Thee, through Thee, and unto Thee. This hath no equal in all the kingdoms of earth and heaven, nor can any mention in the realm of names and attributes compare with it. Therefore will I beseech God on that Day when all shall be brought before Him, that He may grant me to attain unto Thy presence. God will surely unite me with Thee in the most exalted chambers of Paradise, for He hath ever been a Supreme Arbiter. Even thus doth God reward through Thee those who have martyred themselves in the path of His glory, for He hath ever been the All-Bountiful, the All-Powerful. Verily, we are God's and unto Him shall we return. There is no power nor strength save in God, the Exalted, the Great.

8 کیف ابتدء بذکر ثنائك او ارید ان اذکر شیئاً من ظهورات بدایع آثار عزّ قدس اجلالك و ان الله لم یزل یذکرك و یثنی علیك و یلحقك ؟ و یتجلّی لك بك الیك هذا ما لم یکن له عدل فی ملکوت الارض و السّموات و لایساویه ذکر فی علوّ الاسمإ و الامثال فلاسئلن الله یومئذ ان یدرکنی لقائك یوم الّذی کلّ یعرضون و سیلحقنی الله بك فی المحلّ الاعلی من الجنّة انّه کان و افصل عظیماً و ان بمثل ذلك فلیجزی الله بك من استشهد فی سبیل عزّته انّه کان وهّاباً منیاً انّا لله و انّا الیه المنقلبون و لا حول و لا قوّة الّا بالله العلیّ ءالعظیم

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Ziyarat for the first and last to believe, on Friday
To: Mulla Ahmad Mu'allim
Date: 1265 [1848-1849]

1 The Visitation of the First and the Last unto the Presence of the One, the Incomparable – His Holiness 'Alí-Muhammad, the Teacher

1 زيارة الأول والآخر لجناب الأوحد الأحد جناب علي أحمد معلم

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

2 بسم الله الأمنع الأقدس

3 I bear witness, O my God, on this Friday, unto the perfection of all things and that Thou art God, and that there is none other God but Thee, alone without partner, and that what Thou hast revealed in the Bayan is Thy proof unto Thy creation, and that those Seven Letters are Thy servant and Thy Gate, and that the Letters of the Living are Thy Names and Thy Proofs, and that whosoever hath believed in Thee and in Thy verses is a leaf from the tree of Thy love, and whosoever hath not believed in Thee nor in Thy verses is a leaf from the tree of fire. I seek refuge in Thee from it and from all that pertaineth unto it. Preserve me through Thy power, Thy might, Thy grandeur, Thy sovereignty, Thy dominion, Thy self-subsistence, Thy majesty, and Thy glory from all that is not of Thee.

3 سبحانك اللهم يا إلهي لأشهدنك حينئذ يوم الجمعة تم كلشئ على أنك أنت الله لا إله إلا أنت وحدك لا شريك لك و إن ما نزلت في البيان حجتك على خلقك و إن ذلك حروف السبع عبدك و بابك و إن حروف الحي أسمآئك و أدلائك وإن من آمن بك وآياتك ورقة من شجرة محبتك ومن لم يؤمن بك ولا بآياتك ورقة من شجرة النار إني لأستجيرن بك عنها وما نسب إليها واعصمني بقوتك وقدرتك وعظمتك وسلطنتك وقدرتك وقيوميتك وعظمتك وكبريائيتك من كل ما لم يكن لك ف

4 I bear witness, and all things bear witness, that all things are Thy creation and within Thy grasp. Thine is the might and the majesty, Thine the greatness and the beauty, Thine the power and the independence, Thine the strength and the action, Thine the dominion and justice, Thine the similitude and the examples, Thine the mercy and bounty, Thine the glory and the exaltation, Thine the gift and the bestowal, Thine the might and the invincibility, Thine the victory and the triumph, Thine the power and the ascendancy, Thine the joy and the gladness, Thine the love and detachment, Thine the grandeur and the majesty, Thine the kingdom and the realm, Thine the glory and the might, Thine the power and the divinity, Thine the strength and the ruby, Thine the sovereignty and the human realm, Thine all that is seen and unseen from the highest heights to the lowliest atom.

4 إني لأشهدنك وكلشيء بأن كلشيء خلقك وفي قبضتك لك العزة والجلال ولك العظمة والجمال ولك القدرة والاستقلال ولك القوة والفعال ولك السطوة والعدال ولك المثل والأمثال ولك الرحمة والفضال ولك العزة والإجلال ولك الموهبة والإفضال ولك العزة والامتناع ولك النصر والافتتاح ولك القوة والارتفاع ولك البهجة والابتهاج ولك المحبة والانقطاع ولك العظمة والكبرياء ولك الملك والملكوت ولك العز والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنة والناسوت ولك ما يرى وما لايرى من فوق العلى إلى ذرة الأدنى

5 I am assured that every object of worship besides Thee is null, all besides Thee perisheth and changeth, and every goal save Thee fadeth away. Wherefore, O my God, send down at this moment upon the first to believe in Thy Gate and upon the last to seek Thee through Thy verses, and upon all who were martyred between them among Thy Prophets, Thy chosen ones,

5 موقناً على أن كل معبود دونك ما كل مضمحل ما عدا إياك وكل مقصود فاني متغير ما عدا سواك فلتنزلن اللهم حينئذ على أول من آمن ببابك وعلى آخر من قصدك بآياتك وما شهدت بينهما من أنبيآئك وأصفيآئك وشهدآئك وأوليآئك من كل

Thy witnesses and Thy loved ones, from every most resplendent glory, from every most sublime majesty, from every most beauteous beauty, from every most magnificent grandeur, from every most brilliant light, from every most abundant mercy, from every most perfect word, from every most noble name, from every most mighty might, from every most efficacious will, from every most victorious knowledge, from every most powerful power, from every most pleasing utterance, from every most attractive love, from every most enduring sovereignty, from every most excellent exaltation, from every most elevated height, and from all that Thou lovest that hath no equal, no likeness, no peer, no similitude, no associate and no example.

بهآء أبهاه ومن كل جلال أجله ومن كل جمال أجمله ومن كل عظمة أعظمها ومن كل نور أنوره ومن كل رحمة أوسعها ومن كل كلمات أتمها ومن كل أسمآء أكرمها ومن كل عزة أعزها ومن كل مشية أمضاها ومن كل علم أنصره ومن كل قدرة أقدرها ومن كل قول أرضاه ومن كل حب أجذبه ومن كل سلطنة أدومها ومن كل علا نخره ومن كل علآء أعلاه ومن كل ما أنت تحبه ما لم يكن له عدل ولا مثل ولا كفو ولا شبه ولا قرين ولا مثال

6 Thou hast ever existed from all eternity, and wilt ever remain the Eternal, the Unique, without movement or transfer. Thou art the One Who existed before all things in independence, and Who bringeth all things into being through exaltation, and Who remaineth after the passing of all things in invincibility, Who existeth in the sublimity of holiness and majesty, and in the sovereignty of glory and beauty. All things forever bow down before Thee to the utmost of their capacity and seek Thy good-pleasure to the fullest extent of their station, for the promise of Thy Lord is too exalted to be likened unto aught else when it attaineth unto Thy love.

6 لم تزل كنت قديما في أزل الآزال ولا تزال إنك كنت أزلياً بديعاً بلا هندسة ولا انتقال أنت الكآئن قبل كلشيء بالاستقلال والمكون بكلشيء بالاسترفاع والكيان بعد فنآء كلشيء بالاستمتناع والكينون بعلو القدس والجلال والملكوت بسمو العز والجمال لم يزل كلشيء ساجد لك بعلو ما يمكن بحقه وطالب رضآئك بعلو ما يمكن في شأنه إذ موعد ربك أجل من أن يضرب بالأمثال عند بلوغ محبتك

7 Yet I observe that if there be anyone from among the people of Thy wondrous creation who remaineth steadfast in his religion and boweth not down before Thee according to what Thou hast subsequently revealed of religions and sent down in the Bayan, but rather prostrateth himself before Thee according to what Thou didst create for him within his limitations and seeketh to draw nigh unto Thee through what Thou hast ordained for him in Thy religion – though this would not be, for one who hath not entered beneath the shadow of that Manifestation hath no worth – I would say this is one who prostrateth himself before Thee in this Revelation, for in every Revelation all the essences of Thy creation are Thy worshippers, Thy servants, Thy devoted ones, Thy channels, Thy faithful ones, and Thy visitors.

7 ولكن لأشاهدن إن يكن يومئذ من أحد من أمة بديع فطرتك على دينه ولم يسجدن لك بما قد أظهرت من بعد من الأديان ونزلت من البيان ولكن ساجد لك بما بل من قد خلقت له في حده ومتقرب بك إليك بما قد شرعت له في دينك ولو أن هذا مما لم يكن بل من لم يدخل في ظهور لم يكن له قدر لأقول هذا من يسجد لك في ذلك الظهور إذ في كل ظهور كل جوهر خلقك سجادك وعبّادك وخلاّصك وقناتك ووفّاءك و زوارك

8 Thus it behooveth to be, else they enter not the arena of them that are nigh, and glorify Thee with the angels on high who praise Thee night and day and never cease. Then the veil is not lifted from the countenance of that soul's heart; else, by Thy glory, he would become the most prostrating of them that prostrate when he knoweth Thee, and the most worshipful of them that worship when he findeth Thee. Is he distracted by aught wherein is not Thy love, or by aught that loveth not to prostrate before Thee? Glory be unto Thee! Were this so, that

8 ينبغي ان يكن ذلك وإلاّ يدخل في عرصة المقربين ويسبحونك مع الملائكة العالين الذين يسبحون لك بالليل والنهار وهم لا يفترون ذلك إذاً لا يرفع القناع عن طلعة فؤاد ذلك النفس وإلاّ وعزتك ليكون أسجد الساجدين إذا عرفك وأعبد العابدين إذا وجدك أذهل من شيء لم يكن فيه من حبك أو يكن من شيء لم يحب أن يسجد لك فسبحانك

soul would not have prostrated in Adam's religion. Rather, according to his knowledge doth he prostrate before Thee, except that veils have come between Thee and him. Indeed, he hath supposed Thy good-pleasure to lie in his standing still, and worship of Thee in his being veiled. Else, glory be unto Thee and exalted art Thou!

لو كان هذا ما سجد ذلك النفس في دين آدم بل على قدر ما عرف يسجد لك إلا وإن الحجب قد حالت بينك وبينه ألا قد زعمت رضائك في وقوفه وعبادتك في احتجابه وإلاّ سبحانك وتعاليت

9 All shall worship Thee according to their capacity, all shall prostrate before Thee according to their capacity, all shall glorify Thee according to their capacity, all shall thank Thee according to their capacity, and all shall remember Thee according to their capacity.

9 كل ليعبدنك على حق ما يمكن وكل ليسجدنك على حق ما يمكن وكل ليعززنك على حق ما يمكن وكل ليشكرنك على حق ما يمكن وكل ليذكرنك على حق ما يمكن

10 Glory be unto Thee! There is no God but Thee. I shall glorify Thee above all that contingent beings have glorified or shall glorify, and I shall sanctify Thee beyond all that existent things have sanctified or shall sanctify, and I shall exalt Thee above all that created things have called upon or shall call upon in unity, and I shall magnify Thee above all that atoms have magnified or shall magnify. Thou art the Most High and there is naught above Thee, Thou art the Most Exalted and there is naught beneath Thee. I shall testify that all besides Thee is created and within Thy grasp, and none hath anything save through Thy Will.

10 فسبحانك أن لا إله إلاّ أنت لأسبحنك عن كل ما سبحت الممكنات أو تسبح ولأقدسنك عن وكل ما قد قدست الموجودات أو تقدس ولأنزهنك عن كل ما قد دعوت الكائنات أو يوحدنك ولأعظمنك فوق كل ما كبرت الذرات أو يكبرنك أنت العالي وليس فوقك شيء وأنت المتعالي وليس دونك شيء لأشهدنك بأن ما دونك خلق وفي قبضتك وما لأحد من شيء إلاّ بمشيتك

11 O God! Bestow all Thy goodness upon them that have entered the Bayan, and send down, O Lord, the hosts of Thy victory upon the letters of Thy Name, the Most Merciful. Seize, O God, by all Thy might and power, them that prostrate not before Thee and believe not in Thy signs. Verily, Thou art the Most Compelling of them that compel, the Most Powerful of them that are powerful, the Most Severe of them that are severe, the Most Forceful of them that are forceful, the Most Manifest of them that are manifest, the Most Invincible of them that are invincible, and the Most Sovereign of them that are sovereign.

11 فاجعل اللهم كل خيرك لمن دخل في البيان وأنزل اللهم مواقع نصرك على حروف اسمك الرحمن وخذ اللهم من لا يسجد لك ولا يؤمن بآياتك بكل قوتك وقدرتك إنك أنت أقهر الأقهرين وإنك أنت أبطش الأبطشين وإنك أنت أشد الأشدين وإنك أنت أجبر الأجبرين وإنك أنت أظهر الأظهرين وإنك أنت أمنع الأمنعين وإنك أنت أسلط الأسلطين

12 O God! Do Thou establish the Tree of Thy affirmation and cause to perish whosoever entereth not beneath the Tree of Thy affirmation. Verily, Thou art powerful over all things. There is no power nor strength save in God, the Most High, the Most Great.

12 فلتثبتن اللهم شجرة إثباتك ولتفنين من لم يدخل في شجرة إثباتك إنك كنت على كل شيء قديراً ولا حول ولا قوة إلاّ بالله العلي العظيم

13 Verily the Glory is from the Glory of God, the Most Glorious, and Paradise is from the Majesty of God, the Most Majestic, and Beauty is from the Beauty of God, the Most Beautiful, and Grandeur is from the Grandeur of God, the Most Grand, and Light is from the Light of God, the Most Luminous, and Mercy is from the Mercy of God, the Most Merciful, and Words are from the Words of God, the Most Perfect, and Might is from

13 إنما البهآء من بهآء الله أبهاه وإن الجنة لمن جلال الله أجله وإنما الجمال من جمال الله أجمله وإنما العظمة من عظمة الله أعظمها وإنما النور من نور الله أنوره وإنما الرحمة من رحمة الله أوسعها وإنما الكلمات من كلمات الله أتمها وإنا العزة من عزة

the Might of God, the Most Mighty, and Names are from the Names of God, the Most Great, and Will is from the Will of God, the Most Decisive, and Knowledge is from the Knowledge of God, the Most Penetrating, and Power is from the Power of God, the Most Extensive, and Love is from the Love of God, the Most Loving, and Sovereignty is from the Sovereignty of God, the Most Enduring, and Dominion is from the Dominion of God, the Most Glorious, and Loftiness is from the Loftiness of God, the Most High, and all things are from the Essence of all things, the Most Exalted.

الله أعزها وإنما الأسمآء من أسمآء الله أكبرها وإنما المشية من مشية الله أمضاها وإنما العلم من علم الله أنفذه وإنما القدرة من قدرة الله مستطيلها وإنما الحب من حب الله أحبه وإنما السلطنة من سلطنة الله أدومه وإنما الملك من ملك الله أنفخره وإنما العلآء من علآء الله أعلاه وإنما الشيء من كل الشيئية أعلاها

14 Upon Thee, O Thou Sublime and Impregnable Glory, and upon them that are beneath Thy shade! Then upon Thee, O Thou Sublime and Lofty Excellence, and upon them that are beneath Thy shade! Verily, the heavens and the earth and all that is between them grieve for your affliction and the affliction of them that are beneath your shade. How great, how majestic, how mighty, how luminous, and how glorious it is, that every possessor of glory weepeth over you both, and every possessor of loftiness grieveth before you both. And verily all that existeth besides God hath been created.

14 عليك يا أيها البهاء الباذخ المنيع وعلى من في ظلك ثم عليك يا أيها العلآء الباذخ الرفيع ومن في ظلك وإنما السموات والأرض وما بينهما تحزن لمصابكما ومصاب من في ظلكما فما أعظمها وأجلها وأكبرها وأنورها وأبهاها حيث كل ذات بهآء يبكي عليكما وكل ذات علآء يحزن لديكما

15 For God hath, through your light, created and through your remembrance, exalted that which beseemeth, from God and from those who dwell beneath your shadow, and from all who have believed in God and His signs, the loftiness of God's bestowal upon you both and the sublimity of His gift unto you. God hath given you that which is envied by those who were before and those who shall come after, by those who are manifest and those who are hidden, and this because ye have detached yourselves unto God and have prostrated yourselves at the Gate in prostration before God, your Lord, the Lord of the heavens and of the earth and of whatsoever is between them. Ye have professed the unity of God, exalted be His glory, by your words, your hands, your souls and whatsoever is related unto you.

15 وإن ما في الوجود من دون الله قد خلق بنوركما واسترفع بذكركما فمن الله ومن في ظلكما ثم من كل من آمن بالله وآياته ما ينبغي من علو عطآء الله فيكما وسمو موهبة الله لديكما قد أتاكم الله ما يغبط به الأولون والآخرون والظاهرون والباطنون ذلك بما انقطعتما الى الله وسجدتما في الباب سجَّداً لله ربكما رب السموات والأرض وما بينهما ووحدتما الله جل جلاله بقولكما وأيديكما وأنفسكما وما نسب إليكما

16 Such is the state of him who hath known God, then worshipped Him, who hath glorified God, then proclaimed His oneness. The angels of Paradise have ever descended from the most exalted heights unto your court, and through you have drawn nigh unto God, your Lord. Therefore, upon you, and upon you, O ye hearts that glorify, O ye sanctified spirits, O ye souls that are enthralled, O ye bodies that are purified, O ye faces that beam with light, until such time as God shall cause you to return unto the Manifestation of Him Whom God shall make manifest on the Day of Resurrection, when ye shall, on that

16 هذا شأن من قد عرف الله ثم عبده وسبح الله ثم وحده لم يزل من عُلى الأعلى ملآئكة الفردوس نازلون بفنائكما ومتقربون بكما إلى الله ربكما فعليكما ثم عليكن يا أيها الأفئدة المسبحة والأرواح المقدسة والأنفس المتيمة والأجساد المطهرة والوجوه المشرقة إلى أن يرجعكم الله لظهور من يظهرة الله يوم القيمة وكنتم يومئذ في حوله طائفين ولا حول ولا قوة إلاّ بالله العلي العظيم

INBA_6007C.104-109, MKI4494.082

Day, circle round about Him. There is no power nor strength except in God, the Most High, the Most Great.

BB00179

Ziyarat for the first to be martyred among the Letters of the Living
To: Mulla Husayn (after his martyrdom)
Date: 1265 [1848-1849]

1 In the Name of God, the All-Merciful, the Most Compassionate

2 O Lord! I beseech Thee by Thy Name – O God, O All-Merciful, O All-Compassionate, O Lord, O Sovereign, O All-Encompassing, O All-Powerful, O All-Knowing, O All-Glorified, O All-Wise, O Oft-Turning, O Maker, O Protector, O Succourer, O All-Bounteous, O Originator, O All-Hearing, O All-Mighty, O All-Wise, O One, O All-Forgiving, O Nigh, O Answerer, O Most Stern, O Most Swift, O All-Tender, O Forbearing, O All-Seeing, O All-Aware, O He, O Ever-Living, O Self-Subsisting, O Most High, O Most Great, O All-Sufficing, O All-Praised, O Bestower, O Witness, O Master, O Helper, O Reckoner, O Guarantor, O All-Pardoning, O ..., O All-Thankful, O All-Knowing, O Subduer, O Able, O Intercessor, O Cleaver, O Creator, O Subtle, O Preserver, O Chastiser, O ..., O Deliverer, O Most Strong, O Keeper, O Sought-For Help, O Prevailing, O All-Compelling, O Originator, O Most Exalted, O Refuge, O All-Determining, O ..., O All-Forgiving, O King, O Truth, O Doer, O Recorder, O Light, O Guide, O Most Generous, O Opener, O ..., O ..., O Speaker, O Most Lofty, O All-Grateful, O Provider, O ..., O Sovereign, O First, O Last, O Manifest, O Hidden, O King, O Most Holy, O Peace, O Faithful, O Guardian, O All-Mighty, O All-Subduing, O Possessor of Majesty, O Fashioner, O Supreme Ruler, O ..., O All-Loving, O Most Exalted, O One, O Self-Sufficient, O God – to send down Thy blessings upon the Tree of Sinai and upon what Thou didst bring forth from the letters of His Self, the branches of His bounty, and the leaves of His exposition. For Thou, O my God, hast ever been, and shalt forever remain, One Who bringeth forth wondrous breaths and calleth into being ever-new manifestations, distinguishing therewith the Dawning-Places of Thy Command and conferring thereby

1 بسم الله الرّحمن الرّحيم

2 اللّهمّ انّى اسئلك باسمك يا الله يا رحمن يا رحيم يا ربّ يا مالك يا محيط يا قدير يا عليم يا سبحان يا حكيم يا توّاب يا بارى يا ولىّ يا نصير يا واسع يا بديع يا سميع يا عزيز يا حكيم يا واحد يا غفور يا قريب يا مجيب يا شديد يا سريع يا رؤف يا حليم يا بصير يا خبير يا هو يا حىّ يا قيّوم يا على يا عظيم يا غنى يا حميد يا وهّاب يا شهيد يا مولى يا ناصر يا حسيب يا كفيل يا عفوّ يا ... يا شاكر يا علام يا قاهر يا قادر يا شفيع يا فالق يا خالق يا لطيف يا حفيظ يا معذّب يا ... يا مخرج يا قوى يا حافظ يا مستعان يا غالب يا قهّار يا فاطر يا متعال يا ... يا ملتحد يا مقتدر يا ... يا غفّار يا ملك يا حقّ يا فاعل يا كاتب يا نور يا هادى يا كريم يا فتّاح يا ... يا ... يا قائل يا رفيع يا شكور يا رازق يا ... يا سلطان يا اوّل يا آخر يا ظاهر يا باطن يا ملك يا قدّوس يا سلام يا مؤمن يا مهيمن يا عزيز يا جبّار يا متكبّر يا مصوّر يا مليك يا ... يا ودود يا اعلى يا احد يا صمد يا اله ان تصلين على شجرة السّين ؟ و ما قد خلقت من حروف نفسه و اغصان جوده واوراق فصله اذ انّك انت يا الهى لم تزل و لاتزال تبدع نفحات بديعة و تنشىء و ظهورات جديد و تختص به مظاهر امرك و ... به على من تشإ من مطالع عزّك

upon whomsoever Thou wilt among the Daysprings of Thy might.

3 Thou hast beheld the decree of a calamity – how great in the Bayan before Thee, and how momentous, long aforetime, in the Furqan before Thee! I, therefore, entreat Thee, O my God, by that sublime affliction – mighty, august, exalted and uplifted – whose burden ascended and was borne aloft, even unto the seat whereunto none hath been preferred, nor shall any be joined thereafter, save if Thou shouldst will it: send Thou down upon those hearts and spirits and souls and bodies that whereby Thy ipseity may glorify Thy Ipseity, Thy essence praise Thy Essence, Thy selfhood confess Thy Selfhood, and Thy identity magnify Thy Identity.

3 قد شهدت ما قضيت من مصيبة ما اعظمها فى البيان عندك و ما اكبرها من قبل فى الفرقان لديك فاسئلك اللّهمّ بتلك الرّزيّة العليّة و المصيبة الّتى قد عظمت و جللت و عززت و ارتفعت حتّى قد صعدت و عرجت بما فيها و عليها الى مقعد الّذى ما قدمه احد و لايقترن به من بعد احد الّا اذا شئت ان تنزلن على تلك الافئدة و الارواح و الانفس و الاجسام ما تسبح به كينونيّتك بكينونيّتك و تحمد به ذاتيّتك بذاتيّتك و توحد به نفسانيك بنفسانيّتك و تكبر به انيتك بانيّتك

4 And upon such as knew not the right of those beloved Manifestations, from the billows of the Most High unto the lowest atom, and the purposed Dawning-Places, in the world to come and in this first life – send down what beseemeth the deserts of each in Thy sight. For Thou art the Possessor of dread chastisement against such as know Thee not, and the Ordainer of unerring retribution against those who love not them that have believed in Thee and in Thy signs.

4 و على من لم يعرف حقّ تلك المظاهر المحبوبة فى لجج العلى الى الذّرّة الادنى و المطالع المقصوديّة فى الاخرة و الاولى ما ينبغى عند استحقاق احدك انّك ذو نقمة عظيمة على من لم يعرف حقّك و ذو اخذ شهيد ؟ على من لم يحب من آمن بك و آياتك

5 Do Thou, then, O God, by Thy power, distinguish in truth between negation and affirmation; for Thou art, over whatsoever Thou willest, supremely potent, and unto whatsoever Thou desirest, all-subduing and most swift to accomplish.

5 فافصل اللّهمّ بقدرتك بالحقّ بين النّفى و الاثبات انّك على ما تشإ لمقتدر قدير و على ما تريد لمرتفع سريع

6 Then turn thou toward Him Who is seated upon the throne of His majesty and established upon the couch of His exaltation, and say: Verily, the Most Glorious, the All-Glorious; the most exalted praise be upon thee – thou whom God singled out aforetime in the Furqan, and after that in the Bayan; He chose thee that thou mightest hearken, before all things, unto the signs of His sovereignty and the manifestations of His power – signs which those in the kingdom of the heavens and of the earth and what lieth between them have been powerless to comprehend, and which none in the realms of Command and Creation and what is below them can produce the like thereof. How exalted were Thy Names aforetime and hereafter! How have Thy manifestations been established in heaven and on earth!

6 ثمّ التفت الى من استقر على كرسى عزّته و استقل على سرير رفعته و قل انّما البهإ الابهى و الثّنإ الاعلى عليك يا من قد خصك الله من قبل بالفرقان و خصك من بعد بالبيان حيث قد اصطفاك بان يسمعنك قبل كلّشىء و آيات سلطنته و ظهورات قدرته الّتى قد عجزت عن ادراكها من فى ملكوت السّموات و الارض و ما بينهما و عن الاتيان بمثلها من فى ملكوت الامر و الخلق و ما دونهما فما عظمت اسمائك من قبل و من بعد و ما حلت ظهوراتك فى السّمإ و الارض

7 I testify that through thee the true believers enter into the presence of God, both before and after; that those assured of the signs of God prostrate themselves in the heavens and on the earth; and that no worshipper in heaven or on earth but must needs confess, before Thee, Thy right over all things. For, next

7 اشهد انّ المؤمنين بالله ليدخلون بك عليه من قبل و من بعد و الموقنين بايات الله يسجدون فى السّموات و الارض و ... من عبد فى السّمإ و لا فى الارض الّا و ليعترفن عندك بحقّك على كل شىء بان من بعد حقّ الله لم يكن فى

to the right of God, there hath never appeared, in the realm of origination, a right like unto thine. Through thee did God unlock whatsoever He unlocked; through thee did God bring into being whatsoever He brought into being; through thee did God send down whatsoever He sent down; through thee did God inaugurate whatsoever He inaugurated; and through thee did God ordain whatsoever He ordained. Blessed, then, is he who knoweth that his very self is thy self, and through thee turneth unto God, thy Lord – though thy calamity kindle fire within the hearts and melt the livers and the souls.

الابداع من ذا حقّ مثلك بك فتح الله ما قد فتح و بك ابدع الله ما قد ابدع و بك نزل الله ما قد نزل و بك احدث الله ما قد احدث و بك انشأ الله ما قد انشأ فطوبى لمن قد عرف نفسه نفسك و يتوجّه بك الى الله ربّك

8 Yet that which God hath decreed for thee – of the loftiest heights of Guardianship and the most sublime ... – He hath engraved upon thy heart, thy spirit, thy soul, and thy body: it exalteth the servant, even as it grieveth him. This exalteth – and this afflicteth – until the Day whereon God shall restore thee unto the first life and shall, from the treasuries of His command, vouchsafe thee what thou lovest and desirest. Ever have those under the Furqan been cast into mourning ...; and those under the Bayan have let tears flow upon their cheeks because of Thy decree.

8 و لو ان مصيبتك تحرق فى القلوب و تذوب الاكباد و النّفوس و لكن ما قد قدر الله لك من علوّ اعلى الولاية و سموّ ارفع ... عليه فى فؤادك و روحك و نفسك و جسدك يرفع العبد هذا و يحزن العبد هذا لم يزل هذا يرفع و هذا يحزن الى يوم الّذى رجعك الله الى حيوة الاولى و ليؤتينك من خزائن امره ما تحب و ترضى لم يزل من فى القرآن يحزن ... و من فى البيان يجرى دموعها على خديها لقضائك

9 I bear God – and every soul – witness that martyrdom hath been ennobled through thee and uplifted by reason of thy acceptance thereof, for the exaltation of the oneness of thy Lord and the inviolability of the sanctity of thy Fashioner. Ever will God – glorified be His majesty – remember thee; nor will thy Lord, the All-Merciful, cease ... For this is of those things for which there is no equal in origination nor likeness in invention.

9 فلاشهدن الله و كلّ نفس ان الشّهادة قد عززت بك و رفعت بما قد قبلتها فى سبيل ارتفاع توحيد ربّك و امتناع تقديس بارئك لم يزل الله جلّ جلاله ذاكرك و لايزال ربّك الرّحمن ... هذا ممّا لم يكن له فى الابداع عدله و لا فى الختراع شبهه

10 Make mention, then, of those who were present with thee there, who are sustained before thee in the presence of God, thy Lord; and give them glad-tidings of what God hath bestowed upon them of His bounty, that they shall be returned – and He shall surely grant them that for which they supplicate of His grace; with Him they are neither ... nor powerless. There is no power nor might save in God: His is the creation and the command, before and after; and unto Him do all return.

10 فاذكر الّذين هم حضروا هنالك عندك و يرزقون بين يديك عند الله ربّك و ابشّرهم بما قد اتاهم الله من فضله بما يرجعنهم و ليؤتينتهم ما هم من فضله لسئلون و ما هم به عند الله ... و لا قوّة الّا بالله له الخلق و الامر من قبل و من بعد و كلّ اليه ينقلبون

11 I therefore beseech Thee, O my God, by the Names which Thou didst aforetime send down upon Thy Beloved in the Qur'an, and didst single Him out therewith above all men in the Bayan, that with every Name Thou hast sent down Thou wouldst cause hosts of angels to descend – the most high, the celebrating, the cherubic, the sanctified, the unifiers, the magnifying, the exalting, the venerating, the honouring, and the ranged in ranks before Thy Beloved – first upon Him whom Thou didst adorn with it in His very self, and upon the branches, leaves, and fruits of the Tree of His Guardianship.

11 فاسئلك اللّهمّ يا الهى بالاسمإ الّتى قد نزلتها على حبيبك من قبل فى القرآن اختصصت به من دون النّاس فى البيان ان تنزل مع كلّ اسم قد انزلته جنود من الملائكة العالين و المسبحين و الكرّوبين و المقدّسين و الموحّدين و المكبّرين و المعظّمين و المجلّلين و المعزّزين و الصّافين بين يدى حبيبك اوّل من قد تحليت له به بنفسه و على اغصان شجرة ولايته و اوراقه و اثماره

12 For Thou, O my God, art too exalted, too lofty, too mighty, too holy, and too resplendent for me to mention the Point within the Tree of Affirmation; for Thou hast made it the Tree Thou hast set up and appointed as Thy Paradise for the people of Thy knowledge. It is the mirror of Thy Self, wherein none is seen but Thee and aught beside Thee is but Thy creation.

12 اذ انّك انت يا الهى اجلّ و اعلى و اعزّ و اقدس و ابهى من ان اذكر النّقطة فى شجرة اثباتك اذ اجعلنها شجرة الّتى قد اقمتها و جعلتها جنّتك لاهل عرفانك اذ انّه مرآت نفسك حيث لن يرى فيه الّا ايّاك و ما سواك خلقك من كلّشىء

13 I beseech Thee, O my God, by that whereby Thou hast distinguished Thy creatures – by negation and affirmation, by fire and by light – and hast made the first who bowed down before Thee to be the Tree of Affirmation; and Thou didst seize, from the first of all things, him who turned away from Thee, causing him to vanish in the nothingness of his own self before Thee: send Thou down every chastisement Thou hast originated upon the Tree of Negation, that unto it may revert what is its final home and destined end. And send Thou down all Thy mercies and Thy bounties and Thy grace and Thy blessings and Thy care and the manifestations of Thy sovereignty upon the Tree of Affirmation – its root and its branch, its boughs and its leaves and its fruits – until Thou makest me to witness, O my God, that from me Thou hast averted every seizure and vengeance meant for it, and upon whomsoever turneth toward me and is related unto me Thou hast poured Thy blessings and the forthshinings of Thy might. This is that which Thou lovest to behold; for I have no love but Thy love, no mention but Thy mention, no praise but Thy praise, no command but Thy command, no act but Thy act.

13 فاسئلك اللّهمّ بما قد فصلت بين خلقك بالنّفى و الاثبات و النّار و النّور و جعلت اوّل من قد سجد لك شجرة اثباتك و اخذت من قد ... عنك قبل كلّشىء و جعلته فانيّاً بفنإ نفسه عندك ان تنزلن كلّ نقمة ابدعتها على شجرة النّفى ما يرجع اليها فى منقلبها و مثويها و ان تنزلن كلّ رحمتك و فضلك و جودك و صلواتك و عنايتك و ظهورات سلطنتك على شجرة الاثبات و اصلها و فرعها و اغصانها و اوراقها و اثمارها حتّى اشهدتنى يا الهى عمّن ... غنّى كلّ اخذك و نقمتك عنه و كلّ صلواتك و ظهورات عزّتك على من قد اقبل الى و ينسب الى فان ذلك ما تحبّ ان تشهد لان ليس لى حبّ الّا حبّك و لا لى ذكر الّا ذكرك و لا لى ثنإ الّا ثنائك و لا لى حكم الّا حكمك و لا لى فعل الّا فعلك

14 Thou hast ever decreed what Thou willedst, how Thou willedst, by what Thou willedst, when Thou willedst; and Thou wilt ever accomplish what Thou desirest, how Thou desirest, by what Thou desirest, when Thou desirest, for whom Thou desirest. Verily, Thou art powerful over all things.

14 لم تزل تحكم ما تشإ كيف تشإ بما تشإ لمّا تشإ و لاتزال تفعل ما تريد كيف تريد بما تريد لمّا تريد لمن تريد انّك لعلى كلّ شىء قدير

15 Send down then, O God, upon the Tree of Negation what it deserveth at Thy taking; and upon the Tree of Affirmation what it deserveth, through Thy bounty and Thy grace – what beseemeth Thy mercy and the tenderness of Thy Lordship. Verily, Thou art the best of the merciful!

15 فانزل اللّهمّ على شجرة النّفى ما تستحقّ عند اخذك و على شجرة الاثبات ما انت تستحقّ بها من فضلك و جودك و تستحق بها عند رحمتك و احسان لطف ربوبيّتك انّك انت خير الرّاحمين

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BB00133

Ziyarat for the first to believe, on Thursday night
To: to be sent to Karim (Ahmad the scribe), Visitation for Mulla Husayn
Date: 1265 [1848-1849]

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

1 بسم الله الامنع الاقدس

2 Glorified art Thou, O my God! I testify unto Thee, as doth every created thing on this night - the night of Friday - whereon Thou beholdest him who calleth upon Thee in the Bayan, that there is none other God but Thee, alone, without partner, and that the Bayan is Thy proof wherein is detailed all things. Thou hast manifested Thy power therein such that were all who dwell on earth to gather together to produce a verse like unto Thy verses, they would be powerless. Therefore, glorified art Thou! There is no God but Thee.

2 سبحانك اللّهمّ يا الهى لاشهدنك و كلّ شيء فى هذه اللّيلة ليلة الجمعة الّتى تنظر فيها الى داعيك فى البيان لا دون ذلك على انّك انت الله لا اله الّا انت وحدك لا شريك لك و انّما البيان حجّتك فيه تفصيل كلّشيء قد اظهرت فيه قدرتك بحيث لو اجتمع من على الارض كلّهنّ على ان يأتوا باية مثل آياتك يعجزن كلّهنّ فسبحانك ان لا اله الّا انت

3 I further testify that the Seven Letters are with Thee and are Thy proof, that the Letters of the Living are Thy first Names, and that those who have believed in Thee in the Bayan are the evidences of Thy sovereignty, and all that is therein is from Thee, as Thou hast revealed in the Bayan that there is no God but Him, the Living, the Self-Subsisting, the All-Compelling.

3 ثمّ لاشهدنّك على ان ذات حروف السّبع عندك و حجّتك و ان حروف الحىّ اوّل اسمائك و ان من آمن بك فى البيان ادلّإ سلطانك و ما فيه من شيء ... من عندك بما نزلت فى البيان انّه لا اله الّا هو الحىّ المهيمن القيّوم

4 Glorified art Thou, O my God! How can I affirm anything of Thee when [...] if there be nothing beside Thee? And though I know there is no creator besides Thee, no sustainer besides Thee, no life-giver besides Thee, no quickener besides Thee, and no resurrector besides Thee - Thou Who hast revealed Thyself to all things through all things that verily I am God, there is no God but Me, the Mighty, the Beloved.

4 فسبحانك اللّهمّ كيف اثبتن لك من شيء و ان ذلك ... ان لم يكن لك من شيء و لو انّى ما علمت دونك خالق كلّ شيء و رازق كلّ شيء و مميت كلّشيء و محيى كلّ شيء و باعث كلّ شيء الّذى قد تجلّيت لكلّ شيء بكلّ شيء على انّنى انا الله لا اله الّا انا العزيز المحبوب

5 Glorified art Thou! Send Thy blessings upon the Point of the Bayan, our Sovereign, our King, our Lord, our Beloved, and our Desire, in its beginning and its end, and upon the evidences of Thy Names in their beginning and their end, and upon the likeness of Thy Names in their beginning and their end, for Thy power extendeth over both, Thy sovereignty prevaileth over both, Thy Will is manifest in both, Thy Purpose is triumphant in both, Thy signs are resplendent in both, Thy words are perfected in both, and Thy revelations shine forth in both. Thine is the command and the creation, before and after. There is no God but Thee, the Self-Subsisting, the All-Compelling.

5 فسبحانك صل على نقطة البيان سلطاننا و مليكنا و مالكنا و محبوبنا و مقصودنا فى اوّليها و آخريها و على ادلّإ اسمائك فى اوّليها و آخريها و على مثل اسمائك فى اوّليها و آخريها او قدرتك فيهما مستطيلة و سلطنتك فيهما مستولية و مشيّتك فيهما ظاهرة و ارادتك فيهما قاهرة و آياتك فيهما باهرة و كلماتك فيهما تامّة و تجلّياتك فيهما مشرقة لك الامر و الخلق من قبل و من بعد لا اله الّا انت المهيمن القيّوم

6 Send down, O my God, at this moment upon the Tree of the Bayan, its root, its branch, its twigs, its leaves, its fruits, and all that pertaineth unto it, that which beseemeth the loftiness

6 فانزل اللّهمّ حينئذٍ على شجرة البيان و اصلها و فرعها و اغصانها و اوراقها و اثمارها و ما ينسب

of Thy generosity, the sublimity of Thy gift, the inaccessibility of Thy grace, the exaltation of Thy bounty, the excellence of [...] and the manifestation from Thee, and the satisfaction of Thy bestowal. For verily Thou art powerful over all things, exalted above all things, inaccessible at the right hand of all things, elevated beyond the left hand of all things, and sovereign over every quarter of all things.

اليها ما ينبغى لعلوّ جودك و سموّ موهبتك و امتناع كرمك و ارتفاع فضلك و استعلاء ... و اتيها منك و استرضاء عطائك اذ انّك انت المقتدر على كلّ شىء و المتعالى فوق كلّ شىء و الممتنع عن يمين كلّ شىء و المرتفع عن شمائل كلّشىء و المتسلط عن شطر كلّ شىء

7 All shall glorify Thee according to their capacity, all shall sanctify Thee according to their capacity, all shall unite in Thy oneness according to their capacity, all shall magnify Thee according to their capacity, all shall exalt Thee according to their capacity, all shall venerate Thee according to their capacity, all shall extol Thy majesty according to their capacity, all shall honor Thee according to their capacity, all shall acclaim Thy sovereignty according to their capacity, and all shall prostrate before Thee according to their capacity, being assured that none of this can reach unto Thee in the sublimity of Thine exaltation and the supremacy of Thine inaccessibility, but rather reacheth unto the Manifestation of Thy Self, the Seven Letters, and those who point to Thee beneath His shadow from among the evidences of the sovereignty of Thy Self-Subsistence and the dwellers in the heaven of Thy sanctified might.

7 كلّ ليسبحنك على حقّ ما يمكن فيهن و كلّ ليقدسنك على حقّ ما يمكن فيهن و كلّ ليوحدنك على حقّ ما يمكن فيهن و كلّ ليكبّرنك على حقّ ما يمكن فيهن و كلّ ليكبّرنك على حقّ ما يمكن فيهنّ و كلّ ليعظمنك على حقّ ما يمكن فيهن و كلّ ليجللنك على حقّ ما يمكن فيهن و كلّ ليعزّزنك على حقّ ما يمكن فيهن و كلّ ليملكنك على حقّ ما يمكن فيهن و كلّ ليسجدنك على حقّ ما يمكن فيهنّ موقناً على ان كلّ ذلك لن يصل اليك بعلوّ ارتفاعك و سموّ امتناعك بل يصل الى مظهر نفسك ذات حروف السّبع و من يدلّ عليك فى ظلّه من ادلّاء سلطان قيّوميّتك و سكّان جبروت عزّ قدوسيّتك

8 Thou art He Who existed before all things, Who brought all things into being, Who is above all things, Who is with all things, and Who subsisteth beyond all things. Send down, O my God, at this moment upon the Seven Letters, in their beginning and their end, and the manifestations of their self, and that which pointeth unto them, in their beginning and their end, from every help that helpeth them.

8 انت الكائن قبل كلّشىء و المكون لكلّ شىء و الكيان فوق كلّ شىء و الكينون مع كلّ شىء و المتكوّن دون كلّ شىء فانزل اللّهمّ حينئذٍ على ذات حروف السّبع فى اوّليها و آخريها و مظاهر نفسها و ما يدلّها عليها فى اوّليها و آخريها من كلّ انصر انصره

9 And grant unto it from all invincibility its most invincible, and from all sovereignty its most enduring, and from all loftiness its most elevated, and from all might its mightiest, and from all greatness its greatest, and from all grandeur its grandest, and from all joy its most joyous, and from all majesty its most majestic, and from all beauty its most beautiful, and from all light its most luminous, and from all sanctity its most sanctified, and from all mercy its most diffusive, and from all bounty its most resplendent, and from all grace its most gracious, and from all generosity its most generous, and from all munificence its most munificent, and from all names its greatest, and from all will its most decisive, and from all purpose its swiftest, and from all power its most powerful, and from all decree its most steadfast, and from all execution its most equitable, and from all glory its most beloved, and from all scripture its most splendid, and from all utterance its most pleasing, and from all judgment its most impregnable, and from all dominion its most independent,

9 و من كلّ مناعة امنعها و من كلّ سلطنتة ادومها و من كلّ رفعة ارفعها و من كلّ عزّة اعزّها و من كلّ عظمة اعظمها و من كلّ كبريإ اكبره و من كلّ ابتهاج ابهجه و من كلّ جلال اجلّه و من كلّ جمال اجمله و من كلّ نور انوره و من كلّ قدس اقدسه و من كلّ رحمة انشرها و من كلّ موهبة اسناها و من كلّ لطف الطفه و من كلّ جود اجوده و من كلّ كرم اكرمه و من كلّ اسمإ اكبرها و من كلّ مشيّة امضاها و من كلّ ارادة اسرعها و من كلّ قدر اقدره و من كلّ قضإ اثبته و من كلّ امضإ اقسطه و من كلّ اجلّ احببه و من كلّ كتاب ابهاه و من كلّ قول ارضاه و من كلّ حكم امنعه و من كلّ ملكوت مستقلها و من كلّ جبروت مستطيلها و من كلّ لاهوت مستكنها و من كلّ ياقوت مستجنها و من

and from all might its most transcendent, and from all divinity its most concealed, and from all ruby its most treasured, and from all eternity its most ancient, and from all kingdom its most glorious, until Thou dost witness in the sanctuary of the first to believe in it what Thou witnesseth at that moment in the essence of the Seven's elevation of gold, for the kingdom is Thine alone, there is no God but Thee, for whomsoever Thou willest, however Thou willest, through what Thou willest, and Thou bestowest upon whomsoever Thou willest, through what Thou willest, however Thou willest.

كلّ من اقدمه و من كلّ ملك انخره الى ان تشهد على حرم اوّل من آمن بها ما تشهد حينئذٍ فى ذات ارتفاع السّبع من الذّهب اذ الملك لك وحدك لا اله الّا انت لمن على من تشإ كيف تشإ بما تشإ و تهب لمن تشإ بما تشإ كيف تشإ

10 Therefore, O my God, manifest the sovereign power of Thy might throughout all created things, that they may raise up Thy house if one be able from above the water to cut diamond? Nay, rather like [...] which is attributed to Thee, it behooveth [...] upon this and according to the measure that Thou causest means to flow from the treasuries of Thy Command and sendest down destinies from the heaven of Thy might, and that Thou mayest raise up the houses wherein Thy Self hath been glorified to the highest possible degree in creation with Thee, for by Thy might, if [...] according to the measure that the house of the first to believe in Thee and Thy signs is raised up of peerless ruby, were the suspended earth above the water to be filled until it reached the horizon of what is possible in elevation - for this is glory unto that thing, for it is attributed to that which is attributed to Thee, otherwise if it be not expended in Thy path and remaineth within its bounds, what difference is there between it and a stone with Thee?

10 فاظهر اللّهمّ سلطان قدرتك على كلّ الممكنات ليرفعن بيتك ان يقدر من فوق المإ على قطع الماس ؟ بل مثل لان ... الّذى ينسب اليك ينبغى ان ... على هذا و الاعلى قدر ما تجرين الاسباب من خزائن امرك و تنزلن المقادير من سمإ عزّك و لترفعن بيوت الّتى قد سبحت فيها نفسك باعلى ما يمكن فى الابداع عندك اذ فو عزّتك لو ... على قدر ما يرفع بيت اوّل من آمن بك و آياتك من ياقوت لا عدل لها الا ملئن من فوق المإ ارض مقعدة الى ان يبلغ الى افق الّذى يمكن فى الارتفاع اذ هذا عزّ لذلك لشىء فان ينسب الى ما ينسب اليك و الّا ان لم يصرف فى سبيلك و كان فى حدّه فما الفرق بينه و بين الحجر عندك

11 Glorified art Thou, there is no God but Thee, Thou didst not create anything except for the Manifestations of Thyself and for those who draw nigh unto Thee in that Revelation than him upon whom [...] Thy signs and upon whom Thy words were sent down, and those who are guides unto him, for they are guides unto Thee, and I beseech Thee for faith in Thee and in Thy signs in every Revelation, for what would benefit me and everything this and otherwise less than that I see from the day of Adam until now among the people which profiteth them not, nay rather I see them in the fire, so how would it benefit me were I to fill the pillars of my house with the red elixir, but on the Day of Resurrection Thou wilt not raise me first from the resting-place of a believer unless Thou rememberest me with a mention of Thy good-pleasure, nay by Thy might, though none may encompass the knowledge of my seat, yet on that Day Thou wilt raise me from the resting-place of one who believeth in Thee and nothing shall diminish from Thy grace towards me, and if Thou gatherest both for me it is better, for Thy treasuries are inexhaustible and Thy bounties are uncountable, if anyone through his knowledge be a guide

11 فسبحانك ان لا اله الّا انت ما خلقت من شىء الّا لمظاهر نفسك و من اقرب بك فى ذلك الظّهور عمّن قد ... آياتك و نزلت عليه كلماتك و الذين هم ادلّإ عليه فانّهم ادلّإ عليك و لاسئلتك الايمان بك و بایاتك فى كلّ ظهور اذ ما ينفعنى و كلّ شىء هذا و الّا دون ذلك ارى من يوم آدم الى حينئذٍ عند النّاس و لاينفعهم بل اريهم فى النّار فكيف ينفعنى و ان نملأ اركان بيتى من اكسير الاحمر و لكن يوم القيمة لن يبعثنى من مرقد مؤمن اوّلاً تذكرنى بذكر رضإ من عندك لا و عزّتك لو لم يحط بعلم مقعدى احد و لكن يؤمئذ لتبعثنى من مرقد مؤمن بك و لم ينقص من فضلك فى حقّى و ان تجمعن لى بينهما خير فان خزائنك لاتفنى و مواهبك لاتحصى ان يكن لاحد من عرفانه هو مدلّ على عزّك بمثل ان يكن يؤمئذٍ عند من آمن بالقرآن من عزّ سوإ كان فى احياهم او امواتهم

unto Thy glory as though there were on that Day among those who believed in the Qur'an any glory, whether among their living or their dead, there was none but the All-Glorious.

12 Your Beloved Muhammad, Who possesses such glory, is more submissive than anyone possessing submission and more humble than anyone possessing humility. None owns this glory except Him. And despite His lofty glory before Thee, He is indeed humble and prostrate before Thee, submissive and low. Glorified art Thou! There is no God but Thee. And if any believer in Muhammad experiences abasement, this brings grief to Thy Beloved if it relates to love for Him; otherwise such a one has turned away and will not return to Him. And likewise, O my God, in the Bayan, clothe every believer in Me with the garment of Thy glory if they believe in Him Whom Thou shall manifest on the Day of Resurrection through Thy verses. But clothe with the garment of Thy chastisement and vengeance, and place beneath His feet like dust, nay smaller than that, those who do not believe. Indeed, I am not pleased that such souls should enter My religion when they have not believed in My return.

12 لم یکن الاعزّ حبیبك محمّد الّذی مالك ذلك العزّ عنده اخضع من کلّ ذا خضوع و اخشع من کلّ ذا خشوع لا له ما یملك هذا العزّ ... و انه و علوّ عزّه عندك فانّی و خاشع و عندك ساجد و خاضع سبحانك لا اله الا انت و ان یکن لمن آمن بمحمّد من ذلّ فذلك ممّا یحزن به حبیبك ان کان فی حبّه و الّا قد ذوت به و لایرجع الیه و ان بمثل ذلك یا الهی فی البیان فلتقمصن کلّ من آمن بی ؟ قمیص عزّتك ان یؤمن بمن تظهرنه یوم القیمة بایاتك و لا قمیص اخذك و انتقامك و لتجعلنه تحت قدمیه ... تراب بل اصغر من ذلك و لو انّی لن ارضی بذلکك بان یدخل مثل ذلك النّفس فی دینی حیث لم یؤمن ... فی رجعی

13 Glorified art Thou! There is no God but Thee. Glory belongs to Thee and to those who believe in Thee in that Manifestation through the Seven Letters and what Thou hast commanded in the Bayan. O God, bestow then all Thy blessings upon Him Whom Thou shall manifest, and upon His father, His mother, His brother, His sister, and those created through His grace, and those related to Him among His near kindred, and those who enter beneath the shadow of the sovereignty of His love - upon all things by which something is mentioned. Verily, Thou art the All-Bountiful, the All-Encompassing, the All-Surrounding.

13 فسبحانك ان لا اله الّا انت لك العزّة و لمن آمن بك فی ذلك الظّهور بذات حروف السّبع و ما قد امرته فی البیان من عندك و صلّ اللّهمّ حینئذٍ علی من تظهرنه لکلّ صلواتك و علی ابیه و امّه و اخیه و اخته و من خلق له من فضله و ما ینسب الیه من اولی قرابته و من یدخل فی ظلّ سلطان حبّه من کلّ شیء یذکر به اسم شیء انّك کنت فضالاً واسعاً محیطاً

14 Then turn to the Tree of Sin and say: May there shine from the horizon of Glory and rise from the horizon of Might and Beauty upon thee, O Most Luminous Leaf, the splendor, the fragrance, the pure Names, the Essence of symbols, the abstract Lights, and upon those who resemble thee in thy path from the beginning of Glory and Lights, and the possessors of ornament and adorning, that which extends to all things from God, the One, the All-Compelling, and that which the people of the Bayan draw from God, the One, the Manifest.

14 ثمّ التفت الی شجرة السّین و قل ما یشرق من افق الجلال و یطلع عن افق العزّ و الجمال علیك یا ابها الورق البهإ و الکافور الثّنإ و السّاذج الاسمإ و الجوهر الامثال و المجرّد الانوار و علی من اشبهه فی سبیلك من اول العزّ و الانوار و اولی الطّرز و الاطراز ما یمدن کلّ شیء من عند الله الواحد القهّار و یستمدن من فی البیان من الله الواحد الظّهار

15 The glory from the Bayan be upon you, O sanctified hearts, holy spirits, glorified souls, adorned bodies, and forms that guide unto God, besides Whom there is no God. His are the most beautiful names, in both past and future. You are the highest example and the most beautiful names in your hearts.

15 انّما البهإ من البیان علیکن یا ایّتها الافئدة المسبحة و الارواح المقدّسة و الانفس المعظمة و الاجساد المطرّزة و الاشباح المدلّة علی الله الّذی لا اله الّا هو له الاسمإ الحسنی من قبل و من بعد و انّکم

You shall not be guided except unto God your Lord. So glory be to God, your King, your Sovereign, your Lord and your God Who created you, sustained you, caused you to die, gave you life and will resurrect you. There is no God but Him. We and you are sincere unto Him, we and you are worshippers of Him, we and you are devoted to Him, we and you are thankful to Him, we and you are mindful of Him.

انتم المثل الاعلى و الاسمإ الحسنى فى افئدتكم لن تستدلن الاعلى الله ربّكم فسبحان الله ملككم و مليككم و ربّكم و الهكم الّذى قد خلقكم و رزقكم و امائكم و احياتكم و ابعثكم لا اله الّا هو نحن ايّاكم له مخلصون نحن و ايّاكم له عابدون نحن و ايّاكن له قانتون نحن و ايّاكن له شاكرون نحن و ايّاكن له ذاكرون

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BB00338

Ziyarat for the fourth to be martyred among the Letters of the Living
To: Letter of the Living (fourth to be martyred)
Date: 1265 [1848-1849]

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

1 بسم الله الامنع الاقدس

2 Glorified art Thou, O Lord my God! Thou art the Creator of the heavens and the earth, the Knower of the unseen and the seen. Nothing escapes Thy knowledge, whether in the heavens or on the earth or in what lieth between them, and nothing can frustrate Thee in the kingdom of creation and command or in what lieth between them. Thou hast ever been one God, single, individual, self-subsistent, the Ever-Living, the Self-Subsisting, the All-Wise, the Just, the Holy, eternal, everlasting, self-sufficient. Thou hast taken neither consort nor son, and Thou hast no partner in sovereignty nor any protector on earth save by Thy leave. All Thy creation hath ever worshipped Thee and all besides Thee bow down before Thee, yet Thou acceptest only from those who have recognized Thy truth and entered unto Thee through the gates of God from Thy presence. For Thou hast ever been independent of all Thou hast created and exalted above all Thou dost create. Thou didst not create what is in [...] before it or take comfort in what came after it, but rather didst create all things that all things might testify to Thy independence of all things and the sovereignty of Thy Lordship over all things, that all things might taste of Thy knowledge and drink of the cup of Thy creation, that all things might behold the lights of Thy countenance and witness the wonders of Thy might, that all things might reach the horizon of Thy glory and bounty.

2 سبحانك اللّهمّ انّك انت فاطر السّموات و الارض عالم الغيب و الشّهادة لن يغرب من علمك من شيء لا فى السّموات و لا فى الارض و لا ما دونهما و لايعجزك من شيء لا فى ملكوت الامر و لا الخلق و لا ما بينهما لم تزل كنت الهاً واحداً احداً فرداً صمداً حيّاً قيّوماً حكماً عدلاً قدّوساً دائماً ابداً معتمداً ما اتّخذت لنفسك صاحبة و لا ولداً و لم يكن لك شريك فى الملك و لا ولىّ فى الارض الّا باذنك لم يزل كلّ خلقك يعبدك و ما سواك يسجد لك و انّك انت لم تقبل الّا لمن قد عرف حقّك و دخل عليك من ابواب الله من عندك اذ انّك انت لم تزل كنت غنيّاً عمّا قد خلقت و متعالياً عمّا تخلق ما خلقت من فى لمّا ... قبله او استأنس من بعده بل قد خلقت كلّشئ ليشهدن كلّ شيء غنائك عن كلّشيء و استقلال ربوبيّتك فوق كل شيء و ليذوقن كل شيء عرفانك و ليسقين كلّشيء شرب ابداعك و ليرين كلّ شيء انوار وجهتك و ليشهدن كلّ شيء بدايع عزّتك و ليوصلن كلّ شيء الى افق مجدك و عنايتك

3 Thou art the Being Who hath brought all things into being by Thy Will, and Thou art the Creator Who createth all things by Thy desire, and Thou art the Essence Who ordaineth all things by Thy power. Is there any heart that loveth Thee not and glorifieth Thee not? Is there any spirit that knoweth Thee not and sanctifieth Thee not? Is there any soul that boweth not before Thee and uniteth not with Thee? Is there any body that submitteth not to Thee and magnifieth Thee not? Nay, by Thy might! All glorify Thee though they know Thee not, and all follow Thy word though they witness not the manifestation of Thy Lordship. Were the veil to be lifted from the eyes of all Thy creation, then would all things prostrate themselves before Thy might and seek intercession with Thee apart from recognition of Thy Cause. Glorified art Thou, glorified art Thou! [...] the people of Thy Cause their just reward and cause those who have not [...] to perish as they deserve. For Thou art the King of creation and the Sovereign of destiny. None can resist Thy command or reverse Thy decree. There is no power nor strength except through Thee. Thy mercy hath preceded Thy god-fearing servants and Thy vengeance is assured against Thy proud servants.

3 انت الكائن الّذى قد كونت الاشيإ بمشيّتك و انت المكون الّذى تكون كلّ شىء بارادتك و انت الكيان الّذى تقدر كلّشىء من قدرتك هل من فؤاد لايحبّك و لايسبحك و هل من روح لايعرفك و لايقدسك و هل من نفسى لاتخشع لك و لاتوحدك و هل من جسد لايخضع لك و لايكبّرك لا و عزّتك كلّ يعظمنك من حيث لايعرفك و كلّ ليتّبعن قولك من حيث لايشهد ظهور ربوبيّتك ولو نكشف الغطإ عن بصائر كلّ خلقك فاذا ليسجدن كلّ شىء بين يدى عزّتك و ليستشفعن بك اليك دون عرفان ولايتك فسبحانك سبحانك ... ... اهل ولايتك حقّ الجزإ و تفنين من لم ... بحقّك حقّ الفنإ اذ انّك انت مليك الانشإ و سلطان القضإ لاراد لامرك و لامرّد لتقديرك و لا حول و لا قوّة الّا بك سبقت رحمتك عبادك المتّقين و حتمت نقمتك على عبادك المستكبرين

4 Glorified art Thou, O my God! I have witnessed when I saw that Branch what causeth all hearts and spirits to melt and all souls and bodies to grieve. Send down upon him, O my God, from the treasuries of Thy wondrous grace that which befitteth the loftiness of Thy glory and praise. For what king, O my God, hath proudly opposed him in any matter save through the severity of Thy chastisement? Verily Thou art most severe in punishment and most terrible in retribution. Then turn unto him whom Thou didst desire to meet and appear before his sovereignty and say: May the ornament of names and the essence of similitudes and the pure expression of destiny and the camphor of fulfillment and the pristine resignation from God and all His names and similitudes, and from all who believe in Him among all His creation, be upon thee, O thou exalted Light and lofty Glory! Great is thy affliction and exalted is thy calamity in the kingdom of earth and heaven. God shall surely take vengeance on those who have proudly opposed thee, and God shall surely reward those who have kept their covenant with thee in the Book of thy Lord, and God shall surely unite me with thee in the heights of glory and the summit of holiness from His presence. Verily He hath power over all things. The glory is in what thou hast attained and the honor in the Book of God is in what thou hast witnessed. This is what the ancients glory in in the path of God and what the latter ones boast of in the good-pleasure of God. We are all of God and unto God our Lord, the Merciful, do we return. There

4 سبحانك اللّهمّ قد شهدت حين ما قد رأيت ذلك الغصن بما تذوب كلّ الافئدة و الارواح و تحزن كلّ الانفس و الاجساد فانزل اللّهمّ عليه من خزائن بدعك ما ينبغى لعلوّ بهائك و ثنائك ؟ و لم ملك اللّهمّ قد استكبر عليه فى شأن بعلوّ اخذك انّك اشد بأساً و اشدّ تنكيلاً ثمّ التفت الى من اردت تلقائه و الحضور بين يدى سلطانه و قل ان طرز الاسمإ و جوهر الامثال و مجرّد القضإ و كافور الامضإ و ساذج الرّضإ من الله و كلّ اسمائه و امثاله و من آمن به من كلّ خلقه عليك يا ايّها النّور الباذخ المنيع و العزّ الشّامخ الرّفيع عظمت رزيّتك و علّت مصيبتك من فى ملكوت الارض و السّمإ و سينتقمن ؟ الله عمّن استكبر عليك و سيجزين الله من وفى بعهدك فى كتاب ربّك و سيلحقنى ؟ الله بك فى ذروة العز و سموّ القدس من عنده انّه كان على كلّ شىء قديراً انّما العزّ بما قد فزت و انّما الشّرف فى كتاب الله بما قد شهدت هذا ما يفتخر به الاوّلون فى سبيل الله و يتباهى به الاخرون فى رضإ الله و انّا كلّنا لله و

is no power nor strength except through God, the Protector, the Self-Subsisting.

انا الی الله ربّنا الرّحمن لمنقلبون و لا حول و لا قوّة الّا بالله المهیمن القیّوم

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BB00103

Ziyarat for the martyrs
To: Aqa Siyyid 'Abdu'l'Azim (the martyred Quddus)
Date: 1265 [1848-1849]

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

1 بسم الله الامنع الاقدس

2 Verily, all glory from God, Who is none other than He, be upon thy heart and the heart of what is within thy heart, upon thy spirit and the spirit of what is within thy spirit, upon thy soul and what is within thy soul, and upon thy body and what is within thy body. Then all loftiness from God be upon thy heart and the heart of what was created from the light of thy glorification, upon thy spirit and what was created from the spirit of thy praise, upon thy soul and what was created from the soul of thy unity, and upon thy body and what was created from the light of thy magnification.

2 انّما البهآ من الله الّذی لا اله الّا هو علی فؤادك و فؤاد من فی فؤادك و علی روحك و روح من فی روحك و علی نفسك و علی من فی نفسك و علی جسدك و من فی جسدك ثمّ العلاء من الله علی فؤادك و فؤاد من خلق من نور تسبیحك و علی روحك و من خلق من روح تحمیدك و علی نفسك و من خلق من نفس توحیدك و علی جسدك و من خلق من نور تکبیرك

3 Thou hast ascended and none above thee hath ascended as thou hast, and thou hast drawn nigh and none below thee hath drawn nigh as thou hast. All essences have glorified God through the pure essence of thy glorification, all realities have praised through the camphor of thy praise, all souls have unified through the substance of thy unification, and all beings have magnified through the abstraction of thy magnification. All glorify God through thee, all sanctify God through thee, all unify God through thee, and all magnify God through thee. So great was thy calamity that all calamities of all contingent beings were severed from association with it, and thy tribulation was exalted to such a station that all tribulations were separated from mention with it among all contingent beings.

3 قد ارتفعت و لیس فوقك ذا ارتفاع مثلك و دنوت و لیس دونك ذا دنوّ مثلك سبحت الکینونیّات کلّهنّ من ساذج تسبیحك و حمدت الذّاتیّات کلّهنّ من کافور تحمیدك و وحدت النّفسانیّات کلّهنّ من جوهر توحیدك و کبرت الانیّات کلّهنّ من مجرّد تکبیرك کلّ یسبحون الله بك و کلّ یقدسون الله بك و کلّ یوحدون الله بك و کلّ یکبرون الله بك فقد مصیبتك حیث قد انقطعت عن الاقتران بها کلّ المصائب من کلّ الممکنات و ترفعت رزیّتك علی مقام فرقت الرّزایا عن الذّکر معها عن کل الممکنات

4 By Thy might! There is nothing besides God except that it weepeth for thee, abideth beneath thy shadow, glorifieth God as thou hast glorified, sanctifieth God as thou hast sanctified, unifieth God as thou hast unified, and magnifieth God as thou hast magnified. Thou hast ever been and wilt ever be in the heights of holiness and majesty, and thou shalt ever be in the

4 فو عزّتك ما من شیء من دون الله الّا و انه هو باکی لك و مستقر فی ظلّك و مسبح لله بما قد سبحت و مقدّس لله بما قد قدست و موحد لله بما قد وحدت و مکبّر لله بما قد کبرت لم تزل و لاتزال کنت فی علوّ القدس و الجلال و لاتزال

summit of sanctity and beauty. Thou art the Manifest through the manifestation of thy Lord and the Hidden through the concealment of thy Lord, the First where there is no first besides thee and the Last where there is no last other than thee. Thou hast ascended in creation to a horizon that none hath preceded thee to, and thou hast established thyself above the throne of thy might in the highest horizon of paradise where God knoweth naught higher than it.

انّك لتكونن فى سموّ القدس و الجمال انت الظّاهر بظهور ربّك و الباطن ببطون ربّك و الاوّل حيث لا اوّل غيرك و الاخر حيث لا آخر دونك قد تعرجت فى الابداع الى افق ما سبقك من احد و استقلت فوق كرسى عزّتك فى اعلى افق الرّضوان حيث لم يكن فى علم الله اعلى منه

5 I do verily cause Thee – and all things – to bear witness that He hath appeared as a Manifest One, manifesting His Manifestation; and that through the superabundance of His remembrance the essences of contingent beings have been made manifest, the intrinsic realities of substances sanctified, and the souls of immaterial beings brought into being; and that all things have been purified from the confines of mere allusion. How, then, shall I remember Thee, O Beloved of my heart, O King of my might and my decree, O Sovereign of my beginning and my end? For whatsoever is in existence hath been created by Thy light, and whatsoever is intended cometh into being through Thy Revelation. Thou art He Who hath ever been mighty, and all are made mighty through Thy might; nor is there aught abased in any station when Thou art present. And at the hour when Thy sovereignty was established above the dust, all worshipped God through Thee, and beheld in Thee naught save Him. Is there any exalted might that can equal this, or any splendid glory that can resemble it? All magnify God and exalt Thy greatness.

5 فلاشهدنك و كلّ شىء بان ذلك ظهر ظاهر مظهر و ان بفاضل ذكره قد ظهرت كينونيّات الممكنات و قدست ذاتيّات الجوهريّات و خلقت نفسانيّات المجرّديّات وصفت كلّشىء عن حد الاشارات فكيف اذكرنك يا محبوب فؤادى و مليك عزّى و امضائى و سلطان بدئى و آخرائى ؟ و ان ما فى الوجود قد خلق بنورك و ما فى المقصود يخلق بظهورك انت الّذى لم تزل كنت عزيزاً و كلّ بعزّك يتعزّزون و ما ... ذليلاً فى شأن و ان حين الّذى قد استقلت سلطان ... فوق التّراب كل يعبدون الله بك و لايرون فيك الّا ايّاه هل من عزّ شامخ يعدل هذا و هل من مجد باذخ يشبه هذا و كلّ ليكبرون الله و يعظمتك ؟

6 What fruit, O my God, could be compared with one such as Thee? And what jewel could be more exalted than the essence that hath no likeness to Thine? Therefore do I bear witness unto God, and unto all things, that God hath manifested Thee beyond all similitude, and hath bestowed upon Thee that which He hath bestowed upon none of His creatures – not the earth and whatsoever is upon it alone, but the Kingdom of Ridvan and all who dwell therein. No heart doth conceive the mention of grandeur or majesty but that it falleth, with all that is upon it, into remembrance of abasement before Thee, descending unto the dust of Thy presence with the utmost humility. By Thy truth! In the Bayan naught hath diminished Thy worth by even the weight of a mustard seed; nay, Thou hast ascended with Thy whole being until Thou didst take possession of all things. Who is able to praise Thee, or encompass Thy knowledge? Verily Thou hast traversed the Path on that Day whose beginning hath no beginning and whose end hath no end – nearer than the mention of the kaf to the nun – and Thou didst stand firm in Thy love amid the abodes of sorrow,

6 فما الهى من ثمرة عليه بمثلك و ما اعلى من جوهرة ... شبهك فلاشهدن الله و كلّ شىء بان الله قد ظهرك ؟ عن المثل و اتاك ما لم يؤت احد من خلقه لا لك الارض و ما عليها بل ؟ ملك الرّضوان و من فيها حيث لايحضر على فؤاد ذكر عظمة او كبريإ الا و انه و ما قد عليك بذكر الاخضوع و نازل ... فنائك بمنتهى ما يمكن فى الخشوع فو حقّك على من البيان ما نقص عنك قدر خردل من شىء و استعرجت بكلّك الى ان استملكت كلّشىء من يقدر على ثنائك او يحيط بعرفانك و انّك قد قطعت الصّراط يوم الّذى لا حدّ لا اوّله و لا حدّ لاخره اقرب من ان يذكر الكاف بالنّون و كنت قائماً على حبّك فى مواقع حزنك كانك كنت جبلاً فى الابداع لن يقدر ان يحركتك ما فى الاختراع

as though Thou wert a mountain in creation, which none of the forces of invention could move.

7 God hath never ceased to bless Thee, and God hath never ceased to gaze upon the dust of Thy resting-place, forasmuch as Thou didst proclaim the oneness of God, Thy Lord, unto all that could possibly exist, and Thou didst heed not the reproach of any reproacher in all creation. Thou didst separate those who worshipped not God, and didst consign them unto the Fire, though Thou Thyself didst not know Thy station; and Thou didst endure from every rending trial that which none could endure, for had they known Thy reality they would have prostrated themselves before Thee, and would not have raised their heads until death overtook them. How could they contend with Thee by idle imaginings? Nay, by Thy might! The Paradise of Thy near ones is naught but the knowledge of Thy Self, their contentment in Thy Essence, their steadfastness in Thy love, and their glory in remembrance with Thee in Thy presence. And the Fire appointed for them that waxed arrogant against Thee is naught but that which they have themselves earned; for the punishment that overtakes them is the fruit thereof. For verily, when God – glorified be He – willeth to chastise a servant, He causeth his own disobedience and his veiling from the splendour of Him before Whom he prostrateth himself by night and by day, by His decree, to be the instrument thereof. And when God willeth to admit a soul into His good-pleasure, He inspireth him with guidance from His presence, and bestoweth upon him success in that which draweth him nigh unto Him – wherefrom branch forth all good; even as from the former branch forth all that is its contrary.

7 لم يزل الله يصلين عليك و لم يزل الله ينظر الى ... تربتك لديك لمّا قد وحدت الله ربّك لكلّ ما يمكن فى الامكان و ما اخذك لومة ؟ لائم قدر شیء فى الاختراع قد فرقت من لم يعبد الله و ادخلته فى النّار بما لاتعرفتع نفسك و ... من كلّ ممزّق بما اكتسبت فى حقّك ما لايمكن ان يكسب من احد اذ لو عرفت نفسك هذا ليسجدن بين يديك و لايرفعن ... حتّى يموت و كيف يقدر ان يعارضك بالخطرات لا و عزّتك لم تكن جنّة لمقرّبيك اعلى من عرفانهم نفسك و رضائهم فى ذاتك و صبرهم فى حبّك و عزّهم بالذّكر معك فى مقعدك و لم يكن لمن قد استكبر عليك ناراً اشدّ عمّا اكتسب اذ ما يلحقه من نقمة ثمرة ذلك اذ ان الله سبحانه اذ اشإ ان يعذب عبدا ؟ يجرى ؟ من يديه عصيانه و الاحتجاب عن طلعة ما يسجد له باللّيل و النّهاربامضائه و اذا ارادالله ان يدخل احداً فى رضوانه ليلهمنه الهدى من عنده و ليوفّقنه ما يقربه به ... ما يتفرّع على ذلك كلّ الخير و ما يتفرّع على الاوّل كلّ

8 And I send blessings upon You and upon those who loved You and upon those who were with You and upon those [...] in Your court, and upon those who raise me through Your afflictions and weep for You due to the sublimity of Your trials and tribulations and the exaltation of Your calamity and Your decree. And God shall surely reach unto all who were not for You but against You. And what they earned regarding You [...] they had earned the like of it before regarding every believing man and believing woman, nay, regarding all things. Such ones shall never enter paradise, nor shall their fire ever be exchanged for light eternally. God shall surely magnify through You and reach unto his soul from whence he knows not. Had he known himself, he would surely have accepted with his hands or fled to the mountains to dwell in [...] for what his hands had earned, and he has no protector or helper. It is as if I witness the angels of the Throne and the Chair and the heavens and the supreme Paradise and the most glorious Ridvan circling around Your dust, taking the water of eyes from whoever

8 ... و انّى لاصلين عليك و على من احبّك و على من كان معك و على من ... بفنائك و على من يرفعنى بمصابك و يبكين عليك لعلوّ بلائك و مصابك و سموّ رزيّتك و امضائك و ليبلغن الله على كلّ من لم يكن لك و كان عليك و ان ما اكتسب فى حقّك ما اكتسب قد اكتسب من قبل مثل ذلك فى حقّ كلّ مؤمن و مؤمنة بل كلّشیء و ذلك ممّا لم يدخل الرّضوان و لاتبدل ناره بالنّور سرمداً و انه ليكبرن الله بك و ليبلغنن على نفسه من حيث لايعرفه و لو عرف نفسه لتقبلنه بيديه او ليهدين الى الجبال و يسكنن فى الرّمإ ؟ بما اكتسبت يداه و ما له من ولىّ و لا من نصير كانّنى لاشاهدن ملائكة العرش و الكرسى و السّموات و الفردوس الاعلى و الرّضوان الابهى طوافون حول تربتك و ليأخذن مإ عينين من يظهر فى حبّك و يحضر به بين يدى الله ربّك و لينظرن

manifests in Your love and presents it before God Your Lord. God looks upon whoever attains that station and inscribes His good pleasure upon him and singles him out for every grace possible in His creation. For no drop of water is more beloved to God than what flows in Your calamity and appears [...] in the exaltation of Your tribulation.

الله الى من اكتسب ذلك الفصل و ليكتبن عليه رضوانه و ليختصنه لكلّ فضله ما يمكن عند ابداعه اذ لم تكن قطرة مإ عند الله احب ممّا يجرى فى مصيبتك و يظهر على ... فى سموّ رزيّتك

9 I bear witness before God and all things that I draw near to You and through You to God in Your station, though there be nothing lower in creation, yet that horizon has none higher. That dust has been adorned and magnified and sanctified and glorified and beautified and embellished and elevated by having borne You and those with You. I bear witness that Your spirit and the spirits of them who have detached themselves unto God in the most exalted horizon of the Ridvan - God doth regard them, and the angels shall enter upon them from every gate. Therein shall ye have all that your souls desire, and God shall increase it for you at all times through His grace. Verily, He is the All-Bountiful, the Most Generous.

9 فلاشهدن الله و كلّ شيء بانّنى انا متقرّب اليك الى الله بمقعدك و لو لم يكن فى الابداع ادنى منه و ذلك افق الّذى لا اعلى منه قد حلت تلك التّربة و عظمت و قدست و جللت و جملت و طرزت و استرفعت بما قد حملتك و من معك فاشهد ان روحك و ارواح الّذين هم انقطعوا الى الله فى اعلى افق الرّضوان عند الله ينظر الله اليهم و ليدخلن عليهم الملائكة من كلّ باب لكم فيها ما اشتهت انفسكم و يزيد الله عليكم فى كلّ حين بفضله انه هو الفضّال الكريم

10 Then pray two brief rak'ahs, more delicate than any leaf, for when that soul desired to ascend unto God, it was in a state of such weakness as had been decreed. When thou art startled, say: "Glory be unto Thee, O God! O my God! Thou art the First, and naught is before Thee. Thou art the Last, and naught is after Thee. Thou art the Manifest, and naught is above Thee. Thou art the Hidden, and naught is below Thee. Thou art the Almighty, and none is Thy peer. Thou hast risen above all heights and drawn nigh in utter remoteness. Thou hast caused all the spheres to move at the testimony of Thy Proof, and the Pens in the Most Exalted Paradise have fallen still at the manifestation of Thy countenance. Thou art exalted - there is naught above Thee; and Thou art near - there is naught below Thee. Thou seest and art not seen. Thou art at the highest horizon. Who can flee from Thy dominion? Thy might prevaileth over all created things. Who can escape Thy grasp? Thy power is manifest over all existing things.

10 ثمّ صل ركعتين خفيفتين بحيث تكون ارق من كلّ ورق اذ حين ما ارادت تلك النفس ان يعرجن الى الله كن فى شأن من الضّعف بما قد قضى عليهم الامضإ فاذا فزعت قل سبحانك اللّهمّ ان يا الهى انّك انت الاوّل فليس قبلك شيء و انّك انت الاخر و ليس بعدك شيء و انّك انت الظّاهر و ليس فوقك شيء و انّك انت الباطن و ليس دونك شيء و انّك انت القاهر و ليس قرينك من شيء قد ارتفعت فوق كلّ ارتفاع و دنوّت دون كلّ دنوّ بالامتناع فقد حركت الافلاك كلّهنّ عند شهادة حجّتك و سكنت الاقلام فى الملأ الاعلى عند ظهور بيّنة طلعتك علوّت فليس فوقك من شيء و دنوّت و ليس دونك من شيء ترى و لا ترى و انّك انت بالافق الاعلى من يقدر ان يهرب من حكومتك ان قهّاريّتك غالبة فوق كلّ الممكنات و من يقدر ان يهرب عن قبضتك و ان شداديّتك ظاهرة على كلّ الموجودات

11 Thou hast admitted to the Ridvan those who believe in Thy unity, having bestowed upon them glory and immortality. And Thou hast destroyed those who believe not in Thy unity and cast them into the fire for what their hands have wrought. Thy sign admits of no doubt. Who is mightier than Thee in punishment, and greater than Thee in prowess? Such is Thy punishment for him who believeth not in Thee, whom Thou cursest along with all things, even their own souls, by names

11 قد ادخلت فى الرّضوان موحديك بما قد منّنت عليهم بالعزّ و البقإ و اهلكت دون موحديك و ادخلتهم فى النّار بما اكتسبت ايديهم علامتك لا حور ؟ فيه فمن اشدّ منك اخذاً واعظم منك بطشاً هذا اخذك لمن لايؤمن بك حيث تلعنه و كلّشيء حتّى انفسهم باسمإ قبلهم الى يوم القيمة و من

before them until the Day of Resurrection. And who is greater than Thee in bounty and nearer than Thee in generosity, when Thou hast bestowed upon those who believe in Thy unity that which Thou sendest down upon them until the Day of Resurrection - of every splendor its most splendid, of every majesty its most majestic, of every beauty its most beautiful, of every grandeur its most grand, of every light its most luminous, of every mercy its most expansive, of every word its most perfect, of every name its most great, of every glory its most glorious, of every will its most compelling, of every knowledge its most penetrating, of every power its most extensive, of every utterance its most pleasing, of every matter its most beloved and most impregnable with Thee, of every nobility its most noble, of every sovereignty its most enduring, of every dominion its most magnificent, of every exaltation its most exalted, and of all that Thou hast loved or lovest what befitteth the loftiness of Thy generosity and the sublimity of Thy grace.

اعظم منك فضلاً و اقرب منك جوداً حيث قد منّت على موحديك بما تنزل من عندك عليهم الى يوم القيمة من كلّ بهإ ابهاه و من كلّ جلال اجلله و من كلّ جمال اجمله و من كلّ عظمة اعظمها و من كلّ نور انوره و من كلّ رحمة اوسعها و من كلّ كلمات اتمها و من كلّ اسمإ اكبرها و من كلّ عزة اعزّها و من كلّ مشيّة امضاها و من كلّ علم انفذه و من كل قدرة مستطيلها و من كلّ قول ارضاه و من كلّ مسائل احبّها اليك و امنعها لديك و من كلّ شرف اشرفه و من كلّ سلطنة ادومها و من كلّ ملك افخره و من كلّ علإ اعلاه و من كلّ ما احببته او تحب ما ينبغى لعلوّ جودك و سموّ فضلك

12 For whomsoever Thou hast remembered, all things remember him; and from whomsoever Thou hast exacted retribution, all things exact retribution from him. How exalted is the loftiness of Thy punishment and Thy chastisement! How supreme is the height of Thy vengeance and Thy might! How great is he whom Thou wouldst destroy for want of Thy love, for in every Manifestation, whoso harboureth in his heart aught but Thy love is veiled from Thy Manifestation and entereth into the fire of separation from Thee. But that is that negation which Thou hast annihilated, and its aspects are remembered in its shadow. Therefore, O God, cause the tree of Thy love to grow with all that is in it and upon it, for that in its station hath no equal, save when Thou purifiest the earth from it. Then shall the essence of fire be concealed in the souls of those in whom it existed before, and faith shall be made manifest, yet their hearts remain veiled such that they acknowledge not the Primal Letters and those who love Thee, for as Thou hast shown me, O my God! In the Most Great Name and the most noble symbols, none is known save the letters Ra and Sad.

12 اذ من قد ذكرته بذكره كلّ شىء و من انتقمت عنه باخذك ينتقمن عنه كلّشىء فما اعلى علوّ بطشك و اخذك و ما اكبر سموّ انتقامك و قهرك و ما اعظم من اردت ان تهلكنه بدون حبّك اذ فى كلّ ظهورك من لايخطر بقلبه دون حبّك يحتجب عن ظهورك و يدخلن فى نار دون حبّك و لكن ذلك ذلك النّفى الّذى قد افنيته و شئونه فى ظلّه تذكر فلترفعن اللّهمّ شجرة محبّتك بما فيها و عليها اذ ذلك فى مقعدها لا عدله ؟ الّا اذ اطهرت الارض عنها فاذا تحتجب كينونيّات النّاريّة فى انفس من فيهم من قبل فاذا ليظهرن الايمان و لكن قلوبهم محتجبة حيث لايقرون فى الحروف الاولى و من يحبّك اذ على ما اشهدتنى يا الهى فى اعظم الاسمإ و اكرم الامثال ما علمت دون حرف الرّإ و الصّاد

13 Therefore, O Lord, shower Thy mercy upon these souls. And if in that Manifestation I should witness such souls, and it be ordained that all should enumerate this until the Day of Resurrection - after which my heart would not wish to bear witness - then let all things be content therewith when they desire to call upon Thee by Thy greatest names and Thy nearest symbols. O Lord, grant unto him who desires this but is unable to achieve it, a double reward if he be truthful in his words yet unable to attain it.

13 فلتنزلن اللّهمّ رحمتك على هؤلإ و ان شهدت فى ذلك الظّهور مثل هؤلإ و فرضت ان يحصيه كلّ ذلك الى يوم القيمة بعد ما لايرضى فؤادى ان اشهد و قد اكتفى بذلك كلّ شىء اذا اراد ان يدعوك باعظم اسمائك و اقرب امثالك و لتؤتين اللّهمّ من اراد ذلك و لم يقدر عليه ضعف الثّواب ان كان صادقاً فى قوله و لم يقدر عليه

14 And upon him who enters the arena of the high and sanctified Cherubim who glorify and unite, and between what Thou hast graciously bestowed upon the successful ones, bestow that which Thy knowledge encompasses through Thy ordainment. Verily, Thou art powerful over whatsoever Thou willest. Thou hast ever been praised in what Thou hast done and doest, and just in what Thou hast decreed and decreest. Therefore, O Lord, judge now between me and those who worship Thee not through Thy power which prevaileth over all things, for Thou art the Best of judges. O Lord, through Thy might, preserve all Thy believing servants at all times, before all times and after all times.

14 و علی من ادخل نفسه فی عرصة الکرّوبیین العالین المقدّس المسبحین الموحّدین و ... منه و بین ما قد منّنت به علی الفائزین ما قد احاط به علمك من تقدیرك فانّك انت القادر علی ما تشإ لم تزل کنت محموداً فیما فعلت و تفعل و عادلاً فیما قضیت و تقضی فافصل اللّهمّ حینئذٍ بینی و بین من لم یعبدك بقدرتك الّتی انّها هی مستطیله فوق کلّ شیء فانّك انت خیر الفاصلین ؟ و لتعصمن اللّهمّ بقوّتك کلّ عبادك المؤمنین فی کلّ حین و قبل حین و بعد حین

15 O Great Name! Know thou the measure of these exalted words, for verily a single letter thereof equals not the kingdom of earth and all that is thereon. Thou hast indeed attained two victories, achieved two goodly things, and performed two migrations. Perhaps from thy Lord's Book thou shalt receive two measures of Baha'u'llah's justice and two portions of every good thing. Weep thou as much as thou art able, and cause to weep those who can weep, for God loveth to behold faces whose tears flow from their pain. And what deed could be more excellent than this in the sight of God and of those who are endowed with knowledge in the Book of God, did ye but know. No soul weepeth for God in the Manifestations of God's Cause and the Exponents of God's remembrance but that Paradise is assured for him, and the sea of fire is forbidden him, through God's grace. Verily, He is the One, the Effulgent.

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15 ان یا اسم العظیم فاعرف قدر تلك الکلمات الرّفیعة فان حرفاً منها لم یعدل ملك ؟ الارض و ما علیها و قد فزت فوزین و ادرکت خیرین و هاجرت مرّین فعلك من کتاب ربّك من بهإ الله عدلین و من کل خیر اثنین فلتبکین ما استطعت و لتبکین من یبکی ما استطعت فان الله یحبّ ان ینظر الی وجوه تجری دموعها علی ضرّها و من افضل من ذلك عملاً عند الله و عند الّذین ادلّوا العلم فی کتاب الله ان کان ... یعلمون و ما من نفس تبکی لله فی مظاهر امر الله و ادلّإ ذکر الله الا و ان یوجبن له الجنّة و بحر ؟ من علیه النّار فضلاً من الله انّه هو الواحد النّوار

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BB00071

Ziyarat for the Point and his Letters of the Living
Date: 1265 [1848-1849]

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

1 بسم الله الامنع الاقدس

2 When thou desirest to visit the Point or one of the Letters of the Living, thou must refine thyself to the utmost degree of refinement such that if thou shouldst know there is even one superfluous hair upon thy body, it would be unfitting at that time. And thou must wear thy most pure garments, not the most splendid thereof, such that if thou wearest an old

2 فاذا اردت زیارة النّقطة او احد من حروف الحیّ فلتلطفن نفسك حقّ التّلطیف بحیث لو یحط علمك بان فی جسدك شعر ازید الّا ینبغی لك حینئذٍ و لتلبسن اطهر لباسك لا اعلاه بهإ بحیث لو تلبس قمیص عتیق طاهر طیّب لطیف نظیف بحیث لم

shirt that is pure, good, refined and clean to the extent that thou knowest not even a speck of dust the size of a mosquito's wing is upon it; for if thou knowest of such, it would be unfitting. When thou findest thyself in that most glorious state and supreme refinement, place upon thy finger a ring of red carnelian, which is the sign upon that path before thy glorious Lord and the means of attaining unto God upon the throne of glorification.

يحط علمك على ان فوقه سودإ من البعوضة فان علمت لا ينبغى لك فاذا وحدت نفسك على ذلك الشّأن الابهى و اللّطف الاعلى فاجعل خاتماً من العتيق الاحمر الّذى هو الدّليل فى ذلك السّبيل بين يدى ربّك الجليل و الوفود على الله فوق عرش التّجليل

3 Then pray two rak'ahs in [...] and say in the first [...] after the takbir that God may teach thee: "O God, our Lord, the All-Merciful! God beareth witness that there is no God but Him, the Protector, the Self-Subsisting. His is the dominion and the kingdom, then the might and the power, then the strength and the sovereignty, then the force and authority. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily He is the All-Knowing, the Mighty, the Great."

3 فاذا صلّ ركعتين فى ... و قل فى الاوّل ... ان تكبر ليعملك اللّهمّ ربّنا الرّحمن شهد الله انه لا اله الّا هو المهيمن القيّوم ... الملك و الملكوت ثمّ العزّ و الجبروت ثمّ القدرة و اللّاهوت ثم القوّة و الياقوت يحيي و يميت ثمّ يميت و يحيي و انه هو حىّ لايموت و ملك لايزول و عدل لايجور و سلطان لايحول و فرد لايفوت عن قبضته من شىء لا فى السّموات و لا فى الارض و لا ما بينهما يخلق ما يشإ بامره انه كان علّاماً مقتدراً عظيماً

4 "O God, our Lord, the All-Merciful! Say: He is the One, the Single, the Eternal Being, the Everlasting Existence, the Self-Sufficient, the Divine Being sanctified and relied upon, Who begetteth not nor is begotten, and there is none like unto Him."

4 ... اللّهمّ ربّنا الرّحمن قل هو الواحد الاحد الكائن الابد و الكيان المعتمد الصّمد و الكينون المتقدّس المعتمد الّذى لم يلد و لم يولد و لم يكن له كفواً احد

5 Then in the second rak'ah do as in the first, and at the point of glorification say three times: "Glory be to God, the Lord of might and majesty! Glory be to God, the Lord of beauty and countenance! Glory be to God, the Lord of power and perfection!"

5 ثمّ فى الاخرى مثل الاولى و ان فى مقام التّسبيح قل ثلث مرّة سبحان الله ذوالعزّة و الجلال و سبحان الله ذوالطلعة و الجمال و سبحان الله ذوالقدرة و الكمال

6 Then with hands outstretched say: "Glory be unto Thee, O God! There is no God but Thee, and Thou hast no partner. Thine is the creation and the command, from before and after. 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 willest by Thy command. Verily Thou art powerful over all things. Grant us, O God, every good thing which Thy knowledge encompasseth."

6 ثمّ فى بسط يديك سبحانك اللّهمّ ان لا اله الّا انت من دون ان يكون لك من شريك لك الخلق و الامر من قبل و من بعد تحيي و يميت ثمّ تميت و تحيي و انّك انت حىّ لاتموت فى قبضتك ملكوت كلّ شىء تخلق ما تشإ بامرك انّك كنت على لّ شىء قديراً هب لنا اللّهمّ كلّ خير قد احطت به علما

7 In thy sitting position say: "God beareth witness that there is no God but Him, the Mighty, the Best Beloved. And I verily testify before God and all things that the Seven Letters are the Gate of God in the kingdom of the heavens and the earth and what lieth between them, and we all believe in Him. Verily God

7 فى قعودك قل شهد الله انّه لا اله الّا هو العزيز المحبوب و لاشهدن الله و كلّ شىء على ان ذات حروف السّبع باب الله فى ملكوت السّموات و الارض و ما بينهما و انا كلّ به مؤمنون و ان

will send His blessings upon the Letters of Unity according to what He hath ordained from His presence at all times, before time and after time. He is the Protector, the Best Beloved."

اللّه ليصلين على حروف الواحد بما قد قدر من عنده فى كلّ حين و قبل حين و بعد حين انه هو المهيمن المحبوب

8 Then if thy place be empty of anyone save those with whom God hath permitted thee to recline, prostrate thyself and say in thy prostration "I seek forgiveness of God, our Lord, the All-Merciful" seven times in the morning and the evening. Then be silent and walk with dignity and composure until thou seekest permission at the gate with this luminous method:

8 فاذا ان كان مقعدك خلوا من احد الّا من قد احل اللّه لك الرّقود معه فاسجد و قل فى سجودك لنستغفر اللّه ربّنا الرّحمن بالغدوّ و الاصال سبع مرّة ثمّ فاصمت و امش بالسّكينة و الوقار الى ان تستأذن عند الباب بذلك المنهج البيضإ

9 Glory be unto Thee, O God, my God! Thou hast ever been existent before all things, and a being with all things, and established above all things, and existing after all things. 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 below them can frustrate Thee. I testify before Thee and all things that Thou hast ever been and wilt ever be One God, Single, Alone, Self-Sufficient, Ever-Living, Self-Subsisting, All-Holy, Just, eternally holy and everlasting, self-subsisting. 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. All are within Thy grasp and in the right hand of Thy will. Thou givest permission to whom Thou pleasest, how Thou pleasest, for what Thou pleasest, and Thou deniest whom Thou pleasest, how Thou pleasest, for what Thou pleasest. Thou art not questioned about what Thou doest, but all shall be questioned about what they do.

9 سبحانك اللّهمّ يا الهى لم تزل كنت كائناً قبل كلّشىء و كيّاناً مع كلّشىء و مكوناً فوق كلّ شىء و كينوناً بعد كلّ شىء لن يغرب من علمك من شىء لا فى السّموات و لا فى الارض و لا ما بينهما و لايعجزك من شىء فى ملكوت الامر و لا الخلق و لا ما دونها لاشهدنك و كلّ شىء بانّك لم تزل و لاتزال كنت الهاً واحداً احداً فرداً صمداً حيّاً قيّوماً سبوحاً عدلاً قدّوساً دائماً ابداً معتمداً ما اتّخذت لنفسك صاحبة و لا ولداً و لم يكن لك شريك فيما خلقت و لا ظهير فيما صنعت كلّ فى قبضتك و فى يمين ارادتك تأذن لمن تشإ كيف تشإ بما تشإ و تمنع عمّن تشإ كيف تشإ بما تشإ لاتسئل عمّا تفعل و كلّ عن كلّ ما يفعلون ليسئلون

10 Therefore it behooveth thee, if thou art possessed of knowledge and art able to read and art capable thereof, not to neglect purification and refinement, for these are among the attributes of man. And remember God with what floweth from thy tongue in a state of tranquility and complete turning to God. When thou reachest the gate before the hand of God, prostrate thyself and say: "There is no God but God, the Ever-Living, the Ever-Living. There is no God but God, the Just, the Just. There is no God but God, the True, the True. There is no God but God, the Lord, the Lord. There is no God but God, the Single, the Single. God, God is my Lord and I associate none with Him."

10 فاذا ينبغى لك بان تدخل كلّ ذلك ان كنت ذا علم و تقدر ان تقرء و ان تستطع بذلك فلاتتركن التّطهير و التّلطيف فانّهما من صفة الانسان و اذكر اللّه بما يجرى من لسانك على تهج السّكينة و التّوجّه بكلّك الى اللّه فاذا وصلت عند الباب فى تلقإ يد اللّه اسجد و قل لا اله الّا اللّه حيّاً حيّاً لا اله الّا اللّه عدلاً عدلاً لا اله الّا اللّه حقّاً حقّاً لا اله الّا اللّه ربّاً ربّاً لا اله الّا اللّه فرداً فرداً اللّه اللّه ربّى و لا شريك به شيئاً

11 For this sufficeth thee in place of all prayers. And thou shouldst speak these words standing after rising from thy prostration. Then present thyself before God and recite the verse of prayer. Then say: "Verily the Most Splendid Glory is from God, Who is none other than He, the Possessor of the Most Exalted Similitude. Upon thee, O Most Exalted Tree, in the hereafter and the former times." This sufficeth thee as a grace from God

11 فان ذلك ليكفينك عن كلّ دعإ و لتقولن تلك الكلمات قائماً بعد ان تقومن من تقبيلك ثمّ احضر بين يدى اللّه و اقرء آية الصّلوة ثمّ قل انّما البهإ الابهى من اللّه الّذى لا اله الّا هو ذوالمثل الاعلى عليك يا ايّتها الشّجرة الاعلى فى الاخرة و الاولى

and a bounty from His presence in His Book. Verily, He is the Self-Sufficient, the Beloved.

ليكفينك فضلاً من عند الله و كرماً من لدنّه فى كتابه انّه هو الغنى المحبوب

12 But if thou art knowledgeable of what God hath revealed and art capable of communing with God and desirest to take delight in the melodies of the birds of heaven, then stand if thou art in the presence of God, otherwise sit in whatever position thou art able to maintain stability. For God is nearer to thee than thy very self, and the Manifestations of His Cause are nearer to thee than thy very self.

12 و لكن اذا كنت عالماً بما نزل الله و مقتدراً على ان تناجى مع الله و تحب ان تتلذّذ بالحان اطيار العمإ فاذا فلتقومن ان كان بين يدى الله ... و الّا فاجلس على كلّ مقعد تستطيعن ان تستقلن عليه هنالك فان الله اقرب بك من نفسك اليك و مظاهر امره هم الاقربون منك بنفسك اليك

13 And say there: O Thou Who art the Most Splendid above all splendor! O Thou Who art the Most Exalted above all exaltation! O Thou Who art the Most Elevated above all elevation! O Thou Who art the Most Joyous above all joy! O Thou Who art the Most Inaccessible above all inaccessibility! O Thou Who art the Most Great above all greatness! O Thou Who art the Most Hearing above all hearing! O Thou Who art the Most Seeing above all sight! O Thou Who art the Most Subtle above all subtlety! O Thou Who art the Most Informed above all information! O Thou Who art the Swiftest above all swiftness! O Thou Who art the Most Mighty above all might! O Thou Who art the Most Wise above all wisdom! O Thou Who art the Most Majestic above all majesty! O Thou Who art the Most Beautiful above all beauty! O Thou Who art the Most Magnificent above all magnificence! O Thou Who art the Most Self-Sufficient above all independence! O Thou Who art the Most Generous above all generosity! O Thou Who art the Most Knowing above all knowledge! O Thou Who art the Most Forbearing above all forbearance! O Thou Who art the Most Patient above all patience! O Thou Who art the Most Luminous above all light! O Thou Who art the Most Merciful above all mercy! O Thou Who art the Most Compassionate above all who show compassion! O Thou Who art the Most Holy above all who possess holiness! O Thou Who art the Most Steadfast above all who possess steadfastness! O Thou Who art the Most Just above all who possess justice! O Thou Who art the Most Truthful above all who possess truth! O Thou Who art the Most Splendid above all who possess splendor! O Thou Who art the Most Eminent above all who possess eminence! O Thou Who art the Most Revealing above all who reveal! O Thou Who art the Most Pleasing above all who please! O Thou Who art the Most Powerful above all who possess power! O Thou Who art the Most Loving above all who possess love! O Thou Who art the Most Noble above all who possess nobility! O Thou Who art the Most Sovereign above all sovereignty! O Thou Who art the Most Ancient above all who possess antiquity! O Thou Who art the Most Wondrous above all who

13 و قل هنالك يا من هو الابهى فوق كلّ ذا بهإ و يا من هو الاعلى فوق كلّ ذا علإ و يا من هو الارفع فوق كلّ ذا ارتفاع و يا من هو الابهج فوق كلّ ذا ابتهاج و يا من هو الامنع فوق كلّ ذا امتناع و يا من هو الاكبر فوق كلّ ذا كبريإ و يا من هو الاسمع فوق كلّ ذا سمع و يا من هو الابصر فوق كلّ ذا بصر و يا من هو الالطف فوق كلّ ذا الطف و يا من هو الاخبر فوق كلّ ذا خبر و يا من هو الاسرع فوق كلّ ذا سرعة و يا من هو الاعزّ فوق كلّ ذا عزّ و يا من هو الاحكم فوق كلّ ذا حكم و يا من هو الاجلّ كلّ ذا جلال و يا من هو الاجمل فوق كلّ ذا جمال و يا من هو الاعظم فوق كلّ ذا عظمة و يا من هو المستغنى فوق كلّ ذا استقلال و يا من هو الاكرم فوق كلّ ذا اكرام و يا من هو الاعلم فوق كلّ ذا علم و يا من هو الاحلم فوق كلّ ذا حلم و يا من هو الاصبر فوق كلّ ذا صبر و يا من هو الانور فوق كلّ ذا نور و يا من هو الارحم فوق كلّ ذا رحم و يا من هو الاعطف فوق كلّ ذا عطف و يا من هو الارئف فوق كلّ ذا رأفة و يا من هو الاقدس فوق كلّ ذا قدس و يا من هو الاقوم فوق كلّ ذا قوام و يا من هو الاعدل فوق كلّ ذا عدل و يا من هو الاصدق فوق كلّ ذا صدق و يا من هو الافلق فوق كلّ ذا فلق و يا من هو الارسل فوق كلّ ذا رسل و يا من هو الاكشف فوق كلّ ذا كشف و يا من هو الارضى فوق كلّ ذا رضإ و يا من هو الاقدر فوق كلّ ذا قدرة و يا من هو الاحبب فوق كلّ ذا حبّ و يا من هو الاشرف فوق كلّ ذا شرف و يا من هو الاسلط فوق كلّ سلطنة و يا من هو الاقدم فوق كلّ ذا قدم و يا من هو الاعجب فوق كلّ ذا عجب و يا

possess wonder! O Thou Who art the Most Attractive above all who attract! O Thou Who art the Most Detached above all who are detached! O Thou Who art the Most Bountiful above all who possess bounty! O Thou Who art the Most Manifest above all manifestation! O Thou Who art the Most Hidden above all concealment! O Thou Who art the Most Forgiving above all who forgive! O Thou Who art the Supreme Helper above all who help! O Thou Who art the Most Decisive above all who decide! O Thou Who art the Most Victorious above all victory! O Thou Who art the Most Compelling above all who compel! O Thou Who art the Most Mighty above all who are mighty! O Thou Who art the Most Intense above all intensity! O Thou Who art the Nearest above all nearness! O Thou Who art the Most Constraining above all constraint! O Thou Who art the Most Self-Sufficient above all self-sufficiency! O Thou Who art the Best Protector above all who protect! O Thou Who art the Best Helper above all who help! O Thou Who art the Most Thankful above all who give thanks! O Thou Who art the Most Praiseworthy above all who are praised! O Thou Who art the Strongest above all strength! O Thou Who art the Most Self-Subsisting above all who subsist! O Thou Who art the Most Enduring above all who endure! O Thou Who art the Most Wonderful above all who are wonderful! O Thou Who art the Most Virtuous above all who possess virtue! O Thou Who art the Most Living above all who live! O Thou Who art the Most True above all truth! O Thou Who art the Best Reckoner above all who reckon! O Thou Who art the Best Provider above all who provide! O Thou Who art the Best Creator above all who create! O Thou Who art the Best Observer above all who observe! O Thou Who art the Most Witnessing above all who witness! O Thou Who art the Most Skilled above all who possess skill! O Thou Who art the Most Pure above all who are pure! O Thou Who art the Most Pardoning above all who pardon! O Thou Who art the Best Originator above all who originate! O Thou Who art the Most Single above all who are single! O Thou Who art the Most Unique above all who are unique! O Thou Who art the Most Sovereign above all who possess sovereignty! O Thou Who art the Most Glorious above all who possess glory, and O Thou Who art the Most Detested above all who possess hatred, and O Thou Who art the Most Formed above all who possess form, and O Thou Who art the Most Guiding above all who possess guidance, and O Thou Who art the Most Sufficient above all who possess sufficiency, and O Thou Who art the Most Expansive above all who possess expanse, and O Thou Who art the Most Inheriting above all who possess inheritance, and O Thou Who art the Most Raising above all who are raised, and O Thou Who art the Most Pure above all who possess purity,

من هو الاجذب فوق كلّ ذا جذب و يا من هو الاجرد فوق كلّ ذا جرد و يا من هو الاوهب فوق كلّ ذا موهبة و يا من هو الاظهر فوق كلّ ذا ظهور و يا من هو الابطن فوق كلّ ذا بطون و يا من هو الاغفر فوق كلّ ذا غفران و يا من هو الاغوث فوق كلّ ذا غوث و يا من هو الاقضي فوق كلّ ذا قضإ و يا من هو الافتح فوق كلّ ذا افتتاح و يا من هو الاقهر فوق كلّ ذا اقتهار و يا من هو الاجبر فوق كلّ ذا اجتبار و يا من هو الاشدّ فوق كلّ ذا شدّة و يا من هو الاقرب فوق كلّ ذا قرب و يا من هو الاقبض فوق كلّ ذا قبض و يا من هو الاغنى فوق كلّ ذا غنإ و يا من هو الاحفظ فوق كلّ ذا حفظ و يا من هو الانصر فوق كلّ ذا نصر و يا من هو الاشكر فوق كلّ ذا شكر و يا من هو الاحمد فوق كلّ ذا حمد و يا من هو الاقوى فوق كلّ ذا قوّة و يا من هو الاصمد فوق كلّ ذا صمد و يا من هو الابقى فوق كلّ ذا بقإ و يا من هو الابدع فوق كلّ ذا بدع و يا من هو الابر فوق كلّ ذا بر و يا من هو الاحيي فوق كلّ ذا حيّ و يا من هو الاحقّ فوق كلّ ذا حقّ و يا من هو الاحسب فوق كلّ ذا حساب و يا من هو الارزق فوق كلّ ذا رزق و يا من هو الاخلق فوق كلّ ذا خلق و يا من هو الارقب فوق كلّ ذا رقب و يا من هو الاشهد فوق كلّ ذا شهادة و يا من هو الاصنع فوق كلّ ذا صنعة و يا من هو الاطهر فوق كلّ ذا طهر و يا من هو الاعفى فوق كلّ ذا عفو و يا من هو الافطر فوق كلّ ذا فطر و يا من هو الافرد فوق كلّ ذا فرد و يا من هو الاحد فوق كلّ ذا احد و يا من هو الاملك فوق كلّ ذا ملك و يا من هو الامجد فوق كلّ ذا مجد و يا من هو الامقت فوق كلّ ذا مقت و يا من هو الاصور فوق كلّ ذا صور و يا من هو الاهدى فوق كلّ ذا هداية و يا من هو الاكفى فوق كلّ ذا كفاية و يا من هو الاوسع فوق كلّ ذا وسع و يا من هو الاورث فوق كلّ ذا ارث و يا من هو الابعث فوق كلّ ذا بعث و يا من هو الاطيب فوق كلّ ذا طيّب و يا من هو الاشفى فوق كلّ ذا شفإ و يا من هو الاسلم فوق كلّ ذا سلام و يا من هو الاملك فوق كلّ ذا ملك و يا من هو الادبر فوق كلّ ذا تدبير و يا من هو الابعد فوق كلّ ذا بعد و يا من هو الاكفل

and O Thou Who art the Most Healing above all who possess healing, and O Thou Who art the Most Peaceful above all who possess peace, and O Thou Who art the Most Sovereign above all who possess sovereignty, and O Thou Who art the Most Managing above all who possess management, and O Thou Who art the Most Distant above all who possess distance, and O Thou Who art the Most Guaranteeing above all who possess guarantee, and O Thou Who art the Most Noble above all who possess nobility, and O Thou Who art the Most Uniting above all who possess union, and O Thou Who art the Most Magnificent above all who possess magnificence, and O Thou Who art the Most Breathing above all who possess breath, and O Thou Who art the Most Beneficial above all who possess benefit, and O Thou Who art the Most Relieving above all who possess relief, and O Thou Who art the Most Perceiving above all who possess perception, and O Thou Who art the Most Destroying above all who possess destruction, and O Thou Who art the Most Powerful above all who possess power, and O Thou Who art the Most Prevailing above all who prevail, and O Thou Who art the Most Beautiful above all who possess beauty, and O Thou Who art the Most Bountiful above all who possess bounty, and O Thou Who art the Most Radiant above all who possess radiance, and O Thou Who art the Most Impregnable above all who possess creation, and O Thou Who art the Most Gathering above all who possess gathering, and O Thou Who art the Most Capable above all who possess capability, and O Thou Who art the Most Preceding above all who precede, and O Thou Who art the Most Treasuring above all who possess treasure, and O Thou Who art the Most Gentle above all who possess gentleness, and O Thou Who art the Most Answering above all who possess answers, and O Thou Who art the Most Delivering above all who possess deliverance, and O Thou Who art the Most Freeing above all who possess freedom, and O Thou Who art the Most Directing above all who direct, and O Thou Who art the Most Special above all who are special, and O Thou Who art the Most Tranquil above all who possess tranquility, and O Thou Who art the Most Perfect above all who possess perfection, and O Thou Who art the Most Enduring above all who possess endurance, and O Thou Who art the Most Penetrating above all who penetrate, and O Thou Who art the Most Extended above all who possess extension, and O Thou Who art the Most Sorrowful above all who possess sorrow, and O Thou Who art the Most Glorious above all who possess glory, and O Thou Who art the Most Subduing above all who subdue, and O Thou Who art the Most Exalted above all who are exalted, and O Thou Who art the Most Glorified above all who glorify, and O Thou Who art the Most Cool above all who possess coolness, and

فوق كلّ ذا كفل و يا من هو الانبل ؟ فوق كلّ ذا نبل و يا من هو الاوصل فوق كلّ ذا وصل و يا من هو الابذخ فوق كلّ ذا بذخ و يا من هو الانفخ فوق كلّ ذا نفخ و يا من هو الانفع فوق كلّ ذا نفع و يا من هو الافرج فوق كلّ ذا فرج و يا من هو الادرك فوق كلّ ذا ادراك و يا من هو الاهلك فوق كلّ ذا هلك و يا من هو الابطش فوق كلّ ذا بطش و يا من هو الاغلب فوق كلّ ذا غلب و يا من هو الاحسن فوق كلّ ذا حسن و يا من هو الانعم فوق كلّ ذا نعمة و يا من هو الاشرق فوق كلّ ذا شرق و يا من هو الامنع فوق كلّ ذا صنع و يا من هو الاجمع فوق كلّ ذا جمع و يا من هو الاقدر فوق كلّ ذا قدر و يا من هو الاسبق فوق كلّ ذا سبق و يا من هو الاذخر فوق كلّ ذا ذخر و يا من هو الارفق فوق كلّ ذا رفق و يا من هو الاجوب فوق كلّ ذا اجابة و يا من هو الانجى فوق كلّ ذا نجات و يا من هو الاخلص فوق كلّ ذا خلاص و يا من هو الادبر فوق كلّ ذا دبر و يا من هو الاخصّ فوق كلّ ذا خصّ و يا من هو الاسكن فوق كلّ ذا سكون و يا من هو الاكمل فوق كلّ ذا كمال و يا من هو الادوم فوق كلّ ذا دوام و يا من هو الانفذ فوق كلّ ذا نفذ و يا من هو الاطول فوق كلّ ذا طول و يا من هو الاحزن فوق كلّ ذا حزن و يا من هو الابهى فوق كلّ ذا بهاء و يا من هو الاسخر فوق كلّ ذا سخر و يا من هو الارفع فوق كلّ ذا رفع و يا من هو الاسبح فوق كلّ ذا سبح و يا من هو الابرد فوق كلّ ذا برد و يا من هو الاولى فوق كلّ ذا ولاية و يا من هو الاحب فوق كلّ ذا حبّ و يا من هو الاشفع فوق كلّ ذا شفع و يا من هو الاعذب فوق كلّ ذا عذب و يا من هو الاجزى فوق كلّ ذا جزإ و يا من هو الاخرج فوق كلّ ذا خرج و يا من هو الادخل فوق كلّ ذا دخل و يا من هو ... فوق كلّ ذا ... و يا من هو الافعل فوق كلّ ذا فعل و يا من هو الاكتب فوق كلّ ذا كتب و يا من هو الاجعل فوق كلّ ذا جعل و يا من هو الاقبل فوق كلّ ذا قبل و يا من هو الاذرء فوق كلّ ذا ذرء و يا من هو الازرع فوق كلّ ذا زرع و يا من هو الأود فوق كلّ ذا ودء و يا من هو

O Thou Who art the Most Supreme above all who possess supremacy, and O Thou Who art the Most Loving above all who possess love, and O Thou Who art the Most Interceding above all who intercede! O Thou Who art the Sweetest above all that is sweet, O Thou Who art the Most Rewarding above all who reward, O Thou Who art the Most Outgoing above all who go out, O Thou Who art the Most Entering above all who enter, O Thou Who art the Most [...] above all who [...], O Thou Who art the Most Active above all who act, O Thou Who art the Most Writing above all who write, O Thou Who art the Most Making above all who make, O Thou Who art the Most Accepting above all who accept, O Thou Who art the Most Creating above all who create, O Thou Who art the Most Sowing above all who sow, O Thou Who art the Most Loving above all who love, O Thou Who art the Most Carrying above all who carry, O Thou Who art the Most Causing above all who cause, O Thou Who art the Most Being above all who are, O Thou Who art the Most Journeying above all who journey, O Thou Who art the Most Satisfying above all who satisfy, O Thou Who art the Most Facilitating above all who facilitate, O Thou Who art the Most Easing above all who ease, O Thou Who art the Most Proceeding above all who proceed, O Thou Who art the Most Restricting above all who restrict, O Thou Who art the Most Returning above all who return, O Thou Who art the Most Beginning above all who begin, O Thou Who art the Most Secure above all who secure, O Thou Who art the Most Evident above all who make evident, O Thou Who art the Most Faithful above all who are faithful, O Thou Who art the Most Guiding above all who guide, O Thou Who art the Most Responding above all who respond, O Thou Who art the Most Spreading above all who spread, O Thou Who art the Most Gathering above all who gather, O Thou Who art the Most Renowned above all who are renowned, O Thou Who art the Most Accepting above all who accept, O Thou Who art the Most Planting above all who plant, O Thou Who art the Most Secret above all who keep secret, O Thou Who art the Most Veiling above all who veil, O Thou Who art the Most Protecting above all who protect, O Thou Who art the Most Planning above all who plan, O Thou Who art the Most Making above all who make, O Thou Who art the Most Blocking above all who block, O Thou Who art the Most Preventing above all who prevent, O Thou Who art the Most Near above all who are near, O Thou Who art the Most Advising above all who advise, O Thou Who art the Most Comforting above all who comfort, O Thou Who art the Most Unique above all who are unique, O Thou Who art the Most Companionable above all who are companionable, O Thou Who art the Most Manifesting above all who manifest, O Thou Who art the Most

الاحمل فوق كلّ ذا حمل و يا من هو الاسبب
فوق كلّ ذا سبب و يا من هو الاكون فوق كلّ
ذا كون و يا من هو الاسير فوق كلّ ذا سير و يا
من هو الاقنى فوق كلّ ذا قنإ و يا من هو الاسهل
فوق كلّ ذا سهل و يا من هو الايسر فوق كلّ
ذا يسر و يا من هو الاصدر فوق كلّ ذا صدر
و يا من هو الاخصر فوق كلّ ذا حصر و يا من
هو الاعود فوق كلّ ذا عود و يا من هو الابدء
فوق كلّ ذا بدء و يا من هو الامن فوق كلّ ذا
امن و يا من هو الابين فوق كلّ ذا بيان و يا من
هو الاوفى فوق كلّ ذا وفإ و يا من هو الارشد
فوق كلّ ذا رشاد و يا من هو الارد فوق كلّ ذا
اراد و يا من هو الانشر فوق كلّ ذا نشر و يا من
هو الاجمع فوق كلّ ذا جمع و يا من هو الاشهر
فوق كلّ ذا شهر و يا من هو الاقبل فوق كلّ
ذا قبل و يا من هو الاغرس فوق كلّ ذا غرس
و يا من هو الاسر فوق كلّ ذا سرّ و يا من هو
الاستر فوق كلّ ذا ستر و يا من هو الاجير فوق
كلّ ذا جير و يا من هو الامكر فوق كلّ ذا مكر
و يا من هو الاجعل فوق كلّ ذا جعل و يا من
هو الاسدد فوق كلّ ذا سد و يا من الامنع فوق
كلّ ذا منع و يا من هو الادنى فوق كلّ ذا دنو و
يا من هو الانصح فوق كلّ ذا نصح و يا من هو
الارتح فوق كلّ ذا ارتاح و يا من هو الاوتر فوق
كلّ ذا وتر و يا من هو الانس فوق كلّ ذا انس
و يا ن هو الابدى فوق كلّ ذا بدء و يا من هو
الاعرج فوق كلّ ذا اعراج و يا من هو الاحنن
فوق كلّ ذا حنان و يا من هو الامنن فوق كلّ
ذا من و يا من هو الاعين فوق كلّ ذا عين و
يا من هو الامتن فوق كلّ ذا متان و يا من هو
الاجرد فوق كلّ ذا جراد و يا من هو الاعرف
فوق كلّ ذا عرف و يا من هو الاحجب فوق كلّ
ذا حجاب و يا من هو الانزل فوق كلّ ذا نزال
و يا من هو الاغضب فوق كلّ ذا غضب و يا
من هو الانقم فوق ذا نقمة و يا من هو الامسك
فوق كلّ ذا امساك و يا من هو الأتى فوق كلّ
ذا أتإ و يا من هو الاختم فوق كلّ ذا ختم و يا
من هو الاتمم فوق كلّ ذا تمّ و يا من هو الاسبغ
فوق كلّ ذا سبغ و يا من هو الاصبغ فوق كلّ
ذا صبغ و يا من هو الاخذ فوق كلّ ذا اخذ و يا
من هو الاسوى فوق كلّ ذا سوى و يا من هو

الافضل فوق كلّ ذا فضل و يا من هو الاسوق فوق كلّ ذا سوق و يا من هو الاوقد فوق كلّ ذا وقد و يا من هو الانظر فوق كلّ ذا نظر و يا من هو الاسئل فوق كلّ ذا سئل و يا من هو الاذكر فوق كلّ ذا ذكر و يا من هو الازكى فوق كلّ ذا ازكٍ و يا من هو الاجزى فوق كلّ ذا جزإ و يا من هو الابشر فوق كلّ ذا بشر و يا من هو الانذر فوق كلّ ذا نذر و يا من هو الاقصد فوق كلّ ذا قصد و يا من هو الاحزن فوق كلّ ذا حزن

Ascending above all who ascend, O Thou Who art the Most Compassionate above all who show compassion, O Thou Who art the Most Bestowing above all who bestow, O Thou Who art the Most Helping above all who help, O Thou Who art the Most Firm above all who are firm, O Thou Who art the Most Pure above all who are pure, O Thou Who art the Most Knowing above all who know! O Thou Who art the most veiled above all who possess veils, O Thou Who art the most descended above all who descend, O Thou Who art the most wrathful above all who possess wrath, O Thou Who art the most vengeful above all who take vengeance, O Thou Who art the most withholding above all who withhold, O Thou Who art the most giving above all who give, O Thou Who art the most sealing above all who seal, O Thou Who art the most perfecting above all who perfect, O Thou Who art the most bountiful above all who are bounteous, O Thou Who art the most coloring above all who color, O Thou Who art the most taking above all who take, O Thou Who art the most equalizing above all who equalize, O Thou Who art the most excellent above all who excel, O Thou Who art the most impelling above all who impel, O Thou Who art the most kindling above all who kindle, O Thou Who art the most perceiving above all who perceive, O Thou Who art the most questioning above all who question, O Thou Who art the most remembering above all who remember, O Thou Who art the most purifying above all who purify, O Thou Who art the most rewarding above all who reward, O Thou Who art the most gladdening above all who gladden, O Thou Who art the most warning above all who warn, O Thou Who art the most purposeful above all who have purpose, O Thou Who art the most sorrowing above all who sorrow!

14 اسئلك بالنّقطة الاهيّة ثمّ حروف الحىّ ان تصلين على شجرة محبّتك و ما فيها و عليها و ان تعد من دون شجرة محبّتك بما فيها و عليها فانّك لن يغرب علمك من شىء لا فى السّموات و لا فى الارض و لا ما بينهما و لايعجزك من شىء لا فى ملكوت الامر و الخلق و لا ما دونهما و انّك كنت علّاماً مقتدراً منيعاً

14 I beseech Thee by the Divine Point and then by the Letters of the Living, that Thou send Thy blessings upon the Tree of Thy love and whatsoever is in it and upon it, and that Thou reckon without the Tree of Thy love and whatsoever is in it and upon it, for verily Thy knowledge is never absent from anything in the heavens or on the earth or whatsoever is between them, and nothing can frustrate Thee in the kingdom of command and creation and whatsoever is beneath them, and verily Thou art the All-Knowing, the All-Powerful, the Exalted.

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BB00293

Ziyarat for the second to be martyred among the Letters of the Living
To: Mulla 'Ali Bastami, the second believer (martyred)
Date: 1265 [1848-1849]

1 سبحانك اللّهمّ انّك انت فاطر السّموات و الارض عالم الغيب و الشّهادة لن يغرب من علمك من شيء لا فى السّموات و لا فى الارض و لا ما بينهما و لايعجزك من شيء لا فى ملكوت الامر و لا الخلق و لا ما دونهما لم تزل قد تفردت بالعزّة و البقإ و اقهرت عبادك بالموت و الفنإ و اعرجت من شئت بالشّهادة فى سبيلك الى ذروة الرّضإ و اصعدت من قد قدرت له لقائك الى اعلى سموّ البهإ

1 Glorified art Thou, O my God! Verily Thou art the Creator of the heavens and the earth, the Knower of the unseen and the seen. Nothing in the heavens or on earth or between them escapes Thy knowledge, and nothing in the dominion of Command or Creation or whatsoever is beneath them can frustrate Thee. From time immemorial Thou hast been alone in Thy might and permanence, and Thou hast subdued Thy servants through death and extinction. Thou hast caused those whom Thou willest to ascend through martyrdom in Thy path to the summit of contentment, and elevated those for whom Thou hast ordained Thy meeting to the highest heaven of glory.

2 فسبحانك اللّهمّ لاشهدنك و كلّ شيء على انّك انت الله لا اله الّا انت وحدك لاشريك لك لك الملك و لك الحمد تحيي و تميت ثمّ تميت و تحيي و انّك انت حىّ لاتموت فى قبضتك ملكوت كلّ شيء و فى يمينك جبروت كلّشيء تخلق ما تشإ كيف تشإ بما تشإ و تبدع ما تريد كيف تريد بما تريد

2 Glorified art Thou, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone without partner. Thine is the sovereignty and Thine the praise. Thou givest life and causest death, then causest death and givest life, and verily Thou art the Ever-Living Who dieth not. Within Thy grasp is the dominion of all things, and in Thy right hand is the empire of all things. Thou createst what Thou willest, how Thou willest, by what Thou willest, and Thou originatest what Thou desirest, how Thou desirest, by what Thou desirest.

3 لم تزل كنت الهاً واحداً احداً فرداً صمداً حيّاً قيّوماً دائماً ابداً معتمداً ما اتخذت لنفسك صاحبة و لا ولداً و لم يكن لك شريك فيما خلقت و لا ولىّ فيما صنعت يسبحك من فى ملكوت ارضك و سمائك و يحمدك من فى ملكوت عزّك و انشائك و يوحدك من فى ملكوت بدعك و اجلالك و يكبّرك من فى ملكوت قدسك و اجلالك و يعظمك من فى ملكوت رفعتك و امتنانك

3 Thou hast ever been one God, Single, Unique, Eternal, Self-Subsisting, the Ever-Abiding, the Ever-Enduring, the Self-Dependent. 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. They glorify Thee in the kingdom of Thy earth and heaven, they praise Thee in the kingdom of Thy might and creation, they unite in Thy oneness in the kingdom of Thy wondrous works and glory, they magnify Thee in the kingdom of Thy sanctity and majesty, and they extol Thee in the kingdom of Thy exaltation and bounty.

4 لم تزل كنت قائماً قبل كلّشيء و لاتزال انّك انت كائن بعد كلّشيء قد تقهرت على من ملكوت ارضك و سمائك بمليك قهّاريّتك و تجبرت على من فى ملكوت الامر و الخلق و ما بينهما لسلطان جبّاريّتك قد افنيت حقّ الفنإ شجرة النّفى بما فيها و عليها و لديها و ابقيت شجرة الاثبات بما فيها و

4 Thou hast ever existed before all things and Thou wilt ever exist after all things. Thou hast subdued those in the kingdoms of earth and heaven through Thy sovereign might, and Thou hast dominated those in the kingdom of Command and Creation and whatsoever lieth between them through the authority of Thy omnipotence. Thou hast utterly annihilated the Tree of Negation with all that pertaineth unto it, and Thou

hast caused the Tree of Affirmation to endure with all that pertaineth unto it. How great is Thy right, O my God, how mighty Thy station, O my Beloved, how exalted Thy sanctity, O my Lord, how invincible Thy power, O my King, how lofty the inaccessibility of Thy Lordship, O my Master and my Sovereign!

عليها و لديها و اليها فما اعظم حقّك يا الهى و ما اكبر شأنك يا محبوبى و ما اجلّ قدسك يا ربّى و ما امنع قوّتك يا مليكى و ما ارفع امتناع ربوبيّتك يا مالكى و سلطانى

5 From all eternity Thou alone hast administered true justice and abandoned those who have not recognized Thy unity through what Thou hast ordained for the people of destiny. When wilt Thou be veiled that Thy loved ones should lose Thee, and when wilt Thou not be manifest through wondrous appearances that Thy friends may thereby be illumined? Thou art the Manifest One Who hast ever been above all things, and the Subduer Who wilt ever be above all things. My God beareth witness how that Branch from the branches of the tree of Thy love hath unified Thee through what Thou hast created in his essence of the truth of Thy unity, through his heart, spirit, soul, body and form.

5 لم تزل تجرى من وحدك حقّ الجزإ و تخذل عن لم يوحدك بما قد حلّت لاهل القضإ متى تحتجب حتّى يفقدك احبّائك و متى لم تتجلّى بظهور بدع حتّى يتجلّى بذلك اوليائك انت الظّاهر الّذى لم تزل كنت فوق كلّشىء و القاهر الّذى لاتزال كنت فوق كلّ شىء تشهد يا الهى ما قد وحدك ذلك الغصن من اغصان شجرة محبّتك بما قد خلقت فى كينونيّته من حقّ توحيدك بفؤاده و روحه و نفسه و جسده و جسمه

6 Accept, O my God, this manifestation of Thy sanctification, and elevate, O my God, this for the exaltation of Thy unity, and make glorious, O my God, Thy paradise for those who [...] upon his dust in detachment unto Thee and who have prostrated themselves before Thee through drawing nigh unto Thee. Verily Thou art powerful over whatsoever Thou willest and mighty, and exalted and swift in whatsoever Thou desirest. Then bear witness with the eye of thy heart that when thou hast recognized him unto whom thou hast desired to turn with all thy being, thou hast indeed recognized God thy Lord, for that which is manifest in him is none other than I. Know thou therefore the station of him whose presence thou hast desired.

6 فاقبل اللّهمّ هذا الظّهور تقديسك و ارفع اللّهمّ ذلك لارتفاع توحيدك و جلل اللّهمّ جنّتك لمن ... على تربته بالانقطاع اليك و سجد لك به بين يديه بالتّقرب اليك انّك على ما تشإ مقتدر قدير و على ما تريد مرتفع سريع ثمّ اشهد بعين فؤادك بانّك انت اذا عرفت من اردت ان تتوجّه اليه بكلك فقد عرفت الله ربّك لان الظّاهر فيه ايّاك لا دونى فاعرف قدر من انت قد اردت لقائه

7 I testify that if thou wert to witness before Him what God hath witnessed thereof, verily the Tree of the Branch hath been established in its essence, and whoso visiteth it hath visited the Primal Tree in its reality, and whoso visiteth it after recognizing what God hath ordained for it, it is as though he hath visited God in supreme glory. How great is this bounty in the Book, if thou be of them that perceive.

7 و اشهد بانّك انت لو تشهدن بين يديه ما قد اشهد الله على ذلك فقد ... شجرة الفرع بكينونيّتها و من زارها فقد زار شجرة الاجل بجوهريّتها و من زارها بعد عرفان ما قد قدر الله لها فكانما قد زار الله اعزّ اجلال فما اعظم من هذا افضلاً فى الكتاب ان كنت من المدركين

8 Then turn and say: Verily the Most Glorious Splendor, and the Most Exalted Majesty, and the Most Beauteous Beauty, and the Most Great Grandeur, and the Most Luminous Light, and all that God hath testified are His names and His attributes, be upon thee, O thou Most Excellent Excellence and [...] Essence, who hath [...] unto God thy Lord through the attraction of thy heart before all names, and hast ascended unto God thy Lord through what thou didst intend in what thou didst manifest

8 ثمّ التفت و قل انّما البهإ الابهى و الجلال الاجل و الجمال الاجمل و العظمة العظمى و النّور الانور و كلّ ما قد شهد الله ان اسمائه و امثاله عليك يا ايّها الطّرز الاطرز و الجوهر ... الّذى قد ... على الله ربّك بانجذاب فؤادك قبل كلّ الاسمإ و استعرجت الى الله ربّك بما قد اردت فيما قد اظهرت من اثبات توحيده بما قد شهدت فى سبيله

of establishing His oneness by what thou didst witness in His path.

9 By My life, My heart was consumed when God decreed concerning thee and carried out His will regarding thee. But since this was from God's bounty upon thee, whereby through that martyrdom thou didst attain the highest horizon of divine authority, My heart is at peace until God joineth Me with thee in the most exalted station, at the distance of two bow-lengths or nearer, in the Most Great Paradise and the Most Glorious Pavilion. Verily He is My Lord, the One with power over this in the Hereafter and in this world. We are God's and unto God do we return. There is no power nor strength except through God, the Protector, the Self-Subsisting.

9 و لعمرى قد حرق كبدى لمّا قد قضى الله عليك و اجرى الامضإ فيك و لكن لمّا كان ذلك من فضل الله عليك بما قد بلغت بتلك الشّهادة الى اعلى افق الولاية يسكن فؤادى الى ان يلحقنى الله بك فى المحل الاعلى عند قاب قوسين او ادنى فى الجنّة الكبرى و الرّفرف الابهى انه هو ربّى لمقتدر على ذلك فى الاخرة و الاولى انا لله و انا الله لمنقلبون و لا حول و لا قوّة الّا بالله المهيمن القيّوم

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BB00258

Ziyarat for the sixth to be martyred among the Letters of the Living
To: Letter of the Living (sixth to be martyred)
Date: 1265 [1848-1849]

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

1 بسم الله الامنع الاقدس

2 Glorified art Thou, O my God! Thou art the Creator of the heavens and earth, the Knower of the unseen and the visible. From eternity Thou hast, through Thine Essence, been exalted above all contingent things, and wilt forever, through Thy dominion, be elevated above all created things. In every condition Thou hast, through Thy power, been supreme over all who dwell in the kingdoms of earth and heaven, and at all times Thou hast, through Thy majesty, held sway over all existence. In every circumstance wherein a thing is mentioned, Thou hast, through Thy Self-Sufficiency, been exalted above all that exists in the kingdom of names and attributes. Thou art the Most High, Whose glory and riches can never decline, and Thou art the Most Exalted, Whose might and permanence can never be altered. I testify, and all things testify, that Thou art God, there is no God but Thee, the Lord of might and majesty, of greatness and beauty, of power and independence, of sovereignty and bounty, of grandeur and perfection.

2 سبحانك اللّهمّ يا الهى انّك انت فاطر السّموات و الارض عالم الغيب و الشّهادة لم تزل قد تعزّزت بكينونيّتك على كلّ الممكنات و لاتزال قد تجلّلت بجبروتك على كلّ الموجودات و فى كلّ شأن قد تعظمت بقدرتك على من فى ملكوت الارض و السّموات و فى كلّ حين قد تسلطت بكبريائيّتك على كلّ الكائنات و فى كلّ شأن يذكر به اسم شىء قد ترفعت بصمدانيّتك فوق ما فى ملكوت الاسمإ و الصّفات انت العالى الّذى لا اضمحلال لفخرك و غناك و انت المتعالى الّذى لا استبدال لعزّك و بقاك لاشهدنك و كلّ على انّك انت الله لا اله الّا انت ذوالقوّة و الجلال و ذوالعظمة و الجمال و ذوالقدرة و الاستقلال و ذوالسلطنة و الافضال و ذوالكبريإ و الاستكمال

3 From eternity all things have glorified Thee, sanctified Thee, unified Thee, magnified Thee and extolled Thee. When wert

3 لم يزل كلّ شىء يسبحك و يقدسك و يوحدك و يكبّرك و يعظم متى غبت حتّى لايراك من شىء

و متى احتجبت حتّى لايشهد عليك من شيء انت الظّاهر الّذى كلّ بظهورك محتجبون و انت الباطن الّذى كلّ ببطونك ظاهرون

Thou ever absent that nothing could behold Thee? When wert Thou ever hidden that nothing could witness Thee? Thou art the Manifest through Whose manifestation all are veiled, and Thou art the Hidden through Whose concealment all are made manifest.

4 سبحانك اللّهمّ لم تزل كنت الهاً واحداً احداً صمداً حيّاً قيّوماً ما اتّخذت لنفسك من صاحبة و لا ولد و ما ابدعت من شيء الّا و قد اشهدته على وحدانيّتك و ان لا شريك لك فى الملك و لا ولىّ فى الارض الّا باذنك قد قدرت كلّ الاشياء بقدرتك و صورت ما فى الانشاء بحكمتك لم تزل انّك انت العالى فوق كلّ علوّ و جلال و لا تزال انّك انت المتعالى فوق كلّ سموّ و فعال

4 Glorified art Thou, O Lord! Thou hast ever been one God, single, eternal, self-subsisting, the Ever-Living, the Self-Sustaining. Thou hast taken neither consort nor offspring, and Thou hast created nothing except that Thou hast made it bear witness to Thy oneness and that Thou hast no partner in sovereignty nor any protector on earth save by Thy leave. Thou hast ordained all things by Thy power and fashioned all creation by Thy wisdom. Thou hast ever been exalted above all loftiness and glory, and wilt ever be transcendent above all elevation and deed.

5 كيف اذكرك اللّهمّ يا الهى و محبوبى بعد ما قد اشهدتنى ان سبل الممكنات بكينونيّتها مقطعة عن عرفان كنهك و ذوت الجوهريّات بكافوريّتها ممتنعة عن عرفان قدسك فانزل اللّهمّ على ثمرة الّتى قد اثمرت شجرة وحدانيّتك باعلى ما قد ابدعت او تبدع من كلّ بهائك ابهاه و من كلّ جلالك اجلّه 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 كمالاتك اكملها و من كلّ اسمائك اكبرها و من كلّ عزّتك اعزّها و من كلّ مشيّتك امضاها و من كلّ علمك انفذه و من كلّ قدرتك مستطيلها و من كلّ قولك ارضاه و من كلّ مسائلك احبّها عندك و امنعها لديك و من كلّ شرفك اشرفه ومن كلّ سلطانك ادومه و من كلّ ملكك افخره و من كلّ علائك اعلاه و من كلّ ضيائك اضياه و من كلّ منّك اقدمه و من كلّ آياتك اعجبها و من كلّ فضلك افضله و من كلّ مواهبك اسناه و من كلّ جودك اجوده و من كلّ سعتك اقربها و من كلّ ارتفاعك ارفعه و من كلّ امتناعك امنعه و

5 How can I make mention of Thee, O my God and my Beloved, after Thou hast shown me that the paths of all contingent things, in their very essence, are cut off from knowing Thy reality, and the most profound realities, in their inmost being, are prevented from knowing Thy sanctity? Therefore, O Lord, send down upon this Fruit that hath sprouted from the Tree of Thy oneness the most excellent of all that Thou hast created or wilt create: the most resplendent of all Thy glory, the most sublime of all Thy majesty, the most beautiful of all Thy beauty, the most magnificent of all Thy grandeur, the most luminous of all Thy light, the most extensive of all Thy mercy, the most perfect of all Thy words, the most complete of all Thy perfections, the greatest of all Thy names, the most mighty of all Thy power, the most conclusive of all Thy will, the most penetrating of all Thy knowledge, the most far-reaching of all Thy might, the most pleasing of all Thy utterance, the most beloved and inaccessible of all Thy causes, the noblest of all Thy honor, the most enduring of all Thy dominion, the most glorious of all Thy sovereignty, the most exalted of all Thy transcendence, the most effulgent of all Thy radiance, the most ancient of all Thy favors, the most wondrous of all Thy signs, the most excellent of all Thy grace, the most elevated of all Thy gifts, the most generous of all Thy bounty, the nearest of all Thy vastness, the most uplifted of all Thy elevation, and the most impregnable of all Thy protection.

6 طهّر اللّهمّ كلّ الحروف فيها و عليها و لديها و انزل اللّهمّ عليها ما يعرجنها فى الافق الاعلى و يبلغنها الى ذروة الابهى اذ لك الاخرة و الاولى و خذ اللّهمّ بكلّ اخذك من لم يعرف حقّه فيك و لم يسجد لعظمتك لديه و انزل عليه اشدّ باسمك و اسرع

6 O Lord! Purify all the letters in it, upon it and before it. Send down upon it, O Lord, that which will cause it to ascend to the supreme horizon and attain the Most Glorious Summit, for unto Thee belong the Last and the First. Seize, O Lord, with all Thy might, those who recognize not His right in Thee and who bow not before His majesty, and send down upon

him, by Thy Name, the severest of Thy chastisements and the swiftest of Thy seizures. Verily Thou art powerful, mighty and omnipotent. There is no power nor strength except through Thee, and verily Thou art witness over all things. Thou recompenseth every soul according to what it hath earned, and verily Thou art the observer of all things. Thine is the creation and the command, both before and after, and unto Thee is the final return.

اخذك انّك على ذلك لقوىّ مقتدر قدير و لاحول و لاقوّة الّا بك و انّك لعلى كلّ شىء شهيد تجزى كلّ نفس بما كسبت و انّك لعلى كلّ شىء رقيب لك الخلق و الامر من قبل و من بعد و ان اليك المصير

7 Then turn unto Him Who is established upon the throne of His might and hath taken His seat upon the seat of His supreme power, and say: Verily We are the Most Glorious Beauty from God, the Most Beautiful Names, and whatsoever God hath attributed unto Himself in the hereafter and from eternity in His Most Exalted Remembrance. Upon thee, O Tree of Blessedness, Lote-Tree of the Furthermost Boundary, Garden of Refuge, Most Glorious Horizon and Most Exalted Station at the distance of two bow-lengths or closer! I testify that Thou hast manifested, through what Thou hast endured in Thy Lord's path, His glorification, His praise, His oneness and His grandeur, according to what God hath created in Thee of the sublimity of His power and the exaltation of His might.

7 ثمّ التفت الى من استقرّ على كرسى عزّته و استولى على سرير جبروت قدرته و قل انّا البهإ الابهى من الله ... الاسمإ الحسنى و ما قد نسب الله الى نفسه فى الاخرة و الازلى من ذكره الاعلى عليك يا شجرة الطوبى و سدرة المنتهى و جنّة المأوى و الرّفرف الابهى و المقعد الاعلى عند قاب قوسين او ادنى اشهد انّك قد اظهرت بما قد شهدت فى سبيل ربّك تسبيحه و تحميده و توحيده و تكبيره على ما قد خلق الله فيك من علوّ قوّته و سموّ قدرته

8 How transcendent is Thy right over all created things, and how magnificent is Thy station amidst the depths of Names and Attributes! Thou hast attained unto that which none comprehendeth save whom God willeth. May God unite me with Thee, then with him who hath believed in Him, in the most exalted horizon with Him, for verily He is the Lord of the hereafter and of the former days. God shall destroy all who bow down before God through Thee yet recognize not Thy right with Him, and who have shown pride against Thee to the extent of a mustard seed, through His power, might, strength, sovereignty and grandeur. Verily, He hath power over all things. We are God's and unto Him shall we return. There is no power nor strength except through God, the Most High, the Most Great.

8 فما اعلى حقّك على كلّ الممكنات و ما اعظم قدرك لجج الاسمإ و الصّفات فقد فزت بما لايدركه الّا من شإ الله لاسيلحقنى الله بك ثمّ من آمن به الرّفرف الاعلى عنده و انّه هو ربّ الاخره و الاولى و سيهلكن الله كلّ من كم يسجد لله بك و لايقرّ بحقّك عنده و من قد استكبر عليك قدر خردل بقوّته و عزّته و قدرته و شدّته و سلطنته و كبريائيّته انّه كان على كلّ شىء قديراً انا لله و انا اليه المنقلبون و لا حول و لا قوّة الّا بالله العلى العظيم

9 Praise be to God, before Whom prostrate themselves whatsoever is in the heavens and whatsoever is on earth and whatsoever is between them. He hath taken unto Himself neither consort nor son, nor hath He any partner in sovereignty. 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 is the kingdom of all things. He createth what He pleaseth by His command. Therefore glorify ye Him, magnify ye Him, strengthen ye Him, sanctify ye Him, and extol ye Him with great exaltation, honor ye Him, exalt ye Him, and praise ye Him with supreme praise.

9 و الحمد لله الّذى يسجد له من فى السّموات و من فى الارض و ما بينهما لم يتّخذ لنفسه من صاحبة و لا ولد و لم يكن له شريك فى الملك يحيى و يميت ثمّ يميت و يحيى و انه هو حىّ لايموت فى قبضته ملكوت كلّشىء يخلق ما يشإ بامره فلتجللوه و لتعظموه و لتعزروه و لتقدسوه و لتكبروه تكبيراً عظيماً و لتوفروه ؟ و لتسلطوه و لتسبحوه تسبيحاً عليّاً

INBA_6007C.126-129, CMB_F14.099r03-101r08

BB00329

Ziyarat for the third to be martyred among the Letters of the Living
To: Letter of the Living (third to be martyred), brother of Mulla Husayn
Date: 1265 [1848-1849]

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

1 بسم الله الامنع الاقدس

2 Glorified art Thou, O my God! I testify with the essence of my being, the purity of my reality, the abstraction of my soul, and the camphor of my identity that Thou art God, there is no God but Thee, alone with no partner. Thine is the power, might, grandeur and awe; Thine is sovereignty and love; Thine is dominion and exaltation; Thine are the names and similitudes; Thine are majesty and glory; Thine are creation and command over all that is seen and unseen in the highest heavens and lowest earth, and in the Hereafter and this world. Thou hast ever been sanctified in the uniqueness of Thy Being and wilt ever remain hallowed in the purity of Thy Essence. Thou seest what is in the kingdom of Thy earth and heaven, and witnesseth what lies in the depths of Thy creation and invention. Thou hast ever bestowed upon the people of Thy Paradise the wondrous lights of Thy Lordship, and denied unto those in the fire what Thou hast ordained for the people of Thy cause, for Thou hast ever encompassed all things in Thy knowledge and ordained all things by Thy power. Thou drawest the people of Thy love unto the horizon of Thy good-pleasure through what Thou hast cast upon them of Thy likeness, and causeth the manifestations of Thy glory to ascend through what Thou hast created in them of Thy examples.

2 سبحانك اللّهمّ لاشهدنك بجوهر كينونيّتى و ساذج ذاتيّتى و مجرّد نفسانيّتى و كافور انيّتى بانّك انت الله لا اله الّا انت وحدك لاشريك لك لك القوّة و العزّة و العظمة و الهيبة و لك السّلطنة و المحبّة و لك الولاية و الرّفعة و لك الاسمإ و الامثال و لك الكبريإ و الاجلال و لك الخلق و الامر ممّا يرى و لايرى من فوق السّموات العلى و الارضين الادنى و ما فى الاخرة و الاولى لم تزل كنت متغرّد العزّة كينونيّتك و لاتزال انّك انت كنت متقدّساً بساذجيّة ذاتك ترى ما فى ملكوت ارضك و سمائك و تشهد على ما فى لجج بدعك و انشائك لم تزل تنزل على اهل جنّتك بدايع انوار ربوبيّتك و تمنع عمّن فى النّار ما قد ... لاهل ولايتك بما قد خلقت فيها اذ انّك انت يا الهى لم تزل محصى كلّشىء بعلمك و مقدر كلّشىء بقدرتك تجذب اهل محبّتك الى افق رضوانك بما قد القيت فيهم من مثالك و تعرج مظاهر عزّتك بما قد ابدعت فيها من امثالك

3 Glorified art Thou, O my God! Thou hast ever been one God, single, unique, eternal, self-subsisting, living, all-compelling, wise, just and holy. Thou hast taken neither consort nor son, and Thou hast no partner in sovereignty nor any protector in the earth save by Thy leave. Thou hast made Thyself known unto all things as God, there is no God but Thee, alone with no partner. Thine is the kingdom and the praise, Thou givest life and death, then causeth death and giveth life, and Thou art the Ever-Living Who dieth not. Within Thy grasp is the kingdom of all things. Thou createst by Thy command whatsoever Thou willest in every condition. Verily Thou art powerful over all things.

3 فسبحانك اللّهمّ يا الهى لم تزل كنت الهاً واحداً احداً فرداً صمداً حيّاً قيّوماً حكماً عدلاً قدّوساً ما اتّخذت لنفسك صاحبة و لا ولداً و لم يكن لك شريك فى الملك و لا ولىّ فى الارض الّا باذنك قد عرفت نفسك كلّشىء على انّك انت الله لا اله الّا انت وحدك لا شريك لك لك الملك و لك الحمد تحيى و تميت ثمّ تميت و تحيى وانّك انت حىّ لاتموت فى قبضتك ملكوت كلّشىء تخلق فى كلّ شأن ما تشإ بامرك انّك لعلى كلّشىء قدير

4 Glorified art Thou, O my God! I have witnessed concerning that Branch from the Tree of Thy Oneness how He cast Himself in the paths of Thy love and drank the water of Thy good-pleasure in the way of Thy Cause. Therefore, O my God, send

4 فسبحانك اللّهمّ قد شهدت على ما قد رأيت من ذلك الغصن من شجرة وحدانيّتك بما قد القى نفسه فى سبل محبّتك و استشرب مإ رضائك فى سبيل

down upon Him every good thing encompassed by Thy knowledge, and upon those who know not His rights, who prostrate not themselves before Thee through Him, who believe not in Him in the path of Thy love, and who acknowledge not what Thou hast ordained for Him of Thy right, whatsoever they deserve by Thy reckoning. Verily Thou dost encompass all things.

ولا یتك فانزل اللّهمّ علیه کلّ خیر قد احطت علما و علی من لم یعرف حقّه و لایسجد لك به و لایصدقه فی سبیل محبّتك و لایقرّ ؟ بما قد قدرت له من حقّك ما یستحقّ به عند اخذك انّك کنت بکلّ شیء محیطاً

Then turn unto Him Who is established upon the throne of His glory and seated upon the seat of His sovereignty, Who seeth all things in their appointed places and witnesseth the creation of all things in their hidden and manifest aspects. Say: Peace be upon Thee from God, exalted and mighty, and from the Letters that have preceded Thee in attaining unto God Thy Lord, and from those who have followed Thee from among the Letters of the First, then from all who have believed in God and His signs, whether male or female, and who have entered beneath the shade of the Tree of Affirmation, O Thou Beloved of my heart in the kingdom of earth and heaven! Then upon Thee, O Essence of my being in the kingdom of glory and creation! Great indeed is Thy calamity and profound Thy tragedy. Were life in this first existence eternal, what Thou hast faced in Thy Lord's path would be better with God. And were every soul to comprehend what is ordained for it - but by Thy right, I was not content to witness concerning Thee what I witness now. But now what God Thy Lord decreed hath been fulfilled through the attraction of Thy being and the abstraction of Thy reality. May God join Thee in the most exalted Companion and the most glorious Seat where no sorrow existeth. He is the Lord of the Hereafter and this world. God shall take vengeance upon those who observed not God's command concerning Thee and showed no shame before Thy countenance. He is most severe in might and punishment. And God shall reward those who are certain of Thy right and are guided by Thy guidance on the day of Thy return with the best of what God hath in the Book. Verily He is the...inaccessible...

ثمّ التفت الی من استقرّ علی کرسی عزّته و سری علی سریر سلطنته و یری کلّ شیء فی امکنة حدوده و یشهد خلق کلّ شیء بظهور غیبه و شهوده ؟ و قل السّلام من الله جلّ و عزّ و من حروف الّتی قد سبقتك بالوفود علی الله ربّك و عن الّتی قد لحقت بك من حروف الاولی ثمّ من کلّ من آمن بالله و آیاته من کلّ ذکر و انثی و من قد دخل فی ظلّ شجرة الاثبات علیك یا محبوب فؤادی فی ملکوت الارض و السّمإ ثمّ علیك یا جوهر وجودی فی ملکوت العزّ و الانشإ اعظمته ؟ رزیّتك و جللت مصیبتك ولو ان العمر فی الحیوة الاولی لو کان دائماً لکان ما استقبلت الیه فی سبیل ربّك خیر عند الله ولو ان کلّ نفس تدرك ما قدر لها و لکن فو حقّك ما رضیت بان اشهدت علیك مثل ما اشهد حینئذٍ و لکن حینئذٍ قد امضت ما قد قضی الله ربّك بانجذاب کینونیّتك و استخلاص مجرّدیّتك ... الله بك فی الرّفیق الاعلی و المقعد الابهی حیث لم یکن هنالك من حزن انه هو ربّ الاخرة و الاولی و سینتقمن الله عمّن لم یراع امر الله فیك و لایستحیی عن طلعتك انه کان اشدّ بأساً و اشدّ تنکیلاً و سیجزی الله من یوقنن بحقّك ولیهدین بهدایتك یوم رجعك باحسن ما ... الله عنده فی الکتّاب انه فان ... ... منیعاً

INBA_6007C.119-121, CMB_F14.093v10-095v01

BB00225

Ziyaratu'l-Avval (in honor of Mulla Husayn)
To: Mulla Husayn the martyr
Date: 1265 [1848-1849]

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

1 بسم الله الامنع الاقدس

2 Praise be to God, beside Whom there is no other God, He Who hath ever been and shall everlastingly be. And verily all glory from God be upon the Primal Unity until all mention endeth and until all matters are transformed night after night.

2 الحمد لله الذى لا اله الاّ هو الاءذل الاءزل وانما البهاء من الله على الواحد الاول الى ما ينتهى الذكر الى ما يقلب الامر بالليل الا ليل وبعد اذا اردت ان تأخذن ابكار حدائق جنة الفردانية وتلاحظن سبحات انوار طلعة الاحدية

3 And now, when thou desirest to pluck the virgin fruits from the gardens of Paradise and observe the effulgent lights of the Countenance of Unity, then purify thine inward and outward being. Dost thou know from what? From every mention that is not of Him Whom God shall make manifest on the Day of His Manifestation. For thou mayest perchance manifest and purify thine inward and outward being, yet in the sight of God be in the fire and pay no heed to it. Therefore sharpen thy vision and refine thy sight lest the Day of Resurrection come upon thee while thou art veiled. And before that, purify thine inward being from all who are not of the Bayan, for that is a hill which calleth unto that which is other than God, and thy outward being according to what hath been revealed therein by whatever means thou art able. For in that Manifestation, God loveth naught as He loveth the manifestations of essence, grace, beauty and purity - not through washing in water, but through making it refined and more refined, then subtle and more subtle, if thou art able to find a way thereto. Otherwise, content thyself with thy recognition of God and His commandments, rather than with that to which thou findest no way. For God sufficeth thee above all things, while nothing sufficeth above God, thy Lord. And grieve not in the Bayan, for God desireth to behold thee in joy and gladness, in delight and exaltation, except in circumstances decreed in the Book. It is as though I behold Him Whom God shall make manifest, exalted be His mention, smiling in all His conditions when He beholdeth no grief that would grieve His heart, for that is the attribute of those who are tested and the way of those who are alone.

3 فاذا طهر باطنك وظاهرك هل تعلم عن ايّ شئ عن كل ذكر لم يكن لمن يظهره الله فى يوم ظهوره فانك انت ربما يظهر وتطهر باطنك وظاهرك ولكن عند الله فى النار ولا تلتفت به فدق بصرك والطف نظرك ان لا تأتيك القيمة وكنت فى حجاب وقبل ذلك عن كل من لم يكن فى البيان طهّر باطنك فان ذلك تلّ يدعو من دون الله وظاهرك على ما قد نزل فيه بما استطعت عليه من سبيل فان فى ذلك الظهور ما يحب الله شيئا مثل مظاهر الجوهرية واللطف والمحبوبية والطهر لا بما تغتسل فى الماء بل بما تجعله رقيقا رقيقا ثم لطيفا لطيفا اذا تستطيع الى ذلك من سبيل والاّ فاستغن بعرفانك بالله واوامره عن كل ما لا تجد اليه من سبيل فان الله ليكفينك عن كلشئ ولا يكفى عن الله ربك من شئ ولا تحزن فى البيان فان الله يحب ان يريك فى بهجة وابتهاج وروح وارتفاع الاّ فى مواقع التى قدرت فى الكتاب كانّى بمن يظهره الله جل ذكره يتبسّمن فى كل شئوناته اذا لم يشهد على حزن بحزن به فؤاده اذ ذلك صفة الممتحنين وسنة المتوحدين

4 When thou hast done this, then glorify God once at the First Gate, twice at the Second Gate, thrice at the Third Gate, four times at the Fourth Gate, and five times at the Fifth Gate.

4 فاذا فعلت هذا فاذا سبح الله عند باب الاول مرة واحدة ثم عند باب الثانى مرتين ثم عند باب الثالث ثلث مرة ثم عند باب الرابع اربعة مرة ثم عند باب الخامس خمسة مرة هنالك فاستأذن

من الله وكل خلقه وادخل بالخضوع على عهد انك ان ادركته يوم القيمة اتفعل به مثل ذلك والاّ لا ينفعك لان ظهوره فى يوم القيمة اقوى عن ظهوره من قبل ولا تنظر بشئونات الملكية الاّ بامر الله وحده فانك ربما تجده يوم القيمة على علّو وربما تجده فى دنو فلا تجعل هذا دليلك بل اجعل قول من يظهره الله سبيلك فانى قد وصيتك بما تنجى يوم الاكبر عند الله ان أنت اردت ان تكونن من المنتجين

There seek permission from God and all His creation, and enter in humility, pledging that shouldst thou attain unto Him on the Day of Resurrection, thou wilt act likewise with Him; otherwise it will profit thee not, for His Manifestation on the Day of Resurrection is mightier than His previous Manifestation. And look not upon earthly conditions save by God's command alone, for perchance thou shalt find Him on the Day of Resurrection in exaltation, and perchance thou shalt find Him in abasement. Make not this thy proof, but make the Word of Him Whom God shall make manifest thy path. For verily I have counseled thee with that which shall deliver thee on the Great Day in the presence of God, if thou desirest to be among those who are delivered.

5 ثم قف عند الرجل وقل الله لا اله الاّ هو الابهى الابهى له ما فى السموات والارض وما بينهما وما فوق العلى وما دون الثرى الرحمن على العرش استوى يسجد له ما فى السموات والارض وما بينهما وكل شئ ادنى وانّ لله اسماء الحسنى

5 Then stand before the man and say: "God, there is no God but He, the Most Glorious, the Most Glorious. His is all that is in the heavens and the earth and whatsoever is between them, and whatsoever is above the heights and below the depths. The All-Merciful is established upon the Throne. Before Him boweth down whatsoever is in the heavens and the earth and whatsoever is between them, and every thing is brought low. And unto God belong the most beautiful names.

6 ان يا نقطة الاولى كيف اذكرنك عند الله ربك رب السموات العلى وربك رب الارضين الادنى وربك رب الاخرة والاولى وربك رب الجنة المأوى وربك رب الافق الكبرى وربك رب سدرة المنتهى وربك رب رفرف الاعلى وربك رب كتب الابهى وربك رب او ادنى وربك الذى قد خلقك ثم استوى على العرش ثم فدّنى وقد اصطفاك لنفسه ثم ارتضى ان يا بهائى فى السموات العلى ثم ان يا رضائى فى الارضين الادنى ثم ان يا اسمائى فى الحيوة الاولى ثم ان يا ضيائى فى الافق الاعلى ثم ان يا علائى عند او ادنى

6 O Primal Point! How shall I make mention of Thee before God, Thy Lord, the Lord of the highest heavens and Thy Lord, the Lord of the lowest earths, and Thy Lord, the Lord of the Hereafter and of the former time, and Thy Lord, the Lord of Paradise, the Abode, and Thy Lord, the Lord of the mighty horizon, and Thy Lord, the Lord of the Lote-Tree beyond which there is no passing, and Thy Lord, the Lord of the most exalted pavilion, and Thy Lord, the Lord of the Most Glorious Books, and Thy Lord, the Lord of 'or nearer,' and Thy Lord Who created Thee, then established Himself upon the Throne, then drew nigh, and hath chosen Thee for Himself, then was well-pleased. O Thou Who art My Glory in the highest heavens! O Thou Who art My Good-Pleasure in the lowest earths! O Thou Who art My names in the first life! O My light in the highest horizon! O My glory at or nearer!

7 قد خاقتك وجملتك اية الكبرى واصطفيتك وجملتك جنة الاعلى وشهدت على ما قد شهدت ممن خلقوا من قبل بامرك الاعلى وعلمت ما قد قضى عليك من كل ذا ادنى وشهدت على من وفى بذكرك فى العُلَى الاعلى ثم استرقى معك فى العماء الابهى لا اوعدنك بجزاء دون ما قد رايت فى سبيل الله بالاية الكبرى اذ ذلك منتهى ما ينتهى فى الحيوة الاولى ثم نشأة الاخرى

7 I have created thee and made thee a supreme sign, chosen thee and made thee the highest paradise. I bear witness to what those created before thee by thy most exalted command have witnessed, and I know what has been decreed for thee by all those of low degree. I bear witness to those who have fulfilled thy remembrance in the highest heights, then ascended with thee into the most glorious cloud. I shall not promise thee any reward less than what thou hast witnessed in the path of God through the greatest sign, for that is the ultimate end in the first life and the next creation.

8 Those who have veiled themselves from thee have no recourse like what they have earned in thy remembrance, though they were created to prostrate before thee in the Hereafter and in this world. I have not created the highest paradise for those who have recognized thee and then ascended by thy command to the Most Glorious Source except that I shall remember them through My greatest signs. This is what all things shall remember them by from this day until the Most Exalted Day - the day when God shall manifest the sign of His most exalted countenance.

8 وما للذين قد احتجبوا عنك مادا مثل ما اكتسبوا فى ذكرك بعد ما هم قد خلقوا ليسجدن لك فى الاخرة والاولى وما خلقت جنة اعلى للذين هم عرفوك ثم استرفعوا بامرك الى المنبع الابهى لاذكرنهم بایاتى الكبرى هذا ما يذكرنهم كلشئ من يومئذ الى يوم الاعلى ذلك يوم يظهر الله فيه اية وجهه الاعلى

9 He shall surely raise thee by His word from thy resting place with a mighty, most glorious life. Thou shalt witness what the dwellers of the heavens and earth and all between them remember through thy most exalted remembrance. Thou shalt surely answer those who remember thee with the most hidden call: “Fear not, neither grieve, for I shall raise thee unto God if thou followest Me on the Day of Resurrection through what thou hast answered from God.” Then be content and remember those who have been raised unto thee to God, the Possessor of most beautiful attributes. They have entered the highest paradise and settled upon silken carpets at or nearer, drinking from ruby cups wine that neither intoxicates nor clouds the mind, partaking of fresh meat and whatever their souls desire in the most glorious seats, elevated upon their thrones while angels stand before them to remind them of what was revealed in Our greatest verses.

9 وليبعثنك بقوله عن مرقدك من حى منيع ذا ابهى وانك لتشهدن ما يذكرن سكان السموات والارض وما بينهما بذكرك الاعلى وانك لتجيبن من يذكرنك بنداء اخفى ان لا تخف ولا تحزن فانى انا لارفعنك الى الله ان تتبعنى يوم القيمة بما اجبت من عند الله ثم لترضى فاذكر الذين هم قد رفعوا اليك الى الله ذى صفات حسنى ودخلوا فى الجنة الاعلى واستقروا على بساط الحرير عنداوادنى وشربوا فى كئوس الياقوت ماء الخمر من دون ان يسكر ولا ان يغشى واستطعموا من لحم طرّى ثم ما اشتهت انفسهم فى مقاعد الابهى واسترفعوا على سرائرهم والملائكة بين ايديهم ليذكرنهم بما نزل فى اياتنا الكبرى

10 They recline with their houris who were created from the light of their Lord upon the highest dune - their very hair remembering that there is no God but Him, the Most High, the Most Exalted. It is as though they were created from the spring of living rubies, all of them floating like mirrors wherein naught can be seen save the face of their Lord, the Mighty, the Most Glorious. Before them are most exalted open books which they gaze upon, rejoicing in what God hath sent down to them.

10 ويسترقدون مع حورياتهم اللاائى قد خلقن من نور ربهم فى الكثيب الاعلى تذكر شعراتهن انه لا اله الاّ هو العلى الاعلى كانهن خلقن من عين ياقوت حيوان يسبحن كلهن كانهن مرات لا يرى فيهن الاّ وجه ربهن ذوا العزة والابهى وان بين ايديهم كتب منشرة عليا ينظرون اليها وهم بما نزل الله عليهم يفرحون ويثنى

11 This is what God, thy Lord, hath granted thee in the greatest station and sent down to thee in the highest paradise. How dost thou see those who have veiled themselves from meeting thee in the most glorious pavilion? Glory be unto Thee, O God! Thou art my Lord and the Lord of all that is on high and every lowest atom. Thou hast caused me to reach the horizon of what is possible in Thy knowledge through Thy most exalted grace. I have seen those who veiled themselves from My remembrance in the blazing fire, and I witnessed the nearest hour, then possessed the kingdom of the Hereafter and this world through what Thou hast bestowed upon me from Thy most glorious bounty.

11 هذا ما قد انال الله ربك فى المقعد الكبرى ونزل عليك فى الجنة الاعلى كيف ترى من احتجب عن لقائك فى الرفرف الابهى سبحانك اللهم انك انت ربى ورب ما فى العلى ثم كل ذرة ادنى قد بلغتنى الى افق ما يمكن فى علمك من فضلك الاعلى ورايتُ من احتجب عن ذكرى فى النار اللّظى وقد شهدتُ ساعة ادنى ثم استملكتُ ملك الاخرة والاولى بما قد وهبتنى من جودك الابهى

12 I am indeed the first to worship Thee upon the earth when Thou didst cause me to hear Thy greatest verses. I shall surely bear witness, and all things with me, that there is no God but Thee, Lord of the seen and unseen. By Thy command hast Thou originated me, and unto Thee is the return and the end. Nothing in paradise remindeth me save what was sent down upon it of Thy most glorious bounty: “Fear not, neither grieve, for thou shalt see what thou lovest and then be content.” Verily God, my Lord and thy Lord, heareth the secret and the whisper. There is no God but Him, the Most Glorious, the Most Glorious.

12 وانني انا اول ما قد عبدتك فوق الارض لما قد اسمعتنى من اياتك الكبرى لاشهدنك وكل شئ على انه لا اله الاّ انت رب ما يرى وما لا يرى وان بامرك قد ابتدئتنى وان اليك الرجعى والمنتهى لا ادين فى الرضوان من شئ الاّ ويذكرنى ما نزل عليه من جودك الابهى ان لا تخف ولا تحزن فانك انت ترى ما تحبنه ثم لترضى وان الله ربى وربك ليسمعن السّر والنجوى انه لا اله الاّ هو الابهى الابهى

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Ziyaratu’l-Kull
Date: 1265 [1848-1849]

1 In the Name of God, the Most Just, the Most Just!

1 بسم الله الاعدل الاعدل

2 Glory be unto Thee, O my God! This is a night wherein Thou hast opened the gates of Thy grace, Thy bounty, Thy generosity, Thy kindness and Thy bestowals. Therefore I beseech Thee by Thyself - for nothing can equal Thy justice, none can be Thy peer, none can resemble Thee, none can be Thy companion, and nothing can be Thy likeness - and by Thy Glory, Thy Majesty, Thy Beauty, Thy Greatness, Thy Light, Thy Names, Thy Might, Thy Words, Thy Wisdom, Thy Knowledge, Thy Power, Thy Command, Thy Will, Thy Honor, Thy Sovereignty, Thy Dominion, Thy Loftiness, Thy Favor, Thy Grace, Thy Bounty, Thy Generosity, Thy Kindness, Thy Gift, Thy Benevolence, Thy Glory, Thy Transcendence, Thy Utterance, Thy Inaccessibility, Thy Greatness, Thy Independence, Thy Splendor, and Thy Lights, to send down upon Thy loved ones in the Bayan, from the first whom Thou hast witnessed unto the last, that which befitteth the sublimity of Thy holiness and the exaltation of Thy glory.

2 سبحانك اللهم يا الهى تلك ليلة قد فتحت فيها ابواب فضلك و جودك و كرمك و لطفك و منك فلاسئلنك فيه بك اذ لا شئ عندك عدلك و لا كفوك و لا شبهك و لا قرينك و لا مثالك ثم بهآئك و جلالك و جمالك و عظمتك و نورك و اسمآئك و عزتك و كلماتك و رحكمتك و علمك و قدرتك و قولك و مشيتك و شرفك و سلطانك و ملكك و علآئك و منك و افضالك و جودك و امتنانك و كرمك و الطافك و مو هبتك و احسانك و مجدك و ارتفاعك و بيانك و امتناعك و عظمتك و استقلالك و بهجتك و انوارك ان تنزلن على ادلآئك فى البيان من اول الذى قد شهدت عليه الى اخره ما ينبغى لعلو قدسك و سمو مجدك

3 Raise up, O my God, those within it through Thy exaltation; make resplendent, O my God, those within it through Thy light; glorify, O my God, those within it through Thy majesty; beautify, O my God, those within it through Thy

3 و ترفعن اللهم من فيه برفعتك و تبهين اللهم من فيه بهائك و لتججلن اللهم من فيه بجلالك و لتجملن اللهم من فيه بجمالك و لتعظمن اللهم من فيه بعظمتك و تنورن اللهم من فيه بنورك و ترحمن اللهم فيه برحمتك و لتعززن اللهم من فيه بعزتك

beauty; magnify, O my God, those within it through Thy greatness; illumine, O my God, those within it through Thy light; have mercy, O my God, upon those within it through Thy mercy; strengthen, O my God, those within it through Thy might; teach, O my God, those within it through Thy knowledge; make content, O my God, those within it through Thy good-pleasure; empower, O my God, those within it through Thy sovereignty; grant dominion, O my God, to those within it through Thy dominion; enrich, O my God, those within it through Thy riches; honor, O my God, those within it through Thy favors; make excellent, O my God, those within it through Thy benevolence; preserve, O my God, those within it through Thy names; aid, O my God, those within it through Thy example; manifest, O my God, those within it through Thy power; and bestow, O my God, upon those within it all Thy grace and wisdom, all Thy bounty and gift, for verily Thou hast encompassed all things with Thy knowledge.

و لتعلمن اللهم من فيه بعلمك و ترضين اللهم من فيه برضائك و لتسلطن اللهم من فيه سلطانك و لتملكن اللهم من فيه بملكك و لتغنين اللهم من فيه بغنآئك و لتكرمن اللهم من فيه بامتنانك و لتحسن اللهم من فيه باحسانك و لتحفظن اللهم من فيه باسمآئك و لتنصرن اللهم من فيه بمثالك و لتظهرن اللهم من فيه باقتدارك و لتعطين اللهم من فيه كل فضلك و رحمتك و كل جودك و موهبتك اذ انك قد احطت بكلشئ علما

4 And educate, O my God, all those within it to prostrate themselves before Him Whom Thou shalt make manifest and to find shelter beneath the shadow of Him Whom Thou shalt raise up on the Day of Resurrection through Thy signs which are Thy clear evidences. Verily, Thou hast power over all things.

4 و لتربين اللهم كل من فيه للسجود بين يدى من تظهرنه و الاستقرار في ظل من ترفعنه يوم القيمة بایاتك التى انها هى بيناتك انك كنت على كلشئ قديرا

5 O my God! Thou knowest all things and bearest witness unto all things. Unto Thee have been raised glorifying hearts, sanctified spirits, enraptured souls, and magnifying bodies from the First One, then from the numbers which Thou hast created through Thy power. Among them are a father and a brother who inscribe Thy verses before Thee. Therefore send down, O my God, upon them both and upon all who preceded them and followed them that which befitteth the sublimity of Thy sovereignty and the exaltation of Thy station. For whoso taketh pride in Thee, his pride shall not perish nor shall his glory fade. How generous art Thou unto Thy creation, for Thou hast raised unto Thyself one whom Thou didst create from clay and return unto clay, yet preserved his remembrance between these two states until the Hour shall arise, whereby he is remembered in Thy paradise and exalted in the midst of Thy gardens.

5 يا الهى تعلم كلشئ و تشهد على كلشئ و قد رفعت اليك افئدة مسبحة و ارواح مقدسة و انفس متيمة و و اجساد مكبرة من واحد الاول ثم من اعداد التى قد خلقتها بقدرتك فمن بينها اب ثم اخ ممن يكتب بين يديك اياتك فلتنزلن اللهم عليهما و على كل من سبقهما ثم لحقهما ما ينبغى لعلو سلطانك و سمو مكانك اذ من افتخر بك لا زوال لفخرة و لا اضمحلال لعزه و ما اكرمك بخلقك حيث قد رفعت اليك من قد خلقته من الطين و ردعته الى الطين و بقيت بينهما ذكره الى ان تقوم الساعة و به يذكر فى رضوانك و يرفع فى بحبوحة جناتك

6 Therefore send down, O my God, upon their first and their last, their outward and their inward, from the signs of Thy sanctification, the manifestations of Thy glorification, the fragrances of Thy exaltation, the modes of Thy praise, and the expressions of Thy unity and oneness, that which shall fill Thy heavens and Thy earth and whatsoever lieth between them with the exaltation of Thy remembrance, the inaccessibility of Thy power, the transcendence of Thy Word, the majesty of Thy

6 فلتنزلن اللهم على اولهم و اخرهم و ظاهرهم و باطنهم من ايات تقديسك و ظهورات تسبيحك و نفحات تمجيدك و شئونات تحميدك و بروزات و حدانيتك و تفريدك ما يملئن سمآئك و ارضك و ما بينهما من ارتفاع ذكرك و امتناع قدرك و استعلآء كلمتك و استجلال عظمتك و استقرار قيوميتك اذ لا يغرب من علمك من شئ لا فى السموات و لا فى الارض و لا ما بينهما و لا يعجزك من شئ

greatness, and the establishment of Thy Self-Subsistence, for naught in the heavens or on earth or between them escapeth Thy knowledge, nor is anything in the kingdom of Command or Creation or what lieth beneath them beyond Thy power, for verily Thou art All-Knowing, All-Powerful.

لا فی ملکوت الامر و لا الخلق و لا ما دونهما و انك کنت علاما قدیرا

7 When thou findest thyself on such a night in the sacred garden and the precinct of intimacy, then purify thy physical form from whatsoever external impurity thy knowledge encompasseth, then don what God thy Lord hath bestowed upon thee from His grace, then walk until thou reachest the first gate. There say "O Thou Who art the Lord of sovereignty and kingdom" four times, then at the second gate "O Thou Who art the Lord of might and dominion" four times, then at the third gate "O Thou Who art the Lord of power and divinity" four times, then at the fourth gate "O Thou Who art the Lord of strength and the ruby" four times, then at the fifth gate "O Thou Who art the Lord of majesty and the human realm" three times, then enter with God's leave in a spirit of joy and rapture.

7 فاذا کنت فی مثل تلك الیلة فی روضة القدس و حظیرة الانس فطیّب ظاهر جسدك بما لا یحط به علمك علی ظاهرك من کره ثم البس ما قد اعطاك الله ربك من فضله ثم امش حتی تتصل الی باب الاول هنالك قل یا ذا الملك و الملکوت اربع مرة ثم عند باب الثانی یا ذا العز والجبروت اربع مرة ثم عند باب الثالث یا ذا القدرة و اللاهوت اربع مرة ثم عند باب الرابع یا ذا القوة والیاقوت اربع مرة ثم عند باب الخامس یا ذا السلطنة والناسوت ثلث مرة ثم ادخل باذن الله علی روح و ابتهاج

8 When thou standest before God or before any of the Primary Unity, when thou desirest to make mention of the most exalted numbers, say "God beareth witness that there is no God but Him. His are the most beautiful names in the heavens and the earth and what lieth between them. There is no God but Him, the Protector, the Self-Subsisting."

8 فاذا وقفت بین یدی الله او بین یدی احد من واحد الاول اذا اردت ان تذکر من اعداد المتعالیة قل شهد الله انه لا اله الا هو له الاسمآء الحسنی فی السموات و الارض و ما بینهما لا اله الا هو المهیمن القیوم

9 Then return until thou reachest the back of the shrine. There, if thou art in a spirit of joy and delight while standing, say what God hath commanded thee, otherwise be seated, for God loveth this for thee. Then say "Verily all glory from God be upon thee, O Glory of God", then "All majesty be upon thee, O Majesty of God", then "All beauty be upon thee, O Beauty of God", then "All grandeur be upon thee, O Grandeur of God", then "All light be upon thee, O Light of God", then "All mercy be upon thee, O Mercy of God", then "All names be upon thee, O Names of God", then "All might be upon thee, O Might of God", then "All will be upon thee, O Will of God", then "All knowledge be upon thee, O Knowledge of God", then "All power be upon thee, O Power of God", then "All good-pleasure be upon thee, O Good-Pleasure of God", then "All honor be upon thee, O Honor of God", then "All dominion be upon thee, O Dominion of God", then "All sovereignty be upon thee, O Sovereignty of God", then "All loftiness be upon thee, O Loftiness of God", then "All verses be upon thee, O Verses of God", then "All words be upon thee, O Words of God".

9 ثم ارجع الی ان تتصل ظهر القبر هنالك ان کنت علی روح و ریحان فی قیامك فلتقولن ما امرك الله به و الا فلتقعدن فان الله لیحب لك ذلك ثم قل انما البهآء من الله علیك ان یا بهآء الله ثم الجلال علیك ان یا جلال الله ثم الجمال علیك ان یا جمال الله ثم العظمة علیك ان یا عظمة الله ثم النور علیك ان یا نور الله ثم الرحمة علیك ان یا رحمة الله ثم الاسمآء علیك ان یا اسمآء الله ثم العزة علیك ان یا عزة الله ثم المشیة علیك ان یا مشیة الله ثم العلم علیك ان یا علم الله ثم القدرة علیك ان یا قدرة الله ثم الرضاء علیك ان یا رضآء الله ثم الشرف علیك ان یا شرف الله ثم السلطنة علیك ان یا سلطنتة الله ثم الملك علیك ان یا ملك الله ثم العلآء علیك ان یا علآء الله ثم الایات علیك ان یا ایات الله ثم الکلمات علیك ان یا کلمات الله

10 قد تعرجت الی الله ربك بما قد اصعدك الله بارئك فاشهد انك انت فی الافق الاعلی من الرضوان

10 Thou hast ascended unto God thy Lord through that whereby God thy Creator hath caused thee to ascend. Bear thou witness that thou art in the supreme horizon of paradise and the most glorious station in the gardens. God hath created for thee that which will gladden thy heart and spirit, then thy soul and body, and God shall resurrect thee from a soul on the Day of Resurrection when He willeth through the word of Him Whom God shall make manifest, exalted be His mention. Hold fast unto Him if thou attainest His presence, for there is naught beyond God and naught after God, and after truth there is naught but falsehood, and after paradise naught but the fire, and after affirmation naught but negation, and after light naught but darkness, and after good-pleasure naught but less than good-pleasure.

و درجة الابهى من الجنان قد خلق الله لك ما يرضى به فؤادك و روحك ثم نفسك و جسدك و سيبعثك الله من نفس فى يوم القيمة اذا شآء بقول من يظهره الله جل ذكره فاستمسك به ان ادركت فان ليس ورآء الله من شئ و لا من بعد الله من شئ و ما بعد الحق الا الباطل و ما بعد الجنة الله النار ولا بعد الاثبات الا النفى و لا بعد النور الا الظلمة و لا بعد الرضآء الا دون الرضآء

11 This is what God hath revealed unto thee and unto every male and female who has entered into the Bayan before or will enter until the Day of Resurrection is conferred, through His bounty, unto all temples of existence, through His grace, unto all circles. His is the creation and the command, before and after. All are guided by the First Unity, and all shall be guided on the Day of Resurrection by the First Unity through Him Whom God shall make manifest.

11 هذا ما قد نزل الله عليك و على كل ذكر و انثى ممن دخل من قبل فى البيان او يدخل الى يوم القيمة فضلا من عنده على كل الهياكل وجودا من لدنه على كل الدوآئر له الخلق و الامر من قبل و من بعد كل بالواحد الاول يهتدون و كل يوم القيمة بالواحد الاول من عند من يظهره الله يهتدون

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Du'a' li'n-Nuri'l-Abyad
Date: 1265 mid-late [1848-1849]

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

1 بسم الله الامنع الاقدس

2 Glory be unto Thee, O my God! I beseech Thee by the mightiest of Thy Names - and all Thy Names are mighty in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Names.

2 سبحانك اللّهمّ يا الهى لاسئلنك من اسمائك باعظمها و كلّ اسمائك عظيمة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك باسمائك كلّها

3 Glory be unto Thee, O my God! I beseech Thee by the most resplendent of Thy Glory - and all Thy Glory is resplendent in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Glory.

3 سبحانك اللّهمّ يا الهى لاسئلنكك من بهائك بابهاه و كلّ بهائك ... عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك ببهائك كلّه

4 Glory be unto Thee, O my God! I beseech Thee by the most majestic of Thy Majesty - and all Thy Majesty is majestic in

Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Majesty.

4 سبحانك اللّهمّ يا الهى لاسئلنك من جلالك باجلّه و كلّ جلالك ... عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بجلالك كلّه

5 Glory be unto Thee, O my God! I beseech Thee by the most enduring of Thy Eternity - and all Thy Eternity is enduring in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Eternity.

5 سبحانك اللّهمّ يا الهى لاسئلنك بديموميّتك بادومها و كلّ ديموميّتك دائمة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بديموميّتك كلّها

6 Glory be unto Thee, O my God! I beseech Thee by the most guiding of Thy Guidance - and all Thy Guidance is guiding in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Guidance.

6 سبحانك اللّهمّ يا الهى لاسئلنك من هدايتك ... و كلّ هدايتك هاديّة عندك ثمّ فى ام الكتاب اللّهمّ انّى اسئلك بهدايتك كلّها

7 Glory be unto Thee, O my God! I beseech Thee by the most glorious of Thy Oneness - and all Thy Oneness is exalted in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Oneness.

7 سبحانك اللّهمّ يا الهى لاسئلنك من وحدانيّتك باجلالها و كلّ وحدانيّتك عاليّة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بوحدانيّتك كلّها

8 Glory be unto Thee, O my God! I beseech Thee by the most steadfast of Thy Creative Power - and all Thy Creative Power is steadfast in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Creative Power.

8 سبحانك اللّهمّ يا الهى لاسئلنك من زارعيّتك باثبتها و كلّ زارعيّتك ثابتة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بزارعيّتك كلّها

9 Glory be unto Thee, O my God! I beseech Thee by the most enduring of Thy Life - and all Thy Life is enduring in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Life.

9 سبحانك اللّهمّ يا الهى لاسئلنك من حياتك بابقاها و كلّ حياتك باقيّة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بحياتك كلّها

10 Glory be unto Thee, O my God! I beseech Thee by the purest of Thy Purity - and all Thy Purity is pure in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Purity.

10 سبحانك اللّهمّ يا الهى لاسئلنك من طهرك باطهره و كلّ اطهرك طاهر عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بطهرك كلّه

11 Glory be unto Thee, O my God! I beseech Thee by the nearest of Thy Certitude - and all Thy Certitude is near in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Certitude.

11 سبحانك اللّهمّ يا الهى لاسئلنك من يقينك باقربه و كلّ يقينك قريب عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بيقينك كلّه

12 Glory be unto Thee, O my God! I beseech Thee by the most majestic of Thy Being - and all Thy Being is majestic in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Being.

12 سبحانك اللّهمّ يا الهى لاسئلنك كينونيّتك باجلها و كلّ كينونيّتك جليلة عندك ثمّ فى ام الكتاب اللّهمّ انّى اسئلك بكينونيّتك كلّها

13 Glory be unto Thee, O my God! I beseech Thee by the most subtle of Thy Grace - and all Thy Grace is subtle in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Grace.

13 سبحانك اللّهمّ ياالهى لاسئلنك من لطفك بالطفه و كلّ لطفك لطيف عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بلطفك كلّه

14 Glory be unto Thee, O my God! I beseech Thee by the most glorious of Thy Dominion - and all Thy Dominion is glorious

14 سبحانك اللّهمّ يا الهى لاسئلنك من ملكك باخره و كلّ ملكك فاخر عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بملكك كلّه

in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Dominion.

15 Glory be unto Thee, O my God! I beseech Thee by the most luminous of Thy Light - and all Thy Light is luminous in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Light.

15 سبحانك اللّهمّ يا الهى لاسئلنك من نورك بانوره و كلّ نورك انور عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بنورك كلّه

16 Glory be unto Thee, O my God! I beseech Thee by the most enduring of Thy Sovereignty - and all Thy Sovereignty is enduring in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Sovereignty.

16 سبحانك اللّهمّ يا الهى لاسئلنك من سلطنتك بادومه و كلّ سلطنتك دائمة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بسلطنتك كلّها

17 Glory be unto Thee, O my God! I beseech Thee by the most exalted of Thy Loftiness - and all Thy Loftiness is exalted in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Loftiness.

17 سبحانك اللّهمّ يا الهى لاسئلنك من علوّك باعلاه و كلّ علوّك عال عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بعلوّك كلّه

18 Glory be unto Thee, O my God! I beseech Thee by the most unapproachable of Thy Singleness - and all Thy Singleness is unapproachable in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Singleness.

18 سبحانك اللّهمّ يا الهى لاسئلنك من فردانيّك بامنعها و كلّ فردانيّتك ... عندك ثمّ فى ام الكتاب اللّهمّ انّى اسئلك بفردانيّتك كلّها

19 Glory be unto Thee, O my God! I beseech Thee by the most holy of Thy Self-Sufficiency - and all Thy Self-Sufficiency is holy in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Self-Sufficiency.

19 سبحانك اللّهمّ يا الهى لاسئلنك من صمدانيّتك باقدسها و كلّ صمدانيّتك قدسية عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بصمدانيّتك كلّها

20 Glory be unto Thee, O my God! I beseech Thee by the most self-subsisting of Thy Self-Subsistence - and all Thy Self-Subsistence is self-subsisting in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Self-Subsistence.

20 سبحانك اللّهمّ يا الهى لاسئلنك من قيّوميّتك باقومها و كلّ قيّوميّتك قائمة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بقيّوميّتك كلّها

21 Glory be unto Thee, O my God! I beseech Thee by the most expansive of Thy Mercy - and all Thy Mercy is expansive in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Mercy.

21 سبحانك اللّهمّ يا الهى لاسئلنك من رحمتك باوسعها و كلّ رحمتك واسعة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك برحمتك كلّها

22 Glory be unto Thee, O my God! I beseech Thee by the most exalted of Thy Praise - and all Thy Praise is exalted in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Praise.

22 سبحانك اللّهمّ يا الهى لاسئلنك من شكرك بارفعه و كلّ شكرك مرتفع عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بشكرك كلّه

23 Glory be to Thee, O my God! I beseech Thee by Thy most swift forgiveness - and all Thy forgiveness is swift with Thee - then in the Mother Book. O God! I beseech Thee by all Thy forgiveness.

23 سبحانك اللّهمّ يا الهى لاسئلنك من توّابيّتك باسرعها و كلّ توّابيّتك سريعة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بتوّابيّتك كلّها

24 Glory be to Thee, O my God! I beseech Thee by Thy steadfastness in its independence - and all Thy steadfastness is established with Thee - then in the Mother Book. O God! I beseech Thee by all Thy steadfastness.

24 سبحانك اللّهمّ يا الهى لاسئلنك من ثباتك باستقلاله و كلّ ثباتك ... عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بثباتك كلّه

25 Glory be to Thee, O my God! I beseech Thee by Thy creative power in its might - and all Thy creative power is mighty with Thee - then in the Mother Book. O God! I beseech Thee by all Thy creative power.

25 سبحانك اللّهمّ يا الهى لاسئلنك من خلّاقيّتك باقتدارها و كلّ خلّاقيّتك مقتدرة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بخلّاقيّتك كلّها

26 Glory be to Thee, O my God! I beseech Thee by Thy power to multiply in its glory - and all Thy multiplying power is glorious with Thee - then in the Mother Book. O God! I beseech Thee by all Thy multiplying power.

26 سبحانك اللّهمّ يا الهى لاسئلنك من ذارئيّتك باعزّها و كلّ ذارئيّتك عزيزة ؟ عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بذارئيّتك كلّها

27 Glory be to Thee, O my God! I beseech Thee by the radiance of the garments of Thy countenance in its brilliance - and all Thy radiance is brilliant with Thee - then in the Mother Book. O God! I beseech Thee by all Thy radiance.

27 سبحانك اللّهمّ يا الهى لاسئلنك من ضيإ قمص طلعتك باضوئه ؟ عندك و كلّ ضيائك مضئ عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بضيائك كلّه

28 Glory be to Thee, O my God! I beseech Thee by Thy manifestation in its most manifest form - and all Thy manifestation is manifest with Thee - then in the Mother Book. O God! I beseech Thee by all Thy manifestation.

28 سبحانك اللّهمّ يا الهى لاسئلنك من ظهورك باظهره و كلّ ظهورك ظاهر عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بظهورك كلّه

29 Glory be to Thee, O my God! I beseech Thee by Thy wealth in its most abundant form - and all Thy wealth is abundant with Thee - then in the Mother Book. O God! I beseech Thee by all Thy wealth.

29 سبحانك اللّهمّ يا الهى لاسئلنك من غنائك باغناه و كلّ غنائك غنىّ عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بغنائك كلّه

30 O my Beloved! I glorify Thee above all that contingent things have glorified through their essence, and above all that existing things have sanctified through their reality, and above all that created things have unified through their substance, and above all that names and attributes have magnified through their abstraction, and above all that atoms have exalted through what Thou hast bestowed upon them.

30 يا محبوبى لاسبحنك عن كلّ ما سبحت الممكنات بكينونيّتها و ... كلّ ما قدست الموجودات بذاتيّتها و عن كلّ ما قد وحدت الكائنات بجوهريّتها و عن كلّ ما قد عظمت الاسمإ و الصّفات بمجرّديّتها و عن كل ما كبرت الذّرّات كلّهنّ بما وفيتها عليها

31 Therefore, O God, send Thy blessings upon the Divine Point and upon the Letters of the Living, and bestow through that Most Exalted Similitude and Most Resplendent Garment upon me and upon all who have believed in God and His signs, in every condition whatsoever befitteth the loftiness of Thy bounty and Thy gift, and the glory of the detachment of Thy generosity and Thy favor. For nothing is hidden from Thy knowledge, whether in the heavens or on the earth or between them. Thou givest unto all things their due measure through the sublimity of Thy grace and the transcendence of Thy bestowals. Nothing in the heavens or on earth or between them can frustrate Thee. Verily, Thou hast power over all things.

31 فلتصلين اللّهمّ على النّقطة الالهيّة ثمّ على حروف حيّها و لتمنن بتلك المثل الاعلى و القميص الابهى علىّ و على كلّ من آمن بالله و آياته فى كلّ شأن ما ينبغى لارتفاع امتناع جودك و موهبتك و ابتهاج انقطاع كرمك و عنايتك اذ ؟ لمن يغرب من علمك من شىء لا فى السّموات و لا فى الارض و لا ما بينهما تؤتى كلّ شىء حقّ شيئيّته بعلوّ لطفك و سموّ وهّابيّتك و لايعجزك من شىء لا فى السّموات و لا فى الارض و لا ما بينهما انّك كنت على كلّ شىء قديراً

32 And send Thy blessings, O God, upon Gabriel, the worker of Thy white light, in every condition, before every condition, and

after every condition. Verily, Thou art the All-Bountiful, the All-Powerful, the All-Encompassing.

32 و صلّ اللّهمّ على جبرئيل عامل نورك الابيض فى كلّ شأن و قبل شأن و بعد شأن فانّك كنت فضالاً مقتدراً محيطاً

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Du'a' li'n-Nuri'l-Ahmar
Date: 1265 mid-late [1848-1849]

1 In Thy Book, through every prayer that Thou hast fashioned or that hath been uttered about Thee, for all grace belongeth unto Thee, resideth in Thee, emanateth from Thee, and returneth unto Thee, and there is no power nor strength except through Thee, and unto Thee is the final return. This is a prayer to the crimson light whose bearer was Israfil, peace be upon him:

1 في كتابك بكل صلواة قد ابدعتها او قيل عنها اذ كل الفضل لك وفيك وبك واليك ولا حول ولا قوة الا بك وان اليك المصير هذا دعاء للنور الاحمر الذي كان حامله اسرافيل عليه السلام

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

2 بسم الله الرفيع الاقدس

3 O my God! I beseech Thee by the most magnificent of Thy Divinity, though all Thy Divinity is magnificent with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Divinity.

3 اللهم اني اسئلك من الوهيتك باعظمها وكل الوهيتك عظيم عندك ثم في ام الكتاب اللهم اني اسئلك بالوهيتك كلها

4 O my God! I beseech Thee by the most impregnable of Thy Loftiness, though all Thy Loftiness is impregnable with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Loftiness.

4 اللهم اني اسئلك من باذخيتك بامنعها وكل باذخيتك منيعة عندك ثم في ام الكتاب اللهم اني اسئلك بباذخيتك كلها

5 O my God! I beseech Thee by the most glorious of Thy Might, though all Thy Might is glorious with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Might.

5 اللهم اني اسئلك من جبروتك باجلّها وكل جبروت جليلة عندك ثم في ام الكتاب اللهم اني اسئلك لجبروتك كلها

6 O my God! I beseech Thee by the most enduring of Thy Eternity, though all Thy Eternity is enduring with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Eternity.

6 اللهم اني اسئلك من ديموميتك بادومها وكل ديموميتك دائمة عندك ثم في ام الكتاب اللهم اني اسئلك بديموميتك كلها

7 O my God! I beseech Thee by the most guiding of Thy Guidance, though all Thy Guidance is guiding with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Guidance.

7 اللهم اني اسئلك في هدايتك باهداها وكل هدايتك هادية عندك ثم في ام الكتاب اللهم اني اسئلك بهدايتك كلها

8 O my God! I beseech Thee by the most resplendent of Thy Oneness, though all Thy Oneness is resplendent with Thee,

then in the Mother Book, O my God! I beseech Thee by all Thy Oneness.

8 اللهم اني اسئلك من وحدانيتك بابهاها كل وحدانيتك بهية عندك ثم في ام الكتاب اللهم اني اسئلك بوحدانيتك كلها

9 O my God! I beseech Thee by the most pure of Thy Purity, though all Thy Purity is pure with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Purity.

9 اللهم اني اسئلك من ذكائيتك باذكيتها وكل ذكائيتك زكية عندك ثم في ام الكتاب اللهم اني اسئلك بزكائيتك كلها

10 O my God! I beseech Thee by the most lasting of Thy Life, though all Thy Life is lasting with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Life.

10 اللهم اني اسئلك من حياتك بابقاها وكل حياتك باقية عندك ثم في ام الكتاب اللهم اني اسئلك بحياتك كلها

11 O my God! I beseech Thee by the most sanctified of Thy Sanctity, though all Thy Sanctity is sanctified with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Sanctity.

11 اللهم اني اسئلك في طهرك باطهره وكل طهرك طاهر عندك ثم في ام الكتاب اللهم اني اسئلك بطهرك كله

12 O my God! I beseech Thee by the most steadfast of Thy Certitude, though all Thy Certitude is steadfast with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Certitude.

12 اللهم اني اسئلك من يقينك ثابتة وكل يقينك ثابت عندك ثم في ام الكتاب اللهم اني اسئلك بيقينك كله

13 O my God! I beseech Thee by the most cooling of Thy Camphor, though all Thy Camphor is cooling with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Camphor.

13 اللهم اني اسئلك من كافوريتك باردها وكل كافوريتك بارد عندك ثم في ام الكتاب اللهم اني اسئلك بكافوريتك كلها

14 O my God! I beseech Thee by the most subtle of Thy Grace, though all Thy Grace is subtle with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Grace.

14 اللهم اني اسئلك من لطفك بالطفه وكل لطف لطيف عندك ثم في ام الكتاب اللهم اني اسئلك بلطفك كله

15 O my God! I beseech Thee by the most excellent of Thy Dominion, though all Thy Dominion is excellent with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Dominion.

15 اللهم اني اسئلك من ملكك بافخره وكل ملك فاخر عندك ثم في ام الكتاب اللهم اني اسئلك بملكك كله

16 O my God! I beseech Thee by the most luminous of Thy Light, though all Thy Light is luminous with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Light.

16 اللهم اني اسئلك من نورك بانوره وكل نورك نير عندك ثم في ام الكتاب اللهم اني اسئلك بنورك كله

17 O my God! I beseech Thee by the most sovereign of Thy Sovereignty, though all Thy Sovereignty is sovereign with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Sovereignty.

17 اللهم اني اسئلك من سلطنتك باستقلالها وكل سلطنتك مستقلة عندك ثم في ام الكتاب اللهم اني اسئلك بسلطنتك كلها

18 O my God! I beseech Thee by the most transcendent of Thy Transcendence, though all Thy Transcendence is transcendent with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Transcendence.

18 اللهم اني اسئلك من علوّك باعلاها وكل علوك عال عندك ثم في ام الكتاب اللهم اني اسئلك بعلوّك كله

19 O my God! I beseech Thee by the most singular of Thy Singleness, though all Thy Singleness is singular with Thee, then

in the Mother Book, O my God! I beseech Thee by all Thy Singleness.

19 اللهم اني اسئلك من فردانيتك بتفردها اذ كل فردانيتك متفردة عندك ثم في ام الكتاب اللهم اني اسئلك بتفردك كلها

20 O my God! I beseech Thee by the most hallowed of Thy Self-Subsistence, though all Thy Self-Subsistence is hallowed with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Self-Subsistence.

20 اللهم اني اسئلك من صمدانيتك باقدسها وكل صمدانيتك قدسية عندك ثم في ام الكتاب اللهم اني اسئلك بصمدانيتك كلها

21 O my God! I beseech Thee by the most enduring of Thy Everlastingness, though all Thy Everlastingness is enduring with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Everlastingness.

21 اللهم اني اسئلك من قيوميتك باقومها وكل قيوميتك قائمة عندك ثم في ام الكتاب اللهم اني اسئلك بقيوميتك كلها

22 O my God! I beseech Thee by the most embracing of Thy Mercy, though all Thy Mercy is embracing with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Mercy.

22 اللهم اني اسئلك من رحمتك باوسعها وكل رحمتك واسعة عندك ثم في ام الكتاب اللهم اني اسئلم برحمتك كلها

23 O my God! I beseech Thee by the most exalted of Thy Gratitude, though all Thy Gratitude is exalted with Thee, then in the Mother Book, O my God! I beseech Thee by all Thy Gratitude.

23 اللهم اني اسئلك من شكرك بارفعه وكل شكرك رافع عندك ثم في ام الكتاب اللهم اني اسئلك بشكرك كله

24 O God! I beseech Thee by the swiftest of Thy repentances, and all Thy repentances are swift with Thee and then in the Mother Book. O God! I beseech Thee by all Thy repentances.

24 اللهم اني اسئلك من توابيتك باسرعها وكل توابيتك سريعة عندك ثم في ام الكتاب اللهم اني اسئلك بتوابيتك كلها

25 O God! I beseech Thee by the most steadfast of Thy steadfastness, and all Thy steadfastness is steadfast with Thee and then in the Mother Book. O God! I beseech Thee by all Thy steadfastness.

25 اللهم اني اسئلك من ثباتك باثبته وكل ثباتك ثابت عندك ثم في ام الكتاب اللهم اني اسئلك بثباتك كله

26 O God! I beseech Thee by the most encompassing of Thy treasuries, and all Thy treasuries are encompassing with Thee and then in the Mother Book. O God! I beseech Thee by all Thy treasuries.

26 اللهم اني اسئلك من خزائنك باحاطتها وكل خزائنك محيطة عندك ثم في ام الكتاب اللهم اني اسئلك بخزائنك كلها

27 O God! I beseech Thee by the mightiest of Thy offspring, and all Thy offspring are mighty with Thee and then in the Mother Book. O God! I beseech Thee by all Thy offspring.

27 اللهم اني اسئلك من ذرائيتك باعزها وكل ذرائيتك عزيزة عندك ثم في ام الكتاب اللهم اني اسئلك بذرائيتك كلها

28 O God! I beseech Thee by the most luminous of Thy light, and all Thy light is luminous with Thee and then in the Mother Book. O God! I beseech Thee by all Thy light.

28 اللهم اني اسئلك من ضيائك باضائة وكل ضيائك مضيئة عندك ثم في ام الكتاب اللهم اني اسئلك بضيائك كلها

29 O God! I beseech Thee by the most manifest of Thy manifestation, and all Thy manifestation is manifest with Thee and then in the Mother Book. O God! I beseech Thee by all Thy manifestation.

29 اللهم اني اسئلك من ظهورك باظهره وكل ظهورك ظاهر عندك ثم في ام الكتاب اللهم اني اسئلك بظهورك كله

30 O God! I beseech Thee by the most enriching of Thy riches, and all Thy riches are abundance with Thee and then in the Mother Book. O God! I beseech Thee by all Thy riches.

30 اللهم اني اسئلك من غنائك باغنئه وكل غنائك فنى عندك ثم في ام الكتاب اللهم اني اسئلك بغنائك كله

31 O God! I beseech Thee by Thyself - there is none beside Thee equal, comparable, similar, like or resembling Thee - and by that which Thou hast loved for Thyself or lovest through the sublimity of Thy inaccessibility and the exaltation of Thy transcendence. For all things, O my God, bow down before Thy Countenance and are humble before Thine eyes. Thou art unique in Thy unity above all contingent beings, singular in the sovereignty of Thy eternity above all existing things, supreme in the dominion of Thy self-subsistence above all created things, and exalted in the inaccessible heights of Thine everlasting nature above all that is still or in motion. Thou art independent in the independence of Thy sanctity above all who dwell in the kingdoms of earth and heaven, sovereign in the sovereignty of Thy glory above all who inhabit the realms of names and attributes. Thou hast taken possession, through the dominion of Thy beloved nature, of all that Thou hast loved in the depths of names and attributes, and art magnificent in the majesty of Thy glory as the Object of all desire, above all that can be mentioned through similitude or allusion.

31 اللهم اني اسئلك بك لا شي عندك عدلت ولا كفوك ولا شبهك ولا قرينك ولا مثالك وبما قد احببته لنفسك او تحبه لعلو امتناعك وسمو ارتفاعك اذ كل يا الهي عند طلعتك ساجدة وبين عينيك خاضعة قد تفردت بفردانيتك فوق كل الممكنات وتفردت بسلطان صمدانيتك فوق كل الموجودات وتعظمت بمليك ملك قيوميتك فوق كل الكائنات وتجللت بارتفاع امتناع ازليتك فوق كل السواكن والمحركات واستقللت باستقلال قدوسيتك فوق من في ملكوت الارض والسموات واستسلطت بسلطان سبوحيتك فوق كل من في ملكوت الاسماء والصفات واستملكت بمليك عز محبوبيتك كل ما احببت في لجج الاسماء والصفات واستجللت بجلالة عز مقصوديتك فوق كل ما تذكر بالمثل والاشارات

32 Thou art the Exalted One before Whose exaltation all bow down in humility, and the Attributed One before Whose transcendence all stand in reverence. All glorify Thee, proclaim Thy unity, magnify Thee and extol Thee according to their capacity. But perchance there may be directed toward Thee that which Thou hast foreordained of pure, crystalline, essential and abstract realities, and that by which Thou art remembered in the kingdom of names and attributes. There is no hour which Thou hast not made great, majestic, beautiful, mighty and illumined with the light that quivers from the Dayspring of morning and shines forth from the holy Star.

32 انت العالي الذي كل عند علوك خاضعون والمنسوب الذي كل عند سموك قائمون كل ليسبحنك وليوحدنك وليكبرنك وليعظمنك على قدر ما هم عليه مقتدرون ولكن عسى ان يوجه اليك ما تنذرت من الساذجيات والكافوريات والجوهريات والمجرديات وما تذكر به في ملكوت الاسماء والصفات فلا ساعة قد عظمتها وجللتها وجملتها وعززتها ونورتها بنور ما تلجلج من مطلع الصبح واشرق من كوكب القدس

33 We shall assuredly cause to descend, O God, Thy light upon the Tree of Oneness and that which Thy knowledge hath encompassed therein, as befits the sublimity of Thy generosity, the exaltation of Thy grace, the elevation of Thy bounty, the inaccessibility of Thy tenderness and the independence of Thy loving-kindness; and upon all save the Tree of Thy love that which it deserves before Thy justice, the sovereignty of Thy omnipotence, Thy power, the dominion of Thy might, Thy glory and the court of Thy supreme grandeur. For Thy mercy transcends all mercy, Thy severity all severity, Thy might all might, Thy sovereignty all sovereignty, Thy grandeur all grandeur, and Thy power all power. Grant us, O God, that which we deserve, and pardon us, O God, through Thy grace and bounty

33 فلننزلن اللهم ضيائك على شجرة الوحدانية وما قد احطت علمك فيها ما ينبغي لعلو جودك وسمو فضلك وارتفاع كرمك وامتناع لطفك واستقلال عنايتك وعلى دون شجرة محبتك ما يستحق به عند عدلك وسلطان قهاريتك وطولك ومليك جباريتك وعزك وبساط عز كبريائيتك اذ رحمتك فوق كل رحمة وشدتك فوق كل شدة وعزتك فوق كل عزة وسلطنتك فوق كل سلطنة وعظمتك فوق كل عظمة وقدرتك فوق كل قدرة هب لنا اللهم ما تستحق به واعف اللهم عنا بفضلك ثم جودك ما كنا به مستحقين عند استقلال سلطان وحدانيتك واستجلال

for that which we deserve not before the independence of the sovereignty of Thy oneness and the majesty of the dominion of Thy eternity. Verily, Thou art the Self-Sufficient, the Most Exalted, the All-Forgiving, the Inaccessible, possessed of might and majesty.

مليك صمدانيتك فانك انت الغني المتعال ذا العفو الممتنع ذو العزة والجلال

34 Bless, O God, the bearer of Thy crimson light, Israfil, peace be upon him, morning and evening.

34 صل اللهم على حامل نورك الاحمر اسرافيل عليه السلام بالغدو والوصال

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Du'a' li'n-Nuri'l-Akhdar
Date: 1265 mid-late [1848-1849]

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

1 بسم الله الامنع الاقدس

2 O God! I beseech Thee by the most enduring of Thine eternity, and all Thy eternity endureth with Thee, then in the Mother Book. O God! I beseech Thee by all Thine eternity.

2 اللّهمّ انّى اسئلك من ابديّتك بتأبدها ؟ و كلّ ابديّك متأبدة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بابديّتك كلّها

3 O God! I beseech Thee by the most resplendent of Thy glory, and all Thy glory is resplendent with Thee, then in the Mother Book. O God! I beseech Thee by all Thy glory.

3 اللّهمّ انّى اسئلك من بهائك بابهاه و كلّ بهائك بهى عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك ببهائك كلّه

4 O God! I beseech Thee by the most beautiful of Thy beauty, and all Thy beauty is beautiful with Thee, then in the Mother Book. O God! I beseech Thee by all Thy beauty.

4 اللّهمّ انّى اسئلك من جمالك باجمله و كلّ جمالك جميل عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بجمالك كلّه

5 O God! I beseech Thee by the most perpetual of Thy perpetuity, and all Thy perpetuity is perpetual with Thee, then in the Mother Book. O God! I beseech Thee by all Thy perpetuity.

5 اللّهمّ انّى اسئلك من ديموميّتك بادومها و كلّ ديموميّتك دائماً عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بديموميّتك كلّها

6 O God! I beseech Thee by the most guiding of Thy guidance, and all Thy guidance is guiding with Thee, then in the Mother Book. O God! I beseech Thee by all Thy guidance.

6 اللّهمّ انّى اسئلك من هدايتك بابداها و كلّ هدايتك هاديّة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بهدايّتك كلّها

7 O God! I beseech Thee by the most sovereign of Thy sovereignty, and all Thy sovereignty is sovereign with Thee, then in the Mother Book. O God! I beseech Thee by all Thy sovereignty.

7 اللّهمّ انّى اسئلك من ولايتك باولويتها ؟ و كلّ ولايتك ذات اولويّة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بولايتك كلّها

8 O God! I beseech Thee by the purest of Thy purity, and all Thy purity is pure with Thee, then in the Mother Book. O God! I beseech Thee by all Thy purity.

8 اللّهمّ انّی اسئلك من زكائیّتك بازكها و كلّ زكائیّتك راكبة عندك ثمّ فی امّ الكتاب اللّهمّ انّی اسئلك بزكائیّتك كلّها

9 O God! I beseech Thee by Thy life, and all Thy life is eternal with Thee, then in the Mother Book. O God! I beseech Thee by all Thy life.

9 اللّهمّ انّی اسئلك من حیاتك ... و كلّ حیاتك باقیّة عندك ثمّ فی امّ الكتاب اللّهمّ انّی اسئلك بحیاتك كلّها

10 O God! I beseech Thee by the most sanctified of Thy sanctity, and all Thy sanctity is sanctified with Thee, then in the Mother Book. O God! I beseech Thee by all Thy sanctity.

10 اللّهمّ انّی اسئلك من طهرك باطهره و كلّ طهرك طاهر عندك ثمّ فی امّ الكتاب اللّهمّ انّی اسئلك بطهرك كلّه

11 O God! I beseech Thee by the most certain of Thy certitude, and all Thy certitude is certain with Thee, then in the Mother Book. O God! I beseech Thee by all Thy certitude.

11 اللّهمّ انّی اسئلك من یقینك باثبته و كلّ یقینك ثابت عندك ثمّ فی ام الكتاب اللّهمّ انّی اسئلك بیقینك كلّه

12 O God! I beseech Thee by the most supreme of Thy supremacy, and all Thy supremacy is supreme with Thee, then in the Mother Book. O God! I beseech Thee by all Thy supremacy.

12 اللّهمّ انّی اسئلك من كبریائیّتك باكبرها و كلّ كبریائیّتك كبیرة عندك ثمّ فی امّ الكتاب اللّهمّ انّی اسئلك بكبریائیّتك كلّها

13 O God! I beseech Thee by the most gracious of Thy grace, and all Thy grace is gracious with Thee, then in the Mother Book. O God! I beseech Thee by all Thy grace.

13 اللّهمّ انّی اسئلك من لطفك بلطفه و كلّ لطف لطیف عندك ثمّ فی امّ الكتاب اللّهمّ انّی اسئلك بلطفك كلّه

14 O God! I beseech Thee by the most glorious of Thy dominion, and all Thy dominion is glorious with Thee, then in the Mother Book. O God! I beseech Thee by all Thy dominion.

14 اللّهمّ انّی اسئلك منملكك بافخره و كلّ ملكك فاخر عندك ثمّ فی امّ الكتاب اللّهمّ انّی اسئلك بملكك كلّه

15 O God! I beseech Thee by the most luminous of Thy light, and all Thy light is luminous with Thee, then in the Mother Book. O God! I beseech Thee by all Thy light.

15 اللّهمّ انّی اسئلك من نورك بانوره و كلّ نورك نیّر عندك ثمّ فی امّ الكتاب اللّهمّ انّی اسئلك بنورك كلّه

16 O God! I beseech Thee by the most powerful of Thy power, and all Thy power is powerful with Thee, then in the Mother Book. O God! I beseech Thee by all Thy power.

16 اللّهمّ انّی اسئلك من سلطنتك باسلطها و كلّ سلطنتك سلطة عندك ثمّ فی امّ الكتاب اللّهمّ انّی اسئلك بسلطنتك كلّها

17 O God! I beseech Thee by the most magnificent of Thy grandeur, and all Thy grandeur is magnificent with Thee, then in the Mother Book. O God! I beseech Thee by all Thy grandeur.

17 اللّهمّ انّی اسئلك من عظمتك باعظمها و كلّ عظمتك عظیمة عندك ثمّ فی امّ الكتاب اللّهمّ انّی اسئلك بعظمتك كلّها

18 O God! I beseech Thee by the most singular of Thy oneness, and all Thy oneness is singular with Thee, then in the Mother Book. O God! I beseech Thee by all Thy oneness.

18 اللّهمّ انّی اسئلك من فردانیّتك بتفردها و كلّ فردانیّتك متفرّدة عندك ثمّ فی امّ الكتاب اللّهمّ انّی اسئلك بفردانیّتك كلّها

19 O God! I beseech Thee by the most impregnable of Thy self-subsistence, and all Thy self-subsistence is impregnable with

Thee, then in the Mother Book. O God! I beseech Thee by all Thy self-subsistence.

19 اللّهمّ انّی اسئلك من صمدانیّتك بامنعها و کلّ صمدانیّتك منیعة عندك ثمّ فی امّ الکتاب اللّهمّ انّی اسئلك بصمدانیّتك کلّها

20 O God! I beseech Thee by the most potent of Thy might, and all Thy might is potent with Thee, then in the Mother Book. O God! I beseech Thee by all Thy might.

20 اللّهمّ انّی اسئلك من قدرتك باقدرها و کلّ قدرتك قدیرة عندك ثمّ فی امّ الکتاب اللّهمّ انّی اسئلك بقدرتك کلّها

21 O God! I beseech Thee by the most embracing of Thy mercy, and all Thy mercy is embracing with Thee, then in the Mother Book. O God! I beseech Thee by all Thy mercy.

21 اللّهمّ انّی اسئلك من رحمتك باوسعها و کلّ رحمتك واسعة عندك ثمّ فی امّ الکتاب اللّهمّ انّی اسئلك رحمتك کلّها

22 O God! I beseech Thee by the most thankful of Thy thankfulness, and all Thy thankfulness is thankful with Thee, then in the Mother Book. O God! I beseech Thee by all Thy thankfulness.

22 اللّهمّ انّی اسئلك من شکرك باشکره و کلّ شکرك شاکر عندك ثمّ فی امّ الکتاب اللّهمّ لشکرك کلّه

23 O God! I beseech Thee by the swiftest of Thy forgiveness, and all Thy forgiveness is swift with Thee, then in the Mother Book. O God! I beseech Thee by all Thy forgiveness.

23 اللّهمّ انّی اسئلك من توّابیّتك باسرعها و کلّ توّابیّتك سریعة عندك ثمّ فی امّ الکتاب اللّهمّ انّی اسئلك بتوّابیّتك کلّها

24 O God! I beseech Thee by the most steadfast of Thy steadfastness, and all Thy steadfastness is steadfast with Thee, then in the Mother Book. O God! I beseech Thee by all Thy steadfastness.

24 اللّهمّ انّی اسئلك من ثباتك باثبته و کلّ ثباتك ثابت عندك ثمّ فی امّ الکتاب اللّهمّ انّی اسئلك بثباتك کلّه

25 O my God! I beseech Thee by Thy Creative Power, the most manifest thereof, for all Thy creative power is manifest before Thee, and is set down in the Mother Book. O my God! I beseech Thee by Thy Creative Power in its entirety.

25 اللّهمّ انّی اسئلك من خلّاقیّتك باظهرها و کلّ خلّاقیّتك ظاهرة عندك ثمّ فی امّ الکتاب اللّهمّ انّی اسئلك بخلّاقیّتك کلّها

26 O my God! I beseech Thee by the totality of Thy creative power. O my God! I beseech Thee by the most supreme manifestation of Thy originating power, for all Thy originating power abideth with Thee in the Mother Book. O my God! I beseech Thee by all Thy originating power.

26 اللّهمّ انّی اسئلك من ذارئیّتك باذرئها و کلّ ذارئیّتك ذارئة عندك ثمّ فی امّ الکتاب اللّهمّ انّی اسئلك بذارئیّتك کلّها

27 O my God! I beseech Thee by Thy most resplendent light, for all Thy light is radiant with Thee in the Mother Book. O my God! I beseech Thee by all Thy light.

27 اللّهمّ انّی اسئلك من ضیائك و بارفعه و کلّ ضیائك مضیء عندك ثمّ فی امّ الکتاب اللّهمّ انّی اسئلك بضیائك کلّه

28 O my God! I beseech Thee by Thy most manifest revelation, for all Thy revelation is manifest with Thee in the Mother Book. O my God! I beseech Thee by all Thy revelation.

28 اللّهمّ انّی اسئلك من ظهورك باظهره و کلّ ظهورك ظاهر عندك ثمّ فی امّ الکتاب اللّهمّ انّی اسئلك بظهورك کلّه

29 O my God! I beseech Thee by Thy most abundant riches, for all Thy riches are abundant with Thee in the Mother Book. O my God! I beseech Thee by all Thy riches.

29 اللّهمّ انّی اسئلك من غنائك باغنئه و کلّ غنائك غنی عندك ثمّ فی امّ الکتاب اللّهمّ انّی اسئلك بغنائك کلّه

30 O my God! I beseech Thee by that which Thou hast loved of all things, for all Thy love is beloved with Thee in the Mother Book. O my God! I beseech Thee by all Thy love.

30 اللّهمّ انّی اسئلك بما قد احببت من کلّشیء اذ کلّ حبّك حبیبة عندك ثمّ فی امّ الکتاب اللّهمّ انّی اسئلك بحبّك کلّه

31 O my God! I beseech Thee by that which Thou lovest of all things, for all that Thou lovest is beloved with Thee in the Mother Book. O my God! I beseech Thee by all Thy belovedness.

31 اللّهمّ انّی اسئلك بما تحبن من کلّشیء اذ کلّ ما تحبن محبوبة عندك ثمّ فی امّ الکتاب اللّهمّ انّی اسئلك بمحبوبیّتك کلّها

32 Glorified art Thou, O my God! I and all things bear witness on this Night which Thou hast made magnificent, majestic, beauteous, mighty and holy, that there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Glory and the Power, Thine the Might and the Divinity, Thine the Strength and Sovereignty, Thine the Rule and Creation. Thou givest life and causeth death, then causeth death and givest life. Verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who oppresseth not, the Potentate 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 art powerful over all things.

32 سبحانك اللّهمّ لاشهدنك و کلّ شیء فی تلك اللّیلة الّتی قد عظمتها و جللتها و جملتها و عززتها و قدستها علی انه لا اله الّا انت وحدك لاشریك لك لك الملك و الملکوت و لك العزّة و الجبروت و لك القوّة و اللّاهوت و لك القدرة و الیاقوت و لك السّلطنة و النّاسوت تحیی و تمیت ثمّ تمیت و تحیی و انّك انت حیّ لاتموت و ملك لاتزول و عدل لاتجور و سلطان لاتحول و فرد لایفوت عن قبضتك من شیء لا فی السّموات و لا فی الارض و لا ما بینهما تخلق ما تشإ بامرك انّك کنت علی کلّ شیء قدیراً

33 I and all things bear witness, O my Beloved, that Thou hast ever been and wilt ever be before all things and after all things, existent after all things and fashioning above all things and being below all things. Thou hast ever been one God, Single, Unique, Eternal, Ever-Living, Self-Subsisting, Sovereign, Just, All-Glorious, Ever-Standing, All-Subduing, Holy, Everlasting, Self-Dependent. Thou hast taken neither consort nor son, nor hath there been any partner with Thee in sovereignty. All are Thy servants and in Thy grasp, all glorify Thee with praise and all before the authority of Thy Will are prostrate, all testify to Thy oneness through Thy remembrance and all before the dominion of Thy Purpose are humble.

33 لاشهدنك یا محبوبی و کلّ شیء بانّك لم تزل کنت کائناً قبل کلّشیء و بعد کلّشیء و کیاناً بعد کلّشیء و مکوناً فوق کلّشیء و کینوناً دون کلّ شیء منزل کنت الهاً واحداً احداً فرداً صمداً حیّاً قیّوماً ملکاً عدلاً سبوحاً قائماً قاهراً قدوساً دائماً ابداً معتمداً ما اتّخذت لنفسك صاحبة و لا ولداً و لم یکن لك شریك فی الملك کلّ عبادك و فی قبضتك لیسبحن بحمدك و کلّ عند سلطان مشیّتك ساجدون و لیوحدونك بذکرك و کلّ عند ملك ارادتك خاضعون

34 Thy Will hath ever been supreme above all contingent things, Thy Purpose manifest above all created things, Thy destiny dominant over all beings, Thy decree ruling over all in the kingdoms of earth and heaven, Thy leave exalted above all in the kingdom of names and attributes, Thy majesty unattainable above all atoms, and Thy Book elevated above all similitudes and allusions.

34 لم تزل مشیّتك قاهرة فوق کلّ الممکنات و ارادتك ظاهرة فوق کلّ الموجودات و قدرك مهیمن علی کلّ الکائنات و قضائك مسلط علی من فی ملکوت الارض و السّموات و اذنك متعالی علی من فی ملکوت الاسمإ و الصّفات و اجلّك ممتنع فوق کلّ الذّرّات و کتابك مرتفع فوق کلّ المثل و الاشارات

35 تلك لیلة یا الهی قد قدرت فیها مقادیر کلّشیء و تقدرن من کلّشیء فلتقدرن اللّهمّ فی تلك اللّیلة بقدرتك الّتی انها هی مستطیلة فوق کلّ شیء و

35 This is the Night, O my God, wherein Thou hast ordained the destinies of all things and will ordain from all things. Therefore, O my God, ordain in this Night, by Thy power which extendeth over all things and Thy knowledge which penetrateth the essence of all things, that which will exalt the Tree of Thy Unity and all beneath its shade, and will destroy all save the Tree of Thy Love and what lieth beneath its shadow, or will transform the fire into light in all things for which Thou hast ordained this. For this is the Night wherein Thy mercy hath encompassed all things and Thy bounty hath surrounded all things. Therefore, O my God, ordain for us through Thy grace and generosity, and what is best for us in Thy knowledge, that which befitteth the sublimity of Thy matchless gifts and the exaltation of Thy bounty and glory, for verily Thou art powerful over what Thou willest and mighty over [...] Thou knowest what is best for us in our ultimate destiny and abode.

علمك الّذى هو نافذ فى كنه كلّ شىء ما ترفعن به شجرة وحدانيّك و ما فى ظلّها و تعد من دون شجرة محبّتك و ما فى ظلّه او لتبدلن النّار بالنّور من كلّشىء قد قدرت له ذلك اذ تلك ليلة قد وسعت رحمتك كلّ شىء و احاطت موهبتك كلّشىء فلتقدرن اللّهمّ لنا بفضلك و جودك و ما هو خير لنا فى علمك ما ينبغى لعلوّ امتناع عطائك و سموّ ارتفاع جودك و بهائك اذ انّك انت القادر على ما تشإ و المقتدر على ما تريد تعلم ما هو خير لنا عندك منقلباً و مثواناً فلتقدرن

36 Therefore, O my God, ordain what befitteth Thy bounty, not what our souls deserve before Thy generosity. Verily, Thou art the Lord of righteousness and forgiveness, the Lord of grace and mercy, the Lord of bounty and bestowal, the Lord of honor and loving-kindness, the Lord of might and sovereignty. Thou createst what Thou willest by Thy command; verily, Thou hast power over all things. Thou ordainest from Thy presence as Thou pleasest by Thy command; verily, Thou hast encompassed all things with Thy knowledge. Glorified art Thou! There is no God but Thee. Thou hast ever been independent of all things and self-subsisting.

36 اللّهمّ ما تستحقّ به نفسك عند جودك لا ما تستحقّ به انفسنا عند جودك فانّك انت اهل التّقوى و اهل المغفرة و اهل الفضل و الرّحمة و اهل الجود و الموهبة و اهل الكرامة و العناية و اهل العزّة و السّلطنة تخلق ما تشإ بامرك انّك كنت على كلّ شيء قديراً و تقدرن من عندك كيف تشإ بامرك انّك انت قد احطت لكلّ شىء علماً سبحانك ان لا اله الّا انت انّك كنت عن كلّشىء مستغنيّاً و غنيّاً

37 O God! Send Thy blessings upon the bearer of Thy green light who standeth at the third pillar of Thy throne, through whom Thou takest the souls of Thy creation by Thy leave, that he may give them to drink from the wine of Thy oneness - he whom Thou hast named Azrael in Thy Book - with all the prayers Thou hast created or wilt create, for all bounty is Thine, from Thee, and through Thee, and sovereignty belongeth unto Thee. There is no power nor strength except through Thee, and unto Thee do all things return.

37 فصل اللّهمّ على حامل نورك الاخضر القائم عند ركن الثّالث من عرشك بالّذى يقبض ارواح خلقك باذنك ليسقينهم من خمر توحيدك حيث قد سميته باسم عزرائيل فى كتابك لكلّ صلوة قد ابدعتها او تبدعنها اذ كلّ الفضل لك و منك و بك و الملك و لا حول و لا قوّة الّا بك و ان اليك البصير

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Du'a' li'n-Nuri'l-Asfar
Date: 1265 mid-late [1848-1849]

1 In the Name of God, the Most Unapproachable, the Most Holy!	1 بسم الله الامنع الاقدس
2 Glorified art Thou, O my God! I beseech Thee by the most magnificent of Thy Divinity, though all Thy Divinity is magnificent in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Divinity.	2 سبحانك اللّهمّ يا الهى لاسئلنك من الوهيّتك باعظمها و كلّ الوهيّتك عظيمة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بالوهيّتك كلّها
3 Glorified art Thou, O my God! I beseech Thee by the most inaccessible of Thy Transcendence, for all Thy Transcendence is inaccessible in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Transcendence.	3 سبحانك اللّهمّ يا الهى لاسئلنك بباذخيّتك ما منعها اذ كلّ باذخيّتك منيعة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بباذخيّتك كلّها
4 Glorified art Thou, O my God! I beseech Thee by the most beautiful of Thy Beauty, for all Thy Beauty is beautiful in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Beauty.	4 سبحانك اللّهمّ يا الهى لاسئلنك من جمالك باجمله اذ كلّ جمالك جميل عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بجمالك كلّه
5 Glorified art Thou, O my God! I beseech Thee by the most enduring of Thy Eternity, for all Thy Eternity is enduring in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Eternity.	5 سبحانك اللّهمّ يا الهى لاسئلنك من ديموميّتك بادومها اذ كلّ ديموميّتك دائمة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بديموميّتك كلّها
6 Glorified art Thou, O my God! I beseech Thee by the most guiding of Thy Guidance, for all Thy Guidance is guiding in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Guidance.	6 سبحانك اللّهمّ يا الهى لاسئلنك من بدايتك باهداها اذ كلّ هدايتك هاديّة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بهدايتك كلّها
7 Glorified art Thou, O my God! I beseech Thee by the most majestic of Thy Oneness, for all Thy Oneness is majestic in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Oneness.	7 سبحانك اللّهمّ يا الهى لاسئلنك من وحدانيّتك باجلّها اذ كلّ وحدانيّتك جليلة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك ... كلّها
8 Glorified art Thou, O my God! I beseech Thee by the purest of Thy Purity, for all Thy Purity is pure in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Purity.	8 سبحانك اللّهمّ يا الهى لاسئلنك من زكائيّتك بازكها اذ كلّ زكائيّتك ركبة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بزكائيّتك كلّها
9 Glorified art Thou, O my God! I beseech Thee by the most passionate of Thy Love, for all Thy Love is passionate in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Love.	9 سبحانك اللّهمّ يا الهى لاسئلنك من حبّك باشغفه اذ كلّ حبّك ذا شغف عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بحبّك كلّه
10 Glorified art Thou, O my God! I beseech Thee by the most sanctified of Thy Holiness, for all Thy Holiness is holy in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Holiness.	10 سبحانك اللّهمّ يا الهى لاسئلنك من طهرك باطهره اذ كلّ طهرك طاهر عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بطهرك كلّه

11 Glorified art Thou, O my God! I beseech Thee by the most just of Thy Certitude, for all Thy Certitude is just in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Certitude.

11 سبحانك اللّهمّ يا الهى لاسئلنك من يقينك باعدله اذ كلّ يقينك ذات عدل عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بيقينك كلّه

12 Glorified art Thou, O my God! I beseech Thee by the most luminous of Thy Radiance, for all Thy Radiance is luminous in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Radiance.

12 سبحانك اللّهمّ يا الهى لاسئلنك من كافوريّتك بانورها اذ كلّ كافوريّتك منيرة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بكافوريّتها كلّها

13 Glorified art Thou, O my God! I beseech Thee by the most gentle of Thy Grace, for all Thy Grace is gentle in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Grace.

13 سبحانك اللّهمّ يا الهى لاسئلنك من لطفك بالطفه اذ كلّ لطفك ... عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بلطفك كلّه

14 Glorified art Thou, O my God! I beseech Thee by the most ancient of Thy Favors, for all Thy Favors are ancient in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Favors.

14 سبحانك اللّهمّ يا الهى لاسئلنك من كلّ منك باقدمه اذ كلّ منك قديم عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بمنك كلّه

15 Glorified art Thou, O my God! I beseech Thee by the nearest of Thy Help, for all Thy Help is near in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Help.

15 سبحانك اللّهمّ يا الهى لاسئلنك من نصرك باقربه اذ كلّ نصرك قريب عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بنصرك كلّه

16 Glorified art Thou, O my God! I beseech Thee by the most hallowed of Thy Glorification, for all Thy Glorification is hallowed in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Glorification.

16 سبحانك اللّهمّ يا الهى لاسئلنك من سبوحيّتك باقدسها اذ كلّ سبوحيّتك مقدّسة عندك ثمّ فى امّ الكتاب سبحانك اللّهمّ يا الهى لاسئلنك بسبوحيّتك كلّها

17 Glorified art Thou, O my God! I beseech Thee by the mightiest of Thy Glory, for all Thy Glory is mighty in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Glory.

17 سبحانك اللّهمّ يا الهى لاسئلنك من عزّتك باعزّها عندك اذ كلّ عزّتك عزيزة عندك ثمّ فى ام الكتاب سبحانك اللّهمّ يا الهى لاسئلنك بعزّتك كلّها

18 Glorified art Thou, O my God! I beseech Thee by the nearest of Thy Creation, for all Thy Creation is near in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Creation.

18 سبحانك اللّهمّ يا الهى لاسئلنك من فطاريّتك باقربها اذ كلّ فطاريّتك قريبة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بفطاريّتك كلّها

19 Glorified art Thou, O my God! I beseech Thee by the most impregnable of Thy Self-Sufficiency, for all Thy Self-Sufficiency is impregnable in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Self-Sufficiency.

19 سبحانك اللّهمّ يا الهى لاسئلنك من صمدانيّتك بامنعها اذ كلّ صمدانيّتك منيعة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بصمدانيّتك كلّها

20 Glorified art Thou, O my God! I beseech Thee by the most powerful of Thy Power, for all Thy Power is powerful in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Power.

20 سبحانك اللّهمّ يا الهى لاسئلنك من قدرتك باقدرها اذ كلّ قدرتك قديرة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بقدرتك كلّها

21 Glorified art Thou, O my God! I beseech Thee by the most extensive of Thy Mercy, for all Thy Mercy is extensive in Thy sight and in the Mother Book. O God! I beseech Thee by all Thy Mercy.

21 سبحانك اللّهمّ يا الهى لاسئلنك من رحمتك باوسعها اذ كلّ رحمتك واسعه عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك برحمتك كلّها

22 Glorified art Thou, O my God! I beseech Thee by Thy Thanksgiving, the most exalted thereof, for all Thy thanksgiving is exalted in Thy presence, and is recorded in the Mother Book. O my God! I beseech Thee by Thy Thanksgiving in its entirety.

22 سبحانك اللّهمّ يا الهى لاسئلنك من شكرك بارفعه اذ كلّ شكرك مرتفع عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بشكرك كلّه

23 Glorified art Thou, O my God! I beseech Thee by that which is most swift of all Thy forgiveness, for all Thy forgiveness is swift with Thee and in the Mother Book. O God! I beseech Thee by all Thy forgiveness.

23 سبحانك اللّهمّ يا الهى لاسئلنك من توّابيّتك باسرعها اذ كلّ توّابيّتك سريعة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بتوّابيّتك كلّها

24 Glorified art Thou, O my God! I beseech Thee by that which is most praiseworthy of all Thy praise, for all Thy praise is exalted with Thee and in the Mother Book. O God! I beseech Thee by all Thy praise.

24 سبحانك اللّهمّ يا الهى لاسئلنك من ثنائك باثناه اذ كلّ ثنائك ... ... عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بثنائك كلّه

25 Glorified art Thou, O my God! I beseech Thee by that which is most enduring of all Thy treasuries, for all Thy treasuries are enduring with Thee and in the Mother Book. O God! I beseech Thee by all Thy treasuries.

25 سبحانك اللّهمّ يا الهى لاسئلنك من خزائنك بابقاها اذ كلّ خزائنك باقيّة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بخزائنك كلّها

26 Glorified art Thou, O my God! I beseech Thee by that which is most noble of all Thy creation, for all Thy creation is noble with Thee and in the Mother Book. O God! I beseech Thee by all Thy creation.

26 سبحانك اللّهمّ يا الهى لاسئلنك من ذارئيّتك باكرمها عندك اذ كلّ ذارئيّك كريمة عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بذارئيّتك كلّها

27 Glorified art Thou, O my God! I beseech Thee by that which is most luminous of all Thy light, for all Thy light is luminous with Thee and in the Mother Book. O God! I beseech Thee by all Thy light.

27 سبحانك اللّهمّ يا الهى لاسئلنك من ضيائك باضياه اذ كلّ ضيائك مضىء عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بضيائك كلّه

28 Glorified art Thou, O my God! I beseech Thee by that which is most manifest of all Thy manifestation, for all Thy manifestation is manifest with Thee and in the Mother Book. O God! I beseech Thee by all Thy manifestation.

28 سبحانك اللّهمّ يا الهى لاسئلنك من ظهورك باظهره اذ كلّ ظهورك ظاهر عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بظهورك كلّه

29 Glorified art Thou, O my God! I beseech Thee by that which is most forgiving of all Thy forgiveness, for all Thy forgiveness is forgiving with Thee and in the Mother Book. O God! I beseech Thee by all Thy forgiveness.

29 سبحانك اللّهمّ يا الهى لاسئلنك من غفرانك باغفره اذ كلّ غفرانك غافر عندك ثمّ فى امّ الكتاب اللّهمّ انّى اسئلك بغفرانك كلّه

30 ...I will glorify Thee above all that contingent beings have glorified by their own selves; and above all that created things have praised by their inmost reality; and above all that beings have affirmed Thy unity by their souls; and above all that names and attributes have magnified by their "I-ness"; and above all that atoms have exalted by their pristine simplicity; and above all that existences have sanctified by their camphor-sweetness;

30 ... لاسبحنك عن كلّ ما قد سبحت الممكنات بذاتيّتها و عن كلّ ما قد حمدت ؟ الموجودات بكينونيّتها و عن كلّ ما قد وحدت الكائنات بنفسانيّتها و عن كلّ ما قد عظمت الاسمإ و الصّفات بانيّتها و عن كلّ ما قد كبرت ؟ الذّرّات بساذجيّتها و عن كلّ ما قد قدست

and above all that all things – whatsoever is within them and upon them – have honoured and made mighty.

الكينونيّات بكافوريّتها و عن كلّ ما قد عززت الاشيا كلّهن بما فيها و عليها

31 Therefore do I beseech Thee, O my God, my Lord, my Beloved, my Possessor, and my Sovereign, that Thou mayest send blessings upon the Point of Divinity and the Letters of His Living, with every blessing Thou hast created or wilt create; and that Thou mayest bestow favour upon all who seek shelter beneath the shade of that Tree – befitting the sublimity of Thy exaltation and the loftiness of Thine unapproachableness. For from everlasting all atoms stand at the gate of Thy bounty, and all contingent beings prostrate themselves at the door of Thy generosity.

31 فلاسئلنك اللّهمّ يا الهی و ربّی و محبوبی و مالکی و سلطانی ان تصلین علی نقطة الاهیّة و حروف حیّها بکلّ صلوة قد خلقتها او تخلق و لتمنن علی من یستظلّ فی ظلّ تلك الشّجرة لاینبغی لسموّ ارتفاعك و علوّ امتناعك اذ لم تزل کلّ الذّرّات عند باب جودك قائمون و کلّ الممکنات عند باب کرمك ساجدون

32 Sanctified is the essence of Thy being, by a camphor-sweetness, above that any of the contingent should know it; and exalted is Thy simple, uncompounded Self above that any contingent soul should comprehend it; and mighty is Thy essential soul above that any among created things should attain unto it; and sovereign is Thy immaterial dominion above that any who are in the kingdoms of earth and heaven should magnify it. Though all were to glorify Thee, and praise Thee, and proclaim Thine oneness, and magnify Thee according to the loftiness of the sovereignty of the might of Thy singleness and the unassailability of the holiness of Thy Self-Sufficiency, yet whatsoever appeareth from Thy creatures is as nothing before the majesty of the holiness of Thy unity and the gladness of the splendour of the countenance of the Sovereign of Thine essence. Grant, then, O my God, unto me from Thy presence that which beseemeth the loftiness of Thy bounty and the sublimity of Thy favour. Verily Thou art the Protector, the Most Exalted. Nothing escapeth Thy knowledge, neither in the heavens nor on the earth nor whatsoever lieth between them; verily Thou art the All-Knowing, the Possessor of might and glory. Nor is aught beyond Thy power, neither in the realm of command nor of creation nor in whatsoever is beneath them; verily Thou art the Sovereign, the Almighty, the Possessor of sovereignty and power.

32 فتقدّست کینونیّتك بکافوریّة من ان یعرفها احد من الممکنات و تعالیت ذاتیّتك السّاذجیّة من ان ... ها احد من الممکنات و تعززت نفسانیّتك الجوهریّة من ان یوجدها ... من الکائنات تسلطت ... المجرّدیّة من ان یکبرها احد ممن فی ملکوت الارض و السّموات و لو ان کلّ لیسبحنك و لیحمدنك و لیوحدنك و لیکبرنك علی حقّ ارتفاع سلطان عزّ فردانیّتك و امتناع قدس صمدانیّتك و لکن و ما قد ما یظهر من عند خلقك عند جلال قدس ... وحدانیّتك و ابتهاج بهجة طلعة سلطان کیانیّتك فلتقدرن اللّهمّ لی من عندك ما ینبغی لعلوّ جودك و سموّ فضلك فانّك انت المهیمن المتعال لن یغرب عن علمك من شیء لا فی السّموات و لا فی الارض و لا ما بینهما و انّك انت العلّام ذو العزّة و الجلال و لایعجزك من شیء لا فی ملکوت الامر و لا الخلق و لا ما دونهما و انّك انت السّلطان المقتدر ذو السّلطنة و الاقتدار

33 Glorified art Thou, O my Lord! Forgive me, and bestow upon me a mighty sovereignty such as Thou hast not bestowed upon any before, nor wilt ordain for any after – verily Thou art the Ever-Bestowing, the Inaccessible, the All-Powerful.

33 سبحانك ربّ اغفر لی و هب لی سلطنة عظیمة ما وهبتها لاحد من قبل و لاتقدرن لاحد مثل من بعد انّك کنت وهّاباً ممتنعاً قدیراً

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BB00417

Du'a' li'sh-Shajarati'l-Ula va man i'sta'zalla fi zillih
Date: 1265 mid-late [1848-1849]

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

1 بسم الله الامنع الاقدس

2 O God, my Lord! Send Thy blessings upon the Tree of Thy Oneness, and cause to descend upon it, O my Lord, that which befitteth the loftiness of Thy bounty and the sovereignty of Thy mighty Self-Subsistence.

2 لتصلين اللّهمّ ربّ على شجرة وحدانيّتك و لاتنزلن اللّهمّ عليها ما ينبغى لعلوّ جودك و مليك عزّ صمدانيّتك

3 Do Thou, O my Lord, exalt me and it, and grant victory unto me and it, and inspire me and it, and clothe me and it with majesty, and adorn me and it with beauty, and magnify me and it, and illumine me and it, and have mercy upon me and it, and glorify me and it, and teach me and it, and enrich me and it, and content me and it, and preserve me and it, and manifest me and it, and grant dominion unto me and it, and answer me and it, by virtue of Thy most excellent Names and Thy most exalted Attributes, and through that which beseemeth the sublimity of Thy holy majesty in the most exalted heights and in the most lowly depths.

3 و لترفعنى اللّهمّ ربّ و ايّاها و لتنصرنى اللّهمّ ربّ و ايّاها و لتلهمنى اللّهمّ ربّ و ايّاها و لتجللنى اللّهمّ ربّ و ايّاها و لتجملنى اللّهمّ ربّ و ايّاها و لتعظمنى اللّهمّ ربّ و ايّاها و لتنورنى اللّهمّ ربّ و ايّاها و لترحمنى اللّهمّ ربّ و ايّاها و لتعززنى اللّهمّ ربّ و ايّاها و لتعلمنى اللّهمّ ربّ و ايّاها و لتغنينى اللّهمّ ربّ و ايّاها و لترضينى اللّهمّ ربّ و ايّها و لتحفظنى اللّهمّ ربّ و ايّاها و لتظهرنى اللّهمّ ربّ و ايّاها و لتملكنى اللّهمّ ربّ و ايّاها و لتجبنى اللّهمّ ربّ و ايّاها بما انت عليه من اسمائك الحسنى و امثالك العليا و ما ينبغى فى علوّ قدس جلالك فى علوّ الاعلى ثمّ سموّ الادنى

4 For Thou hast ever been, and wilt ever be, nigh in Thy nearness and transcendent in Thy loftiness. No thing can praise Thee as befitteth the reality of Thy Being, nor can any thing extol Thee as beseemeth the truth of Thy Self, nor can any thing unify Thee as befitteth the reality of Thy Nature, nor can any thing magnify Thee as beseemeth the truth of Thy Identity, nor can any thing glorify Thee as befitteth the sovereignty of Thy Lordship. Thou hast ever been independent of all else besides Thee and self-sufficient above all else except Thee. All worship Thee according to their capacity, and all prostrate themselves before Thee according to the limit of their power.

4 اذ انّك لم تزل و لاتزال ... فى دنوّك و متعال فى علوّك لم يقدر ان يسبحك على قدر كينونيّتك من شىء و لا ان يحمدك على حقّ ذاتيّتك من شىء و لا ان يوحدك على حقّ نفسانيّتك من شىء و لا ان يكبرك على حقّ انيتك من شىء و لا ان يثنى عليك على حقّ سلطان ربوبيّتك من شىء لم تزل كنت غنيّاً عمّا دونك و مستغنيّاً عمّا سواك كلّ ليعبدنك على حقّ ما هم عليه مقتدرون و كلّ ليسجدن على حقّ ما هم عليه لمستطيعون

5 Send down then, O God, all Thy majesty and Thy beauty, Thy perfection and Thy greatness, Thy light and Thy mercy, Thy words and Thy names, Thy might and Thy will, Thy knowledge and Thy power, Thy speech and Thy dominion, Thy sovereignty and Thy bounty and Thy signs, and whatsoever Thy knowledge encompasseth of every good, upon the Reality of the Seven Letters, then upon the Letters of the Living, and upon all who seek shelter beneath the shade of

5 فلتنزلن اللّهمّ حينئذ كلّ جلالك و جمالك و كمالك و عظمتك و نورك و رحمتك و كلماتك و اسمائك و عزّتك و مشيّتك و علمك و قدرتك و قولك و سلطنتك و ملكك و منك و اياتك و ما قد احطت به علمك من كلّ خير على ذات حروف السبع ثمّ حروف الحىّ و على من يستظلّ فى ظلّ تلك الشّجرة الى يوم تجدونها بتجدّد نورك و ترفعنها

that Treea€”until the Day when they shall discover it renewed through the effulgence of Thy light; and do Thou exalt it through the appearance of Thy wondrous novelty.

بظهور بدعك اذ انّك انت القادر على ما تشإ و المقتدر على ما تريد

6 Send, then, Thy blessings, O God, upon the hearts of those who have ascended unto Thee, and upon their spirits, their souls, and their bodies, with all Thy bounty and Thy mercy, and all Thy grace and Thy munificence; for verily Thou art the King, the All-Bountiful, the Most Exalted, the Inaccessible. There is no power nor strength save in God, the Exalted, the Most Great.

6 فصل اللّهمّ حينئذ على افئدة الّذين هم قد عرجوا اليك و على ارواحهم و انفسهم و ابدانهم بكلّ فضلك و رحمتك ثمّ جودك و كرامتك اذ انّك انت الملك المنّان المتعالى المنيع و لا حول و لا قوّة الّا بالله العلى العظيم

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BB00190

Du'a' li-avvali man amana bi'llah va man qad sa'ida bihi ila'llah
Date: 1265 mid-late [1848-1849]

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

1 بسم الله الامنع الاقدس

2 Glorified art Thou, O my God! I bear Thee witness – yea, and all things bear Thee witness – that Thou art God: there is none other God but Thee, the One, the Single, the Self-Subsisting, the Peerless, the Living, the Ever-Abiding, the All-Relied-Upon; Thou begettest not, nor wast Thou begotten; for Thee there is no equal, no likeness, no peer, no mate, no exemplar. Thou hast been alone, by the loftiness of Thine eternal being, exalted above all things; by the sublimity of Thine Essence uplifted above the sublimity of all things; by the simple purity of Thy reality raised above all things; by the snow-white holiness of Thy abstraction sanctified above the height of all things; and by the sovereignty of Thy self-subsistence exalted above all things.

2 سبحانك اللّهمّ يا الهى لاشهدنك و كلّ شىء على انّك انت الله لا اله الّا انت الواحد الاحد الصمد الفرد الحىّ القيّوم المعتمد الّذى لم تلد و لم تولد و لم يكن لك كفوّ و لا عدل و لا شبه و لا قرين و لا مثال قد تفردت بعلوّ كينونيّتك فوق كلّشىء و تعظمت بسموّ ذاتيّتك على سموّ كلّ شىء و تعززت بساذجيّة جوهريّتك فوق كلّ شىء و تقدست بكافوريّة مجرّديّتك على علوّ كلّ شىء و تعززت بسلطان قيّوميّك فوق كلّ شىء

3 Thou art He beside Whom there hath been naught; Thou art the Maker at Whose degree there standeth naught. Thou art the Most High, Who by Thy Will hast called all things into being; the Most Exalted, Who by Thy Purpose hast brought forth all things; the Inaccessible, Who by Thy Decree hast originated all things. Hath any power apart from Thee, O my God? Hath any independence save through Thee? Is there for aught beside Thee a sign or proof of self-subsistence? Nay, by Thy might! All are upheld by Thee and by Thy power; and whatever is ascribed unto Thee they know only by themselves

3 انت الكائن الّذى لم يكن معك من شىء و انت المكون الّذى لم يكن عندك فى رتبتك من شىء و انت المتعال الّذى قد كونت كلّشىء بمشيّتك و المرتفع الّذى قد ابدعت كلّ شىء بارادتك و الممتنع الّذى قد احدثت كلّشىء بقدرك ؟ هل ؟ بغيرك ؟ يا الهى من قوّة او استقلال ام لغيرك من سمة او حجّة فى الاستقلال لا و عزّتك كلّ يحوّلك و قوّتك و ما ينسب اليك بانفسهم يعلمون

upon the earth. But should the relation unto Thee be severed from their souls, they possess nothing; and though they be not true in their claim to Thee, never dost Thou, O my God, confirm their claim unto Thyself.

فی الارض و لو تقطع عن انفسهم نسبتك فلا لهم من شیء و لو انهم لم یصدقوا فی نسبتهم الیك و لا انّك انت تصدقهم یا الهی فی نسبتك الیهم

4 Glorified art Thou above desiring that there be ascribed unto Thee one who worshippeth Thee not, boweth not down before Thee, confesseth not Thy oneness, submitteth not to the dominion of Thy unity, or humbleth not himself before the kingship of Thy sanctified oneness. Exalted art Thou above accepting the name of Islam – or those numbered therein – as related unto Thee after their hands have wrought what they have wrought; though by that attribution they bear the burden of their own deeds. Thou wilt assuredly set Thy seal upon their hands, take hold of them, and cause them to behold themselves and their works as are those who worship Thee not and claim no relation unto Thee.

4 فسبحانك من ان تحب ان تنسب الی نفسك من لایعبدك او لایسجد لك او لم یقرّ بوحدانیّتك او لم یخضع لسلطان احدیّتك او لم یخشع لملیك قدس وحدانیّتك و تعالیت من ان تقبل نسب الاسلام و من فیه الیك بعد ما اکتسب ایدیهم ما اکتسبوا و لو انهم بذلك النّسبة قد احتملوا ما اکتسبوا و لکن ... علی ایدیهم و لتأخذنهم و ترینهم انفسهم و اعمالهم بمثل من لایعبدك و لا له نسبة الیك

5 Swift to seize and quick to requite is only he who feareth lest aught escape his dominion; and harsh in chastisement and destruction is only he who dreadeth loss within his kingdom. But, by Thy might! All are within Thy grasp; who hath power to flee Thy ruling sovereignty, which is lifted up above every atom? Who can turn aside from the ordinances of the King of Thy self-subsistence, which are unassailable above all possibilities?

5 انّما یعجل فی الاخذ و الانتقام من یخاف ان یفوت عن ... من شیء و انّما ... فی الشّدة و الهلاك من ... یخاف ... عن ملکوته من شیء لا و عزّتك کلّ فی قبضتك من یقدر لت یهرب عن سلطان حکومتك و انها هی مرتفعة فوق کلّ الذّرّات و من یستطع ان ... عن قضایای ملیك قیّومیّك و انها هی ممتنعة فوق کلّ الممکنات

6 Thou art the Most Lofty – no decline toucheth Thy glory and Thy height. Thou art the Most Exalted – no independence is save through Thy grandeur and Thy sublimity. Thou hast prevailed over all things until the might of every potentate is Thine; Thou hast towered above all things until the necks of every king are humbled by Thy power. Thou art the Subduer – before Thy Will all prostrate; Thou art the Manifest – beneath Thy Purpose all are humbled.

6 انت العالی الّذی لا اضمحلال لفخرك و علوّك و انت المتعالی الّذی لا استقلال الّا بعظمتك و سموّك قد تقهرت فوق کلّ شیء حتّی قد تملکت کلّ السجلاطین بقوّتك و تجبرت فوق کلّ شیء حتّی تسخرت کلّ الملوك بقدرتك انت القاهر الّذی کلّ عنعد مشیّتك ساجدون و انت الظّاهر الّذی کلّ عند ارادتك خاضعون

7 Hallowed be Thou, O my God! I have borne witness to what never was witnessed in the realm of origination before this, and I have numbered what no counting had encompassed in the world of invention. Can a heart that hath lived but a year... hearken, in the path of Thy guardianship, to the grief of a people? – how, then, to slay one whose testimony hath been that none in the heavens or on the earth or between them possess aught, while they – types and peers – stand cut off unto Thee, exalted in Thy presence, guarded with Thee, and rejoicing before Thee?

7 فسبحانك اللّهمّ یا الهی قد شهدت بما لاشهدت فی الابداع من قبله بمثله و احصیت ما لا احطت من قبل فی الاختراع لشبهه هل قلب من قضی من عمره سنة ... یقدر ان یسمع فی سبیل ولایته ان یحزن قلب بملّة و کیف و ان یقتل ما قد شهدت من لم یکن فی السّموات و الارض و ما بینهما لهم و انت امثال و اقران بانقطاعهم الیك و ارتفاعهم لدیك و امتناعهم عندك و ابتهاجهم بین یدیك

8 Glorified art Thou, O my God! Thou judgest over all things; Thou hast manifested Thy sovereignty above all things; Thou hast caused the measures of Thy decrees to run through all

8 فسبحانك اللّهمّ انت الّذی تحکم علی کلّ شیء و انت الّذی قد اظهرت سلطانك فوق کلّ شیء اجریت مقادیر قضائك فی کلّ شیء و ارتفعت

... شئون قوّتك فوق كلّشیء فاحكم اللّهمّ حینئذٍ بما حكمت بین الّار و النّور و اسرع اللّهمّ ما قد حكمت بین النّفی و الاثبات

things; and the modes of Thy power are lifted above all things. Do Thou, then, judge, O my God, as Thou didst judge between fire and light; and make swift, O my God, what Thou didst ordain between negation and affirmation.

9 اذ انّنی انا یا الهی قد شهدت بعینی فیمن قد اقبل الی حبیبك من قبل و لو ان فی حیوته ما شهد فی سبیل حبّه ما ینبغی لعلوّ اجلاله و سموّ ارتفاعه و لكن بعد ان عرج قد ارتفعت مقعده و اصرفت ممّا ملكت اولیائه فی سبیل محبّته حتّی قد ... لغنائه من ... ... قد ... فوق یستملك ... من احد و لو كان سلطاناً ما لانّه و ان یملك من شیء و من علیه علی قد .

9 For I, O my God, beheld with mine eyes one who, ere this, drew nigh unto Thy Beloved; though in his lifetime he rendered not, in the path of that love, what befitteth the loftiness of His majesty and the sublimity of His exaltation. Yet, after he ascended, Thou didst raise his seat and didst expend, from what Thou hadst entrusted to His friends, in the path of His love, until – by Thy wealth – he was made independent of all ... So high didst Thou exalt him that none may lay claim over him – not even a sovereign – though they possess what they possess; for over them, too, is Thy decree...

10 .. و لكن ما ینسب الیك ... من الی یوم القیمة ذكر ارتفاعه و ما قد ابحت علیه من ملكك فیا من نسبتك عالیّة مرتفعة و ارادتك مهیمنة ممتنعة فارفع اللّهمّ مقعد اوّل من قد سجد بین یدیك بالنّقطة و عبدك خالصاً من دون شیء و ما اراد الّا ایّاك و ما انقطع الی سواك و ما احجب لشیء من ظهورات مملكتك حتّی قد ارتقی فوق ارتقی الاوّلون و استعلی فو قما استعلی الاخرون

10 What is related unto Thee endureth – even unto the Day of Resurrection – by the mention of his exaltation and by what of Thy dominion Thou didst bestow upon him. O Thou whose relation is lofty and uplifted; whose will is over-ruling and unassailable! Exalt, O God, the seat of the first who bowed down before Thee at the Point – Thy servant made pure for Thy sake alone, who sought none but Thee, severed himself from all save Thee, and was veiled by naught of the manifestations of Thy kingdom – until he mounted above the ascent of the former generations and towered above the eminence of the latter times.

11 فانزل اللّهمّ علی شجرة الوحدانیّة و من یستظل فی ظلّها من الاوّلین و الاخرین و الظّاهرین و الباطنین ما ینبغی لعلوّ ارتفاعك و سموّ اقتدراك الی حین الّذی ترجعنی فاذا لو یخلف عن تلك الشّجرة من شیء فاذا فاقطعن عند ما قد قدرت له من الخیر فانّك ذو اخذ سریع و ذو طول منیع قضایاك مرتفعة من قیامة الی قیامة و ثایاك ممتنعة من السّاعة الی السّاعة فیعلمك الّذی یحیط بالسّاعة و لا یعلمها سواك و قدرتك علی ظهور القیمة حیث لایقدر علیه دونك

11 Send down then, O my God, upon the Tree of Oneness – and upon all who take shelter in its shade among former and latter, outward and inward – what beseemeth the height of Thy transcendence and the majesty of Thy power, until the hour Thou shalt restore me. And if aught be cut off from that Tree, then cut it off, at what Thou hast decreed of good, for Thou art swift to seize and strong to succour. Thy ordinances are exalted from resurrection to resurrection; Thy decrees are inaccessible from hour to hour. Thou alone encompassest the Hour – none knoweth it save Thee – and Thou art powerful to bring forth the Resurrection, whereunto none attaineth but Thee.

12 ان تنزل حینئذ علی اوّل احرف البیان ادلّإ اسمك بسم الله الامنع الاقدس الی آخر احرف العلیین فی كتابك لعلوّ اجلالك و سموّاقتدراك و ان تنزلن علی تسعة عشر باباً من النّار الّتی تفتح فی ظل حروف الاولی بسم الله الامنع الاقدس و كلّ حرف قد نزلته دون احرف العلیین الی ما انت تحصی ما ینبغی لعلوّ اخذك و بطشك و انتقامك و طولك

12 Cause Thou, then, to descend, in that moment, upon the first of the Letters of the Bayan – the proofs of Thy Name "In the Name of God, the Most Inaccessible, the Most Holy" – unto the last of the Letters of the Exalted Ones in Thy Book, what befitteth the loftiness of Thy majesty and the sublimity of Thy might. And send Thou down upon the nineteen gates of the fire – opened beneath the shade of the Letters of the First, "In the Name of God, the Most Inaccessible, the Most Holy" – and upon every letter that Thou didst reveal short of the Letters of the Exalted Ones, as Thou numberest, what beseemeth

the height of Thy seizing, Thy might, Thy vengeance and Thy bounty. For Thy mercy hath been perfected and fulfilled towards the people of the Exalted Ones; and Thy vengeance hath appeared and been intensified upon the people of the fire.

اذ رحمتك تمت على من العليين و كملت و نقمتك قد ظهرت على من فى النّار و شددت

13 For Thou, O my God, art the Creator of fire and light: Thou createdst not the fire for itself, save on account of its arrogance toward the dawning-places of Thy light – otherwise Thou hadst neither created it, nor sent down a single letter regarding it in the Bayan. Then, in that hour, shall I behold that whatsoever hath been decreed aforetime of the mention of the people of the fire is but for the exaltation, before Thee, of the mention of the people of light – even wert this but the remembrance vouchsafed them in the Book.

13 اذ انّك انت يا الهى خالق النّار و النّور ما خلقت النّار لنفسه الّا لاستكباره عن مطالع نورك و الّا ما خلقته و لانزلت حرفاً عنها فى البيان و اذ حينئذ لاشاهدن ما قد قضى من قبل ما تذكر من فى النّار الّا لارتفاع ذكر من فى النّور عندك و لو لم يكن هذا الّا ذكر لهم فى الكتاب

14 Exalted, then, O my God, is Thy proof over all possibilities! Magnified is Thy favour upon all created things! The people of the fire shall take possession of a scant portion of what Thou hast not made lawful for them, and Thou shalt seize them by their own hands whence they know not; while those in Paradise, by their attribution unto Thee, shall possess what Thou hast made lawful for them, without exhaustion and without end; and Thou shalt recompense them by their own hands, though they comprehend it not – for all things return unto man.

14 فتعالت يا الهى حجّتك على كلّ الممكنات و تعظمت يا الهى نعمتك على كلّ الكائنات من فى النّار يستملكون قليلاً ممّا لاحلّلت لها و ستعذينهم بايديهم من حيث لايعلمون و يتملكن من فى الجنّة بنسبتها اليك ما قد حلّلت لها و لانفاد لها و لا زوال و ستجزينهم بايديهم و لو هم لايحيطون بذلك علما اذ كلّ الاشيإ ترجع الى الانسان

15 And that frame (of man) is never void of a twofold mention: either he is mentioned in negation – or ... – or in affirmation. If he be mentioned in the former, he hath, in Thy sight, naught; he is mentioned only that Thou mayest therewith make mention of those in Thy Paradise. He is one of those whose name Thou lovest not to be named in the Book among the modes of the fire and its people. But if he be of the Letters of Affirmation, then is he of the angels of Ridvan; unto him belongeth every good by Thy bounty – and he is of the angels of the All-Merciful.

15 و ان ذلك الهيكل لم يخلو من ذكرين امّا يذكر فى النّفى و ... ... فى الاثبات فان يذكر فى الاوّل لاشىء له عندك و لايذكر الّا اذا اردت ان تذكر من فى جنّتك و انه هو احد ممن لاتحب ان تذكرن ذكر اسمه فى الكتاب من شئون النّار و من فيها و ان يكن من حروف الاثبات فذلك من ملائكة الرّضوان له كلّ خير من فضلك و ... من ملائكة الرّحمن

16 I therefore beseech Thee ... to guard me from every fire and its people, and to provide for me of every Paradise and what Thou hast created therein; and to send down upon every heart that hath ascended unto Thee, upon every spirit that hath mounted up, upon every soul enraptured, and upon every body severed for Thy sake, what beseemeth the height of Thy glorification, the sublimity of Thy praise, the exaltation of Thy unity, and the inviolability of Thy magnification. None can compass this save Thee; verily, Thou hast ever been powerful over all things. There is no power nor strength save in Thee; and Thou art, in truth, the Lord of bounteous grace.

16 فاسئلك ... ان تعصمنى عن كلّ النّار و من فيها و ترزقنى من كلّ الجنّة و من خلقت فيها و ان تنزلن على كلّ فؤاد قد عرج اليك او روح قد صعد او نفس قد ولهت او جسد قد انقطع ما ينبغى لعلوّ تسبيحك و سموّ تحميدك و ارتفاع توحيدك و امتناع تكبيرك اذ لايمكلك ذلك دونك انّك كنت على كلّ شىء قديراً و لا حول و لا قوّة الّا بك و انّك كنت ذا فضل عظيماً

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Du'a' li-Huruf-i-Bismi'llahi'r-Rahmani'r-Rahim
To: to be read first by Yahya and Javad
Date: 1265 mid-late [1848-1849]

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

1 بسم الله الله الامنع الاقدس

2 Glorified art Thou, O my God! Thou art the Creator of the heavens and the earth and whatsoever lieth between them, their Ordainer, their Fashioner, their Originator, and their Author. Thou hast ever been the One God, Single, Self-Subsistent, the Ever-Living, the Self-Sustaining. Thou hast taken unto Thyself neither consort nor son, and Thou hast created all things through Thy power and established the heavens and the earth and whatsoever lieth between them through Thy might. Nothing escapeth the dominion of Thy oneness, nor is anything concealed from the sovereignty of Thy Self-Subsistence, nor doth anything in the kingdoms of the heavens and the earth and whatsoever lieth between them elude Thy power.

2 سبحانك اللّهمّ انّك انت فاطر السّموات و الارض و ما بينهما و مقدرهما و مصوّرهما و مبدعهما و منشئهما لم تزل كنت الهاً واحداً فرداً صمداً حيّاً قيّوماً ... اتّخذت لنفسك من صاحبة و لا ولد و خلقت كلّشيء بقدرتك و اقمت السّموات و الارض و ما بينهما بقوّتك لم تزل لن يعزب ؟ عن مليك عزّ وحدانيّتك من شيء و لايحتجب عن سلطان قدس قيّوميّتك من شيء و لايعجزك فى ملكوت السّموات و الارض و ما بينهما من شيء قد ... بكافوريّة ذاتيّتك فوق كلّشيء و

3 Thou hast transcended all things through the essential nature of Thy Being, and hast exalted Thyself through the pure essence of Thy Reality above the height of all things. Thou hast risen through the abstraction of Thy Self above the loftiness of all things, and hast established Thyself through the essence of Thy Identity above the inaccessibility of all things. Thou art the Most High, and all besides Thee bow down before Thee in worship and glorification and praise and sanctification. Thou art the Most Exalted, and all beneath Thy gaze extol Thy majesty and greatness and might and oneness.

3 تعزّزت بساذجيّة كينونيّتك على علوّ كلّ شيء و ارتفعت بمجرّديّة نفسانيّتك فوق ارتفاع كلّ شيء و استقومت بجوهريّة انيّتك فوق امتناع كلّ شيء انت العالى و ما سواك بين يديك يسجدك و يعبدك و يسبحك و يقدسك و انت المتعالى و ؟ دونك بين عينيك يجللك و يعظمك و يعززك و يوحدك

4 Glorified art Thou, O my God! There is no moment when any can be associated with the sovereignty of Thy holiness and the dominion of Thy singleness. How could I ever aspire to ascend unto the heaven of Thy sanctified glory or rise unto the clouds of Thy exalted names? Ever hath Thy Reality praised Thy Reality, and all else doth praise Thee within the bounds of Thy sovereign might. Forever dost Thou magnify Thy Self through Thy Self, and should any besides Thee magnify Thee, it is but within the confines of the geometry Thou hast established through the limitations of Thy creation and brought into being through the manifestations of Thy might.

4 فسبحانك اللّهمّ لا حين ان اثنين على مليك قدس صمدانيّتك و سلطان عزّ فردانيّتك و ... كيف استطيعن على ان اعرجن الى هواء قدس اجلالك او استصعدن الى عماء عزّ اسمائك لم تزل تسبح كينونيّتك بكينونيّتك و ما سواك يسبحك انه هو مذكور فى حد ملك مليك عزّ ربوبيّتك و لاتزال انّك انت تكبّر انيتك بانيتك و ان يكبّرك غيرك فانه هو مذكور فى امكنه هندسة الّتى قد اقمتها بحدود انشائك و احدثتها بمظاهر عزّ ابداعك

5 O my God, by such likeness are all likenesses and similitudes made known; and by such balance, O my Lord, are all geometries and names weighed. Thou art the Most Exalted, and

5 و ان بمثل ذلك يا الهى كلّ المثل و الامثال و ان عدل هذا يا ربّى كلّ الهندسة و الاسماء انت العالى و كلّ لعلوّك يستعرجون اليك و يسجدون

unto the height of Thy loftiness do all ascend and before Thee bow the knee. Thou art the All-Transcending, and unto the summit of Thy exaltation do all lift their gaze and, standing in Thy presence, glorify Thy Name.

بين يديك و انت المتعالى و كلّ بارتفاعك ... اليك و يسبحونك بين يديك

6 What, then, is the splendor of Thy beauty, above every beauty in the realm of origination! How august Thy majesty, surpassing every majesty within the domain of invention! How ravishing the comeliness of Thy countenance, and how sublime the glances of the eyes turned toward Thy Face among the kings of earth and heaven! How immeasurable the elevation of the sanctity of Thy self-subsisting oneness amid the billows of names and attributes! How radiant the effulgences of Thy unity, with Thy peerlessness, upon the surging seas of glory and detachment!

6 فما الهى بهائك الّذى هو فوق كلّ بهإ فى الابداع و ما اجلّ جلالك الّذى هو فوق كلّ جلال فى الاختراع و ما اجمل جمال طلعتك و اعلى لحظات عيون وجهتك فى ملوك الارض و السّموات و ما اعظم ارتفاع قدس صمدانيّتك فى لجج الاسمإ و الصّفات و ما انور تجلّيات مع فردانيّتك فى لجج العزّ و الانقطاع

7 From everlasting hast Thou stood, single and alone, upon the throne of Thine essential might – far above all that Thou hast, by Thy power, brought forth. And forever wilt Thou remain, invincible and exalted, beyond all over whom Thou hast, by Thy sovereignty, conferred dominion. Every thing deriveth a sign of Thy glory; yet none among Thy creatures can hymn Thy praise as becometh the sublimity of Thy praise – though all things yearn to celebrate Thee according to the loftiness of Thy glorification. None can worthily laud Thee, for the eminence of Thy thanksgiving is unapproachable – albeit all things long to extol Thee, whilst Thy praise remaineth beyond their reach. None can truly unify Thee, for the dominion of Thy peerless oneness is self-sufficient – though all things yearn to acknowledge Thee, even as Thou hast affirmed Thine Essence by the altitude of Thine eternity.

7 لم تزل قد تفرّدت بعزّة كينونيّتك فوق كلّ ذا عزّ قد ابدعته بقدرتك و لا تزال قد تعزّزت فوق كلّ ذا سلطنته قد ملكته شىء من مظاهر عزّتك انت الّذى لن يسبحك خلقك لعلوّ تسبيحك بعد ما يحبّن كلّ شىء ليسبحنك بما انت عليه من سموّ تسبيحك و انت الّذى لن يحمدك من شىء لارتفاع تحميدك بعد ما يحبنى ان يحمدنك كلّ شىء بامتناع تحميدك و انت الّذى لن يوحدك من شىء لاستقلال مليك عزّ وحدانيّك بعد ما يحبن ان يوحدنك كلّ شىء بما قد وحدت به كينونيّتك بارتفاع ازليّتك

8 None among Thy servants can magnify Thee as is meet, for the ascendant might of Thy majestic grandeur is insurmountable, yet all that dwell from the highest height unto the primal atom fain would exalt Thee according to the excellence of Thy majesty, the sublimity of Thy singleness, the loftiness of Thy self-subsistence, and the holiness of Thy radiant sanctity.

8 و انت الّذى لن يكبّرك احد من عبادك لامتناع ارتفاع سلطان عزّ كبريائيّتك بعد ما يحبن ان يكبرك من فى العلى الى الذّرّة الاولى بما انت مستحقّ به من علوّ كبريائيّتك و سموّ فردانيّتك و علوّ صمدانيّتك و تفرد

9 Thou art the Being who by Thy Will hast given being to all things; the Essence who by Thy purpose hast brought all things into being; the Light who by Thy power hast decreed all things; the All-Knowing who by Thy lordly knowledge hast numbered all things; the Fashioner who by the wondrous artistry of Thy gracious lordship hast formed all things. How resplendent is Thy glory, O my God, in the depths of might and detachment, and how sublime is Thy majesty, O my Beloved, in the kingdom of might and inaccessibility. How beauteous is the beauty of Thy holy Countenance in its bounty within the holy realms

9 ؟ قدس نواريّتك انت الكائن الّذى قد كونت كلّشىء بمشيّتك و الكيّان الّذى قد ابدعت كلّ شىء بارادتك و النّوار الّذى قد قدرت كلّ شىء بقدرتك و العلام الّذى قد احصيت كلّشىء بعلم ربوبيّتك و الخلاق الّذى قد صورت كلّشىء ببديع صنيع حسن ربوبيّتك فما ابهى بهائك يا الهى فى لجج العزّ و الانقطاع و ما اجلّ جلالك يا محبوبى فى ملكوت العزّ و الامتناع و ما اجمل جمال طلعة قدس لجواديّتك فى مواقع قدس العزّ

of might and majesty, and how delicate are the wondrous manifestations of the favors of Thy grandeur in the ultimate essences of might and joy.

و الجلال و ما الطف بدايع ظهورات الطاف كبريائيّتك فى منتهى جواهر العزّ و الابتهاج

10 I have ever glorified Thee through the essence of my being, certain that this befitteth not the majesty of Thy holy praise, and bearing witness that this befitteth not the loftiness of Thy holy sanctification. And in like manner do I praise Thee, O my Beloved, and proclaim Thy unity, O my Desire, and magnify Thee, O Thou to Whom I shall return and in Whom I find my resting-place. Thou hast ever clothed me in every vesture of Thy might, wherein Thou didst cause whomsoever Thou wouldst to hearken a hundredfold times; and all this within the Kingdom of the might of the sanctity of Thy loving care. And Thou ceaselessly settest in motion the ordinances of Thy subsistence, as Thou dost will. I know of naught that grieveth my knowledge before the Sovereign of Thy holy oneness. There ceaselessly rain down from the heaven of the bounty of Thy Lordship the rains of Thy wondrous mercy, and there unceasingly descend from the heaven of Thy holy love the outpourings of the wondrous effects of the manifestation of Thy power.

10 لم يزل لاسبحتك بجوهر كينونيّتى موقناً على ان هذا لاينبغى لجلال قدس تسبيحك و مستشهداً على هذا بان هذا لاينبغى لارتفاع عزّ تقديسك و ان بمثل ذلك لاحمدنك يا محبوبى و لاوحدنك يا مقصودى و لاكبرنك يا من اليه امر منقلبى و مثواى لم تزل قد قمصتنى كلّ قمص عزّتك حيث اشهدت من تسمع تسمع عشر عشر ... و ان هذا فى ملكوت عزّ قدس عنايتك و ما تزال ... ... قيّوميّتك ... ما علمت من شىء يحزنه علمى بين يدى مليك قدس صمدانيّتك لم تزل تمطر من سمإ جود ربوبيّتك امطار بدايع رحمتك و لاتزال تنزل من سمإ قدس محبّتك اقطار شئون بدائع آثار تجلّى قدرتك

11 Can any whom Thou art his God be grieved by aught? Glory be unto Thee! Glory be unto Thee! Can any whom Thou art his Lord [...] from his knowledge of aught? Glory be unto Thee! Glory be unto Thee! Can any whom Thou art his Creator be rendered powerless by aught? Glory be unto Thee! Glory be unto Thee! Can any whom Thou art his Possessor have his dominion diminished by aught? Glory be unto Thee! Glory be unto Thee! Can any whom Thou art his Sovereign be associated with aught? Glory be unto Thee! Glory be unto Thee!

11 هل من انت الهه يحزن من شىء سبحانك سبحانك هل من انت ربّه ... عن علمه من شىء سبحانك سبحانك هل من انت خالقه يعجزه من شىء سبحانك سبحانك هل من انت مالكه ينتقص عن ملكه من شىء سبحانك سبحانك هل من انت سلطانه يقدر ان يقترن به من شىء سبحانك سبحانك

12 Through my recognition of Thy oneness shall I glory over all who dwell in the kingdom of Thy earth and the heaven of Thy Lordship, and through my acknowledgment of Thy oneness shall I rise above all the inhabitants of Thy realm. Is there any glory, O my God, save in submission to Thy oneness, and is there any exaltation, O my God, save in prostration before the Sovereign of Thy might? Nay, by Thy might! Through my humility before Thee shall I be raised above all who are exalted, and through my submissiveness before Thy eyes shall I ascend above all who are high.

12 باقرارى بوحدانيّتك لافتخرن على من فى ملكوت ارضك و سمإ ربوبيّتك و باعترافى صمدانيّتك لاستعلون على كلّ سكّان مملكتك هل من عزّ يا الهى الا فى دون اقرار بوحدانيّتك و هل من علوّ يا الهى دون السّجود بين يدى سلطان عزّتك لا و عزّتك بخضوعى بين يديك لارتفعن على كلّ ذا رفعة و بخشوعى بين عينيك لاستعلون فوق كلّ ذا علوّ

13 Thine is the decree in its essence, and the praise in its purity, and the beginning in its pristine nature. Thou dost ever [...] the people of Thy love with the holy fragrances of Thy attraction, and Thou causest to ascend whom Thou willest through what Thou bestowest upon them of the wondrous manifestations of Thy power to the horizon of the atmosphere of Thy

13 فلك القضإ يا بجوهريّتها و الثّنايا بمجرّديّتها و البدايا بكافوريّتها لم تزل ... اهل محبّتك بنفحات قدس جذّابيّتك و لتعرجن من تشإ بما تلقى فيه من بدايع ظهورات قدرتك الى افق جوّ محبّتك انت الّذى

love. Thou art He through connection with Whom none can be brought low, and through separation from Whose exalted sovereignty none can find independence.

لاضمحلال لمن يفتخر بنسبته اليك و لا استقلال لمن يقطع نسبته عن علوّ سلطنتك

14 Therefore unto Thee, O my God, [...] all from the highest heights of the essence of my being to the lowest depths of the clay of my reality, for I witness as absolute truth and observe as the very essence of certainty that the clay which Thou hast attributed to Thyself in Thy Book causeth the necks of all who are mighty to bow down before it and the mightiest of the mighty to circle round it. The body which beforetime bore witness to all Thy tribulations - how do all the great ones among the mighty prostrate themselves before it and all the exalted ones among the wealthy humble themselves before it! If this be the effect of clay's connection to Thee and the fruit of the body that was martyred in Thy path [...] how much more so for him whom Thou hast chosen for the loftiness of Thy sanctification and [...] for the exaltation of Thy glorification, whom Thou hast singled out for the elevation of Thy unity and preferred above all things for the inaccessibility of Thy magnification.

14 فاليك يا الهى ... كلّ من اعلى علوّ جوهر كينونيّى الى ادنى دنو طين انيّتى اذ انّنى انا بعينى لاشاهدن كالحقّ اليقين و لا لاحظن كالعين اليقين طين الّذى قد نسبته فى كتابك الى نفسك تذل عنده رقاب كلّ ذا عزّ و يطوف فى حوله اعزإ كلّ عزوان بدن الّذى قد شهدت عليه من قبل من بلاياك كلّهن كيف يسجدن بين يديه كلّ العظمإ من اولى العزّة و يخشعن بين عينيه كلّ الكبرإ من اولى الثّروة لو كان هذا اثر نسبة الطّين اليك و ثمرة بدن الّذى قد استشهد فى سبيلك ... و كيف و من قد اصطفيته لعلوّ تقديسك و ... لسموّ تسبيحك و استخلصته لارتفاع توحيدك و استقدمته على كلّ شىء لامتناع تكبيرك

15 Glory be unto Thee! There is no God but Thee, without my looking to aught else or [...] [...] in aught save Thy unity. Glory be unto Thee! There is no God but Thee, without my heart finding rest in aught else or my being finding stability in any but Thee. Glory be unto Thee, O God, through Thy remembrance of me.

15 فسبحانك ان لا اله الّا انت من غير ان انظر الى دونك او ان ... ... فى دون توحيدك سبحانك ان لا اله الّا انت من دون ان يسكن فؤادى بدونك او تستقر كينونيّتى بسواك

16 I shall verily glory over all who are in the Kingdom of Names and Attributes, and through My remembrance of Thee shall I triumph over all who are in the kingdoms of earth and heaven. And in that time, O my God, shall I soar in the atmosphere of Thy divine Unity, and wing my flight in the heights of Thy sovereignty, and praise Thee for what Thou art in the horizon of Thy dominion and kingdom. For he who seeketh Thee in the heights of Thy names, or desireth to tread the paths of Thy glory and transcendence, would not wish to descend from the heaven of Thy names to [...] Thy creation or to be like Thy servants, for there all names are cut off and all likenesses are forbidden. And I love Thy manifestation at the Point which Thou hast established in the Bayan through Thy creative power. Through Thee shall I behold Thee, and testify before Thee to that which Thou hast caused me to witness concerning Thyself, that Thou art God, there is no God but Thee, alone, without partner. Thine is the creation and the command, and Thine are might and transcendence, and Thine are power and exaltation, and Thine are joy and gladness, and Thine are grandeur and majesty, and Thine are sovereignty and

16 فسبحانك اللّهمّ بذكرك ايّاى لافتخرن على كلّ من فى ملكوت الاسمإ و الصّفات و بذكرى ايّاك لاستعزن على كلّ من فى ملكوت الارض و السّموات و لاحين يا الهى لاستدقن فى جوّ سمإ لاهوتك و لاستصفن فى علوّ عمإجبروتك و لاثنين عليك بما انت عليه فى افق ملكك و ملكوتك اذ من ارادك فى علوّ اسمائك او ان يسيرن فى مقاعد عزّ امتناعك لايرد ان ينزل من سمإ اسمائك الى ... خلقك او مثل عبادك اذ هنالك كلّ الاسمإ منقطعة و كلّ الامثال ممتنعة او احبن ظهورك فى نقطة الّتى قد اقمتها فى البيان بانشائك لانظرن بك اليك و لاستشهدن بين يديك بما قد استشهدننى على نفسك بانّك انت الله لا اله الّا انت وحدك لاشريك لك لك الخلق و لك الامر و لك العزّة و الامتناع و لك القدرة و الارتفاع و لك البهجة و الابتهاج و لك العظمة و الكبريإ و لك السّلطنة و البهإ و لك القدرة و الضّيإ و لك الاسمإ و ما قد احببته فى علمك غيبيّة ؟ الرّضإ و ظواهر بدع

splendor, and Thine are might and radiance, and Thine are the names and whatsoever Thou hast loved in Thy knowledge of the unseen realms of divine good-pleasure and the manifold wonders of Thy decree. And I love to acknowledge the right of [...] before Thee in the depths of Thy names, and to behold above the heads of all the manifestations of Thy likenesses, inasmuch as He hath preceded all Thy names through what Thou hast cast upon Him of Thy majesty and the sublimity of Thy transcendence.

الامضإ و ان احبن بان اعترفن بحقّ ... عندك فى لجج اسمائك و لانظرن على رؤس كلّ مظاهر امثالك حيث انّه هو قد قدم كلّ اسمائك بما قد القيت فيه من جلالك و علوّ امتناعك

17 And I shall say: O Thou Who art the Most Exalted above all that is exalted, O Thou Who art the Most Glorious above all possessed of glory, O Thou Who art the Most Holy above all possessed of transcendence, O Thou Who art the Most Elevated above all possessed of elevation, O Thou Who art the Most Great above all possessed of greatness! Is there any manifestation other than Thee, O my God, whereby I might be guided to Thee? Is there any remembrance besides Thee, O my Beloved, whereby I might remember Thee? Glorified art Thou! There is no God but Thee. Thou art the First before all things, and the Last after all things, and the Outward above all things, and the Inward beneath all things, and the Omnipotent over all things. Exalted is Thy Being above description through similitudes of glory and majesty, and sanctified is Thy Essence from praise through manifestations of glory and beauty. Thou hast ever been one God, Single, Eternal, Independent, Ever-Living, Self-Subsisting. Thou hast taken neither consort nor son, nor hath Thy Being been joined with aught that Thou hast created or determined or fashioned or limited or numbered. The wonders of the signs of Thy power have ever shone forth upon the people of Thy dominion, and the evidences of Thy divine Unity have ever been raised up among those who dwell in the kingdom of Thy earth and heaven.

17 و لاقولن يا من هو الاعلى فوق كلّ و اعلإ و يا من هو الابهى فوق كلّ ذا بهإ و يا من هو الاقدس فوق كلّ ذا امتناع و يا من هو الارفع فوق كلّ ذا ارتفاع و يا من هو الاكبر فوق كلّ ذا كبريإ هل لغيرك يا الهى من ظهور لاستدلن به عليك و هل لدونك من ذكر يا محبوبى لاستذكرنك به سبحانك ان لا اله الّا انت انت الاوّل قبل كلّشىء و الاخر بعد كلّشىء و الظّاهر فوق كلّشىء و الباطن دون كلّ شىء و القاهر فوق كلّ شىء تعالت كينونيّتك من ان اصفها بامثال العزّ و الجلال و تقدّست ذاتيّتك من ان اثنى عليها بظهورات العزّ و الجمال لم تزل كنت الهاً واحداً احداً صمداً فرداً حيّاً قيّوماً ما اتّخذت لنفسك صاحبة و لا ولداً و ما اقترنت ذاتك بشىء ممّا قد ابدعته او قدرته او صورته او حددته او احصيته لم تزل عجائب بدائع ظهورات قدرتك على اهل مملكتك مشرقة و مواقع عزّ صمدانيّتك على من فى ملكوت ارضك و سمائك مرتفعة

18 How shall I beseech Thee, O my God, by the Name which Thou hast made to precede all Thy names, and through which Thou hast brought into being what was and what will be until the end of Thy creation's term, and through which Thou hast manifested those who dwell in the kingdom of Thy creation and Thy command! Verily Thou art He Who hath ever been and will ever be [...] to Him through it from before when there was no beginning to when Thou didst manifest, and no limit to when Thou shalt manifest. Thine is the might and power, O Thou Who art possessed of strength and might! And Thine are grandeur and exaltation, O Thou Who art possessed of sovereignty and transcendence! And Thine are awe and detachment, O Thou Who art possessed of joy and gladness! And Thine are majesty and glory, O Thou Who art possessed of countenance and magnificence! And Thine are creation and

18 كيف اسئلك اللّهمّ يا الهى بالاسم الّذى قد قدمته على كلّ اسمائك و به قد كونت ما كان او يكون الى منتهى انقضإ خلقك وبه قد تجلّيت من فى ملكوت بدعك و امرك و انّك انت لم تزل و لاتزال ... له به من قبل حيث لا بدء لمّا تجلّيت و لاحد لمّا تتجلّى فلك الحول و الطّول يا ذا القوّة و الحول و لك العظمة و الارتفاع يا ذا السّلطنة و الامتناع و لك الرّهبة و الانقطاع يا ذا البهجة و الابتهاج و لك الهيبة و الجلال يا ذا الطّلعة و الاجلال و لك الخلق و الامر فى ملكوت البدع يا ذا المعارج و الاصفإ و لك المليك ؟ و الملكوت يا ذا المواهب و الاجواد

command in the kingdom of origination, O Thou Who art possessed of ascents and attributes! And Thine are dominion and kingdom, O Thou Who art possessed of bounties!

19 O Ever-Bountiful One! The Sovereign of Thy hallowed munificence hath ever showered the rain of Thy lordly majesty from the heaven of Thy holy oneness upon those who dwell in the kingdom of Thy earth and the heaven of Thy loving-kindness. And forever shall the dawning-places of the command of the kingdom of the wondrous innovation of Thy lordship manifest that which Thou hast ordained in the kingdom of the might of Thy dominion through the marvelous handiwork of Thy transcendent unity. How exalted is Thy sublimity in the depths of names and similitudes, and how resplendent is Thy loftiness in the kingdom of might and majesty! Were the ocean to become ink for that which Thou art worthy of praise and glorification, it would be exhausted ere a single letter of the laudations of Thy supreme might or the glorification of Thy most great sanctity could be revealed.

19 لم تزل مليك قدس وهّابيّتك ينشر امطار عزّ ربوبيّتك من سمإ قدس مليك فردانيّتك على من فى ملكوت ارضك و سمإ عنايتك و لا تزال مواقع امر ملكوت بدع ربوبيّتك ليظهرن ما قد قدرته فى ملكوت عزّ ربوبيّتك بصنيع بديع علوّ صمدانيّتك فما اعلى علوّك فى لجج الاسمإ و الامثال و ما ابهى سموّك فى ملكوت العزّ و الجلال لو كان البحر مداد لمّا انت مستحقّ به من الذّكر و الثّنإ لينفذن من قبل ان يظهرن شيئاً من محامد عزّك العليا او ثنايا قدسك العظمى

20 And likewise, O my God, were I to desire to mention before Thee the letter M, or to raise it towards Thee, or to cause it to ascend unto Thy presence - for Thy knowledge hath ever penetrated all things, Thy power hath encompassed all things, Thy might hath prevailed over all things, and there existeth nothing in earth nor in heaven nor in what lieth between them save through Thy Will which Thou hast made to triumph over all things, and Thy Purpose which Thou hast caused to appear above all things, and Thy Power which Thou hast made to tower above all things, and Thy Decree which Thou hast made to transcend all things, and Thy Permission which Thou hast elevated above all things, and that which Thou hast exalted above all that Thou hast exalted, and that which Thou hast inscribed for the One Who is raised above all that is in earth and heaven and what lieth between them. For these are the manifestations of Thy Cause ere the dawning-places of Thy names appear or the daysprings of Thy creation emerge from the horizon of the Unseen. For the first of Thy names in eternity consisteth of seven hidden letters, and the last symbol in the number of Him Who is Implored for Help is Thy Most Great Name inscribed, and between them are those for which there is no equal in the Book and which none can reckon save Thee, O Lord of Lords, Sovereign of Destiny, King of Fulfillment, Monarch of Glory, Master of Light, and Possessor of all things.

20 و ان بمثل ذلك يا الهى لو اريدن ان اذكرن حرف الميم بين يديك او يديك او اعرجن به اليك او اصعدن به لديك اذ لم تزل علمك انفذ فى كلّ شىء و قد قدرتك مستطيلة فوق كلّ شىء و قدرك مقتدرة فوق كلّ شىء و لم يكن من شىء فى الارض و لا فى السّمإ و لا ما بينهما الّا بمشيّتك الّتى قد جعلتها قاهرة فوق كلّ شىء و ارادتك الّتى قد جعلتها ظاهرة فوق كلّ شىء و قدرك الّذى قد جعلته مرتفعاً فوق كلّشىء و قضائك الّذى قد جعلته ممتنعاًفوق كلّشىء و اذنك الّذى قد جعلته متعالياً فوق كلّ شىء و ما قد اجلّت المهيمن على ما قد اجلّت و ما قد كتبت لمرتفع فوق كلّ ما فى الارض و السّمإ و ما بينهما اذ تلك مظاهر امرك قبل ان تظهر مواقع اسمائك او تطّلع من افق الغيب مواقع ابداعك اذ اوّل اسمك فى الابد ذات حروف سبع مستتر و آخر رسمك فى عدد المستغاث اعظم اسمك المستطر و ما بينهما لاعدلها فى الكتّاب و لايقدر ان يحصيها احد سواك يا ربّ الارباب و سلطان القضإ و مليك الامضإ و ملك البهإ و مالك الضّيإ و مستملك الاشيإ

21 For verily, O my God, through this Thou hast created the essential gems, the adorned ornaments, and the hidden treasures which Thou hast created by Thy command, and through

21 اذ انّك يا الهى قد خلقت بذلك الجواهر الجوهريّة و الطّرائز الطّرزيّة و المكامن الغيبيّة ما قد خلقت بامرك و بتلك الهياكل المحبوبة و المطالع المحمودة

these beloved temples, praised dawning-places, and described rising-points, that they who dwell in the kingdom of Thy earth and heaven might glorify Thee. For this is the element of the water of the divine cloud wherein two latter letters are heard from the first letter, and what Thou lovest from the Primal Point is the mention of Thy Self, Thy Self: "Verily I am God, there is no God but Me, the Lord of the Hereafter and the Former times." Yea, I bear witness unto that which Thou hast caused me to witness and made me to hear, that this is the fire through which Thou hast created all lights, and the ornament with which Thou hast adorned all ornaments, and the gems through which Thou hast magnified all the gems of names.

و المشارق الموصوفة ليسبحنك ؟ من فی ملكوت ارضك و سمائك اذ ذلك عنصر مإ العمإ حيث تستمع حرفين الاخری عن الحرف الاوّل و ما تحبّ من نقطة الاولی ذكر نفسك نفسك انّنی انا الله لا اله الّا انا ربّ الاخرة و الاولی بلی لاشهدنك علی ما قد اشهدتنی و اسمعتنی بان هذا نار قد خلقت بها كلّ الانوار و طراز قد طرزت به كلّ الاطراز و جواهر قد عظمت بها كلّ جواهر الاسمإ

22 I beseech Thee therefore, O my God, to grant that I may attain unto that Fire on the Day of Resurrection at the first moment of its appearance and elevation, that I may hear from Thee that which Thou didst cause me to hear at that time in Thy Book, that Thou mayest transform the fire into light for me inasmuch as I will prostrate myself before Thee at the Gate on that Day at the manifestation of Thy Will and the dawning of Thy Purpose. For whoso entereth that Fire - the kindled Fire of God which flameth in the hearts - then if [...] from him what is his and upon him, otherwise what he hath acquired will profit him not even if he should ascend to the highest horizon. Therefore, by Thy glory, O my God, I seek refuge in Thee through the name of Thy Divinity and Thy Lordship and Thy Mercy, that Thou mayest protect me on the Day of Resurrection and attract me through the attraction of the unseen realm of Thy Lordship to acknowledge Thy truth at the appearance of Thy Messengers and Thy Books. For on that Day the servant was sitting in his self-existence when someone came to him with a book perchance [...] Let him not turn to one who has come, nor copy that Book to act according to what is in it, for then he would be veiled from meeting God inasmuch as he turns not unto Him.

22 فاسئلك اللّهمّ يا الهی ان تدركنی ذلك النّار يوم القيمة اوّل ظهوره و ارتفاعه لاسمعن من عندك ما قد اسمعتنی حينئذ فی كتابك لتجعلن الی النّار نورا بما اسجدن لك فی الباب يؤمئذ عند ظهور مشيّتك و طلوع ارادتك اذ من يدخل ذلك النّار نار الله الموقدة الّتی تطّلعها علی الافئدة فاذا ... عنه ما له و عليه و الّا لاينفعه ما اكتسب و لو قد ارتقی الی افق الاعلی فانّی و عزّتك يا الهی لاستجيرن بك باسم الوهيّتك و ربّانيّتك و رحمانيّتك ان تعصمنی يوم القيمة و اتجذبنی بانجذاب غيب ربوبيّتك بالاعتراف علی حقّيّتك عند ظهور رسلك و كتبك فان العبد يؤمئذ كان جالساً فی انيته يذكره احد جإ احد بكتاب ربّما لايلتفت الی من جإ و لايستنسخ ذلك الكتاب ليعمل بما فيه فاذا يحتجب عن لقإ الله من حيث لايلتفت

23 For this is the Book of God from Him Whom God shall make manifest, and these are the messengers of God from Him, even as Thou didst cause me to witness, O my God, on that Day of Resurrection when Thy messengers delivered Thy verses unto every soul, yet none were conscious of them save the God-fearing among Thy servants, after Thy proof had been perfected through but a single one of Thy verses. For Thou hast created within every soul the essence of understanding whereby it comprehendeth that through which its religion is established. And there is no doubt that Thou hast proven to all who believe in Thee that the Qur'an is from Thee, a proof unto every soul, as all on earth are powerless to produce its like. Then Thou didst send down the like thereof in the Bayan, and Thy

23 لان هذا كتاب الله من عند من يظهره الله و هذا رسل الله من عنده بمثل ما قد اشهدتنی يا الهی فی ذلك القيمة حيث قد بلغت رسلك آياتك الی كلّ نفس و ما استشعرت بها الّا المتّقون من عبادك بعد ما قد تمت حجّتك عند آية من آياتك لانّك قد خلقت فی كلّ نفس جوهر العقل بانه يدرك با ثبت به دينه و لاريب انّك انت قد اثبت عند كلّ من ... بك بان القرآن من عندك حجّة علی كلّ نفس بما عجزت عن الاتيان بمثلها من علی الارض ثمّ قد نزلت فی البيان بمثل ذلك و بلغت رسلك بمثل هذا و لكن لم يستشعر حتّی بقول

messengers delivered the same, yet none became conscious of it even to say to himself: “If I believe in God and His verses, since all else is powerless to produce its like, how then can I remain patient regarding these verses, when every soul is incapable of producing their like? I have no choice but to journey to the east and west of the earth until my heart finds peace, and to present this to every person of eloquence to see if they can produce its like. Then shall I return and if none has produced its like, I shall present myself before God and prostrate before the Point, for this is the Promised Day, the Day of Resurrection. My Lord hath come and the angels rank upon rank, if I was truly a believer before. Otherwise God rejecteth those who believe not in Him, for He is independent of all who are in the heavens and earth and whatsoever is between them. He sendeth the Messengers and revealeth the Books that every soul might witness His guidance. Yet whoso turneth toward Him is guided by his Lord’s guidance, and whoso turneth not away hath [...]. For this is the least sign that the mind in every soul can comprehend if it pondereth or reflecteth. Glory be unto Thee, O my God! Thou hast manifested Thy verses, sent forth Thy messengers, revealed Thy Books, established the Hour, resurrected, gathered, raised up, and presented every soul before Thee, yet they knew not their Lord. They have no eyes wherewith to perceive the presence of their Lord on the Day of Resurrection.

لنفسه ان كنت مؤمناً بالله و آياته بما ان ما دونه عاجز على ان يأتى بمثله فكيف يومئذ اصبر فى تلك الايات بعد ما فيها بان كلّ نفس تعجز عنها من ان تؤتى بمثلها فلامرّد لى لو لم يطمئن قلبى الا و ان اسافرن شرق الارض و غربها و لاعرض عمّا كلّ ذا لسان لو يؤتى بمثله فاذا ارجع و اسكن فى بيتى و ان لم يأت بمثله فلاحصر بين يدى الله و لاسجدن بين يدى النّقطة فان هذا يوم الوعد يوم القيمة قد جإ ربّى و الملك صفّاً صفّاً ان كنت مؤمناً من قبل و الّا لايرد الله من لم يؤمن به لانه غنى عمّن فى السّموات و الارض و ما بينهما يبعث الرّسل و ينزل الكتب اشهدن كلّنفس يهديها ؟ و لكن من اقبل اليه فيهتدى بهداه ؟ ربّه و من لم يقبل فقد ... الله ... فان ذلك ادنى مشعر يدركه العقل فى كلّ نفس اذا تفكّر او تبصر فسبحانك اللّهمّ يا الهى و قد اظهرت آياتك و ابعثت رسلك و نزلت كتبك و اقمت السّاعة و ابعثت و احشرت و انشرت و اعرضت عليك كلّ نفس و لم يعرف ربّها من احد كان ليس لهم عيون يدركن بها لقإ ربّهم يوم القيمة

24 Glory be unto Thee! There is no God but Thee. Verily Thou art manifest above all things, victorious over all things, inaccessible above all things, exalted above all things, transcendent above all things, and supreme over all things. Never have [...] Thy servants ceased to be drawn into the gardens of Thy good-pleasure through the exaltation of Thy independence, the sovereignty of Thy Self-Subsistence and Thy transcendence. And Thou shalt ever desire to send down upon all Thy creation that which guideth them at the dawning of Thy Cause and the shining forth of the light of Thy countenance, for this is of the nature of Thy favors unto Thy servants and the wondrous lights of Thy holy dominion for those whom Thou hast created in the kingdoms of Thy earth and heaven. Glory be unto Thee! There is no God but Thee. I beseech Thee by him who recognized Thy Manifestation on the Day of Resurrection before all else and presented himself before Thee, his heart drawn unto Thee [...] then recognized Thy truth and worshipped Thee sincerely and purely, apart from aught else beside Thee. For Thou hast created all things for Thy unity and hast forbidden Paradise unto whoever ascribeth partners unto Thee. How then can the servant profess Thy unity while

24 فسبحانك ان لا اله الّا انت انّك انت الظّاهر فوق كلّشىء و القاهر على كلّ شىء و الممتنع فوق كلّ شىء و المرتفع فوق كلّ شىء و المتعالى على علإ كلّ شىء و المهيمن على كلّ شىء لم تزل انجذاب ؟ ... عبادك بما دخلت فى جنّات رضائك لارتفاع غنائك و استقلال قيّوميّتك و ارتفاعك و لاتزال تحب ؟ ان تنزل على كلّ خلقك ما يهدى به عند طلوع امرك و ابتهاج نور وجهك اذ هذا من شأن الطافك فى حقّ عبادك و بدايع انوار قدس ربوبيّتك لمن قد خلقته فى ملكوت ارضك و سمائك فسبحانك ان لا اله الّا انت اسئلك بما قد عرف ظهورك يوم القيمة قبل كلّ شىء و حضر بين يديك بانجذاب فؤاده اليك ثمّ ... عرف حقّك و عبدك خالصاً مخلصاً من دون شىء سواك اذ انّك انت قد خلقت كلّشىء لتوحيدك و حرمت الجنّة على من لم يوحدك فكيف يوحدك العبد و يرى للنّقطة عدلاً او شبهاً او كفواً او مثالاً و قريناً فسبحانك عن ذلك تسبيحاً عليّاً

seeing for the Point an equal, or likeness, or peer, or similitude, or companion? Glorified art Thou far above that!

25 Verily He is the Mirror of Thy Self, the Manifestation of Thine Essence, the Countenance of Thy Being, the Sign of Thy Singleness, and the Token of Thy Oneness. Thou hast made the beginning of religion to be the knowledge of Thee. Then Thou hast joined to the knowledge of Thee Thy unity. Then Thou hast called all Thy creation to witness to Thy justice in Thy heavens and Thy independence from all Thy servants. Then Thou hast caused all things to know the true sanctification from the precincts of Thy holiness, such as Thy names and the loftiness of Thy examples, for all besides Thee is creation and within Thy grasp. Verily Thou hast ever been the Revealer of all things through Thyself and the Creator of all things through Thine essence. By Thy word Thou createst what Thou sayest [...]

25 اذ ذلك مرآت نفسك و طلعة ذاتك و وجهة كينونيّتك و آية فردانيّتك و سمة صمدانيّتك قد جعلت اوّل الّدين معرفتك ثمّ قد اقترنت بمعرفتك توحيدك ثمّ قد استشهدت كلّ خلقك على عدلك فى فضائك و غنائك عن كلّ عبادك ثمّ قد عرفت كلّ شىء حقّ التّقديس عن ساحة قدسك من مثل اسمائك و علوّ امثالك اذ ما سواك خلق و فى قبضتك و انّك انت لم تزل كنت مجلّى كلّ شىء بنفسه و مبدع كلّ شىء بذاته او قولك ... تخلق به ما تقول و ...

26 Glory be unto Thee! There is no God but Thee. I shall glorify Thee in the Manifestations of Thy praise at morn and eventide, and I shall testify before Thee in the letter Alif as Thou hast caused me to testify that Thou, O my God, art detached from the manifestations of Thy names and exalted above the like of Thy examples. Thou hast ever sustained the people of Thy kingdom through the manifestations of Thy praise, and Thou sendest down the winds of Thy joy upon those in the kingdom of Thy holiness and Thy glorification. Glorified art Thou beyond my mentioning Thee through the mention of Thy creation or my praising Thee with praise other than Thine own. Thou art He Who hath distinguished Himself in the horizon of the excellence of grandeur and majesty, and Thou art He Who hath elevated Himself in the loftiness of the exaltation of Thine eternity through the sovereignty of might and majesty. Thou drawest the people of Thy love unto Thee through the fragrances of the holiness of Thy Lordship, and Thou sendest down upon those in the kingdom of Thy creation and Thy grace the winds from the holy places of Thy Lordship.

26 ... ... فسبحانك ان لا اله الّا انت لاسبحننك فى مظاهر تسبيحك بالغدوّ و الاصال و لاشهدن بين يديك فى حرف الالف بمثل ما قد اشهدتنى عليه بانّك انت يا الهى خلو عن مظاهر اسمائك و متعال عن مثل امثالك لم تزل ترزق اهل مملكتك بظهورات تحميدك و تنزل ارياح بهجتك على من فى ملكوت قدسك و تمجيدك سبحانك من ان اذكرك بذكر خلقك او ان اثنى عليك بثنإ دونك انت الّذى قد تفردت فى افق علوّ العظمة و الجلال و انت الّذى قد استرفعت فى علوّ ارتفاع ازليّتك بسلطان العزّ و الجلال تجذب اهل محبّتك اليك بنفحات قدس ربوبيّتك و تنزل على من فى ملكوت بدعك و عنايتك ارياح مواقع قدس ربوبيّتك

27 Glory be unto Thee! There is no God but Thee. Thou hast ever been existing before all things and Thou wilt ever be existing after all things. Thou hast brought the universe into being through itself and established it in [...] its essence and sustained it through the power of Thy Self-Subsistence and preserved it through the independence of Thy Holiness. Thine is the dominion and the most sublime praise above all praise. Verily Thou, O my God, art reckoned in the hereafter and the former times, and unto Thee belong the most great praises, O my Lord, according to what Thou lovest in the kingdom of the Most High down to the lowest atom. Who is able to praise

27 فسبحانك ان لا اله الّا انت لم تزل كنت كائناً قبل كلّشىء و لاتزال انّك انت كائن بعد كلّشىء قد كونت الكون بنفسه و اقمته فى ... ذاته و امسكته باقتدار قيّوميّك و احفظته باستقلال سبوحيّتك ملك و المحامد العليا فوق كلّ محامد انّك انت يا الهى تحصى فى الاخرة و الاولى و لك الثّنايا العظمى يا ربّى بما انت تحب فى ملكوت العلى الى ذرّة الادنى من يقدر ان يحمدك باستحقاق ربوبيّتك او ان يشكرك بارتفاع قدس ازليّتك اذ شكرى ايّاك يا الهى لم يكن

Thee according to the merit of Thy Lordship or to thank Thee according to the exaltation of Thy holy eternity? For my gratitude to Thee, O my God, is naught but the heart of my praise, and my praise of Thee is naught but the extent of my nothingness. Indeed, that wherewith Thou praisest Thyself is above all praise and most high, for Thou art the Everlasting, Who hast ever been and wilt ever be through Thine own existence, O Thou the Possessor of Glory and Splendor.

الافئدة ثنائی و حمدی ایّاك لم یکن الاعلی حد انعدامی و انّما ما تحمد به نفسك فوق کلّ حمد و علاٍ اذ انّك انت الباقی لم تزل و لاتزال بوجود نفسك یا ذا العزّة و البهاٍ

28 And that wherewith Thy Being thanks itself is that which Thy Selfhood deserves, O Thou the Possessor of Grandeur and Exaltation. Thou hast ever been enduring after the passing of all things, and knowing what Thou hast created out of nothing, and triumphant above what Thou hast brought into being not from anything, and exalted above what Thou hast caused to exist not from anything, and sanctified above what Thou hast originated not from anything.

28 و ان ما تشکر به کینونیّتك ذلك ما تستحق به نفسانیّتك یا ذا العظمة و الارتفاع لم تزل کنت باقیاً بعد فناٍ کلّ شیء و عالماً بما قد بدعته لا من شیء و قاهراً فوق ما قد کونته لا عن شیء و مرتفعاً فوق ما قد احدثته لا من شیء و ممتنعاً فوق ما قد انشأته لا عن شیء

29 Thine is the most exalted sublimity, O Thou the Possessor of Power and Independence, in the kingdom of earth and heavens, and Thine is the most resplendent glory, O Thou the Possessor of Countenance and Beauty, in the kingdom of beginning and endings. Who can praise Thee according to the merit of Thy Singleness or thank Thee according to the merit of Thy Oneness? Nay, by Thy might! Thou art He Whom none besides Thee can know, and none save Thyself can unify. All Thy creation is within Thy grasp. Thou ordainest as Thou pleasest what Thou pleasest, and there is no might nor power except through Thee, O Thou the Possessor of Power and Glory, and O Thou the Possessor of Might and Praise, and O Thou the Possessor of Grandeur and Pride, and O Thou the Possessor of Sovereignty and Light, and O Thou the [...] All praise, love and contentment be unto Thee!

29 فلك العلوّ الاعلی یا ذا القوّة و الاستقلال فی ملکوت الارض و السّموات و لك البهاٍ الابهی یا ذا الطّلعة و الجمال فی ملکوت البدء و النّهایات من یقدر ان یحمدك باستحقاق فردانیّتك او یشکرك باستحقاق صمدانیّتك لا و عزّتك انت الّذی لن یعرفك دونك و لن یوحدك سواك کلّ خلقك و فی قبضتك تقدر کیف تشاٍ بما تشاٍ و لا حول و لا قوّة الّا بك یا ذا القوّة و البهاٍ و یا ذا العزّة و الثّناٍ و یا ذا العظمة و الکبریاٍ و یا ذا السّلطنة و الضّیاٍ و یا ذا المحبّة و الرّضاٍ

30 Glorified art Thou! There is none other God but Thee! This is my remembrance in the letter Alif, O my God, before Thee. I behold none save Thee, for hadst Thou not revealed it unto it from Thy presence, it would have no remembrance, and hadst Thou not deposited therein the likeness of Thy Cause, it would have nothing. Thine is the creation and the command, both before and after, and Thine is the might and sovereignty in the kingdom of heaven and earth. Even so, O my God, were I to praise Thee in the letter Lam, verily Thou art the First therein and the Last thereof, the Outward above it and the Inward within its mystery, and the Almighty in its manifestation. From time immemorial, O my God, Thou hast been one God, single in majesty and glory, and unto eternity, O my Beloved, Thou shalt remain inaccessible in power and beauty. None can praise Thee as befitteth Thy station, neither in the

30 سبحانك ان لا اله الّا انت هذا ذکری فی حرف الالف یا الهی بین یدیك لم ار الّا ایّاك لانّك لو لا تجلّیت له به من عندك لم یکن له من ذکر و لولا قد اودعت فیه مثل امرك لم یکن له من شیء لك الخلق و الامر من قبل و من بعد و لك العزّ و الطّول فی ملکوت السّمإ و الرض و ان بمثل ذلك یا الهی لو اریدن ان احمدنك فی حرف اللّام انّك انت الاوّل فیه و الاخر لدیه و الظّاهر علیه و الباطن فی سرّه و القاهر فی علانیّته لم تزل یا الهی کنت الهاً واحداً منفرداً ؟ بالعزّ و الجلال و لاتزال انّك انت یا محبوبی ممتنعاً بالقوّة و الجمال لن یقدر ان یحمدك احد علی قدر استحقاقك لا فی ملکوت الارض و السّموات و لا ان یشکرك

من شیء الّا فی ملکوت الاسمإ و الصّفات لم تزل کنت الهاً واحداً احداً صمداً حیّاً قیّوماً ما اتّخذت لنفسك صاحبة و لا ولداً و لم یکن لك شریك فی ملکوت عزّ ... و لا ولیّ فی ... قدس ارتفاعك قد رزقت کلّ خلقك بنفحات انوار تجلّیك و عرفت کلّ شیء مظاهر امثالك بما بادعت فیها من مکامن تقدیسك و تحمیدك و ما یتربی بتربیك انت الکائن قبل کلّشیء بجوهریّة کینونیّتك و الکائن مع کلّشیء بکافوریّة ذاتیّتك و المکون بکلّ شیء بمجرّد نفسانیّتك و الباقی بعد کلّشیء بساذجیّة انیّتك خلت فیك الصّفات من اولی العزّ و الانقطاع و حارت فیك الامثال من اولی الحکم و الارتفاع فسبحانك من ان اشکرك علی جزیل نعمائك او ان احمدك علی علوّ آلائك

kingdom of earth and heavens, nor can any thing render thanks save in the kingdom of names and attributes. Thou hast ever been one God, Single, Eternal, Self-Subsisting, Living, the Self-Sustaining. Thou hast taken neither consort nor son, and Thou hast had no partner in the kingdom of Thy might, nor any protector in the sanctuary of Thy transcendent glory. Thou hast nourished all Thy creation with the breaths of the lights of Thy manifestation, and Thou hast caused all things to know the exemplars of Thy Cause through what Thou hast created in them of the repositories of Thy sanctification and praise, and what is reared through Thy upbringing. Thou art the One existing before all things in the essence of Thy Being, and existing with all things in the camphor of Thy Self, and formed with all things in the mere essence of Thy Soul, and remaining after all things in the simplicity of Thy Identity. The attributes of those possessed of might and detachment are baffled in Thee, and the examples of those endued with wisdom and elevation are bewildered in Thee. Glorified art Thou beyond my rendering thanks for Thy bountiful favors, or my offering praise for the sublimity of Thy bestowals.

31 سبحانك سبحانك لك الخلق و الامر من قبل و من بعد لم تزل انوار بهجتك لاهل محبّتك مشرقة و مظاهر عزّ رحمتك لمن فی ملکوت ارضك و سمائك مرتفعة متی کنت محتجباً عن خلقك حتّی یستدل احد بغیره علیك و متی یفقدك شیء فی مملکتك حتّی یجعل سبیل وصوله علیك دونك المليك فسبحانك ان لا اله الّا انت من قبل و من بعد ثمّ فی ملکوت السّموات و الارض و ما بینهما تنزل فی کلّ من ارياح بهجة قیّومیّتك علی سکّان مملکتك و امطار محبّتك علی من فی ملکوت عزّك و عنایتك اذ انّك یا الهی قد خلقت ذلك الحرف و ما قبله و ما قد احصیت من بعده من اللّام و الهإ فی جوهر مجرّد الهوإ و طرز کافور العمإ و ساذج کینونیّة الامضإ و منتهی مجرّد کافوریّة القضإ فسبحانك یا الهی بما تحمد تلك الاحرف النّورانیّة و ترزق بها من تشإ من کلّ رزق من علوّ الاعلی الی ذرّة الادنی

31 Glory be unto Thee! Glory be unto Thee! Thine is the creation and the command, both before and after. The lights of Thy splendor have ever shone upon them that love Thee, and the manifestations of the might of Thy mercy have ever been exalted for those who dwell in the kingdom of Thy earth and Thy heaven. When wert Thou ever concealed from Thy creation, that any should seek evidence of other than Thee to attain unto Thee? And when did any thing in Thy dominion ever lose Thee, that it should make a path to Thee apart from Thee, O Thou Who art the King! Glorified art Thou! There is none other God but Thee, before and after, then in the kingdom of the heavens and the earth and whatsoever is between them. Thou dost send down in every age the winds of the joy of Thy Self-Subsistence upon the dwellers of Thy kingdom, and the rains of Thy love upon them that abide in the kingdom of Thy might and Thy favor. For Thou, O my God, hast created that letter and what preceded it, and what Thou hast numbered after it of Lam and Ha, in the essence of the mere void, and the pattern of the camphor of blindness, and the simplicity of the being of extinction, and the ultimate pure camphoric nature of destiny.

32 ان ترزق افئدتنا بعزّ تسبیحك و ارواحنا بعلوّ تحمیدك و انفسنا بارتفاع توحیدك و اجسادنا بامتناع تکبیرك اذ انت ذو الجود و الاجلال و ذو المواهب و الافضال و رزقك مبسوط لکلّ عبادك و ما تنزله من خزائن بدعك معروف عند

32 Glorified art Thou, O my God, through what these luminous letters praise, and through which Thou dost provide sustenance to whomsoever Thou willest, from every provision from the most exalted height to the lowliest atom. Do Thou nourish our hearts with the might of Thy glorification, our spirits with the sublimity of Thy praise, our souls with the exaltation of

مظاهر بدعك و امثالك لم تزل تخلق ما تحب لمن تريد ان ترزقنه ببدايع رزقك و تنزل على من تشإ كيف تشإ لما قد ... له باذنك فسبحانك من كلّ شكري ايّاك و لاقدسنك عن كلّ تحميدك نفسك بالغدوّ و الاصال

Thy unity, and our bodies with the inaccessibility of Thy magnification. For Thou art the Lord of bounty and majesty, the Lord of gifts and grace. Thy provision is extended to all Thy servants, and what Thou sendest down from the treasuries of Thy creation is known to the manifestations of Thy creation and Thy examples. Thou hast ever created what Thou lovest for whom Thou desirest to provide with the wonders of Thy provision, and Thou dost send down upon whom Thou willest as Thou willest what Thou hast [...] by Thy leave. Glory be unto Thee beyond all my thanksgiving to Thee, and I would sanctify Thee beyond all praise of Thee.

33 سبحانك اللّهمّ يا الهى و ان بمثل ذلك لو اريد ان الاحظن؟ انوار وجهتك فى حرف اللّام و ان اشاهدن مطالع شمس ربوبيّتك فى ذلك البحر القمقام اذ لم تزل ... لمن فيه بظهورات قدس ربوبيّتك و تجذب من تشإ من اسكنته لديه بعجائب صنع وحدانيّتك لم تزل كنت مرتفعاً فوق كلّ ارتفاع يدركه شىء فى ملكوت ارضك و سمائك و لاتزال كنت ممتنعاً فوق كلّ الامتناع ما يحيط به علم كلّ شىء فى ملكوت البدع و الانشإ

33 Glory be unto Thee, O my God! If in like manner I should wish to observe the lights of Thy Countenance in the letter Lam, and behold the daysprings of the Sun of Thy Lordship in that vast ocean wherein Thou dost ever [...] those within it through the manifestations of Thy holy dominion, and drawest whom Thou willest from among those who dwell therein through the wonders of Thy creation of oneness. Thou hast ever been exalted above all exaltation that any thing in the kingdom of earth and heaven can comprehend, and wilt ever remain sanctified above all sanctification that the knowledge of aught can encompass in the kingdoms of origination and creation.

34 انت الله لا اله الّا انت وحدك لا شريك لك لك الخلق و لك الامر و لك العزّ و لك المجد قد تفردت بامتناع جذّابيّتك فوق كلّ المثل و الامثال و تعزّزت بارتفاع قيّوميّتك فوق كلّ الهندسة و الاشارات انت الكائن الّذى قد كونت الاشيإ بكيانيّتك و انت المكون ؟ لمّا قد كونته ؟ بارادتك و الكيان الّذى لتكوننّ باقيّاً بحيوة نفسانيّتك بعد فنإ كلّ شىء

34 Thou art God, there is no God but Thee, alone with no partner. Thine is the creation and the command, and Thine the glory and the majesty. Thou art unique in the attracting power of Thy transcendence above all likenesses and similitudes, and mighty in the elevation of Thy Self-Subsistence above all geometry and indications. Thou art the Being Who hath brought all things into being through Thy Essence, and Thou art the Creator Who hath created through Thy Will that which Thou hast created, and the Being Who shall verily remain through the life of Thine Own Self after the passing of all things.

35 سبحانك ان لا اله الّا انت لك الخلق و الامر من قبل و من بعد لم تزل ... مواقع عزّتك لاهل ولايتك مشرقة و مواهب سلطان ... على سكّان مملكتك مرتفعة كيف احمدك اللّهمّ على قصارای عن بلوغ ما استأثرت به فى علم الغيب عندك من قضاياك فتغالب يا الهى كينونيّتك الجوهريّة و تقدّست يا محبوبى ذاتيّتك المجرّديّة و تعزّزت يا مقصودي نفسانيّتك السّاذجيّته ؟ و ترفعت يا منظورى انيّتك الكافوريّة من ان يوصلن الى هوا عزّ مجدها الطف ما بلاخطبه الانوار او ارق مأ يشاهد به الابصار

35 Glory be unto Thee, there is no God but Thee. Thine is the creation and the command, before and after. The places of Thy glory have ever been resplendent for the people of Thy Cause, and the gifts of the sovereignty of [...] exalted over the dwellers of Thy realm. How can I praise Thee, O my God, when I am utterly powerless to attain unto that which Thou hast reserved unto Thyself in the knowledge of the Unseen with Thee from among Thy decrees? Exalted be Thy Essential Being, O my God, and sanctified be Thy Abstract Entity, O my Beloved, and glorified be Thy Pure Self, O my Heart's Desire, and elevated be Thy Camphorated Identity, O my Vision, above the most subtle thing perceived by the lights or the most delicate thing witnessed by the eyes.

36 Glory be unto Thee, O my God! Do Thou therefore send down at this moment from the darkened heaven of Thy favors and the revolving spheres of Thy bounty upon the Tree of Thy Oneness that which befitteth the sublimity of Thy holy Uniqueness and the transcendence of Thy Self-Sufficiency, for unto Thee belong the names in their essence and unto Thee the similitudes in their reality. Thou didst manifest the Point in the Dayspring of the Bayan only to establish Thy unity–not in the sense of numerical oneness in Thy name, nay, but in that Thou art One, beyond reckoning by numbers, wherein Thou hast singled out the mirror of Thy Self, the Point, with its verses, manifestations, conditions and wondrous lights, in absolute uniqueness wherein nothing can be associated with it, neither the letter Sin nor the letters which Thou hast chosen after it, nor that which Thou hast testified to in the depths of Thy names and the seas of Thy similitudes, that every soul might be convinced of the meaning that He is One, not in a numerical sense, that they might thereby infer Thy unity and see nothing for itself from anything except through what dawneth from the horizon of His Command, that all things might be assured that all destinies are in Thy hands–Thou doest what Thou willest as Thou willest. Thou hast no partner in Thy doing nor any associate in Thy command, for whatsoever besides Thee upon which the name of a thing can be conferred is Thy creation and in Thy grasp, that it might worship Thee and prostrate before Thee and glorify Thee and praise Thee. There is no might nor power except through Thee.

36 فسبحانك اللّهمّ فانزل حينئذ من مكفهرت سمإ افضالك و مستديرات مليكً امتنانك على شجرة وحدانيّتك ما ينبغى لسموّ قدس فردانيّتك و علوّ صمدانيّتك اذ لك الاسمإ بجوهريّتها و لك الامثال بكينونيّتها ما اظهرت النّقطة فى مطلع البيان الّا لاثبات وحدانيّتك لا بمعنى عدد الواحد فى اسمك بلى بما انّك انت واحد لا بالغة ذو ؟ متعال عمّا يحصى بالعدد حيث قد فردت ؟ مرآت نفسك النّقطة بایاتها و ظهوراتها و شئوناتها و بدایع انوارها على انفراد فى الوحدة لايقترن بها شىء من ذلك لا حرف السّين و لا حروف الّتى قد اصطفيتها من بعده و لا ما قد شهدت عليه فى لجج اسمائك و طماطم یم امثالك ليوقنن كلّ ذى روح بمعنى انّه واحد لا بمعنى عدد ليستدلن به على وحدانيّتك و لايرى شىء لنفسه من شىء الّا بما يطلع من افق امره ليوقنن كلّشىء بان المقادير كلّها بيدك تفعل ما تشإ كيف تشإ لم يكن لك شريك فى فعلك و لانّك ولى فى امرك اذ ما سواك ممّا يطلق عليه اسم شىء خلقك و فى قبضتك ليعبدنك و ليسجدن لك و ليسبحنك و ليحمدنك و لا حول و لا قوّة الّا بك

37 Therefore, O my God, do Thou send down at this moment from the Supreme Horizon, from the summit of Thy bounty, and from the Most Exalted Height of Thy favors, upon those who are in the depths of Thy names and similitudes that which befitteth the sublimity of Thy giving and the transcendence of Thy majesty. Verily, Thou art powerful over all things. And if in like manner, O my God, I should wish to journey in the vast ocean of Thy glory and the dawning-place of the divinity of the Dayspring of Thy munificence, verily Thou art [...] Ever dost Thou remember those who remember Thee, and exalt those who bow down before Thee, aid those who seek victory through Thee, and cause to ascend unto Thee those who humble themselves before Thee. Glorified, glorified art Thou above that which Thy servants desire, and glorified, glorified art Thou above that which is indicated by the manifestations of Thy creation.

37 فانزل اللّهمّ حينئذ من افق الاعلى من ذروة امتنانك و من علوّ الاعلى مليك فضالك على من فى لجج اسمائك و امثالك ما ينبغى لعلوّ عطائك و سموّ اجلالك انّك على كلّ شىء قدير و ان بمثل ذلك يا الهى لو اريدن ان اسيرن فى طمطام عزّ هويّتك و طلعة الهإ مطلع وهّابيّتك اذ انّك انت لم تزل تذكر من يذكرك و ترفع من يسجد لك ؟ و تنصر من ينتصر بك و تعرج اليك من يخضع لديك سبحانك سبحانك عمّا تهوى اليه اهوا عبادك و سبحانك سبحانك عمّا تشير اليه بمظأهر انشائك

38 Thou hast ever been alone in the sovereignty of might and independence, and wilt ever remain exalted in the dominion of sanctity and grandeur. Thou art He Who existed before all things, and Thou art He Who will continue to exist after all

38 لم تزل كنت منفرداً فى سلطان العزّ و الاستقلال و لاتزال كنت مرتفعاً بمليك القدس و الجلال انت الّذى كنت كائناً قبل كلّ شىء و انت

things have perished. Thou rememberest those who remember Thee through the sublimity of Thy names, and causest to ascend unto Thee those whom Thou lovest through the loftiness of Thy exaltation. Thou art He Who existed before all things through the existence of Thine Essence, and Who will remain after all things have perished through the reality of Thine Entity. Thou hast ever manifested Thyself to the sites of Thy creation through the appearance of Thy similitudes, and wilt ever raise up whomsoever Thou pleasest among Thy servants unto the depths of Thy holiness and bounty.

الّذی لم تزل لتکونن باقیاً بعد فنإ کلّ شیء تذکر من یذکرک بعلوّ اسمائك و تعرج الیك من تحبّه ؟ بسموّ ارتفاعك انت الّذی کنت کائناً قبل کلّشیء بوجود کینونیّتك و باقیاً بعد فنإ کلّ شیء بجوهر انیتك لم تزل تتجلّی لمواقع خلقك بظهور امثالك و لاتزال ترفع من تشإ من عبادك الی لجج قدسك و امتنانك لم یکن بشیء من شیء الّا بما اذنت له و لا من عزّ الّا بما قد نسبته الیك و لا من منهاج الّا بما قد اقمته بمواقع عزّ ابداعك و مظاهر قدس امتنانك

39 Nothing hath ever come to be except through Thy permission, nor any might existed save through attribution to Thee, nor any path save what Thou hast established through the manifestations of Thy glorious creation and the daysprings of Thy holy bounty. Thou art He Who hath brought all things into being through Thy Will, and ordained all things through the sovereignty of Thy might. Thine is the power and independence, and Thine the strength and transcendence. Thou ordainest what Thou willest as Thou willest through what Thou willest, and fashionest what Thou desirest as Thou desirest through what Thou desirest. Through the sublimity of Thy sanctification Thou art sanctified above all things, and through Thy grandeur Thou art exalted above the heights of all things. Thou art the Being Whom no vision can attain, and the Creator Whose reality is beyond the gaze of all eyes.

39 انت الّذی قد کونت کلّشیء بمشیّتك و قدرت کلّ شیء بملیك عزّتك لك القوّة و الاستقلال و لك القدرة و الاسترفاع تقدر ما تشإ کیف تشإ بما تشإ و تصوّر ما ترید کیف ترید بما ترید قد قدست لعلوّ تقدیسك فوق کلّشیء و تجلّلت بکبریائیّتك علی علوّ کلّ شیء انت الکائن الّذی لن ... الابصار و المکون الّذی ... انیّتك اعلی ... الانظار

40 Glorified and exalted art Thou. Thine is the creation and the command, both before and after. Thou hast ever been one God, single, unique, and eternal. Thou hast taken neither consort nor son, nor hath Thine Essence been joined with any manifestation of Thy creation. No partner hast Thou had in what Thou hast created, nor any associate in what Thou hast fashioned.

40 سبحانك و تعالیت لك الخلق و الامر من قبل و من بعد لم تزل کنت الهاً واحداً احداً فرداً صمداً حیّاً قیّوماً ما اتخذت لنفسك صاحبة و لا ولداً و ما اقترنت ذاتك بشیء من مظاهر خلقك و لم یکن لك شریك فیما بدعت و لاولی فیما صنعت

41 Thou dost ever attract the people of Thy Kingdom through Thy words which descend from the heaven of Thy bounty, and raise unto Thee those who dwell in the depths of Thy earth and heaven through the verses which Thou sendest down from above the highest heavens by Thy creative power. Glorified art Thou! There is no God but Thee, before and after. Thou givest life and causest death, then causest death and givest life, and verily Thou art the Ever-Living Who dieth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. All are guided by Thee, all are illumined by Thy light, all are exalted by Thy sublimity, all call upon Thy names by night and by day, and

41 لم تزل تجذب اهل ملکوتك بکلماتك الّتی ... من سمإ جودك و ترفع الیك من فی لجج ارضك و سمائك بالایات الّتی نزلها من فوق سموات العلی بانشائك سبحانك ان لا اله الّا انت من قبل و من بعد تحیی و تمیت ثمّ تمیت و تحیی و انّك انت حی لایموت و فرد لایفوت عن قبضتك من شیء لا فی السّموات و لا فی الارض و لا بینهما کلّ ... یهتدون و کلّ بضیائك یستضئون و کلّ بعلائك ... و کلّ باسمائك باللّیل و النّهار لیدعون و کلّ بامثالك شیء ... اللّیل و اطراف النّهار لیسبحون

all glorify Thy similitudes throughout the night and the ends of the day.

42 Send down, therefore, O my God, from the seat of Thy hiddenness and from the stations of Thy might that which befitteth the sublimity of Thy bounty and the excellence of Thy gift. Verily, Thou providest for whomsoever Thou willest as Thou willest through what Thou willest when Thou willest, without measure and without account, then without limit and without end. The treasuries of Thy Command have ever been and will ever remain established by Thy Command. Thou createst in every moment whatsoever Thou willest by Thy Command. Verily, Thou art powerful over all things.

42 فانزل اللّهمّ من مكانك غيبك و من مواقع عزّك ما ينبغى لعلوّ جودك و سموّ موهبتك انّك انت ترزق من تشإ كيف تشإ بما تشإ لمّا تشإ بلا عدد و لاحساب ؟ ثمّ بلا عدد و لا نفاد او خزائن امرك لم تزل و لاتزال بامرك قائمة تبدع فى كلّ حين ما تشإ بامرك انّك لعلى كلّ شىء قدير

43 And in like manner, O my God, were I to soar in the heaven of Thy oneness and ascend through a thousand years in the heights of Thy sanctification - Thine is the creation and the command, before and after. Who can unite Thee according to the truth of Thy unity, or prostrate before Thee according to the truth of Thy grandeur, or behold the lights of Thy Self-Sufficiency, or shine with the radiance of the wondrous signs of Thy Lordship? Thou art the Exalted through Whose ascendancy all ascend. Thou art the Being Who hath brought all things into existence through Thy Will, and the Essence Who hath created all things through Thy Purpose, and the Light Who hath illumined the kingdom of the heavens and the earth and all that lieth between them through the radiance of Thy Countenance.

43 و ان بمثل ذلك يا الهى لو اريد ان ان اطيرن فى سمإ توحيدك و ... ... الالف فى علوّ تقديسك لك الخلق و الامر من قبل و من بعد من يقدر ان يوحدك على حقّ وحدانيّتك او ان يسجدنك على حقّ كبريائيّتك او ان يلاحظ انوار صمدانيّتك او ان ... بضيإ بدايع آثار ربوبيّتك انت العالى الّذى كلّ بعلوّ يستعليون و انت المتعالى الّذى كلّ بارتفاعك يرتفعون و انت الكائن الّذى قد كونت كلّشىء بمشيّتك و الكيّان الّذى قد كونت كلّشىء بارادتك و النّوار الّذى قد نورت فى ملكوت السّموات و الارض و ما بينهما بنور طلعتك

44 Thou hast ever been the One God, Single, Unique, Self-Subsisting, the Ever-Living, the Self-Sustaining, the All-Wise, the Just, the Holy. Thou hast taken unto Thyself neither consort nor son, and Thou hast no partner in sovereignty nor any protector in all matters save by Thy leave. Thou didst create all things and ordain them with precision, Thou didst originate all things and fashion them perfectly, and Thou didst bring forth all things and arrange them with consummate wisdom. Unto Thee belong the greatest praise in the kingdom on high even unto the primal atom, and unto Thee belongeth the supreme glorification in the exalted kingdom unto the uttermost end.

44 لم تزل لك الهاً واحداً احداً فرداً صمداً حيّا قيّوماً حكماً عدلاً قدّوساً ما اتّخذت لنفسك صاحبة و لا ولداً و لم يكن لك شريك فى الملك و لا ولىّ فى شأن الّا باذنك و خلقت كلّشىء و قدرته تقديراً و ابدعت كلّشىء و صورته تصويراً و انشات ؟ كلّ شىء و ... ... تدبيراً فلك المحامد العظمى فى ملكوت العلى الى الذّرّة الاولى و لك الثّنإ الكبرى فى ملكوت العلى الى ما ينتهى فى المنتهى

45 Glorified art Thou, O my God! How can I proclaim Thy unity after having praised and glorified Thy Being? The holy glances of Thy favour have ever shone forth from the right and the left, and the wondrous tokens of Thy bestowing Sovereignty descend from their sources and whatsoever Thou hast ordained in the horizon of wonders in every matter of marvelous creation, and in every moment with sublime and lofty praise, and in every nine times nineteen measures of resplendent and exalted

45 فسبحانك اللّهمّ كيف لاوحدنك ؟ بعد تسبيحى ايّاك و تحميدى كينونيّتك و لم تزل لحظات قدس عنايتك تشرق عن اليمين و الشّمال و بدايع آلإ مليك وهّابيّتك تنزل عن المواقع و ما قد قدرته فى افق البدايع فى كلّ شأن من صنع بديع و فى كلّ حين من ثنإ باذخ منيع و فى كلّ تسع تسع

glory. Thou art He Whom none besides Thee can befittingly glorify, and Thou art He Whom none other than Thyself can adequately praise, and Thou art He Whom none can truly unify save Thyself, and Thou art He Whom none can properly magnify except Thee.

عشر عشر خردل ؟ من بهإ شاخ رفيع انت الّذى لن لسبحك دونك على حقّ تسبيحك و انت الّذى لن يحمدك غيرك على حقّ تحميدك و انت الّذى لن يوحدك احد على حقّ توحيدك و انت الّذى لن يكبرّك احد على حقّ تكبيرك

46 Thou hast ever drawn the people of Thy love through the holy fragrances of Thy Lordship and caused the people of Thy Cause to die through the glances of the lights of Thy mercy, that Thou mightest bring them unto that which Thou hast ordained in the Most Exalted Horizon with Thee of the most glorious creation, the most elevated sublimity, the most impregnable names, the most exalted similitudes, the greatest signs, and the most gracious favors. For in Thy hands, O my God, lie the destinies of all things in the Hereafter and in the former life, and in Thy grasp, O my Beloved, are the seats of glory in the kingdom on high even unto the lowest atom.

46 لم تزل تجذب اهل محبّتك بنفحات قدس ربوبيّتك و تميت اهل ولايتك بلحظات انوار رأفتك لتوصّلنها الى ما قد قدرت فى الافق الاعلى عندك من ابهى انشإ و اعلى العلإ و امنع الاسمإ و ارفع الامثال و اعظم الالإ و الطف النّعمإ اذ بيدك يا الهى مقادير كلّ شىء فى الاخرة و الاولى و فى قبضتك يا محبوبى مواقع العزّ فى ملكوت العلى الى الذّرّة الادنى

47 Glorified art Thou, there is no God but Thee! Thou hast ever drawn the people of Thy Cause unto the horizon of Thy good-pleasure and Thy manifestation, and the dwellers of Thy realm unto the summit of the glory of Thy unity and Thy nurture. Glorified art Thou from being mentioned through any save Thyself or being known through aught except Thee. Unto Thee belong creation and command, from first to last, in the kingdom on high even unto the lowest atom.

47 سبحانك ان لا اله الّا انت لم تزل تجذب اهل ولايتك الى افقِ رضوانك و تجلّيك و سكّان مملكتك الى سموّ علوّ توحيدك و تربيك سبحانك من ان تذكر بدونك او ان تعرف بسواك فلك الخلق و الامر من قبل و من بعد فى ملكوت العلى الى الذّرّة الادنى

48 And likewise, O my God, were I to voyage upon the sea of Thy graciousness and embark upon the ark that saileth upon that sea through the manifestations of the glory of Thy bestowal - for Thou hast created in that Word that those who dwell in the kingdom of Thy heaven and earth might seek shelter beneath its shade - all things would suffice themselves with what Thou hast ordained therein of the sublimity of Thy unity and the exaltation of Thy glorification.

48 و ان بمثل ذلك يا الهى لو اريدن ان اسيرن فى بحر لطافتك و ان اركبن فلك الّذى تجرى على ذلك البحر بمواقع عزّ وهّابيّتك اذ انّك انت قد خلقت فى ذلك الحرف باستظلن فى ظلّه من فى ملكوت سمائك و ارضك ؟ ليستكفين كلّشىء عما قد قدرت فيه من علوّ توحيدك و سموّ تمجيدك

49 Thou art He Who hath brought all things into being through Thy Will and created whatsoever existeth in the kingdom on high even unto the lowest atom through Thy Purpose. Thou hast ever been alone in the sovereignty of sanctity and majesty, and Thou shalt ever remain exalted in the dominion of might and bounty. Thou dost ordain as Thou pleasest through what Thou pleasest whenever Thou pleasest, and Thou dost bring to pass what Thou willest as Thou willest through what Thou willest.

49 انت الّذى قد كونت الاشيإ بمشيّتك و ابدعت ما فى ملكوت العلى الى الذّرة الادنى بارادتك لم تزل كنت منفرداً فى سلطان القدس و الجلال و لاتزال كنت مرتفعاً فى مليك العزّ و الافضال لتقدرن كيف تشإ بما تشإ لمّا تشإ و لتذوتن ما تريد كيف تريد بما تريد

50 Thou art He Who hath raised up the heavens and the earth and whatsoever lieth between them through Thy power, and sustained all things through the reality of their being by Thy

50 انت الّذى قد اقمت السّموات و الارض و ما بينهما بقوّتك و امسكت كلّشئ بوجود كينونيّة بارادتك و ما قد قدرت عزّاً الّا للّذين قد انقطعوا

will. Thou hast ordained no glory save for those who have detached themselves from all else but Thee and have ascended unto the horizon of Thy majesty before Thee. Glorified art Thou, there is no God but Thee! Thou givest life and causest death, then causest death and givest life, and Thou art the Ever-Living Who dieth not, and the Single One from Whose grasp nothing escapeth.

اليك و ارتفعوا الى افق مجدك لديك فسبحانك ان لا اله الّا انت تحيي و تميت ثمّ تميت و تحيي و انّك انت حىّ لاتموت و فرد لايفوت عن قبضتك من شىء

51 Ever hath Thy Being praised Thy Being, Thy Essence sanctified Thy Essence, Thy Self unified Thy Self, and Thy Identity magnified Thy Identity. Thou dost cause the gardens of the heaven of the cloud of Thy Lordship and the essences of the lights of the unseen of Thy Divinity to descend upon whom Thou hast encompassed by Thy knowledge and created by Thy power. Glorified art Thou! There is no God but Thee. Thou givest life and causeth death, and Thou art indeed in the most exalted horizon, Single One from Whom none can escape. Then Thou causeth death and givest life, and Thou art indeed in the most exalted horizon, the Ever-Living Who dieth not.

51 لم تزل تسبح كينونيّتك بكينونيّتك و تقدس ذاتيّتك بذاتيّتك و توحد نفسانيّتك بنفسانيّتك و تكبر انيّتك بانيّتك و لتنزلن حدائق سمإ عمإ ربوبيّتك و جواهر انوار غيب الوهيّتك على من قد احصيته بعلمك و انشأته بقدرتك سبحانك ان لا اله الّا انت تحيي و تميت و انّك انت بالافق الاعلى فرد لايفوت ثمّ تميت و تحيي و انّك انت بالافق الاعلى حىّ لايموت

52 Ever have the wonders of the Sovereign of Thy holy Self-Sufficiency shone resplendent upon all who are in the kingdom of Thy earth and heaven, and that which Thou hast ordained for the Sovereign of the might of Thy Singleness - whom Thou hast brought into being in the places of the holiness of Thy Lordship - Thou hast made abstracted and inaccessible. Glorified art Thou beyond being mentioned by any mention save Thine own, or being known by any knowledge save Thine own. Thou hast been single in the sanctity of Beauty and exalted unto the summit of Glory as befitteth the loftiness of Thy holiness and the sublimity of Thy elevation, O Thou Who art possessed of might and glory, O Thou Who art possessed of power and action!

52 لم تزل بدايع مليك قدس صمدانيّتك على من فى ملكوت ارضك و سمائك مشرقة و ما قد قدرته لمليك عزّ فردانيّتك من قد ابدعته فى مواقع قدس ربوبيّتك مجرّدته ممتنعة سبحانك من ان تذكر بذكر دونك او من ان تعرف بعرفان غيرك قد تفردت فى قدس الجمال و تعظمت الى سموّ الاجلال بما ينبغى لعلوّ قدسك و سموّ رفعتك يا ذا العزّة و الجلال و يا ذا القوّة و الفعال

53 Who can be veiled from Thy countenance when it is manifest and resplendent? And who cannot comprehend the knowledge of Thy good-pleasure and Will when it is upraised and all-prevailing? How canst Thou will to give Thy servants from the gifts of Thy Lordship, yet not will to give what Thou hast chosen for the repositories of the unseen of Thy might? And how [...] who knoweth Thee not and standeth not for Thy right from what is with Thee of the manifestations of the might of Thy Singleness? And how can that which extendeth its eyes toward Thee not reach Thee?

53 من يحتجب عن طلعتك و انها هى ظاهره مشرقة و من لم يحط بعلم رضائك و ارادتك و انها هى لمرتفعة مهيمنة كيف تحبن ان تؤتين عبادك من آلإ ربوبيّتك و لاتحبن ان تؤتين ما قد اصطفيته لمكامن غيب عزّتك و كيف ... من لايعرفك و لايقومن بحقّك ممّا هو عندك من مظاهر عزّ فردانيّتك و كيف لايوصلن لمن يمدن عينيه اليك

54 Glorified art Thou! This is not what Thou lovest except by what Thou hast loved, and if Thou sendest down aught upon one who hath not known Thy right, it would not be from Thy love for him. Is this so that Thou mightest manifest Thy proof

54 سبحانك ذلك ما تحبه الّا بما قد احببته و ان نزلت من شىء على احد ما عرف حقّك لم يكن من حبّك ؟ ايّاه هل هذا لمّا كان تظهرن حجّتك عليه و

لتعرفنه مواقع بدعك لديك فسبحانك ان لا اله الّا انت لم تزل كنت متفرّداً فی عزّ الهويّة و متقدّساً فی جلال عز الصّمدانيّة تقدر كيف تشإ بما تشإ و تنزل ؟ كيف تريد بما تريد

unto him and make him know the places of Thy wondrous creation with Thee? Glorified art Thou! There is no God but Thee. Ever hast Thou been single in the might of the Divine Identity and sanctified in the glory of the might of Self-Sufficiency. Thou ordainest as Thou pleasest by what Thou pleasest and Thou sendest down as Thou willest by what Thou willest.

55 فسبحانك اللّهمّ بمثل ذلك لو احبن ان اطيرن فی جوّ هوإ ربوبيّتك او سموّ ارتفاع سمإ رحمتك اذ انّك لم تزل و لا تزال لتتجلين بكلّ شیء بوجود نفسه اليه و لتقدرن مواقع عزّك لمن يتجلّی عند تجلّيك بمظاهر عزّه لديك انت الكائن الّذی قد كونت كلّ الكينونيّات بكينونيّتك و الكيان الّذی قد ابدعت كلّ الجوهريّات بارادتك لم تزل كنت مرتفعاً فی سموّ القدس و الجلال و ممتنعاً فی مليك عزّ الجود و الافضال

55 Glorified art Thou, O my God! Similarly, were I to desire to soar in the atmosphere of the heaven of Thy Lordship or the supreme heights of the heaven of Thy mercy, verily Thou hast ever been and wilt ever be manifested in all things through the existence of their own selves unto them, and Thou ordainest the places of Thy might for whosoever is manifested at Thy manifestation through the expressions of his might with Thee. Thou art the One Who hath brought all beings into existence through Thy Being, and the Essence Who hath created all essences through Thy Will. Ever hast Thou been exalted in the supremacy of holiness and glory, and inaccessible in the sovereignty of the might of bounty and grace.

56 كيف يمكن ان يوحدك من قد كون بالابداع او ان قدسك ذوت ؟ بالاختراع سبحانك اللّهمّ و تعاليت عن كلّ المثل و الامثال سبحانك اللّهمّ و تقدّست عن كلّ الهندسة و الاشارات لم تزل كنت الهاً واحداً احداً فرداً صمداً حيّاً قيّوماً لم تتخذ لنفسك صاحبة و لا ولداً و لم يكن لك شريك فی الملك و لا ولی فی الارض الّا باذنك تقدر مقادير ارادتك كيف تشإ بمليك عزّ فردانيّتك و تخترع ما تريد مظاهر عزّ ربوبيّتك

56 How can one who hath been brought into existence through creation unify Thee, or one who hath been endowed with invention sanctify Thee? Glorified art Thou, O my God, and exalted above all similitudes and likenesses! Glorified art Thou, O my God, and sanctified above all geometry and indications! Ever hast Thou been one God, Single, Unique, Eternal, Self-Subsisting, Ever-Living, Self-Sustaining. Thou hast taken neither consort nor son, and Thou hast no partner in sovereignty nor any protector in the earth save by Thy leave. Thou ordainest the measures of Thy Will as Thou pleasest through the sovereignty of the might of Thy Singleness, and Thou createst what Thou willest as manifestations of the might of Thy Lordship.

57 لم تزل كنت الهاً واحداً احداً صمداً فرداً حيّاً قيّوماً ما اتّخذت لنفسك من صاحبة و لا ولداً و لم يكن لك شريك فيما بدعت و لا ولی فيما صنعت قد قدرت كلّ المقادير بصنيع بدع ربوبيّتك و نزلت كلّ التّدابير من مكمن غيب ازليّت لمن تحبّه من مواقع قدس عنايتك فلك البهإ الابهی يا الهی فوق كلّ بهإ و السّنإ ؟ ... يا ربّی فوق كلّ سنإ و العلإ الاعلی يا محبوبی فوق كلّ علإ لم تزل تجذب ؟ اهل محبّتك بلحظات قدس طلعتك و لا تزال تنزل علی من فی ملكوت ارضك و سمإ ربوبيّتك ما يرفعته الی افق رضإ محبّتك و ضيإ بهإ علإ قيّوميّتك

57 Ever hast Thou been one God, Single, Unique, Eternal, Self-Subsisting, Ever-Living, Self-Sustaining. Thou hast not taken for Thyself any consort or son, and Thou hast no partner in what Thou hast created nor any protector in what Thou hast fashioned. Thou hast ordained all measures through the creation of the wonder of Thy Lordship, and Thou hast sent down all arrangements from the repository of the unseen of Thine eternity for whomsoever Thou lovest from the places of the holiness of Thy care. Unto Thee be the Most Glorious Glory, O my God, above all praise, and the Most Exalted One, O my Beloved, above all heights! Thou hast ever drawn the people of Thy love through the holy glances of Thy countenance, and dost ceaselessly send down upon those in the kingdom of Thy earth and the heaven of Thy dominion that which will raise

them to the horizon of the good-pleasure of Thy love and the light of the glory of Thy transcendent might.

58 Through Thy power, from which nothing can withstand Thy will, and through Thy might, which no thing can frustrate before Thy strength, Thou dost quicken whom Thou willest through the manifestations of Thy glorious grandeur, the holy revelations of Thy eternal sovereignty, the conditions of Thy glorious oneness, and the dawning-places of Thy wondrous bounty. For verily Thou hast ever been powerful over whatsoever Thou didst desire, exalted above what Thou hast ordained, sovereign over what Thou hast decreed, transcendent above what Thou hast ruled, and elevated above all that Thou hast executed. Thou givest life and causeth death, for Thou art the Ever-Living Who dieth not. Then Thou causest death and givest life, for Thou art the Single One from Whose will nothing can escape. Glorified art Thou! There is no God but Thee.

58 ... كلّ خلقك بقوّتك الّتى لايمتنع عن مشيّتك من شىء و عزّتك الّتى لايعجزك عنها عند قدرتك من شىء لتحيين من تميتنه؟ بظهورات عزّ كبريائيّتك و تجلّيات قدس صمدانيّتك و شئونات عزّ فردانيّتك و مواقع بدع وهّابيّك اذ انّك لم تزل كنت مقتدراً على ما شئت و مرتفعاً على ما قد ... و ممتنعاً فوق ما قد قدرت و متعالياً فوق ما قد قضيت و مرتفعاً فوق كلّ ما امضيت تحيي و تميت و انّك انت الحىّ الّذى لن تموت ثمّ تميت و تحيي و انّك انت الفرد الّذى لايفوت عن ارادتك من شىء سبحانك ان لا اله الّا انت

59 And in like manner, O my God, were I to remember Thee in the letter Ha, the Dawning-Place of the clouds of light and the glory of radiant good-pleasure in the kingdom of earth and heaven - for Thou, O my God, hast ever possessed similitudes and likenesses through which Thou dost manifest Thyself at every moment as Thou willest, through what Thou willest, whenever Thou willest. Thine are the dawning-places and origins in the heights of detachment, as Thou dost regard all things with wondrous glory and favor. Thou art the One Who hath ever been and will ever be, and Thou art the Creator of all things through power and independence. Thou art the One Who existeth after all things without any mention of change or transition.

59 و ان بمثل ذلك يا الهى لو احبن ان اذكرك فى حرف الحإ مطلع عمإ الضّيإ و عزّ بهإ الرّضإ فى ملكوت الارض و السّمإ اذ انّك انت لم تزل يا الهى لك المثل و الامثال بما تتجلّى كلّ حين كيف تشإ بما تشإ لمّا تشإ و لك المواقع و البدايا فى علوّ الامتناع بما تلاحظن فى كلّ شأن ببدايع العزّ و الامتنان انت الكائن لم تزل و لاتزال و انت المكوّن بكلّ شىء بالقوّة و الاستقلال و انت الكائن بعد كلّشئ بلا ان يذكر ذكر تغيير و لا انتقال

60 For Thou hast ever been, O my God, one God, Single, Eternal, Self-Subsisting, Ever-Living, Self-Sustaining. Thou hast taken neither consort nor son, and Thou hast had no partner in sovereignty nor any protector in what Thou hast fashioned. Thou hast ordered all things through the wondrous craftsmanship of Thy Lordship. Who can reckon Thy names or comprehend the knowledge of Thy likenesses, when nothing is seen therein save Thyself, and naught is perceived therein but Thee? How can one be guided to Thee or find rest in Thy shadow without departing from Thee to aught else?

60 اذ لم تزل يا الهى كنت الهاً واحداً احداً فرداً صمداً حيّاً قيّوماً ما اتّخذت لنفسك صاحبة و لا ولداً و لم يكن لك شريك فى الملك و لا ولىّ فيما صنعت قد دبرت كلّ شىء ببديع صنيع ربوبيّتك من يقدر ان يحصى اسمائك او يحيط بعلم امثالك اذ لايرى فيها دون نفسك و ان يرى فيها غيرك كيف تستدل عليك او تستقر فى ظلّك و لاتخرج منك الى غيرك

61 Glorified art Thou from my seeing in Thy names aught but Thy revelation to them through them, wherein nothing is seen except Thee. For these are mirrors wherein naught can be seen save the Sun of Thy Divinity. Should they be faced by other mirrors, there would be impressed in them what Thou hast revealed unto them of Thyself, from their manifestation

61 سبحانك من ان ارى فى اسمائك دون تجلّيك لها بها حيث لايرى فيها الّا ايّاك اذ تلك مرآتاً لايرى فيها الّا شمس الوهيّتك لو يقابلها بما لا عدلها من المرايا ينطبع فيها ما تتجلّى لها بها من نفسها من ظهورها فيها اليها و ينعكس فيها ما قد اشرق ضيائها من فى

therein unto them, and there would be reflected in them what light of Thine hath shone upon all in the kingdom of Thy earth and Thy heaven through their creation therein. Glorified art Thou! There is no God but Thee. Thine is the creation and the command, before and after.

ملكوت ارضك و سمائك بابداعها فيها فسبحانك ان لا اله الّا انت لك الخلق و الامر من قبل و من بعد

62 Whoso knoweth Thee as the One besides Whom there is no God, alone with no partner, knoweth Thee through Thy names as the manifestations of Thy Lordship in the kingdom of Thy earth and Thy heaven, and the likenesses of Thy countenance in the kingdom of Thy creation and Thy fashioning. Thou art the Manifest above all things, the Hidden beneath all things, the First before all things, and the Last after all things. Thou hast taken as witness to Thy manifestation and the Dawning-Places of Thy Name that which Thou didst send aforetime through Thy Beloved One, for all who have recognized Thy oneness have recognized it through Him. Similarly hast Thou created all whereby those who believe in Thy unity may ascend through the rising of His light, and unto Thee shall all things return in like manner as Thou didst create them through the manifestation of His mystery.

62 من عرفك بان لا اله الّا انت وحدك لاشريك لك يعرفك باسمائك بانّها شئون ربوبيّتك فى ملكوت ارضك و سمائك و امثال طلعتك فى ملكوت ابداعك و انشائك انت الظّاهر فوق كلّ شىء و الباطن دون كلّشىء و الاوّل قبل كلّشىء و الاخر بعد كلّشىء قد استشهدت بظهورك و مطالع اسمك بما قد ابعثت من قبل حبيبك اذ كلّ من قد وحدك قد وحدك به و ان بمثل ذلك قد ابدعت كلّ ما يعرج به الموحّدون بطلوع نوره و ليرجعن اليك كلّ شىء بمثل ما ابدعت بظهور سرّه

63 Glorified art Thou! There is no God but Thee. Nothing existeth beside Thee. No one's praise is worthy of Thy mention, nor can any acclaim befit Thee, for all praise in its essence confesses that it is Thy creation, and every mention in its nature bears witness that it is Thy servant. Glorified art Thou! There is no God but Thee, before and after all things. Send down, O my God, the tokens of Thy sanctified glory upon the manifestations of Thy similitudes and the dawning-places of Thy transcendence in the kingdom of Thy earth and heaven. For verily Thou, O my God, hast ever been in a wondrous condition and a new and lofty manifestation that none of Thy creatures can comprehend, nor can anyone but Thee encompass its knowledge.

63 سبحانك ان لا اله الّا انت لم يكن بغيرك من ذكر من ذكر و لا لدونك من ثنإ اذ كلّ ذا ثنإ بكينونيّة معترف بانه خلقك و كلّ ذا ذكر بجوهريّته مستشهد به عبدك فسبحانك ان لا اله الّا انت من قبل و من بعد فانزل اللّهمّ مواقع عزّ تقديسك على مبادى امثالك و مظاهر ارتفاعك فى ملكوت ارضك و سمائك اذ لم تزل انّك انت يا الهى فى شأن بديع و ظهور شامخ جديد لن يقدر ان يدركه احد من خلقك و لا ان يحيط بعلمه احد سواك

64 Glorified art Thou! There is no God but Thee, for Thy essence hath glorified itself. Glorified art Thou! There is no God but Thee, for Thou hast praised Thyself through Thine own being. Glorified art Thou! There is no God but Thee, for Thou hast unified Thy pure essence through Thy camphor-like nature. Glorified art Thou! There is no God but Thee, for Thou hast magnified the Sovereign of Thy holy eternity as befitteth the sublimity of Thy sacred Lordship. For whatsoever appeareth in the kingdom of Thy earth and heaven befitteth not the dawning-places of Thy holy favors. Thou hast ever been, before what is reflected in the mirrors of the hearts of them that have recognized Thy unity, exalted in Thy bounty and transcendent in Thy grace.

64 سبحانك ان لا اله الّا انت بما قد سبحت جوهريّتك و سبحانك ان لا اله الّا انت بما قد حمدت نفسك بكينونيّتك و سبحانك ان لا اله الّا انت بما قد وحدت ساذجيّتك بكافوريّتك و سبحانك ان لا اله الّا انت بما قد كبرت مليك قدس ازليّتك بما ينبغى لعلوّ قدس ربوبيّتك اذ ما يظهر فى ملكوت ارضك و سمائك لاينبغى لمطالع قدس افضالك لم تزل قبل ؟ ما ... فى مرايا افئدة الموحّدين بارتفاع امتنانك و امتناع احسانك

65 For how can the forms of reflected images and mirrored examples comprehend the reality of the Sun of Thy oneness or know the essence of the Countenance of Thy sanctity, when such is impossible in creation and unattainable in invention? Glorified art Thou! There is no God but Thee, before all things. Glorified art Thou! There is no God but Thee, after all things. Glorified art Thou! There is no God but Thee, above all things. Glorified art Thou! There is no God but Thee, beneath all things.

65 انّك اذ غير انه لايمكن فى الابداع و لايتذوت فى الاختراع كيف تستطيعن صور المنطبعات و المثل المنعكسات ان يستدركن كينونيّة شمس توحيدك او ان يعرفن ذاتيّة طلعة تقديسك سبحانك ان لا اله الّا انت من قبل كلّشيء و سبحانك ان لا اله الّا انت من بعد كلّشيء و سبحانك ان لا اله الّا انت من فوق كلّ شيء سبحانك ان لا اله الّا انت من دون كلّ شيء

66 Create, O my God, from the letters of unity in these words, that they may thereby be guided unto Thee in every circumstance, through what Thou hast cast forth of the wondrous signs of Thy Lordship and the hidden treasures of Thine eternity. For verily Thou art the One with power over this, none beside Thee, and the Exalted above this, none other than Thee. Nothing is hidden from 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 art powerful over all things, encompassing all things, watchful over all things, and witness unto all things. Thou createst, and hast ever created and will ever create as Thou willest by Thy command. Verily, Thou art powerful over all things.

66 فاخلق اللّهمّ ... من حروف الواحد فى تلك الكلمات ليستدلن به عليك فى كلّ شأن بما قد القيت من بدايع آثار ربوبيّتك و مكامن غيب ازّليّتك اذ انّك انت المقتدر على ذلك لاسواك و المرتفع فوق هذا لا دونك لن يغرب من علمك من شيء لا فى السّموات و لا فى الارض و لا بينهما و لا يعجزك من شيء لا فى ملكوت الامر و لا الخلق و لا ما دونهما و انّك كنت على كلّشيء قدير و انّك كنت لكلّ شيء محيطاً و انّك كنت على كلّشيء رقيباً و انّك كنت على كلّشيء شهيداً تبدع لم تزل و لاتزال كيف تشإ بامرك انّك كنت على كلّشيء قديراً

67 And likewise, O my God, were all atoms to be established upon the throne of the holy kingdom of Thy sovereignty, or were they to arise to the throne of Thy holy love in the kingdom of earth and heaven - for Thou hast ever, O my God, manifested Thyself unto those Thou hast created through the wondrous lights of Thy glory, and Thou dost raise up whomsoever Thou willest to the horizon of Thy holy favor. Thou art Being by right, for verily all besides Thee, if it be mentioned, hath come to be through Thy being, and if it hath any deed, all deeds have been endowed with existence through Thy causation. They glorify Thee not as befitteth the glorification of the Essence of Thy Being, nor praise Thee as befitteth the praise of the Reality of Thy Names and Attributes, nor unify Thee as befitteth the unification of the Identity of Glory and Deeds, nor magnify Thee as befitteth the magnification amid the depths of Glory and Beauty, nor worship Thee as befitteth worship in the highest heaven of exaltation and the most glorious height of transcendence. For this is what is possible in the depths of names and attributes, but what Thou deservest - none can worship Thee thus. How then can one who has no way to comprehend the essence of knowing Thine eternity possibly worship Thee? Glorified art Thou above this, and exalted art Thou beyond that! All worship Thee according to what Thou

67 و ان مثل ذلك يا الهى ؟ لو اريدن ان استقرن على سرير قدس ملكوت ملك مالكيّتك كلّ الذّرّات او استقلن على سرير قدس محبوبيّتك فى ملكوت الارض و السّموات اذ لم تزل يا الهى تتجلّى لمن قد خلقة ببدايع انوار عزّتك و لترفعن من تشإ الى افق قدس عنايتك انت الكيّان بالاستحقاق ... ... بالاستعلال ؟ اذ ما سواك ان كان اذكر قد كون تبكونك كلّ الذّرّات و ان كان له فعل قد ذوت بانجعالك كلّ الافعال لاسبحتك حقّ التّسبيح فى كينونيّة الذّات و لاحمدنك حقّ التّحميد فى ذاتيّة الاسمإ و الصّفات و لاوحدنك حقّ التّوحيد فى نفسانيّة العزّ و الافعال و لاكبرنك حقّ الاكبريإ فى لجج العزّ و الجمال و لاعبدنّك حقّ العبادة بما يمكن فى اعلى علوّ سمإ الارتفاع و ابهى سموّ عمإ الامتناع اذ ذلك ما يمكن فى لجج الاسمإ و الصّفات و ما تستحقّ به لايمكن ان يعبدك احد فكيف ممّن لايجدك يمكن ان يعرفك و كيف من لا سبيل له الى كنه عرفان ازليّتك يمكن ان يعبدك سبحانك من هذا و تعاليت من ذلك كلّ يعبدك بما قد خلقت فيهم من مثل لابداعك ؟ و

hast created in them of the likeness of Thy creation, and all unite in Thy oneness through what Thou hast deposited within them of the signs of Thy handiwork.

كلّ يوحدك بما قد اودعت فيهم من آيات انشائك

68 Thou hast ever been the One God, Single, Unique, Self-Subsisting, Ever-Living, Self-Sustaining. Thou hast taken neither consort nor son, and Thou hast had no partner in dominion nor any protector in the earth save by Thy leave, nor any command except from Thy presence. For verily Thou art the Subduer over all things through the sovereignty of Thy Lordship's dominion, and the Omnipotent over all things through the power of Thy Self-Subsisting sovereignty. Never dost Thou conceal Thyself from Thy creation such that they would fail to find Thee in anything, and never art Thou absent from anyone in anything, for all else besides Thee is utter poverty before Thy wealth and absolute nothingness before Thy presence.

68 لم تزل كنت الهاً واحداً احداً فرداً صمداً حيّاً قيّوماً ما اقترنت لنفسك من صاحبة و لا ولد و لم يكن لك ؟ شريك فى الملك و لا ولىّ فى الارض الّا بالاذن من عندك و لا امر من لدنك اذ انّك انت القاهر فوق كلّ شىء بقهّاريّة سلطان ربوبيّتك و المقتدر فوق كلّشىء اقتدار مليك عزّ قيّوميّتك منّى تحتجب عن خلقك حتّى يفقدك من شىء و منّى تغيبت من ... احد من شىء اذ ما سواك ذات فقر بحت عند غنائك و ذات فنإ حرف عند لقائك

69 Glorified art Thou! There is no God but Thee. Thou dost ever shower from the heaven of Thy Lordship the outpourings of Thy sovereign might upon those whom Thou hast created or wilt create from the wonders of Thy Self-Subsisting glory, that Thou mightest raise them to the horizon of Thy oneness and the heights of Thy sanctity. And Thou wilt ever raise Thy servants to the depths of Thy holiness and Thy uniqueness through what Thou createst in every moment of the manifestations of Thy glory and detachment. Thou art the Being Who hath brought the universe into being through Thy Will, and the Essence Who hath created all things through Thy Purpose. Thou dost number all that is in Thy heaven and the earth of Thy love and whatsoever lieth between them, while none besides Thee can encompass it in knowledge. Thou art He Who hath power over all Thou hast created and art exalted above all Thou hast brought into being. Thou givest life and death to what Thou createst from naught of death and life, then causest to die and givest life through what Thou originatest from nothing by the creation of glory and majesty.

69 سبحانك لا اله الّا انت لم تزل تنزل من سمإ ربوبيّتك اقطار عزّ ربوبيّتك على من قد خلقته او تخلق من بدايع عزّ صمدانيّتك لترفعنه الى افق توحيدك و سموّ تقديسك و لا تزال انّك انت ترفعن عبادك الى لجج قدسك و تفريدك بما تبدع فى كلّ حين من مظاهر عزّتك و تجريدك انت الكائن الّذى قد كونت الكون بمشيّتك و الكيان الّذى قد ابدعت كلّشىء بارادتك تحصى ما فى سمائك و ارض محبّتك و ما بينهما حيث لم يحط به علم احد غيرك انت الّذى كنت مقتدراً فوق ما قد خلقت و مرتفعاً فوق ما قد ... تحيى و تميت ما اتبدع لا من شىء من الموت و الحيوة ثمّ تميت و تحيى بما تخترع لا عن شىء بابداع العزّ و الجلال

70 I shall never cease, O my God, to unite in Thy oneness, and there is no end to my praise of Thee, for that is the ocean of light with Thee, wherewith Thou hast sealed the manifestations of Thy unity. Even if Thou, O my God, shouldst create for the manifestations of Thy glorification, after the primal letters, that which none but Thee can enumerate, and for the manifestations of Thy praise that which none but Thee can encompass in knowledge, and for the manifestations of Thy unity that which none but Thee can count, and for the manifestations of Thy grandeur that which none but Thee can reckon - for there is no creator of all things besides Thee, O my God,

70 لم تزل لاحبن يا الهى لاوحدنّك و لا غاية لثنائى عليك لان ذلك بحر النّور عندك حيث قد ختمت به مظاهر توحيدك و لو انّك انت يا الهى قد خلقت لمظاهر تسبيحك من بعد حروف الاولى ما لايحصيها احد سواك و من مظاهر تحميدك ما لايحيط بعلمها دونك و من مظاهر توحيدك ما لايحصيها احد سواك و من مظاهر تكبيرك ما لايحصيها احد الّا ايّاك اذ لك يكن غيرك يا الهى خالق كلّ شىء و لا رازقه و لا مميت دون شىء و لا محييه انت المنفرد فى خلق الاشيإ و المتعالى فى رزق من قد خلقته بالانشإ و المرتفع فوق ما

nor any provider, nor any who causes death save Thee, nor any who gives life. Thou art singular in the creation of things, transcendent in sustaining what Thou hast created through origination, elevated above what Thou hast caused to die through the dominion of decree, and sanctified above what Thou hast given life through the sovereignty of destiny.

قد امته بمليك القضإ و الممتنع فوق ما قد احيية لسلطان القضإ

71 Thou art He Who hath possessed all things through Thy might, Who art unique above all things through Thy grandeur, Who art independent upon the throne of the dominion of Thy Self-Subsistence and Thy Oneness, Who art established upon the seat of the glory of Thy All-Holiness in Thy unity, and Who art exalted upon the throne of Thy camphor-like essence through the independence of Thy Self-Subsistence. Thou art the Light for whom Thou hast illumined in the depths of names and similitudes, and Thou art the Ordainer of light, its Fashioner, and its Originator.

71 انت الّذى قد تملكت كلّشىء بعزّتك و تفردت فوق كلّشىء بعظمتك و استقللت على كرسى جبروت قيّوميّتك و وحدانيّتك و استقررت على سرير عزّ سبوحيّتك بوحدانيّتك و استرفعت على عرش كافوريّتك باستقلال صمدانيّتك انت النّور لمن قد نورته فى لجج الاسمإ و الامثال و انت مقدّر النّور و مصوّره و ... و محدثه

72 Thou hast ever been Light before all light, and Light after all light, and Light besides all light, and Light with all light. Thou createst what Thou willest through the dominion of Thy eternal holiness, and Thou originatest what Thou desirest through the sovereignty of Thy Lordship's glory. Thou art the One, O my God, not in the numerical sense wherein nine attains before ten, and verily Thou, O my God, art the Single, not in the numerical sense wherein three attains after ten.

72 لم تزل كنت نوراً قبل كلّ نور و نوراً بعد كلّ نور و نوراً دون كلّ نور و نوراً مع كلّ نور تبدع ما تشإ بمليك قدس ازليّتك و تخترع ما تريد بسلطان عزّ ربوبيّتك انت الواحد يا الهى لا بمعنى العدد فيه فاز تسعة من قبل عشر و انّك انت يا الهى احد لا بمعنى العدد منه فاز ثلثة من بعد عشر

73 Thou hast created a Tree in creation and made it the Manifestation of Thy oneness, distinguished from all similitude through the manifest signs wherewith Thou hast endowed it, that all created things might testify that there is none other God but Thee, Creator of earth and heaven, Fashioner of all that exists in the kingdom of might and in the ultimate reaches of existence, and Originator of all that dwells in the depths of similitudes and ultimate ends. Thy self-sufficiency hath ever been manifest above all the dwellers of Thy realm, and the poverty of all things remaineth forever concealed in the abysses of all the manifestations of Thy wondrous sovereignty. I beseech Thee, O my God, by the manifestations of Thy glorification before Thy praise, and the manifestations of Thy unity after Thy praise, and the manifestations of Thy greatness whereby Thou givest life and death and sustenance and creation as Thou willest, through what Thou willest, when Thou willest, how Thou willest.

73 قد خلقت شجرة فى الابداع و جعلتها مظهر توحيدك حيث قد فردتها عن المثل بما قد اتيتها من الايات البيّنات ليستدلن بها كلّ الموجودات على انّه لا اله الّا انت خالق الارضين و السّموات و منشىء ما فى ملكوت العزّ و النّهايات و مبدع ما فى لجج الامثال ؟ الغايات لم يزل غنائك عن كلّشىء ظاهر فوق جميع سكّان مملكتك و لايزال فقر كلّ شىء باطن فى غياهب كلّ مظاهر صنع بديع سلطنتك فليسئلنك اللّهمّ حينئذ بمظاهر تسبيحك قبل تحميدك و مظاهر توحيدك بعد تحميدك و مظاهر تكبيرك الّتى بها تحيى و تميت و ترزق و تخلق كيف تشإ بما تشإ لمّا تشإ كما تشإ

74 For Thou, O my God, hast ever been exalted above all things through the Sovereign Power of creation, and inaccessible in Thy transcendent height through the authority of destiny.

74 اذ انّك انت يا الهى لم تزل كنت مرتفعاً فوق كلّ شىء بمليك الانشإ و ممتنعاً على علوّ كلّ شىء بسلطان القضإ

75 Never have the traces of the wondrous things of Thy Lordship ceased to shine upon the denizens of the kingdom of the holiness of Thy care, nor have the manifestations of the might of Thy sovereignty ever failed to be exalted above those who dwell in the realm of Thy power and Thy greatness. Thine alone are creation and command; Thou hast no partner. Thou givest life and Thou causest death; then Thou causest death and Thou givest life. In Thy right hand is the kingdom of might and glory, and within Thy grasp are the measures of holiness and bounty. Thou bestowest upon whom Thou willest, how Thou willest, with whatsoever Thou willest; and Thou withdrawest from whom Thou willest, how Thou willest, with whatsoever Thou willest – bringing into being at every moment archetypes and exemplars, and originating in every state designs and manifestations. Thou art the Creator of that which Thou hast created, the Ordainer of that which Thou hast ordained, the Fashioner of that which Thou hast fashioned, the Limiter of that which Thou hast limited, and the Builder of that which Thou hast raised. Thou dost number the wonders of the kingdom of Thy earth and the heaven of Thy Lordship, and Thou dost encompass all that hath been brought into being at every moment by the irrevocable decree of the King of Thy sovereignty. Whatsoever Thou hast loved of Thy creatures, or desirest to make manifest unto them of the marvels of Thy dominion – Thine, verily, are the archetypes and the similitudes, before and after. There is no power except Thine.

75 لم تزل آثار بدايع ربوبيّتك على اهل ملكوت قدس عنايتك مشرقة و مظاهر عزّ سلطنتك على من فى ملكوت عزّك و عظمتك مرتفعة لك الخلق و الامر وحدك لاشريك لك تحيى و تميت ثمّ تميت و تحيى و ان فى يمينك ملكوت العزّ و الاجلال و فى قبضتك مقادير القدس و الافضال ... على من تشإ كيف تشإ بما تشإ و ترفع عمّن تشإ كيف تشإ بما تشإ بما تبدع فى كلّ حين بالمثل و الامثال و تخترع فى كلّ شأن بالهندسة و الظّهورات انت المكون لمّا قد كونته و المقدّر لمّا قد قدرته و المصوّر لمّا قد صورته و المحدّد لمّا قد حددته و المشيد لمّا قد شيدته تحصى عجائب ملكوت ارضك و سمإ ربوبيّتك و تحيط بما قد كون فى كلّ حين بامضإ مليك سلطنتك ما احببته من خلقك او تحب ان تشهدن اليه من عجائب ملكك اذ لك الامثال و المثل من قبل و من بعد لا قوّة الّا لك

76 And were it, in like manner, O my God, that Thou shouldst love that I fly in the heaven of the holiness of Thy magnifying, after that Thou hast drawn me forth – by the wondrous craft of Thy exalted and invincible mercy – from the ocean of Thy oneness, this would be through that water whereby all things live, and whereby Thou causest all things to die. Glorified art Thou! There is none other God but Thee. How shall I remember Thee, O my God, by the remembrance of the letter alif, in that most exalted station and most joyous, most glorious horizon?

76 ؟ و ان بمثل ذلك يا الهى لو احبن ان اطيرن فى سمإ قدس تكبيرك بعد ما قد ... ببديع صنيع رفيع منيع رحمتك عن البحر وحدانيّتك اذ هذا مإ به كلّشىء حىّ و به تميت كلّشىء سبحانك لا اله الّا انت كيف اذكرنك اللّهمّ يا الهى بذكر الالف فى ذلك المقعد الاعلى و الافق الابهج الابهى

77 Thou art the One Who is unique in names and attributes, and Thou art the Sanctified One in the sovereignty of majesty, might and glory. Who is able to glorify Thee when all that can be comprehended beneath Thee was created by Thy command? And who can ascend to the threshold of Thy holy grandeur save by what Thou hast permitted from the places of might of Thy Lordship in the depths of Thy holiness and the dominion of Thy Self-Subsistent Glory?

77 و انّك انت لم تزل لن توصف بغيرك و لاتزال لن تعرف بخلقك مشيّتك قاهرة فوق كلّ الانشإ و ارادتك مهيمنة فى سكّان ارضك و سمائك انت الّذى قد كونت كلّشىء بمشيّتك و ... كلّشىء بارادتك و حددت خلق كلّ شىء بهندسة ربوبيّتك و اخترعت مقادير كلّشىء ببدايع عزّ ازليّتك

78 Thou art the Being Who hath no peer; Thou art the Creator Who hath no equal; Thou art the Essence Who hath no likeness.

78 انت الكائن الّذى لا كفوّ لك و انت المكون الّذى لا عدل لك و انت الكيان الّذى لاشبه لك تبدع

لم تزل ما تشإ بمليك عزّ فردانيّتك و تخترع فی کلّ شأن ما تريد بمليك عزّ امضإ ربوبيّتك و ما لا حدّ من خلقك من شیء الّا بامرك انت المحمود فی قضاياك و انت المشكور فی ثناياك لم يزل بحمدك من فی لجج اسمائك و صفاتك و لشكرك من فی طماطم ارضك و سمائك

From everlasting Thou dost bring into being whatsoever Thou willest through the sovereignty of the might of Thy singleness, and in every state Thou dost originate whatsoever Thou desirest through the dominion of the might of the decree of Thy Lordship. No created thing – howsoever boundless – cometh into existence save by Thy command. Thou art the Praised in Thy decrees, and Thou art the Thanked in Thy bestowals. Ever do they who are plunged in the depths of Thy names and attributes praise Thee; and ever do they who dwell in the billows of Thine earth and heaven give thanks unto Thee.

79 سبحانك ان لا اله الّا انت قد استقيتنی يا الهی بمظاهر تسبيحك مإ غير آسن ... و يحيی به فؤاد ثمّ بمظاهر تحميدك من لبن الّذی لم يتغيّر طعمه فی افق عزّ جودك و امتنانك ثمّ من مظاهر توحيدك من خمر لذّة للمقرّبين الّتی تنقطع به اليك انفس ... و لاحبن ان تنشربنی يا الهی حينئذ من عسل الّذی قد وصفته فی اعلی علوّ افق جنّتك لا ممّا يدركه عبادك بل من رشحات قدس صمدانيّتك و عواطر مجد لاهوتيّتك اذ ما يستلذ به جوهر جسدی ما يكبّرك لا ما يرزق من العسل فی ملكوت تقديسك و لو ان هذا يخلو لسانی و لكن هذا تجلو به كينونيّتی و ان هذا ما يستقر به جوهر انيّتی عند مطلع تكبيرك و ظهور اشراق انوار طلعة تفريدك

79 Glorified art Thou: there is none other God but Thee. Thou hast caused me, O my God, to drink – through the manifestations of Thy glorification – of waters untainted, whereby every thing is revived and the heart is given life; then, through the manifestations of Thy praise, of milk whose taste changeth not, in the horizon of the might of Thy bounty and Thy favour; then, through the manifestations of Thine unity, of the wine of delight for them that draw nigh, whereby souls are severed unto Thee. And I long, O my God, that Thou shouldst cause me, at that time, to drink of the honey which Thou hast described in the loftiest height of the horizon of Thy paradise – not of that which Thy servants apprehend, but of the droplets of the holiness of Thy Self-Sufficiency, and the fragrant breaths of the glory of Thy Divinity. For that which my bodily essence findeth sweet is that which magnifieth Thee – not the honey wherewith one is provided in the kingdom of Thy sanctification. And though the tongue be silenced thereby, yet by it is my very being unveiled; and by it is the essence of mine "I" made firm at the dawning-place of Thy magnifying and the manifestation of the splendour of the lights of the countenance of Thy oneness.

80 انت المتفرّد بالاسمإ و الامثال و انت المتقدّس فی سلطان مليك العزّ و الاجلال من يقدر ان يكبّرك و ان منتهی ما يدركه دونك قد خلق بامرك و من يقدر ان يسترفع الی بساط قدس كبريائيّك بغير ما اذنت له من مواقع عزّ ربوبيّتك فی لجج قدسك و مليك عزّ صمدانيّك انت الّذی لم تزل تمطر امطار قدس رحمتك علی كلّ عبادك و تنزل اغياث سمإ بهجتك علی كلّ احبائك ... تنزل كنت الهاً واحداً احداً صمداً فرداً حيّاً قيّوماً دائماً ابداً ما اتّخذت لنفسك ... ... او لم يكن لك شريك فی الملك و لا ولیّ فی الارض الّا باذنك تحيی و تميت ثمّ تميت و تحيی و انّك انت حیّ لاتموت فی قبضتك جواهر الامضإ و فی يمينك مجرّديّات

80 Thou art the One singled out beyond all names and similitudes; Thou art the Sanctified in the sovereignty of the King of might and glory. Who is able to magnify Thee, when the utmost that any beside Thee can attain hath been created by Thy command? And who can ascend unto the carpet of the holiness of Thy grandeur save by what Thou hast permitted him from the stations of the might of Thy Lordship, in the depths of Thy holiness and the dominion of the might of Thy Self-Sufficiency? Thou art He Who hath ever rained down the showers of the holiness of Thy mercy upon all Thy servants, and sent down the succouring rains of the heaven of Thy joy upon all Thy loved ones. Ever hast Thou been one God, one, single, self-subsisting, unique, living, self-subsisting, enduring, everlasting. Thou hast not taken unto Thyself ... nor hast Thou had any partner in the Kingdom, nor any protector upon the earth save by Thy leave. Thou givest life and Thou causest death; then

Thou causest death and Thou givest life; and Thou art the Living Who dieth not. Within Thy grasp are the gems of Thy decree; in Thy right hand are the immaterial realities of praise; in Thy grasp is the kingdom of might and independence; and in Thy right hand the realm of grandeur and majesty.

الثّنإ و فی قبضتك ملكوت العزّ و الاستقلال و فی یمینك جبروت الرّفعة و الاستجلال

81 They who are immersed in the depths of Thy names and attributes prostrate themselves before Thee, and they who dwell in the kingdom of Thine earth and heaven confess Thine oneness. Thine, O my God, is the Most Exalted Height above every height and loftiness; and Thine, O my Beloved, is the Most Glorious Beauty above every beauty and praise. From everlasting Thou hast stood alone through the sovereignty of Thy creative power above all contingent beings, and Thou shalt ever be mighty through the dominion of Thy majesty above every atom. Thou dost draw, in every state, by Thy leave, those who are in the kingdom of names and attributes through that which riseth from the horizon of Thine unseen and shineth from the heaven of Thy Lordship; for lofty is Thy independence above all contingent things, and unassailable is Thy self-subsistence above all existences. Verily Thou art the All-Subduing from Whom nothing escapeth; the Manifest from Whom nothing is hidden; the Exalted from Whose will nothing can withhold itself; the Inaccessible from Whose might-laden will nothing can veil itself; and the Transcendent Who hast arisen above the rising of all things....

81 یسجدك من فی لجج اسمائك و صفاتك و یوحّدك من فی ملكوت ارضك و سمائك فلك العلوّ الاعلی یا الهی فوق كلّ علوّ و علإ و لك البهإ الابهی یا محبوبی فوق كلّ بهإ و ثنإ لم تزل قد تفرّدت بملیك ابداعك فوق كلّ الممكنات و لا تزال قد تعزّزت بملیك اجلالك فوق كلّ الذّرّات التجذبن فی كلّ شأن بما یطلع عن افق غیبك باذنك و یشرق عن سمإ ربوبیّتك لجودك من فی ملكوت الاسمإ و الصّفات لارتفاع غنائك عن كلّ الممكنات و امتناع استقلالك فوق كلّ الموجودات اذ انّك القاهر الّذی لن یفوتك من شیء و الظّاهر الّذی لن یحتجب عنك من شیء و المرتفع الّذی لایمتنع عن ارادتك من شیء و الممتنع الّذی لایحجب عن مطلع عزّ مشیّتك من شیء و المتعالی الّذی قد استرفعت فوق ارتفاع كلّ شیء ...

82 O my God! ... by Thy power, Thy might, Thy sovereignty, Thy grandeur, and Thy Self-Sufficiency; for Thou art the Able to do whatsoever Thou willest, the Powerful to accomplish whatsoever Thou desirest; and there is no power and no might save that Thou hast ever been powerful over all things.

82 اللّهمّ ما قد امت بقوّتك و قدرتك و عزّتك و سلطنتك و كبریائیّك و صمدانیّتك اذ انّك انت القادر علی ما تشإ و المقتدر علی ما ترید و لا حول و لا قوّة الّا انّك كنت لعلی كلّ شیء قدیر

83 And were it, O my God, that I should desire to journey in the air of the cloud of Thy Divinity and toward the dawning-place of the horizon of the might of Thy bounty and Thy realm of omnipotence – verily that letter is, in Thy sight, a paradise whose breadth is as the breadth of heaven and earth; therein are the wondrous traces of Thy power, the manifestations of the lights of Thy countenance, the hidden treasuries of Thine unseen will, and the stations of the might of Thy pre-existence. Thou art He Who, from everlasting, dost adorn that which Thou hast created with the revelation of Thy names, and dost draw whom Thou hast originated by the manifestations of Thine archetypes; Thou sendest down upon whom Thou lovest the abodes of Thy holiness and Thy majesty, and unfoldest unto whom Thou willest the marvels of Thy kindness and Thy glory.

83 و ان بمثلك ذلك یا الهی لو اریدن ان اسیرن فی هو عمإ لاهوتك و مطلع افق عزّ جودك و جبروتك اذ ذلك ؟ الحرف عندك جنّة عرضها كعرض السّمإ و الارض فیها من بدایع آثار قدرتك و مظاهر انوار طلعتك و مكامن غیب ارادتك و مواقع عزّ ازلیّتك اذ انّك انت الكائن لم تزل تتجلّی لمّا قد خلقت بظهور اسمائك و تجذب من ابدعته بمظاهر امثالك و تنزل علی من تحب مواقع قدسك و اجلالك و تنشر لی من تشإ بدایع الطافك و اجلالك

84 Thou wast the Being before all things, through the existence of the essence of Thy being with Thee; and Thou art the Creator of all things, through the reality of Thine own essence before Thine eyes; and Thou art the Essence, doing whatsoever Thou willest, powerful over whatsoever Thou hast ever been, in the kingdoms of might and names and the abodes of holiness and manifold attributes. From everlasting Thou dost quicken, through the sovereignty of Thy power, whomsoever Thou hast appointed, and dost spread abroad the measures of Thy mercy upon whomsoever Thou hast taken. Verily Thou alone art the Quickener of all things; there is none other God but Thee. Thine is creation and command, from before and from after.

84 انت الكائن قبل كلّشيء بوجود كينونيّتك لديك و انت المكون بكلّ شيء بكيانيّة ذاتيّتك بين عينيك و انت الكيان بما تشإ بما كنت عليه مقتدراً فى ملكوت العزّ و الاسمإ و مواقع القدس و الشّئونات لم تزل تحيى من قد قيضته بمليك قدرتك و تنشر مقادير رحمتك على من قد قبضته اذ انّك انت محيى كلّ شيء وحدك لا اله الّا انت لك الخلق و الامر من قبل و من بعد

85 Thy light hath ever drawn the people of Thy guardianship unto the horizon of might and good-pleasure, and Thy gentleness doth ever distil the rains of the ocean of Thy love upon them that dwell in the kingdoms of earth and heaven. Thou art the Most High, whose glory suffereth no decline; and Thou art the Most Exalted, whose greatness knoweth no diminution.

85 نواريّتك لم تزل تجذب اهل ولايتك الى افق العزّ و الرّضإ و لطافيّتك لا تزال تقطر امطار بحر محبّتك على من فى ملكوت الارض و السّمإ انت العالى الّذى لا اضمحلال بفخرك و المتعالى الّذى لا استجلال بعظمتك

86 Never hast Thou ceased to be God – One, Single, Unique, Self-Subsisting, Living, Ever-Abiding. Thou hast taken unto Thyself neither consort nor child; Thou hast had no partner in what Thou hast created, nor any helper in what Thou hast wrought, nor any partner in the Kingdom. Thou createst whatsoever Thou willest through Thy power, and bringest forth whatsoever Thou desirest through Thy will. Naught escapeth the knowledge of the King of Thy Lordship, nor can aught be hidden from the dominion of the might of Thy Self-Sufficiency. Thy exaltation is exalted above every exaltation and loftiness, and Thy sublimity is transcendent above every radiance and height. Thou art He Who causeth whom Thou willest to enter the depths of the oceans of Thy love, and givest to drink, whom Thou willest, of the surging waters of the wondrous things of Thy pre-existence – inasmuch as Thou wast independent of all beside Thee through the wealth of the essence of Thy being, and sanctified above Thy creation through the sanctity of Thine eternity.

86 لم تزل كنت الهاً واحداً احداً فرداً صمداً حيّاً قيّوماً ما اتّخذت لنفسك صاحبة و لا ولداً و لم يكن لك شريك فيما خلقت و لا ولىّ فيما صنعت و لا شريك فى الملك تخلق ما تشإ بقدرتك و تبدع ما تريد بارادتك لن يغرب من علم مليك ربوبيّتك من شيء ... ما يحتجب عن سلطان عزّ صمدانيّتك من شيء علوّك عال فوق كلّ علإ و علوّ و سموّك متعال فوق ضيإ و سموّ انت الّذى تدخل من تشإ فى لجج ابحر محبّتك و تسقى من تشإ من مإ طماطم بدع ازليّتك لمّا كنت غنيّاً عن دونك بغنإ كينونيّتك و مقدّساً عن خلقك بتقديس ازليّتك

87 Glorified art Thou: there is none other God but Thee, from before and from after. In what Thou hast wrought there hath been for Thee no likeness, and in what Thou hast brought into being no resemblance. Thou dealest with what Thou hast created as Thou willest, and Thou judgest concerning what Thou hast originated as Thou desirest.

87 سبحانك ان لا اله الّا انت من قبل و من بعد لم يكن لك فيما صنعت من مثل و لا فيما انشأت من شبهه تفعل بما قد خلقته كيف تشإ و تحكم على من قد ابدعته كيف تريد

88 Thy love hath been perfected upon them that dwell in the kingdoms of Thine earth and Thy heaven, and Thy Word hath been exalted above all who are in the realms of Thy wondrous

88 محبّتك قد تمت على من فى ملكوت ارضك و سمائك و كلمتك قد ارتفعت على كلّ من فى

creations and Thine archetypes. Glorified art Thou: there is none other God but Thee. And were it, in like manner, O my God, that I should desire to remember Thee in the letter Ra, and to ascend unto Thee in the heights of the heaven of good-pleasure, and to soar toward the horizon of Thy bounty through the sovereignty of creation, and to be uplifted unto the carpet of the holiness of Thy majesty through that which Thou hast ordained in the hidden treasuries of might and creativity – Thou hast ever glorified the essence of Thy being through the essence of Thy being, and Thou dost ever sanctify the reality of Thine own Self through Thine own Self. Thy creation hath had no share in that "thingness" Thou hast caused to be, whether of volition or of will, nor in what Thou hast brought into being of design or indication. Glorified art Thou! From everlasting Thou hast been God – One, Single, Unique, Self-Subsisting, Living, Ever-Abiding – mighty through might and majesty, and sanctified in the depths of holiness and bounty. Thou answerest him who calleth upon Thee in the depths of names and similitudes; Thou sendest down the drops of the ocean of Thy guardianship upon them that dwell in the kingdoms of earth and heaven; and Thou drawest unto Thee, through the attraction of the lights of Thy Lordship, whomsoever Thou hast singled out from among Thy servants. Thou wilt surely cause whom Thou willest to attain the horizon of Thy holiness, and guide him – by Thy leave – unto the paths of the wondrous traces of Thy signs.

ملكوت بدعك و امثالك سبحانك ان لا اله الّا انت و ان بمثل ذلك يا الهى لو اريدن ان اذكرنك فى حرف الرّا و لان اصعدن اليك فى علوّ سمإ الرّضإ و لاستعرجن الى افق فضلك بمليك الانشإ و لاسترفعن الى بساط قدس اجلالك بما قد قدرته فى مكامن العزّ و الابداع لم تزل تسبح كينونيّتك بكينونيّتك و لاتزال تقدس ذاتيّتك بذاتيّتك لم يكن بخلقك فيما قد شيئيّته بانشائك من تمشيّة و لا ارادة و لا ممّا قد كونته من هندسة و لا دلالة سبحانك لم تزل كنت الهاً واحداً احداً فرداً صمداً حيّاً قيّوماً متعزّزاً بالعزّة و الجلال و متقدّساً فى لجج القدس و الافضال تستجب من يدعوك فى لجج الاسمإ و الامثال و تنزل اقطار بحر ؟ ولايتك على من فى ملكوت الارض و السّموات و تعرج اليك بانجذاب انوار ربوبيّتك من قد اختصصته من بين عبادك و لتبلغن الى افق قدسك من قد شئت ان تهدينه ؟ الى سبل بدايع آثارك

89 Thou art the Being Who hath caused all things to be through Thy will, and the Essence Who, by the forms of creation and by Thine own desire, hast originated whatsoever Thou pleasest; and Thou bringest into being, by the King of the holiness of Thine eternity, whatsoever Thou willest of the wondrous traces of Thy Lordship. Thou beholdest all Thy creatures and bearest witness over all Thy servants. Nothing escapeth Thy knowledge – neither in the dominion of the heavens nor of the earth nor in whatsoever lieth between them; nor is aught beyond Thy power – neither in the kingdom of command nor of creation nor in whatsoever is beneath them. Thou art the All-Subduing above all things, the Manifest over all things, the Exalted above all things, the Inaccessible in the loftiness of all things, the Transcendent above the loftiness of all things. Ever have the gracious favours of the might of Thy Lordship shone forth upon the inhabitants of Thy realm from the treasuries of Thy wondrous gifts, and ever have the marvels of the might of Thine eternity remained unapproachable above them whom Thou hast brought into being by Thy command. Glorified art

89 انت الكائن الّذى قد كونت الاشيإ بمشيّتك و الكيان الّذى قد ابدعت ما تشإ بصور الانشإ بارادتك و تكون ما تريد من بدايع آثار ربوبيّتك بمليك قدس ازليّتك ترى كلّ خلقك و تشهد على كلّ عبادك لن يغرب من علمك من شىء لا فى ملكوت السّموات و لا الارض و لا ما بينهما و لن يعجزك من شىء لا فى ملكوت الامر و لا الخلق و لا ما دونهما انت القاهر فوق كلّ شىء و ... على كلّ شىء و المرتفع فوق كلّشىء و الممتنع على علوّ كلّ شىء و المتعالى فوق علوّ كلّ شىء لم تزل الطاف عزّ ربوبيّتك على سكّان مملكتك من خزائن بدعك مشرقة و بدايع عزّ ازليّتك على من قد ابدعته بامرك لممتنعة سبحانك ان لا اله الّا انت من كلّ وصف و ثنإ و من كلّ ذكر و بهإ من قبل و من بعد فى ملكوت الارض و السّمإ

Thou: there is none other God but Thee – above every description and praise, above every remembrance and glory – of old and of new, in the kingdoms of earth and heaven.

90 And were it, in like manner, O my God, that I should desire to remember Thy Life – whose very self answereth, sanctified in its being, exalted in its essence, inaccessible in its "I-ness," and transcendent through the exaltation of Thy sovereignty and the immutability of Thine eternity – verily Thou art the First and the Last in the depths of names and similitudes, and Thou art the Manifest and the Hidden in what Thou hast brought into being of archetypes. From everlasting Thou hast been God – One, Single, Unique, Self-Subsisting, Living, Ever-Abiding. Thou hast taken unto Thyself neither consort nor child; Thou hast had no equal, no likeness, no peer, no companion, no exemplar. Thou hast magnified the essence of Thy being above all things, sanctified Thyself above all things, and uplifted Thyself – through the exalted sovereignty of the holiness of Thy unity, and the wondrous, invincible, and sublime handiwork of Thy Self-Sufficiency – above all things. Thou art He Who begetteth not, nor is begotten; none is equal unto Thee; Thou shalt not be known by aught beside Thee, nor be remembered by anything other than Thyself. Thou art the Being before all things through the reality of independence and exaltation; and Thou art the Creator of all things through the reality of majesty and unassailable might; and Thou art the Essence over all things through the reality of bounty and joy. Ever dost Thou admit whom Thou wilt into the deep of the sea of Thy oneness, and reveal unto him, through it, the wonders of the wondrous craft of Thy Lordship; and ever dost Thou lead whom Thou wilt into the surging billows of Thy unity, and manifest unto whom Thou desirest, through it, the depths of the might of Thy care and the marvels of the holiness of Thine eternity. Thou art He Who hast stood alone in might and divinity, and hast been independent of all that any thing could name, through the wealth of Thy Self in the heights of holiness and dominion. All worship Thee, and truth belongeth only to him whom Thou dost confirm; all prostrate themselves before Thee, and sincerity belongeth only to him whom Thou dost accept. Glorified art Thou: there is none other God but Thee. Thee do we worship in the depths of names and similitudes, and before Thee do we bow down in the kingdom of holiness and beauty. Thine are might and creation; Thine are the wondrous gifts and the bounties. Ever dost Thou quicken all things through the loftiness of the bounty of Thy favours, and answer him who calleth upon Thee through the sublimity of the holiness of Thy majesty. Is there any mark for any beside Thee whereby he can be known? Is there any remembrance for

90 و ان بمثل ذلك يا الهى لو اريدن ان اذكرن حيوتك الّتى انها هى مجيبة بنفسها و مقدّسة بكينونيّتها و مرتفعة بذاتيّتها و ممتنعة بانيّتها و متعاليّة بارتفاع سلطنتك بامتناع ازليّتها اذ انّك انت الاوجل و الاخر فى لجج الاسمإ و الامثال و انّك انت الظّاهر و الباطن فيما قد كونته بالامثال لم تزل كنت الهاً واحداً احداً فرداً صمداً حيّاً قيّوماً ما اتّخذت لنفسك صاحبة و لا ولداً و لم يكن لك من عدل و لا شبه و لا كفو و لا قرين و لا مثال قد تعظمت بكينونيّتك فوق كلّ شىء و تقدّست بذاتيّتك فوق كلّشىء و استرفعت برفعة مليك قدس وحدانيّتك و بديع صنيع منيع رفيع صمدانيّتك فوق كلّ شىء انت الّذى لم تلد و لم تولد و لم يكن لك كفو و لا عد ل و لن تعرف بشىء ؟ دونك و لاتذكر بشىء سواك انت الكائن قبل كلّشىء بكينونيّة الاستقلال و الاسترفاع و انت المكون لكلّ شىء بكينونيّة الاستجلال و الاستمناع وانت الكيان لكلّ شىء بكينونيّة الاستفضال ؟ الاستبهاج لم تزل تدخل من تشإ فى لجة بحر احديّتك و تتجلّى له به بعجائب صنع بديع ربوبيّتك و لاتزال تدخل من تشإ فى طمطام ثمّ وحدانيّتك و تتجلّى لمن تريد له به فى لجج عزّ عنايتك و بدايع قدس ازليّتك انت الّذى قد تفردت بالعزّة و اللّاهوت و استغنيت عن كلّشىء يذكر به اسم شىء بغنإ نفسك فى علوّ القدس و الجبروت كلّ يعبدك و لا حقّ الّا لمن انت تصدقه و كلّ يسجدك و لا صدق الّا لمن تقبله سبحانك ان لا اله الّا انت ايّاك تعبد فى لجج الاسمإ و الامثال و ايّاك نسجد فى ملكوت القدس و الجمال لك العزّ و الانشإ و لك البدع و الالإ لم تزل تحيى كلّشىء بعلوّ جود افضالك و تستجب من يدعوك بسموّ قدس اجلالك هل لغيرك من سمة تعرف بهإ اهل لغيرك من ذكر توصف به سبحانك ان لا اله الّا انت تعالت كينونيّتك باسترفاع ازليّتك و تقدّست ذاتيّتك باستقلال قيّوميّتك و تعظمت نفسانيّتك باستمناع سبوحيّتك و استجلت انيّتك باستجلال طلعة محبوبيّتك لم تزل بدايع انوار عزّتك مشرقة على القلوب و الارواح و لاتزال ارياح مليك

any beside Thee whereby he can be described? Glorified art Thou: there is none other God but Thee. Exalted is Thine essence through the uplifting of Thine eternity; sanctified is Thy reality through the self-subsistence of Thy Being; magnified is Thy soul through the unapproachableness of Thy glory; and made majestic is Thine "I-ness" through the majesty of the countenance of Thy belovedness. Ever have the marvels of the lights of Thy might shone upon hearts and spirits, and ever have the breezes of the King of Thy joy remained inaccessible to minds and bodies. Glorified art Thou: there is none other God but Thee – before and after, at morn and at eventide.

بهجتك ممتنعة عند الافئدة و الاجساد سبحانك ان لا اله الّا انت من قبل و من بعد ثمّ بالغدوّ و الاصال

91 And were it, in like manner, O my God, that I should desire to remember Thee in the letter Ya, or to glorify Thee in the depths of holiness and loftiness – Thy mercy hath ever preceded all contingent beings; Thy Word hath been exalted above all existences; Thy proof hath been made complete upon them that dwell in the kingdoms of earth and heaven; and Thy countenance hath been uplifted above those who are in the dominions of beginning and ending. Thou art the Being before all things, the Creator of all things, and the Essence after all things. From everlasting Thou hast been God – One, Single, Unique, Self-Subsisting, Living, Ever-Abiding. Thou hast taken unto Thyself neither consort nor child; Thou hast had no partner in the Kingdom, nor any helper in what Thou hast wrought. Thou bringest into being whatsoever Thou willest, how Thou willest, with whatsoever Thou willest; and there is no power and no might save through Thee, in the heights of names and the sublimity of archetypes. Send down, then, O my God, at that time, the abodes of Thy mercy upon those in the kingdoms of earth and heaven, and the wonders of Thy forgiveness upon those in the depths of names and attributes. Verily Thou art God, the King, the Protector, the Most Exalted.

91 و ان بمثل ذلك يا الهى لو اريد ان اذكرنك فى حرف الياء او اسبحتك فى لجج القدس و العلاء لم تزل سبقت رحمتك كلّ الممكنات و علت كلمتك على كلّ الموجودات و تمت حجّتك على من فى ملكوت الارض و السّموات و ارتفعت طلعتك على من فى ملكوت البدء و النّهايات انت الكائن قبل كلّشىء و المكون بكلّ شىء و الكيان بعد كلّ شىء لم تزل كنت الهاً واحداً احداً فرداً صمداً حيّاً قيّوماً ما اتّخذت لنفسك من صاحبة و لا ولد و لم يكن لك شريك فى الملك و لا ولىّ فيما صنعت تبدع ما تشاء كيف تشاء بما تشاء و لا حول و لاقوّة الّا بك فى علوّ الاسماء و سموّ الامثال فانزل اللّهمّ حينئذ مواقع رحمتك على من فى ملكوت الارض و السّموات و بدايع مغفرتك على من فى لجج الاسماء و الصّفات انّك انت الله الملك المهيمن المتعال

92 And were it, in like manner, O my God, that I should desire to remember Thee in the letter Mim, in the ocean of Thy love and the surging billows of the sea of Thine eternity, and to bear witness before the creation of all things that Thou art God – there is none other God but Thee alone, without partner – Thine are creation and command; Thine are might and greatness; Thine are majesty and richness; Thine are exaltation and awe; Thine are inaccessibility and the countenance; Thine are delight and joy; and Thine is whatsoever is in the heavens on high and the earth below, and whatsoever lieth between them, and whatsoever is in the world to come and in this. All else besides Thee is Thy creation and in Thy grasp. From everlasting Thou hast been God – One, Single, Unique, Self-Subsisting, Living, Ever-Abiding, Everlasting – ruling, just, holy. Thou hast taken unto

92 و ان بمثل ذلك يا الهى لو احبن ان اذكرنك فى حرف الميم بحر محبّتك و طمطام يم ازليّتك و لاشهدنك على خلق كلّ شىء على انّك انت الله لا اله الّا انت وحدك لاشريك لك لك الخلق و لك الامر و لك العزّة و العظمة و لك الكبريإ و الثّروة و لك الارتفاع و الهيبة و لك الامتناع و الطّلعة و لك الابتهاج و البهجة و لك ما فى السّموات العلى و الارضين الاولى و ما بينهما و ما فى الاخرة و الاولى ما سواك خلقك و فى قبضتك لم تزل كنت الهاً واحداً احداً فرداً صمداً حيّاً قيّوماً دائماً حكماً عدلاً قدّوساً ما اتّخذت لنفسك صاحبة و لا ولداً و لم يكن لك شريك فى الملك

و لا ولىّ فى الارض الّا باذنك ليسبحنك من فى ملكوت الاسمإ و الصّفات لارتفاع تسبيحك و ليحمدنك من فى ملكوت الارض و السّموات لامتناع تحميدك و ليوحدنّك من فى ملكوت البدء و النّهايات لاستقلال توحيدك و ليكبّرنك من فى لجج الاوايل و الغايات لابتهاج بهجة طلعة وجهة مليك قدس ربوبيّتك

Thyself neither consort nor child; Thou hast had no partner in the Kingdom, nor any guardian upon the earth save by Thy leave. They who are in the kingdom of names and attributes shall glorify Thee for the loftiness of Thy glorification; they who are in the kingdom of earth and heaven shall praise Thee for the unapproachableness of Thy praise; they who are in the dominions of beginning and ending shall confess Thine oneness for the self-subsistence of Thy unity; and they who are in the depths of origins and ends shall magnify Thee for the joy of the gladness of the countenance of the King of the holiness of Thy Lordship.

93 انت الكائن قبل كلّشىء بوجود جوهريّتك و انت الكائن بعد كلّشىء بساذجيّة نفسانيّتك و انت المكون بكلّ شىء بمجرّد انيّتك و انت الكيان فوق كلّ شىء بكافوريّة ازليّك انت الّذى لن يعرفك سواك و انت الّذى لن يوحدك و انّك لم تزل تجذب من فى ملكوت ارضك و سمائك بشئون بدعك و افضالك و لاتزال ترفع من فى ملكوت ارضك و سمإ عنايتك الى افق الاعلى ببدايع آثار بروز ما يشرق من افق غيبك و يطلع عن مطالع شمس حكمك لن يغرب من علمك من شىء لا فى ملكوت الارض و لا السّمإ و لا ما بينهما و لايعجزك من شىء لا فى ملكوت الامر و لا الخلق و لا ما دونهما انت الّذى قد كونت الاشيإ بمشيّتك و امسكت السّموات و الارض و ما بينهما بقدرتك و اتممت ... جنّتك على كلّ من فى ملكوت ارضك و سمإ عنايتك و اتممت حجّتك على كلّ ذرّات مملكتك فلك العلوّ الاعلى يا الهى فوق كلّ علوّ و علإ و لك البهإ الابهى يا الهى فوق كلّ سموّ و بهإ تقدّست اسمائك عن المثل و الامثال و تعالت ظهوراتك عن الهندسة و الاشارات

93 Thou art the Being before all things through the existence of Thy essential reality; Thou art the Being after all things through the simplicity of Thy soul; Thou art the Creator of all things through the pure abstraction of Thine "I-ness"; and Thou art the Essence above all things through the camphor-sweetness of Thine eternity. None can know Thee save Thyself, and none can proclaim Thine oneness but Thyself. Ever dost Thou draw them that dwell in the kingdoms of Thine earth and heaven through the affairs of Thy wondrous gifts and Thy bounties, and ever dost Thou uplift them that dwell in the kingdom of Thine earth and the heaven of Thy care unto the most exalted horizon through the marvels of the traces of the dawning of that which shineth from the horizon of Thine unseen and riseth from the daysprings of the Sun of Thy judgment. Nothing escapeth Thy knowledge – neither in the kingdom of earth nor of heaven nor in whatsoever lieth between them; nor is aught beyond Thy power – neither in the realm of command nor of creation nor in whatsoever is beneath them. Thou art He Who hath created all things by Thy will, upheld the heavens and the earth and whatsoever lieth between them by Thy power, and ... Thy paradise upon all who are in the kingdom of Thine earth and the heaven of Thy care, and completed Thy proof upon every atom of Thy realm. Thine, O my God, is the Most Exalted Height above every height and loftiness, and Thine, O my God, is the Most Glorious Beauty above every sublimity and splendour. Sanctified are Thy names above likeness and similitude, and exalted are Thy manifestations above design and allusion.

94 فانزل اللّهمّ حينئذ من بدايع ابحر جودك و عطاياك و طماطم يم كرمك و قضاياك ما يغنين به كلّشىء عند ظهور تجلّيك و ليوصلن كلّشىء الى ما يصعد اليه طير فؤاده من مطلع غيبك و تربيك و لا حول و لا قوّة الّا بك و لا امر الّا من عندك و لا عزّ الّا فى رضاك و لا شىء لمن لم تكن له مشيّة دون مشيّتك اذ ان لم يذكر فى

94 Send down, then, O my God, at that time, from the marvels of the oceans of Thy bounty and Thy gifts, and from the surging billows of the sea of Thy generosity and Thy decrees, that wherewith every thing may be enriched at the appearance of Thy effulgence, and whereby every thing may attain unto that whereunto the bird of its heart ascendeth from the dawning-place of Thine unseen nurture. There is no power and no might save through Thee; no command save from Thy presence; no

honour save in Thy good-pleasure. No portion hath he whose will is not beneath Thy will – inasmuch as, if he remember Thee not in the depths of Thy names, nor stand before the King of Thy majesty, then send down, O my God, at that time, by the breezes of Thy forgiveness, upon them that dwell in the kingdoms of Thine earth and heaven. For he who obeyeth Thee profiteth Thee not, nor addeth aught unto Thy dominion; and he who veil eth himself from Thy command cannot thwart Thee, nor diminish aught of Thy sovereignty. Glorified art Thou: there is none other God but Thee. This is honour for this one, and this is abasement for that one; and there is no power and no might save through Thee. Verily Thou art the Best of the merciful.

لجج اسمائك و لايحضر بين يدى مليك اجلالك فانزل اللّهمّ حينئذٍ بارياح مغفرتك على من فى ملكوت ارضك و سمائك فان من اطاعك لم ينفعك و لايزيد من شيء فى ملكك و من احتجب لشيء عن امرك لن ينقضك و لاينقص من شيء من ملكك سبحانك لا اله الّا انت هذا عز لهذا و هذا ذل لهذا و لا حول و لا قوّة الّا بك و انّك انت خير الرّاحمين

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Ziyarat for Mulla Husayn
Date: 1265 mid-late [1848-1849]

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

2 All glory from God be upon thee, O thou sacred dust! Then all majesty from God be upon thee, O thou unapproachable dust! Then all beauty from God be upon thee, O thou exalted dust! Then all grandeur from God be upon thee, O thou resplendent one! Then all light from God be upon thee, O thou illumined dust! Then all mercy from God be upon thee, O thou glorified dust! Then all words from God be upon thee, O thou dust clothed in majesty! Then all names from God be upon thee, O thou perfected dust! Then all might from God be upon thee, O thou beauteous dust! Then all will from God be upon thee, O thou witnessing one! Then all knowledge from God be upon thee, O thou transcendent dust! Then all power from God be upon thee, O thou manifest dust! Then all good-pleasure from God be upon thee, O thou well-pleased dust! Then all honor from God be upon thee, O thou sovereign dust! Then all dominion from God be upon thee, O thou exalted dust! Then all kingdom from God be upon thee, O thou glorious dust! Then all grace from God be upon thee, O thou advancing dust! Then all signs from God be upon thee, O thou gathered dust!

1 بسم الله الامنع الاقدس

2 انما البهاء من الله عليك يا ايتها التربة المقدسة ثم الجلال من الله عليك يا ايتها التربة الممتنعة ثم الجمال من الله عليك يا ايتها التربة المرتفعة ثم العظمة من الله عليك يا ايتها المتبهية ثم النور من الله عليك يا ايتها التربة المتنورة ثم الرحمة من الله عليك يا ايتها التربة المتعظمة ثم الكلمات من الله عليك يا ايتها التربة المتجللة ثم الاسماء من الله عليك يا ايتها التربة المتممة ثم العزة من الله عليك يا ايتها التربة المتجملة ثم المشية من الله عليك يا ايتها المتشهدة ثم العلم من الله عليك يا ايتها التربة المتعالية ثم القدرة من الله عليك يا ايتها التربة المتظاهرة ثم لارضاء من الله عليك يا ايتها التربة المترضية ثم الشرف من الله عليك يا ايتها التربة المتسلطة ثم السلطنة من الله عليك يا ايتها التربة المتكبرة ثم الملك من الله عليك يا ايتها التربة المتفخرة ثم المن من الله

عليك يا ايتها التربة المتقدمة ثم الايات كلها من
الله عليك يا ايتها التربة المتكومة

3 Thy being hath ascended on high and all things have fallen prostrate before thy dust, and thy reality hath been sanctified to such heights that all things have bowed down before the dwellers of thy will. By thy glory! Thou wert never abased, and God hath ever exalted thee and sent down upon thee His might. I testify that thou wert pure, purifying, and purified, from a pure, purifying, and purified source. Thou hast glorified God with all thy being, sanctified God through thine essence, unified God through thy reality, magnified God through thy identity, and extolled God through thy pristine nature. Thou hast ascended and risen up, and there is none above thee in loftiness. All are servants of God through thy countenance, and prostrators before God through thy presence, and suppliants before God through the light of thy reality's radiance, and grateful to God for what thou hast manifested of might through thy will, and mindful of God through what thou hast ordained through thine own identity.

3 قد تولت كينونيتك علواسقطت الاشياء كلها عند تربتك وتقدست انيتك على علو خضعت الاشياء كلهن عند سكان ارادتك فوعزتك ما كنت ذليلا ولم يزل الله يعزك وينزل عليك عزه فاشهد انك كنت طهرا طاهرا مطهرا من طهر طاهر مطهر قد سبحت الله بكلك وقدست الله بجوهريتك ووحدت الله بكينونيتك وكبرت الله بذاتيتك وعظمت الله بساذجيتك وعلوت فارتفعت وليس فوقك ذا علّو كل عباد لله بطلعتك وسجّاد لله لله بوجهتك وقنّات لله بنور ضياء كينونيتك وشكار لله بما قد فتحت من العز من ارادتك وذكار لله بما قد قدرت من عندك بذاتيتك

4 Thou art the One from Whose knowledge nothing escapeth, and Thou hast encompassed all things with knowledge. Thou art the One through Whom all creation hath turned to God in the beginning, and through Whom all creation hath returned to God in the end. May God's blessings be upon thee and upon him who visited thee first before all things, after God thy Lord had visited thee before any thing visited thee, then upon thy soul in the heights of Paradise, then upon the letters of thy Being, then upon the exponents of thy names and thy likenesses. And may God's vengeance descend upon those who through thee prostrate themselves before God while their religion's life was through thee, and who committed against thy right what they committed. Verily God and His angels and the believers are all clear of these, from the beginning that hath no beginning to the end that hath no end. Sufficient unto them is what they have earned regarding thee, and God will take vengeance upon them through the sovereignty of His overwhelming power, and the dominion of His almightiness, and the might of His everlastingness, and the independence of His glorification, and the enjoyment of His grandeur. For He is the All-Powerful, the Mighty in Punishment, the All-Compelling, the Overwhelming, the Manifest, the All-Prevailing, the Triumphant, the All-Conquering, the Wrathful, the Avenger.

4 انت الذى لن يغرب من علمك من شئ واحطت بكلشئ علما وانت الذى قد بدئت بما قد اقبلت الى الله خلق كلشئ ورجعت بما قد رجعت الى الله خلق كلشئ صلى الله عليك وعلى من زارك اولا قبل كلشئ بعد ما قد زارك الله ربك قبل ان يزرك من شئ ثم نفسك فى عُلَى الفردوس ثم حروف ذاتك ثم اولاء اسمائك وامثالك وعذب الله بكل نقمته من يسجد بك لله وكان حياة دينه بك واكتسب فى حقك ما اكتسب ان الله وملائكته والموءمنون كل براء من هؤلاء من اول الذى لا اول له الى اخر الذى لا اخر له حسبهم ما اكتسبوا فيك وسينتقم الله منهم بسلطان قهاريته ومليك جباريته واقتدار قيوميته واستقلال سبوحيّته واستمتاع كبريائيته اذ هو القادر القداد والقاهر القهار والظاهر الظهار والغالب الغلاب والباطش البطاش

5 How then can my sorrow concerning thee be stilled, O thou sacred dust? For when I look to the ultimate heights of the Bayan and the sublimity of what was revealed aforetime in the Qur'an, this returneth unto thee, for thou wert the Throne of

5 فكيف يسكن حزنى فيك يا ايتها التربة المقدسة وانى لما انظرن الى اخر علو البيان وسمو ما نزل من قبل فى الفرقان هذا راجع اليك بما كنت عرش الحقيقة فى الفرقان وهذا مبدء بك بما كنت

Truth in the Qur'an, and this beginneth with thee, for thou wert the first to have known God thy Lord. Therefore, I bear witness, and all things bear witness, that thou art the gathering place of all beginnings and all endings. How can I look upon thy dust after having beheld thy countenance, and how can I behold its stillness when thou wert aforetime [...] moving before Him, so wherefore didst thou not answer God, thy Lord, when thou hadst answered Him before all things?

اول من قد عرفت الله ربك فلاشهدنك وكلشئ بانك انت مجمع البدئين والختمين وكيف انظر الى تربتك بعد ما قد نظرت الى طلعتك وكيف انظرن سكونه بين يدى وكنت متحركا بين يدى فمن اين لم تجب الله ربك وقد اجبته قبل كلشئ

6 The blessings of God, thy Lord, be upon thee, upon thy beginning and thine end, thy manifest and thy hidden, thine unseen and thy visible, thy secret and thy public. Ceaselessly doth all grace descend upon thy dust until the Day of Resurrection, and no soul returneth unto God without bearing with it somewhat of thy dust - God refuseth to look upon or be pleased with such a one. Blessed and sanctified, exalted and sublime is thy dust - first and last, outward and inward, eternal. It is as though I hear from every atom thereof: "Verily, I am the first to have known God, my Lord, in the worlds of Command and Creation, and I have gathered from the virgin gardens of the eternal Paradise ere aught was created." Through thee have all things, past and future, been brought into being.

6 صلى الله عليك من ربك وعلى اولك واخرك وظاهرك وباطنك وغيبك وشهادتك وسرك وعلانيتك لم يزل كل الفضل ينزل الى تربتك الى يوم القيمة وما من نفس ترجع الى الله ولم يكن معه شيئا من تربتك ابى الله ان ينظر اليه او يرضى عنه فطابت وطهرت وعلت واستعلت تربتك الاولية الاخرية الظاهرية الباطنية الازلية كانى اسمعن من كل ذراتها انى انا اول من قد عرفت الله ربى فى عوالم الامر والخلق واخذت من ابكار حدائق جنة الازلية قبل ان يخلق من شئ فَبِكَ قد كوّنت كلها كون ثم يكون

7 Is there anything not created through thy love, having been created before through thy manifestation and to be created after through thy concealment? I testify that thou art the First in the glory of eternity, and before thee in God's knowledge there is naught; and thou art the Last in the majesty of perpetuity, and after thee in God's knowledge there is naught; and thou art the Outward in the sublimity of eternity, and besides thee there is none manifest; and thou art the Inward, and besides thee there is none concealed. I have known thee, O my soul, and through thee have the heavens and earth and all between them been weighted with the word of thy knowledge, and they in the kingdom of Command and Creation and all below them have been magnified by the transcendence of thy proof.

7 هل من شئ ما بحبك وانه قد خلق من قبل بظهورك ويخلق من بعد ببطونك فاشهد انك انت الاول فى عز الازل وليس قبلك فى علم الله من شئ وانك انت الاخر فى جلال القدم ولم يكن فى علم الله بعدك من شئ وانك انت الظاهر فى علو الازل وليس معك ذا ظهور غيرك وانّك انت الباطن وليس غيرك ذا بطون سواك قد عرفتك نفسى وبك قد ثقلت السموات والارض وما بينهما من كلمة عرفانك وعظمت من فى ملكوت الامر والخلق وما دونهما من سموّ برهانك

8 When will the wrath of the Almighty be stilled within thee while there remaineth on earth any soul that knoweth thee not? And when will God be pleased with His creation while in His knowledge there is aught that is not linked to thy precedence in existence over all that exists? And were there any manifestation intended other than thee in anything, or any concealment, I would surely mention thee, for every manifestation hath been created by God through the Will, and what is there besides thee that hath prostrated before God before all things? And there is no concealment save that it speaketh through the Will, and who besides thee hath believed in God before all things? Therefore take thy rest in God, and be patient in God, and

8 فمتى يسكن قهر القهار فيك ويكن فوق الارض من ذى روح لم يعرفك ومتى يرضى الله عن خلقه وكان فى علمه من شئ لا يقرن بسبقك فى الوجود على كل موجود ومقصودا لغيرك من ظهور فى شئ او من بطون لاذكرنك وان كل ظهور قد خلقه الله بالمشية وهل دونك قد سجدت لله قبل كلشئ وما من بطون الاّ وانه ينطق بالمشية وهل من غيرك قد صدقت الله قبل كلشئ فلتسكنن بالله ولتصبرن فى الله وترضين بالله ولتصعدن الى الله ولتستغنين بالله عن كلشئ اذ كل بك قد تقمصوا قميص الوجود وسيغنيك الله وايّاى بمن يظهره الله

be content with God, and ascend unto God, and be independent through God of all things, for all have through thee been invested with the garment of existence. God will suffice thee and me through Him Whom God shall make manifest on the Day of Resurrection, and He will take vengeance on those who have been veiled from thee through Him. Verily He is mighty in His wrath, and verily He is powerful in His strength.

يوم القيمة ولينتقمن عمن قد احتجب عنك به انه كان قهارا شديداً وانه كان جبارا قديرا

9 And as I have revealed unto thee concerning thy dust, so too upon the guides of thy self and the letters of thy being, who prostrated before God before all things and were raised up through thee unto God after all things and were exalted through thee unto God above all things, and upon those who sought shelter in thy shade - all this is grace from God, and bounty and favor and mercy. Ceaselessly doth mercy descend upon thee and upon the guides of thy self and upon those who love thee and alight at thy court until the Day of Resurrection. Therefore seek thou the good pleasure of God, for verily God sufficeth you against all things, while naught in the heavens or on earth or between them sufficeth against God your Lord. Verily He is All-Knowing, All-Powerful.

9 وان بمثل ما قد نزلت عليك فى تربتك على ادلاء نفسك وحروف ذاتك الذينهم قد سجدوا لله قبل كلشئ واسترفعوا بك الى الله بعد كلشئ واستعالوا بك الى الله فوق كلشئ وبالذينهم استظلوا فى ظلك على كل ذلك فضل من الله وجود وكرم ولطف ورحمة لم يزل ينزل الرحمة عليك وعلى ادلاء نفسك وعلى الذين هم يحبونك وينزلون بفنائك الى يوم القيمة فلتسترضين بالله فان الله يكفينكم عن كلشئ ولا يكفى عن الله ربكم من شئ لا فى السموات ولا فى الارض ولا ما بينهما انه كان علاما قديرا

10 And soon shall those who have earned what they have earned against you know that you have entered Paradise while they, in your shadow, seek to draw sustenance through you in ways that shall neither profit them nor bring them any grace from God. And for those who believe not in God and His signs there is no protector nor helper, did they but know.

10 وسيعلَمَ الذّين اكتسبوا فى حقكم ما اكتسبوا بانكم قد دخلتم الجنة وهم فى ظلكم بكم يستمدون بما لا ينفعهم ولا يوصلن اليهم من الله من فضل وما للذين لم يوءمنوا بالله واياته من ولى ولا نصير ان هم يعلمون

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

1 بسم الله الامنع الاقدس

2 God beareth witness that there is no God but Him, the Sovereign, the Holy, the Peace-Giving, the Faithful, the Guardian, the Mighty, the Omnipotent, the Most Great, the One, the Glorious, the Hidden, the Manifest, the Dominant, the Pre-existent, the Most High. His are the most excellent names. All that are in the heavens and on earth and in

2 شهد الله انه لا اله الاّ هو الملك القدوس السلام الموءمن المهيمن العزيز الجبار المتكبر المتفرد المتعزز المتظهر المتبطن المتملك المتسلّط المتقدم المتعالى له الاسماء الحسنى يسبح له من فى السموات ومن فى الارض وما بينهما لا اله الاّ هو العزيز المحبوب

between praise Him. There is no God but Him, the Mighty, the Well-Beloved.

3 Upon you be the Glory from God, O Essences of Glory! Upon you be the Majesty from God, O Manifestations of Majesty! Upon you be the Beauty from God, O Embodiments of Beauty! Upon you be the Grandeur from God, O Mines of Grandeur! Upon you be the Light from God, O Dawning-Places of Light! Upon you be the Mercy from God, O Treasuries of Mercy! Upon you be the Names from God, O Keys of the Names! Upon you be the Words from God, O Meanings of the Words! Upon you be the Might from God, O Manifestations of Might! Upon you be the Will from God, O Sources of Will! Upon you be the Knowledge from God in your souls, O Repositories of Knowledge and Wisdom! Upon you be the Power from God, O Manifestations of Power! Upon you be the Utterance from God, O Manifestations of Utterance! Upon you be the Honor from God, O Treasuries of Honor! Upon you be the Sovereignty from God, O Mines of Sovereignty! Upon you be the Dominion from God, O Essences of Dominion! Upon you be the Loftiness from God, O Wonders of Loftiness! Upon you be the Grace from God, O Manifestations of Grace!

3 انما لابهاء من الله علیکم ان یا جواهر البهاء ثم الجلال من الله علیکم ان یا مظاهر الجلال ثم الجمال من الله علیکم ان یا اقماص الجمال ثم العظمة من الله علیکم ان یا معادن العظمة ثم النور من الله علیکم ان یا مطالع الانوار ثم الرحمة من الله علیکم ان یا مکامن الرحمة ثم الاسماء من الله علیکم ان یا مفاتیح الاسماء ثم الکلمات من الله علیکم ان یا معانی الکلمات ثم العزة من الله علیکم ان یا مظاهر العزة ثم المشیة من الله فیکم ان یا مبادی المشیة ثم العلم من الله فی انفسکم ان یا مکامن العلم والحکمة ثم القدرة من الله علیکم ان یا مظاهر القدرة ثم القول من الله علیکم ان یا مظاهر القول ثم الشرف من الله علیکم ان یا مکامن الشرف ثم السلطنة من الله علیکم ان یا معادن السلطنة ثم الملك من الله علیکم ان یا سواذج الملك ثم العلو من الله علیکم ان یا بدایع العلو ثم المنّ من الله علیکم ان یا مظاهر المنّ

4 How exalted is your station, your station before God your Lord and before those who know you through you! Through you God hath begun and through you shall God end. I testify that ye are the First and the Last, the Manifest and the Hidden, the Exalted and the Steadfast, the Distinguished and the Just, the Rulers and the Content, the All-Embracing and the Perfect, the Patient and the Articulate, the Truthful and the Most Manifest, the Most Hidden and the Most Elevated, the Most Impregnable, who have known God before all things and have endured in God after all things and have striven in God above all things and have sought the good pleasure of God beyond all things.

4 فما اعلی قدرکم قدرکم عند الله ربکم وعند من عرفکم بکم قد فتح الله وَبِکُم لیختم الله اشهد انکم الاولون الاخرون الظاهرون الباطنون العالیون القائمون الفاضلون العادلون الحاکمون الراضیون الجامعون الکاملون الصابرون الناطقون الصادقون الاظهرون الابطنون الارفعون الامنعون الذین قد عرفتم الله قبل کلشئ وصبرتم فی الله بعد کلشئ وجاهدتم فی الله فوق کلشئ واسترضیتم لله دون کلشئ

5 I testify that ye have attained what sufficeth you from the grace of your Lord, and had ye attained less than this it would not have sufficed you from God your Lord. Through you are the hearts of the glorifiers made sorrowful, and upon you flow the tears of the sanctified ones, in your Lord repose the spirits of the unified ones, unto you return the essences of the proud ones, and upon you are displayed the realities of all beings.

5 فاشهد انکم قد استدرکتم ما یکفینکم من فضل ربکم ولو استدرکتم دون هذا لن یکفیکم عن الله ربکم فیکم تحزن افئدة المسبحات وعلیکم تجرین دموع المتقدسات ربکم تسکن ارواح المتوحدات والیکن ترجعن کینونیات المتکبرات وعلیکن تعرضن ذاتیات الجوهریات

6 I testify by God and by those who are in His knowledge that ye were created by the Word of the Point of the Bayan and ye attained that grace by prostrating yourselves before God before all things through His signs and proofs. God shall fill the heavens and the earth and whatsoever lieth between them with the evidences of your faith in God and the manifestations of your love for God, until nothing shall be seen except that it beareth witness that there is no God but Him and that the First One is the first of all created things, then ye who have known God your Lord before all things and have believed in His unity and have confirmed what hath been sent down from His presence.

6 فاشهد الله ومن هو فی علمه بانکم قد خلقتم بقول نقطة البیان واستدرکتم ذلك الفضل بما سجدتم لله قبل کلشیئ بالایة والبرهان وسیملئن الله السموات والارض وما بینهما من تجلیات ایمانکم بالله وظهورات حبکم لله حتی لا یری من شیئ الاّ ویشهدن علی انه لا اله الاّ هو وان واحد الاول اول من خلق ثم ایاکم او ذاتی قد عرفتم الله ربکم قبل کلشیئ ووحدتم الله وصدقتم ما نزل من عنده

7 Then when ye beheld the veils of creation and their remoteness from prostrating themselves before God their Lord and from worshipping God their Creator, ye consented to ascend unto God that all within the kingdom of the heavens and earth and whatsoever lieth between them might bear witness that there is no God but Him, for the good pleasure of one among you is greater before God than the good pleasure of all creation, though none perceiveth this save whom God willeth, and verily all grace is from God upon your first and your last, your outer and your inner, and upon those who have sought shelter in your shadow from among the first and the last, the outer and the inner - they who have glorified God with certain truth, and sanctified God with the eye of certainty, and unified God with assured knowledge, and magnified God with certain might, and exalted God with certain truth. Blessed are they and what they have received of God's grace and mercy. Thus should His sincere servants act.

7 ثم لما قد رأیتم حجب الخلق وبعدهم عن سجودهم لله ربهم وعبادتهم لله بارئهم فقد استرخیتم بان تعرجن الی الله لیستشهدن من فی ملکوت السموات والارض وما بینهما علی انه لا اله الاّ هو اذ رضاء واحد منکم لاکبر عن رضاء کل الخلق عند الله ولکن لا یشهد علی ذلك الاّ من شاء الله وانما الفضلمن الله علی اولکم واخرکم وظاهرکم وباطنکم والذین استظلوا فی ظلکم من الاولین والاخرین والظاهرین والباطنین الذینهم قد سبحوا الله بالحق الیقین وقدسوا الله بالعین الیقین ووحدوا الله بالعلم الیقین وکبروا الله بالعز الیقین وعظموا الله بالحق الیقین طوبی لهم وما استدرکوا من فضل الله ورحمته وان بمثل ذلك فلیعملن عباده المخلصون

8 Then in the Ridvan, upon their thrones they gaze before them at what their souls desire, and they have from God what they ask of His grace. They say: "Praise be to God Who hath caused us to know Him, that there is none other God but Him, and made us among His believing servants, and ordained for us from His presence that which hath admitted us into the gardens of delight wherein we have all things delicate, and God shall increase His grace upon us, for He is the All-Encompassing, the All-Knowing."

8 فاذا فی الرضوان فوق سرائرهم ینظرون بین ایدیهم ما اشتهت انفسهم ولهم من عند الله ما هم من فضله یسئلون یقولون الحمدلله الذی عرفنا نفسه علی انه لا اله الاّ هو ثم جعلنا من عباده الموءمنین ثم قدر لنا من عنده ما قد ادخلنا فی جنات النعیم لنا فیها من کلشیئ لطیف ولیزیدن الله علینا من فضله انه وساع علیم

9 O all things! Were ye to know what We know from God, and were ye to see what We see in the Most Great Ridvan, ye would not remain in your bodies before your inner knowledge returns to you, except that ye all yearn toward God. Unto Us what We have earned, and unto you what ye earn. We testify before God and all things that God hath created naught save for those who take shelter in the shadow of the Bayan until the Day of Resurrection.

9 ان یا کلشیئ لو تعلمن ما کنّا من عندالله عالمین ولترون ما کنّا فی الرضوان الاکبر ناظرین لا تصبرن فی ابدانکم قبل ان یرجع الیکم علم انفسکم الاّ وانکم انتم الی الله ترغبون لنا ما اکتسبنا ولکم ما تکسبون فلاشهدن الله وکلشیئ بان الله ما خلق من شیئ الاّ لمن یستظل فی ظل البیان الی یوم القیمة

10 And in the Bayan is that which createth and sustaineth, causeth to die and giveth life, and that which God shall resurrect for Him Whom God shall make manifest on the Day of Resurrection in truth, for that is the certain truth. Ye shall attain at the time of His manifestation as ye attained at the time of the manifestation of the Point of the Bayan, that ye may remember before God the remembrance of the First One. Is there any grace equal to this? Say: Glory be to God above what ye mention.

10 وما فى البيان ما خلق وما رزق وما يميت وما يحيى وما يبعث الله لمن يظهره الله يوم القيمة بالحق فان ذلك اهو الحق اليقين فلتستدركن حين ظهوره مثل ما استدركتم حين ظهور نقطة البيان لعلكم فى ذكر واحد الاول عندالله تذكرون هل من فضل عدل هذا قل سبحان الله عما تذكرون

11 God shall resurrect you when He willeth through the Word of Him Whom God shall make manifest, for He is the All-Knowing, the All-Powerful. None other than Him hath power over anything, whether he possess the whole earth or possess nothing, for all are poor before Him and powerless save Him, for all return unto Him and all are created by His command in a wondrous creation.

11 وسيبعثكم الله اذا شاء بقول من يظهره الله انه علام قدير وان غيره لن يقدر على شئ وان يملك فوق الارض كلها او لا يملك من شئ وكل فقراء عنده وعجاز الاّ ايّاه فان كل اليه يرجعون وكل بامره فى خلق بديع ليخلقون

12 Ye have been elevated and have inflamed the hearts of those who know you. When shall hearts, spirits, souls and bodies find rest after witnessing what hath been decreed for you? Unto you is all God's good-pleasure, and unto those who have acted against you without right is all that is contrary to God's good-pleasure. This is God's grace unto you, and this is other than God's grace for those who know you not.

12 وقد استرفعتم واستحرقتم قلوب من يعرفكم متى تسكن الافئدة والارواح والانفس والاجساد بعد ما تشهد على ما قد قضى عليكم فلكم من رضاء الله كله ولمن اكتسب عليكم من دون حق ما اكتسب دون رضاء الله كله هذا فضل الله لكم وهذا دون فضل الله لمن لا يعرفكم

13 God shall unite with you in the highest chambers of Ridvan whomsoever He willeth of His sincere servants, for this is of God's grace unto whomsoever He willeth. There is no God but Him, the Protector, the Self-Subsisting. This is a day wherein it behooveth everyone who hath previously followed Islam to seek shelter in your shadow.

13 وسيلحقن الله بكم فى اعلى غرف الرضوان من يشاء من عباده المخلصون اذ ذلك من فضل الله على من يشاء انه لا اله الاّ هو المهيمن القيوم

14 Then ye shall all present yourselves, and those who are in your shadow, before Muhammad the Messenger of God, and then shall ye all be present before God, and prostrate yourselves before God, your Lord, the Most Merciful, then shall ye behold Him. When ye behold Him Who shall resurrect you from your resting-places by His Word - for that is when ye shall behold God in the Ridvan - then wait, for verily ye shall behold.

14 وان هذا يوم ينبغى ان يستطلن كل من دان من قبل فى الاسلام فى ظلكم ثم انتم تحضرن كلكم والذينهم فى ظلكم بين يدى محمد رسول الله اذلكم ثم كلكم بين يدى الله تحضرون ثم لتسجدون الله ربكم الرحمن ثم ايّاه تنظرون لما تنظرن الى من يبعثكم من مراقدكم بقوله فان ذلك ما انتم تنظرون الى الله فى الرضوان فلتنتظرن

15 On the day when God shall manifest the Manifestation of His Self, on that day all shall be presented before God, your Lord. Those who present themselves before Him Whom God shall make manifest and believe in Him and in what He ordaineth from His presence are equal, whether they know anything or know not, whether they possess anything or not, they are the companions of Paradise and they are the successful ones.

15 فانكم انتم تنظرون فى يوم يظهر الله فيه مظهر نفسه يومئذ كل على الله ربكم يعرضون ان الذين هم يعرضون على من يظهره الله وهم به ثم بما يقدر من عنده يوءمنون سواءهم يعلمون من شئ او لا

يعلمون او يملكون من شئ او لا يملكون اولئك هم اصحاب الرضوان واولئك هم الفائزون

16 And those who turn away from Him and believe not in God their Lord, and who, when they hear the verses of God, do not prostrate themselves - these are they whom God hath cursed, as hath everything from the beginning that hath no beginning unto the end that hath no end. Fear God, O all things, and believe in Him Whom God shall make manifest. Speak not of God save the truth, for verily your words about Him are your words about Him Whom God shall make manifest, did ye but know.

16 وان الذين هم يعرضون عليه وهم بالله ربهم لا يوءمنون ولا هم حين يسمعون ايات الله يسجدون اولئك الذين قد لعنهم الله وكلشئ من اول الذى لا اول له الى اخر الذى لا اخر له فلتتقن الله ان يا كلشئ ثم بمن يظهره الله بالحق توءمنون ولا تقولن فى الله الا الحق فان ذلك قولكم فيمن يظهره الله ان انتم تعلمون

17 All that ye know of Me in the Bayan prostrateth itself on the day of His manifestation before Him. Believe in how God maketh Himself known unto you in truth, and receive sustenance from what He sendeth down unto you from His presence. Blessed are they who seek sustenance in what is sent down from their Lord - these are they who are guided. If on the day of His manifestation ye seek sustenance from what ye received before, it shall not suffice you apart from your Lord's provision. But if ye receive sustenance from what He sendeth down unto you from His presence, then shall it suffice you apart from all provision, O ye who perceive Him.

17 وان كل ما انتم تعرفوننى فى البيان وذلك يسجد يوم ظهوره بين يديه انتم بما يعرفكم الله نفسه بالحق توءمنون وبما ينزل عليكم من عنده ترزقون طوبى للذين هم يسترزقون بما ينزل من عند ربهم فاولئك هم المهتدون ان ترزقن يوم ظهوره بما انتم من قبل ترزقون لن يكفيكم عن رزق ربكم ولكنكم ان ترزقن بما ينزل عليكم من عنده فاذا ليكفينكم من كل رزق

18 Should ye possess all things, it would not suffice you apart from Him Whom God shall make manifest, even were ye to attain unto Him while not believing in Him. But should ye attain unto Him while possessing nothing, He would suffice you apart from all things, for ye would then be accounted believers in the sight of God and of those endowed with knowledge. This is God's bounty which He bestoweth upon whomsoever He willeth of His servants - verily He is possessed of great bounty.

18 ان يا كلشئ انتم ايّاه تدركون ان تملكن كلشئ لن يكفيكم عمن يظهره الله او لو تدركنه ما كنتم به موءمنين وان تدركنه ولا تملكن من شئ ليكفينكم عن كلشئ اذ انكم انتم عند الله وعند الذين هم اوتوا العلم لموءمنون هذا فضل الله يختص به من يشاء من عباده انه كان ذا فضل عظيما

19 Deem not God to be distant while ye see God near through your own selves. God's promise is true - it shall come to you while ye read these verses. And verily Him Whom God shall make manifest shall call unto you: "Answer Me, for ye were created through Me." Yet when ye hear and answer not, then upon whoever heareth His mention but respondeth not to His command shall be the wrath of God in the Bayan until the day they respond, just as those in the Gospel heard Muhammad's call but answered not God their Lord, and they continue waiting until this time.

19 لا تروت الله بعيدا وترون الله بانفسكم قريبا فان وعد الله لحق ليأتينكم وانتم تلك الايات تقرؤن وان من يظهره الله لينادينكم تستجيبونى فانكم انتم قد خلقتم بى فاذا تسمعون ولا تستجيبون فعلى من يسمع ذكره ولم يستجب امره به نقمة الله فى لابيان الى يوم هم يستجيبون مثل ما قد سمعوا من فى الانجيل قول محمد وما استجابوا الله ربهم وهم الى حينئذ منتظرون

20 And before Jesus, for a thousand years they awaited Moses for five hundred years, then when He came to them with the truth, they believed not. Then Jesus came to them after five hundred years with guidance and clear proofs, yet they believed not. Then Muhammad, the Messenger of God, came to them

20 ومن قبل عيسى ما خلق فى الزبور الف سنة قد انتظروا موسى فى خمسمائة سنين ثم لما جائهم بالحق فاذا هم لا يوقنون ثم جائهم عيسى من بعد خمسمائة سنة بالهدى والبينات فاذا هم لا يوقنون

with the truth and what was revealed to Him from God, yet they believed not in Him. Then the Point of the Bayan came to them, yet they continue waiting until now.

ثم جائهم محمد رسول الله بالحق وما نزل عليه من عند الله فما هم به موقنون ثم قد جائهم نقطة البيان فاذا هم الى حينئذ منتظرون

21 Therefore observe, O people of the Bayan, for after four Dispensations, if ye be like these people and none of power cause you to enter God's religion, have mercy upon yourselves and perceive your state. For when none caused these people to enter the true religion, four Dispensations passed over them while they continue lying in the fire above their graves. In every Dispensation God loveth that all on earth should seek shelter in His shade. If ye love God, then why do ye not enter God's religion in every Dispensation? If by your previous entry ye truly desire God, ye would enter again if ye were sincere in your former religion. These are Dispensations after four - that which ye can count and that which ye cannot count from the primal beginning, and before that, how can ye know?

21 فلتنظرن ان يا اولى البيان فان من بعد اربعة قيامة انتم مثل هؤلاء ان لم يدخلنكم فى دين الله من ذى قوة فلترحمن بانفسكم ثم انفسكم تدركون فان هؤلاء لما لم يدخلنهم فى دين الحق من احد فاذا قد قضى عليهم اربع قيامة وهم الى حينئذ النار فوق مقابرهم يرقدون وان الله ليحبن فى كل ظهور ان يستظلن فى ظله كل من على الارض ان انتم تحبون الله فكيف انتم فى كل ظهور فى دين الله لا تدخلون وان بما دخلتم من قبل لو تريدن الله لتدخلن من بعد ان كنتم فى دينكم من قبل صادقين تلك قيامة بعد رباع ذلك ما انتم تستطيعون ان تحصون وما لا تستطيعن ان تحصن من بديع الاول

22 And before that, how would you know? What is wrong with you that whenever there comes to you a Throne of Truth, reciting unto you from God that which would cause you to enter Paradise, you remain patient but do not attain certitude? Be not patient without certitude, and grieve not for anyone. Therefore, earn what you are earning. But you are not patient because you have no certitude, and you transgress your bounds though you were previously steadfast in your religion. Transgress not the bounds of your religion, and await the Cause of God, for verily it will come to you suddenly with the truth while you are sleeping night and day, seeking Him. But when He comes to you, you neither attain certitude nor believe, rendering your souls and deeds void while you perceive it not. Therefore have mercy upon yourselves, then show mercy to others.

22 وقبل ذلك كيف انتم تعلمون فمالكم كل ما ياتيكم عرش من الحقيقة يتلو عليكم من عند الله ما يدخلنكم فى الرضوان فاذا انتم تصبرون ولا توقنون ان تصبرون ولا توقنون ولا تحزنن من احد فاذا فلتكسبن ما انتم تكسبون ولكنكم لا تصبرن بما لا توقنون ولتتجاوزن عن حدكم وان انتم فى دينكم من قبل ثابتون لا تتجاوزن عن حدود دينكم ولتنتظرن امرالله فانه ليأتينكم بالحق بغتة وانتم راقدون بالليل والنهار ايّاه تقصدون فلكن اذا ياتيكم فاذا لا توقنون ولا توءمنون تبطل انفسكم واعمالكم ولا تشعرون فلترحمن على انفسكم ثم ترحمون

23 Be not like those nations remaining after their Messenger whom you see today upon the earth, for they have debased themselves by not entering into the religion of God and believing not in God their Lord. Rather, be a nation possessed of might for Him Who has ordained your religion for you, by believing in God your Lord - that is, believing in Him Whom God shall make manifest. For if you believe in Him, then you will attain certitude in God's Covenant in the Bayan. Otherwise, you are like the nations before you - their souls and deeds profit them not, and they know it not.

23 ان لا تكونن امة باقية لرسولكم مثل الذين ترون يومئذ فوق الارض فانهم ذل انفسهم حيث لم يدخلوا فى دين الله ولا بالله ربهم يوءمنون فلتكونن امة ذات عزة لمن قدر لكم دينكم بان توءمنن بالله ربكم ذلك ما توءمنن بمن يظهره الله فانكم ان امنتم به فاذا انتم بعهد الله فى البيان لتوقنون والاّ مثلكم كمثل الامم من قبلكم لا تنفعهم انفسهم ولا اعمالهم ولا يعلمون

24 I commit my cause unto God, my Lord; He suffices me. In Him do I trust, and in God let all who trust place their trust. Thus do I commit unto Him Whom God shall make manifest, for whatever God desires must needs be His desire, and naught appears from God save what is with Him, if you desire God and seek to attain unto Him.

24 ولافوض امری الی الله ربی ذلك حسبی علیه توكلت وان علی الله فلیتوكلن عباده المتوكلون ذلك ما افوض الی من یظهره الله اذ ما یرید الله لابد ان یریده ولا یظهر ما عند الله الاّ ما عنده ان انتم تریدون الله ایّاه تدركون

25 It is as though I see you in my return following martyrs who were created by My Word, while you remain veiled from My Self. If such be your knowledge of Me, how much more of the Letters of the Living, and how much more of those who were created by what was revealed in the Bayan, though we all believe in Him Whom God shall make manifest? If you believe in Him, it shall suffice you above all things, if you but recognize Him. And if you believe not in Him, though you worship God to the utmost possible extent, it shall not suffice you in the least, nor shall it profit you before God your Lord.

25 وكانی بكم فی رجعی تتبعون شهداء الذین هم خلقوا بقولی وانتم عن نفسی محتجبون ولو كان علمكم بی مثل هذا فكیف بالحروف الحیّ ثم وكیف بمن قد خلقوا بما نزل فی البیان وانا كل بمن یظهره الله موءمنون ان توءمنن به لیكفیكم عن كلشیئ ان انتم ایّاه تعرفون وان لم توءمنن به لو تعبدون الله بما لا یمكن فوق ذلك لن یكفیكم قدر شیئ ولا ینفعكم عند الله ربكم

26 Therefore await the Cause of God, for verily God's promise is the truth wherein there is no doubt. When He comes to you with the truth, you will believe in the signs of God. And recite not the verses which were sent down from God in the Book while you stand before Us, lest anything grieve you while you remember in your standing a gentle word. Then be seated in your places and recite what you love from what was revealed in the Bayan.

26 فلتنتظرن امرالله فان وعد الله حق لا ریب فیه متی جائكم بالحق انتم بایات الله توءمنون ولا تتلون ایات التی نزلت من عند الله فی الكتاب وانتم قائمون بین ایدینا لئلا یحزننكم من شیئ وانتم تذكرون فی قیامكم كلمة لطیفة ثم انتم تجلسون فی مقاعدكم ثم ما تحبون مما نزل فی البیان لتتلون

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Ziyarat for the first to believe, on the night of 'Id al-Fitr
Date: 1265 mid-late [1848-1849]

1 In the name of God, our Merciful Lord

1 بسمك اللّهمّ ربّنا الرّحمن

2 O God, bless the Letters of the Seven and the Letters of Truth from Thy presence, and send down, O Lord, on this Friday night, upon the Tree of Thy Oneness, from the camphor of its root, the essence of its branch, the substance of its boughs, the purity of its leaves, and the adorning of its fruits: the Most Resplendent of all Thy splendors, the Most Beautiful of all Thy beauties, the Most Glorious of all Thy glories, the Most Magnificent of all Thy grandeurs, the Most Expansive of all Thy mercies, the Most Perfect of all Thy words, the Greatest

2 اللّهمّ صلّ علی ذات حروف السّبع ثمّ حروف الحقّ من عندك و انزل اللّهمّ حینئذٍ لیلة الجمعة علی شجرة وحدانیّتك من كافور اصلها و ساذج فرعها و جوهر اغصانها و مجرّد اوراقها و طرز اثمارها من كلّ بهائك ابهاه و من كلّ جمالك اجمله و من كلّ جلالك اجلّه و من كلّ عظمتك اعظمها و من كلّ رحمتك اوسعها و من كلّ كلماتك اتمّها و من

of all Thy names, the Most Mighty of all Thy powers, the Most Penetrating of all Thy knowledge, the Most Potent of all Thy strengths, the Most Pleasing of all Thy utterances, the Most Beloved of all Thy causes, the Most Enduring of all Thy sovereignty, the Most Exalted of all Thy transcendence, the Most Ancient of all Thy bestowals, the Most Wondrous of all Thy signs, the Most Manifest of all Thy revelations, the Most Impregnable of all Thy attributes, the Most Brilliant of all Thy effulgences, the Most Holy of all Thy stations, the Most Established of all Thy decrees, the Swiftest of all Thy mirrors, and of all that Thou hast revealed or wilt reveal, that which Thou hast loved or wilt love.

كلّ اسمائك اكبرها و من كلّ عزّتك اعزّها و من كلّ علمك انفذه و من كلّ قدرتك اقدرها و من كلّ قولك ارضاه و من كلّ مسائلك احبّها و من كلّ سلطانك ادومه و من كلّ علوّك اعلاه و من كلّ منك اقدمه و من كلّ آياتك اعجبها و من كلّ ظهوراتك اظهرها و من كلّ شئوناتك امنعها و من كلّ تجلّياتك اجلاها و من كلّ مقاماتك اقدسها و من كلّ قضاياك اثبتها و من كلّ مراياتك اسرعها و من كلّ ما قد نزلت او تنزل ما احببته او تحبّه

3 For were anyone to attempt to enumerate the manifestations of the attributes of Thy celestial dominion or the daysprings of the signs of Thy heavenly might, none save Thee could accomplish this, and none but Thee could comprehend their knowledge. Therefore, O my God, do Thou send down at the dawn of this Friday, upon all hearts that have ascended unto Thee, upon all spirits that have risen through Thee towards Thee, upon all souls that have detached themselves unto Thee, and upon all bodies that have been raised before Thee, from the beginning when Thou didst plant the Tree of the Bayan until the end of what Thou hast ordained for it of glory and grace.

3 اذ لو يريد ان يحصي احد مظاهر شئون جبروت سلطنتك او مطالع آيات ملكوت عزّتك لن يقدر غيرك ؟ و لن يحط بعلمها سواك فلتنزلن اللّهمّ حين الفجر يومئذ من يوم الجمعة على كلّ افئدة قد عرجت اليك و على كلّ ارواح قد صعدت بك اليك و على كلّ الانفس ما قد انقطعت اليك و على كلّ الابدان ما قد ارتفعت لديك من اوّل ما اغرست شجرة البيان الى آخر ما قد قدرت لها من العزّ و الامتنان

4 For Thou hast ever been, and wilt ever be, the One Whose command is exalted and Whose might is supreme. Thou exaltest those who believe in Thee and Thy signs, and Thou foreordainest those who believe not in Thee and Thy signs. For all are from Thee, through Thee, of Thee, by Thee, and unto Thee. There is no God but Thee. And while all things bear equal relation unto Thee, yet as they who are detached unto Thee have turned towards [...] and Thou hast elevated them through Thy bounty, and as for those besides them, since they have veiled themselves from Thy manifestation on the Day of Resurrection, Thou hast neither loved them nor related them unto Thee. By this do Thy loved ones glory, and by this are they who are not Thy loved ones foreordained.

4 اذ لم تزل و لا تزال مواقع امرك مرتفعة و مقادير عزّك ممتنعة ترفعن من قد آمن بك و آياتك و تعد من من لايؤمن بك و لا بياتك اذ كلّ لك و بك و منك و عنك و اليك وحدك لا اله الّا انت و ان نسبة كلّ اليك على حد سواٍ و يكن لمّا كان المنقطعون اليك قد اقبله ... قد نسبة ... اليك و ارفعته بجودك لديك و ان ما دونهم لمّا احتجبوا بانفسهم عن ظهورك يوم القيمة ما احببتهم و لانسبتهم اليك هذا ما يستعزن به اوليائك و هذا ما يعد من به دون اوليائك

5 For Thy relativity is impregnable, exalted, transcendent, sanctified, sovereign, majestic, magnificent, mighty, and glorious in every manifestation from Thy presence. All who have recognized Thy manifestation and prostrated before Thy countenance and Thy concealment glory in their relation to Thee. How much more so on this Day when all who attribute themselves to Islam take pride therein! This is Thy relation to the believers, and whoso is cut off from this relation is as one whom none hath ever mentioned, as if he had never existed upon the earth.

5 اذ نسبتك ممتنعة مرتفعة متعاليّة متقدّسة متسلطة متجللة متعظمة متعززة متبهّية متقدّسة فى كلّ ظهور من عندك يفتخر بنسبته اليك كلّ من قد اطلع لظهورك و سجد ... وجهك و بطونك فكيف يومئذ كلّ من ينسب الى الاسلام نفسه يفتخر به هذا نسبتك للمؤمنين و من قد انقطع هذه النسبة فذلك ممّا لم يذكره احد كانه لم يكن فوق الارض بموجود

6 Glorified art Thou! How exalted is the transcendence of Thy relation, and how resplendent is the sublimity of the cord of Thy love! Whoso holdeth fast unto it ascendeth to the highest horizon, and whoso riseth towards Thee is elevated to the most glorious prospect [...] like unto that night from the Tree of Glory. Therefore enter thou before the Tree of the Letter Sin and say: Verily, by God's Manifestation He hath manifested Him, and by God's Concealment He hath concealed Him, and by God's Glory He hath glorified Him, and by God's Beauty He hath beautified Him, and by God's Light He hath illumined Him.

6 فسبحانك ما اعلى علوّ نسبتك و ما ابهى سموّ حبل محبّتك من يستمسك به يرتقى الى اعلى افق الاعلى و من يستعرج اليك يستعلى الى منظر الابهى ... ... مثل تلك اللّيلة عن شجرة البهإ فلتدخلن بين يدى شجرة السّين و قل ان من ظهور الله اظهره و من ... الله ابطنه و من جلال الله اجلّه و من جمال الله اجمله و من نور الله انوره

7 Upon thee, O thou Gate by Whom the first and the last, the manifest and the hidden have been tried! I do testify by God and all His names and attributes that verily, whosoever turns to thee hath turned unto God, the Mighty, the Glorious, and whosoever is veiled from thy countenance is veiled from the presence of God, the Glorious, the Mighty. Paradise itself doth beseech God, its Lord, to grant it leave that they who praise God their Lord might enter therein - they who believe in thee and in those who are martyrs after thee. And verily the fire shall consume those who believe not in thee and thy signs, more swiftly than any can comprehend, since they believed neither in thee nor in thy station with God thy Lord.

7 عليك يا ايّها الباب المبتلى به الاوّلون فالاخرون و الظّاهرون و الباطنون فلاشهدن الله و كلّ اسمإ و امثاله بان المقبل اليك المقبل الى الله عزّ و جلّ و ان المحتجب عن طلعتك المحتجب عن لقإ الله جلّ و عزّ و ان الجنّة لتسئلن الله ربّها ان يأذن لها ليدخلن فيها اهلها الّذين هم يسبحون الله ربّهم و هم بك و الّذين هم شهدإ من بعدك مؤمنون و ان النّار لتبلعن الّذين لم يؤمنوا بك و آياتك اقرب من ان يحط علم احد بنفسها لمّا لم يؤمن بك لابمقعدك عند الله ربّك

8 I seek refuge with God, then with His signs, then with thee, lest I be numbered among those who follow not God's command concerning thee and observe not God's laws regarding thee. Through thee hath God opened what He hath opened, through thee hath God revealed what He hath revealed, through thee hath God ordained what He hath ordained, and through thee hath God brought to pass what He hath brought to pass. Through thee doth God cause to enter Paradise whom He willeth to enter, and through thee doth God cast into the fire whom He condemneth to the fire. How exalted is thy station with God, how resplendent the loftiness of thy rank in the Book of God, wherein all His verses grieve for thee and all His revealed testimonies weep for thee! I turn through thee unto God in seeking what I desire from Him, and there is no doubt that whoso seeketh God through thee shall not be turned away or denied, and whoso turneth to God through thee shall not be cut off or excluded. Verily I, through my love for thee, do glory over all who dwell in the kingdoms of heaven and earth and all that lieth between them, and without my love for those who love thee not, I shall ascend unto God. This sufficeth as glory for me and for whoso followeth this path with God - verily He is the Mighty, the Beloved.

8 و انّى لاستعيذن بالله ثمّ بایاته ثمّ بك ان اكونن من الّذين لايتّبعون امر الله فيك و لايراقبون ... الله لديك فيك قد فتح الله ما قد فتح و بك نزل الله ما قد نزل و بك قدر الله ما قد قدر و بك ... ... احدث الله ما قد احدث و بك يدخل الله الرّضوان من يدخل و بك ليهلكن الله فى النّيران من يهلك فما اعلى قدرك عند الله و ما ابهى سموّ منزلتك فى كتاب الله حيث تحزن عليك كلّ آياته و يبكى عليك ما نزل الله فيه من ادلّإ و انّى لاتوجهن بك الى الله فى قضإ ما اريد من عنده و لاريب ان القاصد بك الى الله غير مردود لا ممنوع و ان المتوجّه بك الى الله غير مقطوع و لا محظور و انّنى انا ... لك لافتخرن على من فى ملكوت السّموات و الارض و ما بينهما و بدون حبّى من لم يحبك لاستعرجن الى الله و كفى بذلك لى و لمن ... ذلك المسلك عزّا ؟ عند الله انه هو العزيز المحبوب

9 And verily the glory from God be upon thy countenance and the countenance of those who are martyrs after thee, and those who have sacrificed themselves in thy path. For they shall abide eternally in Paradise, dwelling forever in what their souls desire. Blessed are they and what God hath prepared for them from His presence - verily He is the Protector, the Self-Subsisting.

9 و انّما البهإ من عند الله على طلعتك و طلعة الّذين هم شهدإ من بعدك و الّذين هم قد بذلوا ... دونك فيك لان ... هم ... ... فى الجنّة و هم فيما ... انفسهم خالدون طوبى لهم و ما قد اعد الله لهم من عنده انه هو المهيمن القيّوم

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BB00058

Ziyarat li-Avvali man aman
Date: 1265 mid-late [1848-1849]

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

1 بسم الله الامنع الاقدس

2 Glorified art Thou, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone, without peer. Thine is the dominion and the kingdom, Thine the might and the power, Thine the strength and the divinity, Thine the force and sovereignty, Thine the rule and the human realm. Thou givest life and causest death, then causest death and givest life. Verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who deviateth 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 art, verily, powerful over all things.

2 سبحانك اللّهمّ يا الهى لاشهدنك و كلّ شىء على انّك انت الله لا اله الّا انت وحدك لاشريك لك لك الملك و الملكوت فى لك العزّة و الجبروت و لك القدرة و اللّاهوت و لك القوّة و الياقوت و لك السّلطنة و النّاسوت تحيى و تميت ثمّ تميت و تحيى و انّك انت حىّ لاتموت و ملك لاتزول و عدل لاتحور و سلطان لاتحول و فرد لايفوت عن قبضتك من شىء لا فى السّموات و لا فى الارض و لا ما بينهما انّك كنت على كلّ شىء قديراً

3 I testify, and all things testify, on this Most Great and Supreme Day, this Most Exalted and Impregnable Cause, this Most Lofty and Elevated Station, this Most Enduring Might, and this Most Noble and Gracious Glory, that Thou art God, there is no God but Thee, Lord of the kingdom and the realm, Possessor of might and power, of strength and sovereignty, of force and dominion, of invincibility and exaltation, of elevation and detachment, of majesty and grandeur, of greatness and beauty, of perfection and completeness, of power and action, of mercy and bounty, of awe and justice, of grandeur and pride, of sovereignty and radiance, of power and authority, and of all parables and similitudes.

3 فلاشهدنك و كلّ شىء فى ذلك اليوم العظيم الاعظم و الشّأن المنيع الامنع و ... الرّفيع الارفع و العزّ الدّائم الادوم و المجد الممتنع الكريم الاكرم على انّك انت الله لا اله الّا انت ذو الملك و الملكوت و ذوالعزّ و الجبروت و ذوالقدرة و اللّاهوت و ذوالقوّة و الياقوت و ذو السّلطنة و النّاسوت و ذوالقوّة ؟ و الامتناع و ذوالرّفعة و الابتهاج و ذو العزّة و الارتفاع و ذوالطّلعة و الانقطاع و ذوالعزّة و الجلال و ذوالعظمة و الجمال و ذوالوجهة و الكمال و ذوالقدرة و الفعال و ذوالرّحمة و الفضال و ذوالهيبة و العدال و ذوالعظمة و الكبريإ و ذوالسّلطنة و الضّيإ و ذوالقدرة و الاقتدار و ذوالمثل و الامثال

4 Thou hast ever existed before all things without design or likeness, and wilt ever exist after all things without manner or transition. 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 sovereignty, nor any protector out of weakness. All creation is within Thy grasp; the dwellers of Thy earth and heaven stand in awe of Thy greatness, and all things worship Thee according to their understanding.

4 لم تزل كنت كائناً قبل كلّشیء بلا هندسة و لا مثال و لاتزال انّك انت كائن بعد كلّشیء بلا كیفیّة و لا انتقال لم تزل كنت الهاً واحداً احداً صمداً فرداً حیّاً قیّوماً ما اتّخذت لنفسك صاحبة و لا ولداً و لم یكن لك شریك فی الملك و لم یكن لك و لی من الذّل كلّ خلقك و فی قبضتك لبعظمتك سكّان ارضك و سمائك و لیعبدنك كلّ شیء علی قدر عرفانك

5 I testify that on that Day Thou wilt accept the praise of none, nor their turning toward Thee, except those who have believed in Thee and in Thy signs in the Bayan and what was sent down from Thee in the Book. I praise Thee for this lofty and impregnable glory and this exalted and elevated might, whereby all worship Thee, yet Thou acceptest none save me and those who follow me. All prostrate themselves before Thee, yet Thou hast loved this station from none save me and those who affirm my truth.

5 فلاشهدنك بان یومئذ لن تقبل من احد ثنائه علیك و لاتوجهه الیك الّا من آمن بك ثمّ بایاتك فی البیان و ... ... من عندك فی الكتاب فلاحمدنك ... ... الشّامخ المنیع و العزّ الباذخ الرّفیع حیث كلّ یعبدونك و انّك ما قبلت احد الّا ایّای و من اتّبعنی و كلّ یسجدون لك و انّك انت ما احببت هذا الشّأن من نفس الّا ایّای و من صدقنی

6 Glorified be Thy justice, O my God, whereby all are veiled while I and those who follow me delight in Thy good-pleasure, are thankful for Thy recognition, and prostrate ourselves before Thee at the gate Thou hast opened. And all do yearn for this; yet what [...], when I found them abiding by the dictates of their own loves? Nevertheless Thou hast lavished upon us Thy supreme bounties and Thy most exalted [favors], in that Thou hast made every thing to taste the sweetness of knowing Thee – on such a plane that, were it given the choice of the dominion of the whole earth, it would assuredly choose the delight of Thy knowledge rather than possess that dominion. And all make this claim.

6 ... عزّ یا الهی بعدل هذا حیث یكونن كلّ محتجبین و ایّای و من اتّبعنی فی رضاك متلذّذون و بعرفانك شاكرون و بالسّجود لك علی باب قد فتحته ساجدون و كلّ یتمنّون هذا و لكن ما ... لمّا وجدتهم علی ما احبتهم و لكن قد مننت علینا بفواضلك العظمی و ... العلیا حیث قد عرفت كلّشیء لذّة عرفانك علی شأن لو تخیرنه ؟ بملك الارض كلّها لیختارن لذّة عرفانك من ان یملكن هذا و كلّ یدعی ذلك

7 Yet will I praise Thee that all are slumbering while we are beholding and standing, as though they had no vital spirit to delight in that gnosis or to glory in that exposition. As for me – through the loftiness of my love therein and the exaltation of my spirit herein – my heart is not content that [anyone] should gain access thereto, nor [find] a path to it other than myself, O Lord of lords.

7 و لكن لاحمدنك علی ان كلّ راقدون و انا نحن ناظرون و قائمون كانّ لیس لهم روح حیوان لیستلذن بذلك العرفان و یفتخرن بذلك البیان كانّی و علوّ حبّی ؟ فی ذلك و سموّ روحی فی هذا لن یرضی فؤادی ان یطّلع بذلك او ... الی ذلك سبیلاً غیری یا ربّ الارباب

8 How then could [anyone] look upon the very Essence of the supernal treasuries? Let them strive that they may not look upon what none save I have beheld. Have thy knowledge and verses ever equaled all the treasures of earth? Nay, by Thy glory! I would not take a single letter in exchange for the kingdom of earth and all that is therein, nor do I wish to know myself except through knowing that Thou hast made this a glory, as Thou hast loved it, and a power, as Thou hast unified

8 فكیف ... یطّلع علی ذات خزائن علیا لیجتهدن علی ان لایطلعن علی ما اطّلع سواه هل قدر عرفانك و آیاتك لم یعدل خزائن الارض كلّهن لا و عزّتك لم ات حرفاً و اخذ ملك الارض و ما علیها و لا احب ان اعرف نفساً نفسی بانّك قد جعلته ذلك عزّاً لمّا احببته و قدراً لمّا قد وحدته كیف قد بلغت ذرّة طین الی مقعد قد

it. How has a particle of clay attained to a station Thou hast made Thine own self, and Thou hast removed all distinction between it and Thyself, as though it were Thee?

جعلته نفسك و ارفعت الفرق عن بينه و بينك كانّ هو ايّاك

9 Glory be unto Thee! There is no God but Thee. I shall surely glory in this on that Day which Thou hast magnified, honored, sanctified, exalted, beautified, glorified, elevated, fortified, empowered, perpetuated, established, and made illustrious, according to what Thou lovest to witness in me and in all things. And I shall praise Thee for bestowing the sovereignty of Thy oneness with praise that [...] Thy praise from anything, and praise that filleth all the heavens with Thy grace, and all the earth with Thy bounty, and whatsoever is between them with Thy mercy. And I shall thank Thee for this [...] with gratitude [...] from before and none shall thank Thee hereafter with thanksgiving that filleth the essence of all things with mention of Thy glorification, and the reality of all things with mention of Thy praise, and the identity of all things with mention of Thy unity, and the being of all things with mention of Thy magnification, whereby nothing is seen in itself nor in anything except Thee, manifest and hidden, standing and compelling, powerful and impregnable, exalted and transcendent, supreme and all-encompassing.

9 سبحانك ان لا اله الّا انت لافتخرن بذلك فى ذلك اليوم الّذى قد عظمته و شرفته و قدسته و عززته و جملته و جللته و ارفعته و امنعته و سلطته و ادومته و اقدمته و انفرته على ما تحب ان تشهد علىّ و على كلّ شىء و لاحمدنك على خلع سلطان وحدانيّتك حمداً ... حمدك من شىء و لايحمدك حمداً بملأ السّموات كلّهنّ من فضلك و الارض كلّهنّ من جودك و ما بينهما من رحمتك و لاشكرنك على هذا ... باشكرك ؟ ... من قبل و لايشكرنك احد من بعد شكراً بملأ كينونيّته كلّ شىء ذكر تسبيحك و ذاتيّة كلّ شىء ذكر تحميدك و نفسانيّة كلّ شىء ذكر توحيدك و انية كلّ شىء ذكر تكبيرك حيث لايرى شىء فى نفسه و لا فى شىء الّا ايّاك ظاهراً و باطناً و قائماً و قاهراً مقتدراً و ممتنعاً مرتفعاً و متعالياً و فائقاً و مهيمناً

10 Glory be unto Thee! How lofty is the elevation of Thy supreme gifts and how resplendent the ascension of Thy greatest bestowals, whereby Thou hast favored me with guidance and faith, and blessed me with exaltation and expression! I beseech Thee by Him through Whom Thou hast guided me and removed from me what Thou didst make grievous unto me, and opened unto me the gates of Thy bounty and Thy gift unto me, that Thou send blessings upon the Essence of the Seven Letters, then the Letters of the Living, through dominion and the kingdom, then through might and power, then through strength and divinity, then through force and the ruby, then sovereignty and the human realm, then through glory and majesty, then through countenance and beauty, then through presence and perfection, then through power and deed, then through sovereignty and independence, then through similitude and parables, then through loftiness and elevation, then through authority and invincibility, then through grandeur and bounty, then through whatsoever beseemeth Thee of similitude, names, geometry, radiance, might, and splendor. For all this proceedeth from none but Thee, and none deserveth it on that Day save that Tree unto which Thou hast revealed these things and cast therein the likeness of Thyself, whereupon it reciteth Thy verses from Thy presence like unto an ocean surging in Thy love and good-pleasure [...] in the limitless ocean in praise of Thy Essence and Thy glory.

10 فسبحانك فما اعلى علوّ مواهبك العظمى و ما ابهى سموّ عطياتك الكبرى حيث قد منننت علىّ بالهدى و الايمان و تفضلت علىّ بالعلى و البيان فلاسئلنك بمن هديتنى و ارفعت به عنّى ما عظمت علىّ و افتحت لى به ابواب جودك و موهبتك لدىّ ان تصلين على ذات حروف السبع ثمّ حروف الحىّ بالملك و الملكوت ثمّ بالعزّ و الجبروت ثمّ بالقدرة و اللّاهوت ثمّ بالقوّة و الياقوت ثمّ السّلطنة و النّاسوت ثمّ بالعزّة و الجلال ثمّ بالطّلعة و الجمال ثمّ بالوجهة و الكمال ثمّ بالقوّة و الفعال ثمّ بالسّلطنة و الاستقلال ثمّ بالمثل و الامثال ثمّ بالرّفعة و الارتفاع ثمّ بالسّطوة و الامتناع ثمّ بالكبريإ و الالإ ثمّ بما ينبغى لك من المثل و الاسمإ و الهندسة و الضّيإ و العزّة و البهإ اذ كلّ ذلك لم يكن الا من عندك و لايستحقّه يومئذٍ الّا تلك الشّجرة الّتى قد تجلّيت لها بها و القيت فيها مثال نفسك حيث تتلو من عندك آياتك بمثل بحر يتموجن فى حبّك و رضاك و ... فى بحر اللّنهاية فى ثنإ ذاتك و بهاك

11 I shall surely praise Thee for what Thou hast shown me at that time with mine own eyes concerning what Thou hast bestowed upon me of nineteen rings, and Thou dost witness in my hands. I shall surely testify concerning each one a mention from Thee according to the letters of "In the Name of God, the Most Impregnable, the Most Holy, the One" whereby Thou didst begin the creation of all things and unto which Thou didst cause all things to return. O God! Multiply that Oneness until it filleth Thy heaven and Thy earth, until there remaineth not a single human soul except that it turneth unto Thee through that Face and returneth unto Thee through that Oneness, for the decree of all things returneth unto that Temple, the Temple of humanity and the Divine Countenance and the Eternal Face and the Impenetrable Garment and the Unique Splendor. Should any soul possess whatsoever is upon the whole earth – through Thee and Thy signs, then through the Point of the Bayan and the Letters of the Living – and should it love the Manifestations of Thy Names and Thy Likenesses, and those among Thy creatures who obey Thee, then whatsoever is upon the earth, in its entirety, is within Thy Paradise; and if it possess not the highest measure [of love], then according to the measure of what it doth possess shall it abide in Thy Paradise, whether they be of the highest ruby or the lowest clay.

11 فلاحمدنك على ما اريتنى حينئذ بعيناى على ما قد وهبتنى من تسعة عشر خاتماً و تشهد على فى يداى لاشهدنك على كلّ واحد ذكراً من عندك على حروف بسم الله الامنع الاقدس الواحد الّذى قد بدئت به خلق كلّشىء و رجعت به كلّ شىء فلتكثرن اللّهمّ ذلك الواحد حتّى ملأ سمائك و ارضك حتّى لم يكن من ذات روح انسانيّة الّا و يتوجّهن بك بذلك الوجه و ليرجعن بك بذلك الواحد اذ كلّ شىء يرجع حكمه الى ذلك الهيكلّ هيكلّ الانسانيّة و الطّلعة الرّبانيّة و الوجهة الازليّة و القمص الصّمدانيّة و البهجة الفردانيّة ان تملك ذات نفس ما على الارض كلّها ممّن انت بك و بایاتك ثمّ بالنّقطة البيان و حروف الحىّ و تحبن مظاهر اسمائك و امثالك و من يطيعنك من خلقك فاذا ما على الارض كلّها فى جنّتك و ان لم تملك الاعلى قدر ما تملك فاذا على قدر ما تملك فى جنّتك سواٍ كان ياقوت الاعلى او طين الادنى

12 Therefore I praise Thee and bear witness that I am at this moment in the most exalted [station] and the most glorious recognition of Thee, and the loftiest of Thy seats, and the most impregnable of Thy mysteries, and the most mighty of Thy thrones in the sacred heights of Thy presence. Thou hast created therein the most excellent things and provided for me according to Thy decree. By Thy power Thou hast inscribed therein the mention of Thy Most Exalted Name [...] Then the third and [...] the all-embracing and the attentive ear, then the fourth and its consummate wisdom and abundant grace, then in the fifth peace be upon [...] paradise and hell. Glory be unto Thee! All this is Thine, from Thee, through Thee, and unto Thee. There is none other God but Thee. O God! Reward him who hath written this in the Ridvan by Thy leave upon that crimson silk - for each letter reward him as befitteth the sublimity of Thy generosity and the exaltation of Thy grace [...] of Thy bounty, for verily Thou art the Knower of all atoms and the Powerful over all possibilities, the Exalted above all who dwell in the kingdoms of earth and heaven, the Inaccessible above all contingent things, and the Most High above all atoms. Creation is Thy creation and command is from Thee and unto Thee alone. There is none other God but Thee.

12 فلاحمدنك و لاشهدنك بانّنى انا حينئذ فى اعلى ... و ابهى عرفانك و ارفع مقاعدك و امنع سرائرك و اعزّ اعراشك فى ذروة قدس جنابك قد ... احسن ما قد خلقت فيها و ارزقتنى على ما قد قدرت فيها قد كتبت بيدى قدرتك على ما قد ... فيها ذكر اسم نفسك العلى الاعلى ما انه هو ... فى ... ... الله ... ... عليك ... النّاظرة ثمّ الثّالث و ... الباسطة و اذنه الواعيه ثمّ الرّابع و حكمته البالغة و نعمته السّابغة ثمّ فى الخامس السّلام على ... الجنّة و النّار فسبحانك كلّ ذلك لك و منك و بك و اليك وحدك لا اله الّا انت فلتجزين اللّهمّ ملك الّذى قد كتب ذلك فى الرّضوان باذنك على ذلك الحرير الاحمر بكلّ حرف ما ينبغى لعلوّ جودك و لسموّ فضلك و ... كرمك من كرمك اذ انّك انت العالم الكلّ الذّرات و المقتدر على كلّ الممكنات و المتعالى فوق من فى ملكوت الارض و السّموات و الممتنع فوق كلّ الممكنات و المرتفع فوق كلّ الذّرّات الخلق خلقك و الامر منك و اليك وحدك لا اله الّا انت

13 Therefore, O God, send Thy blessings upon the Tree that Thou wilt manifest on the Day of Resurrection through Thy power, and wilt strengthen through Thy might, and wilt cause to reign through Thy sovereignty, and wilt exalt through Thy loftiness, and wilt manifest through Thy manifestation, and wilt endow with whatsoever Thou hast loved for it through the dominion of Thy oneness, and upon the heaven from which [...] hath descended and the earth that hath borne it [...] and the first relation that is attributed to it, and the first [...] that is drawn unto it, and the first knowledge that is devoted unto it - from all Thy glory its most glorious, and from all Thy majesty its most majestic, and from all Thy beauty its most beautiful, and from all Thy grandeur its most grand, and from all Thy light its most luminous, and from all Thy mercy its most extensive, and from all Thy words its most perfect, and from all Thy names its most great, and from all Thy might its most mighty, and from all Thy will its most potent, and from all Thy knowledge its most penetrating, and from all Thy power its most dominant, and from all Thy utterance its most pleasing, and from all Thy sovereignty its most enduring, and from all Thy dominion its most excellent, and from all Thy exaltation its most exalted, and from all Thy signs its most wondrous, and from all that Thou hast loved or wilt love in the kingdom of Thy heaven and earth that which hath no equal, no peer, no likeness, no associate, and no similitude.

13 فصلّ اللّهمّ على شجرة الّتى تظهرنها يوم القيمة بقدرتك و تعززنها بعزّك و لسلطنها بسلطنتك و ترفعنها برفعتك و تظهرنها بظهاريّتك و تملكنها ما احببت لها بملك فردانيّتك و على سما قد نزل ... و ارض قد حملها و اولى نسبة ينسب اليها و اولى ... يجذب اليها و اولى علم ينقطع اليها من كلّ بهائك ابهاه و من 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 اتمّها و من كلّ اسمائك اكبرها و من كلّ عزّتك اعزّها و من كلّ مشيّتك امضاها و من كلّ علمك انفذه و من كلّ قدرتك مستطيلها و من كلّ قولك ارضاه و من كلّ سلطنتك ادومها و من كلّ ملكك افخره و من كلّ علائك اعلاه و من كلّ آياتك اعجبها و من كلّ ما احببته او تحبنه فى ملكوت سمائك و ارضك ما لم يكن له كفو و لا عدل و لا شبه و لا قرين و لا مثال

14 And preserve it from the beginning of its manifestation from between its hands and from behind it and from its right and its left and from above its head and beneath its feet and from every direction that extends toward it and from all that Thou hast given it and that is attributed to it, by that whereby Thou didst preserve the Bayan with Thee and didst send down the Book upon it, and by the right of that divine Tree, do Thou assist that lordly Tree, and by the right of its Letters of the Living, do Thou assist those Names, and by the right of its similitudes, do Thou verily succour those likenesses. And by the right of that which shineth forth from its words, do Thou exalt that which dawneth from those words; for every former Manifestation hath faded before that wherewith Thou dost reveal Thyself thereafter. And, verily, I have loved naught but what Thou hast loved. There is no doubt that Thou hast desired for Thy loved ones naught but the eternal abode and everlasting glory which hath ever been and shall ever be exalted beyond reach.

14 و لتحفظنها من اوّل ظهورها من بين ليريها و من خلفها و عن ايمانها و شمائلها و من فوق رأسها و تحت قدميها و من كلّ شطر ينتهى اليها و من كلّ ما ملكتها و ينسب اليها بما حفظت البيان عندك و نزلت الكتاب عليه و بحقّ تلك الشّجرة الالهيّة فلتنصرن تلك الشّجره الربّانيّة و بحقّ حروف حيّها فلتنصرن تلك الاسمإ و بحقّ امثالها فلتنصرن تلك الامثال و بحقّ ما يشرق من كلماتها فلترفعن ما يشرق من تلك الكلمات اذ كلّ ظهور قبل قد ذوت بما تظهر به نفسك من بعد و انّنى انا ما احببت الّا ما احببت و لا ريب انّك ما احببت لاوليائك الّا دار الاخرة و عزّة الازليّة الّتى لم تزل و لاتزال تسترفع و لا بلاغ لها

15 I beseech Thee by her parents to bestow upon the parents of that Tree what beseemeth the loftiness of Thy generosity and the sublimity of Thy grace. And by her siblings, bestow upon the siblings of that Tree what beseemeth the heights of Thy

15 و لاسئلنك بابويها ان تنزلن على ابوى تلك الشّجرة ما ينبغى لعلوّ جودك و سموّ فضلك و بحقّ اخويتها ان تنزلن على اخوى تلك الشّجرة ما ينبغى لعلوّ

transcendence and the summit of Thy inaccessibility. And by her hidden names, bestow upon those concealed names what beseemeth the exaltation of Thy sovereignty and the effulgence of Thy light and the transcendent joy of Thy divine unity. And upon all who believe in Him, whether male or female, and all things that enter His dominion, bestow upon those who have believed in her and entered beneath the shadow of her sovereignty what beseemeth the glory of Thy splendor and the eminence of Thy exaltation. For verily nothing in the heavens or earth escapeth Thy knowledge, and nothing in the kingdoms of command or creation can frustrate Thee. Shower upon the Primary Letters and all that relateth unto them at all times the tokens of Thy bounty and the wonders of Thy generosity. For Thou art the King, the All-Bestowing, the Inaccessible, the Mighty, the Most Exalted.

ارتفاعك و سموّ امتناعك و باسمائه المحتجبة عندها ان تنزلن على تلك الاسمإ المحتجبة ما ينبغى لعلوّ سلطنتك و سموّ نورانيّتك و ارتفاع امتناع ابتهاج صمدانيّتك و لكلّ من يؤمن به من ذكر و انثى او يدخل فى ملكه من كلّشىء ان تنزلن على من آمن بها و دخل فى ظلّ ملكها ما ينبغى لعلوّ بهائك و سموّ علائك اذ انّك انت لن يغرب من علمك من شىء لا فى السّموات و لا فى الارض و لايعجزك من شىء لا فى ملكوت الامر و لا الخلق و ان تنزلن على حروف الاولى و ما ينسب اليها فى كلّ حين مواقع فضلك و بدايع جودك فانّك انت الملك الوهّاب الممتنع المتعزز المتعال

16 And if thou findest thyself on such a day near the Tree of Sin or any of the Letters of the Living, then don thou the most glorious raiment that God hath given thee and enter, by God's leave, into the precincts of His Cause. Then proclaim before God, if thou canst attain His presence, or before the Letters of the Living, if thou attainest their presence: "We are the Most Glorious Splendor, the Most Sublime Majesty, the Most Beauteous Beauty, the Most Great Grandeur, the Most Luminous Light, the All-embracing Mercy, and the [...] on high; and the Most Great Names; and the [mightiest ...]; and the Irresistible Will; the Most Penetrating Knowledge; the Outstretched Power; the Most Acceptable Good-Pleasure; the Most Pre-eminent Love; nay, the Most Firm, the Most High; the Ever-abiding Sovereignty; the Noble Dominion; the [lofty ...]; and the Most Ancient, Towering Bounty – be upon thee, O Tree of Glory, Lamp of Splendour, Countenance hallowed by Radiance, Orientation suffused with Praise, and Beingness deserving all greatness and primacy – from God, beside Whom there is none other God, Who hath ever been and shall forever be.

16 و ان كنت مثل ذلك اليوم عند شجرة السّين او احد من حروف الحىّ فلتلبسن اعلى بهإ ممّا قد اتاك الله و لتدخلن باذن الله على محال امره ثمّ لتقولن بين يدى الله ان استدرك او بين يدى حروف الحىّ ان استدركت انّا البهإ الابهى و الجلال الاجلّ و الجمال الاجمل و العظمة الاعظمى و النّور الانور و الرّحمة الواسعة و ... العليا و الاسمإ الكبرى و ... الاعزّ و المشيّة الماضيّة و العلم الانفذ و القدرة المستطيلة و ارضإ الارضى و الحبّ الاجلّ الّا ثبت الاعلى و السّلطنة الدّائمة و الملك الفاخر و ... الباذخ و المن الاقدم الشّامخ عليك يا ايّتها الشّجرة البهإ و النّور السّنإ و الطّلعة المتقدّسة بالضّيإ و الوجهة المتحلّلة بالثّنإ و الكينونيّة المستحقّة كلّ العظمة و البكريإ من الله الّذى لا اله الّا هو لم يزل و لايزال

17 How should I not make mention of thee, when it behoveth that whatsoever is upon the earth be arrayed before thee, even as thou, with every thing, standest before God? I behold naught in the heavens, on the earth, or between them but that it hath been created through thee, provided through thee, slain through thee, quickened through thee, and raised up through thee.

17 كيف لاذكرنك و ينبغى ان يكونن ما على الارض بين يديك و كنت مع كلّ شىء بين يدى الله و ما ارى من شىء فى السّموات و الارض و ما بينهما الّا و قد خُلق و رُزق بك و امات بك و احيى بك و اُبعث بك

18 And notwithstanding all this, thou – upon the height of thy seat – art the very Alif without the Ba'; and the seat of [...] hath made thee [...] for all things, upon a Mount that knoweth no seat of might and no effulgence. With every soul, from

18 و ان مع ذلك انّك انت فى علوّ مقعدك ذات الف بلا بإ و ان مقعد ... جعلك ... لكلّ شىء فوق جبل بلا مقعد عزّ و لا ضيإ مع كلّ نفس من

Adam until that Hour, is it so, that they may turn by thee unto [...] and attain by thee unto His presence. Thus hath He singled thee out for [...] and veiled it from all else, for that, with Him, is more precious than aught besides.

لدن ادم الی حینئذ لیتوجّهن بك ... و ... بك لدیه کذلك یخصك ... ... و احتجب دونه لمّا ان ذلك اعزّ من کلّشیء عنده

19 And though all should abandon obedience unto thee and refrain from prostration before the Sultan of thy might, yet, by Thy glory, I will verily glory upon my seat atop that Mount, that I do salute thee, and make thee hear the mention of my love before Thee, and [...] with me upon [...] in the path of Thy affection and Thy love. Nay, by Thy might! Thou wert never abased; for every honour is honour through Thy might, and every exaltation exalted by Thy majesty. Thou wert never alone, for every remembrance is multiplied through Thy multiplication. Thou wert never vanquished, for all victory is triumphant through Thy triumph. Thou wert never a stranger, for all intimacy finds comfort in Thy companionship. Thou wert never without sovereignty, for all dominion takes pride in Thy dominion. Thou art the Exalted One, and all are exalted through Thy exaltation. Thou art the Most High, and all are elevated through Thy inaccessibility.

19 و لو ان کلّ قد فارقوك عن طاعتك و السّجود بین یدی سلطان عزّتك و انی و عزّتك لافتخرن علی مقعدی فوق ذلك الجبل بان اسلمن علیك و لان اسمعنك ذکر حبّی لدیك و ... و معی علی ... فی سبیل ودّك و محبّتك لدیك لا و عزّتك ما کنت ذلیلاً اذ کلّ ذا عزّ بعزّتك معزة و ما کنت وحیداً اذ کلّ ذاکرة بتکثرك مکثرة و ما کنت مغلوباً اذ کلّ ذا غلبة بغلبتك غالبة و لا غریباً اذ کلّ ذا انس بانسك مستأنسة و لا بلا سلطنة اذ کلّ ذا سلطنة بسلطنتك مفتخرة انت العالی و کلّ بعلوّك یتعالیون و انت المتعالی و کلّ بامتناعك یرتفعون

20 Essences were made non-existent that they might prostrate before Thee to God, yet they knew Thee not. Tongues were severed that they might stammer Thy remembrance and the loftiness of Thy glory, yet they speak in denial of Thee. Hands were cut off for the exaltation of Thy grace and the sublimity of [...] among those who dwell in Thy shadow, yet they order Thy death and that which befitteth not Thy holy exaltation.

20 عدمت کینونیّات لیسجدن بك الله و هم ما عرفوك ... قطعت السنة لیلجلجن بذکرك و علوّ مجدك و هم فی جحدك یتکلّمون و قطعت ایدی ... علوّ فضلك ؟ و سموّ ... فیمن هو فی ظلّك و یأمرون علی قتلك و ما لا ینبغی لعلوّ قدسك

21 Therefore do I complain unto God of what hath befallen me and Thee, and through Thy remembrance on that most exalted Day shall I glory over all else, for none seeth what I see in Thee of Thy right over all things and the loftiness of Thy station with God, Thy Lord, in that Thou didst follow the Truth when Thou found it and didst verify the verses of God when Thou heard them. Nay, by Thy glory! Even wert Thou at that time beneath the dust of Thy body, yet the exaltation of Thy station in the essences of souls and horizons is so inaccessible that all things recognize Thee and every soul draweth nigh unto God through Thee, for all advance toward God through the first to believe in their Prophet, even though in that Day they know Thee not and witness not Thy station with God, Thy Lord.

21 فالی الله اشکو ما قد نزل بی و علیك و بذکرك فی ذلك الیوم الاعلی لافتخرن علی ما دونی لان کلّ لایری ما اری فیك من حقّك علی کلّ شیء و علوّ قدرك عند الله ربّك بما اتّبعت الحقّ اذا وجدته و صدقت آیات الله اذا سمعتها لا و عزّتك و لو انّك انت حینئذ تحت تراب جسدك و لکن علوّ قدرك فی کینونیّات الانفس و الافاق ممتنعة بحیث یعرفك کلّشیء و تتقرّب بك الی الله کلّ نفس اذ کلّ علی منهاجم یتوجّهون باوّل من آمن بنبیهم الی الله ربّهم و لو لا هم یومئذ لایعرفونك و لایشهدون بمقعدك عند الله ربّك

22 Yet sufficient is God's testimony concerning Thee before every soul, for if all things were to testify to something, unless that testimony be true, God would testify to it through something as He willeth, according to His Will [...] I bear witness that Thou hast ascended with all that Thou art unto God, the Glorious, the Mighty, and hast mounted with all that is within and

22 و لکن کفی بما قد شهد الله علیك عند کلّ ذا روح لان لو یشهد کلّ شیء علی شیء فاذا لم یکن ذات شهادة حقّ الا و قد شهد الله علی ذلك بشیء کیف تشإ بما یشإ و لو لم ... من شیء و ... الله فذلك ما یکفین ذلك الشّیء یشهدن

upon Thee unto Thy Creator Who created Thee. The Letters of the Living, all of them, bear witness through Thy soul, and all that God hath unified in the Bayan hath been quickened through Thy guidance. Who then can fail to thank Thee as is Thy due and to turn through Thee to God, Thy Lord? Had Thou not opened the gate of the Bayan, who could turn to God and who could know Him? I bear witness that all good hath been quickened through Thee and realized from Thee and returneth unto Thee, while Thou returnest unto God, bearing witness to His supreme unity, submitting before the Sovereign of His unity, humbling Thyself before the King of His glory, raising through Thee unto Thee, and speaking through Thy grace before Thee, whence there is no return save from Thee. This is a glory wherein all created things take pride in their deeds and acts [...]

عليه كلّشيء اذا علموا شهادة ربّهم فيه فاشهد انّك قد عرجت بكلّك الى الله جلّ و عزّ و صعدت بما فيك و عليك الى بارئك الّذى قد خلقك و اشهدن حروف الحىّ كلّهنّ من نفسك و ما قد وحد الله فى البيان قد ذوت بهدايتك فمن يقدر ان لايشكرنك بحقّك و ان لايتوجّهن بك الى الله ربّك و لو لافتحت باب البيان من يتوجّه الى الله و من يعرفه فاشهد ان كلّ خير قد ذوت بك و حقّق من عندك و يرجع اليك و انت ترجع الى الله مستشهد اعلى وحدانيّته مستخضعاً بين يدى سلطان وحدانيّته مستخشعاً بين يدى مليك عزّ صمدانيّته مسترفعاً بك اليك و مستنطقاً بفضلك بين يديك و حيث لامرّد له من عندك و هذا عزّ يفتخرن به كلّ الممكنات فى مقام اعمالهم و افعالهم و ... اليه منقلبهم و مثويهم ... ان الله ... الى نقطة البيان فى ... ... نفسك ... ترى فى ظلّك ذا ملوك اعزّه و علما حفظة و حكما مدقة كلّهمّ يتقرّبون بك الى الله و يتوجّهون بك اليك من حيث لايعرفتك فى يوم ظهورك و لايشهدن بقدرك يوم بطونك و سبيلى الله كلّ من دان بالبيان بظهورك يوم الّذى يظهر الله فيه مرآت نفسه نقطة البيان فى آخريها فيومئذٍ ترى كيف ينزل من دان بالبيان بفنإ تربتك و يسجد لك بين عينى عظمتك و لكن من اوّل ظهورك لاينفعهم حضور تربتك بمثل ما نفع الّذى قد حضروا تربتى و تربتك و تربة شهدائك من بعد ظهورى و سيبتلى الله كلّ من دان بالبيان بذلك

23 O God, have mercy upon all Thy creation, for verily Thou hast ordained those graves only for glory on that Day, and Thou hast commanded attendance at those [places] only for the presence of Thy creation before the Manifestations of Thy might. Therefore I beseech Thee, O my God, by the truth of that which in Thy knowledge [...] that when one appears before that Letter, his essence and all he has acquired shall be annihilated though he perceives it not. For by Thy glory, from the beginning of my Manifestation I recognized all who believed in Thee and in Thy verses aforetime in the Furqan, and I found none who was conscious of Thy Manifestation save whom Thou didst will, lest any soul's essence be annihilated or any deed be rendered void. Yet I have witnessed - and there is no strength except through Thee - that Thou hast ordained what causes the possessors of crafts to receive the elixir of faith from every being, and Thou hast commanded concerning the accidental

23 فلترحمن اللّهمّ كلّ خلقك فانّك ما جعلت تلك المقابر الاعزّ يومئذ و ما امرت فى الحضور فى تلك ... الاحضور خلقك بين يدى مظاهر عزّتك فلاسئلنك اللّهمّ يا الهى بحقّ ذلك اللّهمّ الّذى لم يكن فى علمك ؟ اعلى ... ان ... عن البيان عن الحضور بين يدى ذلك الحرف من احد لتفنى كينونيّة و ما قد اكتسب و لايشعر فانّى و عزّتك من اوّل ظهورى قد عرفت كلّ من آمن بك و باياتك من قبل فى الفرقان و ما وجدت من يستشعر بظهورك الّا من شئت لئلّا تفنى كينونيّة نفس و لايبطل عمل شيء و لكن قد شهدت و لا قوّة و الّا بك قد جعلت ما يجعل اولى الصّنايع فى اخذ اكسير الايمان من كلّ ذات نفس و امرت باجزإ العرضيّة بما امرت فلاتأخذن اللّهمّ

من البيان الّا و ان تجعلن كلّهنّ ذات اكسير قابلة ليوم ظهورك و السّجود بين يدى ... فى يوم بطونك اذ انّك كنت على ذلك مقتدراً قدير

parts as Thou hast commanded. Therefore O God, take not from the Bayan except that Thou makest them all possessed of the elixir, receptive to the day of Thy Manifestation and prostrate before [...] in the day of Thy concealment, for verily Thou art powerful over that.

24 ثمّ التفت الى اغصان تلك الشّجرة و قل هنالك انّا البهإ الابهى من الله ربّ الاخرة و الاولى عليكن ما ... الاغصان المقدّسة و الاوراق الممتنعة و الاثمار المرتفعة ... الشّمس قد و الكواكب فى مطالعهن منورّة ... يهتدى من يهتدى و ... لايهتدى من لايهتدى و ان عليكن من ربّكن ما ينبغى لعلوّ جوده و سموّ قدسه اذ لم يزل كلّ ما ينزل من علوّ مجده لينزلن عليكن و ... لتوصلن الى ... و ان بذلك ما يستعرجن بكن الى الله ربّكن فبكن ينزل من ينزل و ... يعرج من يعرج و لا حول الّا بالله و لا عظمة الّا بالله و لا سلطنة الّا بيد الله و لا قدرة الّا فى قبضته و لا مناعة الّا فى نفس الله و ان من عنده عليكن ما ينبغى لعلوّ ذكره فيكن بالغدوّ و الاصال ثمّ فى كلّ شأن و قبل شأن و ما يذكر به نفسه بذكر العزّة و الجلال 24

24 Then turn to the branches of that Tree and say: Verily We are the Most Glorious Beauty from God, the Lord of the Hereafter and the Former times. Upon you be what [...] the holy branches and the transcendent leaves and the exalted fruits [...] the sun and the stars in their rising places illumined [...] he who is guided is guided and [...] he who is not guided is not guided. And upon you from your Lord is what befits the loftiness of His bounty and the sublimity of His holiness, for all that descends from the heights of His glory ever descends upon you [...] that you may attain unto [...] and thereby those who ascend to God your Lord ascend through you, and through you descends who descends and [...] ascends who ascends. There is no power save in God, no grandeur save in God, no sovereignty save in God's hand, no might save in His grasp, and no invincibility save in God's Self. And from Him upon you is what befits the loftiness of His remembrance of you at morn and eve, then in every condition and before every condition, and that whereby He remembers Himself with the remembrance of might and majesty.

25 ثمّ التفت الى شهدإ الله فى ارض المقدّسة و تقول انّما المثل الاعلى و الهندسة الابهى من الله ذو الايات العظمى و البيّنات الكبرى و الظّهورات القصوى و الاسمإ الحسنى و الامثال العليا عليكن يا اوراق شجرة البيان فما اعلى قدر كن قدر كنّ و ما احلى شأنكن شأنكن و ما ارفع منزلتكن منزلتكن و ما اعزّ مقعدكن مقعدكن و ما اكبر انقطاعكن انقطاعكن الى الله ربّكن الّذى خلقكن و رزقكن و ... و ابعثكن عن مراقد افئدتكن بصلى الله عليكن و من آمن به و لعمر من قد جعلكن اسمإ نفسه يوم ظهوره و ادلّإ سلطان وحدانيّته يوم طلوعه قد فزتن فوزاً يبغطه الاوّلون و استدركتن فضلاً يتمناه الظّاهرون و الباطنون فعلى عظمائكن عظمة الله اعظمها و على اعزائكن عزّة الله اعزّها و على اغنيائكن غنإ الله اغناه و على اقوائكن قوّة الله اقواها و على اظهركن ظهور الله اظهره و على ابطنكن بطون الله ابطنه و على اولكن و آخركن و فوقكن و دونكن ما قد قدر الله لكن من علوّ الامتناع و سموّ الارتفاع و ... الانقطاع و 25

25 Then turn to God's martyrs in the Holy Land and say: Verily the Supreme Example and the Most Glorious Geometry from God, the Lord of the greatest signs and the mightiest evidences and the most exalted manifestations and the most beautiful names and the most sublime examples, be upon you, O leaves of the Tree of the Bayan! How exalted is your station, your station! How sweet is your state, your state! How lofty is your rank, your rank! How glorious is your seat, your seat! How great is your detachment, your detachment unto God your Lord Who created you and provided for you and [...] and raised you from the resting-places of your hearts by God's blessings upon you and upon them who believed in Him! By the life of Him Who made you the names of His Self on the day of His Manifestation and the proofs of His unity's sovereignty on the day of His dawning, you have attained a triumph the ancients envy and achieved a grace the manifest and hidden ones desire! Upon your great ones be God's grandeur at its greatest, upon your mighty ones be God's might at its mightiest, upon your wealthy ones be God's riches at their richest, upon your powerful ones be God's power at its most powerful, upon your manifest ones be God's manifestation at its most manifest, upon your hidden ones be God's concealment at its most concealed, and upon your first and last, your high and

low, what God has ordained for you of the sublimity of transcendence and the exaltation of elevation and [...] detachment and elevation.

26 Opening and the prevention of power, and there is no doubt [...] or do not comprehend this how [...] upon you all who have followed the Bayan and [...] [...] like [...] every soul. And when you have comprehended from the light of martyrdom and the exaltation of guardianship - and this is that in which the mighty ones take pride and by which the boastful ones boast. And there is no might and no power except through God, the Protector, the Self-Subsisting. And there is no glory and no invincibility and no sovereignty and no loftiness and no grandeur and no power and no majesty except through God, the Mighty, the Holy.

26 ارتفاع الافتتاح و امتناع الاقتدار و لاريب ... او لاتستدركن هذا كيف ... عليكن كلّ من دان بالبيان و ... ... مثل ... كلّ نفس فاذا قد استدركتن من نور الشّهادة و سموّ الاولاية و ان هذا ما يتعززن به المتعزّزون و يفتخرن به المفتخرون و لا حول و لا قوّة الّا بالله المهيمن القيّوم و لاعزّة و لا مناعة و لا سلطنة و لا رفعة و لا عظمة و لا قوّة و لا هيبة الّا الله العزيز القدّوس

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Ziyarat li-Avvali man aman
Date: 1265 mid-late [1848-1849]

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

1 بسم الله الامنع الاقدس

2 Glorified art Thou, O my God! I testify before Thee on this day, the Day of Friday, and before all things, that Thou art God, there is no God but Thee, alone without partner. Thine is the dominion and the kingdom, Thine the might and the power, Thine the strength and the sovereignty, Thine the force and authority. Thou givest life and causest death, then causest death and givest life. Verily, Thou art the Ever-Living Who dieth not, the Single One Who passeth not away, the King Who perisheth not, the Sovereign Who changeth not. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things.

2 سبحانک اللهم یا الهی لاشهدنک یومئذ یوم الجمعة و کل شیئ علی انک انت الله لا اله الا انت وحدک لا شریک لک لک الملک و الملکوت و لک العزة و الجبروت و لک القدرة و اللاهوت و لک القوة و الیاقوت تحیی و تمیت ثم تمیت و تحیی و انک انت حی لا تموت و فرد لا تفوت و ملک لا تزول و سلطان لا تحول تخلق ما تشآء بامرک انک کنت علی کل شیئ قدیرا

3 Then turn to the Sun and say: May the Most Glorious Glory and the Most Exalted Sublimity from Thy Lord, the God of all things, be upon thee, O thou Rising Sun, Eternal Sign, Divine Countenance, Most Holy Face, and Garment of Unity! I testify before thee and all things that there is no God but Him, my Lord and thy Lord. He hath ever been One God, Single, Alone, Self-Subsisting. He hath no partner in sovereignty, nor any protector in the earth save by His leave. He hath ordained

3 ثم التفت الس الشمس و قل انما البهآء الابهی و العلآء الاعلی من ربک الله رب کل شیئ علیک یا ایتها الشمس الطالعة و الایة الازلیة و الطلعة الاحدیة و الوجهة الالهیة و القمص الوحدانیة لاشهدنک و کل شیئ علی انه لا اله الا هو ربی و ربک لم یزل کان الها واحدا احد فردا صمداً و لم یکن لک شریک فی الملک و لا ولی فی

the creation of all things by His power and hath fashioned the essence of all things by His will.

الارض الا باذنه قد قدر خلق كل شيئ بقدرته و صور كينونية كل شيئ بارادته

4 I shall testify before thee from this moment until the Day of Resurrection, that thou mayest bear witness before God concerning that which I have testified to thee, for that is the Day of Judgment and Decree. God, thy Lord, shall judge between His servants and shall recompense every soul according to what it hath earned, by His creation. Nothing escapeth His 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 Him. Verily, He is powerful over all things.

4 فلاشهدنک من حينئذ الى يوم القيمة لتشهدن بين يدى الله على ما اشهدتک عليه اذ ذلک يوم الفصل و القضآء يقضى الله ربک بين عباده و يجزى كل نفس بما اكتسبت بابداعه انه لن يغرب من علمه من شيئ لا فى السموات و لا فى الارض و لا ما بينهما و لا يعجزه من شيئ لا فى ملكوت الامر و لا الخلق و لا ما دونهما انه كان على كل شيئ قديرا

5 Then turn to [Him Who is] established upon His throne and settled upon His seat and say: Glory be unto Thee, O my God! Verily Thou art Peace, and from Thee cometh peace, and unto Thee returneth peace, and Thou art the Creator of peace. Thou hast ever been exalted in Thine Essence above the most sublime essences of all contingent beings reaching toward the horizon of Thy majesty's glory, and Thou wilt ever be sanctified in Thine Entity at a height which no being can attain through the manifestation of its essential reality. I beseech Thee, O my God, in this hour on Friday, before Thy Beloved, Thy Friend, Thy Chosen One, Thy Intimate One, and Thy Trusted One, by that which Thou hast revealed unto Him, that Thou wilt bless the Tree of Affirmation, its root, branch, twigs, leaves and fruits with every blessing Thou hast created or wilt create, with every mercy Thou hast spread or wilt spread, with every gift Thou hast bestowed or wilt bestow upon anyone, with every honor Thou hast conferred or wilt confer upon anyone, and with every bounty Thou hast sent down by Thy command or wilt send down. For every good by which something is remembered descendeth from the heaven of Thy glory's clouds, and whatsoever is below that is created by Thy justice.

5 ثت التفت الى ؟ فوق عرشه و المستقل فوق كرسيه و قل سبحانک اللهم انک انت السلام و منک السلام و اليک يرجع السلام و انک انت مبدع السلام لم تزل تعاليت بكينونيتک من ان يرتقى الى افق عز جلالک اعلى جواهر الجوهريات من كل الممكنات و لا تزال قد تقدست انيتک على علو لا يقدر ان يستعلى اليها بظهور كنه كينونيتها كل الموجودات فلاسئلنک اللهم يا الهى فى تلک الساعة فى يوم الجمعة بين يدى حبيبک و وليک و صفيک و خليلک و امينک على ما قد نزلت عليه من تنزيلک ان تصلين على شجرة الاثبات و اصلها و فرعها و اغصانها و اورقها و اثمارها بكل صلوة قد ابدعتها او تبدعها و بكل رحمة قد نشرتها او تنشرها و بكل موهبة قد منحت على احد او تمن بها و بكل كرامة قد تفضلت على احد او تتفضل بها و كل سعة قد نزلتها بامرک او تنزلها اذ كل خير يذكر به اسم شيئ ينزل من علو سحآئب مجدک و ما دون ذلک يخلق بعدلک

6 I testify before Thee, O my God, that the Tree of Thy Unity hath ever been unapproachable, exalted, transcendent, holy, magnificent, glorious, mighty, sovereign, and ruling. It hath been elevated above every elevation through its indication of Thee, and raised above every height through its confronting Thy Will, for Thou hast tested all Thy creation in Thy unity through the manifestation of Him Whom Thou hast established in the station of Thy uniqueness and upon Whom Thou hast sent down the signs of Thy grandeur. For whosoever hath truly believed in Thy servant in Thy unity, then he hath no will save the Will underlying the Will of Thy uniqueness, no desire

6 فلاسهدنک اللهم يا الهى بان شجرة توحيدک لم تزل ممتنعة مرتفعة متعالية متقدسة متعظمة متجللة متعززة متسلطة متملكة قد علت بما دلت عليک فوق كل علو و ارتفعت بما قد قابلت مشيتک فوق كل ارتفاع اذ انک انت قد امتحنت كل خلقک فى توحيدک بظهور من قد اقمته مقام تفريديک و نزلت عليه ايات تعظيمک اذ من قد صدق عبدک فى توحيدک فاذا لم يكن له ذات مشية الا مشية الامشية لية تفريدک و لا ارادة دون ارادتها و لا قدر دون قدرها و لا قضآء دون قضآئها و لا اجل دون اجلها و لا اذن دون اذنها و لا كتاب دون كتابها

save its desire, no power save its power, no decree save its decree, no term save its term, no permission save its permission, and no book besides His Books.

7 And if there be in any soul aught beside His Will, such would not be among the proofs of Thy unity nor among the manifestations of Thy sanctity, but rather a sign of the fire and within it, for Thou hast not created any fire more intense than separation from Thee, and Thou hast not decreed anything Thou lovest not to be mentioned more remote than that which would indicate will besides Thy Will. By Thy glory, I shall surely flee from such a state unto Thee, and shall turn through Thee to Thee, that I may not indicate anything except Thee, for that is the ultimate ascent of the servant unto Thee, and the final height to which the servant can rise unto Thee.

7 و ان یکن فی نفس دون مشیتها لم تکن فی ذلک الشأن من ادلآء توحیدک و لا من مظاهر تقدیسک بل حینئذ سمة من النار و فیها لانک ما خلقت نارا اشد من دونیته و ما حتمت مما لا تحبنه ان تذکرنه ابعد من ان یدل فی شأن ارادته دون ارادتک فانی و عزتک لاهربن عن ذلک الشأن الیک و لاتوجهن بک الیک ان ادل فی شأن الا علیک فان ذلک غایة ما یستعرج العبد الیک و منتهی ما یصعد العبد الیک

8 Therefore, O my God, cause at that time the entire tree and whatsoever shall be its return and abode to be according to what Thou lovest and art pleased with, for whosoever departeth from beneath its shade entereth into the shadow of the fire, as there is naught between negation and affirmation, and whosoever is therein is either in Thy fire or in Thy paradise - around these two do all contingent beings revolve and all created things circle. Therefore, O my God, protect me from all fire and grant me paradise and whatsoever Thou hast created therein, for I know of no fire more intense than remoteness from Thee, and no paradise more exalted than nearness unto Thee. Glorified art Thou! There is no God but Thee. Below that fire is the limit of existence, and below that paradise is the paradise of existence.

8 فاجعل اللهم حینئذ کل تلک الشجرة و ما یؤل الیه منقلبها و مثویها علی ما تحب و ترضی فان من یخرج عن ظلالها فاذا یدخل فی ظلال النار اذ ما ؟ شیئا بین النفی و الاثبات و من یکن فیها فی نارک و من یکن فیها من جنتک علیهما یدور ان کل الممکنات و یطوفان کل الموجودات فاعصمنی اللهم عن النار کلها و ارزقنی اللهم الجنة و ما قد خلقت فیها فانی ما علمت من نار اشد من یعدی عنک و لا من جنة اعلی من قربی الیک سبحانک ان لا اله الا انت دون ذلک النار حد الحیوان و دون ذلک الجنة جنة الحیوان و

9 I verily seek Thy forgiveness for all that Thou lovest not, and I beseech Thee for all that Thou lovest to send down upon that Most Exalted Branch and the Most Impregnable, Most Glorious Exemplar, and upon whosoever followeth His path among the former and latter ones, the outer and inner ones, until the Day wherein Thou shalt judge, for that is the Day of Judgment. Grant me, O my God, on that Day complete certitude, for I have already witnessed therein from before, when naught remained save Thee. Therefore, O my God, on that Day encompass all who have believed in Thee and in Thy signs, for Thou art the Lord of all worlds. He is God. And unto God belongeth all command before and after, and verily unto God shall all return.

9 انی لاستغفرنک عن کل ما لا تحب و لاسئلنک عن کل ما تحب ان تنزلن علی ذلک الفرع الاعلی و المثل الامنع الابهی و علی من یسلک مسلکه من الاولین و الاخرین و الظاهرین و الباطنین الی یوم تقضی فیه فان ذلک یوم الدین و هب لی اللهم یومئذ کل الیقین فانی قد شاهدت فیه من قبل حیث لم یبق الا ایاک فادرک اللهم یومئذ کل من امن بک و بایاتک فانک انت رب العالمین هو و لله الامر من قبل و من بعد و ان الی الله کل یرجعون

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Ziyarat
Date: 1265-01-29 [1848-Nov]

1 In the Name of God, the Most Inaccessible, the Most Holy!

1 بسم الله الامنع الاقدس

2 Glorified art Thou, O my God! I possess not a heart wherewith to remember Thee, nor a soul to praise Thee, nor a spirit to sanctify Thee, nor a being to unite with Thee. All of me hath melted away through what Thou hast decreed. Thine is the command and the creation in what Thou hast decreed and wilt decree. From time immemorial Thou hast been one God, single, unique, eternal, self-subsisting. Thou hast taken neither consort nor offspring, nor hath Thine Essence been joined with aught that Thou hast created out of nothing through Thy creation.

2 سبحانک اللهم یا الهی لم یکن لی قلب اقدر ان اذکرک و لا فؤاد ان اسبحک و لا روح ان اقدسک و لا نفس ان اوحدک و قد ذاب کلی بما قد قضیت و ان لک الامر و الخلق فیما قضیت و تقضی لم تزل کنت الها واحداً احدا فردا ؟ حیا قیوما ما اتخذت لنفسک صاحبة و لا ولدا و ما اقترنت ذاتک بشیئ مما قد ابدعته لا من شیئ بابداعک

3 Glorified and exalted art Thou! Thou dost ever cause to die and give life, and verily Thou art the Ever-Living Who dieth not, the Single One from Whose grasp nothing can escape, whether in the heavens or on the earth or between them. Thou hast distinguished Thyself through might and immortality, and hast exalted Thyself through grandeur and glory. Thou hast existed before all things without mention of anything, and Thou wilt continue to exist after all things without the presence of anything.

3 فسبحانک و تعالیت لم تزل و تمیت و تمیت و تحیی و انک انت حی لا تموت و فردا لا یفوت عن قبضتک من شیئ لا فی السموات و لا فی الارض و لا بینهما قد تفردت بالعزة و البقآء و تعظمت بالکبریآء و الثنآء لم تزل کنت کائناً قبل کل شیئ بلا ذکر شیئ و لا تزال انک کآئن بعد کل شیئ بلا وجود شیئ

4 Glorified art Thou beyond being known by any of Thy creatures, or being unified by any of Thy servants, or being praised by any dwellers of Thy earth and heaven, or being acknowledged as one by aught that Thou hast numbered in the kingdom of Thy creation. Thou art the Exalted above all things and the Most Exalted above all things. Thou hast ever been praised in Thy decrees and thanked in all Thy glorification, for nothing can frustrate Thee in the heavens or on the earth, nor can anything escape Thy knowledge in the kingdoms of command and creation.

4 سبحانک من ان یعرفک احد من خلقک او ان یوحدک احد من عبادک او ان یسبحک احد من سکان ارضک وَ سمآئک او یوحدک احد مما قد احصیته فی ملکوت انشآئک انت العالی فوق کل شیئ و انت المتعالی فوق کل شیئ لم تزل کنت محمودا فی قضایاک و مشکورا فی جمیع ثنائک اذ لن یعجزک من شیئ لا فی السموات و لا فی الارض و لا یغرب عن علمک من شیئ لا فی ملکوت الامر و الخلق

5 That Thou shouldst carry out a decree for the people of Thy love is not due to any impotence on Thy part, nor is Thy respite to Thine enemy due to any restraint. Rather, it hath ever been and will ever be Thy way to raise Thy loved ones to the horizon of what is possible in creation and to abase Thine enemies to what is possible in invention. Thou proceedest through the dominion of Thy decree after Thy power over all else, and Thou sendest down from the treasuries of Thy Command after Thy ability over all else.

5 ان تجری قضآء لاهل محبتک فلم یکن ذلک من عجزک و لا من امهالک عدوک بل لما کان عادتک لم تزل وَ لا تزال تعرج اولیآئک الی افق ما یمکن فی الابداع و تتنزل اعدآءک بما یمکن فی الاختراع تجری بملیک قضآئک بعد قدرتک علی دونه و تنزل من خزآئن امرک بعد ما تقدر علی دونه

6 Glorified and exalted art Thou! I shall remember Thee according to what Thou hast decreed for me, and I shall weep over that, and I shall mention unto Thee that which Thou indeed knowest. Glorified and exalted art Thou! These are hearts that have praised none but Thee, and these are spirits that have glorified none but Thee, and these are souls that have united with none but Thee, and these are bodies that have worshipped none but Thee.

6 فسبحانک و تعالیت لاذکرنک بما قد قضیت لی و لابکین علی ذلک و لاذکرن الیک ما انک انت تعلم سبحانک و تعالیت نلک افئدة ما سبحت دونک و تلد ارواح ما حمدت سواک و تلک انفس ما وحدت غیرک و تلک اجساد ما عبدت دونک

7 Glorified art Thou! There is no God but Thee. How can I remember Thee in Thy presence or complain to Thee of my sorrow and grief? Glorified art Thou, O Thou Who ordaineth what He pleaseth and doeth what He willeth! I beseech Thee to send down upon those who have ascended unto Thee the measures of Thy glory and the dawning-places of Thy majesty, for through them hast Thou created that and wilt create and create again.

7 سبحانک ان لا اله الا انت کیف اذکر بین یدیک او اشکوا بثی و حزنی الیک فسبحانک یا من یحکم ما یشآء و یفعل ما یرید من ان اسئلک بان تنزل علی الذین استصعدوا الیک مقادیر بهآئک و مواقع اجلاک اذ بهم قد خلقت ذلک و تخلق و تخلق

8 Glorified art Thou! Verily Thy might is more elevated and Thy power, O Mighty One, is greater than that I should ask Thee to destroy those who have grown proud before Thee and worshipped other than Thee, for Thou art more severe in might and greater in power. Nothing can escape Thy grasp and nothing can frustrate Thee.

8 فسبحانک و ان بطشک اعلی و قهرک یا عظم من ان اسئلتک ان تهلکن الذین استکبروا علیک و عبدوا غیرک اذ انک انت اشد بأسا و اعظم قهرا لا یفوت عن قبضتک من شیئ و لا یعجزک من شیئ

9 I beseech Thee, O my God, by Thyself - for nothing with Thee is greater than Thee, nor more mighty, nor more exalted, nor more glorious - to punish those who have slain Thy proofs, grown proud before Thy loved ones, and worshipped other than Thee, with every chastisement Thou art capable of in creation, and to seize them and what their right hands possess with what Thy knowledge encompasseth of the measures of Thy seizure and the occurrences of Thy severity. For there is no glory for whom Thou hast forsaken, and nothing for whom Thou hast annihilated, and no life for whom Thou hast tormented, and nothing for who hath worshipped other than Thee and been deluded by what Thou hast given him.

9 فاسئلک اللهم بک لا شیئ عندک اعظم عندک و لا اکبر و لا اعلی و لا اجل ان تعذب الذین قتلوا حججک و استکبروا علی اولیآئک و عبدوا غیرک بکل عذابک ما انت مقتدر علیه فی الانشآء و ان تأخذ لهم و ما ملکت ایمانهم بما قد احاط به علمک من مقادیر اخذک و مواقع شدتک اذ لا عز لمن خذلته و لا شیئ لمن اعدمته و لا حیات لمن عذبته و لا شیئ لمن قد عبد غیرک و غر بما اتیته

10 Glorified art Thou, O my God! Send down that which befitteth the loftiness of Thy grasp, the sublimity of Thy might, and the elevation of Thy power upon those who have waxed proud against the Manifestations of Thy Countenance and have slain those who worship none but Thee. For Thou didst speak - and Thy word is the truth in the Qur'an - "whoso killeth a soul, it shall be as if he had killed all mankind." Thou, O my God, dost number what their hands have wrought. Such was the decree of one of those who believed in Thee; how much more so with those by whom and for whom Thou didst create the heavens and the earth and whatsoever is between them, and didst ordain their authority over all things, and didst send

10 فسبحانک اللهم فانزل ما ینبغی لعلو اخذک و سمو قهرک و ارتفاع بطشک علی الذین استکبروا علی مظاهر طلعتک و قتلوا الذین هم لن یعبدوا غیرک اذ انک انت قلت و قولک الحق فی القران فمن قتل نفسا فکانما قتل الناس جمیعا فانک انت یا الهی تحصی ما قد کسبت ایدیهم ذلک حکم نفس من الذین هم امنوا بک فکیف من قد خلقت السموات و الارض و ما بینهما بهم و لهم و فرضت علی کل شیئ ولایتهم و نزلت البیان فی علو ذکرهم و ارتفاع مجدهم فالیک ینتهی کل شیئ و لا قوة الا بک

down the Bayan in exaltation of their mention and elevation of their glory. Unto Thee all things return, and there is no power except through Thee.

11 I make mention of Thee at this moment with what Thou lovest to be mentioned, that Thou mayest send down upon the Manifestations of Thy obedience and the Dawning-places of Thy glory what Thou hast recorded in the Mother Book of all prayers - the most magnificent thereof - and of all salutations - the most noble thereof that Thou hast created. And do Thou, O God, manifest the measures of Thy glory and send down upon them from the angels on high what is decreed by Thee, for verily Thou art the One Who hath power over whatsoever Thou willest and art mighty over whatsoever Thou desirest. Thy Will is supreme in all that Thou hast willed or wilt will, and Thy Purpose prevaileth in all that Thou hast purposed or wilt purpose.

11 لاذكرنک حينئذ بما تحب ان تذكر بان تنزلن على مظاهر طاعتک و مواقع عزتک ما قد احصيته فى ام الكتاب من كل صلوة اعظمها و سلام انت قد ابدعته اكرمه و ان تلافع اللهم مقادير عزتک و تنزل عليهم من ملائكة الا على ما يسلمن من عندک اذ انک انت القادر على ما تشآء و المقتدر على ما تريد مشيتک قاهرة فى كل ما قد شئت او تشآء و ارادتک مهيمنة فى كل ما قد اردت او تريد

12 Send down, O my God, from the heights of Thy bounty and the elevation of Thy glory, upon the Letters of the First, that which befitteth the sublimity of Thy grandeur and the inaccessibility of Thy oneness. Then upon those who have sought shelter beneath the shadow of those possessed of Thy authority, from the gems of verses and the ornaments of clear proofs, that which Thou alone art worthy of, for none is worthy of that which Thou art worthy of, and that which others are worthy of - Thou art far exalted above being mentioned thereby.

12 فانزل اللهم من علو جودک و ارتفاع مجدک على حروف الاولى ما ينبغى لسمو كبريآئيتک و امتناع صمدانيتک ثم على الذين قد استظلوا فى ظل اهل ولايتک من جواهر الايات و طرآئز البينات لما انت مستحق به اذ ما انت تستحقه لا يستحق به غيرک و ما يستحق به غيرک انک انت اعلى من ان تذكر به

13 O God! Send Thy blessings upon Muhammad and the Manifestations of His Self, and the Gates of Thy Countenance, and upon those who have believed in Thee and in Thy signs, according to what Thou hast numbered in Thy knowledge, for there is no escape for Thy creation and no limit to what returneth of the wonders of the Cause unto Thee. Send down, O my God, upon those holy spirits, those sanctified souls, and those impregnable bodies, that which befitteth the loftiness of Thy glory and the elevation of Thy majesty. And ordain, O my God, for those who were against them and acted wrongfully towards them that which Thou art worthy of, for Thou art the Most Great among the mighty in the realm of grandeur and glory, and the Most Severe of avengers in the station of chastisement and retribution.

13 فصل اللهم على محمد ثم مظاهر نفسه ثم ابواب طلعتک ثم من امن بک و بایاتک مما قد احصيته بعلمک اذ لابد لخلقک و لا حد لما يرجع بدايع الامر اليک فانزل اللهم على تلک الارواح المقدسة و الانفس المطهرة و الاجساد الممتنعة ما ينبغى لعلو بهآئک و ارتفاع اجلالک و قدر اللهم لمن لم يكن لهم بل كلن عليهم بغير حق ما انک انت مستحق به اذ انک انت اعظم المتجبرين فى موضع الكبريآء و العظمة و اشد المنتقمين فى موضع الاخذ و النقمة

14 Curse, O God, whosoever hath cut from the tree of Thy love whether root, branch, or twig, with every curse encompassed by Thy knowledge. For Thou art the Almighty from Whose grasp nothing escapeth, and the All-Compelling from Whose will nothing can withhold. I beseech Thee, O my God, by Thy Name through which the Dawning-places of Thy unity are established and there is negated from Thee whatsoever Thou

14 فالعن اللهم من قطع من شجرة محبتک وذقه او غصنا او فرعا بكل لعن قد احطت به علما اذ انک انت جبار الذى لا يفوت عن قبضتک من شيئ و القهار الذى لا يمتنع عن ارادتک من شيئ فاسئلک اللهم باسمک الذى به تثبت مطالع توحيدک و ينفى عنک ما لا تحبه فى

lovest not in the kingdom of Thy sanctity - the Name which Thou hast placed after the letter B before all Thy names, and through which Thou hast created all things, sustained them, caused them to die, given them life, and raised them up - to send blessings upon those who have believed in Thee and in Thy signs, who have ascended to the horizon of Thy good-pleasure, who have detached themselves unto the horizon of Thy grandeur, who have risen to the court of Thy glory, and have drunk from the cup of Thy mercy that which befitteth the loftiness of Thy grace and the power of Thy might. For Thy giving hath no equal, and what Thou hast ordained in the Mother Book for those who have ascended unto Thee hath no limit.

ملكوت تقديسک و قدمته من بعد البآء على كل اسمآئک و قد خلقت به كل شيئ و رزقته و امته و احييته و ابعثته ان تصلى على الذين هم امنوا بک ثم بایاتک و استعرجوا الى افق مرضاتک و انقطعوا الى افق كبريآئک و استرفعوا الى بساط عزک و استشربوا من كأس رحمتک ما ينبغى لعلو فضلک و اقتدار قدرتک اذ عطآئک لا عدل و ما قد قدرت فى ام الكتاب لمن استعرج اليک لا حد له

15 Thou dost ever reveal unto those whom Thou hast caused to dwell in Thy paradise and hast raised to the horizon of Thy glory that which befitteth the loftiness of Thy Countenance. Glorified art Thou, O my God! How can I mention that which my heart hath witnessed? This is beyond my capacity and the capacity of any of Thy creatures. The heavens are well-nigh cleft asunder and the earth rent asunder.

15 لم تزل تتجلى لمن قد اسكنته جنتک و اعرجته الى افق عزتک ما ينبغى لعلو طلعتک فسبحانک اللهم فكيف اذكر ما قد شهد به فؤادى و ان هذا ما لا طاقة لى و لا لاحد من خلقک تكاد السموات ان يتفطرن و الارض ان تنشق و الجبال ان تندک و ما بينهما بمثل هذا

16 Glory be unto Thee! Glory be unto Thee! How great is such a calamity in the kingdom of Thy creation, and how grievous is such an affliction in the realm of Thy heaven and earth! Glory be unto Thee, O God! How canst Thou decree for those hidden gems and treasured essences that which Thou hast decreed, while I am powerless even to witness it? Glory be unto Thee! Glory be unto Thee! I shall entrust my affair unto Thee and rely upon Thee in all my concerns. I shall beseech of Thee that which Thou lovest and with which Thou art well-pleased, from the most exalted horizon to the lowest depths. I shall remember Thee, O my God, with a grief before Thee that hath no beginning, and my sorrow in Thy path shall never cease, nor shall my lamentations about the measures of Thy power be cut short.

16 فسبحانک سبحانک ما اعظم مثل هذه المصيبة فى ملكوت انشآئک و ما اكبر مثل تلک الرزية فى ملكوت سمآئک و ارضک فسبحانک اللهم كيف تقدر ان تشهد على تلک الجواهر المخزونة و الطرآئز المكنونة ما قد شهدته و انى انا لا اقدر ان اشهد فسبحانک سبحانک لافوضن امرى اليک و لا توكلن فى كل شأنى عليک و لاسئلنک ما انت تحب و ترضى فى افق الاعلى الى ذروة الادنى و لاذكرنک يا الهى على ذكر حزنى بين يديک مما لا بدء له و لاحد ما ينفذ حزنى فى سبيلک و لا ينقطع شكواى عن مقادير قدرتک

17 I beseech Thee, O Lord my God, by that which Thou lovest to be beseeched by, to raise me up unto Thee in a manner that Thou lovest and approvest, and to unite me with those who have attained unto Thy good-pleasure in this earthly life, who have ascended unto Thee and have attained Thy presence. For that which is with Thee, O my God, is better than that which is with men, and what Thou hast ordained in the hereafter for Thy God-fearing servants is better than what Thou hast decreed in the first life.

17 فاسئلک اللهم يا الهى بما تحب ان تسئل به ان ترفعنى اليک بما انت تحب و ترضى و تلحقنى بالذين هم قد فازوا فى الحيوة الدنيا برضاک و استرفعوا اليک و استدركوا لقاک اذ ما عندک يا الهى خير عما عند الناس و ما فى الاخرة قد قدرت للمتقين من عبادک خير عما قد قدرته فى الحيوة الاولى

18 I beseech Thee, O Lord my God, my Beloved, my Creator, and my Desired One, to send Thy blessings at this moment upon Muhammad, then upon the Manifestations of Thy Self,

18 فاسئلک اللهم يا الهى و محبوبى و بارئى و مقصودى ان تصلى حينئذ على محمد ثم مظاهر

then upon those who have followed what they followed of Thy unity, Thy sanctity, Thy oneness, and Thy glorification, and what Thou hast ordained at this noon-tide hour for the dwellers of Thy kingdom that befitteth the sublimity of Thy grace, O Thou Who art the Lord of mercy and bounty, and that which is worthy of the court of Thy generosity, O Thou Who art the Lord of munificence and favor!

نفسه ثم من قد دان بما دان به من توحیدک و تقدیسک و تفریدک و تمجیدک و ما قد قدرت لسکان مملکتک حینئذ حین الزوال ما ینبغی لعلو فضلک یا ذا الرحمة و الافضال و ما یستحقه بساط جُودک یا ذا الکرم و الامتنان

19 Glory be unto Thee! Glory be unto Thee! Thou art He Who begetteth not, nor wast begotten, and there is none like unto Thee, nor equal unto Thee, nor comparable unto Thee, nor peer unto Thee. Thou hast ever been supreme over all Thy servants and manifest above all that Thou hast created in the kingdom of Thy earth and heaven. I beseech Thee, O God, by that which is befitting to be beseeched by, to ordain at this moment from Thy presence that which is best for the people of Thy love, for Thou art the Sovereign of this world and the next, the Originator of their cause, the One Who causeth their means to flow, and the Mover of their destinies. Unto Thee do all return, and before Thee all are brought.

19 فسبحانک سبحانک انت الذی لم تلد و لم تولد وَ لم یکن لک شبه و لا نظیر و لا کفو و لا عدیل لم تزل کنت قاهرا فوق کل عبادک وَ ظاهرا علی من قد خلقته فی ملکوت ارضک و سمآئک اسئلک اللهم بما ینبغی ان تسئل به ان تقدر حینئذ من عندک ما هو خیر لاهل محبتک اذ انک انت مالک الدنیا و الاخرة و منشئ امرهما و مجری اسبابهما و محرک مقادیرهما فالیک کل یرجعون و علیک کل یعرضون

20 I beseech Thee, O God, by the grief which I have witnessed like unto which no grief hath been witnessed for the Manifestations of Thy countenance, to send Thy blessings upon them at this moment with all Thy glory, and to send down upon them from the most exalted horizon that which befitteth the sublimity of Thy bestowal. For verily, I have known and do know that this is not from Thee; rather, Thou hast ever done what Thou willest as Thou willest, and ordained what Thou desirest as Thou desirest. There is no power nor strength except through Thee, and unto Thee do we return.

20 فاسئلک اللهم بما لا شهدت حزنا مثل ما قد شهدت علی مظاهر طلعتک ان تصلی علیهم حینئذ بکل بهاءک و ان تنزل علیهم من افق الاعلی ما ینبغی لعلو عطآئک اذ ما انی قد علمته و اعلم ذلک لم یکن عندک بل لم تزل تفعل ما تشآء کیف تشآء و تقدر ما ترید کیف ترید و لا حول و لا قوة الا بک و انا الیک منقلبون

21 And when thou desirest to enter that sacred land, purify thyself and make wholesome what is with thee to the best of thy ability. Know thou that there is the most exalted horizon of the Throne and the ultimate summit of Paradise, and that God doth ever behold thee, and the Manifestations of His Self do ever illumine thee.

21 و اذا اردت ان تدخل تلک الارض المقدسة فاطهر نفسک و طیب ما عندک علی احسن ما کنت مقتدرا علیه و اعلم ان هنالک اعلی افق العرش و منتهی ذروة الفردوس و ان الله لم یزل ناظرک و مظاهر نفسه مجلیک

22 When thou hast performed such ablutions as thou art able, lie down for a while until thy strength returneth unto thee. Then arise and pray two rak'ahs in thy house, then walk in silence until thou reachest the first gate.

22 فاذا اغتسلت بما استطعت الیه سبیلا فارقد هنیئة حتی یرجع الیک قوآء نفسک ثم قم و صل فی بیتک رکعتین ثم امش بالسکوت الی ان تتصل باب الاول

23 There stand and say: "Glory be unto Thee, O God! Verily, Thou art the Originator of the heavens and the earth, the Knower of the unseen and the seen. Nothing of Thy knowledge can be known, neither in the heavens nor on the earth, and nothing can frustrate Thee, neither in the kingdom of Command nor of Creation. Thou hast ever existed before all things

23 هنالک قف و قل سبحانک اللهم انک انت فاطر السموات و الارض عالم الغیب و الشهادة لن یعرف من علمک شیئ لا فی السموات و لا فی الارض و لا یعجزک من شیئ لا فی ملکوت الامر و لا الخلق و انک انت لم تزل کنت کآئنا

through the existence of Thy Essence, and wilt ever exist after all things through the existence of Thine own Self. Creation is Thy creation and Command is from Thee, and no one hath aught save that which Thou hast ordained.

قبل کل شیئ بوجود کینونیتک و لا تزال انک انت کآئن بعد کل شیئ بوجود ذاتیتک الخلق خلقک و الامر من عندک و ما لاحد من شیئ الا بما قد قدرته

24 “I beseech Thee, O my God, by that Most Exalted Seat which Thou hast favored through those Manifestations of Thy Beauty and Repositories of Thy Glory who dwell therein, that Thou grant me leave to enter unto Thee through Thee and to witness before Thee that for which Thou hast created me. For Thou hast not created anything except that it may testify to Thy unity and reject those who deny Thy oneness.

24 فاسئلک اللهم بذلک المقعد الاعلی الذی قد فضلته بما استقروا فیه من مظاهر طلعتک و مواقع عزتک ان تأذن لی لان ادخلن بک علیک و لاشهدن بین یدیک بما قد خلقتنی له اذ انک ما خاقت من شیئ الا لان یوحدک و ینفی عنک من لم یوحدک

25 “I beseech Thee, O my God, by Thy generosity and grace, to permit me to enter the sanctuary of Thy grandeur and to abide before the sovereignty of Thy Self-Sufficiency, that I may praise Thee as befitteth the majesty of Thy glory and the exaltation of Thy greatness, for none but Thee can do this. Verily, I see no limit to my heart nor to what Thou hast given me that I should present myself before Thee without Thy leave, or claim for myself any station through my own merit. Glory be to Thee! Exalted art Thou! Thou art too high and glorious for any created thing to fulfill what is due unto Thee, or to enter the sanctuary of Thy glory through its own merit rather than through Thy grace and favor.

25 فاسئلک اللهم بجودک ثم فضلک ان تأذن لی ان ادخل علی حرم کبریآنیتک و ان استقر بین یدی سلطان صمدانیتک و لاثبین علیک بما ینبغی لجلال عزتک و ارتفاع عظمتک اذ لا یقدر علی ذلک غیرک و انی انا لا ارى لفؤادی حدّا و لا لما ملکتنی بان احضر بین یدیک بغیر اذنک او ارى لنفسی شأنا باستحقاق هذا سبحانک و تعالیت انک انت اعلی و اجل من ان یقدر ان یقوم بحقک من شیئ او ان یدخل حرم عزتک باستحقاقه دون فضلک و عنایتک من عبد

26 “Glory be unto Thee, O my God! I have no remembrance save through Thy remembrance of me, and no permission save what Thou hast permitted me in the Mother Book. I beseech Thee, O my God, by Thyself, to send down upon me from the Most Exalted Horizon that which will purify me when I stand before Thy glory and prepare me for the meeting with Thy countenance. Glory be unto Thee! Thou hast not created me save for this, nor provided for me save for that. Unto Thee be praise, true praise, for having granted me leave to that Most Exalted Seat and honored me with that Most Glorious Horizon. There is no power save in God, the Lord of the Hereafter and the Former Times.”

26 فسبحانک اللهم لاذکر لی الا بذکرک ایای و لا اذن لی الا بما اذنت لی فی ام الکتاب فاسئلک اللهم بک ان تنزل حینئذ علی من افق الاعلی ما یخلصّنی عند حضور عزتک و یستعدنّی بلقآء طلعتک فسبحانک ما خلقتنی الا لهذا و ما رزقتنی الا لذلک فلک الحمد حق الحمد بما قد اذنت لی بذلک المقعد الاعلی و شرفتنی بذلک الافق الابهی و لا قوة الا بالله رب الاخرة و الاولی

27 Enter thou, therefore, and glorify God within thyself without uttering with thy tongue. And if thou art unable to recite that prayer, then recite the Surih of Unity three times. Then walk as thou art able until thou reachest the second door.

27 فاذا انت فادخل و سبح الله فی نفسک من دون ان تنطق بلسانک و ان لم تقدر ان تقرء ذلک الدعآء فاقرء سورة التوحید ثلثة مرة ثم امش بما انت تستطیع علیه حتی تتصل الی باب الثانی

28 There pause and say: “There is no God but God, and God is Most Great. Glory be to God, and praise be to God, and there is no power save in God. He is my Lord and no one is partner unto Him in anything.” Then enter and prostrate thyself there until thou reachest the door of the sanctuary.

28 هنالک قف و قل لا اله الا الله و الله اکبر سبحانک الله و الحمد لله و لا قوة الا بالله انه ربی و لا شریک به شیئا ثم ادخل و اسجد هنالک حتی تتصل الی باب الحرم

29 There prostrate thyself before God and say: “God beareth witness that there is no God but Him. His are the creation and the command. He giveth life and causeth death, then causeth death and giveth life, and He is the Ever-Living Who dieth not. Within His grasp is the dominion of all things. He createth what He pleaseth by His command. He is, verily, powerful over all things.

29 هنالک فاسجد بین یدی الله و قل شهد الله انه لا اله الا هُوَ له الخلق و الامر یحیی و یمیت ثم یمیت و یحیی و انه حی لا یموت فی قبضته ملکوت کل شیئ یخلق ما یشآء بامره انه کان علی کل شیئ قدیرا

30 “O God! Thou art the Lord of Glory and the Creator of Glory and the Bestower of Glory and the Ordainer of Glory and the Fashioner of Glory. Thine are the most beautiful names and the most exalted similitudes, and all that is seen and unseen, from the highest height to the lowest depth. I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone with no partner, and that Muhammad - Thy blessings be upon him and upon the Manifestations of his self - was Thy servant and Thy Messenger whom Thou didst choose for Thy Cause and select for Thy Message and single out for what lieth with Thee, and upon whom Thou didst send down Thy verses and through whom Thou didst magnify Thy clear proofs and through whom Thou didst manifest all that Thou hadst created by Thy command.

30 اللهم انک انت رب البهآء و خالق البهآء و جتعل البهآء و مقدر البهآء و مصور البهآء لک الاسمآء الحسنی و الامثال العلیا و مل یری و ما لا یری اولی الاعلی الی ذروة الادنی اشهدک و کل شیئ بانک انت الله لا اله الا انت وحدک لا شریک لک و ان محمدا صلواتک علیه و علی مظاهر نفسه کان عبدک و رسولک الذی قد اصطفیته لولایتک و اخترته لرسالتک و اختصصته لما عندک و نزلت علیه ایاتک و عظمت به بیناتک و تجلیت به بکل ما قد انشأته بامرک

31 “I beseech Thee, O my God, at this moment to send blessings upon him with every glory wherewith Thou hast glorified, and every majesty wherewith Thou hast exalted, and every beauty wherewith Thou hast beautified, and every grandeur wherewith Thou hast magnified, and every light wherewith Thou hast illumined, and every mercy wherewith Thou hast spread abroad, and every word which Thou hast sent down, and every might wherewith Thou hast strengthened, and every will hast Thou confirmed, and every knowledge hast Thou executed, and every power hast Thou decreed, and every exaltation hast Thou elevated, and every sovereignty hast Thou perpetuated, and every dominion hast Thou glorified, and every bounty hast Thou enumerated, for none possesseth any of these save Thee, and none hath power over these except Thee. Thou art the Ever-Existing, Who hath never ceased to be and will never cease to be, and the Creator of all things at all times as Thou willest.

31 فاسئلک اللهم حینئذ ان تصلی علیه بکل بهآءقد ابهیته و کل جلال قد اجللته و کل جمال قد اجملته و کل عظمة قد عظمتها و کل نور قد نورته و کل رحمة قد نشرتها و کل کلمات قد نزلتها و کل عزة قد اعززتها و کل مشیة قد امضیتها و کل ارادة قد اکّدتها و کل علم قد انفذته و کل قدرة قد قدرتها و کل علو قد ارفعته و کل سلطنة قد ادومتها و کل ملک قد انفخرته و کل فضل قد احصیته اذ لا یملک شیئا من ذلک الا ایاک و لا یقدر علی هذا احد سواک انت الکآئن لم تزل و لا تزال و المکّون لکل ؟ فی کل حین کیف تشآء

32 “I beseech Thee, O my God, by every name wherewith Thou hast named Thyself, and by every attribute which Thou hast mentioned in Thy Book, to send down upon the heart of Muhammad, and the spirit of Muhammad, and the soul of Muhammad, and the body of Muhammad that which befitteth the loftiness of Thy bestowal and the sublimity of Thine exaltation. And do Thou specifically favor, O my God, the manifestations of His Self and those who have drunk

32 اسئلک اللهم بکل اسم قد سمیت به نفسک وصفة قد ذکرتها فی کتابک تنزل علی فؤاد محمد و روح محمد و نفس محمد و جسد محمد ما ینبغی لعلو عطآئک و سمو ارتفاعک و اخصص اللهم به مظاهر نفسه و من قد شربته مآء محبته و اسقیته زلال ولایته انک کنت وهّابا منیعاً و انک کنت فضالا کریما

the water of His love and have been given to drink the pure water of His authority. Verily, Thou art the Munificent, the Inaccessible, and verily, Thou art the All-Bountiful, the Most Generous."

33 Then enter and witness with the eye of thy heart that thou art turned towards God and art present before His eyes, and that He, verily, nurtureth thee, heareth what thou sayest and witnesseth what thou earnest, and He is with thee to turn thee as He willeth and to inspire thee in the places of His Command as He desireth. Verily, He is powerful over all things.

33 ثم ادخل و اشهد بعين فؤادک بانک انت تقلب بين يدی الله و تحضر بين عينيه و انه هو يربک يسمع ما تقول و يشهد علی ما تکسب و انه هو معک ليقلبنک کيف يشآء و ليلهمنک فی مواقع امره يريد انه علی کل شيئ قدير

34 Then walk and say in thy walking "Allahu Akbar" seven times, and when thou reachest the gate of the sanctuary, stand there and enter not except thou waitest there seven days, for there it behooveth thee to enter and say: "O my God! Thou art the Possessor of all things and none besides Thee possesseth anything. I seek Thy leave by Thy grace, and by all that Thou hast loved of Thy near angels and Thy commissioned Prophets and Thy pure ones who stand in ranks and Thy God-fearing servants, that I may enter before Thy Beloved, Whom Thou hast chosen for Thyself and selected for Thy Remembrance and chosen for Thy Successor, and has linked His obedience to Thy obedience and His authority to Thy authority, for verily Thou art not associated with the mention of anything, and nothing comprehendeth Thee, neither in the heavens nor on earth nor what lieth between them, and Thou art the King, the Quickener, the Supreme, the Transcendent."

34 ثم امش و قل فی مشيک الله اکبر سبعة مرة فاذا وصلت باب الحرم هنالک قف و لا تدخل الا و ان تصبر هنالک سبعة ايام فان هنالک ينبغی لک ان تدخل و قل اللهم انک انت مالک کل شيئ و لا يملک من شيئ احد دونک لاستأذننک من فضلک ثم من کل ما قد احببته من ملآئکتک المقربين و انبيآئک المرسلين و بشرک الصآفين و عبادک المتقين علی ان ادخل بين يدی حبيک الذی قد اصطفيته لنفسک و اخترته لذکرک و اصطفيته لوصيک و قريب طاعته بطاعتک و ولاية بولايتک اذ انک انت لن تقترن بذکر شيئ و لا يدرکک من شيئ لا فی السموات و لا فی الارض و لا ما بينهما و انک انت الملک المحی المهيمن المتعال

35 Then turn towards Him Who is established upon the throne of His might and is seated upon the seat of His sovereignty, and say five times: "There is no God but Thee, alone, alone, none is worshipped but Him, making our worship pure for Him, though the unbelievers be averse."

35 ثم التفت الی من استقر علی عرش عزته و استولس علس کرسی سلطنته و قل خمسة مرة لا اله الا انت وحده وحده لا تعبد الا اياه نخلصين له الدين و لو کره الکافرون

36 Then say: "The most exalted glory and the most sublime praise from the King of creation and the Ordainer of all things be upon thee, O Essence of the Qur'an and Beauty of expression, O Thou Whom God hath distinguished with that wherewith He hath distinguished none other of His servants, for He hath manifested Himself through Thee to Thyself before all things, and made Thee know His Self, and made Thee witness His oneness before all things. Then through Thee hath He created all things, and through Thee hath He provided sustenance for all things, and through Thee hath He caused all things to die, and through Thee hath He given life to all things, and through Thee will He resurrect all things.

36 ثم قل ان اعلی البهآء و ابهی الثنآء من مليک الانشآء و مقدر الاشيآء عليک يا جوهر القران و طرز البيان و يا من قد خصک الله بما لا خص احد من عباده حيث قد تجلی بک بنفسک قبل کل شيئ و عرفک نفسه و اشهدک علی وحدانيته قبل کل شيئ ثم قد خلق بک کل شيئ و رزق بک کل شيئ و امات بک کل شيئ و احی بک کل شيئ و ابعث بک کل شيئ

37 "I bear witness that Thou hast ascended unto God and hast been raised up unto Thy Lord, and all who lived in Thy days

37 فاشهد انک قد صعدت الی الله و استعرجت الی ربک و کل من استدرک ايامک و استصعد

and ascended with Thee unto God, Thy Lord, are among those who shall inherit Paradise, wherein they shall abide forever, provided with what God hath given them of His grace, and wherein they shall have what they desire. May my soul and all that my Lord's knowledge encompasseth be a sacrifice unto Thee! How can I make mention of Thee or praise Thee, when all that is seen and unseen is but a trace created through Thee and a form brought into being through Thee?

بک الی الله ربک من الذینهم یرثون الجنة و هم فیها خالدون یرزقون بما اتاهم الله من فضله و لهم فیها ما یشتهون بابی انت و کل ما قد احاط به علم ربی کیف اذکرک او اثنی علیک و ان ما یری و لا یری اثر قد خلق بک و شبح قد ذوت بک

38 "Exalted is Thy remembrance above being conjoined with the remembrance of the foremost of them that make mention; and uplifted is Thy glory beyond being matched by the glory of the chiefs among men of thought. I bear witness that though Thou wert slain, yet Thou art alive with God. Through that which God hath created from the excellence of Thy life, the hearts of the sincere are quickened, and thereby they recognize the unity of God, Thy Lord, and glorify Him day and night without cease.

38 فتعالی ذکرک من ان یقترنه ذکر من اولی الاذکار و ارتفع مجدک من ان یساویه مجد من اولی الافکار اشهد انک و ان قتلت و لکنک حّی عند الله و ان بما قد خلق الله من فاضل حیاتک حّی افئدة الموحدین و بذلک یوحد و ان الله ربک و یسبحونه باللیل و النهار و لا یفترون

39 "How great is Thy right, how exalted is that which befitteth the wondrous nature of Thy station, the loftiness of Thy rank, and the sublimity of Thy manifestations! Thou didst detach Thyself from all things for the sake of God, Thy Lord, ascending to such heights as none before Thee attained nor any shall reach after Thee. Exalted is that which Thou hast attained, and blessed is that which Thou hast witnessed.

39 فما اعظم حقک و اکبر ما ینبغی لبدیع شأنک و علو مکانک و ارتفاع ظهوراتک فقد انقطعت الی الله ربک بکل ما عندک الی ذروة علو ما سبقک احد و لا یلحقک من شیئ فتعالی ما قد ادرکت و طوبی لما قد شهدت علیه

40 "I testify that Thou and those who ascended with Thee are in the most exalted horizon above the Throne and in the most glorious heights of the heaven of the Divine Seat. There they glorify God with the praise of their Lord and celebrate His unity. I bear witness before God, before Thyself, before the Manifestations of Thy countenance, and before all that God hath willed, that Thou didst call unto God, didst deliver that which was entrusted to Thee from the Book of God, and didst attain unto that which God, Thy Lord, had promised Thee from the most exalted martyrdom and the most sublime station of divine authority. None after Thee can reach Thy station. Nay, by Thy glory! All who are martyred shall be martyred through Thy martyrdom, and all who ascend shall ascend after the ascension of Thy glory.

40 فاشهد انک و من قد صعد مَعَک اولئك هم في افق الاعلي من العرش و ذروة الابهي من سمآء الکرسي هنالک یسبحون الله بحمد ربهم ثم بذکره لیوحدون و انی لاشهدن الله و نفسک ثم مظاهر طلعتک ثم ما قد شآء الله بانک قد دعوت الی الله و بلغت ما قد حملت من کتاب الله و استدرکت بما قد وعدک الله ربک من اعلی علو الشهادة و ارفع سمو الولایة فمن یلحقک بک بعدک لا و عزتک کل من استشهد لیستشهد بشهادتک و کل من یستعرج لیستعرج بعد عروج عزتک

41 "I testify that Thy calamity is the greatest of all calamities in creation, and Thy tribulation is more exalted than any tribulation in existence. Cursed be the people who knew not Thy right, who prostrated not themselves before the loftiness of Thy station, and who turned not through Thee to God, Thy Lord. These are they who are quit of God's religion, and I am quit of them and of that whereunto their affair shall return in their place of return and abode. They worshipped not God for

41 اشهد ان مصیبتک اعظم من ان تقترنها مصیبة فی الابداع و رزیتک اعلی من ان تساویها رزیة فی الاختراع لعن الله امة ما عرفوا حقک و ما سجدوا لعلو شأنک و ما توجهوا بک الی الله ربک اولئک هم برءآء من دین الله و انی انا ابرء منهم و ما یول الیه امرهم فی منقلبهم و مثویهم و انهم

even the twinkling of an eye in creation, nor did they recognize His unity in the least degree in existence. They have naught from God, and they shall receive the recompense of that which their hands have wrought - the most severe fire and the most grievous punishment.

ما عبدوا الله طرفة عين فی الابداع و ما وحدوه اقل شأن فی الاختراع و ما لهم من شیئ من عند الله و سیدرکون جزآء ما اکتسبت ایدیهم اشد النار و اشد العذاب

42 “Glory be unto Thee, O God! My Lord, multiply upon them that which they deserve, send down upon them that of which they are fearful, seize them as Thou didst seize those before them, and chastise them in the lowest depths of the fire for that which their hands have earned, for they have attributed themselves to Thy friend while slaying that whereby religion is established, without recognizing Him. O God! Double the punishment and torment upon those who have slain a soul without cause. Verily Thou art possessed of mighty vengeance and severe chastisement. How can any of Thy loved ones observe even an atom of the affairs of Thy justice, and how much more Thy vengeance! O God! Destroy those who were proud before Thee and slew him against whom Thou hadst witnessed naught save His love for Thee and Thy unity, who earned naught in Thy path save Thy good-pleasure and Thy sanctification, and who desired naught save the exaltation of Thy remembrance and Thy glorification.

42 سبحانک اللهم رب ضاعف علیهم ما هم یستحقون و انزل علیهم ما هم عنه یحذرون و خذهم بما قد اخذت الاولین و عذبهم فی درکات النار ما اکتسبت ایدیهم حیث قد نسبوا انفسهم الی ولیک و قتلوا ما بقوم به الدین من غیر ان یعرفوه فضاعف اللهم العذاب و التنکیل علی من قبل نفسا بغیر نفس انک ذو نقمة عظیمة و ذو اخذ شدید من یقدر احد من اولیآئک ان یلاحظ ذرة من شئون عدلک و کیف و انتقامک فاهلک اللهم من استکبر علیک و قتل من لا شهدت علیه غیر حبک و توحیدک و ما اکتسب فی سبیلک الا رضآئک و تقدیسک و ما اراد الا ارتفاع ذکرک و تمجیدک

43 “I therefore commit unto Thee, O my God, the judgment of these infidels who prostrated not themselves before Thee and worshipped Thee not in the least. Verily Thou art most severe in might and in punishment. How can I send greetings unto Thee, O Beloved of my heart, after having heard what befell Thee, whereby the heavens are well-nigh rent asunder, the earth cleft, and the mountains crumble to dust? Unto God do I complain, and unto Thee is the return. God shall unite me and those who believe in Him with Thee in the seat which He hath ordained for Thee and to which He hath brought Thee. Would that I had been with Thee that I might have ransomed myself for Thee, and that I might attain that which Thou didst attain through the mercy of my Lord!

43 فلا فوض الیک یا الهی حکم هؤلآء الکفرة الذین ما سجدوا لک و ما عبدوک اقل من شیئ انک انت اشد بأسا و اشد تنکیلا و کیف اسلمن علیک یا محبوب فؤادی بعد ما قد سمعت ما جری علیک مما تکاد السموات ان یتفطرن و تنشق الارض و تخر الجبال هدا فالی الله المشتکی و الیک الرجعی فسیلحقنی الله و من امن به بالمقعد الذی قد قدر الله لک و اوصلک الیه یا لیتنی کنت عندک لاستفدی بنفسک عن نفسی و ان استدرک ما تستدرک برحمة ربی

44 “I bear witness that the angels of the heavens, the Throne, and the Divine Seat are, at all times, prostrate before the seat of Thy glory, that the hearts of the sincere are, in every state, enraptured with Thy love, and that the hearts of the mystics are directed towards the seat of Thy Divine Unity! Blessed is he who attaineth unto Thy presence, after God Himself hath testified to his presence before Him. How great a bounty is this in all existence, and how mighty a glory is this in all utterance!

44 فاشهد ان ملآئکة السموات و العرش و الکرسی فی کل حین مقعد عزک ساجدة و افئدة الموحدین فی کل شأن بحبک متیمة و قلوب العارفین الی مقعد استوآئک مسرعة فطوبی لمن یحضر بین یدیک بعد ما قد شهد الله بحضوره عنده فما اعظم من هذا فضلا فی الامکان و ما اکبر من هذا عزا فی البیان

45 “I testify that Thou hast ever been, and wilt ever be, alive with the life of Thy Lord, glorifying Him, praising Him, proclaiming His unity and magnifying Him, until the day when God shall

45 فاشهد انک انت لم تزل و لا تزال کنت حیا بحیوة ربک تسبحه و تحمده و توحده و تکبره الی

return Thee to the primal life. Verily He alone was [...] and unto [...] I praise Thee, yet knowing that all praise before Thy reality is veiled, I fall short in utterance and find enlightenment in what God hath revealed concerning Thee. Were there naught else but this, all who dwell in the kingdoms of the heavens and earth and what lieth between them would bow down before it.

يوم ان يرجعک الله الی الحيوة الاولی ان وحده کان ؟ و الی ؟ ان اثنين عليک و لکن لما اعلم ان کل ثنآء عند کينونيتک محجوبات لذا استقصرن عن البيان و استبصرن بما قد نزل الله فی شأنک و لو لم يکن دون هذا من شیئ يخضع لذلک کل من فی ملکوت السموات و الارض و ما بينهما

46 “I beseech Thee, by the loftiness of Thy grace and the sublimity of Thy mercy, to remember me before God, Thy Lord, and to remember those who are martyrs from Thy presence, then those who were martyred in the path of Thy love, who gave up their souls in ardent devotion to Thy Cause, who ascended unto God through their detachment in Thy love, and who attained what is with God through their attraction to obedience unto Thee. Nothing existeth save that it hath been realized through the manifestation of obedience unto Thee, and nothing existeth save that it hath withered away through the manifestation of Thy Will.

46 فلاسئلنک من علو فضلک و سمو رحمتک ان تذکرنی عند الله ربک و تذکر الذين هم شهدآء من عندک ثم الذين قد استشهدوا فی سبيل محبتک و بذلوا انفسهم فی مهجة ولايتک و استعرجوا الی الله بانقطاع محبتک و استدرکوا ما عند الله بانجذاب طاعتک فما لشیئ من شیئ الا و انه قد حقق من ظهور طاعتک و ما لشیئ من شیئ الا و انه قد ذوت من ظهور مشيتک

47 “I bear witness before God and those near unto Him that God shall seek vengeance for Thee as He pleaseth, through what He pleaseth, for unto Him belong all conditions both before and after, and unto Him belong all the seats of command in the heavens and earth which none comprehendeth save Him, and there is no command except from Him, and no glory except in His good-pleasure, and no abasement save for those upon whom God hath sent down His wrath. [...] Indeed He is most severe in punishment and most mighty in retribution, most swift in power and most near in command concerning whatsoever He willeth and ordaineth. Verily, He hath power over all things.”

47 فاشهد الله و من عنده ان الله يطلب ثارک کيف يشآء بما يشآء اذ له الشئون من قبل و من بعد و له المواقع من الامر فی السموات و الارض حيث لا يدرکها احد الا اياه و لا امر الا من عنده و لا عز الا فی رضاه و لا ذل الا لمن انزل الله سخطه عليه و ؟ عليه انه کان اشد بأسا و اشد تنکيلا و انه اسرع طولا و اقرب امراً فيما يشآء و يقدر انه کان علی کل شیئ قديرا

48 Then present thyself before the Manifestations [...] from God through what God hath mentioned before or will reveal hereafter, then before those who have ascended unto God from among the embodiments of the Qur’an and the essences of the Bayan, and bear witness unto them through the mystery of the Bayan according to what God hath ordained for them in the Book.

48 ثم احضر عند مظاهر ؟ ؟ ؟ من عند الله بما قد ذکرهم الله من قبل او ينزل الله من بعد ثم بين يدی الذين استعرجوا الی الله من طرآئز القران و جواهر البيان و اشهد عليهم بسر البيان بما قد قدر الله لهم فی الکتاب

49 Were the ocean to become ink wherewith to reckon the grace of but one of these near ones and pure souls, it would be exhausted ere that remembrance from God could be counted. If at that time thou art able to remember the Manifestations of His Remembrance with such remembrance, then remember them; otherwise, wait until God bringeth His Command.

49 فان البحر لو کان مدادا علی ان يحصی فضل احد من هولآء المقربين و البشر الصآفين لينفذ قبل ان يحصی ذلک ذکر من عند الله حيئذ ان تقدر علی ان تذکر مظاهر ذکره بذلک الذکر فلتذکر و الا فاصبر حتی يل٘تی الله بامره

50 And if thou art unable to enter that holy land, then visit the Proofs of God in thy home on Friday, according to what God

50 و ان لم تستطع علی ان تدخل تلک الارض المقدسة فلتزر حجج الله فی بيتک فی يوم الجمعة

hath revealed in the Book, for that is better in His sight than what people know. Verily we are God's, and unto Him shall we return. There is no power nor strength except through God, the Most High, the Most Great.

بما قد نزل الله فی الکتاب فان ذلک خیر عنده عما کان الناس یعلمون انا الله و انا الیه راجعون و لا حول و لا قوة الا بالله العلی العظیم

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Du'ayi Sahar likulli laylin min shahri'llah
Date: 1265-09 [1849-Jul]

1 In the name of God, the Most Inaccessible, the Most Holy!

1 بسم الله الامنع الاقدس

2 O Thou Who accepteth whom the Point of the Bayan accepteth, and Who rejecteth whom the Point of the Bayan rejecteth, and Who regardeth that which the Point of the Bayan regardeth, and Who turneth not unto him unto whom the Point of the Bayan turneth not, and Who loveth whom the Point of the Bayan loveth, and Who loveth not whom the Point of the Bayan loveth not, and Who pardoneth him whom the Point of the Bayan pardoneth, and Who pardoneth not him whom the Point of the Bayan pardoneth not, and Who forgiveth him whom the Point of the Bayan forgiveth, and Who forgiveth not him whom the Point of the Bayan forgiveth not! I beseech Thee by Thy glory and by that which Thy knowledge encompasseth of its most glorious expression, to cause all Thy glory to descend upon the letter of the Point and upon whosoever seeketh shelter beneath its shade. Verily, Thou art the Knower of all things.

2 یا من یقبل من یقبله نقطة البیان و یا من یرد من یرده نقطة البیان و یا من ینظر الی ما ینظر الیه نقطة البیان و یا من لاینظر الی من لاینظر الیه نقطة البیان و یا من یحب من یحبّه نقطة البیان و یا من لایحبّ من لایحبّة نقطة البیان و یا من یعفو عنه نقطة البیان و یا من لایعفو عمّن لایعفو عنه نقطة البیان و یا من یعفو من یغفر عنه نقطة البیان و یا من لایعفو لمن لایغفر له نقطة البیان لاسئلنک ... من بهائک وما قد احطت به علمک من ابهاه ان تنزلن کلّ بهائک علی حرف النّقطة و من یستظلّ فی ظلّها من کلّشیء انّک کنت لکلّ شیء علیماً

3 O God! I beseech Thee by Thy majesty, by its most sublime expression which Thy knowledge encompasseth, to cause all Thy majesty to descend upon the letter Sin and upon whosoever seeketh shelter beneath its shade. Verily, Thou art the Knower of all things.

3 اللّهمّ انّی اسئلنک من جلالک باجلّه ما قد احطت به علما ان تنزلن کلّ جلالک علی حرف السّین و من یستظلّ فی ظلّه انّک کنت بکلّ شیء علیماً

4 O God! I beseech Thee by Thy beauty and by that which Thy knowledge encompasseth of all Thy beauty, to cause all Thy beauty to descend upon the letter Mim and upon whosoever seeketh shelter beneath its shade. Verily, Thou art the Knower of all things.

4 اللّهمّ انّی اسئلنک من جمالک و ما قد احطت به علما من کلّ جمالک ان تنزلن کلّ جمالک علی حرف المیم و من یستظلّ فی ظلّه انّک کنت بکلّ شیء علیماً

5 O God! I beseech Thee by all Thy grandeur and by that which Thy knowledge encompasseth of its most magnificent expression, to cause all Thy grandeur to descend upon the letter Lam and upon whosoever seeketh shelter beneath its shade. Verily, Thou art the Knower of all things.

5 اللّهمّ انّی لاسئلنك من کلّ عظمتك و ما قد احطت به علمك من اعظمها ان تنزلن کلّ عظمتك علی حرف اللّام و من یستظل فی ظلّه انّك کنت بکلّ شیء علیماً اللّهمّ انّی لاسئلنك من کلّ نورك و ما قد احطت به کنت بکلّ شیء علیماً

6 O God! I beseech Thee by all Thy mercy and by that which Thy knowledge encompasseth of its most extensive expression, to cause all Thy mercy to descend upon the letter Lam and upon whosoever seeketh shelter beneath its shade. Verily, Thou art the Knower of all things.

6 اللّهمّ انّی لاسئلنك من کلّ ... و ما قد احطت به علمك من اوسعها ان تنزلن کلّ رحمتك علی حرف اللّام و من یستظلّ فی ظلّه انّك کنت بکلّ شیء علیماً

7 O God! I beseech Thee by all Thy words, by their most perfect expression with Thee and by that which Thy knowledge encompasseth, to cause all Thy words to descend upon the letter Ha and upon whosoever seeketh shelter beneath its shade. Verily, Thou art the Knower of all things.

7 اللّهمّ انّی اسئلنك من کلّ کلماتك باتمها عندك و ما قد احطت به علما ان تنزلن کلّ کلماتك علی حرف الهإ و من یستظل فی ظلّه انّك کنت بکلّ شیء علیماً

8 O God! I beseech Thee by all Thy perfections and by that which Thy knowledge encompasseth of their most perfect expression, to cause all Thy perfections to descend upon the letter Alif and upon whosoever seeketh shelter beneath its shade. Verily, Thou art the Knower of all things.

8 اللّهمّ انّی لاسئلنك من کلّ کمالاتك و ما قد احطت به علما من اکملها ان تنزلن کلّ کمالاتك علی حرف الالف و من یستظلّ فی ظلّه انّك کنت بکلّ شیء علیماً

9 O God! I beseech Thee by all Thy names and by that which Thy knowledge encompasseth of their most great expression, to cause all Thy names to descend upon the letter Lam and upon whosoever seeketh shelter beneath its shade. Verily, Thou art the Knower of all things.

9 اللّهمّ انّی لاسئلنك من کلّ اسمائك و ما قد احطت بها علمك من اکبرها ان تنزلن کلّ اسمائك علی حرف اللّام و من یستظلّ فی ظلّه انّك کنت بکلّ شیء علیماً

10 O God! I beseech Thee by all Thy might and by that which Thy knowledge encompasseth of its mightiest expression, to cause all Thy might to descend upon the letter Alif and upon whosoever seeketh shelter beneath its shade. Verily, Thou art the Knower of all things.

10 اللّهمّ انّی لاسئلنك من کلّ عزّتك و ما قد احطت علمك بها من اعزّها ان تنزلن کلّ عزّتك علی حرف الالف و من یستظلّ فی ظلّه انّك کنت بکلّ شیء علیماً

11 O God! I beseech Thee by all Thy will and by that which Thy knowledge encompasseth of its most conclusive expression, to cause all Thy will to descend upon the letter Mim and upon whosoever seeketh shelter beneath its shade. Verily, Thou art the Knower of all things.

11 اللّهمّ انّی لاسئلنك من کلّ مشیّتك و ما قد احطت بها بها علمك من امضاها ان تنزلن کلّ مشیّتك علی حرف المیم و من یستظل فی ظلّه انّك کنت بکلّ شیء علیماً

12 O God! I beseech Thee by all Thy knowledge and by that which Thy knowledge encompasseth of its most penetrating expression, to cause all Thy knowledge to descend upon the letter Nun and upon whosoever seeketh shelter beneath its shade. Verily, Thou art the Knower of all things.

12 اللّهمّ انّی لاسئلنك من کلّ علمك و ما قد احطت به علمك من انفذه ان تنزلن کلّ علمك علی حرف النّون و من یستظلّ فی ظلّه انّك کنت بکلّ شیء علیماً

13 O God! I beseech Thee by all Thy power and by that which Thy knowledge encompasseth of its most potent expression, to cause all Thy power to descend upon the letter ‘Ayn and upon whosoever seeketh shelter beneath its shade. Verily, Thou art the Knower of all things.

13 اللّهمّ انّی اسئلنك من كلّ قدرتك و ما قد احطت به علمك من اقدرها ان تنزلن كلّ قدرتك علی حرف العین و من یستظلّ فی ظلّه انّك كنت بكلّ شیء علیماً

14 O God! I beseech Thee by all Thy words and all that Thy knowledge encompasseth, from the most pleasing thereof, that Thou wouldst cause all Thy words to descend upon the letter Alif, and upon whomsoever seeketh shelter beneath its shade. Verily, Thou art the All-Knowing.

14 اللّهمّ انّی لاسئلنك من كلّ قولك و ما قد احطت به علمك من ارضاه ان تنزلن كلّ قولك علی حرف الالف و من یستظلّ فی ظلّه انّك كنت بكلّ شیء علیماً

15 O God! I beseech Thee by all Thy favors and all that Thy knowledge encompasseth, from the most ancient thereof, that Thou wouldst cause all Thy favors to descend upon the letter Lam, and upon whomsoever seeketh shelter beneath its shade. Verily, Thou art the All-Knowing.

15 اللّهمّ انّی اسئلنك من كلّ منّك و ما قد احطت به علماً من اقدمه ؟ ان تنزلن كلّ منّك علی حرف اللّام و من یستظلّ فی ظلّه انّك كنت بكلّ شیء علیماً

16 O God! I beseech Thee by all Thy sovereignty and all that Thy knowledge encompasseth, from the most enduring thereof, that Thou wouldst cause all Thy sovereignty to descend upon the letter Alif, and upon whomsoever seeketh shelter beneath its shade. Verily, Thou art the All-Knowing.

16 اللّهمّ انّی اسئلنك من كلّ سلطانك و ما قد احطت به علمك من ادومه ان تنزلن كلّ سلطانك علی حرف الالف و من یستظلّ فی ظلّه انّك كنت بكلّ شیء علیماً

17 O God! I beseech Thee by all Thy dominion and all that Thy knowledge encompasseth, from the most glorious thereof, that Thou wouldst cause all Thy dominion to descend upon the letter Qaf, and upon whomsoever seeketh shelter beneath its shade. Verily, Thou art the All-Knowing.

17 اللّهمّ انّی لاسئلنك من كلّ ملكك و ما قد احطت به علمك من افخره ان تنزلن كلّ ملكك علی حرف القاف و من یستظلّ فی ظلّه انّك كنت بكلّ شیء علیماً

18 O God! I beseech Thee by all Thy loftiness and all that Thy knowledge encompasseth, from the most exalted thereof, that Thou wouldst cause all Thy loftiness to descend upon the letter Dal, and upon whomsoever seeketh shelter beneath its shade. Verily, Thou art the All-Knowing.

18 اللّهمّ انّی لاسئلنك من كلّ علائك و ما قد احطت به علماً من اعلاه ان تنزلن كلّ علائك علی حرف الدّال و من یستظلّ فی ظلّه انّك كنت بكلّ شیء علیماً

19 O God! I beseech Thee by all Thy signs, by the most wondrous thereof in Thy sight, that Thou wouldst cause all Thy signs at this moment to descend upon the letter Sin, and upon whomsoever seeketh shelter beneath its shade. For none, O my God, can comprehend Thy names, and were I to attempt to mention, O my God, the conditions of Thy Lordship, the oceans of the heavens and earth and all that lieth between them would be exhausted ere their mention.

19 اللّهمّ انّی لاسئلنك من كلّ آیاتك باعجبها عندك ان تنزلن كلّ آیاتك حینئذٍ علی حرف السّین و من یستظلّ فی ظلّه اذ لایحیط یا الهی احد باسمائك و ان ارید ان اذكر یا الهی شئون ربوبیّتك لتنفذ ابحر السّموات و الارض و ما بینهما قبل ذكرها

20 Cause me then, O God, through these nine gates before the ten, to enter Thy paradise, and shield me, O God, by Thy grace and the holy dominion of Thy Lordship, from the gates of fire in its shadow. For there is no power nor strength save in Thee. In Thee have I sought refuge, protection, and reliance, and from Thee do I seek aid and illumination.

20 فادخلنی اللّهم بتلك الابواب التّسعة من قبل العشر الیك فی جنّتك و اعصمنی اللّهمّ بلطفك و ملیك قدس ربوبیّتك عن ابواب النّار فی ظلّها فانه لا حول و لا قوّة الّا بك ... ... و استجرت ؟ و تحصیت ؟ و توكلت ؟ و استعنت و استنرت

21 Do Thou ordain for me, O Lord, every good thing Thou hast created or wilt create, and shield me from whatever evil Thou abhorrest from among the things Thou hast caused or wilt cause to exist. In truth Thy knowledge embraceth all things. Praised be Thou, verily no God is there but Thee, and nothing whatsoever in the heavens or on the earth and all that is between them can ever thwart Thy Purpose. Indeed potent art Thou over all things.

21 هب لی اللّهمّ کلّ خیر قد خلقته او تخلق و اعصمنی اللّهمّ عن کلّ ما لاتحبّه ممّا خلقته او تخلق انّک کنت بکلّ شیء علیماً سبحانک ان لا اله الّا انت لن یعجزک من شیء لا فی السّموات و لا فی الارض و لا ما بینهما و انّک کنت علی کلّ شیء قدیراً

22 Far be it from the sublimity of Thy Being, O my God, that anyone seek Thy loving-kindness or favor. Far be it from Thy transcendent glory that anyone entreat Thee for the evidences of Thy bestowals and tender mercy. Too high art Thou for any soul to beseech the revelation of Thy gracious providence and loving care, and too sanctified is Thy glory for anyone to beg of Thee the outpourings of Thy blessings and of Thy heavenly bounty and grace. Throughout Thy kingdom of heaven and earth, which is endowed with manifold bounties, Thou art immeasurably glorified above aught whereunto any identity could be ascribed.

22 یا الهی انت المتعالی من ان تسئل عن جودک او کرمک و الممتنع من ان تسئل عن فضلک و رحمتک و المرتفع من ان تسئل عن لطفک و عنایتک و المتقدّس من ان تسئل عن رأفتک و رحمتک و عطوفتک و المتنزّه عن کلّ ما یذکر به اسم شیء فی ملکوت سمائک و ارض عنایتک

23 All that I beg of Thee, O my God, is to enable me, ere my soul departeth from my body, to attain Thy good-pleasure, even were it granted to me for a moment tinier than the infinitesimal fraction of a mustard seed. For if it departeth while Thou art pleased with me, then I shall be free from every concern or anxiety; but if it abandoneth me while Thou art displeased with me, then, even had I wrought every good deed, none would be of any avail, and had I earned every honor and glory, none would serve to exalt me.

23 کلّ مسئلتی یا الهی ان تقدر لی رضاک و لو کان اقلّ من تسع تسع عشر عشر خردل آخر ما ینقطع الرّوح عنّی اذ لو یفارقنی الرّوح و انّک لم تکن راضیاً عنّی و قد اکتسبت کلّ الخیر لاینفعنی او قد استملکت کلّ عزّ لایعزنی

24 I earnestly beseech Thee then, O my God, to graciously bestow Thy good-pleasure upon me when Thou dost cause me to ascend unto Thee and make me appear before Thy holy presence, inasmuch as Thou hast, from everlasting, been the God of immense bounty unto the people of Thy realm, and the Lord of most excellent gifts to all that dwell in the exalted heaven of Thine omnipotence.

24 و لاسئلنک یا الهی حسن الرّضا فی حین الّذی ترفعنی الیک و تعرضنی علیک اذ لم تزل کنت ... علی اهل مملکتک و متفضّلاً بجمیل عوائدک علی سکّان جبروت سلطنتک

25 Grant me, O God, that which diminisheth Thee not in aught, nor profiteth Thee in aught, yet which benefiteth me before Thee shouldst Thou bestow Thy good-pleasure upon me, and harmeth me in Thy presence shouldst Thou withhold from me Thy good-pleasure. Make known unto me, O God, in every circumstance the seats of Thy command, and make me content with whatsoever Thou hast ordained for me.

25 هب لی اللّهمّ ما لاینقصک من شیء و لاینفعک من شیء و لکن ذلک ما ینفعنی عندک ان منت علی برضاک و یضرّنی لدیک ان تمنع عنّی رضاک عرفنی اللّهمّ فی کلّ شأن مواقع امرک و

26 Make me a dawning-place of Thy bounty and remember me when none of Thy creatures remember me, and behold me

26 رضنی بما قد قدرت لی من مطالع فضلک و اذکرنی حین لایذکرنی احد من خلقک و انظر الی بجمیل

with Thy loving gaze when none of Thy servants behold me. Verily, Thou art the All-Seeing.

SWB#45 (p.187-188x)

نظرتك حين لاينظر الىّ احد من عبادك انّك كنت بكلّ شيء بصيراً

CMB_F14.171v05-174v07, SWBP#44 (p.133-134x)

BB00086

Li-avvali man sa'ida ilayh (Mulla Husayn)
Date: 1265-09 [1849-Jul]

1 This is a prayer and visitation for the first to respond to his Lord, for the manifestations of His Self, and for the martyrs in His path.

1 لاول من صعد اليه قبل الصاعدين والذينهم مظاهر نفسه والذين استشهدوا في سبيله

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

2 بسم الله الامنع الاقدس

3 Glorified art Thou, O God! I and all things bear witness that verily Thou art God, there is no God but Thee, alone, without peer. Thine is the Kingdom and the Dominion, and Thine the Glory and the Might, and Thine the Power and the Divinity, and Thine the Strength and the Ruby. Thou givest life and causest death, then causest death and givest life, and verily Thou art the Ever-Living Who dieth not. Within Thy grasp is the kingdom of all things. Thou createst whatsoever Thou willest by Thy command. Verily, Thou art powerful over all things.

3 سبحانک اللهم لاشهدنک و کل شیئ علی انک انت الله لا اله الا انت وحدک لاشریک لک لک الملک و الملکوت و لک العزة و الجبروت و لک القوة و اللاهوت و لک القدرة و الیاقوت تحیی و تمیت ثم تمیت و تحیی و انک انت حی لا تموت فی قبضتک ملکوت کل شیئ تخلق ما تشآء بامرک انک کنت علی کل شیئ قدیرا

4 Glorified art Thou, O God! I and all things bear witness that Thou hast ever been One God, Single, Alone, Eternal, Self-Subsisting, the All-Wise, the Just, the Holy, the Everlasting, the Eternal, the Self-Dependent. Thou hast taken neither consort nor son, and Thou hast had no partner in sovereignty, nor any protector in all the earth save by Thy leave. Thou didst ordain the creation of all things and fashion them according to Thy Will, and Thou didst determine the measures of all things by Thy leave and decree them by Thy ordering.

4 سبحانک اللهم لاشهدنک و کل شیئ علی انک لم تزل کنت الها واحداً احد فردا صمدا حیا قیوما حکما عدلا قدوسا دآئما ابدا معتمدا ما اتخذت لنفسک صاحبة و لا ولدا و لم یکن لک شریک فی الملک و لا ولی فی الارض الا باذنک فقدرت خلق کل شیئ و صورته بمشیتک تصویرا و قدرت مقادیر کل شیئ باذنک و قدرته تقدیرا

5 Therefore, O my God, send down at this moment from every glory with which Thou hast encompassed all knowledge, and from all majesty, beauty, grandeur, light, mercy, might, word, power, strength and loftiness upon the Tree which Thou hast established from nothing by Thy Will, and raised above all Thy creation, for it responded to Thee in the primal atom by Thy Will. Therefore, O my God, at this moment shower upon it all

5 فانزل اللهم حینئذ من کل بهآء قد احطت به علما و من کل جلال و جمال و عظمة و نور و رحمة و عزة و کلمة و قوة و قدرة و رفعة علی شجرة التی قد اقمتها لا من شیئ بمشیتک و قدمته علی کل خلقک بما قد اجابک فی ذر الاول بارادتک فصل اللهم حینئذ علیه بکل صلواتک و انزل اللهم حینئذ علیه ظهوراتک و قدر اللهم

Thy blessings, and send down upon it Thy manifestations, and ordain for it in the Kingdom of the hereafter and the present all Thy attributes, for this is an Essential Reality, a Pure Essence, an Abstract Spirit, and a Camphorated Soul, a pristine Being, which hath no will save the essence of Thy Will, and no desire save the essence of Thy Desire. How exalted is such a station in creation, whereby Thou hast made its will the essence of Thy Will and its desire the essence of Thy Desire, and through it Thou didst begin all Thy creation and through it Thou wilt return it - a true promise upon Thee, before and after. Verily, Thou art powerful over all things.

له فی ملکوت الاخرة و الاولی کل شئوناتک اذ ذلک کینونیة جوهریة و ذاتیة مجردیة و نفسانیة کافوریة و انیة ساذجیة حیث لم تکن لها مشیة الا ذات مشیتک و لا ارادة الا ذات ارادتک فما اعلی من ذلک علو فی الاختراع حیث قد جعلت مشیته ذات مشیتک و ارادته ذات ارادتک و بدئت به کل خلقک و لتعیدنه به وعداً علیک حقا من قبل و من بعد انک کنت علی کل شیئ قدیرا

6 Therefore, O my God, bless the Letters of its Self who have prostrated themselves before Thee through it and have made their will its will in acknowledging Thy unity and in their certitude of Thy oneness, and bless those who follow its path and ascend through its will from among all souls who have turned to Thee and presented themselves before Thee. And especially bless at this moment, on the night of Friday, those who have martyred themselves in the path of Thy Cause and have ascended unto Thee through the glory of Thy grandeur, and have risen up before Thee in the stations of the glory of Thy Lordship, and have detached themselves from all things through their supplication to the Sovereign of Thy Oneness and their attainment unto the King of Thy Unity. How exalted is what Thou hast ordained for them, while they all seek it from Thee night and day yet its means are not provided to them, and they ask Thee about it in every condition yet its fulfillment is not granted to them.

6 فصل اللهم علی حروف نفسه الذین قد سجدوا به لک و جعلوا مشیتهم مشیته فی الاقرار بوحدانیتک و الایقان بفردانیتک و علی من یسلک مسلکه و یعرجع بارادته من کل نفس قد اقبلت الیک و اعرضت علیک و اخصص اللهم حینئذ لیلة الجمعة صفحه ۱۸۲ الذین استشهدوا فی سبیل ولایتک و استعرجوا الیک بعز کبریائیتک و استصعدوا لدیک بمواقع عز ربوبیتک و انقطعوا عن کل شیئ بالتوسل الی سلطان احدیتک و الوصول الی ملیک قدس وحدانیتک فما اعلی ما قد قدرت لهم حیث کل یطلبونه منک باللیل و النهار و لا تجری لهم اسبابه و یسئلونک عنه فی کل شأن و لا تمضی لهم امضآئه

7 Therefore, I praise Thee, O my God, on their behalf with the most exalted praise, for Thou hast answered their prayers and brought them to their ultimate desire, and I thank Thee, O my God, from their presence for having favored them with this gift and bestowed upon them this station. O my God! How lofty is it before Thee and how mighty in Thy Book! I bear witness that this is a calamity that has become universal and mighty and elevated and advanced beyond all calamities, for it has been cut off unto Thee and has prostrated itself before Thee and has shown humility before Thine eyes and has submitted before Thy hands and has surrendered to Thy Cause through that Simple Essence and Abstract Contingent Being, whereby if Thou accepteth not, none besides it would be accepted, and if Thou art not pleased, none besides it would be pleased.

7 فلاحمدنک یا الهی من عندهم علی علو الحمد حیث قد اجبت دعآئهم و بلغتهم الی مناهم و لاشرنک یا الهی من لدنهم بما قد فضلتهم بتلک الموهبة و مننت علیهم بتلک الدرجة فیا الهی ما اعلیها عندک و ما اعظمها فی کتابک فلاشهدنک ان هذه مصیبة قد جللت و عظمت و ارتفعت و استقدمت علی کل مصیبة بما قد انقطعت الیک و سجدت لدیک و خشعت بین عینیک و خضعت بین یدیک و سلمت امرک بتلک الجوهرة البسیطة و المجردة الامکانیة حیث لو لم تقبل لم تقبل احد دونه و لو لم ترض لم یرض احد سواه

8 Therefore, O God, ordain the reward of all who are martyred in Thy path and believe in Thee and in Thy words, unto that Camphor-Tree of the divine Being; for whatsoever they attain

8 فاکتب اللهم ثواب کل من استشهد فی سبیلک و یؤمن بک و بکلماتک لتلک الشجرة الکافوریة و الکینونیة الالهیة اذ کل من یدرکن من خیر لم یکن الا بفاضل جوده و ما یکتسبن من کل

of good is but through the overflow of Thy bounty, and whatsoever they acquire of evil is only by the decree of Thy justice. Thus dost Thou create what Thou willest and exalt whom Thou desirest, whereof none other besides Thee hath power. Therefore, O my God, at this time do Thou chastise all Thine enemies, and the enemies of Thy Beloved, and the enemies of the Manifestations of Thyself, and the enemies of those who claim relationship to Thee. For by Thy might! I shall forever disavow all who show enmity toward those who claim relationship to Thee - how much more those whom Thou hast made Manifestations of Thyself!

سوء لم یکن الا بقضآء عدله کذلک تخلق ما تشآء و ترفع من ترید حیث لم یقدر علی ذلک احد غیرک فلتعذبن اللهم حینئذ کل اعدآئک و اعدآء حبیبک و اعدآء مظاهر نفسک و اعدآء من ینسب نفسه الیک اذ و انی و عزتک لاتبرئن من کل من یکون عدوا لمن ینسب نفسه الیک و کیف و من جعلته مظهر نفسک

9 Therefore, O my God, on this night send down Thy vengeance upon those who have worshipped other than Thee and who have, without any right granted by Thee, waxed proud before the Manifestations of Thy Cause. Seize them, O my God, through Thy might with a mighty seizure, for verily Thou art the All-Powerful, the Almighty. Chastise them, O my God, through Thy power with a great chastisement, for verily Thou art most severe in punishment and in retribution.

9 فانزل اللهم فی تلک اللیلة نقمتک علی هؤلآء الذین قد عبدوا غیرک و استکبروا علی مظاهر امرک بغیر حق من عندک و خذهم اللهم بعزتک اخذ شدیدا انک کنت مقتدرا عزیزا و عذبهم اللهم بقدرتک عذابا عظیما انک کنت اشد باسا و اشد تنکیلا

10 O my God! Send down Thy blessings upon the hearts that have grieved in Thy path, and upon the bodies that have endured patiently for Thy good-pleasure, and upon the souls that have yearned for Thee in their love for Thee, and upon the hearts that have ascended unto Thee through their devotion to Thee - blessings that have no equal in Thy knowledge and no likeness in Thy Book, blessings that fill Thy heaven and Thy earth and all things that have been created through Thy will. There is no God but Thee, alone with no partner, and verily he who is martyred in Thy path is a branch of the Tree which hath seven letters with Thee, and verily he who turneth unto him and believeth in him ascendeth to the highest horizon of spiritual realities. And verily whosoever hath not tasted what he hath tasted in Thy path - the acknowledgment of Thy oneness and the certitude of Thy justice and self-subsistence - hath been created from fire and unto it shall return.

10 و انزل اللهم صلواتک علی القلوب التی قد حزنت فی سبیلک و علی الابدان التی قد صبرت ؟ مرضاتک و علی الارواح التی قد ولهت الیک بحبک و علی الافئدة التی قد عرجت الیک بودک صلوة لا عدل لها فی علمک و لا مثل لها فی کتابک صلوة تملئن سمآئک و ارضک و کل شیئ قد شّیئ بمشیتک علی ان لا اله صفحه ۱۸۳ الا انت وحدک لا شریک لک و ان من استشهد فی سبیلک فرع للشجرة التی هی ذات حروف سبع عندک و ان المقبل الیه و المؤمن به مرقق الی افق الرقآئق و مستعرج الی اعلی افق الحقآئق و ان من لم یذق ما قد ذاق فی سبیلک من الاقرار بوحدانیتک و الایقان بعدلک و صمدانیتک قد خلق من النار و یرجع الیها

11 Ordain, O my God, on this night which Thou hast magnified in the month which Thou hast associated with Thyself, that which is best in Thy sight for those who have believed in Thee and in Thy signs, and that which befitteth Thy justice for those who believe not in Thee nor in Thy signs. For verily Thou art most bountiful of the bountiful to those who serve Thee, and most severe of the avengers against those who veil themselves from Thee.

11 و قدر اللهم فی تلک اللیلة التی قد عظمتها فی شهر الذی قد نسبته الیک ما انه خیر عندک لمن امن بک و بایاتک و لما تستحق به عند عدلک من لا یؤمن بک و لا بایاتک اذ انک انت اجود الاجودین لمن عبدک و اشد المنتقمین لمن احتجب عن نفسک

12 Unto Thee do I entrust my affairs and the affairs of those who seek Thee. Thou art sufficient unto me, O my God, to protect me from all things, while nothing sufficeth to protect from

12 و الیک لافوض امری و امر من یریدک و انک انت حسبی لتکفینی یا الهی عن کل شیئ و لا یکفی عنک من شیئ بک استغنیت عن

Thee. Through Thee have I become independent of all Thy creation, through Thee have I become independent of all Thy servants. Upon Thee have I relied in my coming and going, unto Thee have I turned in my worldly affairs and in my life to come.

كل خلقک و بک استغنیت عن کل عبادک و علیک توکلت فی منقلبی و مثوای و الیک رغبت فی دنیای و اخرتی

13 Therefore, O my God, send down now upon my father in the most exalted horizon of Paradise that which will gladden his heart through Thy bounty, and upon those who dwell in my house that which will gladden their hearts through Thy grace, and upon those who are related to me that which will gladden their hearts through the sublimity of Thy loving-kindness and care, and upon those who purely seek me in the path of Thy love that which will gladden their hearts through the excellence of Thy bounty and mercy. For verily Thy mercy hath preceded all atoms and Thy grace hath encompassed all created things. Thou recompensest every soul according to what it hath earned. Thou art too exalted to be questioned and too glorious to be called to account.

13 فانزل اللهم حینئذ علی ابی فی اعلی افق الرضوان ما یرضین به فؤاده من جودک و علی من سکن بیتی ما ترضی به افئدتهن من فضلک و علی من نسب الی ما ترضی به افئدتهن من علو لطفک و عنایتک و علی من یریدنی خالصاً فی سبیل محبتک ما ترضی به افئدتهم من علو قضلک و رحمتک اذ رحمتک سبقت علی کل الذرات و فضلک قد احاط کل الممکنات تجزی کل نفس بما اکتسبت و انک انت اعلی من ان تسئل و اجل من ان تنبئ

14 Can there be for creation any god besides Thee, or for aught else any lord except Thee, who might deliver whom He willeth from the fire of His justice and cause whom He willeth to enter the paradise of His grace? Glorified art Thou! There is no God but Thee. I have worshipped none but Thee, nor shall I worship any but Thee. There is no command save from Thee, no bounty save from Thy presence; no might nor power except through Thee, and unto Thee is the return.

14 هل یکن للخلق الها غیرک او لدونک ربا سوک لیخلصن من یشآء من نار عدله و لیدخلن من یشآء فی جنة فضله سبحانک ان لا اله الا انت ما عبدت سواک و لا اعبد غیرک و لا امر الا من عندک و لا فضل الا من لدنک و لا حول و لا قوة الا بک و ان الیک المصیر هذه صلوة و زیارة لاول من اجاب ربه و لمظاهر نفسه و المستشهدین بین یدیه

15 Then turn to the Tree of Sin and say: Verily the Most Glorious Glory and Most Exalted Praise from God, Lord of the last and the first, be upon you, O Tree of Blessedness, Paradise of Refuge, the Most Remote Temple, the Greatest Sign, the Most Supreme Countenance, the Most Beautiful Face, and Station of "two bow-lengths or closer." How can I mention You, O my Beloved, now that God has shown me the loftiness of Your station and the exaltation of Your remembrance? And how can I not mention You when You have manifested Yourself through the most perfect expressions of servitude and the most sublime and glorious manifestations of limitation?

15 ثم التفت الی شجرة السین و قل انما البهآء الابهی و الثنآء الاسنی من الله رب الاخرة و الاولی علیک یا ایها الشجرة الطوبی و الجنة المأوی و المسجد الاقصی و الایة الکبری و الطلعة العظمی و الوجهة الحسنی و مقعد قاب قوسین او ادنی کیف اذکرنک یا محبوبی حینئذ بعد ما اشهدنی الله علو قدرک و سمو ذکرک و کیف لا اذکرک و انک انت قد اظهرت نفسک بشئونات العبودیة صفحه ١٨٤ علی منتهاها و مظاهر المحدودیة علی غایتها و ابهاها

16 I bear witness before God and all things that Your tribulation has been magnificent, majestic, momentous, and elevated, surpassing all that was decreed for those who came before. To God do we complain of what befell You from those who claim they worship God, yet who inflicted upon You and upon those who turned to God what God had never ordained for anyone before. I bear witness that although You were martyred in God's path, through You and through what You guided all unto, the hearts of those who glorify God are alive, and the

16 فلاشهدن الله و کل شیئ بان مصیبتک قد عظمت و جلت و کبرت و ارتفعت و قدمت علی کل ما قد قضی علی الاولین فالی الله المشتکی فیما نزل علیک من الذین یزعمون انهم یعبدون الله و قد احتملوا فیک و فی الذین قد انقطعوا الی الله ما لا قد قدر الله لاحد مثل هذا فلاشهدنک بانک و ان قتلت فی سبیل الله و لکن بک و بما اهتدیت الکل الیه حی افئدة من

spirits of those who praise God, and the souls of those who proclaim God's unity, and the bodies of those who magnify God.

يسبحن الله و ارواح من يحمدن الله و انفس من يوحدن الله و اجساد من يعظمن الله

17 How exalted is Your station with God and how elevated is Your rank in God's Book! I beseech God to inflict the severest punishment upon those who acted proudly against You and transgressed against You, for He is most severe in might and in retribution. May God bestow favor upon those who were guided by Your guidance, and may He grant, through His grace and mercy, His good pleasure to those who are pleased with Your good pleasure, as befits His supreme generosity and bounty, for He is the Munificent, the Inaccessible.

17 فما اعلى قدرک عند الله و ما ارفع شأنک فی کتاب الله فلاسئلن الله ان یعذبن علی اشد العذاب من استکبر علیک و اعتدی فیک انه کان اشد باسا و اشد تنکیلا و لیمن الله علی من اهتدی بهداک و لیرضی برضاک من فضله و رحمته ما ینبغی لعلو جوده و کرامته انه کان جواداً منیعا

18 Then turn to the Branches of that Letter and say: The most exalted essence of the abstracted hearts, the most splendid ornament of eternal adornments, the most impregnable manifestations of holy oneness, and the most elevated conditions of lordly glory be upon you, O Branches of the Divine Tree and Fruits of the Tree of Oneness! How exalted is your mention, your mention! How lofty is your station, your station! How sublime is your rank, your rank! How glorious is your elevation, your elevation! How excellent is your ascension, your ascension! How sweet is your detachment, your detachment! For you have detached yourselves wholly unto God your Lord and have veiled yourselves from all else through your ascension unto God your Creator.

18 ثم التفت الی اغصان ذلک الحرف و قل ان اعلی جوهر مجردیات الافئدة و ابهب طرز طرزیات الازلیة و امنع مظاهر قدس الاحدیة و ارفع شئون عز الربوبیة علیکم یا اغصان شجرة الالهیة و اثمار شجرة الوحدانیة فما اعلی ذکرکم ذکرکم و ما اعلی قدرکم قدرکم و ما اعلی شأنکم شأنکم و ما اجل علوکم علوکم و ما اسنی سموکم سموکم و ما الذ انقطاعکم انقطاعکم حیث قد انقطعتم بکلکم الی الله ربکم و استحجبتم من دون الله بما قد استرفعتم الی الله بارئکم

19 Though you were slain in God's path, God ceaselessly remembers you, all the angels of the heavens praise you, and the maidens of Paradise in their very essence grieve for your sake. Were I to praise the loftiness of your station, none could enumerate it save God Who created you and manifested Himself to you through your own selves. And were I to mention your tribulations, they have risen above all tribulations and transcended all calamities. Is there any essence that has not grieved for you, or any being that has not yearned for you, or any substance that has not cursed those who slew you, or any ethereal spirit that has not blessed those who blessed you?

19 و لو انکم قد قتلتم فی سبیل الله و لکن الله لم یزل ذاکرکم و ملائکة السموات کلهن مثنیکم و حوریات الرضوان بکینونیاتهن یحزن فی سبیلکم ان اریدن ان اثنین علو قدرکم لا یحصیه الا الله الذی قد خلقکم و تجلی لکم بکم بانفسکم و ان اریدن ان اذکرن مصآئبکم فانها هی قد ارتفعت فوق المصآئب کلهن و استعرجت فوق الرزایا باسرهن هل من کینونیة لم تحزن فیکم او من ذاتیة لم ترف الیکم او من جوهریة لم تلعن علی من قتلکم او من کافوریة لم تصلین علی من صلی علیکم

20 Upon you be from your Lord that which satisfies your hearts, spirits, souls and bodies, now in the chambers of your Paradise, the seats of your immortality, the pavilions of your glory, and the innermost sanctuaries of your majesty. May God join with you those who follow your path, and may God rend asunder those who acted proudly against you and transgressed against you, for He is the Subduer over whatsoever He wishes and the Powerful over whatsoever He desires. And I shall continue to remember you until my spirit is severed from my heart. The

20 فعلیکم من ربکم ما ترضین به افئدتکم و ارواحکم و انفسکم و اجسادکم حینئذ فی غرفات جنانکم و مقاعد خلدکم و غرف عزکم و سرآئر مجدکم فلیلحقن الله بکم من یسلک سبیلکم و لیمزقن الله من استکبر علیکم و اعتدی فیکم اذ هو القاهر فوق ما یشآء و القادر فوق ما یرید و ان اذکرنکم الی ما ینقطع الروح عن فؤادی صفحه ۱۸۵ لن ترفع

sweetness of your remembrance shall never depart from My Being, nor shall I cease to extol you even as God hath extolled you. He, verily, is the best Protector and Helper.

حلاوة ذکرکم عن کینونیتی و لاقطعن ثنآئی علیکم بما قد اثنی الله علیکم انه هو خیر ولی و وکیل

21 Then turn unto those who have been martyred in the path of God and say: The most exalted words revealed in the Book of God, the most sublime bounties from God, the most elevated attainments in the good-pleasure of God, the most impregnable strongholds in the dominion of God, and the most glorious creation by the command of God be upon you, O manifestations of God's mystery, daysprings of God's Cause, rising-places of God's countenance, settings of God's presence, and signs of the kingdom of God's command!

21 ثم التفت الی الذین استشهدوا فی سبیل الله و قل ان اعلی ما نزل فی کتاب الله و اسنی ما ذوت من عند الله و ارفع ما حقق فی رضآء الله و امنع مل کون فی ملک الله و اجل ما قد بدع بامر الله علیکم یا مظاهر سر الله و مطالع امر الله و مشارق وجه الله و مغارب طلعة الله و ایات ملکوت امر الله

22 I testify that ye have ascended unto that which was loved by the first and the last, and have risen unto that which shall be attained by the manifest and the hidden. Would that I were among those for whom God hath ordained what He hath ordained for you, for ye have attained the portion of your existence and have drunk from the cup of the bounty of your Beloved, whereby ye have demonstrated in yourselves the loftiness of God's Cause and the sublimity of God's station in your countenance.

22 اشهد انکم قد استعرجتم الی ما یحبنه الاولون و الاخرون و استصعدتم الی ما یلحقن فیه الظاهرون و الباطنون فیالیتنی کنت ممن قد قدر الله له مثل ما قد قدر لکم حیث قد وصلتم الی حظ وجودکم و استشربتم من کأس جود محبوبکم حتی قد انّبتم بذلک علو امر الله فی انفسکم و سمو شأن الله فی طلعتکم

23 Through you the realities of love and detachment have become manifest in the kingdom of souls and horizons, and the essences of awe and reverence have been realized in the kingdom of earth and heaven. Upon each one of you, therefore, be from God, your Lord, that which befitteth the loftiness of His bestowal and the sublimity of His giving.

23 فبکم قد ذوتت کینونیات المحبة و الانقطاع فی ملکوت الانفس و الافاق و حققت ذاتیات الرهبة و الخشیة فی ملکوت الارض و السموات فعلی کل واحد منکم حینئذ من الله ربکم ما ینبغی لعلو عطآئه و سمو اعطآئه

24 And verily the most ornate adornment, the most pure essence, the most glorious glory, the most sublime praise, and that which will satisfy your hearts in the hereafter and the former life from the Book of God be upon your first and your last, your outer and your inner being, and upon all that pertaineth to you in your journeying and your abiding.

24 و انما الطرز الاطرز و الجوهر الجرد و البهآء الابهی و الثنآء الاسنی و ما ترضی به افئدتکم فی الاخرة و الاولی من کتاب الله علی اولکم و اخرکم و ظاهرکم و باطنکم و ما یلحقن بکم فی متقلبکم و مثویکم

25 By the likes of you should the ascending ones ascend, the aspiring ones aspire, the exalted ones be exalted, the elevated ones be elevated, and those who seek precedence seek precedence. Nay, by the glory of your Revealer, naught shall diminish from you.

25 و ان بمثلکم فلیستعرجن المستعرجون و لیسترقین المسترقیون و لیستعلین المستعلیون و لیسترفعن المسترفعون و لیستقدمن المستقدمون لا و عزة مجلیکم لا ینقص عنکم من شیئ

26 How many souls have been seized upon the carpet of their glory, yet at that moment had no mention or name; but ye, though ye were seized like the most exalted one on earth upon his throne of glory, who would remember you, or present himself before your seats, or send greetings upon you from your Lord, or offer prayers upon you from your Revealer, or thank you for the exaltation of God's Cause from your Educator?

26 و کم من نفوس قد قبضت علی بساط عزتها و ان حینئذ لم یکن لها ذکر او انکم و ان قبضتم بمثل ما یقبض اعلی من علی الارض فی سریر عزته من یذکرکم او یحضرن بین مقاعدکم او یسلمن علیکم من ربکم او یصلین علیکم من مجلیکم او یشکرنکم فی ارتفاع امر الله من مربیکم

27 Verily, the being that hath not glorified God in His path, even if it possessed existence, would be better in the sight of its Lord had it not existed; and the essence that is not detached unto God, even if it possessed a spirit, would be better in the sight of its Lord had it not existed. For clay returneth to its extinction and is not remembered, and that which God remembereth not endureth not.

27 و ان کینونیة التی ما سبحت فی سبیل ربها لو لم تکن ذات وجود خیر عند ربها و ان ذاتیة التی لا تنقطع الی الله لو لم تکن ذات روح خیر عند ربها اذ الطین یرجع الی حد فنآئه و ما یذکر و ما یثبت ما یذکر الله

28 Ye have attained unto this and have comprehended it. Therefore, upon you be the most glorious Glory of God, the most sublime Majesty of God, the most beauteous Beauty of God, the most magnificent Grandeur of God, the most luminous Light of God, the most extensive Mercy of God, the most perfect Words of God, the most great Names of God, the most mighty Might of God, the most penetrating Knowledge of God, the most potent Power of God, the most able Ability of God, the most pleasing Good-pleasure of God, the most enduring Authority of God, the most excellent Dominion of God, the most exalted Sublimity of God, the most ancient Favor of God, the most generous Signs of God, and the most bountiful Grace of God.

28 و قد فزتم بذلک و استدرکتم هذا فعلیکم من بهآء الله ابهاه و علیکم من جلال الله اجله و علیکم من جمال الله اجمله و علیکم من عظمة الله اعظمها و علیکم من نور الله انوره و علیکم من رحمة الله اوسعها و علیکم من کلمات الله اتمها و علیکم من اسمآء الله اکبرها صفحه ١٨٦ و علیکم من عز الله اعزه و علیکم من علم الله انفذه و علیکم من قوة الله اقواها و علیکم من قدرة الله اقدرها و علیکم من رضآء الله ارضاه و علیکم من سطوة الله ادومها و علیکم من ملک الله انفره و علیکم من علو الله اعلاه و علیکم من مّن الله اقدمه و علیکم من ایات الله اکرمها و علیکم من فضل الله افضله

29 None shall approach Your sacred threshold, for You have offered up Your souls in the path of Your Lord. Nay, by the glory of Him Who created you and ordained for you this exalted station and lofty rank! All love you for the sake of God, and all pray for you seeking God's good pleasure. I testify before God and all things that you abide in the pavilions of Ridvan with your Lord in joy, and in the inmost sanctuaries of holiness and grandeur you receive sustenance from God, your Lord. There is no lofty and impregnable grace, nor towering and sublime bounty, but that it descends upon your threshold and appears before you. This is from what God has initiated regarding you through His praise of you. And whomsoever God initiates with a mention from His presence, all shall initiate; and upon whomsoever God bestows mention in His Cause, if it be not altered from His presence, then all shall make mention.

29 هل من ثنآء لا یفد بفنآء قدسکم و انکم قد افدیتم انفسکم فی سبیل ربکم لا و عزة من قد خلقکم و قدر لکم هذه الدرجة العلیة و المنزلة الرفیعة کل فی الله یحبونکم و کل فی رضآء الله یصلون علیکم فلاشهدن الله و کل شیئ علی انکم فی غرف الرضوان عند ربکم تحبرون و فی سرآئر القدس و العظمة عند الله ربکم ترزقون و ما من فضل شامخ منیع و لا جود باذخ رفیع الا و ینزل بفنآئکم و یفد علیکم بین ایدیکم ذلک مما قد بدء الله فیکم بثنآئه علیکم و من یبدء‌ی الله فیه ذکرا من عنده کل یبدئون و من ینزل الله ذکرا فی امره ان لم یتبدل من عنده فاذا کل یذکرون

30 Say: Verily, the Glory is the most pure Embellishment and the most excellent Essence from God–exalted and glorified be His mention–and from the Manifestations of His Cause, and the examples of His names, and the evidence of the kingdom of His majesty. Upon you, O sanctified essence, illumined reality, beloved soul, and content being, who has soared unto God and attained unto the heights of what God has ordained for those

30 ثم قل انما البهآء الطرز و الجوهر الجرد من الله جل و علا ذکره و من مظاهر امره و مثل اسمآئه و ادلآء ملک ملیک اجلاله علیک یا ایها الکینونیة المتقدسة و الذاتیة المتنورة و النفسانیة المتحببة و الانیة المترضیة نشرت الی الله و اتصلت الی علو ما قد قدر الله لمن یستعرج الیه و یسترفع به طوبی

who ascend unto Him and are elevated through Him! Blessed be your seat with God, for you have attained, and exalted be what you have achieved from the Book of God. This is from God's grace upon you and upon your father and upon your mother and upon your brother, wherein you are mentioned with the mention of God - he whom God mentions thereby, all shall mention him, and he whom God raises to the highest horizon through His grace, all shall be annihilated before Him.

لمقعدک عند الله بما استدرکت و علوا من کتاب الله بما قد استرفعت ذلک من فضل الله علیک و علی ابیک و علی امک و علی اخیک حیث تذکر بذکر الله الذی من یذکره الله به کل به ذاکرون و من یرفعنه الله الی افق الاعلی بفضله کل من عنده لیفنون

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BB00275

Ziyarat for the last [to believe]
To: Quddus the martyr
Date: 1265-09 [1849-Jul]

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

1 بسم الله الامنع الاقدس

2 Visitation for the last [to ascend], upon him be the Glory of God, the Sovereign, the Subduer

2 زیارة الاخر علیه بهاءالله الملک القاهر

3 Praise be to God, besides Whom there is no other god, the Most Constraining, the Most Constraining! And verily all glory be from God upon His Most Luminous, Most Luminous Light! And then, when thou hast attained unto that which God hath ordained for thee through the recognition of that Most Great, Most Great, Most Great Name, and that Most Mighty, Most Mighty, Most Mighty Remembrance, and that Most Exalted, Most Exalted, Most Exalted Glory, and that Most Splendid, Most Splendid, Most Splendid Praise, then purify thy inner and outer being from all that thou hast witnessed in the Bayan regarding the commandments of thy Lord. Then when thou standest at the First Gate, glorify God nineteen times, then at the Second Gate eighteen times, then at the Third Gate seventeen times, then at the Fourth Gate sixteen times, then at the Fifth Gate fifteen times. There say:

3 الحمدلله الذی لا اله الاّ هو الاقهر الاقهر وانما البهاء من الله علی نوره الانور الانور وبعد اذا ادرکت ما قد قدر الله لک من عرفان ذلک الاسم الاعظم الاعظم الاعظم والذکر الاکبر الاکبر الاکبر والبهاء الاعلی الاعلی الاعلی والثناء الابهی الابهی الابهی فاستطهر باطنک وظاهرک عما شاهدت فی البیان من اوامر ربک ثم اذا وقفت باب الاول سبح الله تسعة عشر مرة ثم علی باب الثانی ثمانیة عشر مرة ثم علی باب الثالث سبعة عشر مرة ثم علی باب الرابع ستة عشر مرة ثم علی باب الخامس خمسة عشر مرة

4 Glory be unto Thee, O my God! I and all things testify that Thou art God, that there is no God but Thee, alone with no partner, and I bear witness that the Point of the Bayan is the Manifestation of Thy Self, Who hath revealed what Thou didst desire of Thy religion through what Thou didst send down of Thy verses. Verily, I testify, and all things with me, that my very being hath borne witness to that which it hath witnessed,

4 هنالک قل سبحانک اللهم یا الهی لاشهدنک وکلشئ بانک انت الله لا اله الاّ انت وحدک لا شریک لک واشهد ان نقطة البیان مظهر نفسک قد اظهرت ما قد اردت من دینک بما نزلت علیه من ایاتک فانی انا لاشهدنک وکلشئ بان کینونیتی شهدت بما شهدت علیه وذاتیتی مثل ذلک ونفسانیتی مثل هذا وانیتی مثل ذلک

and my reality likewise, and my self likewise, and my identity likewise. I turn unto Thee through the First Vahid, then through all Thy Most Beautiful Names and Thy Most Exalted Examples in their essence, beseeching from Thy grace, knocking at the door of Thy bounty, that Thou mayest cause me to enter the sanctuary of Thy Name 'the Other' from the First Vahid, which Thou hast established through the Word of the Point of the Bayan, through that in which he believed and unto which he turned in what was ordained in existence. Then let me seek permission from all Thy names and the exponents of Thy sovereignty. Sufficient is it that Thou hast permitted me to attain Thy presence before Thy Name and hast impelled me through what Thou hast commanded me to cast myself before the sign of Thy countenance. Praise be unto Thee for knowledge of Him, and glory be unto Thee for having caused me to know His exaltation, the sublimity of His glory, the elevation of His radiance, the inviolability of His good-pleasure, the joy of His delight and His names. Glory be unto Thee! There is no God but Thee! Glory be unto Thee! Verily, I am of those who seek permission.

لاتوجهن بك بالواحد الاول ثم باسمائك الحسنى كلها وامثالك العليا بجوهريتها سائلا من فضلك طارقا باب جودك بان ادخلن حرم اسمك الاخر من واحد الاول الذى قد اقمته بقول نقطة البيان بما قد امن به وانقطع اليه بما قدر فى الكيان ثم لاستأذنن من كل اسمائك واولاء سلطانك وكفى بما قد اذنت لى بحضورى بين يدى اسمك ودفعتنى بما قد امرتنى بان القين نفسى بين يدى اية وجهك فلك الحمد على عرفانه ولك المجد على ما قد عرفتنى من على علائه وسمو بهائه وارتفاع ضيائه وامتناع رضائه وابتهاج بهجته واسمائه سبحانك ان لا اله الاّ انت سبحانك انى كنت من المستأذنين

5 Then prostrate thyself and kiss whatever thou canst reach. And if the essences of the cherubim have multiplied at that Gate and the drops of the water of love have surged at that Path, then sufficient for thee is one mention. When thou hast entered, stand at the threshold and say "God is Most Manifest" nineteen times. Then say:

5 ثم اسجد واقبل ما تدركنه ان تستطيع وان كثرت كينونيات الكروبين عند ذلك الباب وتلاطمت قطرات ماء المحبة عند ذلك الصراط فيكفينك ذكر واحد فاذا دخلت قف عند الرجل وقل تسعة عشر مرة الله اظهر ثم قل

6 Verily, of the Glory of God, He is the Most Glorious; and of the Majesty of God, He is the Most Majestic; and of the Beauty of God, He is the Most Beautiful; and of the Grandeur of God, He is the Most Grand; and of the Light of God, He is the Most Luminous; and of the Mercy of God, He is the Most All-Encompassing; and of the Names of God, He is the Most Great; and of the Might of God, He is the Most Mighty; and of the Will of God, He is the Most Decisive; and of the Knowledge of God, He is the Most Penetrating; and of the Power of God, He is the Most Powerful; and of the Word of God, He is the Most Pleasing; and of the Causes of God, He is the Most Beloved and Most Invincible; and of the Honor of God, He is the Most Honorable; and of the Sovereignty of God, He is the Most Spiritual; and of the Dominion of God, He is the Most Glorious; and of the Exaltation of God, He is the Most Exalted; and of the Favors of God, He is the Most Ancient; and of the Signs of God, He is the Most Wondrous; and of the Grace of God, He is the Most Gracious; and of the Generosity of God, He is the Most Generous; and of the Bestowals of God, He is the Most Felicitous; and of the Manifestations of God, He is the Most Manifest; and of the Revelations of God,

6 ان من بهاءالله ابهاه ومن جلال الله اجله ومن جمال الله اجمله ومن عظمة الله اعظمها ومن نور الله انوره ومن رحمة الله اوسعها ومن اسماء الله اكبرها ومن عزة الله اعزها ومن مشية الله امضاها ومن علم الله انفذه ومن قدرة الله اقدره ومن قول الله ارضاه ومن مسائل الله احبها اليه وامنعها لديه ومن شرف الله اشرفه ومن سلطنة الله اروحها ومن ملك الله افخره ومن علاء الله اعلاه ومن من الله اقدمه ومن ايات الله اعجبها ومن فضل الله افضله ومن جود الله اجوده ومن عطاء الله اهنئه ومن ظهورات الله اظهرها ومن تجليات الله اجلاها ومن دلالات الله اثبتها ومن بينات الله ارفعها

He is the Most Evident; and of the Proofs of God, He is the Most Steadfast; and of the Clear Signs of God, He is the Most Elevated.

7 Upon thee and upon the Letters that have preceded thee and upon those who have followed thee - all guides unto God thy Lord, witnesses in God thy Creator, prostrate before God through thy Countenance, servants of God through thy Beauty, and preservers of the Cause of God through thy guidance. I bear witness before God and all things that thou hast glorified God thy Lord as befitteth what God hath created within thee, and thou hast praised God thy Creator as befitteth what God hath revealed unto thee through thee, and thou hast unified God thy Revealer as befitteth what He hath ordained within thee, and thou hast magnified God Who praiseth thee as befitteth what He hath encompassed through His knowledge within thee, and thou hast exalted the Cause of God as much as thou wast able. Thus hast thou ascended, and there is none like thee ascending in creation, and thou hast drawn nigh, and there is none like thee in drawing nigh.

7 عليك وعلى حروف قد سبقتك وعلى من لحقت بك كل ادلاء على الله ربك وشهداء فى الله بارئك وسجاد لله بوجهتك وعباد لله بطلعتك وحفاظ لامر الله بهدايتك فلاشهدن الله وكل شئ بانك قد سبحت الله ربك على حق ما قد خلق الله فيك وحمدت الله بارئك على حق ما قد تجلى الله لك بك ووحدت الله مجليك على حق ما قدر فيك وكبرت الله مثنيك على حق ما احصى بعلمه فيك وعظمت امرالله على حق ما استطعت عليه فعلوت وليس مثلك فاعلو فى الابداع ودنوت وليس مثلك فادنو فى الاختراع

8 By My glory! Thy nearness shall not turn Me away from Thy loftiness, nor shall Thy loftiness veil Me from Thy nearness. Thy seat is in the highest chambers of paradise. Verily Thou beholdest those who dwell in the kingdom of the heavens and of the earth and that which lieth between them, and bearest witness unto those whom God hath created in the kingdom of His command and of His creation and all that is beneath them. Thou hast ever gazed upon Me and sacrificed thyself for Me, and sought forgiveness from God, thy Lord, for those who are detached from all else save Him. This is a fruit in the Book of God for him who perceiveth it. No justice can compare with this, and this is a gift from God whereto nothing can be likened. Verily Thou, and numbers, and the First One, and all that God, exalted be His glory, hath reckoned, God hath made but as a seal upon the hand of Him Whom God shall make manifest, exalted be His mention. He turneth it as He pleaseth, by whatsoever He pleaseth, for whatsoever He pleaseth. He is, in truth, the Help in Peril, the Most High, the Most Glorious.

8 فوعزتك لن يغيرنى دنوك عن علوك ولا يحجبنى علوك عن دنوك مقعدك اعلى غرف الرضوان انك انت ترى من فى ملكوت السموات والارض وما بينهما وتشهد على من قد خلق الله فى ملكوت الامر والخلق وما دونهما لم تزل تنظر الى وافديك وتستغفر الله ربك لمنقطعيك هذا ثمرة فى كتاب الله لمن يدركها لم يكن مثل هذا عدل وهذا موهبة من عند الله لم يكن لمن وجدها من شبه وانك انت و اعداد و واحدا الاول وكل ما يحصى الله جل جلاله جعل الله الاّ نكاتم فى يدى من يظهره الله جل ذكره يقلب كيف يشاء بما يشاء لما يشاء انه هو المهيمن المتعال وذا العزة والبهاء

9 It sufficeth Thee in the kingdom of the heavens and of the earth and whatsoever lieth between them when He willeth to descend upon Thy court and to exalt Thy station through His holy sovereignty, or to mention Thee with praise from His presence, for God hath made no other bounty like unto this, nor any exaltation comparable to this. This is what God, Thy Lord, hath promised Thee in Thy beginning and in Thine end, and hath sent down upon Thee in Thy beginning what Thou seest

9 كفاك فى ملكوت السموات والارض وما بينهما اذا شاء ان ينزل بفنائك ويرفع مقعدك باستواء قدسه او يذكرك بثناء من عنده اذ ما جعل الله مثل ذلك من فضل ولا شبه ذلك من علّو هذا ما وعدك الله ربك فى اولاك واخريك ونزل عليك فى اولاك هذا بما تريه فى اخراك انه هو الواحد الظهار فلتذكرن من هنالك عندك من اسماء الله

in Thine end. He is, in truth, the One, the Manifest. Therefore make mention from there, in Thy presence, of the names of God and His loved ones, servants who have inherited that which was created in paradise, who have found solace in what was originated in the Bayan, and who have delighted in that which their hearts, their spirits, their souls and their bodies desired in the highest chambers of paradise, through what they hope for from God's grace and bounty. He is, verily, the Help in Peril, the All-Bountiful.

واولائه عباد الذين قد ورثوا ما قد خلقت فى الرضوان واستأنسوا بما بدع فى البيان واستلذذوا بما تشتهى افئدتهم وارواحهم وانفسهم واجسادهم فى اعلى غرف الرضوان بما هم يرجون من فضل الله وجوده انه هو المهيمن الوهاب زيادة الاول عليه بهاء الله الملك الازل

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BB00246

Ziyarat for the letters of unity, on Friday
Date: 1265-09 [1849-Jul]

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

1 بسم الله الامنع الاقدس

2 Glory be unto Thee, O my God! I and all things bear witness on this night which Thou hast magnified, honored, sanctified and exalted, and upon which Thou hast bestowed Thy remembrance, and wherein Thou didst send down Thy mercy and didst open the gates of Thy forgiveness, 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 the celestial gems, Thine the sovereignty and the earthly realm, Thine the glory and the majesty, Thine the countenance and the beauty, Thine the presence and the perfection, Thine the mercy and bounty, Thine the authority and sublimity, Thine the grandeur and the invincibility, Thine the power and the exaltation, Thine the greatness and the favors, Thine the proofs and the examples, Thine the joy and the gladness, Thine the grandeur and the detachment from all that Thou hast created or wilt create.

2 سبحانك اللهم يا الهى لاشهدنك وكلشئ فى تلك الليلة التى عظمتها وشرفتها وقدستها وكرمتها ومننت عليها بذكرك ونزلت فيها رحمتك وفتحت فيها ابواب مغفرتك على انك انت الله لا اله الاّ انت وحدك لا شريك لك لك الملك والملكوت ولك العزة والجبروت ولك القوة والياقوت ولك السلطنة والناسوت ولك العزة والجلال ولك الطلعة والجمال ولك الوجهة والكمال ولك الرحمة والفضال ولك السطوة والعلال ولك العظمة والامتناع ولك القدرة والارتفاع ولك الكبرياء والالاء ولك الادلاء والامثال ولك البهجة والابتهاج ولك العظمة والانقطاع من كل ما قد خلقته او تخلق

3 Glory be unto Thee! There is no God but Thee. Thine is all that is in the heights unto the uttermost reaches of the depths. All things glorify Thee in the truth of Thy unity, all things prostrate before Thee in the truth of Thy light-giving power, all things sanctify Thee in the truth of Thy manifestation, all things testify to Thy oneness in the truth of Thy singleness, all things magnify Thee in the truth of Thine eternity, all things love to meet Thee in the truth of Thy lovingness, all

3 سبحانك ان لا اله الاّ انت لك ما فى العلى الى ما ينتهى الى ذروة الادنى كل ليسبحنك على حق وحدانيتك وكل ليسجدن لك على حق نواريتك وكل ليقدسنك على حق ظهاريتك وكل ليوحدنك على حق فردانيتك وكل ليكبرنك على حق ازليتك وكل ليحبن لقائك على حق محبوبيتك وكل لينقطعن الى مواقع عرفانك بايات سلطنتك لاشهدنك وكلشئ على انك انت تحيى وتميت ثم

things are severed unto the places of knowing Thee through the signs of Thy sovereignty. I and all things bear witness that Thou givest life and causeth death, then causeth death and givest life, and that Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the King Who changeth not, the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things.

تميت وتحيي وانك انت حيّ لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا تفوت عن قبضتك من شئ لا فى السموات ولا فى الارض ولا ما بينهما تخلق ما تشاء بامرك انك كنت على كلشئ قديرا

4 O my God! Do Thou send down in this mighty night during Thy days, which Thou hast attributed to Thyself and honored in Thy presence, upon the hearts of them that glorify Thee, and their spirits, their souls and their bodies, and all that hath ascended unto Thee and all that liveth before Thee, from all Thy glory its most glorious, from all Thy majesty its most majestic, from all Thy beauty its most beautiful, from all Thy grandeur its most grand, from all Thy light its most luminous, from all Thy mercy its most extensive, from all Thy words their most perfect, from all Thy names their most great, from all Thy might its most mighty, from all Thy will its most conclusive, from all Thy knowledge its most penetrating, from all Thy power its most enduring, from all Thy utterance its most pleasing, from all Thy causes those most beloved by Thee and most unapproachable before Thee, from all Thy honor its most honorable, from all Thy dominion its most lasting, from all Thy kingdom its most excellent, from all Thy loftiness its most elevated, from all Thy bestowals its most ancient, and from all that Thou hast loved or wilt love that which hath no equal, no peer, no likeness, no companion and no similitude, for Thou art our God and the God of all things, our Originator and the Originator of all things, our Creator and the Creator of all things, our Ordainer and the Ordainer of all things, our Fashioner and the Fashioner of all things.

4 فلتنزلن اللهم فى تلك الليلة العظيمة فى ايامك التى قد نسبتها اليك وعززتها لديك على افئدة مسبحيك وارواحهم وانفسهم واجسادهم وما قد عرجوا اليك وما هم احياء لديك من كل بهائك ابهاه ومن كل جلالك اجلّه ومن كل جمالك اجمله ومن كل عظمتك اعظمها ومن كل نورك انوره ومن كل رحمتك اوسعها ومن كل كلماتك اتمها ومن كل اسمائك اكبرها ومن كل عزتك اعزها ومن كل مشيتك امضاها ومن كل علمك انفذه ومن كل قدرتك مستطيلها ومن كل قولك ارضاه ومن كل مسائلك احبها اليك وامنعها لديك ومن كل شرفك اشرفه ومن كل سلطانك ادومه ومن كل ملكك انخره ومن كل علائك اعلاه ومن كل منك اقدمه ومن كل ما احببته او تحبنه ما لم يكن له عدل ولا كفو ولا شبه ولا قرين ولا مثال اذ انك انت الهنا واله كلشئ وبادئنا وباديّ كلشئ وخالقنا وخالق كلشئ ومقدرنا ومقدر كلشئ ومصورنا ومصور كلشئ

5 Do Thou therefore preserve us, O my God, through Thy might and power and glory and greatness and sovereignty and dominion and self-subsistence, from that which grieveth us, and show us that whereby our hearts and our spirits and our souls and our bodies may find tranquility, through Thy grace, then Thy generosity, then Thy tender mercy, then Thy kindness, then Thy mercy, then Thy gift, then Thy beneficence. For verily Thou art the Knower of all things, and the Powerful over all things, and the Almighty above all things, and the Invincible over all things. Thou hast not created any grief for anyone except that Thou hast created with it some gladness.

5 فاعصمنا اللهم عما يحزننا بقوتك وقدرتك وعزتك وعظمتك وسلطنتك وملكك وقيوميتك وارنا ما تسكن به افئدتنا وارواحنا وانفسنا واجسادنا بفضلك ثم جودك ثم كرمك ثم لطفك ثم رحمتك ثم موهبتك ثم احسانك اذ انك انت العالم بكلشئ والقادر على كلشئ والمقتدر فوق كلشئ والممتنع على كلشئ ما خلقت لاحد من حزن الاّ وقد خلقت معه من ابتهاج

6 I testify to my joy after having recognized my own self through recognition of Thee and having recited Thy verses through Thy

6 فلاشهدنك بانى بعد ما عرفت نفسى بعرفانك وتلوت اياتك ببيناتك وان شهدت حزنا فى سبيلك

clear proofs. And if I experienced sorrow in Thy path, yet have I witnessed joy in Thy path. Therefore praise be unto Thee, O my God, for all that Thou hast ordained and decreed, and thanks be unto Thee, O my Lord, for what Thou hast sent down and executed.

ولكن قد شهدت على ابتهاج فى سبيلك فلك الحمد يا الهى على كل ما قد قدرتَ وَقَضَيتَ ولك الشكر يا ربى على ما قد نزلت وامضيت

7 Thou art the One Worshipped alone, there is no God but Thee. Thou art the One Intended alone, there is no God but Thee. Thou art the One Prostrated to alone, there is no God but Thee. Thou art the One Praised alone, there is no God but Thee. Thou art the One Existing alone, there is no God but Thee. Thou seest but art not seen, and verily Thou art in the Most Exalted Horizon, the Cleaver of the grain and the date-stone. Unto Thee belongeth whatsoever is in the heights and whatsoever is in the lowest depths. Therefore, O my God, send down at this moment upon everyone whose essence hath ascended unto Thee through their relationship to me, or whose being hath remained in Thy good-pleasure through their connection to all, Thy forgiveness, Thy good-pleasure, Thy grace, Thy favor, Thy generosity and Thy glory. Verily, Thou art possessed of great bounty.

7 انت المعبود وحدك لا اله الاّ انت وانت المقصود وحدك لا اله الاّ انت وانت المسجود وحدك لا اله الاّ انت وانت المحمود وحدك لا اله الاّ انت وانت الموجود وحدك لا اله الاّ انت تَرى ولا تُرى وانك انت بالمنظر الاعلى فالق الحب والنوى لك ما فى العلى وما فى دنو الادنى فانزل اللهم حينئذ على كل من عرجت كينونيته اليك بنسبته الىّ او بقيت ذاتيته فى رضاك بنسبته الى كل غفرانك ورضوانك وافضالك وامتنانك واكرامك واجلالك انك كنت ذا فضل عظيما

8 Then turn and say, when thou art like on such a night in the presence of the Letters of the One or the Guides of God's Cause, and say: From the splendor of God, His most splendid; from the majesty of God, His most majestic; from the beauty of God, His most beautiful; from the grandeur of God, His most grand; from the light of God, His most luminous; from the mercy of God, His most extensive; from the words of God, His most perfect; from the signs of God, His most mighty; from the names of God, His most great; from the Will of God, His most decisive; from the knowledge of God, His most penetrating; from the power of God, His most powerful; from the utterance of God, His most pleasing; from the questions of God, His most beloved and most impregnable; from the nobility of God, His most noble; from the sovereignty of God, His most enduring; from the dominion of God, His most glorious; from the exaltation of God, His most exalted; and from all the names of God and His attributes, upon you be that which befitteth God, exalted be His glory, and that which He deserveth through the Manifestations of His Cause and His power.

8 ثم التفت وقل اذا كنت مثل تلك الليلة عند حروف الواحد او ادلاء امرالله وقل ان من بهاءالله ابهاه ثم من جلال الله اجله ثم من جمال الله اجمله ثم من عظمة الله اعظمها ثم من نور الله انوره ثم من رحمة الله اوسعها ثم من كلمات الله اتمها ثم من ايات الله اعظمها ثم من اسماء الله اكبرها ثم من مشية الله امضاها ثم من علم الله انفذه ثم من قدرة الله اقدرها ثم من قول الله ارضاه ثم من مسائل الله احبها اليه وامنعها لديه ثم من شرف الله اشرفه ثم من سلطنة الله ادومها ثم من ملك الله افخره ثم من علاء الله اعلاه ثم من كل اسماء الله وامثاله عليكم ما ينبغى لله جل جلاله ويستحق به عند مظاهر امره واقتداره

9 I testify that through you have appeared the essences of glorification, and have been exalted the realities of sanctification, and have been established the spirits of unity, and have been settled the identities of magnification, and have been elevated the manifestations of grandeur unto God Who created you, sustained you, caused you to die, gave you life, and raised you from the resting-places of your hearts. God hath never ceased

9 فاشهد ان بكم قد ظهرت كينونيات التسبيح وعلت ذاتيات التقديس وثبتت نفسانيات التوحيد واستقرت انيات التكبير واسترفعت ظهورات العظمة لله الذى خلقكم ورزقكم واماتكم واحياكم وابعثكم من مراقد افئدتكم لم يزل الله ينزل عليكم من كل فضله وافضاله ومن كل

to send down upon you from all His bounty and grace, and from all His generosity and favor. The rememberers shall remember you and all the God-fearing shall weep for you. You are the first and the last, you are the outer and the inner, you are the most elevated and most exalted, you are the most impregnable and most mighty.

جوده وانعامه وليذكرنكم الذاكرون وليبكين عليكم كل المتقون انتم الاولون والاخرون وانتم الظاهرون والباطنون وانتم الاعلون الارفعون وانتم الامنعون الاعظمون

10 Blessed be the day when He Whom God shall make manifest, exalted be His mention, shall honor your land with His footsteps when He willeth, and your resting-places with the radiance of His lights, and your essences with the signs of His glory. That is a day which none can avert from God; all shall be presented before God their Lord. God hath not created any bounty greater for you than His mention of you through His good-pleasure, and God hath not created any fire more remote than the absence of the mention of His good-pleasure by anyone, for in the shadow of this is inscribed every good, and in the shadow of this is that which God loveth not to mention. Therefore seek assistance through the name of your Lord, the Most Merciful, from that which ye love not to know, or to comprehend in knowledge, or to hear, or to see, or to witness, or to speak, or to write, for God will surely protect you through His command, as He hath power over all things.

10 طوبى ليوم يشرف ارضكم من يظهره الله جل ذكره اذا شاء باقدامه ومقاعدكم بضياء انواره وكينونياتكم بايات اعزازه ذلك يوم لا مرد له من الله كل على الله ربهم يعرضون ما خلق الله فضلا لكم اعظم عن ذكره ايّاكم برضائه وما خلق الله من نار ابعد عن دون ذكر رضائه من احد اذ فى ظل هذا كل خير مسطور وفى ظل هذا ما لا يحبن الله ان يذكره فلتستعينن باسم ربكم الرحمن عما لا تحبون ان تعلمون او تحيطون به علما او تسمعون او تبصرون او تشهدون او تنطقون او تكتبون فان الله ليعصمنكم بامره اذ كان على كلشئ قديرا

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Du'a' li'lladhina 'araju
Date: 1265-09-01 [1849-Jul-21]

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

1 بسم الله الامنع الاقدس

2 Glorified art Thou, O my God! Thou hast ever been the Creator of all things, the Provider of all things, the Giver of life and the Ordainer of death unto all things, the Beloved of all that have loved Thee. Thou hast ever been one, single, peerless, self-subsisting, eternal, living, all-sustaining, just, and sovereign. Thou hast taken unto Thyself neither consort nor child, nor hast Thou any partner in Thy dominion, nor any protector upon earth save by Thy leave. By Thy power didst Thou bring into being the creation of all things, and by Thy might didst Thou ordain each one according to Thy decree. By Thy Will didst Thou fashion the form of all that hath been created, and

2 سبحانك اللّهمّ يا الهى لم تزل انّك انت خالق كلّ شىء و رازقه و مميت كلّشىء و محبّيه لم تزل كنت الهاً واحداً صمداً فرداً حيّاً قيّوماً حكماً عدلاً قدّوساً دائماً ابداً معتمداً ما اتّخذت لنفسك صاحبة و لا ولداً و لم يكن لك شريك فى الملك و لا ولى فى الارض الّا باذنك فخلقت خلق كلّ شىء و قدرته بقدرتك تقديراً و صورت خلق كلّشىء بمشيّتك و صورته بها تصويراً

by that same Will didst Thou give unto each its image and proportion.

3 O Thou Whose dominion is exalted above the kingdoms of all possible beings, Whose Will shineth resplendent above the existence of all created things, Whose Decree holdeth sway over whatsoever is in the heavens and on the earth, and Whose command is uplifted above all that hath come to be or shall be! O Thou Whose permission none can attain save by Thy bounty, and Whose knowledge encompasseth all things, bearing witness unto Thy creatures, and Whose might doeth whatsoever Thou willest by a word of Thine!

3 فيا من ... قاهرة فوق كلّ الممكنات و يا من ارادته ظاهرة فوق كلّ الموجودات و يا من قدره مهيمن على من فى الملكوت الارض و السّموات و يا من قضائه مرتفع فوق كلّ الكائنات و يا من اذنه ممتنع على من فى ملكوت الاسمإ و الصّفات و يا من بعلم كلّشىء و يشهد على خلق كلّشىء و يقدر على ما يشإ من امر

4 I beseech Thee, before the breaking of dawn in that month which Thou hast ascribed unto Thyself, clothed with the vesture of Thy might, and adorned with the raiment of Thy grace – wherein Thou didst send down the tokens of Thy Revelation and ordain in one of its nights the measures of Thine invention – that Thou wouldst cause to descend upon the hearts that have ascended unto Thee the mysteries befitting the loftiness of Thy praise; upon the spirits that have winged their flight to Thy presence the adorations consonant with the sublimity of Thy glory; upon the souls that have melted in the path of Thy love the recognitions meet for the majesty of Thy unity; and upon the bodies that have turned wholly unto Thee, inwardly and outwardly, the exultations worthy of the greatness of Thy magnification.

4 لم يكن لاسئلنك حينئذٍ قبل ان يطلع الفجر من شهر الّذى قد نسبته الى نفسك و قمصته قمص عزّتك و البسته ردإ فضلك و نزلت فيها من قبل آياتك و قدرت فى ليلة منها بمقادير ابداعك ان تنزلن على افئدة الّذين قد عرجت اليك ما ينبغى لعلوّ تسبيحك و على الارواح الّتى قد صعدت لديك ما ينبغى لسموّ تحميدك و على الانفس الّتى قد ذابت فى سبيل محبّتك ما ينبغى لعلوّ توحيدك و على الاجساد الّتى قد انقطعت اليك بما فيها و عليها ما ينبغى لعلوّ تكبيرك و

5 Send down, then, upon those hallowed temples and exalted dawning-places that which shall gladden their eyes in the highest of the gardens of Ria¸van and the brightest of the seats of Paradise. For we have ever been the objects of Thy ... bounty, and the recipients of Thy ... favor, and the trophies Thou bestowest upon those who have acknowledged Thy unity are the evidences of Thy mercy, while the mention of whatsoever pertaineth unto Thee is exalted above all that can be mentioned. Blessed, then, is the dust that is content with Thy good-pleasure and is ennobled by ascription unto Thee through Thy permanence.

5 ان تنزلن حينئذٍ على تلك الهياكل المقدّسة و المطالع المتعاليّة ما تقرّن اعينين فى اعلى عرف الرّضوان و ابهى مقاعد الجنان اذ لم نزل ... ... و جوائزك لموحديك ... و نسبتك لمّا ينسب اليك مرتفعة فيا طوبى لمإ و طين حيث يسترضى برضائك و ينسب اليك ببقائك

6 Therefore, I entreat Thee, O my God, by Thyself – for beside Thee there is none to ask – by Him who hath known Thee, that Thou wouldst send down what Thou lovest upon all who have ascended unto Thee through the Bayan from the first moment of its descent until the hour when the verses of Thy Manifestation shall appear; upon those who have sorrowed in Thy path; upon those who have striven, bearing Thy tokens in the path of Thy love and guidance.

6 فلاسئلنك يا الهى بك لا شىء عندك و لا عند من عرفك عدلك و لا كفوّك و لاشبهك و لا قرينك و لا مثالك ان تنزلن ما انت تحبنه على كلّ من قد عرج بالبيان اليك من اوّل حين الّذى قد نزلته الى ان تنزل آياتك فى مطلع ظهورك او من قد حزن فى سبيلك او من قد جرى و معه على ... فى سبيل محبّتك و دليلك

7 How numerous the souls raised to life who were exposed to dire humiliation in Thy Path for exalting Thy Word and for glorifying Thy divine Unity! How profuse the blood that hath been shed for the sake of Thy Faith to vindicate the authenticity of Thy divine Mission and to celebrate Thy praise! How vast the possessions that were wrongfully seized in the Path of Thy love in order to affirm the loftiness of Thy sanctity and to extol Thy glorious Name! How many the feet that have trodden upon the dust in order to magnify Thy holy Word and to extol Thy glory! How innumerable the voices that were raised in lamentation, the hearts that were struck with terror, the grievous woes that none other than Thee can reckon, and the adversities and afflictions that remain inscrutable to anyone except Thyself; all this to establish, O my God, the loftiness of Thy sanctity and to demonstrate the transcendent character of Thy glory.

7 فكم من احياء يا الهي قد ذلّت في سبيلك لارتفاع كلمتك وتوحيدك وكم من دماء يا محبوبي قد هرقت بين يدي امرك لارتفاع حقّيتك وتسبيحك وكم من اموال قد أُخذت في سبيل محبّتك بغير حق لامتناع اثبات تقديسك وتمجيدك وكم من اقدام قد مشت على التّراب لاعظام كلمة قدسك وتعظيمك وكم من اصوات قد ضجّت وكم من قلوب قد اضطربت وكم من مصائب عظيمةٍ لا يدركها غيرك وكم من بلايا رزيّة لا يحصيها سواك كلّ ذلك يا الهي لارتفاع استقلال قيّوميّتك واستمناع استجلال سبّوحيّتك

8 These decrees were ordained by Thee so that all created things might bear witness that they have been brought into being for the sake of naught else but Thee. Thou hast withheld from them the things that bring tranquillity to their hearts, that they might know of a certainty that whatever is associated with Thy holy Being is far superior to and exalted above aught else that would satisfy them; inasmuch as Thine indomitable power pervadeth all things, and nothing can ever frustrate it. Indeed Thou hast caused these momentous happenings to come to pass that those who are endued with perception may readily recognize that they were ordained by Thee to demonstrate the loftiness of Thy divine Unity and to affirm the exaltation of Thy sanctity....

8 قد قدّرت كلّ ذلك بقضائك ليستشهدنّ كلّ خلقك على انّهم ما خلقوا الاّ لك وقد انقطعت عنهم ما تسكننّ به قلوبهم ليوقننّ على ان ما نسبت إلى نفسك اعلى واجلّ ممّا هم به يؤمنون اذ لم تزل قدرتك مستطيلة لا يعجزها من شيء قد اجريت تلك القضاياء العظيمة ليشهدنّ كلّ ذا ادراك بانّها قد قدّرت لارتفاع توحيدك وحقّقت لارتفاع تقديسك الّا يتعلّق بعد ذلك احد بما عنده

9 For if Thou wert pleased, O my Lord, to cause Thy decree to descend even upon him who was the most beloved of Thy creation and the nearest of the former saints unto Thy presence, it would be but for the uplifting of the Tree of Thy Oneness, the elevation of the canopy of Thy Eternity, the exaltation of the standard of Thy Singleness, and the appearance of the fruits of Thy Self-subsisting Being. How then could that loftiness, that glory and majesty, be unbefitting unto any other in Thy sight?

9 اذ لو رضيت لمن كان احبّ الخلق اليك و اقرب المستقدمين لديك ان تجرين قضائك فيه لاستقلال شجرة ... و استرفاع ... ازليّتك و استمناع ... فردانيّتك و استبهاج اثمار صمدانيّك فكيف لاتحبن ذلك العزّ الشّامخ المنيف و العلوّ الباذخ المنيع لمن هو عندك دون هذا

10 Thine are, O my Lord, the essential decrees of existence in the purity of their simplicity and the calamities of detachment in the fragrance of their camphor-like whiteness – each bereft of independent being save in so far as it proveth Thy sanctity, and each devoid of self-identity save as it testifieth to the exaltation of Thy unity. For had these not appeared, all would have returned to dust and clay; whence then could aught yield fruit or make mention of Thee in the realms Thou hast created? How could any soul remember Thee with the glances of Thy

10 فلك القضايا الجوهريّة يا الهى بساذجيّتها و الرّزايا المجرّديّة بكافوريّتها عدمت كينونيّة لم تكن دليلاً لاثبات تقديسك و ... ذاتيّة لم تكن سبيلاً لارتفاع توحيدك اذ لو لم يظهر ذلك لم يكن الامن مإ و طين يرجع الى ما قد بدء فمن اين يثمر ما قد خلقت فيه و من اين يذكر لديك بما ... اليك و من اين تذكرنه بلحظات قدس ربوبيّتك او تنزلن اسمه فى اسمإ مظاهر عزّتك

sanctified Lordship, or cause Thy Name to descend amid the names of the manifestations of Thy might?

11 Glorified art Thou! Even as Solomon whom Thou didst cause to possess the dominion of the earth – he had no remembrance save Thy remembrance of him; so likewise, whosoever is made to reign over men without Thy sanction shall have no portion but Thy curse pronounced aforetime in Thy Book. Naught remaineth of either save Thy praise and Thy thanksgiving, wherein are all the delights of Paradise; for no garden is higher than that, nor fragrance more beauteous than its perfume. In Thy chastisement is naught but justice, and in Thy pardon naught but mercy; there is no torment greater than remoteness from Thee, nor felicity sweeter than nearness unto Thy favor.

11 فسبحانك سبحانك مثل سليمان الّذى قد ملكته ملك الارض فكهنّ يومئذ لم يكن له من ذكر الّا بذكرك ايّاه مثل من قد ملكته من على الارض كلّهم بغير حقّ لم يكن له يومئذٍ الّا بما قد لعنت عليه من قبل فى الكتاب ما يستبقى عن هذا الّا ثنائك و شكرك و فيه ما يتنعمن و يستلذن اذ لا جنّة اعلى من ذلك و لا عرف ابهى من ... ذلك فى نقمتك ... ... و ... ... من هذا و لا عذاب اكبر من ذلك و الّا ... قد انقضى

12 I therefore beseech Thee, O my God, to ordain for whosoever hath believed in the Bayan Thy good-pleasure; for if Thou shouldst sustain Thy servant throughout his life with the tender flesh of birds, yet when his soul is taken from his body he would find no delight therein. And if Thou shouldst allot unto him the leaves of trees to eat, yet when his spirit departeth he would find no pain therein. For what availeth aught save Thy good-pleasure, and what harmeth aught save Thy wrath and rejection?

12 فاسئلك اللّهمّ يا الهى ان تقدر لمن و ان بالبيان رضاك اذ العبد لو تجعلن رزقه مادام حيّاً لحم الطّرى حين ما يقبض روحه لم يجد عن ذلك من لذّة و ان تقدرن ما يأكلن من ورق الشّجر حين ما ينقطع الرّوح عند ما يجد يستكره من قبل بل ما ينفع هذا رضائك و ما يضر ذلك اخذك و اهلاكك

13 Have mercy, then, O my God, upon all who have embraced the Bayan, for those who are deprived thereof abide in the fire and have no station before Thee. Bestow, moreover, upon the dwellers of that Paradise such bounty that their gaze shall not be drawn to aught that perisheth or changeth, but rather to that which abideth with Thee – that is, the relation of the servant to Thy good-pleasure and his steadfastness in the path of Thy love and meeting. There is no power nor might save in Thee, O Lord of might and glory, of majesty and beauty, of authority and perfection, of sovereignty and exaltation, of mercy and bounty, of dominion and justice, of tenderness and grace, of similitude and exemplarity!

13 فارحم اللّهمّ حينئذٍ على كلّ من دان بالبيان فان من دونه فى النّيران لاحكم له عندك و تفضل يا الهى حينئذٍ على اهل تلك الجنّة بما لايمدن انظارهن الى ما يتغيّر او يتبدّل ؟ بل ينظرن الى ما يبقى عندك و انه هو نسبة العبد الى رضاك و ... العبد فى منهج حبّك و لقاك و لا حول و لا قوّة الّا بك يا ذا العزّة و الجلال و ... و الجمال و يا ذا القدرة و الكمال و يا ذا السّلطنة و الاستجلال و يا ذا الرّحمه و الفضال و يا ذا السّطوة و العدال ... ... و يا ذا اللّطائف و الافضال و يا ذا المثل و الامثال

14 Thou beholdest, O my God, all things testifying unto Thee that beside Thee there was no being endowed with mention save through Thy remembrance of it, nor any existence possessed of reality save through Thy causing it to exist by Thy will. No glory is there save in Thy good-pleasure, no beauty save in Thy meeting. Therefore do I entreat Thee, O my Beloved, Who hast ever been and wilt ever remain, to make mention of me before Thy presence with a remembrance none knoweth save Thee; for none comprehendeth the stations of Thy remembrance but Thee Thyself. Whoso remembereth Thee through the Point

14 ترى كلّشىء لاشهدنّك و كلّشىء على ان ما دونك خلق عندك لم يكن له من ذكر الّا بذكرك ايّاه و لا من شيئيّته الّا بما قد شيئيّته بمشيّتك و لا عزّ الّا فى رضاك و لا بهاء الّا فى لقاك فلاسئلتك يا محبوبى لم تزل و لاتزال ان تذكرنى بين يديك بذكر اذ لايعرف مواقع ذكرك سواك اذ من يذكرنه نقطة البيان ذلك من قد ذكرنه و من قد شهد عليه تلك الحقيقة ذلك ما قد شهدت عليه و من قد رضت عنه ذلك ما قد رضيت عنه و من قد اخذت عنه ما لا قد اذنت له ذلك ما قد اخذت عنه

of the Bayan, that one hath indeed remembered Thee; whoso hath borne witness unto that Reality, that one hath verily borne witness unto Thee; whoso hath been well-pleasing unto Thee, that one art Thou pleased withal; and whoso hast been deprived of Thy leave, him hast Thou debarred by Thine own decree.

15 For verily, O my God, by Thy Essence Thou art united with naught; by Thy Being Thou art comprehended by naught; by Thy sanctity Thou art glorified by naught; by Thy simplicity Thou art thanked by naught; by Thy Self Thou art known by naught – for all besides Thee are veiled in the garb of limitation in the realm of origination, whereas Thou art exalted above all mention in the sublimity of invention and the majesty of restraint.

15 اذ انّك انت يا الهى بكينونيّتك لم تقترن بشىء و بذاتيّتك لم يدركك من شىء و بكافوريّتك لن يسبحك من شىء و بساذجيّتك لن يشكرك من شىء و بنفسانيّتك لن يوحدك من شىء ... لن ... من شىء و ... لن ... من شىء اذ ما سواك قد قمّص قمص الحدّ فى الابداع و انّك انت على و اجلّ من ان تذكر بذكر اعلى علوّ الاختراع و ابهى سموّ الامتناع

16 Nay rather, whatsoever Thy Manifestation doeth, that hast Thou done; whatsoever Thy Manifestation commandeth, that hast Thou commanded. Verily, they are one reality – if it dawn, it hath no beginning; if it set, it hath no equal. It is one essence that abideth in the firmament of glory, without peer or likeness. Its similitude before Thee is as the sun – Thou hast created it for the manifestation of Thy splendour.

16 بل ما يفعلن مظهر نفسك ذلك ما قد فعلت و ما يحكمن مظهر حكمك ذلك ما قد حكمت و انها هى كينونيّة واحدة لو طلعت بما لابدء لها و ذاتيّة واحدة لو غربت بما لا عدلها و ساذجيّة واحدة لو تستقر فى منطقة سمإ الجلال بما لا عدلها اذ مثلها عندك كمثل الشّمس ما خلقتها الّا بظهور .

17 Glorified art Thou above all that have known Thee! I beg forgiveness of Thee for all with which I have praised Thee, and turn repentant unto Thee for all wherewith I have magnified Thee, for whatsoever is mine is unworthy to be ascribed unto Thee. Pardon me, O my God, through Thy bounty, Thy grace, Thy generosity, Thy tenderness, Thy mercy, Thy compassion, and Thy munificence; for whatsoever is attributed unto Thee – were it but a single atom – would transcend all being by reason of its association with Thee.

17 .. فسبحانك عن كلّ ما قد عرفتك و لاستغفرنك عن كلّ ما قد سبحتك و لاتوبن اليك عن كلّ ما قد عظمتك اذ كلّى و ما نسب الى لا ينبغى ان ينسب اليك فاعف اللّهمّ عنّى بجودك و فضلك و كرمك و لطفك و رحمتك و عطوفتك و رأفتك و وهّابيّك اذ ما ينسب اليك لو كانت ذرّة صغيرة تستعلى فوق كينونيّة عظيمة اذا لم تنسب اليك ... اللّهمّ و من و ان بما دنت خالصاً اليك فى كلّ حين و قل حين ... ... و فى كلّ ... ... قبل ... و بعد شأن فان ذلك لم يكن الّا بحولك و قوّك

18 And I bear witness, O my God, and all things bear witness, that there is no power nor strength save in Thee, the Almighty, the All-Compelling, the Ever-Abiding.

18 و انّى لاستشهدن و كلّشىء بان لا حول و لا قوّة الّا بالله المهيمن القيّوم

SWB#46 (p.188-189x)

CMB_F14.158v05-162v01, SWBP#45 (p.134-134x)

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Du'ayi Laylatu aula min Shahri'llah
Date: 1265-09-01 [1849-Jul-21]

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

1 بسم الله الامنع الاقدس

2 Glorified art Thou, O my God! This is a night which Thou hast magnified, honored, exalted, adorned and sanctified by associating it with Thyself. Thou hast caused to appear therein a sign that proclaimeth it to be a wondrous night of a wondrous month, which Thou hast favored, honored, exalted, magnified, illumined, elevated and loved. Therein do those who call upon Thee and glorify Thee in the watches of the night and the hours of the day, and Thou hast given leave to the angels to raise unto Thee the voices of Thy believing servants, Thy assured ones, Thy chosen ones, Thy beloved ones and those who are detached from all else save Thee.

2 سبحانك اللّهمّ يا الهى هذه ليلة قد عظمتها و شرفتها و جللتها و جملتها و قدستها بما قد نسبتها الى نفسك و اطلعت فيها آية الّتى تدل على انه ليلة بديعة من شهر بديع الّذى قد فضلته و كرمته و جللته و عظمته و نورته و ارفعته و احببته و من يدعوك فيه و يسبحك فى ... اللّيل و اطراف النّهار و اذنت الملائكة ان ترفع اليك اصوات عبادك المؤمنين و بشرك الموقنين و خلصائك المصطفين و احبّائك ... و اوليائك المنقطعين

3 How exalted, O my God, is Thy gift to those who call upon Thee! How invincible, O my Beloved, is Thy bounty to those who are devoted to Thee! Unto Thee boweth down in worship whatsoever is in the heavens and on the earth and all that lieth between them, and unto Thee glorifieth whatsoever is in the kingdom of command and creation and all that is beneath them. I testify and am assured that Thou canst never be attributed with any trait of Thy creation or any characteristic of Thy servants. When I describe Thee, O my God, as the Most Merciful in the realms of pardon and forgiveness, that attribute falls short of the mercy Thou hast created in the essence of Thy creation, for the mercy attributed to Thee hath no equal. And when I remember Thee, O my God, as the Most Severe in the realms of chastisement and tribulation, that too falls short of how I have described Thee, for it cannot be compared to the severity of Thy creation.

3 فما اعلى يا الهى عطيّتك لداعيك و ما امنع يا محبوبى موهبتك لفانيك انت الّذى يسجد لك ما فى السّموات و ما فى الارض و ما بينهما و يسبح لك ما فى ملكوت الامر و الخلق و ما دونهما قد ايقنت و اشهدت على انّك انت لن تنبعت بسمة من سمة خلقك و لا صفة من صفات عبادك اذ ما ذكرتك يا الهى بانّك انت ارحم الرّاحمين فى مواقع العفو و المغفرة تلك الصّفة تتقطع رحمة الّتى قد ابدعتها فى كينونيّات خلقك اذ رحمة الّتى توصف بها لا عدل لها يا الهى و تخلق بها كلّ رحمة و ان اذكرنك يا الهى على انّك انت اشدّ الجبّارين فى مواقع الاخذ و الشّدّة فان ذلك مثل ما قد وصفتك به لن توصف بشدّة خلقك اذ انّها مقطعة ما دونها بين .

4 And if I say, O my God, that Thou art the Most Generous of the generous, or the Nearest of the near, or the Most Hearing of those who hear, or the Most Seeing of those who see, or the Swiftest in reckoning, or the Most Truthful of those who speak - all of these cut off what is beneath Thee from being associated with Thee. Thy names have ever been exalted above all names, and Thy attributes have ever been elevated above all similitudes and attributes.

4 .. و ان اقولن يا الهى انّك انت اجود الاجودين او انّك انت اقرب الاقربين او انّك انت اسمع السّامعين اذ انّك انت ابصر النّاظرين او انّك انت اسرع الحاسبين او انّك انت اصدق القائلين كلّ ذلك يقطع عمّا دونك عن النّسب اليك لم تزل اسمائك مرتفعة فوق كلّ الاسمإ و صفاتك مرتفعة فوق كلّ المثل و الصفات

5 Exalted is Thy Being, O my God, above the mention of similitudes and allusions, or description through geometry and attributes. For all names are but signs of the sovereignty of

5 فتعالت كينونيّتك يا الهى من ان ... تذكر المثل و الاشارات او اذكرنها بذكر الهندسة و الصّفات اذ كلّ الاسمإ سمة سلطان قيّوميّتك فانّك انت خلو

Thy Self-Subsistence, yet Thou art free from them, transcendent above them, manifesting them through their own essence. Even were I to describe Thee through the highest essences of geometry and attributes, these would be but signs of the Sovereign of Thy Holiness and Glory, yet they would still be cut off from attaining unto Thy presence, Thy exaltation, Thy might, and the meeting with Thee.

عنها و متعالی عنها و متجلّی لها بها بکینونیّتها و ان اذکرنك باعلی جواهر الهندسة و الصّفات انها هی آیة لملیك قدّوس سبوحیّتك علی انها هی ممتنعة عن مقام وصلك و علاك و عزّك و لقاك

6 O Thou Who existed before all things in independence, and through Whose manifestation all things came to be, and Who remaineth after all things in unattainability, and Who art with all things in exaltation! Thou seest all Thy creation and hearest those who call upon Thee on this most exalted night, each according to their own essence and how Thou hast manifested Thyself unto them. They turn toward Thee and worship Thee, yet exalted is Thy Being above accepting praise from one who knoweth not the Manifestation of Thy Countenance, or answering the prayer of one who is not assured of the Image of Thy Presence, for none can ascend unto Thee save through Him.

6 یا کائناً قبل کلّشیء بالاستقلال و یا بکون ؟ کلّ شیء بالاستجلال و یا کیاناً بعد کلّشیء بالاستمناع و یا کینوناً مع کلّ شیء بالاسترفاع تری کلّ خلقك و تسمع من یدعوك فی تلك اللّیلة العلیا کلّ بلسان کینونیّاتهم علی ما قد تجلّیت لهم بهم یتوجّهون الیك و یعبدونك و لکن تعالی کینونیّتك من ان تقبل عمّن لایعرف مظهر طلعتك ثنائه او تستجیب دعإ من لایوقن بمثال وجهتك و ما یسترق بغیره الیك

7 How many are Thy servants, O my God, who call upon Thee with humility, supplication, submissiveness and detachment, yet their prayers rise not beyond their own ears. Though Thou punish them not, Thou answereth them not, for they have heard Thy verses from Thy Manifestation and witnessed the wonders of Thy words from Thy Presence, yet they are veiled by that which profiteth them not with Thee. Glorified art Thou! There is no God but Thee! How many are the pens of those who call upon Thee, worship Thee, glorify Thee, bow before Thee, magnify Thee and are devoted to Thee in such wise that were I now to [...]

7 فکم من عباد یا الهی یدعونك بالتّضرع و الابتهال و التّخشع و الانقطاع ما ترفع دعائهم عن اسماعهم و ان لاتعاقبنهم لاتجیبنهم لانهم سمعوا آیاتك من عند طلعتك و استشهدوا بدایع کلماتك عند وجهتك و احتجبوا بما لاینفعهم عندك فسبحانك ان لا اله الّا انت فکم من اقلإ داعیك و عابدیك و مسبحیك و ساجدیك و مکبریك و قانتیك علی شأن لو اریدن حینئذ ان ... استطیعن

8 Glorified art Thou! Glorified art Thou by the supreme exaltation of Thy power and transcendence! Thou hast created naught except that it may know Thy oneness, yet how can all things recognize Thy unity when they know not the Dawning-Place of Thy oneness, nor recognize the Dayspring of Thy sanctity, nor comprehend the Source of Thy glorification? Can they, O my God, offer any praise before Thee, or possess any worth in Thy presence? Nay, by Thy glory! Verily, by Thy might, I shall glorify Thee with certitude that there is no God but Thee, and I shall praise Thee with sincerity that there is no God but Thee, and I shall proclaim Thy unity in prostration before Thee that there is no God but Thee, and I shall magnify Thee in humble submission that there is no God but Thee, being certain of the manifestations of Thy Cause and beholding the Daysprings of Thy glory. For Thou art the Manifest, and none is manifest besides Thee; Thou art the Subduer, and none subdues besides Thee; Thou art the Exalted, and none is

8 فسبحانك فسبحانك با اعلی علوّ قدرك و ارتفاعك و ما اعلی سموّ رفعتك و امتناعك ما خلقت من شیء الّا لیوحدنك و کیف تری کلّ یوحدونك من حیث لایعلمون مطلع توحیدك و لایعرفون مشرق تقدیسك و لایحیطون بمنبع تمجیدك هل لهم یا الهی من شئ عندك او قدر لدیك لا و عزّتك انّی و عزّتك لاسبحنك موقناً علی ان لا اله الّا انت و لاحمدنك مخلصاً علی انه لا اله الّا انت و لاوحدنك سجداً لك علی انه لا اله الّا انت و لاکبرنك خشعاً لك علی انه لا اله الّا انت موقناً بمواقع امرك و لاحظاً بمطالع عزّك اذ انّك انت الظّاهر لا ظاهر دونك و انّك انت القاهر لا قاهر سواك و انّك انت المرتفع لا مرتفع دونك و انّك انت الممتنع لا ممتنع سواك

exalted besides Thee; Thou art the Inaccessible, and none is inaccessible besides Thee.

9 Glorified art Thou above whatsoever may glorify Thee or hath glorified Thee! Glorified art Thou above that any should praise Thee or hath praised Thee! Glorified art Thou above that any should proclaim Thy unity or hath proclaimed Thy unity! Glorified art Thou above that any should magnify Thee or hath magnified Thee! The sweet-scented breezes of the sanctity of Thy sovereign Lordship have ever drawn the hearts of Thy loved ones to the source of the glory of Thy countenance, and the rays of the light of Thy beauty ever shine upon those who glorify Thee, drawing them to the atmosphere of Thy bounty and grace.

9 فسبحانك عن كلّ ما يسبحنك من شیء او قد سبحك و سبحانك من ان يحمدك من شیء او قد حمدك و سبحانك من ان يوحدك من شیء او قد وحدك و سبحانك من ان يكبرك من شیء او قد كبرك لم تزل نفحات قدس مليك ربوبيّتك تخذی افئدة اوليائك الی منبع عزّ وجهتك و لاتزال الحظات انوار طلعت تشرق علی مسبحيك ؟ لانجذابهم الی جوّ هوإ جودك و فضلك

10 O my God! No mercy hath been joined with Thy mercy through which I might seek intercession with Thee, no bounty with Thy bounty through which I might beseech Thee, no generosity with Thy generosity through which I might make my petition to Thee, no grace with Thy grace through which I might seek refuge with Thee, and no forgiveness with Thy forgiveness through which I might implore Thy aid. Thou seest what creation deserveth of poverty and evanescence, and Thou witnessest what it meriteth of glory and perpetuity. Thy mercy hath perfected all created things, and Thy proof hath reached all beings. The effulgence that shineth from Thy words hath dominated all who dwell in the kingdom of names and attributes.

10 يا الهی ما اقترنت برحمتك من رحمة لاستشفعن بها اليك و لا من جودك بجود لاسئلنك به و لا من كرمك بكرم لاطلبن منك و لا من فضلك بفضل لاستجيرن بك و لا من غفرانك بغفران لاستغيثن اليك ترى ما يستحقّ به الابداع من الفقر و الفنإ و تشهد علی ما تستحقّ به من العزّة و البقإ رحمتك قد كملت علی كلّ الموجودات و حجّتك قد بلغت كلّ الكائنات و لحظات ما يشرق فی كلماتك قد تسلطت علی من فی ملكوت الاسمإ و الصّفات

11 Therefore, O my God, I beseech Thee by those who know Thee and worship Thee, by those who glorify Thee and bear witness to Thee, and by those who magnify Thee and call upon Thee, that Thou make me one of those upon whom Thou hast gazed at the dawning of this Night, and whose mention and praise Thou hast loved to hear, and upon whom Thou hast bestowed Thy grace and bounty, and whose name Thou hast loved to remember among the manifestations of Thy glory and sovereignty, and for whom Thou hast ordained from Thy grace and bounty that whereby he may be independent of all else besides Thee.

11 فلاسئلنك يا الهی بالّذين يعرفونك و يعبدونك و بالّذين هم يسبحونك و يشهدونك و بالّذين هم يكبرونك و يدعونك ان تجعلنی ممّن قد نظرت عليه فی مطلع تلك اللّيلة و احببت ان تسمع ذكره و ثنائه و تفضلت عليه ... و عطائك و احببت ان تذكرن اسمه بين ... عزّك و سلطانك و ان تقدرن له من فضلك و ... ما يستغنی به ... لدونك

12 O my God! If I ask Thee about Thy glory, verily Thou art more exalted than that! If I ask Thee about Thy majesty, verily Thou art greater than that! If I ask Thee about Thy beauty, verily Thou art more inaccessible than that! If I ask Thee about Thy grandeur, verily Thou art more elevated than that! If I ask Thee about Thy light, verily Thou art more powerful than that! Yea, O my God, I ask Thee by Thyself, for there is no glory equal to Thy justice, no majesty comparable to Thee, no beauty similar to Thee, no grandeur like unto Thee, and no light resembling Thee. Nothing in the heavens or on

12 اذ يا الهی و اسئلنك عن بهائك انّك انت اعلی فوق ذلك و ان اسئلنك عن جلالك انّك انت اكبر فوق ذلك و ان اسئلنك من جمالك انّك انت امنع فوق ذلك و ان اسئلنك من عظمتك انّك انت ارفع فوق ذلك و ان اسئلنك من نورك انّك انت اقدر فوق ذلك بلی يا الهی لاسئلنك بك اذ لا بهإ عدلك و ... جلال كفوّك و لا جمال شبهك و لا عظمة قرينك و لا نور مثلك لن يغرب من علمك من شیء لا فی السّموات و لا

the earth or between them can be hidden from Thy knowledge, and nothing in the kingdom of command or creation or below them can frustrate Thee.

فى الارض و لا ما بينهما و لايعجزك من شیء لا فى ملكوت الامر و لا الخلق و لا ما دونهما

13 Therefore, O God, send down upon the hearts that have ascended unto Thee that which beseemeth the loftiness of Thy glorification, and upon the spirits that have turned unto Thee that which beseemeth the sublimity of Thy praise, and upon the souls that have risen unto Thee that which beseemeth the inaccessibility of Thy unity, and upon those that became seized with rapture in Thy path and ascended unto the Most Exalted Horizon ... that which befitteth the exaltation of Thy glorification, and that Thou mayest send down upon ... from the Tree of Thy unity that which befitteth the sublimity of Thy grace, Thy bounty, Thy generosity and Thy favor, and that Thou mayest manifest that whereby Thou hast willed to make manifest Thy religion, and that Thou mayest aid that whereby Thou hast willed to manifest and ..., and that Thou mayest seize through Thy might that which Thou hast ordained to seize for the exaltation of Thy sanctification, and that Thou mayest destroy whom Thou hast willed to destroy for the exaltation of Thy glorification, and that Thou mayest abase whom Thou hast willed to abase for the invincibility of Thy glorification, and that Thou mayest forsake whom Thou hast willed to forsake for the jubilation of the light of Thy sanctification, and that Thou mayest remove from the earth whom Thou hast willed to remove for the sovereignty of Thy divine dominion and oneness.

13 فانزل اللّهمّ على افئدة الّتى قد عرجت اليك ما ينبغى لعلوّ تسبيحك و على الارواح الّتى قد انقطعت اليك ما ينبغى لعلوّ تحميدك و على الانفس الّتى قد صعدت اليك ما ينبغى لامتناع توحيدك و على ... الّتى قد ولهت فى سبيلك و ... الى افق الاعلى ... ... ما ينبغى لارتفاع تكبيرك و ان تنزلن على ... من شجرة توحيدك من اولى الاعالى الى اولى الادانى ما ينبغى لعلوّ فضلك و عطائك و جودك و احسانك و ان تظهرن ما قد اردت به ان تظهرن دينك و ان تنصرن ما قد اردت به ان تظهر و ... و ان تأخذن بقوّتك ما قد قدرت فى اخذه ارتفاع تقديسك و ان تهلكن من قد اردت فى هلاكه ارتفاع تمجيدك و ان تذلن من قد اردت فى ذلّته امتناع تكبيرك و ان تخذلن من قد اردت فى خذ لانه ابتهاج نور تقديسك و ان تعد من من فوق الارض من قد اردت عدمه ؟ استقلال سلطان قيّوميّتك و تفريدك

14 For I, O my God, by Thy glory, seek Thy protection from all the fire, and I beseech Thee of Thy grace concerning what Thou hast ordained in all of Paradise. For Thy retribution shall never cease from this through what ... hath earned and its people, and Thy mercy shall never cease from this through what itself and those within it have prostrated. Thou art He Who hath subdued through the sovereignty of Thy dominion all created things, until Thou didst possess the sovereigns through the sovereignty of Thy dominion with power and independence. And Thou art He Who hath shown Thy might through the holy kingdom ... above all contingent things, until Thou didst subject every possessor of sovereignty through Thy glory and grandeur and the kingdom of Thy mighty dominion with divinity and invincibility.

14 اذ انّنى انا يا الهى بعزّتك لاستجيرن بك عن النّار كلّها و لاسئلنك من فضلك عمّا قد قدرت فى الجنّة كلّها اذ نقمتك عن هذا لاتنقطع بما اكتسبت ليريها ؟ و ... اهلها و رحمتك عن هذا لاتنقطع بما قد سجدت نفسها و من فيها انت الّذى قد قهرت بسلطان قهّاريّتك فوق كلّ الكائنات حتّى قد تملكت السّلاطين بسلطان قهّاريّك بالقوّة و الاستقلال و انت الّذى قد تجبرت بمليك قدس ... فوق كلّ الممكنات حتّى قد تسخرت كلّ ذا ملك بعزّك و عظمتك و مليك عزّ جبّاريّتك بالهيّة و الامتناع

15 O my God, Thou beholdest the stations of those who call upon Thee and hast power over the exaltation of their souls and their stations. Therefore, O God, hasten in this through that which Thy Being deserveth, not through what the souls of Thy loved ones deserve, for through Thy desert every possessor of right

15 يا الهى ترى مقاعد داعيك و تقدر على ارتفاع انفسهم و مقاعدهم فاسرع اللّهمّ فى هذا بما يستحقّ به ذاتك لا ما تستحقّ به انفس اوليائك اذ باستحقاقك كلّ ذى حقّ يأخذ حقّه و

receiveth his right and every possessor of love beholdeth what he loveth. Therefore I beseech Thee, O God, by the merit of Thy Lordship and the independence of Thy divine dominion, that Thou mayest utterly annihilate the tree of negation and send down upon it Thy retribution in every condition, and that Thou mayest preserve the tree of Thy oneness and send down upon it that which befitteth the sublimity of Thy gracious favor and the exaltation of Thy sovereignty. For were the veil to be lifted from the insight of those in the fire, they would desire naught save what Thou hast ordained for them, and were it lifted from the insight of those in Paradise, they would desire naught save what Thou hast ordained for them. This hath never ceased ... and perisheth, and this shall never cease to endure and be exalted. This is from the command of God; verily He hath power over all things.

كلّ ذى حب يرى ما يحبّه فلاسئلنك اللّهمّ باستحقاق ربوبيّتك و استقلال قيّوميّتك ان تفنين شجرة النّفى حقّ الفنإ و لتنزلن عليها نقمتك فى كلّ شأن و ان تبقين شجرة وحدانيّك و تنزلن عليها ما ينبغى لعلوّ فضل عنايتك و سوّ ارتفاع سلطنتك اذ لو كشف الغطإ و عن بصائر من فى النّار لايريدون الّا ما قد قدرت لهم و عن بصائر ما فى الجنّة ما يريدون الّا ما قد قدرت فيهم هذا لم يزل ... و يهلك و هذا لم تزل يبقى و يرفع ذلك من امر الله انه كان على كلّ شىء قديراً

16 And bless, O God, the Point of the Bayan and whatsoever is related unto it, and exalt it, O my God, through Thine exaltation, and magnify it, O my God, through Thy grandeur, and glorify it, O my God, through Thy glory, and strengthen it, O my God, through Thy might, and empower it, O my God, through Thy sovereignty, and grant unto it that which will gladden its heart and beyond what will please it and beyond what it desireth from the treasuries of the wonders of Thy divine dominion and the repositories of the mystery of Thy holiness, for there is no equal to Thy bounty.

16 و صلّ اللّهمّ على نقطة البيان و ما ينسب اليها و ارفعها يا الهى رفعتك و عظمها يا الهى بعظمتك و جللها يا الهى بجلالتك و عزّزها يا الهى بعزّك و سلطها يا الهى بسلطنتك و هب لها ما يرضى به فؤادها و فوق ما يرضى و فوق ما يرغب فيها و اليها من خزائن بدع قيّوميّك و مكامن غيب قدّوسيّتك اذ عطائك لا عدل له

17 And ordain, O God, for the letters of its self, eighteen before ten, whatsoever Thou hast ordained for it of every good thing which Thy knowledge hath encompassed, and upon all the manifestations of its names and the dawning-places of its likenesses, and upon those who have sought shelter in its shade from among the first and the last, the outward and the inward. For there was not at that time upon the earth any who would worship Thee in truth except these, nor prostrate before Thee in truth except these, nor glorify Thee in truth except these, nor praise Thee in truth except these, nor testify to Thy unity in truth except these, nor ... in truth except these! By Thy might, these are none other than these! None recite Thy Book except these, none seek Thy good-pleasure except these, none succeed to Thy justice except these, none [...] Thy presence except these, none raise Thy remembrance except these, none make manifest Thy Cause except these, none aid Thy Faith except these, none establish Thy Word except these.

17 و قدر اللّهمّ لحروف نفسه ثمانيّة من قبل عشر ما قد قدرت لها من كلّ خير ما قد احطت به علما و على كلّ مظاهر اسمائها و مطالع امثالها و من استظل فى ظلّها من الاوّلين و الاخرين و الظّاهرين و الباطنين اذ لم يكن حينئذ على الارض من يعبدك بالحقّ الا هؤلإ او يسجد لك بالحقّ الا هؤلإ او يسبحك بالحقّ الا هؤلإ او بقدرتك بالحقّ الا هؤلإ او يحمدك بالحقّ الا هؤلإ او يوحدك بالحقّ الا هؤلإ او يكبرك بالحقّ الا هؤلإ او بعزتك بالحقّ الا هؤلإ او يتلون كتابك الا هؤلإ او يريدن رضائك الا هؤلإ او يخلفن من عدلك الا هؤلإ او ... لقائك الا هؤلإ او يرفعن ذكرك الا هؤلإ او يظهرن امرك الا هؤلإ او ينصرن دينك الا هؤلإ او يثبتن كلمتك الا هؤلإ

18 O God, at this time, through Thy grace, grant that which will cause this Tree to reach its loftiest heights and attain its uttermost ascendancy, and to witness what Thou hast ordained in its glory and to testify to what Thou hast decreed for its

18 هؤلإ اللّهمّ حينئذ بفضلك ما يوصلن تلك الشّجرة الى اعلى علوّها و يبلغن الى منتهى سموّها و يرين ما قد قدرت فى بهائها و يشهدن على ما قد قضيت فى علائها و لبقرن عينيها بما قد قدرت لها من

exaltation. And cause its eyes to be gladdened by what Thou hast ordained for it from the treasuries of Thy bestowals and the heights of Thy gifts, for all things besides Thee are poor before Thee and unto Thee, and whatsoever is other than Thee are Thy creatures and Thy servants before Thee. Grant unto me, O my God, and unto them that love me and them that are under my authority, whether of the past or yet to come until the Day of Resurrection, that which beseemeth the ascendancy of the sovereignty of Thy Self-Subsistence, and the inaccessibility of the kingdom of Thy Divine Unity, and the joy of the carpet of the glory of Thy Oneness. For Thy gifts have no equal, neither before nor after, and Thy bounties have no likeness, neither in the kingdom of command nor of creation.

خزائن عطائك فيها و شوامخ مواهبك لديها اذ كلّ شيء دونك فقراٍ عندك و اليك و ما سواك خلقك و ارقّائك لديك هب لى اللّهمّ و اهل محبّتى و اهل ولايتى ممّن كان او يكون الى يوم القيمة ما تستحقّ به عند ارتفاع سلطان قيّوميّك و امتناع مليك قدس صمدانيّتك و ابتهاج بهجة بساط عزّوحدانيّتك اذ مواهبك لا عدل لها لا من قبل و لا من بعد و عطاياك لا مثل لها لا فى ملكوت الامر و الخلق

19 Verily Thou art the All-Bountiful, the All-Knowing. Verily Thou art the Munificent, the Near One. Verily Thou art the Invincible, the All-Seeing. Verily Thou art the Bestower, the Most Generous. Verily Thou art the All-Merciful, the Most Kind. There is no power nor strength except through Thee, and Thou hast encompassed all things with Thy knowledge.

19 و انّك كنت وهّاباً عليماً و انّك كنت جواداً قريباً و انّك كنت مناعاً رقيباً و انّك كنت منّاناً كريماً و انّك كنت حنّاناً لطيفاً و لاحول و لا قوّة الّا بك و قد احطت لكلّ شيء علماً

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Ziyarat for the first to believe, on the Day of 'Arafa
To: Mulla Husayn the martyr
Date: 1265-09-12 [1849-Aug-1]

1 First Visitation

1 زيارة الاول

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

2 بسم اله الامنع الاقدس

3 God beareth witness that there is none other God but Him. His are the most excellent names. All that are in the heavens and on the earth and whatsoever lieth between them sing His praise. There is none other God but Him, the Sovereign, the Self-Subsisting.

3 شهد الله انه لا اله الاّ هو له الاسماء الحسنى يسبح له من فى السموات ومن فى الارض وما بينهما لا اله الاّ هو المهيمن القيوم

4 And verily the Glory from God was upon the Throne of Reality in the Qur'an, wherein all who are in the heavens and who are on the earth and whatsoever lieth between them were illumined by the light of His Being. And among His effulgences is the knowledge of that Day which He hath mentioned as the Day of 'Arafat. Knowest thou what 'Arafat is? It is he whom every soul had known aforetime in the Qur'an as the

4 وانما البهاء من الله على عرش الحقيقة فى الفرقان حيث قد اشرف من فى السموات ومن فى الارض وما بينهما بنور نفسه وان من اشراقاته عرفان ذلك اليوم الذى قد ذكره بالعرفة وهل تعرف ما العرفة اى من قد عرف نفسه كلشئ

One Who declareth: “There is no God but I, the Mighty, the Well-Beloved.”

من قبل فی الفرقان علی انه لا اله الاّ انا العزیز المحبوب

5 Behold then all who profess the religion of Muhammad - verily each one knoweth Him, after the words “There is no God but God,” as “Muhammad is the Apostle of God” from time immemorial. And no soul knew Him save for the Day when God would raise Him from His resting-place, that all things might know Him. Hast thou known Him, or hath anyone? This is a fruit that hath grown from the Tree of Knowledge, among whose attributes is the recognition of that Day.

5 فاذا فانظر فی کل من دان بدین محمد فانه لیعرفه بعد کلمة لا اله الاّ الله بانه کان محمدا رسول الله فی ازل الازال وما عرف نفسه کلشئ الاّ لیوم یبعثه الله من مرقده لیعرفه کلشئ هل عرفته او من احد هذا ثمرة ، اغرست من شجرة المعرفة التی من شئونها عرفان ذلك الیوم

6 Look from the beginning that hath no beginning, and trace all this back to the Day of Muhammad. Then behold what was manifested through Muhammad: Among the signs of His Revelation was the Sacred House, around which seventy thousand souls would circumambulate in those days. And among the signs of His Revelation was His sacred resting-place - behold how many of God’s creatures ascend thereto and serve there in humility.

6 انظر من اول الذی لا اول له وارجع کل ذلك الی یوم محمد من قبل ثم انظر فیما ظهر بمحمد فاذا شأن من شئون ظهوره بیت الحرام مثل یومئذ سبعین الف نفس فی حوله تطوفون وان من شئون ظهوره مرقد جسده انظر کم من خلق الله لیصعدون وهنالك بالذل یخدمون

7 And among the signs of His Revelation were ‘Ali, then Fatimih, then Hasan, then Husayn, then ‘Ali son of Husayn, then Muhammad son of ‘Ali, then Ja’far son of Muhammad, then Musa son of Ja’far, then ‘Ali son of Musa, then Muhammad son of ‘Ali, then ‘Ali son of Muhammad, then Hasan son of ‘Ali, then the Proof, then the Manifestations of the letter Ha’. How exalted were these stations raised for the revelation of His Self, and how many servants ascend hoping for His grace and bounty!

7 وان من شئون ظهوره فی علّی یومئذ ثم فاطمه ثم الحسن ثم الحسین ثم علی ابن الحسین ثم محمد ابن علیّ ثم جعفر ابن محمد ثم موسی ابن جعفر ثم علی ابن موسی ثم محمد ابن علی ثم علی ابن محمد ثم حسن ابن علیّ ثم الحجة ثم مظاهر الهاء فکم رفعت تلك المقاعد لظهور نفسه وکم من عباد یصعدون رجاء طوله وفضله

8 And among the signs of His Revelation is Prayer - can anyone count the number who pray? And among the signs of His Revelation is Alms - can anyone count those who give alms? And among the signs of His Revelation is Fasting - can anyone count those who fast? And among the signs of His Revelation is the Fifth - can anyone count those who give it? And among the signs of His Revelation is the Qur’an - can anyone count those who recite it? And among the signs of His Revelation is all that God hath revealed from the beginning to the end of religion, concerning every male and female and what they possess. Thou canst not count them even for that day, how much less from the day of His Manifestation until now!

8 وان من شئون ظهوره الصلوة فانظر هل یحصی اعداد من یصلی وان من شئون ظهوره الزکوة هل یحصی من یزکی وان من شئون ظهوره الصیام هل یحصی من یصومن وان من شئون ظهوره الخمس هل یحصی من یوءتینه وان من شئون ظهوره الفرقان هل یحصی من یقرئه وان من شئون ظهوره من اوّل ما قد اظهر الله الی اخر الدین من کل ذکر وانثی وما یملکان فانت یومئذ لن تقدر ان تحصی فکیف من یوم ظهوره الی حینئذ

9 All this is that thou mayest know that He was the Revealer of all things, and He revealed Himself to that creation only through what was uttered in truth from the tongue of His Reality: “I was a Hidden Treasure and wished to be known, so I created creation that I might be known.” This is His creation - behold but one sign among the signs of His creation which

9 کل ذلك لتعرف انه کان مجلّی کلشئ وما تجلی لذلك الخلق الاّ بما نطق بالحق من لسان حقیقته کنت کنزا مخفیا فاحببت ان اعرف فخلقت الخلق لکی اعرف فهذا خلقه انظر شأنا من شئون خلقه لن تقدر ان تحصی فکیف ومظاهر

thou canst not enumerate, how much less the Manifestations of His command and His prohibition! All this is that thou mayest know Him as the Throne of Reality and know God thy Lord, and that thou mayest not associate anything with Him.

امره ونهيه فكل ذلك لان تعرفه بانه عرش الحقيقة وتعرف الله ربك ولا تشرك به شيئا

10 Behold then the first day when God brought him into His presence and he prostrated himself before the throne of the Point of the Bayan, for verily the Qur'an and all that is therein was created for the Bayan and all that is therein, and verily the Bayan and all that is therein was created for Him Whom God shall make manifest, exalted be His mention, and what God shall reveal unto Him. Then all before exists for what comes after, and thou shalt find no limit to the love of God as thou findest no beginning for it, for through it the beginning is created and through it the return is brought forth. Exalted be God above what those who remember mention.

10 فاذا فانظر فى اول يوم قد حضره الله بين يديه وسبد لعرش نقطة البيان اذ القران وما فيه قد خلق للبيان وما فيه اذ البيان وما فيه قد خلق لمن يظهره الله جل ذكره وما ينزل الله عليه ثم كل قبل لبعده ولم تجد لمحبة الله من غاية بمثلها تحط لها من بداية اذ البدء يخلق به والرجع يحدث به تعالى الله عما يذكر الذاكرون

11 When he appeared before the Point of the Bayan, it was to make known to creation that "I am He Who hath created that creation for My recognition." All who professed the religion of Islam were thus addressed: "Ye were all created for My recognition, therefore know Me, for I am the first who hath recognized God, my Lord, in the Bayan. Worship God and associate naught with Him." None followed his word, none recognized him save I. His manifestation ended, it came to pass and was ordained. For when all were intent upon extinguishing the light of God and quenching the fire of God, the love of his being would not consent that he remain patient in God after seeing that all in the heavens and earth and what lieth between them was in His grasp like a ring, in actual reality deserving thereof, not in mere verbal or intellectual forms.

11 فاذا لما حضر بين يدى نقطة البيان ليعرف من خلق بانى انا الذى قد خلقت ذلك الخلق لعرفانى فكل ما قد خاطب من دان بدين الاسلام انكم كلكم اجمعون قد خلقتم لعرفانى فاعرفونى فانى انا اول من قد عرفت الله ربى فى البيان واعبدوا الله ولا تشركو به شيئا ما اتبع قوله من احد ، عرفه من احد منى قضى من ظهوره ، قد قضى ثم قدر اى اذ كل قد همّوا لاطفاء نور الله واخماد نار الله لم يرضى حب كينونيته بان يصبر فى الله بعد ما يرى ان كل ما فى السموات والارض وما بينهما فى قبضته كخاتم بالحقيقة الواقعية التى يستحق به لا بصور الكلامية العلمية

12 He submitted himself wholly unto God, for after the Point of the Bayan he saw nothing in creation more precious before God than the Point of the Furqan. Therefore did he turn wholly unto Him, that it might be established in the kingdoms of the heavens and earth and what lieth between them that the Point of the Furqan, despite her exaltation, submitted to the Point of the Bayan, that perchance someone might perceive this and worship God, his Lord, with pure sincerity, until there came to pass that which made the heavens nearly to be cleft asunder and the earth to be split and the mountains to fall.

12 استسلم لله بكله لانه لم ير بعد نقطة البيان فى الابداع شيئا اعز عند الله من نقطة الفرقان لذا قد انقطع به اليه ليثبت فى ملكوت السموات والارض وما بينهما بان نقطة الفرقان مع علوها استسلمت لنقطة البيان لعل يستشعر به من احد ويعبد الله ربه خالصا من احد حتى قضى ما تكاد السموات ان ينفطرن وتنشق الارض وتخر الجبال

13 Behold then how the essences of all glorified beings turn unto Him, and the realities of all sanctified ones are drawn to Him, and the souls of all unified ones take refuge in His shadow, and the beings of all proud ones prostrate before God through Him. How can I say to whom I speak, for whom I speak, who can comprehend all things to fulfill them on that Day when no one was present before the throne of His bodily sovereignty? By

13 فاذا فلتنظرن ان كينونيات المتسبحات كلهن ينقطعن اليه وذاتيات المتقدسات كلهن ينجذبن به ونفسانيات المتوحدات كلهن ليستقرن فى ظله وانيات المتكبرات كلهن يسجدن به لله فكيف اقول بمن اقول لمن اقول من تدخلى كلشئ لان يوفه يومئذ لم يكن عند عرش استواء جسده من

Him Who splitteth the seed and createth the soul, if anyone should take one step toward Him, its weight would be greater before God than all who have followed their Lord's religion from the beginning that hath no beginning to the end that hath no end. For all that was created for the recognition of that Most Luminous Light and Most Manifest Radiance, yet the people know Him from behind veils and perceive Him not as manifest and visible.

احد فو الذى فلق الحبة وبرّى النسمة لو يرفعن اليه احد قدماً لكان وزنه عند الله اكبر من كل ما قد دان من اول الذى لا اول له الى اخر الذى لا اخر له بدين ربه اذ كل ذلك قد خلق لعرفان ذلك النور الانور والضياء الاظهر ولكن الخلق يعرفونه من وراء الحجب و لا يدركونه ظاهرا مشهودا

14 By Him Who created Paradise and formed the soul, all who circumambulate the House on such a day, even seventy thousand souls, and all who visit the Martyr's Tomb on that day, whose numbers none can reckon - neither of these shall weigh before God as much as a gnat's wing. But should one take a step toward that One, it would be greater than the creation of the heavens and earth and what lieth between them. Therefore watch ye for the Day of Him Whom God shall make manifest, for the Tree of the Bayan was planted only that ye might recognize Me, and verily I am the first to prostrate before God and believe in His Self. Therefore waste not your recognition, for verily the Bayan, for all its loftiness, believeth in Him Whom God shall make manifest, and He indeed is worthy to be the Throne of Truth, though He is I and I am He. But when the Tree of the Bayan reached the summit of its exaltation, its Point prostrated itself before God, its Lord, in the temple of Him Whom God shall make manifest, that ye might magnify God as His Self deserveth. Ye were created by the Point of the Bayan, and when that Point submitted itself to Him Whom God shall make manifest, and was exalted through His exaltation, and was made manifest through the manifestation of His might, and was glorified through the glory of His oneness, and was beautified through the beauty of His singleness, and was magnified through the greatness of His eternality, and was empowered through the sovereignty of His everlastingness - what station remaineth for those created by it to say "why" or "wherefore"?

14 فو الذى خلق الجنة وبرّى النسمة كل من يطوف مثل ذلك اليوم فى حول البيت من سبعين الف نفس وكل من يزورن حجة الشهيد فى ذلك اليوم حيث لا يحصى عددهما من احد كلتيهما لم يكن له وزن عند الله على قدر جناح بعوضة ولكن ان يرفع قدم الى ذلك لاكبر عن خلق السموات والارض وما بينهما وذلك فلتراقبن يوم من يظهره الله فان ما اغرست شجرة البيان الاّ لتعرفنى وانى انا اول ساجد لله ومؤمن بنفسه فلا تضيعن عرفانكم فان البيان مع علّوه يوءمن بمن يظهره الله وانه لا حق بان يكونن عرش الحقيقة مع انه هو ايّاى وانى انا ايّاه ولكن لما دفعت شجرة البيان بمنتهى علوها فاذا نقطتها تسجد لله ربها فى هيكل من يظهره الله لعلكم تعظمون الله على ما تستحق به نفسه فانكم قد خلقتم بنقطة البيان فلما استسلمت لمن يظهره الله تلك النقطة واسترفعت برفعته واستظهرت بظهور عزته واستجلت بجلال وحدانيته واستجملت بجمال فردانيته واستعظمت بعظمة صمدانيته واستسلطت بسلطنة ازليته هل لمن خلق بها من شأن يقول لم او بم

15 O all things in the Bayan! Know ye your limits, for if the Point of the Bayan believeth in Him Whom God shall make manifest before all things - and I verily glory in this above all who are in the kingdoms of the heavens and earth and whatsoever is between them - for there is no glory save in the knowledge of God, and no joy save in the unity of God. Be not veiled from God after His manifestation, for all that the Bayan achieved is like a ring upon My fingers, and I am like a ring upon the fingers of Him Whom God shall make manifest, even as ye have seen how all that the Qur'an achieved was, in the estimation of its Point, but as a ring when He first believed in the Bayan. Were it not so, how could He have transformed those within

15 فان يا كلشئ فى البيان فلتوفن حد انفسكم فان مثل نقطة البيان يوءمن بمن يظهره الله قبل كلشئ وانى انا بذلك لافتخرن على من فى ملكوت السموات والارض وما بينهما لان لا عز الاّ فى عرفان الله ولا لذة الاّ فى توحيد الله فلا تحتجبن عن الله بعد ظهوره فان كل ما دفع البيان نكاتم فى يدىّ وانى انا خاتم فى يدى من يظهره الله بمثل ما قد رايتم كلما دفع القران لم كن عند نقطته اول من امن بالبيان الاّ نكاتم ولو لم يكن هذا كيف قلب من فى الاسلام بايات ربه ودعى كلا الى

Islam through the verses of His Lord, and summoned all unto the path of their Creator? He is indeed the Manifestation of His Cause in relation to the Point of the Bayan, and He appeared unto those within the Furqan only for His latter day. But who knew Him, and who fulfilled His command, and who attained the fruit of Islam's planting at its source?

صراط بارئه وانه هو ظاهر امره بالنسبة الى نقطة البيان وانه ما تجلّى لمن فى الفرقان الاّ ليوم اخريه ولكن من عرفه ومن دفى لامرديه ومن بلغ الى ثمرة غرس الاسلام عند مغرسه

16 Glory be to God, and praise be to God, and there is no God but God, and God is Most Great! None knew Him save Me, and none knew Me save Him, to such extent that in that Day all who are in Islam are mentioned through His manifestation, yet all are veiled from His remembrance and all are far removed from their stations. Otherwise it would have been meet that when the verses of God were revealed, all who are in Islam should have recognized Him as the One Who had revealed that religion unto them and created that creation by His command, that they might know Him on the day of His manifestation and not associate anyone with Him. But none knew Him save God Who created Him, and whosoever knoweth Him thereafter, knoweth Him through what God hath caused him to know through the Point of the Bayan. Therefore do I address all who follow His religion, saying through the shortest Surih that was revealed aforetime concerning His own Self:

16 فسبحان الله والحمدلله و لا اله الاّ الله والله اكبر ، عرفه الاّ ايّاى وما عرفنى الاّ ايه بحيث يومئذ كل من فى الاسلام بظهوره ذا ذكر وكل عن ذكرهم محتجبون وكل عن محليهم مبعدون والاّ ينبغى حين ما قد بلغ ايات الله ان يعرفه كل من فى الاسلام بانه الذى قد اظهر لهم ذلك الدين وخلق بامر ذلك الخلق ليعرفوه يوم ظهوره ولا يقترنون به من احد ولكن ما عرفه الاّ الله الذى خلقه وان يعرفه من بعد من احد فذلك بما قد عرفه الله بنقطة البيان فاذا لاخاطبن كل من دان بديته واقول باقصر سورة قد نزلا من عليه من قبل بنفسه

17 In the name of God, the Most Merciful, the Most Compassionate.

17 بسم الله الرحمن الرحيم

18 Say: O ye unbelievers! I worship not that which ye worship, nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, nor will ye worship that which I worship. To you be your way, and to me mine.

18 قل يا ايها الكافرون لا اعبد ما تعبدون ولا انتم عابدون ما اعبد ولا انا عابد ما عبدتم ولا انتم عابدون ما اعبد لكم دينكم ولى دين

19 Knowest thou what He saith? He addresseth all who are in Islam, saying: "I follow none save Him Whom God hath caused to descend with the Bayan. Unto you your religion, and ye have naught, for I have ordained your religion for you, and I have submitted myself to God and worship God, my Lord. Yea, my religion is the Bayan, and unto you what ye possess. Be ye patient, then bear witness, for it shall profit you not the weight of a grain of mustard seed. God sufficeth me; in Him do I place my trust, and in God let them that trust put their trust." It is as though on the Day of My Return I shall address those who are in the Bayan in like manner. Be ye watchful of yourselves, for the Cause of God shall come unto you in truth, yet ye remain veiled from the presence of God.

19 هل تعرف ما يقول يخاطبن كل من فى الاسلام ويقول انى لا اتبع الاّ من نزل الله عليه البيان وان لكم دينكم ومالكم من شئ لاننى انا قد قدرت لكم دينكم وانى انا قد استسلمت لله وعبدت الله ربى بلى دينى البيان ولكم ما عندكم فلتصبرن ثم لتشهدن فانه لا ينفعكم قدر خردل والله حسبى عليه توكلت وان على الله فليتوكلن عباده المتوكلون كانى فى يوم رجعى لاخاطبن من فى البيان بمثل ذلك فلتراقبن انفسكم فان امرالله ليأتينكم بالحق ولكنكم انتم عن لقاء الله محتجبون

20 Know thou that on that Day none shall be known except God, none shall be worshipped save Him, none shall be described but He, none shall be loved but Him, and none shall be sought except Him. However, not according to how thou hast known

20 ثم اعلم ان فى ذلك اليوم لم يكن معروفا غير الله ولا معبوداًالاّ اياه ولا موصوفا سواه ولا محبوبا دونه ولا مقصودا غيره لكن لاعلى ما عرفت الله

God before, for if Muhammad were to accept from thee, He would accept from those who came before, since the Known is one Sun, though Its thrones are made manifest in every Revelation upon whatsoever throne It willeth. Otherwise, it is but one Sun, though It may be manifested unto infinity through infinity - It is one Sun.

من قبل فان لو يُقبل عنك ليقبل محمد عمن كان من قبل اذ المعروف شمس واحدة ان اعراشها تظهر فی کل ظهور فی عرش کیف تشاء والاّ انها هی شمس واحدة لو تظهر الی ما لا نهایة بما لا نهایة انها هی شمس واحدة

21 Say: Your God is One God. There is no God but He, the Mighty, the Best Beloved. He it is Who hath sent forth the Messengers from His presence, that ye should worship none but God, for all Temples speak of God and through Him. And He it is Who hath sent down the Books from His presence, that ye should associate naught with God, your Lord, and that ye should be assured of the signs of God.

21 قل انما الله الحکم اله واحد لا اله الاّ هو العزیز المحبوب هو الذی قد ارسل الرسل من عنده ان لا تعبدوا الاّ الله فان کل الهیاکل عن الله وبهم ینطقون وهو الذی نزل الکتب من عنده ان لا تشرکوا بالله ربکم من شئ وکنتم بایات الله لموقنین

22 Glory be unto Thee, O my God! I testify that none hath known Thee through the knowledge of Thy Self which Thou seest and I see, since none hath known Thee save him whom Thou hast caused to know Thee through me. All who knew Thee before imagine they excel in knowing Thee. Yet in this my station I make mention of Him in such wise that were I above the earth in such manner that all were within my grasp, I would ascend unto Him and alight at His dwelling, and would manifest the fruit of what I had formerly planted of His religion through what the Manifestation of Thy Self knew in that Revelation before all souls. But Thou beholdest my position and art witness that my knowledge hath not changed whether I be in the highest heights or below that. Therefore, O my God, send down upon him from all things that which beseemeth the loftiness of Thy grace and the sublimity of Thy bounty, and upon those who have ascended unto Thee - they who are near unto Thee, where each one was, in the manifestations of the Throne of Truth, a throne for It, since it beseemeth not the Point of the Bayan that any should ascend unto It save him who was the Manifestation of Its throne in Its previous manifestations.

22 سبحانك اللهم یا الهی لاشهدنك بان ما قد عرف نفسه بعرفان نفسك تریه واریه حیث لم یعرفه الاّ من قد عرفته بی وکل بما عرف نفسه من قبل یحسبون انهم فی عرفانه یحسنون فاذا فی موقفی هذا لذکرنه علی شأن لو کنت فوق الارض علی شأن کل فی قبضتی لاصعدن الیه ولانزلن برحله ولاظهرن ثمرة ما قد اغرس من قبل من دینه بما قد عرف مظهر نفسك فی ذلك الظهور قبل کلنفس ولکن تری مقعدی وانك انت تشهد فان عرفانی لم یتغیر اذا کنت فی علوّ علوّ او دون ذلك فلتنزلن اللهم علیه عن کلشئ ما ینبغی لعلو فضلك وسمو جودك وعلی الذین هم استعرجوا به الیك وهم اولاء من عندك حیث کل واحد کانوا فی ظهور من ظهورات عرش الحقیقة عرشا لها اذ لا ینبغی لنقطة البیان ان یستعرج لها الاّ من یکون مظهر عرشها فی ظهوراتها من قبل

23 O God! On that day, shower down upon those impregnable temples the knowledge of what Thou art in Thy transcendent exaltation, Thy supreme ascendancy, Thy lofty elevation, Thy matchless immunity, Thy glorious joy, Thy triumphant victory, and Thy compelling power, that their eyes may be gladdened in the chambers of their gardens by beholding the glory of their souls and Thy vengeance upon those who know them not and uphold not their rights. Verily, Thou art powerful over all things. Then, when thou art blessed to present thyself before God, thy Lord, on the Day of Him Whom God shall make manifest, exalted be His mention, know that the Command is His Command. Look thou to none save Him and His Command, for all who are in the heavens and on earth and whatsoever

23 فلتنزلن اللهم علی تلك الهیاکل الممتنعة فی ذلك الیوم المعرفة ما انت علیه من علو علوك وسمو سموك وارتفاع ارتفاعك وامتناع امتناعك وابتهاج ابتهاجك وانتصار انتصارك واقتهار اقتهارك بان تقرن عیونهم فی غرف جناتهم بما ترونهم عز انفسهم وانتقامك ممن لا یعرفهم ولا یقومن بحقهم انك کنت علی کلشئ قدیرا ثم اذا وفّقت ان تعرضّن علی الله ربك فی یوم من یظهره الله جل ذکره فاذا الامر امره انت لا تنظر الاّ الیه وامره فان کل من فی السموات والارض وما بینهما هم بامره قائمون ولا نری امرالله محدودا فان من اول الذی لا اول له امره فی هیاکل ظهوره والی

lieth between them stand ready at His Command. We see not God's Command as limited, for from the beginning that hath no beginning His Command hath been manifest in the temples of His Revelation, and unto the end that hath no end His Command shall be manifest in the temples of His Concealment. The temples are but thrones for the Primal Reality, and what is manifest in the temples is but one Manifestation and one Concealment.

اخر الذى لا اخر له امره فى هياكل بطونه وانما الهياكل اعراش للحقيقة الاولية وانما الظاهر فى الهياكل ظهور واحد وبطون واحد

24 Say: There is no God but God; all are His servants and all stand ready at His Command. Yet look not to that Temple, for it is the Temple of the Throne of Reality from aforetime, nor to Him Whom God shall make manifest, exalted be His mention, for He is that same Temple, since the thrones are like unto what is manifest in them - were it to differ, the manifestation of the Unseen Unity would not appear. What We have taught thee concerning the previous Manifestations, wherein each Manifestation after a previous Manifestation was in His grasp - thus hath God created this creation that perchance in each wondrous Manifestation they might be able to believe. When thou attainest unto that Most Great Remembrance, that Most Luminous Light, that Most Manifest Radiance, that Most Precious Essence, and that Most Pure Leaf, then purify thy inner being from all that God loveth not and thy outer being from all that God loveth not, according to what God hath sent down from His presence. Then seek permission from God and all His guides and from whomsoever believeth in God and His signs, for all stand ready at God's Command. Then say: Peace be upon Thee, O Essence of Eternity in the exaltation of Glory! Peace be upon Thee, O Camphor of Pre-existence in the ascendancy of Beauty! Peace be upon Thee, O Pure Essence of Bounty in the immunity of Perfection! Peace be upon Thee, O Essence of Mystery in the exaltation of Most Holy Action! Peace be upon Thee, O Pure Embodiment of Command at the ultimate pinnacle of might and justice! Thou didst make Thyself known at the Point of the Furqan that Thou wert, in the eternity of eternities, the Guide unto God, Thy Lord, that there is no God but He, the One, the All-Compelling.

24 قل لا اله الاّ الله كل عباد له وكل بامره قائمون ولكن لا تنظر الى ذلك الهيكل فانه هيكل عرش الحقيقة من قبل ولا الى من يظهره الله جل ذكره فانه ذلك الهيكل بعينه اذ الاعراش مثلها كمثل الظاهر فيها لو يختلف لم يظهر ظهور وحدة الغيبية وان ما قد عرفنك من قبل ظهورات قبلها حيث فى كل ظهور بعد ظهور قبله فى قبضته كذلك قد ابدع الله ذلك الخلق لعلهم فى كل ظهور بديع يستطيعون ان يؤمنون فاذا ادركت ذلك الذكر الاكبر والنور الانور ولاضياء الاظهر والجوهر الطرز والورق الاطهر فاذا فاستصفى باطنك عن دون ما لا يحبه الله وظاهرك عن كل ما لا يحبه الله على ما قد نزل الله من عنده ثم استأذن عن الله وكل ادلائه ومن يوءمن بالله واياته فان كل بامرالله قائمون ثم قل السلام عليك يا ذات الازل فى علو الجلال لاسلام عليك يا كافور القدم فى سمو الجمال السلام عليك يا ساذج الكرم فى امتناع الكمال السلام عليك يا جوهر الروم فى علو لاقدس والفعال السلام عليك يا مجرد الحكم فى منتهى ذروة العز والعدال قد عرفت نفسك فى نقطة الفرقان بانك كنت فى ازل الازال مدلا على الله ربك على انه لا اله الاّ هو الواحد القهار

25 Then thou didst draw forth from the Ocean of the Furqan and, through God, didst enter into the Sea of the Bayan, adducing proof concerning thy Lord that there is none other God but Him, the One, the Manifest. Upon thee be from the splendor of God its most splendid, from the majesty of God its most majestic, from the beauty of God its most beautiful, from the grandeur of God its most grand, from the light of God its most luminous, from the loftiness of God its most lofty, from the might of God its mightiest, from the holiness of God its most holy, from the power of God its most powerful, from the

25 ثم استخرجت عن بحر الفرقان واستدخلت بالله فى بحر البيان مستدلا على الله ربك على انه لا اله الاّ هو الواحد الظهار فعليك من بهاءالله ابهاه ومن جلال الله اجله ومن جمال الله اجمله ومن عظمة الله اعظمها ومن نور الله انوره ومن علوّ الله اعلاه ومن عز الله اعزه ومن قدس الله اقدسه ومن قدرة الله اقدرها ومن قوة الله اقواها ومن رضاء الله ارضاه ومن سلطنة الله ادومها ومن ملك الله

strength of God its strongest, from the good-pleasure of God its most pleasing, from the sovereignty of God its most enduring, from the dominion of God its most glorious, from the bounty of God its most ancient, from the riches of God its most steadfast, from the generosity of God its nearest, and from the glory of God its most exalted. How lofty is thy loftiness, for thou hast been raised up and there is none like unto thee in elevation! Then thou didst seek the good-pleasure of God, thy Lord, in the Bayan, that thou mightest announce unto all who dwell in the kingdom of the heavens and of the earth and whatsoever lieth between them that authority and creation belong to God - there is none other God but Him, the One, the All-Compelling.

انفخره ومن من الله اقدمه ومن غناء الله اثبته ومن جود الله اقربه ومن مجد الله ارفعه فما اعلى علوك حيث قد ارتفعت وليس فوقك مثلك ذا علو ثم استرضيت بان تسجدن لله ربك فى البيان لتنبئن من فى ملكوت السموات والارض وما بينهما من انّ الامر والخلق لله لا اله الاّ هو الواحد القهار

26 May God reward thee through the Bayan and through all that are therein with the best reward granted to the first believer in the Tree of Truth. Then thy manifestation in the First Unity is like unto that wherewith God hath favored thee, then thy former manifestations in the Temples of Truth. How exalted is your loftiness, again your loftiness! How glorious your glory, again your glory! How impregnable your strength, again your strength! How elevated your elevation, again your elevation! How firm your independence, again your independence! Through you hath God drawn nigh unto the creation of the Bayan, and through you will God cause the creation of the Bayan to return unto Him Whom God shall make manifest, exalted be His mention. If thou and thy manifestations and thy former Temples of manifestation had desired naught but God, therefore hath God caused them to attain unto what they desired of His knowledge. And those beneath thee and those that are under thy shadow, inasmuch as they desired the things of dominion, each according to his desire hath taken possession through the grace of his Lord. But ye have attained unto that which all desire but cannot reach.

26 فليجزينك الله بالبيان ومن فيه خير من يجزى اول مؤمن بالشجرة الحقيقة ثم ادلاء نفسك فى الواحد الاول مثل ما يمن الله عليك ثم اعراش ظهورك من قبل فى هياكل الحقيقة فما اعلى علوكم ثم علوكم ثم وما ابهى سموكم ثم سموكم ثم وما امنع امتناعكم ثم امتناعكم ثم وما ارفع ارتفاعكم ثم ارتفاعكم ثم وما اقوم استقلالكم ثم استقلالكم بكم قربك الله خلق البيان وبكم ليعودن الله خلق البيان بمن يظهره الله جل ذكره ولو انك وادلاء نفسك وهياكل ظهورك من قبل ما ارادوا الاّ الله لذا قد وصلهم الله الى ما ارادوا من عرفانه وان دونك ومن فى ظلك لما ارادوا شئون الملكية كل على ما ارادوا استملكوا من فضل ربه ولكنكم قد استدركتم ما كل يتمنون ولا يصلون

27 When I behold the loftiness of what thou hast attained, my soul envieth thee, but when I behold the lowliness of what thou hast suffered, I weep for thee. When will my heart, my spirit, my soul, or the essence of my being find rest in thee? Unto God do I complain, and in His grasp lieth the kingdom of the most high unto the lowest atom. This sufficeth me and sufficeth thee, for He is the Powerful, the Compelling, the Manifest, the Mighty, the Exalted, the Inaccessible. Nothing whatsoever in the heavens or in the earth or in what lieth between them can frustrate Him. He will assuredly aid thee and those who are under thy shadow to attain an exaltation possible in creation and realizable in invention.

27 لمّا انظرن الى علوّ ما استدركت تغبطه نفسى ولما انظر الى دنو ما استشهدت لابكين عليك متى يسكن فؤادى فيك او روحى او نفسى او جوهر جسدى فان الى الله المشتكى وان فى قبضته ملكوت العلى الى الذرة الادنى ذلك حسبى وحسبك اذ هو القادر القاهر والظاهر المقتدر والمتعالى الممتنع لن يعجزه من شئ لا فى السموات ولا فى الارض ولا ما بينهما لينصرنك ومن يكن فى ظلك على علوّ يمكن فى الابداع تذّونه وفى الاختراع تحققه

28 But all that was naught in the sight of God, in His essential being, save for those who recognize the Manifestation of His

28 ولكن كل ذلك لم يكن عندالله ذات كينونيته الاّ لمن يدركن مظهر نفسه فى يوم القيمة فان يومئذ

Self on the Day of Resurrection. For on that Day they shall witness the exaltation of thy station and the stations of the exponents of thy cause, and all shall ascend. Yet this shall profit neither thee nor them except before the appearance of the Resurrection and the dawning of the Sun of Truth, whereby those of faith are strengthened and those of certitude take pride. For verily the Cause of God, at the time of the Manifestation of His Self, doeth whatsoever He willeth by His command. He shall not be asked of His doings, while all else shall be questioned. I beseech God that He may honor me with His presence and make me and thee and those beneath thy shadow to be the names of His might on the day of His Manifestation. Verily He, exalted and mighty is He, answereth whom He willeth and raiseth up whom He desireth from among those who call upon His Most Beautiful Names. He is truly the All-Knowing, the All-Powerful.

لاشهدن علو مقعدك ومقاعد ادلاء نفسك وكل هنالك يصعدون ولكن ما ينفعك وايّاهم الاّ قبل ظهور القيمة ومطلع شمس الحقيقة حيث يعززمن فى الدين بذلك ويفتخر من فى اليقين بهذا والاّ ان امرالله عند مظهر نفسه يفعل ما يشاء بامره لا يسئل عما يفعل وكل عن كلشئ يسئلون لاسئلن الله بان يكرمنى لقائه ويجعلنى واياك ومن فى ظلك اسماء عزه يوم ظهوره انه جل وعز يستجيب عمن يشاء ويرفع من يريد ممن يدعو باسمائه الحسنى انه علام قدير

29 By thy life! My heart is not content that I should make mention of one who knoweth thee not, or standeth not up for thy rights, or causeth thee grief in any way. God shall suffice to deal with them, for God is the All-Compelling, the Severe. No fire is more intense for them than their being veiled from meeting thee, though they were created that on the day of thy manifestation they might believe in thee and in him whom thou callest all unto.

29 ولعمرك لم يرض فؤادى بان اذكر من لم يعرفك او لا يقومن بحقك او يحزنك بشئ فسيكفينهم الله والله قهار شديد وما لهم نار اشد عما احتجبوا عن لقائك وهم خلقوا لعلهم يوم ظهورك بك ثم بمن تدعو كل اليه ليؤمنون

30 Verily what God hath foreordained for thee and for the exponents of thy cause and the names of those near thee and those who love that exalted remembrance of thee - that is the bounty from His presence, for He is possessed of great favor. For all good, after God hath recognized a soul's acknowledgment of thy right and its independence beneath the shade of meeting thee, is established in its recognition of thee. And all that is less than good for those who know thee not is established with God, for thou hast made the first element of religion to be the knowledge of God, and this appeareth only through knowing thee, just as God hath made in every dispensation the first element of religion to be knowledge of Him, then knowledge of the Manifestation of His Self, then knowledge of Him through creation through His word from the Manifestation of His Self, from conditions which none can reckon save God. Upon this were all created and concerning this shall all be questioned.

30 وان ما قدمن الله عليك وعلى ادلاء نفسك واسماء قربك ومن يحبن ذلك فى علو ذكرك ذلك الفضل من عنده انه كان ذا فضل عظيما اذ كل خير بعد ان يعرف الله نفسا حقك ثابت فى عرفانه اياك واستقلاله فى ظل لقاك وكل دون خير لمن لم يعرفك ثابت عند الله اذ انك قد جعلت اول الدين من قبل معرفة الله وهذا لا يظهر الاّ بمعرفتك بمثل ما قد جعل الله فى كل ظهور اول الدين معرفته ثم معرفة مظهر نفسه ثم معرفته بالخلق بقوله من عند مظهر نفسه من شئون التى لا يحصيها احدا الاّ الله على هذا كل يخلقون ومن هذا كل يسئلون

31 Were I to make mention of thy merit, no heart could bear to hear it. But according to the capacity of hearts, spirits, souls and bodies to know and recognize - this sufficeth now before thee. Verily a drop of water flowing from a spring within thee is more beloved to God than the deeds of all upon earth, for thereby doth God love to be pleased, and without it God loveth

31 وان اريد ان اذكرنك باستحقاقك لم يقدر ان يسمعه من ذا فؤاد ولكن على قدر ما تقدر الافئدة والارواح والانفس والاجساد علمها وعرفانها هذا يكفى حينئذ بين يديك وان قطرة ماء تجرى من عين فيك احبّ الى الله من عمل

not to be pleased. Blessed then are they who attain unto this bounty, which no bounty equalleth save that of those who weep for the Point. And all this is in His grasp at the appearance of the Truth - whoso grieveth for His grief or rejoiceth at His joy is better than the worship of all that is on earth in its entirety, for thus doth God love to be worshipped, not according to what His servants love. Therefore recognize Him Whom God shall make manifest, then be ye certain of His Cause. Say: should ye recognize Him, then remember what befell the First Vahid, then grieve ye all. And remember the Latter as ye remember the Former nineteen times, then from the essence of your beings grieve ye, then weep ye.

ما على الارض اذ بذلك يحب الله ان يرضى وبدون ذلك لا يحب الله ان يرضى فطوبى للمستدركين ذلك الفضل حيث لم يعادله فضل الاّ من يبكين على النقطة وان كل ذلك عند ظهور الحق فى قبضته من يحزن لحزنه او يسرّ لابتهاجه خير من عبادة ما على الارض كلها اذ كذلك يحب الله ان يعبد لا بما يحبن عباده فلتدركن من يظهره الله ثم بامره توقنون وقل ان تدركنه فلتذكرن ما قد قضى على الواحد الاول ثم على كلّ تحزنون ولتذكرن الاخر بما تذكرون الاول تسعة عشر مرة ثم من جوهر ذاتكم تحزنون ثم لتبكيون

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BB00478

Ziyarat for the last [to believe]
Date: 1265-09-12 [1849-Aug-1]

1 Visitation for the last [to ascend]

1 زيارة الاخر

2 Then recite what hath been sent down by God in His remembrance, for verily He is the Remembrance, the Manifest, the Inaccessible, the Exalted, the Great.

2 ثن تتلون ما نزل من عند الله فى ذكره فانه لهو الذكر الظاهر الممتنع المتعالى العظيم

3 May there be upon thee from the Glory of God its most glorious, and from the Majesty of God its most majestic, and from the Beauty of God its most beautiful, and from the Grandeur of God its most grand, and from the Light of God its most luminous, and from the Mercy of God its most expansive, and from the Words of God their most perfect, and from the Names of God their most great, and from the Might of God its mightiest, and from the Will of God its most conclusive, and from the Knowledge of God its most penetrating, and from the Power of God its most potent, and from the Utterance of God its most pleasing, and from the Honor of God its most honorable, and from the Sovereignty of God its most enduring, and from the Dominion of God its most glorious, and from the Loftiness of God its most elevated, and from the Favor of God its most ancient, and from every good thing that hath no equal, no peer,

3 ان من بهاءالله عليك ابهاه ومن جلال الله عليك اجله ومن جمال الله عليك اجمله ومن عظمة الله عليك اعظمها ومن نور الله عليك انوره ومن رحمة الله عليك اوسعها ومن كلمات الله عليك اتمها ومن اسماء الله عليك اكبرها ومن عزة الله عليك اعزها ومن مشية الله عليك امضاها ومن علم الله عليك انفذه ومن قدرة الله عليك اقدرها ومن قول الله عليك ارضاه ومن شرف الله عليك اشرفه ومن سلطنة الله عليك ادومها ومن ملك الله عليك افخره ومن علاء الله عليك اعلاه ومن منّ الله عليك اقدمه ومن كل خير ما لم يكن له من عدل ولا كفو ولا قرين ولا شبه ولا مثل لك وبك ومنك واليك وعليك

no associate, no likeness, and no similitude, unto thee, through thee, from thee, towards thee, and upon thee.

4 How great is thy right in creation and how manifest thy station in invention! Ever doth the ocean of omnipotence surge with thy conquering power, and the sea of almightiness boil with thy overwhelming might. God shall take vengeance on those who know thee not, and God shall aid those who uphold thy right. Nothing whatsoever in the heavens or on earth or in all that lieth between them can be hidden from His knowledge, nor can anything in the kingdom of command or creation or whatsoever lieth beneath them render Him powerless. He createth what He willeth through His command; verily He hath power over all things.

4 فما اكبر حقك فى الابداع واظهر شأنك فى الاختراع لم تزل لجة القهارية متلاطمة بقهرك وطمطام يم الجبارية مثل اخرة ببطشك وسينتقمن الله عمن لا يعرفك وسينصرن الله من يقومن بحقك انه لن يغرب من علمه من شئ لا فى السموات ولا فى الارض ولا ما بينهما ولا يعجزه من شئ لا فى ملكوت الامر ولا الخلق ولا ما دونهما يخلق ما يشاء بامره انه كان على كلشئ قديرا

5 And thou shalt mention all the primary names, then the names which have been established under the shadow of thy self, according to what thou hast heard before from the Book of God and what thou hearest at that time from the Tongue of God, for this is a bounty that nothing in the heavens or on earth or in all that lieth between them can equal. Thus doth God bestow His favor upon thee and upon whomsoever He willeth among His creation. Verily, He is the Possessor of great bounty.

5 ولتذكرن اسماء الاولية كلها ثم اسماء التى قد استقلت فى ظل نفسك بما قد سمعت من قبل من كتاب الله وتسمعن حينئذ من لسان الله فان ذلك فضل لم يعدله من شئ لا فى السموات ولا فى الارض ولا ما بينهما كذلك يمن الله عليك وعلى من يشاء من خلقه انه كان ذا فضل عظيم

6 The verses which were revealed on the Day of ‘Arafat

6 ايات التى نزلت فى يوم العرفة

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BB00215

Ziyarat for the middle night of the month of God
Date: 1265-09-15 [1849-Aug-4]

1 This is a blessed visitation for the night of the mid-month of God unto the Primal Tree and pardon for it and for those who seek shelter in its shade, then mention for Him Whom God shall make manifest:

1 هذه زيارة في ليلة النصف من شهر الله على الشجرة الاولية واعف لها وعلى من استظل في ظلها ثم ذكر لمن يظهره الله

2 In the Name of God, the Most Unapproachable, the Most Holy! Glory be unto Thee, O my God! This is a night which Thou hast magnified and exalted and adorned and distinguished and honored through that which Thou hast ordained for it and sent down upon it. Therefore, O my God, bless on this night Thy Tree of Love and every root that hath sprung from that Root, and every branch that hath grown from that Branch, and

2 بسم الله الامنع الاقدس سبحانك اللهم يا الهي هذه ليلة قد عظمتها وجللتها وجملتها وفضلتها وكرمتها بما قدرت فيها ونزلت عليها فصل اللهم فيها على شجرة محبتك وكل اصل قد ذوت من ذلك الاصل وكل فرع قد حقق من ذلك الفرع وكل غصن قد انشئ من تلك الاغصان وكل ورق قد تشابه

every twig that hath stemmed from those Twigs, and every leaf that hath resembled those Leaves, and every fruit that hath taken form from those Fruits, from the first moment when Thou didst plant those Trees in the heart of the sign of Thy love, which if Thou shouldst cause to ascend unto the ultimate height of its ascension in the dawning-place of Thy grace and the exaltation of Thy bounty, verily the dwellers of the heaven of Thy dominion would be illumined by the glances of Thy near benevolence, and the essences of the manifestations of Thy oneness would be elevated through the revelations of the wondrous sovereign of Thy Lordship.

من تلك الاوراق وكل ثمرة قد تشاكلت لتلك الاثمار من اول ما قد اغرست تلك الاشجار في فؤاد اية محبتك التي ان تعرجنها الى منتهى عروجها في مطلع فضلك وعلو جودك اذ لم تزل لتلحظن سكان جبروت مملكتك بلحظات قرب عنايتك وتسترفعن كينونيات مظاهر وحدانيتك بتجليات بدع مليك غر ربوبيتك

3 Send down, therefore, O my God, upon that Tree in this hour of this night every splendor which Thou hast numbered in Thy knowledge, and every majesty which Thy knowledge hath encompassed, and every beauty wherewith Thou hast adorned Thy Book, and every grandeur which Thou hast numbered by Thy knowledge, and every light which Thou hast ordained by Thy power, and every mercy which Thou hast spread through the munificence of Thy bounty, and every word which hath been sent down from the clouds of the inaccessibility of Thy glory, every name which hath indicated Thee and become established in Thee and goeth not forth from Thee unto aught else, and every might which Thou hast strengthened, and every will which Thou hast embraced, and every knowledge which Thou hast caused to penetrate, and every power which Thou hast manifested, and every utterance which Thou hast loved, and every word wherewith Thou hast been well-pleased, and every sovereignty which Thou hast perpetuated, and every dominion which Thou hast glorified, and every exaltation which Thou hast raised up, and every good which Thy knowledge hath encompassed from before and after, for none can reckon the conditions of Thy Lordship save Thee, and none can comprehend the manifestations of Thy sovereignty save Thee.

3 فانزل اللهم على تلك الشجرة في تلك الساعة في هذه الليلة كل بهاء قد احصيته في علمك وكل جلال قد احطت به علمك وكل جمال قد جملته في كتابك وكل عظمة قد احصيتها بعلمك وكل نور قد قدرته بقدرتك وكل رحمة قد نشرت بغر جودك وكل كلمات قد نزلت من سحائب امتناع عزك كل اسماء قد دلت عليك واستقرت فيك ولا تخرجه منك الى غيرك وكل غرة قد عززتها وكل مشية قد ضمتها وكل علم قد انفذته وكل قدرة قد اظهرتها وكل قول قد احببته وكل كلمة قد رضيت عنها وكل سلطنة قد ادومتها وكل ملك قد افخرته وكل علاء قد ارفعته وكل خير قد احطت به علمك من قبل ومن بعد اذ شئون ربوبيتك لا يحصيها احد غيرك وظهورات سلطنتك لمن يحط بها علم احد غيرك

4 Thou art He Who existed before all things, and the Creator of all things, and the Being after all things. Thou hast ever been one God, Single, Eternal, Self-Subsistent, the Ever-Living, the Self-Sustaining. Thou hast taken unto Thyself neither consort nor son, and nothing is hidden from Thy knowledge, neither in the heavens nor on the earth nor between them, and nothing can frustrate Thee, neither in the kingdom of earth nor of creation nor what lieth beneath them. Verily, Thou art the All-Knowing, the All-Powerful.

4 انت الكائن قبل كلشئ والمكون بكلشئ والكيان بعد كلشئ لم تزل كنت الها واحدا احدا صمدا فردا حيا قيوما ما اتخذت لنفسك صاحبة ولا ولدا وما يحتجب عن علمك من شئ لا في السموات ولا في الارض ولا ما بينهما ولا يعجزك من شئ لا في ملكوت الارض ولا الخلق ولا ما دونهما انك كنت علاما قديرا

5 Then turn and say: Verily, the Most Holy, Most Resplendent Glory and the Most Impregnable, Most Exalted Grandeur from God, the Lord of the Hereafter and of the former time, be upon thee, O Divine Tree, and Simple Essence, and Pure Camphor,

5 ثم التفت وقل انما البهاء الاقدس الابهى والعلاء الامنع الاعلى من الله رب الاخرة والاولى عليك يا ايتها الشجرة الالهية والجوهرة البسيطة والكافورية الساذجية والغصن الازلية والورقة

and Eternal Branch, and Camphoric Leaf, and Intended Fruit, so long as the spheres of names revolve in the heaven of the cloud-white realm around the zone of oneness, and the winds of love blow from the holy and glorious horizon of the King of might and eternity. Beyond that is a limit in the Book of God. Exalted is Thine essence above that which is limited by creation should ascend unto Thee, and sanctified is Thy reality that what is determined in invention should rise unto Thee. Therefore upon Thee, never-ceasing and never-ending, be all glory and majesty, all beauty and radiance, all perfection and exaltation, all independence and grandeur, all bounty and praise. Though Thou in Thine essence hast ever been transcendent above that which hath sprung through guidance and been realized through resources, for He ever remembereth Thee, and whom God remembereth, every mention is with Him and in His grasp, and upon whom God bestoweth His blessings, every soul is before Him and in the right hand of His will.

الكافورية والثمرة المقصودية ما دارت افلاك الاسماء في سماء العماء حول منطقة الاحدية وتجرى ارياح المحبة من افق قدس مجد مليك عز الصمدية اذ دون ذلك حد في كتاب الله تعالت كينونيتك من ان يعرجن اليك ما حدد بالابداع وتقدست ذاتيتك من ان يصعدن اليك ما يحدد في الاختراع فعليك لم يزل ولا يزال كل البهاء والجلال وكل الجمال والضياء وكل الكمال والعلاء وكل الاستقلال والكبرياء وكل الفضال والثناء ولو انك انت بكينونيتك لم تزل كنت متفقيا عما قد ذوت بارشادات وحقق بالايرادات لانه لم يزل يذكرك ومن يذكره الله كل ذكر عنده وفي قبضته ومن يصل الله عليه كلنفس بين يدي وفي يمين ارادته

6 Therefore bear witness, O my Beloved, before God, mighty and glorious, that I have testified that there is no God but Him, alone, there is no God but Him. His is the dominion and the kingdom, power and divinity are His, grandeur and the ruby are His! He giveth life and causeth death; then He causeth death and giveth life. He is the Living One Who dieth not. Within His grasp is the dominion of all things. He createth what He willeth through His command; verily, He hath power over all things.

6 فلتشهدن يا محبوبي بين يديك عند الله عز وجل على انني انا قد شهدت على انه لا اله الا هو وحده لا اله الا هو له الملك والملكوت وله العزة والجبروت وله القدرة واللاهوت وله العظمة والياقوت يحيي ويميت ثم يميت ويحي واز لهو الحي الذي لا يموت في قبضته ملكوت كلشئ يخلق ما يشاء بامره انه كان على كلشئ قديرا

7 And further, the Point of the Bayan, represented by the Seven Letters, was before and shall be after, and thou and the Letters of the Living who follow thee are the Names nearest unto Him and the most perfect Symbols in reference to Him. Then whosoever believeth as do believe the leaves of the Tree of Affirmation, these shall abide in the Paradise of eternity, and before God shall they ever be engaged in glorification. And whosoever believeth not in that which is from God, such are created of fire and in it shall they be tormented through God's justice.

7 ثم على ان ذات حروف السبع نقطة البيان من قبل ومن بعد وانك وحروف الحي من بعدك اقرب الاسماء اليه وامنع المثل في الدلالة عليه ثم كل من دان بما قد دان به اوراق من شجرة الاثبات وهم في جنة الخلد وعند الله في كل حين ليسبحون ومن لم يدن بما دان ممن عند الله فذلك خلق من النار فيها بعدل الله لمعذبون

8 I bear thee witness that I shall love all who love thee and shall be quit of all who love thee not. Thus hath God, my Lord, inspired me on the Day of Resurrection beneath the shadow of the Tree of thy love and certitude in that which God hath ordained for thee and for the sincerity of thy dust. He is the Mighty, the Best-Beloved.

8 واني لاشهدنك باني لاحبن كل من احبك ولابرئن من كل من لم يحبك كذلك قد القى الله ربي يوم القيمة في ظل شجرة محبتك والايقان بما قد قدر الله لك وعلى خلص تربتك از هو العزيز المحبوب

9 Then turn and say: God hath ever blessed you, O ye sacred Branches, and peace be upon you, O ye shining Stars! Blessed are ye and that which God hath ordained in you of the loftiness

9 ثم التفت وقل لم يزل الله يصلين عليكم يا ايتها الاغصان المقدسة وليسلمن عليكن يا ايتها الكواكب المشرقة طوبى لكن وما قد قدر الله

of His Cause and the exaltation of His remembrance. He is the All-Compelling, the Self-Subsisting.

فيكن من علو امره وسمو ذكره انه هو المهيمن القيوم

10 Then turn and say: The transcendent, inaccessible and mighty glory and the lofty, sublime and exalted splendor be upon you, O ye sacred spirits, perfected hearts, sanctified souls and purified bodies! Your essential realities, your very beings, your inner selves and your identities have been made good and pure through your turning to God your Lord, your ascension and your rising unto God your Creator. Blessed are ye and that which God hath ordained for you of the exaltation of His remembrance and the sublimity of His praise. He is the All-Compelling, the Best-Beloved.

10 ثم التفت وقل انما العلاء الباذخ الممتنع المنيع والبهاء الشامخ المرتفع الرفيع عليكم يا ايتها الارواح المقدسة والافئدة المتممة والانفس المتقدسة والاجساد المتطهرة طابت وطهرت كينونياتكن وذاتياتكن ونفسانياتكن وانياتكن بما قد اقبلت وانقطعت الى الله ربها واستعرجت وصعدت الى الله بارئها طوبى لكن وما قد قدر الله عليكم من علو ذكره وسمو ثنائه از هو المهيمن المحبوب

11 Glorified art Thou, O my God! I beseech Thee by Thy signs, the most mighty thereof; by Thy glory, the most glorious thereof; by Thy majesty, the most august thereof; by Thy beauty, the most fair thereof; by Thy light, the most luminous thereof; by Thy greatness, the most mighty thereof; by Thy mercy, the most all-embracing thereof; by Thy names, the greatest thereof; by Thy might, the most puissant thereof; by Thy strength, the strongest thereof; by Thy knowledge, the most penetrating thereof; by Thy power, the most potent thereof; by Thy word, the most pleasing unto Thee thereof; by Thy manifestations, the most manifest thereof; by Thy attributes, the most unassailable thereof; by Thy sovereignty, the most enduring thereof; by Thy dominion, the most splendid thereof; by Thy loftiness, the most sublime thereof; and by Thy words, the most attractive in Thy presence, the most guarded with Thee, the most precious in the Mother Book before Thee, and the nearest in the Concourse on high through Thee.

11 سبحانك اللهم يا الهي لاسئلنك من اياتك باعظمها ومن بهائك بابهاه ومن جلدك باجله ومن جمالك باجمله ومن نورك بانوره ومن عظمتك باعظمها ومن رحمتك باوسعها ومن اسمائك باكبرها ومن عزتك باعزها ومن قوتك باقواها ومن علمك بالفذة ومن قدرتك باقدرها ومن قولك بارضاه ومن ظهوراتك باظهرها ومن شئوناتك بامنعها ومن سلطنتك بادومها ومن ملكك بافخره ومن علوك باعلاه ومن كلماتك باجذبها عندك وامنعها لديك واعزها في ام الكتاب عندك واقربها في الملا الاعلى بك

12 For between Thee and all beside Thee there hath been nothing save that which hath trembled forth from the horizon of the Word of the Dayspring of Thine own Self, and shone from the heaven of the might of Thy Lordship and Thy bounty. Nothing hath been ascribed unto Thee save Thy signs and Thy words; and all that lieth between them – whether of the exalted heights or the lowest depths – is but within their compass.

12 اذ لم يكن بينك وبين دونك الا ما قد تلجلج من افق كلام مطلع نفسك واشرق من سماء عز ربوبيتك وفضلك اذ لم ينسب اليك الا اياتك وكلماتك وكلشئ بينهما من على الاعلى ودنو الادنى

13 Send down, then, O my God, at that time, blessings upon Him Whom Thou shalt cause to appear on the Day of Resurrection with clear and manifest signs. Strengthen Him through Thy might; invest Him with Thy sovereignty; uplift Him by Thy exaltation; grant Him victory through Thy power; make Him manifest through Thy Self-Subsisting Being; establish for Him the whole of the earth through Thy strength; and show Him, by Thy all-compelling dominion, that whereunto none can stretch

13 فصل اللهم حينئذ على من تظهرنه يوم القيمة بايات بينات ولتعززنه بعزتك ولتسلطنه بسلطنتك وترفعنه برفعتك ولتغلبنه بقدرتك ولتظهرنه بقيوميتك ولتمكنن له الارض كلهن بقوتك ولترينه ما لا يجذبن يديه في تحت قدميه بقهاريتك اذ انك انت القادر على ما تشاء والمقتدر على ما تريد

forth his hands, and which lieth beneath His feet. Verily Thou art able to do whatsoever Thou willest, and powerful to accomplish whatsoever Thou desirest.

14 And send down, O my God, all Thy bounty and Thy munificence upon the heaven of His might and the earth of His love, and upon whatsoever is remembered by His remembrance in the heights of the holiness of His majesty; and upon whatsoever is ascribed unto Him of the affairs of the might of Thy Lordship; and upon him whose very being Thou hast created from the light of His being; and upon all who shall believe in Him and glorify Thee before His presence, by reason of the loftiness of the sovereignty of His Self-Subsisting Being – whether of the former or the latter, the manifest or the hidden – whatsoever Thy knowledge hath encompassed. For nothing escapeth Thy knowledge, neither in the heavens nor on the earth nor whatsoever lieth between them; and Thou art, verily, the All-Knowing, the All-Powerful, the All-Potent.

14 وانزل اللهم كل فضلك وجودك على سماء عزته وارض محبته وما يذكر بذكره في علو قدس جلالته وعلى ما ينسب اليه من شئون عز ربوبيته وعلى من قد خلقت كينونيته من نور كينونيته وعلى من يؤمنن به ويسبحن بين يديه لعلو سلطان قيوميته من الاولين والاخرين والظاهرين والباطنين ما قد احطت به علما اذ لا يغرب من علمك من شئ لا في السموات ولا في الارض ولا ما بينهما وانك كنت علاما مقتدرا قديرا

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BB00322

Letter to an unnamed recipient re Mulla Husayn

1 In the Name of God, the Most Merciful, the Most Compassionate.

1 بسم الله الرحمن الرحيم

2 When thou desirest to enter that hallowed land, purify thyself, and render goodly whatsoever thou possessest to the utmost of thy ability. Know thou that here is the loftiest horizon of the Throne and the uttermost pinnacle of Paradise, and that God hath ever watched over thee, unto the words:

2 و اذا اردت ان تدخل تلک الارض المقدسة فطهّر نفسک و طیب ما عندک علی احسن ما کنت مقتدراً علیه و اعلم انّ هنا لک اعلی افق العرش و منتهی ذروة الفردوس و ان الله لم یزل ناظرک الی قوله

3 “And say: O God! Thou art the Possessor of all things, and none beside Thee possesseth aught. I beseech, first, Thy bounty, then the grace of all whom Thou hast loved – of Thine angels nigh unto Thee, Thy Envoys sent forth, Thy chosen, purified ones, and Thy righteous servants – that I may enter before Thy Beloved, whom Thou hast chosen for Thyself, elected for Thy remembrance, singled out for Thy revelation, and linked obedience unto Him with obedience unto Thee,” unto the words:

3 و قل اللهم انک انت مالک کلشئ و لا یملک من شئ احد دونک لا ستاذننک من فضلک ثم من کل ما احببته من ملائکتک المقربین و انبیائک المرسلین و بشرک الصافین و عبادک المتقین علی ان ادخل بین یدی حبیبک الذی قد اصطفیته لنفسک و اخترته لذکرک و اصطفیته لوحیک و قرنت طاعته بطاعتک الی قوله

4 “My father be a ransom for Thee, and all that the knowledge of my Lord encompasseth! How can I make mention of Thee or praise Thee? For whatsoever we behold and whatsoever we behold not is but an effect created through Thee, a form brought into being by Thee. Exalted is Thy remembrance above being conjoined with the remembrance of any of the rememberers, and uplifted is Thy glory above being matched by the glory of any of the thinkers. I bear witness that though Thou wast slain, yet surely Thou livest with God; and through what God hath brought forth from the overflow of Thy life, the hearts of the monotheists do live, and thereby they confess the oneness of Thy Lord and glorify Him, by night and by day, without cease. How mighty is Thy right! How befitting the wonder of Thy station, the loftiness of Thy rank, and the sublimity of Thy manifestations! Thou hast severed Thyself unto God with all Thou didst possess, unto a height of exaltation which none hath preceded nor shall attain. Exalted is that which Thou hast achieved, and blessed that which Thou hast witnessed. I testify that Thou, and they who ascended with Thee, abide in the Most Exalted Horizon of the Throne and the most glorious pinnacle of the heaven of the Seat. There do they glorify God with the praise of their Lord, and through His remembrance do they profess His unity. Verily I shall testify, before God and before Thyself and the manifestations of Thy Countenance, and whatsoever God hath willed, that Thou didst summon unto God and didst deliver that with which Thou wast charged from the Book of God, and didst attain that which God, Thy Lord, had promised Thee – namely, the most exalted height of martyrdom and the loftiest summit of sainthood. Who, after Thee, can reach unto Thee? Nay, by Thy glory! All who are martyred are martyred by virtue of Thy martyrdom, and all who ascend do so after the ascension of Thy glory. I testify that Thy calamity is too great to be conjoined with any calamity in creation, and Thy tribulation too high to be equalled by any tribulation in the realm of invention. Curse of God be upon a people who knew not Thy right, who bowed not down before the loftiness of Thy station, and who, through Thee, turned not to God, Thy Lord,” unto the words:

4 بابی انت و کل ما قد احاط به علم ربّی کیف اذکرک او اثنی علیک و ان ما نری و ما لا نری اثر قد خلق بک و شبح قد ذوّت بک فتعالی ذکرک من ان یقترنه ذکر من اولی الاذکار و ارتفع مجدک من ان یساویه مجد من اولی الافکار اشهد انک و ان قتلت و لکنک حیّ عند الله و ان بما قد خلق الله من فاضلل حیاتک حیّ افئدة الموحدین و بذلک یوحدون ربک و یسبحونه باللیل و النهار و لا یفترون فما اعظم حقک و اکبر ما ینبغی لبدیع شأنک و علوّ مکانک و ارتفاع ظهوراتک فقد انقطعت الی الله بکل ما عندک الی ذروة علو ما سبقک احد و لا یلحقک من شئ فتعالی ما قد ادرکت و طوبی بما قد شهدت علیه فاشهد انک و من قد صعد معک اولئک هم فی الافق الاعلی من العرش و ذروةالابهی من سماءالکرسی هنا لک یسبحون الله بحمد ربهم ثم بذکره لیوحدون و انی لاشهدن الله و نفسک ثم مظاهر طلعتک ثم ما قد شاء الله بانک قد دعوت الی الله و بلغت ما قد حملت من کتاب الله و استدرکت بما قد وعدک الله ربک من اعلی علو الشهادة و ارفع سمو الولایة فمن یلحقک بک بعدک لا و عزتک کل من استشهد یستشهد بشهادتک و کل من یستعرج یستعرج بعد عروج عزتک اشهد ان مصیبتک اعظم من ان یقترنها مصیبة فی الابداع و رزیتک اعلی من ان یساویها رزیة فی الاختراع لعن الله امة ما عرفوا حقک فما سجدوا لعلوّ شأنک و ما توجهوا بک الی الله ربک الی قوله

5 “And how can I send peace upon Thee, O Beloved of my heart, after what mine ears have heard of that which befell Thee? Nigh would the heavens be rent asunder, the earth be cloven, and the mountains fall down in fragments. Unto God do I complain, and unto Thee do I return. God shall assuredly unite me – and them that believe in Him – with the goal He ordained for Thee and whereunto He conveyed Thee. Would that I had been with Thee, that I might have sacrificed my life for Thine!”

5 و کیف اسلمن علیک یا محبوب فؤادی بعد ما قد سمعت ما جری علیک ما تکاد السموات ان یتفطرن و ینشق الارض و تخر الجبال هداً فالی الله المشتکی و الیک الرجعی فسیلحقنی الله و من آمن به بالمقصد الذی قد قدر الله لک و اوصلک الیه یا لیتنی کنت عندک لاستفدی بنفسک عن نفسی آخر بیانه الالطف الاعلی

6 و در الواح اقدس ابهی اوصاف کثیره در شئون و مقامات وی مسطور است منها قوله الاعلی

6 And in the Most Sublime, Most Holy Tablets there are recorded many descriptions of His stations and attributes – among them His Supreme Utterance:

7 اسم حا علیه من کل بهاء ابهاه باین شهادت کبری فائز شد قبل از شهادت ظاهره چه که از خود بهیچوجه اراده و مشیت و خیالی نداشت جمیع اینراتب را فدای دوست نمود و بعد هم بشهادت ظاهره فائز شد و جان را در ره محبوب حقیقی نثار نمود

7 "The Name Ha – upon him be His most glorious Baha! He attained unto this supreme martyrdom ere his outward martyrdom; for in no wise had he any will, desire, or thought of his own. All these degrees he sacrificed for the Friend; thereafter he attained outward martyrdom, offering his very life in the path of the True Beloved."

8 و ایضاً قوله الاعلی

8 And likewise His Supreme Utterance:

9 فاشهد فی ظهور نقطة البیان جل کبریائه انه حکم لاول من آمن بانه محمد رسول الله هل ینبغی لاحد ان یعترض و یقول هذا عجمی و هو عربی او هذا سمّی بالحسین و هو کان محمد فی الاسم لا فو نفسه العلیّ العظیم و ان فطن البصیر لن ینظر الی الحدود و الاسماء بل ینظر بما کان محمد علیه و هو امر الله و کذلک ینظر فی الحسین علی ما کان علیه من امر الله المقتدر المتعالی العلیم الحکیم .

TZH3.140.20-142.21

9 "I bear witness that, in the Manifestation of the Point of the Bayan – exalted be His grandeur – He decreed that the first who believed was Muhammad, the Messenger of God. Doth it befit anyone to object, saying, 'This one is Persian whereas that one was Arab,' or, 'This one was named Husayn whereas that one was named Muhammad'? Nay, by His exalted, all-glorious Self! The man of insight looketh not unto limitations and names; rather he looketh unto that whereon Muhammad stood – the Cause of God. Likewise he looketh upon Husayn according to that whereon he stood of the Cause of God, the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise."

BB00129

Li-Akhiri'l-Mu'min
To: Aqa Siyyid 'Abdu'l'Azim ?

1 بسم الله الأمنع الأقدس

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

2 انّنی انا الله لا اله الاّ انا قد خلقت کلّشئ بأمری و انّ ما دونی خلقی قل ان یا خلقی ایّای فاعبدون انّنی انا قد کنت ازلاً قدیماً من قبل و من بعد و ما من شأن الاّ و کان لی من حجّة علی خلقی و هل من شأن یخطر علی نفسی بذکر و لم یکن لی خلقاً یعبدوننی و لا حجّة من عندی علیهم سبحان الله عن ذلک کلّ یخلق بأمری و انّ امری قد کان قبل کلّشئ و بعده و فوق کلّ شئ و دونه نخلق ما نشآء به أفلا تنظرون

2 Verily I am God, there is no God but Me. I have created all things by My command, and all else besides Me is My creation. Say: O My creation! Worship ye Me! Verily I have existed from time immemorial, before and after all things, and no state existeth but that I have a proof thereof among My creation. Could there be any state conceived in My mind without My having created beings to worship Me and without My having established My proof over them? Glory be to God beyond all that! All things are created by My command, and verily My command existed before all things, after them, above all things

and beneath them. Through it We create whatsoever We will - will ye not then behold?

3 I have created what I have created in such wise that none besides Me can comprehend it. How then can ye hope to understand the extent of the worlds set forth in the Book until the time of Adam? Until this moment, what ye would enumerate hath been ordained. Creation reached its culmination at the appearance of Muhammad, the Apostle of God, and We sent down the Furqan (Qur'an) unto him that ye might be assured of the signs of God, that the fruits of your faith might be manifested on the Day of My Manifestation. How is it then that ye comprehend not?

3 و قد خلقت ما قد خلقت حيث لم يحط به احد غيری فكيف انتم تستطيعون ان تعلمون الی انتهی العوالم فی الكتاب الی يوم آدم الی حينئذ قد قضی ما انتم فی (؟) لتحصون و قد انتهيت الخلق عند ظهور محمّد رسول الله و نزلت عليه الفرقان لعلّكم بآيات الله توقنون لتثمر عنكم ثمرة ايمانكم يوم ظهوری فاذا كيف انتم لا تعلمون

4 I have manifested the Gate through the revelation of My Self on the Day of Resurrection, that We might recompense those who believed in the Qur'an and cast into the fire those who believed not therein. Behold ye therefore! And from the first day of the Resurrection until now, ye behold those numbered by the letters Ra and Sad, and besides them those who are sincere in their faith. These are the best of those who have worshipped God according to the Qur'an, while those besides them were far removed from Our signs. We bear witness to no faith in them, nor will We recompense them with aught. Thus shall those who are veiled from Our signs enter the fire.

4 و قد اظهرت باباً بظهور نفسی يوم القيمة لنجزی من آمن بالقرآن و لندخلن فی النّار من لم يؤمن به فاذا انتم فانظرون و لمّا قضی من اوّل يوم القيمة الی حينئذ فاذا انتم فی عدد الرّآء و الصّاد تنظرون و فی دونهم الّذين هم فی ايمانهم مخلصون اولئک خير الّذين قد عبدوا الله فی القرآن و ان ما دونهم كانوا عن آياتنا مبعدين لم نشهد عليهم ايماناً و لا نجزيّنهم بشئ كذلک تدخلن النّار الّذين هم عن آياتنا محتجبون

5 Your religion and all that is established therein existed only through My verses aforetime in the Furqan. How is it then that on this day ye have neither heard nor perceived, yet remain steadfast in your religion? Will your steadfastness profit you save in the fire? Verily when We say "Be!" and it is, your souls shall perish and your deeds shall be effaced. Can ye find any mention before God or any deed of those who entered not Islam? Your souls are like unto them, yet ye understand not. Ye prostrate yourselves before Me night and day, yet ye are not among those who act truly. If ye have prostrated before Me, how is it that when ye hear My verses ye prostrate not? If ye worship Me, how is it that ye believe not in Him unto whom We have given verses and clear proofs from Our presence?

5 و ان دينكم و كلّ ما يثبت فيه لم يكن الاّ بآياتی من قبل فی الفرقان فكيف يومئذ ما سمعتم و ما استسعرتم و كنتم فی دينكم صابرين هل ينفعكم صبركم الاّ علی النّار و انّ عند قولنا كن فيكون تفنی انفسكم و تمحی اعمالكم هل تجدن من الّذين لم يدخلوا فی الاسلام من ذكر عند الله و لا من عمل و انّ بمثلهم انفسكم ولكنّكم لا تتعقّلون تسجدون لی باللّيل و النّهار و ما كنتم من العاملين ان انتم قد سجدتم لی فكيف اذا سمعتم آياتی لاتسجدون و ان انتم تعبدوننی فكيف بمن قد آتيناه الآيات و البيّنات من لدنّا لاتؤمنون و انّ هنالک لاتخضون

6 I bear witness concerning what the Qur'an hath brought forth until now of those who believed in Me and were sincere - these are they who have met their Lord and are assured of His signs. I have witnessed no fruit like the mention of Mine own Name, the Mighty, the Wise. I have witnessed what I have made manifest of that might and wisdom from first to last and all

6 لأشهدن علی ما اثمر من القرآن الی حينئذ الّذين هم آمنوا بی و كانوا مخلصين هؤلآء الّذين قد لاقوا ربّهم و هم بآياته موقنون و ما شهدت علی ثمرة مثل ذكر اسم نفسی العزيز الحكيم و قد شهدت علی ما قد جعلت معلن ذلک العزّ و الحكمة من

between, whereby the heavens are nearly rent asunder, the earth cleft open, and the mountains fall down in ruins.

الأوّل و الآخر و ما بينهما ما تكاد السّموات ان ينفطرن و تنشق الأرض و تخر الجبال هدا

7 They have entered their chambers in paradise, but the fire shall torment you for what your hands have wrought, and the angels shall take vengeance upon you, yet ye perceive it not. I revealed not the Qur'an nor commanded Islam save for this day, and verily We were witnesses that the highest fruits of the verses have ascended to such a station that those in the heavens cannot but weep thereat - even all those in the worlds who worship God and magnify Him.

7 و انهم قد وخلوا غرفاتهم فی الرّضوان ولکن النّار تعذبکم بما اکتسبت ایدیکم و لتنتقمن الملائکة عنکم ولکن لاتبصرون ما نزلت القرآن و ما امرت بالأسلام الا یومئذ فاذا انّا کنّا شاهدین علی ان اعلی ثمرات الآیات قد عرجت بشأن لن یقدرن ان لا یبکین علیه من فی السّموات و الأرض و ما بینهما ثمّ فی العالمین من انتم به تعبدون الله ثمّ تکبرون

8 After he had ascended unto God his Lord, with a countenance wherein naught could be seen save the face of God, it was fulfilled according to the number We had sent down aforetime in the Furqan, but with authority. Thus did We cause him to ascend to a horizon that none had ever attained, after which the Tablet is powerless to reckon, the Pen to write, or the ink to flow concerning that which was decreed for him.

8 قد قضی بعد ما قد عرج الی الله ربّه علی هیکل وجهه الّذی لا یری فیه الاّ وجه الله عدّد ما قد نزلنا من قبل فی الفرقان الا بسلطان کذلک قد عرجناه الی افق الّذی ما سبقه من احد بعد ما لا یقدر اللّوح ان یحصی و لا القلم ان یکتب و لا المداد ان یجری علی ما قد قضی علیه

9 And verily beyond that in creation none can ascend unto God at that most exalted horizon of the Ridvan - We were witnesses to this. And after he had ascended until what was inscribed, We were witnesses. The angels of heaven were astounded by him, such that the sincere servants of God should be wholly detached unto Him.

9 و انّ فوق ذلک فی الإبداع لم یکن ان یسترقی احد الی الله هنالک اعلی افق الرّضوان انّا کنّا ناظرین و انّ من بعد ما قد عرج الی حین ما قد سطر انّا کنّا ناظرین قد استبهت به بالملائکة السّمآء علی ان مثل ذلک فلینقطعن الی الله عباده المخلصون

10 I Myself prayed for him as none had ever prayed, and in My prayer I said: "Verily I am God, there is no God but I, the Most Evident, the Most Evident, the Lord of all worlds," according to the number I had testified. Would God pray for anyone? Yes, for one whom creation did not pray for yet who was among those certain in their love for God. And thus do We bestow Our grace upon whomsoever We will, and We were witnesses.

10 و انّی بنفسی قد صلیت علیه بما لم یصل علیه احد و قولت فی الصّلوة انّنی انا الله لا اله الاّ انا الأشهد الأشهد ربّ العالمین علی عدد ما قد شهدت علیه هل یصلّی الله علی احد بلی من لم یصل الخلق علیه و کان فی حبّ الله من الموقنین و ان بمثل ذلک فلنمنین علی من نشآء و انّا کنّا شاهدین

11 All things glorify God through him while you turn toward Him day and night, yet you neither know nor perceive. You shall be torn utterly asunder in the fire, and God will seize you with a mighty seizure. We have power over all things.

11 فاذا کلّشئ یکبّر الله به و انتم باللّیل و النّهار هنالک تتوجّهون ولکن لا تعلمن و لا تدرکن و لتمزقن فی النّار من کلّ ممزق و سیأخذتکم الله بأخذ عزیز انّا کنّا علی کلّ شئ مقتدرین

12 I have raised up his remembrance thereby and erased mention of those who showed pride against him through their own works, for We have ever been supreme over creation. O people of faith in the Qur'an! How often have you recited mention of what was decreed concerning those who were martyrs after Muhammad the Messenger of God, wishing you could be one of them - praying, fasting, performing pilgrimage, giving alms

12 قد ارفع تذکره بذلک و افنیت ذکر الّذین قد استکبروا علیه بما اکتسبت ایدیهم و ما کنّا الا علی الخلق قاهرین ان یا اولی الأیمان فی القرآن کم قرأتم ذکر ما قد قضی فی الّذین هم شهدآء من بعد محمّد رسول الله و تمنّیتم ان تکونّن احدا منهم باللّیل و النّهار تصلون و تصومون و تحجبون و تزکون و

and reforming yourselves day and night that you might draw nigh unto God and earn what the Pen is ashamed to write!

تصلحون انفسكم بما تتقربون الى الله و لتكتسبن ما يستحيي القلم ان يكتب

13 What ails you that you do not understand? You commemorate the afflictions of those who were martyrs before and spend your wealth in their cause, leaving your homes to go to them. Yet when they returned to their former life, you earned in their right what We witnessed. How can you be patient when they have turned to God? God's proof, at its appearance, completed His argument against all who are on earth.

13 فما لكم كيف لا تشعرون ستذكرون مصاب الّذين هم شهدآء من قبل و تصرفون اموالكم فى سبيلهم و تخرجون من مساكنهم اليهم ولكنّهم اذ ارجعوا الى الحيوة الأولى فاذا قد اكتسبتم فى حقّهم ما كنّا شاهدين فبما اقبلوا الى الله كيف انتم صابرون و انّ حجّة الله حين ظهورها قد كملت حجّتها على من على الأرض كلّها

14 These shall enter the Ridvan through God's verses, while those shall be punished in the fire for not believing God's verses. These are the highest fruits of the Furqan, while those are the severest fruits of the fire wherein you shall be tormented though you perceive it not.

14 هؤلآء بآيات الله فى الرّضوان يدخلون و هؤلآء بما لم يصدقوا آيات الله فى النّار لمعذبون هؤلآء اعلى اثمار الفرقان و هؤلآء اشدّ اثمار النّار و انتم فيها لتعذبون و لا تشعرون

15 We prayed for them and commanded the angels of the heavens and earth and what lies between them to descend upon them, and they were humble before them. We punished those others and all associated with them, and We shall punish whoever loves them or mentions their names without cursing them. At that time they shall curse themselves by their former names.

15 و انّا قد صلينا عليهم و امرنا الملائكة السّموات و الأرض و ما بينهما بأن تنزلن عليهم و كانوا لهم خاشعين وعذبنا هؤلآء و ما ينسب الهيم و لنعذبن من يحبّهم او يذكر اسمهم

16 And let them not curse them, for at that moment they are cursing themselves by their own names as before, and they are indeed worse than these others. Verily the punishment of God in the hereafter is more severe than what was ordained in the first life. Therefore await ye the Manifestation of God, for ye shall indeed be tried. Remember what We have revealed in the Book, and invoke blessings upon those who were martyred in the path of God, and curse those who have unjustly acquired that which burns the hearts of all peoples.

16 و لا يلعنهم و انّهم حينئذ ليلعنن انفسهم بأسمائهم من قبل و انّهم لأشدّ من هؤلآء و انّ عذاب الله فى الآخرة لأشدّ عمّا قدّر فى الحيوة الأولى فلترتقبن ظهور الله فانّكم انتم مبتلون تذكرون ما نزلنا فى الكتاب و تصلون على الّذين استشهدوا فى سبيل الله و لتلعنن على الّذين اكتسبوا بغير حقّ ما تحرق به قلوب العالمين

17 But on the Day of Truth ye shall follow all that was revealed in the Bayan, yet shall ye be veiled from its fruits just as ye were veiled from these ones. Verily Islam circles round about them while ye commit against them that which causes tears to flow down the faces of the God-fearing. Soon shall ye exalt their stations, and ye shall all enter therein, and shall pride yourselves in prostrating at their doors, and ye shall be rewarded when ye are sincere.

17 ولكنّكم يوم الحقّ لتتّبعون كلّ ما نزّل فى البيان ولكن عن ثمراته لتحتجبون بمقل ما احتجبتم عن هؤلآء و انّ الاسلام يطوفنّ فى حولهم و انتم تكسبون فى حقّهم ما يجرى الدّموع على وجوه المتّقين فسوف ترفعن مقاعدهم و انتم كلّكم هنالک تدخلون و لتفتخرن بالسّجود لهم عند بابهم و ستجزون اذا انتم تخلصون

18 This is among that which changeth not with God and altereth not in any way. But that which existeth with that Temple and that which changeth is attributed unto Us, wherefore We

18 و انّ هذا ممّا لم يكن عند الله و لم يتغيّر فى شأن ولكن ما يكن عند ذلک الهيكل و ما يتغيّر ينسب الينا فاذا انّا كنّا لباكين لو لا تحزنّن من نفسى خير لكم من أن تكسبن كلّ خير

indeed do weep. Were ye not to grieve on account of My Self, it would be better for you than acquiring all good things.

19 And those whom ye do not recognize as being guided - they do not act thus, even though they are veiled from that which they have been commanded. But they will not flee this religion of theirs, and that which they do not wish - that they should grieve on account of My Self - shall profit them. But that which ye worship by night and by day, while ye were not sincere, shall not profit you, and what ye commit against those who are more precious in God's sight than all creation shall harm you.

19 و انّ الّذين انتم لا تشهدون عليهم بالهدى هم لا يفعلون ذلک و ان هم عمّا امروا به محتجبون ولكن لن يفرن دينهم هذا و ينفعنّهم ما لا يرضون أن يحزنّ من نفسى ولكن ما تعبدون الله باللّيل و النّهار و ما كنتم صادقين لينفعكم و ان ما تكسبون فى الّذين هم عند الله اعزّ من كلّ خلق ليضرنّكم

20 See then how God will destroy you thereby, though ye claimed to be workers for God's sake. Those who killed the Imams of the Faith spoke words like unto your words, and upon you shall be ordained in the Book of God that which is more severe than what was ordained for them. Ye shall not flee from God and His names in any way, though ye worship by His names night and day.

20 فاذا فالتنظرن كيف يهلكنّكم الله بذلک و انتم قلتم انّ لله عاملون و انّ الّذين قد قتلوا ائمّة الدّين قالوا مثل قولكم و انّ عليكم اشدّ ما قدّر لهم فى كتاب الله لن تفروا الله و اسمآئه من شئ انتم كلّ بأسمائه باللّيل و النّهار لتعبدون

21 Therefore weep for them insofar as ye are able, when it becomes grievous upon your hearts, spirits, souls and bodies, or else grieve in your hearts, for We shall record, on account of this love of yours, the reward thereof in God's Book if ye are sincere in this.

21 فلتبكين عليهم ما انتم عليه مقتدوون اذا ما عظمت على افئدتكم و ارواحكم و انفسكم و اجسادكم (والاّ فلتحزنن؟) بقلوبكم فانّا لنكتبن عند حبّكم هذا ثواب ذلک فى كتاب الله ان كنتم فى ذلک مخلصين

22 I send greetings upon thee, O thou purified body, and upon those who have been tried as thou wert tried in My good-pleasure. I shall bestow upon you from the treasuries of My Cause that wherewith ye shall be well-pleased, and even more than that wherewith ye shall be well-pleased. And verily what I have bestowed upon you is above that wherewith your hearts would be content, for were ye to hear the like of this from God, how it would attract your hearts, spirits, souls and bodies, and ye would be content that your spirits be severed from you by reason of what ye find of the love of God within you - this is above that wherewith your souls would be content.

22 لأسلمن عليک يا ايّها الجسد المطهّر و على الّذين هم قد ابتلوا مثل ما قد ابتليت فى رضائى و لأعطيتكم من خزائن امرى ما انتم به ترضيون ثمّ فوق ما انتم به لترضيون و انّ ما قد وهبتكم فوق ما ترضى به افئدتكم لأنّكم لو تسمعن مثل هذا من عند الله كيف تجذب افئدتكم و ارواحكم و انفسكم و اجسادكم و لترضين أن ينقطعّن الرّوح عنكم لما تجدن من حبّ الله فيكم هذا فوق ما ترضى به نفوسكم

23 Therefore grieve not in your stations, for We shall indeed take vengeance. Be patient in God, for We were patient. Thus doth God cause you to enter Paradise through His grace, and causeth those who know you not to enter the Fire by reason of what their hands have wrought. Thus doth God requite the veiled ones and show favor unto the sincere ones who have answered God's call in what they asked of His grace. Verily He is the All-Bountiful, the Exalted.

23 فلا تحزنى فى مقاعدكم فانّا كنّا لمنتقمين و لتصبرن فى الله فانّا كنّا صابرين كذلک يدخلكم الله فى الرّضوان بفضله و يدخل الّذين لا يعرفونكم فى النّار بما اكتسبت ايديهم كذلک يجزى الله المحتجبين و يمنّ الله على المخلصين الّذين قد استجاب الله دعائكم بما قد سئلوا الله من فضله انّه فضّال منيع

24 Before Him prostrate all who are in the heavens and who are on the earth and what lieth between them. Verily He is the Mighty, the Impregnable, the Exalted. And unto God glorify all who are in the heavens and on the earth and whatsoever lieth between them, and verily He is the Mighty, the Powerful, the Strong. And unto God boweth down in worship whosoever is in the heavens and the earth and whatsoever lieth between them, and verily He is the All-Compelling, the One possessed of terrible might. And verily He is the Subduer, possessed of supreme ascendancy. And verily He is the Almighty Who shall assuredly take vengeance upon those who believe not in God and His signs, and who have caused even an atom's weight of sorrow unto them that have believed in God and His signs. Verily He was ever possessed of immense power. O all things! Ye shall surely weep for Him Who had no peer or likeness on earth, and ye shall grieve for Him and be among those who sorrow in the days of God.

24 و به یسجد من فی السّموات و من فی الأرض و ما بینهما و انّه لعزیز ممتنع منیع و للّه یسبّح من فی السّموات و الأرض و ما بینهما و انّه لقوی مقتدر شدید و للّه یقنت من فی السّموات و الأرض و ما بینهما و انّه لهو القهّار ذو بطش الشّدید و انّه لهو البطّاش ذو القهر العظیم و انّه لهو الجبّار لینتقمن عن الّذین لن یؤمنوا باللّه و آیاته و اکتسبوا فی حقّ الّذین آمنوا باللّه و آیاته من قدر خردل حزن انّه کان قدّاراً شدیدا أن یا کلشئ فلتبکین لمن لم یکن له فوق الأرض مثله و لتحزنّن فیه و لتکوننّ فی ایّام اللّه المحزونین

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Li-Harfi'l-Avval

1 In the Name of God, the First, the First

1 بسم اللّه الاول الاول

2 Verily I am God; there is no God but I. I shall bestow My blessings upon all My guides from the beginning that hath no beginning unto the end that hath no end. I am the Best of those who bless, and I am indeed cognizant of all worlds.

2 انی انا اللّه لا اله الا انا لاصلین علی کل ادلائی من اول الذی لا اول له الی آخر الذی لا آخر له وانی انا خیر المصلین وانی انا لاکونن بکل عالمین

3 Say: My guides in every Dispensation enter into the subsequent Dispensation, and they are they who know Me. My guides in the Gospel are they who recognized Muhammad, My Messenger, and believed in Him. My guides in the Furqan are they who recognized the Point of the Bayan and believed in Him. And My guides in the Bayan are they who recognize Him Whom God shall make manifest and believe in Him. Ye shall behold all things unto the end that hath no beginning even as the beginning that hath no beginning - know ye this and be ye assured.

3 قل ان ادلائی فی کل ظهور یدخل فی ظهور الاخر وهم ایای یعرفون ان ادلائی فی الانجیل الذین هم قد عرفوا محمدا رسولی وهم به مؤمنون وان ادلائي فی الفرقان الذین هم قد عرفوا نقطة البیان وهم به مؤمنون وان ادلائی فی البیان الذین هم یعرفون من یظهر اللّه وهم به مؤمنون انتم لتریا کل شیئ الی آخر الذی لا اول له مثل اول الذی لا اول له تعلمون وتوقنون

4 I have created the heavens and the earth and whatsoever is between them for My names, and ye all, with one accord, do call upon Me through them. My names have ever been Mine,

4 قد خلقت السموات والارض وما بینهما لاسمائی وانتم کلکم اجمعون بها ایای لتدعون ولم یزل کان

and all do turn unto Me through them. My attributes shall ever be Mine, and all shall turn unto Me through them. I created this creation from the beginning that hath no beginning so that every soul might recognize My Self through the Self of the Point of the Bayan, that ye might outwardly perceive Me through My names and inwardly turn unto Me through My attributes.

لی کل اسمائی وکل بها الی لیتوجهون ولا یزال لیکونن لی کل امثالی وکل بها الی یتوجهون قد خلقت ذلك الخلق من اول الذی لا اول له لحین یعرفن کل نفسی بنفس نقطة البیان لعلکم انتم باسمائی ظاهرا ایای تدرکون وبامثالی باطنا الی تتوجهون

5 Ye have indeed witnessed how the people of the Furqan dealt with My guides, whose very beings were mirrors of My names, and ye all do call upon Me through them. Were they to know what they have wrought against those in whose right they have transgressed, they would not circumambulate around themselves nor around the House which We commanded you to circumambulate. For the House of My names in the heavens and earth and whatsoever is between them - how can ye all circumambulate around it within the limits of your physical frames? Even so do ye circumambulate around the names of God within the limits of your hearts.

5 وقد اکتسبتم لیریا خلق الفرقان فی ادلائی الذین کینونیاتهم کانت مرآت اسمائی وانتم کلکم بهم ایای تدعون ما استجبن ان اذکرنه (*) فی البیان لتذکرون لو یعرفون الذین قد اکتسبوا فی حقهم ما اکتسبوا (*ما قد اکتسبتم هم فی حیاتهم) فی حولهم لتطوفون او بیت الذي قد امرناکم ان تطوفن فی حوله لما یکن ولئلا لبیت اسمائی فی السموات والارض وما بینهما کیف انتم کلکم فی حد اجسادکم فی حوله لتطوفون کذلك فی حدّ أفئدتکم فی حول اسماء الله لتطوفون

6 Verily, the first of My names that hath indicated that there is no God but I, the Guardian, the Self-Subsisting, was the first to believe in the Point of the Bayan. Behold how ye have dealt with him after ye claimed to turn unto Me through him. I shall bestow My blessings upon thee, that this First Name may behold - never-ceasing and never-ending - through all My names and attributes that which My knowledge hath encompassed. Then upon all My names after that Name who shall, on the Day of Resurrection, guide others unto Him Whom God shall make manifest.

6 وان اول اسمی الذی قد دل علی علی انه لا اله الا الا انا المهیمن القیوم اول من آمن بنقطة البیان انتم فلتنظرون کیف اکتسبتم فی شأنه بعد ما انتم به الّی تتوجهون لاصلین علیك لیریا ذلك الاسم الاول لم یزل ولا یزال بکل اسمائی وامثالی ما قد احطت به علما ثم علی کل اسمائی من بعد ذلك الاسم ما هم یوم القیمة علی من یظهره الله مستدلون

7 Through My glory, behold My most glorious glory upon thee among the glorious ones; through My majesty, behold My most majestic majesty upon thee among the majestic ones; through My beauty, behold My most beauteous beauty upon thee among the beautiful ones; through My grandeur, behold My most grand grandeur upon thee among the grand ones; through My light, behold My most luminous light upon thee among the luminous ones; through My mercy, behold My most merciful mercy upon thee among the merciful ones; through My perfection, behold My most perfect perfection upon thee among the perfect ones; through My completeness, behold My most complete completeness upon thee among the complete ones; through My greatness, behold My greatest greatness upon thee among the great ones; through My might, behold My mightiest might upon thee among the mighty ones; through My power, behold My most powerful power upon thee among the powerful ones; through My good-pleasure, behold My most

7 وان من بهائي لیریا بهائی علیك ابهاه فی البهائیین وان من جلالی علیك لیریا جلالی اجله فی الجلالیین وان من جمالی علیك اجمله لیریا جمالی فی الجمالیین وان من عظمتی علیك لیریا عظمتی اعظمها فی العظامیین وان من نوری علیك لیریا نوری انوره فی النواریین وان من رحمتی علیك ارحمه لیریا رحمتی فی الرحامیین وان من تمامیتی علیك لیریا تمامیتی اتمها فی التمامیین وان من کمالی علیك لیریا کمالی اکمله فی الکمالیین وان من کبری علیك لیریا کبری اکبره فی الکباریین وان من عزی علیك لیریا عزی اعزه فی العزازیین وان من قدرتی علیك لیریا قدرتی اقدرها فی القداریین وان من رضائی علیك لیریا رضائی ارضاه فی الرضائیین وان من حبی علیك لیریا حبی أحبه فی الحبابیین وان من شرفی علیك لیریا شرفی اشرفه فی الشرافیین وان من سلطانی علیك لیریا سلطانی اسلطه فی السلاطیین وان من ملکی

pleasing good-pleasure upon thee among the well-pleased ones; through My love, behold My most loving love upon thee among the loving ones; through My nobility, behold My most noble nobility upon thee among the noble ones; through My sovereignty, behold My most sovereign sovereignty upon thee among the sovereign ones; through My dominion, behold My most dominant dominion upon thee among the dominant ones; and verily from My loftiness upon thee, My loftiness shall be observed, the most exalted among the exalted ones; and verily from My generosity upon thee, My generosity shall be observed, the most bountiful among the bountiful ones; and verily from all My names and My likenesses upon thee is that which beseemeth God, thy Lord, in the kingdom of the heavens and the earth and whatsoever is between them among all the worlds.

عليك ليريا ملكى املكه فى الملاكيين وان من علائى عليك ليريا علائى اعلاه فى العلائيين واما من كرمى عليك ليريا كرمى اكرمه فى الكراميين وان من كل اسمائى ثم امثالى عليك ما ينبغى لله ربك فى ملكوت السموات والارض وما بينهما فى العالمين

8 Thou hast known God, thy Lord, before all worlds, and thou hast declared with thy tongue that there is none other God but God among all worlds, and thou hast manifested through thy word the Word that there is none other God but God among all worlds, until thou didst comprehend in the Revelation of God all that can be comprehended through Him – verily He is the Best of comprehenders. Thou hast taken possession of every good thing through what thou hast understood from God, the Most High, the Most Great. God will assuredly send down upon thee in Paradise that which shall satisfy thy soul, and beyond what shall satisfy – verily He is the Best of satisfiers.

8 قد عرفت الله ربك قبل العالمين وقلت بلسانك ان لا اله الا الله فى العالمين واظهرت بكلمتك كلمة لا اله الا الله فى العالمين حتى استدركت فى ظهور الله ما يمكن ان يستدركن من عنده انه هو خير المدركين قد استملكت كل خير بما استدركت من عند الله العلى العظيم وسينزل الله عليك فى الفردوس ما ترضين به نفسك وفوق ما ترضى انه هو خير المرضين

9 And one of the Letters of the Primary Living One, the Letter of thy self, shall remember thee at the time when these verses are being written down from God, the Lord of all worlds, and thou shalt say: “God, my Lord, hath guided me through thee, for thou art the First of the first ones; and God, my Lord, hath honored me through thee, for thou art the Most Honored of the honored ones; and God hath elevated me through thee, for thou art the Most Exalted of the exalted ones; and God, my Lord, hath ennobled me through thee, for thou art the Most Noble of the noble ones; and God, my Lord, hath taught me through thee, for thou art the Most Learned of the learned ones.”

9 وان احدا من حروف حى الاول حرف نفسك ليذكرنك حين الذى يكتبن تلك الايات من عند الله رب العالمين لتقولن قد هدانى الله ربى بك وانك انت اول الاولين وشرفنى الله ربى بك وانك انت اشرف الاشرفين ورفعنى الله بك وانك انت ارفع الارفعين واكرمنى الله ربى بك وانك انت اكرم الاكرمين وعلمنى الله ربى بك وانك انت اعلم الاعلمين

10 All that thou hast comprehended, and all who are in the Bayan, is because thou didst believe in God, thy Lord, before the believers, and didst prostrate thyself before God, thy Lord, before those who prostrate, and didst glorify God, thy Lord, before those who glorify, and didst sanctify God, thy Lord, before those who sanctify, and didst magnify God, thy Lord, before those who magnify, and didst praise God, thy Lord, before those who praise, and didst exalt God, thy Lord, before those who exalt.

10 كل ما استدركت وكل من فى البيان بما قد آمنت بالله ربك قبل المؤمنين وسجدت لله ربك قبل الساجدين وسبحت الله ربك قبل المسبحين وقدست الله ربك قبل المقدسين ومجدت الله ربك قبل الممجدين وحمدت الله ربك قبل الحامدين وعززت الله ربك قبل العازين

11 How many sovereigns shall come in the Bayan who shall rule through thy guidance, and how many angels shall come in the Bayan who shall possess through thy guidance, and how many learned ones shall come in the Bayan who shall learn through thy guidance, and how many judges shall come in the Bayan who shall judge through thy guidance, and how many distinguished ones shall come in the Bayan who shall be distinguished through thy guidance.

11 فكم من سلاطين ياتون فى البيان وهم بهداك ليسلطون وكم من ملاكين يأتون فى البيان وهم بهداك يستملكون وكم من علامين يأتون فى البيان وهم بهداك ليعلمون وكم من حكامين ياتون فى البيان وهم بهداك يحكمون وكم من (*عيانين) يأتون فى البيان وهم بهداك (*يعنيون)

12 And from God, my Lord, then from all His names upon thee, then upon the First Bahi, then the numbers of those who ascend around thee unto God, their Lord, in every glory which God, my Lord, hath created or shall create – verily He is the Most Glorious, the All-Glorious; and from every majesty which God, my Lord, hath created or shall create – verily He is the Most Majestic of the majestic ones; and from every beauty which God, my Lord, hath created or shall create – verily He is the Most Beautiful of the beautiful ones; and from every grandeur which God, my Lord, hath created or shall create – verily He is the Most Grand of the grand ones; and from every light which God, my Lord, hath created or shall create – verily He is the Most Luminous of the luminous ones; and from every mercy which God, my Lord, hath created or shall create – verily He is the Most Merciful of the merciful ones; and from every perfection which God, my Lord, hath created or shall create – verily He is the Most Perfect of the perfect ones; and from every greatness which God, my Lord, hath created or shall create – verily He is the Greatest of the great ones.

12 وان من الله ربى ثم من كل اسمائه عليك ثم على بهّى الاول ثم اعداد ما هم فى حولك الى الله ربهم متعارجون فى كل بهاء قد خلقه الله ربى او يخلقه انه هو البهى الابهى ومن كل جلال قد خلقه الله ربى ثم يخلقه انه هو اجلل الاجللين ومن كل جمال قد خلقه الله ربى ثم يخلقه انه هو أجمل الاجملين ومن كل عظمة قد خلقها الله ربى ثم يخلقها انه هم اعظم الاعظمين ثم من كل نور قد خلقه الله ربى ثم يخلقه انه هو أنور الأنورين ثم من كل رحمة قد خلقها الله ربي ثم يخلقها انه هو أرحم الارحمين ثم من كل تمامية قد خلقها الله ربى ثم يخلقها انه هو اخلق الاخلقين ثم من كل كمال قد خلقه الله ربى ثم يخلقه انه هو أكمل الأكملين ثم من كل كبير قد خلقه الله ربى ثم يخلقه انه هو اكبر الاكبرين

13 And from every might which God, my Lord, hath created or shall create – verily He is the Mightiest of the mighty ones; and from every power which God, my Lord, hath created or shall create – verily He is the Most Powerful of the powerful ones; and from every good-pleasure which God, my Lord, hath created or shall create – verily He is the Most Pleasing of the pleasing ones; and from every love which God, my Lord, hath created or shall create – verily He is the Most Loving of the loving ones; and from every honor which God, my Lord, hath created or shall create – verily He is the Most Honored of the honored ones; and from every dominion which God, my Lord, hath created or shall create – verily He is the Most Sovereign of the sovereign ones; and from every kingdom which God, my Lord, hath created or shall create – verily He is the Most Royal of the royal ones; and from every loftiness which God, my Lord, hath created or shall create – verily He is the Most Exalted of the exalted ones; and from every bounty which God, my Lord, hath created or shall create – He, verily, is the Most Generous of the generous.

13 ثم من كل عز قد خلقه الله ربى ثم يخلقه انه هو اعزز الاعززين ثم من كل قدرة قد خلقها الله ربى ثم يخلقها انه هو اقدر الاقدرين ثم من كل رضاء قد خلقه الله ربى ثم يخلقه انه هو ارضى الارضيين ثم من كل حب قد خلقه الله ربى ثم يخلقه انه هو احبب الاحبين ثم من كل شرف قد خلقه الله ربى ثم يخلقه انه هو اشرف الاشرفين ثم من كل سلط قد خلقه الله ربى ثم يخلقه انه هو اسلط الاسلطين ثم من كل ملك قد خلقه الله ربى ثم يخلقه انه هو أملك الاملكين ثم من كل علاء قد خلقه الله ربى ثم يخلقه انه هو اعلى الاعليين ثم من كل كرم قد خلقه الله ربى ثم يخلقه انه هو اكرم الاكرمين

14 Remember all the signs of the Illumined Name before thee, for verily I am with God, remembering all who remember. I shall remember thee and them, though We are all deprived. Say: Verily that Name was created in Paradise that thou mightest love God, its Lord. Then say: O God! There is no God but Thee. Thou hast created me, sustained me, favored me, given me life, and made me foremost among worshippers. By Thy might! I have witnessed naught from Thee save all good, for Thou art the most excellent of the excellent ones. I have not witnessed grief to the measure of a mustard seed. Thou hast caused me to ascend unto Thee and enter the most exalted Paradise, wherein we have been blessed. Let those who love Us in the Ridvan bear witness, for We are well-pleased with Thee. And let those who know Thee not bear witness in the fire, while We in the pavilions of Ridvan laugh at them. And verily, whoso hath been mentioned in his creation from the Letters of Abha - that is from Thee, for Thou art the most remembering of those who remember. Therefore, O God, remember him from Thy presence as a recompense for his remembrance of Me, for Thou art the best of those who remember. Let the First Letter see. Say: From thy Lord - whosoever remembereth Me once, God will remember him a thousand times, as a bounty from His presence. Verily, He is the best of those who remember. And whosoever sendeth blessings upon Me once, God will send blessings upon him five hundred thousand times. Verily, He is the best of those who send blessings. And whosoever visiteth Me, I shall visit him on the Day of Resurrection before my Lord, for God hath granted Me from His presence a most great station among the worlds. Say to those who are in the Bayan: I shall surely know who entereth therein if ye help Me and if ye love Me.

14 فلتذكرن كل (*)ادلاء اسم المنير عندك فانى انا عند الله عن كل ذاكرون لاذكرنك ثم اياهم وانا كل لكم لمحرومون قل ان ذلك الاسم خلقته فى الفردوس لتحبين الله ربه ثم تقول قل اللهم ان لا اله الا انت قد خلقنى ورزقنى وامننى واحينى وجعلنى اول العابدين فوعزتك ما شهدت من عندك الا كل خير وانك انت افضل الافضلين وما شهدت من حزن قدر خردل قد عرجنى اليك وادخلنى فى الفردوس الاعلى انا كنّا فيها منعمين ليشهدن الذين يحبوننا فى الرضوان وانا كنّا عندك لراضين وليشهدن الذين هم لم يعرفوك فى النار وانا كنّا فى رفارف الرضوان عنهم ضاحكين وان من قد ذكر فى خلقه من حروف الابهى ذلك من عندك انك انت اذكر الاذكرين فلتذكرنه اللهم من عندك جزاء ما ذكرنى فانك انت خير الذاكرين ليريا حرف فى الاول قل من عند ربك من يذكرنى مره يذكره الله الف مره فضلا من عنده انه هو خير الذاكرين ومن يصل علّى مرة يصلى الله عليه خمسمائة الف مرة انه هو خير المصلين ومن يزرنى لازورنه يوم القيمة عند ربى وقد اتانى الله من عنده شأنا من عنده شأنا عظيما فى العالمين قل لمن فى البيان الى خير لاعلمن من يدخل فيه انتم اياى تنصرون ان انتم اياى تحبون

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Ziyarat for Hadrat-i-Quddus

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

1 بسمه العلى المتكبر الرفيع

2 O Pure and Most Luminous Essence, Who rose and shone forth, then gleamed and flashed, then dawned and resounded, then illumined and ascended from the lights of the holy splendor

2 جوهر مجرد طرز كافور اطهر اظهر انوا الذى طلع و اشرق ثم لمع و ابرق ثم الاح و لجلج ثم اضآء و استرفع من انوار بهآء قدس قرب قميص طلعة

near the garment of the countenance of the One, the Single, the Unique, the Eternal, and Muhammad, peace be upon Him and His family, His servant, the first number in the world of eternity, and the Manifestations of His Beloved's Self, the essential sustainers in the everlasting realm.

حضرت الاحد الفرد الواحد الصمد و حضرت محمد صلی الله علیه و اله عبده اول العدد فی عالم الابد و مظاهر نفس حبیبه جوهریات المدد فی عالم السرمد

3 Upon thee, O Light of Glory, Remembrance of Creation, Mystery of Destiny, Guide of Implementation, Camphor of Praise, Mount Sinai, and Appearance of the Crimson Pillar, by the essence of my heart and by what God, my Lord, loves.

3 علیک یا نور البهآء و ذکر الانشآء و سر القضآء و مشیر الامضآء و کافور الثنآء و طور السیناّء و ظهور رکن الحمرآء بجوهر فؤادی و ما احب الله ربی

4 Then upon thee, O Point of the Gates, Reality of the Book, Word of the Bestower, Sign of the Oft-Returning, Center of the Circle of the Poles, the Countenance veiled in the House of Response, and the Universal Trial for the perfection of causes, by my pure being and by what God, my Master, loves.

4 ثم علیک یا نقطة الابواب و حقیقة الکتاب و کلمة الوهاب و ایة التواب و مرکز دآئرة الاقطاب صفحه ١٤٥ و الطلعة المتحجبة فی بیت المجاب و البلیة العامة لکمال الاسباب بمجرد کینونتی و ما احب الله مالکی

5 Then upon thee, O Thou Who proves the Essence by the Essence for the Essence, and the Beauty of Attributes in all manifestations, conditions, signs and evidences, by the light of my essence and by what God, my Sovereign, loves.

5 ثم علیک یا مدل الذات بالذات للذات و جمیل الصفات فی کل الظهورات و الشئونات و الایات و الدلات بنور ذاتی و ما احب الله سلطانی

6 Then upon thee, O Bearer of Succor, the One humbled before the Help in Peril, transformed by life, penetrating through gentleness, and drawing near through supplication at the time of calling for help to God, the Help in Peril, by the glory of my soul and by what God, my King, loves.

6 ثم علیک یا حامل الغیاث و المتذلل للمستغاث و المتبدل بالحیاث و المتخلل فی الدماث و المتدلل بالعراث فی حین الاغیاث لله المستغاث ببهآء نفسانیتی و ما احب الله ملیکی

7 Then upon thee, O Blazing Lamp, Stirrer of Joy, Ocean surging with waves, Heaven adorned with constellations, Light shining at the time of ascension, Tumultuous Light in the pitch darkness of commotion, and Straightener of crookedness in the station of agitation, by the camphor of my being and by what God, my Beloved, loves.

7 ثم علیک یا ایها السراج الوهاج و المهیج الابهاج و البحر المتلاطم بالامواج و السمآء المتطابق ذات ابراج و الضیآء المشرق فی حین المعراج و النور الهیاج فی الظلم الدهمآء ذات ارتتاج و مقیم الاعوجاج فی مقام الاهواج بکافور انیتی و ما احب الله محبوبی

8 Then upon thee, O Radiant Star, Swimming Planet, Successful Light, Sincere Servant, Manifest Glory, Refreshing Wind, and Pure Righteous One, by the essence of my element and by what God, my Intended One, loves.

8 ثم علیک یا ایها الکوکب اللآئح و النجیم المسبح و النور المنجح و العبد الناصح و البهآء الواضح و الریح المروح و الزکی الصالح بساذج عنصری و ما احب الله مقصودی

9 Then upon thee, O Lofty Throne, Firm Spirit, Diffusing Light, Towering Mountain, Flowing Earth, Blowing Trump, and Crying Servant, by my father and what lies within my Lord's knowledge.

9 ثم علیک یا ایها العرش الشامخ و الروح الراسخ و النور الفآئح و الجبل الباذخ و الارض السایخ و الصور النافخ و العبد المصرخ بابی و ما فی علم ربی

10 Then upon thee, O Essence of the Heart, Progress of Creation, Quickener of Lands, Inspirer of Truth, Guide of Servants, Elucidator of Guidance, and the One exalted above opposites, by my father and what lies within my Lord's knowledge.

10 ثم علیک یا کینونیة الفؤاد و سیر الایجاد و محیی البلاد و ملهم السداد و هادی العباد و مبیّن

الرشاد و المتعالی عن الاضداد بابی و ما فی علم ربی

11 Then upon thee, O Thou in Whom I seek refuge and to Whom I flee, from Whose decree there is no escape, for neither I nor anyone has any deviation from Thee, and Thou art the refuge for all who seek protection in Thy presence and then take shelter in Thy court, by my father and what lies within my Lord's knowledge.

11 ثم علیک یا من بک اعوذ و الیک الوذ و من حکمک النفوذ فمالی و لا لاحد عنک الشذوذ و انت الملاذ لکل من اعاذ بحضرتک ثم بجنابک یلوذ بابی و ما فی علم ربی

12 Upon thee, O Inscribed Book, Famous Delicate Symbol, Frequented House, Camphor Leaf, Hidden Secret, and Manifest Light, by my father and what lies within my Lord's knowledge.

12 علیک یا ایها الکتاب المسطور و الرمز المنمنم المشهور و البیت المعمور و الورق الکافور و السر المستور و النور الظهور بابی و ما فی علم ربی

13 Then upon thee, O Adorned Ornament, Ultimate Symbol, Final Mystery in the pole of the circle of the center, Embellished Glory, Adorned Radiance, Most Beautiful Ornaments, and Essential Jewel, by my father and what lies within my Lord's knowledge.

13 ثم علیک یا ایها الطراز المّطرز و منتهی الرمز و غایة السر فی قطب دآئرة المرکز و البهآء المطرز و السنآء المتطرز و الطرآئز الاطرز و الجوهر الّطرز بابی و ما فی علم ربی

14 Then upon thee, O Light of Holiness, Spirit of Fellowship, Mystery of the All-Holy, King of Paradise, Sovereign of Heaven, and Warbling Peacock in the essences of the ocean, from Whose dominion no decree of the most precious souls can flee, and compared to Whom in His heart the finest horseman is but of the nature of darkness, a dry stone, a blazing meteor, and a pitch-dark night, by my father and what lies within my Lord's knowledge.

14 ثم علیک یا نور القدس و روح الانس و سر القدوس و ملیک الافریدوس و سلطان الفردوس و مغرد الطاوس فی جواهر القاموس الذی لا یهرب من ملکوتک حکم انفس الناس و الذی هو منه عند قلبه مقس من صفحه ١٤٦ جنس الحالس خیر الفارس و حجر یابس و شهاب قابس و لیل دامس بابی و ما فی علم ربی

15 Then upon Thee, O Provider of sustenance by God's leave, and Ruler over all flocks, and Nurturer of nestlings, and Quencher of all who thirst, and Bestower of raiment upon mankind, and the Smiling, the Cheerful One, by my soul and all within my Lord's knowledge!

15 ثم علیک یا منزل المعاش باذن الله و الحاکم علی کل المواش و المفّرخ فی العشاش و المسقی کل العطاش و المعطی الناس الریاش و المتبسم البشاش بابی و ما فی علم ربی

16 Then upon Thee, O Master of refuge, and the Powerful to deliver, and Witness to absorption, and Ruler over young camels, and Judge between people and the recoilers, and the Living Spirit in bodies, by my soul and all within my Lord's knowledge!

16 ثم علیک یا مالک المناص و القادر علی الاستخلاص و الشاهد علی المصاص و الحاکم علی القلاص و القاضی بین الناس و النکاص و الروح الحیوان فی الاقماص بابی و ما فی علم ربی

17 Then upon Thee, O Best of substitutes, and Master of gardens, and the Bountiful Sovereign, and Remover of diseases, and Witness to all red and white, for I testify that Thy word is effective and Thy decree decisive, by my soul and all within my Lord's knowledge!

17 ثم علیک یا خیر مستعاض و مالک الریاض و السلطان الفیاض و الرافع الامراض و الشاهد علی کل احمر و بیاض فاشهد ان قولک ماض و حکمک قاض بابی و ما فی علم ربی

18 Then upon Thee, O Light of the earth, and the All-encompassing Knowledge, and the Extended Justice, and the Straight Line, and the Central Point, and the Outspread

18 ثم علیک یا نور البسیط و العلم المحیط و العدل الفسیط و الخط النمط و المرکز الوسط و الرزق المبسوط و السر الصراط فی یوم القسط بابی و ما فی علم ربی

Sustenance, and the Secret Path on the Day of Equity, by my soul and all within my Lord's knowledge!

19 Then upon Thee, O Preserved Tablet, and the Protected Book, and the Observed Letter, and the Seer of glances, and the Hearer of utterances, and the Distributor of portions, and the Witness to the spoken word, by my soul and all within my Lord's knowledge!

19 ثم علیک یا لوح الحفیظ و الکتاب المحفوظ و الحرف الملحوظ و الرآئی اللحوظ و السامع اللفوظ و القاسم الحظوظ و الشاهد علی الملفوظ بابی و ما فی علم ربی

20 Then upon Thee, O All-Gathering Name, and the Fourth Symbol, and the Decisive Judgment, and the Rising Sun, and the Protective Veil, and the Seeing, Hearing One, and the Brilliant, Radiant Light, by my soul and all within my Lord's knowledge! O Thou Who hast witnessed and bestowed abundantly, and shown compassion and permitted, and carried and delivered, and spoken and poured forth, and saw and completed, and heard and found pleasing, and beheld and rejected not, by my soul and all within my Lord's knowledge!

20 ثم علیک یا اسم الجامع و الرمز الرابع و الحکم القاصع و الشمس الطالع و الحجاب المانع و الناظر السامع و النور الساطع اللامع بابی و ما فی علم ربی یا من شهد فاسبغ و حّنا و سّوغ و حمل و بلغ و نطق و افرغ و بصرا و اسبغ و سمع و استسوغ و نظرا و ما استوزغ بابی و ما فی علم ربی

21 Then upon Thee, O Thou Just and Mighty Sovereign, and the Kind King, and the Compassionate Monarch, and the Surging, Overflowing, Protected Ocean, Refuge of the weak, Support of the distressed, and the Upright, Inclined Alif, by my soul and all within my Lord's knowledge!

21 ثم علیک یا ایها السلطان العادل العسوف و الملک العطوف و المليک الّروف و البحر الداحر الزاخر المکفوف کهف المضعوف و الظهر الملهوف و الالف القآئم المعطوف بابی و ما فی علم ربی

22 Then upon Thee, O True Reality, and the Precise Absolute Mystery, and the Deep Surging Ocean, and the Brilliant Firm Pillar, and the Elevated Ancient House, and the Delicate Shining Light, and the Compassionate Gleaming Glory, by my soul and all within my Lord's knowledge!

22 ثم علیک یا ایها الحق الحقیق و السر المطلق الدقیق و البحر المتلاطم العمیق و الرکن الساطع الوتیق و البیت الرافع العتیق و الضیآء المشرق الرقیق و البهآء المتالق الشفیق بابی و ما فی علم ربی

23 Then upon Thee, O King of the Kingdom, and Sovereign of sovereigns, and the Merciful to the possessed, and the Ordainer of ways of conduct, and the Established Pole in the depths of the spheres, and the Witness to the perceiving wayfarer - Thou art He Whom perception cannot perceive, by my soul and all within my Lord's knowledge!

23 ثم علیک یا ملیک الملک و سلطان الملوک و راحم المملوک و المقدر سبل السلوک و القطب المستقر فی غمآء الافلاک و الشاهد علی السالک الادراک انت الذی لن یدرک الادراک بابی و ما فی علم ربی

24 Then upon Thee, O Oceans of majesty, and Mine of grandeur, and Sovereign of bounties, and the Powerful over deeds, and the Exalted in impossibilities, and the Condescending in annihilation, and the Witness to the end, by my soul and all within my Lord's knowledge! I testify that Thou art the Most Ancient Light, and the Greatest Name, and the Delicate Symbol, and the Most Noble Sign, and the Most Perfect Remembrance, and the Most Decisive Radiance, and the Most Upright Glory, by my soul and all within my Lord's knowledge!

24 ثم علیک یا ابحر الاجلال و معدن الجلال و ملیک الافضال و المقتدر علی الفعال و المتعالی فی المحال و المتدلل فی الاضمحلال و الشاهد علی ؟ المآل بابی و ما فی صفحه ١٤٧ علم ربی اشهد انک النور الاقدم و الاسم الاعظم و الرمز المنمنم و الرسم الاکرم و الذکر الاتم و الضیآء الاحتم و البهآء الاقوم بابی و ما فی علم ربی

25 Then upon Thee, O Tree of the Bayan, and Mystery of the Qur'an, and Glory of Paradise, and Unseen of contingent being, and Manifestness of creation, and Appearance of the All-Merciful, by my soul and all within my Lord's knowledge!

25 ثم علیک یا شجرة البیان و السر القران و بهآء الجنان و غیب الامکان و علانیة الاکوان و ظهور الرحمن بابی و ما فی علم ربی

26 Then upon Thee, O Mystery of transcendence, and Symbol of exaltation, and the Effective in nearness, through Whom the valley bestows without Thee the mention of effacement and the mystery of consciousness without the remembrance of trees, no hearing of vain decree, by my soul and all within my Lord's knowledge!

26 ثم علیک یا سر العلو و رمز السمو و ماضی الدنو الذی تهب الواد دون علیک ذکر المحو و سر الصحو بغیر اذکار شجور لا استماع حکم لغو بابی و ما فی علم ربی

27 Then upon Thee, O Light of the Divine Identity, and Garment of the Countenance of Oneness, and Mystery of Eternality, and the Divine Grandeur, and the Glory of the Divine Essence, and the Sublimity of the Realm of Might, and [...] praise be upon my father and what is in my Lord's knowledge!

27 ثم علیک یا نور الهویة و قمص طلعة الاحدیة و السّر الصمدانیة و الجلال الکبریآئیة و البهآء اللاهویته و السنآء الجبروتیه و الثنآء الملکوتیه بابی و ما فی علم ربی

28 Then upon you be the letter "la" and the word "illa" and the mystery of "la" and "la illa," for through you has shone forth what has illumined, and through you is cast the majesty of my father and what is in my Lord's knowledge.

28 ثم علیک باحرف لا و کلمة الا و سر لا و لا الا لان بک قد تلئلأ ما تلالا و تلقی به الجلال بابی و ما فی علم ربی

29 Then upon you, O Remembrance of the Most High, Praise of the Manifest, Glory of the Hidden, Splendor of the Concealed, the Faithful Name, the Pure Light, and the Fresh Book! I bear witness before God and what is in His knowledge that there is no God but Him, alone with no partner. His is the Kingdom and Command, there is no God but Him, the Great, the Exalted.

29 ثم علیک یا ذکر العلی و ثنآء الجلی و بهآء الخفّی و سنآء الخفی و الاسم الوفی و النور الزکی و الکتاب الّطرِی اشهد الله و ما هو فی علمه بانه لا اله الا هو وحدَه لا شرِیک له له الملک و الامر لا اله الا هو الکبیر المتعال

30 And I bear witness to Muhammad, peace be upon him and his family and upon their followers, and to the Manifestations of His Self, as He Himself has testified to them in His knowledge, and none can comprehend their knowledge save Him. There is no God but Him, the Mighty, the Sublime, the Gracious.

30 و اشهد لمحمد صلي الله علیه و اله و علي شیعنهم و لمظاهر نفسه کما هُوَ قد شهد لهم في علمه و لا یحیط بعلمهم احد دونه لا اله الا هُوَ العزیز المتکبر المنان

31 And I bear witness to all that God's knowledge encompasses, as He numbers it and as He loves and is pleased with. And I bear witness before You of the greatest causes and the mightiest outcomes, that every essential attribute, abstract description, manifest remembrance, and camphor mystery of the exaltation of God's Cause in You and before You is pure falsehood.

31 و اشهد لکل ما احاط به علم الله کما هُوَ یحصیه ثم یحّب و یرضی و اشهد لدیک بالقضایا الکبری و القصارایا العظمی بان کل نعت جوهر و وصف مجرد و ذکر ظهور و سر کافور لعلو امر الله فیک لدیک افک بحت

32 Thus do I seek Your forgiveness as You love and are pleased with, and I turn to You in repentance as You reckon. For my very existence in Your dominion is pure sin, so how much more when sin acquires another sin? Therefore grant me, O Sovereign of my heart, Sultan of my being, Master of my secret and my public self, what proceeds from Your generosity and

32 فاستغفرک کما تحب و ترضی و اتوب الیک کما انت تحصی لان وجودی فی ملککک ذنب صرف فکیف اذا اکتسب الذنب ذنبا اخر فهب لی یا ملیک فؤادی و سلطان وجودی و مالک سری و علانیتی ما انت علیه من الجود و الفضل فان

grace, for the cause of Your gifts and bounties is Your munificence and nothing else. Bestow Your grace upon me, for verily You are the Generous, the Sublime, the All-Giving.

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سبب مواهبک و عطایاک هو کرمک لا دونه و تفضل علّی فانک انت الجواد المتکبر الوهاب

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Ziyarat for the first [to believe]

1 If, on that Day, thou shouldst find thyself in the presence of Him Whom God shall make manifest, that alone would suffice thee, before God, for every remembrance and praise. But if thou art in the darkest night, then, first of all, be not veiled by the outward conjunctions of this world, nor face them with either acceptance or aversion. For the honour of God cometh only by a command from His presence, and the abasement which descendeth from Him cometh only by a prohibition from Him. Thus, if God desireth to exalt a soul by His remembrance of it and His good-pleasure with it, He exalteth it; and if He desireth to abase a people in like manner, then, when God maketh mention of them without the right that is meet, He abaseth them.

1 فاذا کنت مثل ذلك الیوم عند من یظهره الله فاذًا لیکفینّك بین یدی الله عن کلّ ذکر وثنآء ولکن اذا کنت فی اللیل الاللیل اولًا لا تحتجب بظهورات الاقترانیّة ولا تستقبل بدونها فانّ عزّ الله لم یکن الّا بامر من عنده وذلّ الّذی ینزل من عنده لم یکن الّا بنهی من عنده مثله اذا اراد الله ان یعزّ نفسا بذکره عنه ورضائه عنه یعزّ واذا اراد الله ان یذلّ طائفة بمثل ذلك اذا یذکرهم الله بدون حقّ ذلك ذلّهم

2 Worldly conjunctions and outward circumstances are, at every moment, renewed – whether in the Manifestations of Truth or in those beneath them. Consider the appearance of the Messenger of God: God hath rehearsed to all religions the tale of abasement, and how often honour and humiliation were exchanged among the communities. If such things were among the measures by which the servant should accept or by which he should be veiled, how then wouldst thou regard these peoples? Perchance, in every day, He exalteth servants whose number none can reckon save God, and in like manner He abaseth others. If, then, thou desirest to make such outward conditions the balance of His religion, how shalt thou ever know God and Him Whom He shall make manifest?

2 والاقترانات الملکیّة فی کلّ حین یتجدّد سوآء کان فی مظاهر الحقّ ودونه مثلا ظهور رسول الله قد قص الله کلّ الملل قص الذّل وکم یقع بین کلّ الملل من عزّ وذلّ لو کان هذا من مقادیر الّتی یقبل بها العبد او یحتجب فکیف انت تنظر بهؤلاء ربّما یعزّ عبده فی کلّ یوم عباد لا یحصی عدادهم الّا الله ومثل ذلك یذلّ فاذا اردت ان تجعل ذلك میزان دینه فالی متی تقدر ان تعرف الله ومن یظهره

3 All this is that, on the Day of the appearance of Him Whom God shall make manifest, thou mayest not infer, from royal and worldly conjunctions, the abasement of any who have not believed in Him, nor the honour of any who have believed in Him. For the might of God is His command unto whomsoever He willeth, and the measure of abasement is His prohibition concerning whomsoever He willeth. This is the beginning and

3 کلّ ذلك لعّل یوم ظهور من یظهره الله لا تستدل باقترانات الملکیّة یذّل احد ممن لم یؤمن به وعزّ احد ممن یؤمن به فانّ عزّ الله امره لمن یشآء وما یقدر من الذّلّ نهیه لمن یشآء هذا مبدء الامر ومنتهاه لمن هو فی ذروة الاسمآء والصّفات والّا انّ الحقّ یعزّ ویحزن ودونهما مثل ذلك ولم یمکن

هذا من دلالات المثبتة حيث يقدر ان يستدلّ به من احد قل كلّ العزّة فی امر من يظهره الله لمن يأمر وكلّ الذّلّ لمن ينهی عنه ذلك ما يستدلّ به اولو العلم وانّ دون ذلك ما لم يحبّه الله بعد

the end of the matter for such as dwell upon the pinnacle of the names and attributes. Otherwise, the True One exalteth and abaseth, and others likewise; yet such states can never serve as conclusive proofs whereby any soul may rightfully infer the truth. Say: All glory lieth in the Cause of Him Whom God shall make manifest, for whomsoever He commandeth; and all abasement belongeth unto whomsoever He forbiddeth. This is the testimony whereunto the people of knowledge hold fast, and whatsoever is beside this, God hath not loved as yet.

4 لا ريب انّ الامر كلّه بيد الله وما لاحد من حركة ولا سكون الّا بالله جلّ جلاله وان كلّ العزّ بالايمان بالله ذلك لم يكن الّا ايمان حق بمن ظهره الله اذ يوم ظهوره لم يكن علی الارض من حقّ الّا من امن به من يؤمن به يرفعه الله ويعزّه وينصره الله ويعينه ويظهره علی الارض اذ المدد من الله ينزل اليه وينقطع عن دونه وان فصل بين ظهور الاسباب ذلك لم يكن من بعد العزّ بل العزّ فی امر الله سوآء يظهر اسبابه فی ملكوت الارض

4 There is, in very truth, no doubt that the entire matter is in the hand of God, and that no soul hath any motion or stillness save through God, exalted be His glory. All honour, moreover, consisteth in faith in God, and this is naught but true faith in Him Whom God shall make manifest. For, on the Day of His manifestation, there shall remain upon the earth no truth save such as have believed in Him. Whoso believeth in Him, God will exalt and honour; God will succour him, assist him, and cause him to be made manifest upon the earth, for the confirmations of God shall descend upon him and be cut off from all else. And though there should appear a division in the outward means, this is not outside the realm of glory; for glory resideth in the Cause of God, whether or not its means appear in the earthly kingdom at every moment.

5 كلّ ما اولا مثلا ان فی اوّل ظهور رسول الله لو يؤمنن به ما علی الارض فانّ ذلك مما ينبغی لاتّباع امره وبعد ما صدق الاعلی لم يكن من فضل عزّ الله بل نسك لاحتجاب الخلق والاسباب كلّ ما عند الله لو يظهرّنها من فی قبضتها من عباد الله وما من امر الّا باذن الله الا له الخلق والامر من قبل ومن بعد لا اله الّا هو العزيز المحبوب

5 Consider, for example, that had all who were upon the earth believed in the Messenger of God at the first dawning of His Revelation, this would have been in conformity with what befitteth the following of His command. But when the Most Exalted One was denied, this wrought no diminution in the bounty of the glory of God; it was rather the result of the veiling of the people and of the means. All that is with God – were He to unveil it – none among His servants, who are all within His grasp, could endure it. There is no affair but by the leave of God. Unto Him belong creation and command, in the beginning and in the end. There is no God but He, the Mighty, the Well-Beloved.

6 ثمّ ان كنت عند احد من مقاعد الاولی قل انّما البهآء من الله ثم من كل اسمآئه ثم من كلّ من امن بالله واياته عليك يا ايّتها الرّضيّة المرضيّة والكلمة العليّة المنيعة فی كل حين وقبل حين وبعد حين واذا اردت ان تحضر عند جسد من اولی قرابتك فلتذكّرن الله هنالك تلك الكلمة تسعة عشر مرّة فانّ بكل حرف منها ينزل الله عليه ما تقرّ به عينه انّه قد احاط بكلّ شئ علمًا

6 Then, if thou shouldst find thyself in one of the foremost seats, say: Verily, the Glory is from God, then from all His Names, then from everyone who hath believed in God and in His signs – upon thee be that glory, O thou who art well-pleasing and well-pleased, O exalted, impregnable Word – at every moment, and before time and after time. And when thou desirest to stand before the body of one of thy near kindred, then remember God, in that place, by means of that Word, nineteen times; for with every letter thereof will God send down upon him that whereby his eye shall be cheered. Verily, He hath encompassed all things in His knowledge.

7 There is no God but God, one God; and we all are, in very truth, His sincere servants.

7 لا اله الّا الله الهًا واحدًا وانّا كلّ له مخلصون

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Ziyarat for the last [to believe]

1 The Glory from God be upon thee, O Essence of Glory; and the Majesty be upon thee, O Essence of Majesty; and the Beauty be upon thee, O Essence of Beauty; and the Grandeur be upon thee, O Essence of Grandeur; and the Light be upon thee, O Essence of Light; and the Mercy be upon thee, O Essence of Mercy; and the Words be upon thee, O Essence of the Words; and the Names be upon thee, O Essence of the Names; and the Might be upon thee, O Essence of Might; and the Knowledge be upon thee, O Essence of Knowledge; and the Strength be upon thee, O Essence of Strength; and the Power be upon thee, O Essence of Power; and the Utterance be upon thee, O Essence of Utterance – and the good-pleasure; and the Love be upon thee, O Essence of Love – and the exaltation; and the Honor be upon thee, O Essence of Honor, in this world and in the world to come; and the Sovereignty be upon thee, O Essence of Sovereignty, in the Kingdom of the Most High, unto the first atom; and the Dominion be upon thee, O Essence of Dominion, in the Most Great Horizon; and the Loftiness be upon thee, O Essence of Loftiness, in every mighty verse.

1 انّما البهآء من الله عليك يا جوهر البهآء ثمّ الجلال عليك يا جوهر الجلال ثمّ الجمال عليك يا جوهر الجمال ثمّ العظمة عليك يا جوهر العظمة ثمّ النّور عليك يا جوهر النّور ثمّ الرّحمة عليك يا جوهر الرّحمة ثمّ الكلمات عليك يا جوهر الكلمات ثمّ الاسمآء عليك يا جوهر الاسمآء ثم العزّة عليك يا جوهر العزّة ثمّ العلم عليك يا جوهر العلم ثمّ القوّة عليك يا جوهر القوّة ثمّ القدرة عليك يا جوهر القدرة ثمّ القول عليك يا جوهر القول والرضاء ثمّ الحبّ عليك يا جوهر الحبّ والعلاء ثمّ الشّرف عليك يا جوهر الشّرف فى الاولى والاخرة ثمّ السّلطنة عليك يا جوهر السّلطنة فى ملكوت العلى الى الذّرة الاولى ثمّ الملك عليك يا جوهر الملك فى الافق الكبرى ثمّ العلآء عليك يا جوهر العلاء فى كلّ اية كبرى

2 Therefore do I bear witness that there is none other God but He. His are the most beauteous names. All that are in the heavens and on the earth and whatsoever lieth between them glorify Him; and all that dwell in the kingdoms of command and creation and whatsoever is beneath them bow down before Him. There is none other God but He, the Mighty, the Well-Beloved.

2 فلاشهدنّ على انه لا اله الّا هو له الاسماء الحسنى تسبّح له ما فى السّموات وما فى الارض وما بينهما ويسجد له من فى ملكوت الامر والخلق وما دونهما لا اله الّا هو العزيز المحبوب

3 And I testify that all the essences of whatsoever appeared through Muhammad, the Messenger of God – of realities and inner beings, of souls and selves, of guardianship, of prayer, of alms, of pilgrimage, of fasting, and of whatsoever was revealed in the Book – have returned unto thee in their glory and their inmost substance, according to the knowledge of the Inmost of the Inmost, from God, the Manifest of the Manifest.

3 فاشهد انّ كلّ جواهر ما قد ظهر بمحمّد رسول الله من الكينونيات والذّاتيّات والنّفسانيّات والانيّات والولاية والصلوة والزّكوة والحجّ والصّوم وما نزّل فى الكتاب قد رجع اليك بهآئه وجوهره بما قد علمت كلّا علم الباطن الباطن من الله الظّاهر الظّاهر

4 How exalted is thy loftiness and thy unapproachableness! How resplendent thy sublimity and thy joy! How great thy lowliness before God, and how near thy awe before God! All are worshippers of God by virtue of thy countenance, and all are prostrate before God through thy direction.

4 فاعلی علوّك وامتناعك وما ابهی سمّوك وابتهاجك وما ارفع خضوعك لله وما اقرب خشوعك لله كلّ عبّاد لله بطلعتك وسجّاد لله بوجهتك

5 And those who have wrought against thee what they have wrought have not worshipped God for the twinkling of an eye, nor have they affirmed His unity even less than that. What their hands have earned – God hath created no fire more grievous than this, wherewith they shall take vengeance upon their own selves against their own selves, whence they perceive not. Therefore do they curse their own selves by names that were revealed before, yet they know not; for thou art the Known One in the heavens and on the earth, and the Described One among all realities. There is nothing that glorifieth God but it descendeth unto thy threshold; nothing that affirmeth His oneness but it standeth before the court of thy might; nothing that magnifieth God but it is uplifted by the loftiness of thy Cause.

5 وانّ الذّينهم اكتسبوا عليك ما اكتسبوا ما عبدوا الله طرفة عين وما وحدّوا الله ادنی من ذلك وما اكتسبت ايديهم ما خلق الله نارا اشدّ من هذا بذا ينتقمنّ انفسهم عن انفسهم من حيث لا يعلمون ولذا يلعننّ انفسهم باسمآء الّا قد نزّل من قبل لا يعلمون اذ انّك المعروف فی السّموات والارض والموصوف علی الكينونيّات فما من شئ يسبّح الله الا وينزل بفنائك وما من شئ يوحد الله الا ويحضر بين يد عزّك وما من شئ يكبّر الله الا ويستعلی لعلوّ امرك

6 And verily thou art the last letter of the Letters of the One; thou shalt assuredly believe in Him Whom God shall make manifest. He hath mentioned thee by these words in the manifestation that preceded thee, and hath raised thee by those manifestations above all that are. He it is unto Whom all the Bayan returneth, and from Whose presence God bringeth into being whatsoever He willeth in the realm of existence. Through Him doth He hold back the heaven lest it fall upon the earth, and through Him doth everything subsist.

6 وانّك انت اخر حرف من حروف الواحد حيث لتؤمنن بمن يظهره الله وانه هو قد ذكرك بتلك الكلمات فی ظهور قبله ورفعك بتلك الظّهورات من ما من فهو الّذی يرجع اليه كلّ البيان ويبدع من عنده ما يشآء الله فی الكيان به يمسك السّماء ان تقع علی الارض وبه قائم كلشئ

7 No servant that hath worshipped God throughout all worlds, and yet hath not believed in Him, hath truly worshipped God for the twinkling of an eye. And no servant that hath been veiled from God throughout all worlds, yet hath believed in Him, is as though he had been veiled in any world. But God hath refused to admit into the paradise of His recognition any save the guides of His Names and the likenesses thereof. Though all who are in the Bayan should be prostrate before God by Him, and worshippers of God by His Face, yet none shall attain unto His love and recognition save the purified – those who behold in Him naught but God, and who are assured of meeting Him.

7 وما من عبد قد عبده الله فی كلّ العوالم ولم يؤمن به فكانّما ما عبد الله طرفة عين وما من عبد احتجب عن الله فی كلّ العوالم وكان مؤمنا به فكانّه ما احتجب فی عالم من العوالم ولكنّ الله ابی ان يدخل فی جنّة عرفانه الا ادلّآء اسمائه وامثاله ولو كان كلّ من فی البيان سجّادا لله به وعبّادا لله بوجهه ولكن لن يمسّ حبّه وعرفانه الا المطّهرون الذّين لا يرون فيه الّا الله وهم بلقآئه موقنون

8 Otherwise, every soul would fain enter His paradise; for God hath created all things for that end. Yet because of the veils men set between themselves and Him, they are unable thereafter. Mighty is His glory and exalted His loftiness! He desireth that there be no soul upon earth save that it believe in Him and in His verses, and prostrate itself at His Gate – for the

8 والّا كلّ يحبّنّ ان يدخلنّ فی جنّته اذ ما خلق الله شيئا الّا لذلك ولكن بما يحتجب لن يستطيع بعدها انّه عزّ بهآئه وعلا علآئه يحبّ ان لا يكن فوق الارض من نفس الّا ويؤمن به وایاته ويسجد له ببابه اذ اوّل من امن به هو الجواهر فی البيان

first that believed in Him are the essences in the Bayan and the immaterial ones in the Bayan. Upon Him, and upon all who follow the guidance He hath bestowed, be every bounty from God in the Most High Horizon – then in the world to come and in this world – aye, even in the nearness of nearnesses.

والمجرّد فى البيان فعليه وعلى من اقتدى بهداه كلّ فضل من الله فى الافق الاعلى ثمّ فى الاخرة والاولى فى دنو الادنى ايضً

9 His visitation – what tongue can number? God alone can reckon it. And He loveth and is well-pleased: upon him be the glory of God.

9 ازياره ما يحصى الله ثمّ يحبّ ويرضى الاخرة عليه بهآء الله

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Ziyarat for 'the second to believe' on 'Id al-Fitr

1 The glory, the Most Exalted Glory, and the majesty, the Most Splendid Majesty, and the beauty, the Most Beauteous Beauty, and greatness, the Most Great Greatness; and the light, the Most Luminous Light; and the mercy, all-embracing, through the Most Lofty Words and the Most Great Names; and might, the Most Mighty Might; and the Will, enduring; and knowledge, most penetrating; and power, far-reaching; and good-pleasure, well-pleasing; and love, most august, most steadfast, most sublime; and sovereignty, everlasting; and dominion, decreeing; and exaltation, resplendent; and favor, primal, towering – be upon Thee, O Tree of Glory, O Light of Splendor, O Countenance sanctified through radiance, O Direction robed in praise, O Being worthy of all greatness and grandeur, from God, besides Whom there is none other God, Who hath ever been and will ever remain.

1 انّما البهآء الابهى والجلال الاجلّ والجمال الاجمل والعظمة العظمى والنّور الانور والرحمة الواسعة بالكلمات العليا والاسماء الكبرى والعزّ الاعزّ والمشيّة الباقية والعلم الانفذ والقدرة المستطيلة والرضآء الارضى والحبّ الاجلّ الاثبت الاعلى والسّلطنة الدّائمة والملك القاضى والعلاء الباذخ والمنّ الاقدم الشامخ عليك يا ايّتها الشجرة البهآء والنّور السّنآء والطّلعة المتقدّسة بالضّيآء والوجهة المتجلّلة بالثناء والكينونيّة المستحقة بكلّ العظمة والكبريآء من الله الذّى لا اله الّا هو لم يزل ولا يزال

2 How shall I make mention of Thee on that Day, when it behoveth that whatsoever is on earth should stand before Thee, whilst Thou wast, with all things, in the presence of God? I behold nothing in the heavens and the earth, and all that lieth between them, but hath been created through Thee, and sustained through Thee, and quickened through Thee, and raised up through Thee. And yet, notwithstanding this, Thou art exalted upon Thy seat, a very thousand – without equal; whilst the seat of him whom God hath made a gate unto all things is set above a mountain, without seat, without glory, without radiance.

2 كيف لاذكرنّك يومئذ وينبغى ان يكوننّ ما على الارض بين يديك وكنت مع كلّشيئ بين يدى الله وما ارى من شيئ فى السّموات والارض وما بينهما الا وقد خلق بك ورزق بك واحيى باك وابعث بك وانّ مع ذلك انّك انت فى علوّ مقعدك ذات الف بلا يآء وان مقعد من قد جعلك بابا لكلّ شيئ فوق جبل بلا مقعد عزّ ولا ضيآء

3 Every soul, from Adam until that time, shall surely turn unto God through Thee, and shall call upon Him by Thy name, each according to the measure of his recognition of his Lord; and he shall veil himself from Thee, inasmuch as that is dearer unto him than all things beside. And though all should forsake Thee – turning away from Thy obedience and from prostration before the Sovereign of Thy might – yet, by Thy might, I would glory upon my seat upon that mountain, in that I render Thee greeting; that I hearken to Thee recounting the tale of my love in Thy presence; that I cause my tears to flow upon my cheek in the path of Thy affection and Thy love.

3 مع انّ كلّ ذا نفس من لدن ادم الى حينئذ ليتوجّهنّ بك اليه وليدعون بك لديه كلّ يختصّك بعرفان ربّك واحتجب دونه لما انّ ذلك اعزّ من كلّشيئ عنده ولو ان كلّ قد فارقوك عن طاعتك والسّجود بين يدى سلطان عزّتك وانى وعزّتك لافتخرنّ على مقعدى على ذلك الجبل بان اسلّمنّ عليك لان اسمعنّك ذكر حبّى لديك ولاجرينّ دمعى على خدى فى سبيل ودّك ومحبّتك لديك

4 Nay, by Thy might! I have not been abased, for all honor is made honorable through Thy honor. I have not been solitary, for all multitude is multiplied through Thy multitude. I have not been overcome, for all victory is victorious through Thy victory. I have not been a stranger, for all companionship is made companionable through Thy companionship. Nor have I been without sovereignty, for all sovereignty glorieth in Thy sovereignty. Thou art the Most High, and through Thy loftiness all are uplifted; Thou art the Inaccessible, and through Thy unapproachableness all are exalted.

4 لا وعزّتك ما كنت ذليلا اذ كلّ ذا عزّ بعزّتك معزز وما كنت وحيدا اذ كلّ ذا كثرة بكثرك مكثّرة وما كنت مغلوبا اذ كلّ ذا غلبة بغلبتك غالبة ولا غريبا اذ كلّ انس بانسك مستانسة ولا بلا سلطنة اذ كلّ ذا سلطنة بسلطنتك مفتخرة انت العالى وكلّ بعلوك يتعاليون وانت المتعالى وكلّ بامتناعك يرتفعون

5 Beings have been brought to naught, that they might bow down through Thee unto God – yet they knew Thee not. Tongues have been loosed, that they might stammer forth Thy remembrance and the loftiness of Thy glory – yet in denial of Thee they speak. Hands have been severed, that they might write the sublimity of Thy bounty and the exaltation of Thy power concerning him that dwelleth in Thy shadow – yet they command his death, and that which beseemeth not the height of Thy holiness. Unto God do I complain of that which hath befallen me and Thee. On that Most Great Day I shall assuredly glory over all beneath me, for none beholdeth what I behold in Thee – Thy right over all things, and Thy lofty rank in the presence of God, Thy Lord.

5 عدمت كينونيّات ليسجدّن بك لله وهم ما عرفوك وقطعت السنة ليتلجلجنّ بذكرك وعلوّ مجدك وهم فى جحدك يتكلّمون وقطعت يدى يكتبنّ علوّ فضلك وسموّ قدرتك فيمن هو فى ظلّك ويامرنّ على قتلك وما لا ينبغى لعلوّ قدسك فالى الله اشكو ما قد نزل بى وعليك ويذكرك ذلك اليوم الاعلى لافتخرنّ على ما دونى لانّ كلّ لا يرى ما ارى فيك من حقّك على كلّ شيئ وعلوّ قدرك عند الله ربّك

6 I followed the truth when I found it, and I believed the verses of God when I heard them. Nay, by Thy might! Though Thou shouldst then be beneath the dust of Thy body, yet the loftiness of Thy power within the realities of souls and the horizons of existence would remain so unassailable that every thing would recognize Thee, and every soul would draw nigh unto God by Thee, as they turn unto their Lord. Were it not for those who first believed among them, they would not recognize Thee, nor bear witness unto Thy station in the presence of God, Thy Lord. Yet sufficient is the testimony God hath borne unto Thee before every spirit; for if all things were to bear witness unto all things, and there were no true testimony

6 اتّبعت الحقّ اذا وجدته وصدّقت ايات الله اذا سمعتها لا وعزّتك ولو انّك انت حينئذ تحت تراب جسدك ولكن علوّ قدرتك فى كينونيّات الانفس والافاق ممتنعة بحيث يعرفك كلّ شيئ ويتقرّب بك الى الله كلّ نفس اذ على ربهم يتوجهون باوّل من امن من بينهم الى الله ربّهم ولولا هم يومئذ لا يعرفونك ولا يشهدون بمقعدك عند الله ربّك ولكن كفى بما قد شهد الله عليك عند كلّ ذا روح لان لو يشهد كلّشيئ على كلّشيئ فاذا لم يكن ذات شهادة حقّ الّا وقد شهد الله على ذلك

save that God hath testified unto that thing as He willeth, by whatsoever He willeth – then, though none should testify, and God should testify, that testimony would suffice that thing; and all things would bear witness unto it, when they came to know the testimony of their Lord concerning it.

الشيء كيف يشاء بما يشآء ولو لم يشهد من شيئ ويشهد الله فذلك ما يكفيّن ذاك الشيء ويشهدنّ عليه كلّ شيئ اذا علموا شهادة ربّهم فيه

7 I bear witness that Thou hast ascended, with Thy whole being, unto God, glorious and mighty, and hast risen with what was and what shall be unto Thy Creator Who created Thee. I bear witness that the Letters of the Living, every one of them, are of Thy very self; that what God hath made one in the Bayan hath been melted by Thy guidance. Who, then, can refrain from thanking Thee, according to Thy right, or from turning unto God, his Lord, through Thee? Hadst Thou not opened the gate of the Bayan, who would have turned unto God, and who would have known Him?

7 فاشهد انّك قد عرجت بكلّك الى الله جلّ وعزّ وصعدت بماضيك وعليك الى بارئك الذّى قد خلقك واشهد انّ حروف الحيّ كلّهنّ من نفسك ما قد وحدّ الله فى البيان قد ذوّت بهدايتك فمن يقدر ان لا يشكرنّك بحقّك وان لا يتوجّهنّ بك الى الله ربّك ولولا فتحت باب البيان من يتوجّه الى الله ومن يعرفه

8 I testify that every good wherewith the name of good is remembered hath been tasted through Thee, confirmed from Thee, and returneth unto Thee – whilst Thou returnest unto God, bearing witness unto His oneness; abasing Thyself before the Sovereign of His unity; humbled before the King of the might of His singleness; raised up through Thee unto Thee; made to speak, by Thy bounty, in Thy presence, where no one hath any recourse save from Thee. This is an honor whereof all contingent beings glory, in the station of their deeds and their words, and in the end whereunto their affairs return, and their abode and resting-place.

8 فاشهد انّ كلّ خير يذكر به اسم خير قد ذوّت بك وحقّق من عندك ويرجع اليك وانت ترجع الى الله مستشهدا على وحدانيّته مستخضعا بين يدى سلطان وحدانيّته مستخشعا بين يدى مليك عزّ صمدانيّته مسترفعا بك اليك ومستنطقا بفضلك بين يديك وحيث لا مردّ له من عندك وهذا عزّ يفتخرنّ به كلّ الممكنات فى مقام اعمالهم واقوالهم ما يؤل اليه امر منقلبهم ومثويهم

9 No doubt will God return Thee unto the Point of the Bayan at its latter end, and will adorn Thee with a multiplication of Thy self, until beneath Thy shadow kings most mighty, and learned men preservers, and sages subtle, shall all draw nigh unto God by Thee, and turn unto Thee through Thee – though they recognized Thee not on the day of Thy manifestation, nor bore witness to Thy power. God will try every one who hath professed faith in the Bayan by Thy appearance, on the day when God shall make manifest, time after time, the very soul of the Point of the Bayan in its latter end. On that day shalt thou see how they that professed the Bayan will descend to the court of Thy dust, and will prostrate themselves before Thy greatness. Yet from the first day of Thy manifestation their presence at Thy dust will profit them not, as it profited those who attained unto my dust and thy dust and the dust of the martyrs after my manifestation. God will try every one who hath professed the Bayan by this.

9 فلا ريب انّ الله ليرجعنّك الى نقطة البيان فى اخريها ولزينّك تكثر نفسك بحيث يرى فى ظلّك ذا ملوك اعزّة وعلماء حفظه وحكماء مدّفة كلّهم يتقربون بك الى الله ويتوجّهون بك اليك من حيث لا يعرفنّك فى يوم ظهورك ولا يشهدنّ بقدرتك يوم وسيبتّلى الله كلّ من دان بالبيان بظهورك يوم الذّى يظهر الله فيه مرّات نفس نقطة البيان فى اخرها فيومئذ ترى كيف ينزل من دان بالبيان بفنآء تربتك ويسجد لك بين يدى عظمتك لكن من اوّل ظهورك لا ينفعهم حضور تربتك بمثل ما نفع الذّين حضروا تربتى وتربتك وتربة شهدآئك من بعد ظهورى وسيبتلى الله كلّ من دان بالبيان بذلك

10 Be Thou compassionate, O my God, unto all Thy creatures; for Thou hast ordained those graves for naught but the glory of that Day, and hast commanded men to gather at those

10 فلترحمنّ اللّهمّ كلّ خلقك فانّك ما جعلت تلك المقابر الّا لعزّ يومئذ وما امرت فى الحضور فى

watering-places for no purpose save that Thy servants might stand in attendance before the Manifestations of Thy might. I beseech Thee, O my God, by that Name than which, in Thy knowledge, there is none more exalted, that Thou cast not forth from the Bayan—nor bar from presence before that Letter—any one whose very being is consumed, and who is heedless of what he hath gained. For by Thy might, from the first moment of mine appearing I have known all who have believed in Thee and in Thy signs in the Furqan; yet have I found none to be truly conscious of Thine advent save whom Thou hast willed—souls like pearls of being—such that no soul is wronged, nor any deed rendered vain. But Thou hast made firm that which I have borne witness unto; and there is no power save through Thee. Through Thee have I accomplished what the masters of crafts accomplish by a single elixir, until I have taken the elixir of faith from every soul, and have commanded the contingent parts according to Thy command. Therefore will I take naught from the Bayan except that Thou make every soul endowed with this elixir capable for the Day of Thine appearing, and of prostration before Thy Gate in the Day of Thy concealment; for verily Thou art over all things potent and powerful.

تلك المناهل الّا لحضور خلقك بين يدى مظاهر عزّتك فلاسئلنّك اللّهمّ يا الهى بحقّ ذلك الاسم الذّى لم يكن فى علمك اعلى منه ان لا تخرجنّ من البيان من الحضور بين يدى ذلك الحرف من احد يفنى كينونيّته وما قد اكتسب لا يشعر فانّى وعزّتك من اوّل ظهورى قد عرفت كلّ من امن بك وباياتك فى الفرقان وما وجدت من يستشعر بظهورك الّا من شئت لئالى كينونيّته نفس ولا يبطل عمل شيئ ولكن قد شدت ما شهدت ولا قوّة الّا بك قد جعلت بك ما يجعل اولى الصّنايع فى احد الاكسير حتّى قد اخذت اكسير الايمان من كلّ ذات نفس وامرت باجزآء العرضيّة بما امرت فلا فأخذنّ اللّهمّ من البيان الّا وان تجعلنّ كلّ من ذات اكسير قابلة ليوم ظهورك والسّجود بين يدى بابك فى يوم بطونك اذ كنت على ذلك مقتدرًا قديرًا

11 Then turn thou unto three branches of the Tree, and say: The glory, the Most Exalted Glory, from God, the Lord of the hereafter and the former world, be upon you, O sanctified branches, O inaccessible leaves, O uplifted fruits, so long as the sun shineth and the stars in their dawning-places are illumined. Through you is guided whoso is guided, and through you is led astray whoso is led astray. Upon you from your Lord shall descend that which befitteth the loftiness of His bounty and the sublimity of His holiness. Whatsoever descendeth from the height of His glory shall assuredly descend upon you; and ye shall be exalted above those beneath you; and through you shall they ascend unto God, your Lord. By you descendeth he that descendeth, and by you ascendeth he that ascendeth. There is no might save in God, no greatness save in God, no sovereignty save by the hand of God, no power save within the grasp of God, no protection save in the very Self of God.

11 ثمّ التفت الى اغصان ثلاث شجرة وقل انّما البهآء الابهى من الله ربّ الاخرة والاولى عليكنّ يا ايّتها الاغصان المقّدسة والاوراق الممتنعة والاثمار المرتفعة ما دامت الشّمس مشرقة والكواكب فى مطالعهنّ مستنورة فبكنّ يهتدى من يهتدى وبكنّ لا يهتدى من لا يهتدى وانّ عليكنّ من ربكنّ ما ينبغى لعلوّ جوده وسموّ قدسه اذ لم يزل ولا يزال كلّما ينزل من علوّ مجده لينزلنّ عليكنّ وانّكنّ لتعلونّ لمّا دونكنّ وانّ بذلك ما يستعرجنّ بكنّ الى الله ربّكنّ فبكنّ ينزل من ينزل وبكنّ يعرجنّ من يعرج ولا حول الّا بالله ولا عظمة الّا بالله ولا سلطنة الّا بيد الله ولا قدرة الّا فى قبضة الله ولا مناعة الّا فى نفس الله وانّ من عنده عليكنّ ما ينبغى ذكره فيكنّ بالغدّو والاصال ثمّ فى كلّ شأن وقبل شأن وما يذكر نفسه بذكر العزّة والجلال

12 Then turn thou unto the martyrs of God in the Holy Land, and say: The Most Exalted Pattern and the Most Beauteous Order, from God, the Possessor of the Most Great signs and the Most Mighty proofs, and the utmost manifestations, and the Most Beautiful Names, and the Loftiest similitudes – be upon you, O leaves of the Tree of the Bayan! How high is your station, how lofty your condition, how exalted your rank, how

12 ثمّ التفت الى شهداء الله فى ارض المقدّسة وتقول انّما المثل الاعلى والهندسة الابهى من الله ذو الايات العظمى والبينات الكبرى والظهورات القصوى والاسماء الحسنى والامثال العليا عليكنّ يا اوراق شجرة البيان فما اعلى قدركنّ قدركنّ وشانكنّ وشانكنّ وما ارفع منزلتكنّ منزلتكنّ

mighty your seat, how great your severance unto your Lord Who created you, sustained you, caused you to die, and raised you up from the couches of your hearts! May God bless you, on the part of him who believed in Him.

وما اعزّ مقعدكنّ مقعدكنّ وما اكبر انقطاعكنّ انقطاعكنّ الى ربّكنّ الذّى خلقكنّ ورزقكنّ واماتكنّ وابعثكنّ من مراقد افئدتكنّ يصلّى الله عليكنّ من امن به

13 By the life of Him Who made you, on the day of His manifestation, the names of His own Self and the guides unto the sovereignty of His unity on the day of His rising – ye have attained a triumph that vexeth the first and the last, and have obtained a grace coveted by the outward and the inward. Upon your greatness be the greatness of God, and upon your might be the might of God, and upon your riches be the riches of God, and upon your strength be the strength of God, and upon your manifestation be the manifestation of God, and upon your inwardness be the inwardness of God – upon your first and your last, above you and beneath you – whatsoever God hath ordained for you of loftiness and unapproachableness, sublimity and exaltation, severance and opening, dominion and power.

13 ولعمر من قد جعلكنّ اسماء نفسه يوم ظهوره وادلّاء سلطان وحدانيّته يوم طلوعه قد فزتنّ فوزا يغيظه الاوّلون والاخرون واستدركنّ فضلا يتمنّاه الظّاهرون والباطنون فعلى عظماتكنّ عظمة الله اعظمها وعلى اعزّاتكن عزّة اعزّها وعلى اغيّاتكنّ غناه الله اغناه وعلى اقواتكنّ قوّة الله اقواها وعلى اظهركنّ ظهور الله اظهره وعلى ابطنكنّ بطون الله ابطنه وعلى اوّلكنّ واخركنّ وفوقكنّ ودونكنّ ما قد قدّر الله لكنّ من علوّ الامتناع وسموّ الارتفاع وقوّة الانقطاع وارتفاع الافتتاح وامتناع الاقتدار

14 No doubt, could ye but apprehend this, all who have professed the Bayan would hasten to greet you. Yet ye must needs be taken, even as every soul is taken. When ye have attained unto the light of martyrdom and the height of guardianship, this shall be that wherewith the mighty are made mighty and the proud do glory. There is no power nor strength save in God, the Help in Peril, the Self-Subsisting; and there is no glory, nor protection, nor sovereignty, nor exaltation, nor greatness, nor power, nor awe, save with God, the Mighty, the Most Holy.

14 ولا ريب انّكنّ لو تستدركنّ هذا كيف يسّلمنّ عليكن كلّ من دان بالبيان ولابدّ ان تقبضنّ مثل ما تقبض كلّ نفس فاذا قد استدركننّ من نور الشّهادة وسموّ الولاية وانّ هذا ما يتعزّزنّ به المتعزّزون ويفتخرنّ به المفتخرون ولا حول ولا قوّة الّا بالله المهيمن القيّوم ولا عزّة ولا مناعة ولا سلطنة ولا رفعة ولا عظمة ولا قوّة ولا هيبة الّا لله العزيز القدّوس

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Ziyarat for the ten letters

1 Verily, the glory (Bahá) is from God, and then from every soul that hath believed in God and in His signs. Upon you, O ye ten Letters, and upon all who have ascended unto God together with you, whether of the former or of the latter generations, whether of the seen or of the unseen, be the glory of God.

1 انّما البهآء من الله ثمّ من كلّ من امن بالله واياته عليكم يا ايّتها الحروف العشرة وعلى من استعرج الى الله معكم من الاوّلين والاخرين والظّاهرين والباطنين

2 Unceasingly hath God caused to descend upon you, from every splendour, its most splendid; and from every majesty, its most majestic; and from every beauty, its most beauteous; and from every greatness, its most great; and from every light, its

2 لم يزل الله ينزّل عليكم من كلّ بهآء ابهاه ومن كلّ جلال اجلّه ومن كلّ جمال اجمله ومن كلّ عظمة اعظمها ومن كلّ نور انوره ومن كلّ رحمة

most luminous; and from every mercy, its most expansive; and from all words, their most perfect; and from all Names, their mightiest; and from every might, its mightiest; and from every will, its most effectual; and from every knowledge, its most penetrating; and from every power, its most potent; and from every utterance, that which is most acceptable; and from every supplication, that which is most beloved; and from every sovereignty, its most enduring; and from every glory, its most glorious; and from every exaltation, its most exalted.

اوسعها وكلّ كلمات اتمّها ومن كلّ اسمآء اكبرها ومن كلّ عزّة اعزّها ومن كلّ مشيّة امضاها ومن كلّ علم انفذه ومن كلّ قدرة اقدرها ومن كلّ قول ارضاه ومن كلّ مسائل احبّها ومن كلّ سلطنة ادومها ومن كلّ فخر افخره ومن كلّ علاء اعلاه

3 That which ye have borne in the path of God is better for you, in the sight of God and of those who know you, than were the dominion of the earth and whatsoever is upon it – yea, and the dominion of such as possess it. For after your passing to your winding-sheets there descended not upon them the succouring hosts of the glorifiers, the sanctifiers, the cherubim, the rank-and-file of the near ones.

3 ما شهدتم فى سبيل الله خيرلكم عند الله وعند من عرفكم من ملك الارض وما عليها اذ او ملكهم هذا بعد موتكم لم ينزل على توبتكم مدد تكبير المسبّحين والمقدّسين والعالين والصّافّين والكّروبيين

4 But now do they verily descend upon your courts and call down blessings upon you at your tombs; and ye shall return, on the Day of Resurrection, whensoever God, your Lord, shall will, and ye shall assuredly inherit the earth and whoso is upon it whenso God, its Fashioner, shall desire. And ye – ye are, in the loftiness of Paradise, before your Lord, exhilarated with joy; and in the heaven of holiness, before God, do ye celebrate His praise.

4 ولكنّ الان لينزلون بفنآئكم ويصلّون عليكم عند توبتكم وترجعون فى يوم القيمة اذا شآء الله ربّكم وستورثنّ الارض ومن عليها اذا اراد الله بارثها وانّكم انتم فى علّو الفردوس عند ربكم تحبرون وفى سموّ القدس بين يدى الله لتسبّحون

5 What ye have with your Lord, in His knowledge, is greater than that which ye have acquired; for when ye behold, in the life to come, that which ye beheld in the former life, then shall it be manifest. And for such as wrought that deed against you there shall be, as their recompense, no fire more burning than the very work they have accomplished; and what they shall witness after their death shall be naught but the fruit of that same act.

5 ما لكم فى علم ربّكم اعظم ما اكتسبتم اذا ما ترون فى الحيوة الاخرى بما قد رايتم فى الحيوة الاولى ولم يكن لمن اكتسب ذلك فى حقّكم نارا اشد عمّا اكتسب او ما يرون بعد موتهم لم يكن الّا جزآء ذلك العمل

6 Blessed are ye, and blessed is that which ye have earned in the path of God in every condition. The eyes of them that love you, at what hath befallen you, are as an ocean ever-flowing; and the hearts of your well-wishers, at what ye have endured in the path of God, are as leaves of the olive-tree, all consumed. And naught hath God created in Paradise, as a joy and a delight, to surpass the burning of those hearts in your afflictions and the outpouring of those oceans of blood in your calamity.

6 طوبى لكم وما قد اكتسبتم فى سبيل الله فى كلّ شان عيون محبّيكم فيما جرى عليكم مثل البحر جارية وقلوب مواليكم بما قد رايتم فى سبيل الله مثل ورق الزّيتون محرقة وما خلق الله فى الجنّة لذّتا على من حرقة تلك القلوب فى مصائبكم ودماء تلك البحور فى رزيّتكم

7 Ever do your hearts glorify God in the highest Paradise; your spirits, in the holiness of God, are in the cloud of sanctity; your souls confess the oneness of God upon the pinnacle of nearness and intimacy; and your bodies magnify God in the furthermost pavilion of holiness. How exalted is your tribulation in the

7 لم يزل افئدتكم يسبّح الله فى على الفردوس وارواحكم بقدّس الله فى غمآء القدس وانفسكم ليوحّد الله فى ذروة الانس واجسادكم يعظّم الله فى منتهى حظيرة القدس فما اعلى مصيبتكم فى

realm of origination! For it hath no equal; from the "first" which hath no beginning down to that very hour, and from that same hour onward unto the "last" which hath no end.

الابداع حيث لم يكن لها من عدل اذ من اوّل الّذى لا اوّل له الى حينئذ هذه ومن بعد فى حينئذ هذه

8 And there is no soul that maketh mention of your calamity, and letteth the tears flow down upon his cheeks by reason of the loftiness of your affliction, but that God forgiveth him all that His knowledge embraceth: He, verily, is the Lord of surpassing bounty, the Most Generous. And there is no soul that cometh on pilgrimage unto your exalted ranks, and acknowledgeth your right, and then calleth down blessings upon you, but that God shall, of a certainty, gather him and me together in the highest Paradise. He, verily, is the Lord of surpassing bounty, the All-Glorious, the Most Great.

8 وما من نفس يذكر رزّيتكم ويجرى دموع عينيه على خدّيه فى علوّ مصيبتكم الّا ويغفر الله له كلّ ما احاط به علمه انّه هو الفضّال الكريم وما من نفس يفد بترقيكم ويعرف حقّكم ثمّ يصلّى عليكم الّا ويجمع الله بينى وبينكم فى على الفردوس انّه هو الفضّال العظيم

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Du'a' li-Man Yuzhiruhu'llah
To: Hujjat Zanjani
Date: 1265 [1848-1849]

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

1 بسم الله الامنع الاقدس

2 A Prayer for Him Whom God shall make manifest:

2 دعآء لمن يظهره الله

3 Glory be unto Thee, O God! Thou art God and there is no God but Thee, the Lord of the heavens and the Lord of the earth, the Lord of all things. Thou hast ever been one God, Single, Individual, Self-Subsisting, the Ever-Living, the Self-Subsisting, the Eternal, the Everlasting. Thou hast taken unto Thyself neither consort nor son, and Thou hast no partner in sovereignty, nor any protector on earth except by Thy leave. Before Thee bow down in worship all who are in the heavens and on earth and whatsoever lieth between them, and before Thee prostrate themselves all who dwell in the kingdoms of Command and Creation and all below them. None possesseth anything except by Thy leave, and none hath aught save what Thou hast ordained by Thy command.

3 سبحانك اللهم انك انت الله لا اله الا انت رب السموات و رب الارض رب كلشئ لم تزل كنت الها واحداً احداً فردا صمدا حيا قيوما دآئما ابدا ما اتخذت لنفسك من صاحبة و لا ولد و لم يكن لك شريك فى الملك و لا ولى فى الارض الاّ باذنك يسجد من فى السموات و من فى الارض و ما بينهما و يسجد لك من فى ملكوت الامر و الخلق و ما دونهما لم يكن لاحد من شئ الاّ باذنك و ما لاحد من شئ الاّ بما قد قدرته بامرك

4 Unto Thee belongeth the most resplendent Glory above all glory, and the most exalted Grandeur above all grandeur, and the most excellent Good-Pleasure above all good-pleasure, and the most effulgent Light above all light, and the most beautiful

4 لك البهآء الابهى فوق كل بهآء و العلآء الاعلى فوق كل علآء و الرضآء الا رضى فوق كل رضآء والضيآء الاعلى فوق كل ضيآء و الاسمآء الحسنى فوق كل اسمآء و الكبريآء الاكبر فوق

Names above all names, and the most supreme Greatness above all greatness, and the most mighty Proofs above all proofs. Were I to attempt to mention any of the wondrous manifestations of Thy sovereignty, the oceans of creation and invention would be exhausted before I could mention aught thereof.

كل كبريآء و الادلآء العظمى فوق كل ادلآء لو اريد ان اذكر شيئا من بدايع ظهورات سلطنتك لتنفد ابحر الابداع و الاختراع قبل ان اذكر شيئا منها

5 Glory be unto Thee! There is no God but Thee. Thou hast ever been the Sustainer of every soul and the Knower of all things, powerful over whatsoever Thou willest and mighty over whatsoever Thou desirest. Nothing escapeth Thy knowledge, whether in the heavens or on the earth or between them, and nothing can frustrate Thee, whether in the kingdom of Command or of Creation or whatsoever lieth below them.

5 سبحانك ان لا اله الا انت لم تزل كنت قآئما على كلنفس و عالما بكلشئ و قادرا على ما تشآء و مقتدرا على ما تريد لن يغرب من علمك من شئ لا فى السموات و الا فى الارض و لا ما بينهما و لا يعجزك من شئ لا فى ملكوت الامر و لا الخلق و لا ما دونهما

6 Thou hast created me and made me to know Thyself, then Thou didst send down unto me Thy verses. By Thy glory, I testify before Thee and all things that I have made all words attributed to me into a single Book of nineteen gates, and I have made all of it, from its beginning to its end, its outward and its inward aspects, its exalted and its lowly elements, its hidden and its manifest meanings, as a delightful garden for the Day when Thou shalt return me to earthly life, for that is the mention of Him Whom Thou shalt make manifest on the Day of Resurrection by Thy power, that He may recompense from Thy presence those who have followed the Bayan.

6 قد خلقتنى و عرفتنى نفسك ثم قد نزلت على اياتك فانّى و عزتك لاشهدنك و كلشئ بانى قد جعلت كل ما ينسب الىّ من الكلمات كتابا واحدا على ابواب تسعة عشر و جعلت كل ذلك من اوله و اخره و مظاهره و باطنه و علوه و دنوه و غيبه و شهادته حديقة لطيفة ليوم الذى ترجعنى الى الحيوة الدنيا فان ذلك ذكر من تظهرنه يوم القيمة بقدرتك ليجزى من عندك من دان بالبيان

7 O God! Send down upon the Point of the Bayan in that existence, then in the next existence on the day of His return, and upon those who have recognized His truth and have prostrated themselves before Thee through Him, that which befitteth the loftiness of Thy exaltation, the sublimity of Thy transcendence, the majesty of Thy power, the extensiveness of Thy bounty and favors, the joy of Thy self-subsistence, and the manifestations of Thy signs. For Thou, O my God, art the independent Sovereign of all things and the Ordainer of all things in the heights of the throne of glory. Thou hast created nothing save for Him Whom Thou shalt make manifest on the Day of Resurrection with clear signs, even as Thou didst make me manifest through their appearance from His presence before His rising with clear signs at which all in the kingdoms of earth and heaven were powerless, and before whose greatness all in the kingdom of names and attributes have prostrated themselves.

7 فانزل اللهم على نقطة البيان فى تلك النشئاة ثم نشئاة الاخرى يوم رجعها و من قد عرفت حقها و سجدت لك بها ما ينبغى لعلو ارتفاعك و سمو امتناعك و اجلال اقتدارك و ابساط جودك و الآئك و ابتهاج قيوميتك و مظاهر اياتك اذ انك يا الهى مالك كلشئ بالاستقلال و مقدر كلشئ فى علو سلطان الجلال ما خلقت من شئ الا لمن تظرنه يوم القيمة بالايات البينات بمثل ما قد اظهرتنى بظهورها من عندها قبل طلوعها بالايات البينات التى عجزت عنها من فى ملكوت الارض والسموات و سجدت بها لعظمتك من فى ملكوت الاسمآء و الصفات

8 I beseech Thee, O God, by that Single Temple for Whom and through Whom Thou didst create the heavens and the earth and whatsoever lieth between them, Whom Thou hast distinguished with the Living Letters before all names, and Whose names Thou hast made Thy names and Thy names His names, since naught can be seen in Him save Thee. I beseech Thee,

8 فاسئلك اللهم بذلك الهيكل الواحد الذى قد خلقت السموات و الارض و ما بينهما له و به و اختصصته بالحروف الحى قبل كل الاسمآء و جعلت كل اسمآئها اسمآئك و اسمآئك اسمآئه اذ لا يرى فيه الا اياك فاسئلك اللهم بكل اسمآئه

O God, by all His names from the beginning of numbers to the mention of eternity where no name for them exists in Thy Book, and from the beginning of eternity to Thy Name the Most Often Invoked.

من اول العدد الى ذكر الابد حيث لا اسم لها عندك فى الكتاب و من اول الابد الى اسمك المستغاث

9 And what You have enumerated for Him of conditions, similitudes, manifestations and attributes, as there is no limit to these with You, nor any measure in the Mother Book. For all that flows from that Most Great Sea – the sea of Your love – and that Mighty Deep – the deep of Your oneness – has neither bound nor number, nor end nor count. It is as though the regions of the seas of His love encompass all who dwell in the kingdoms of heaven and earth and what lies between them, from infinity to infinity, and the rain from the quaking heaven falls upon all who dwell in the kingdom of names and attributes, calling with the Most Exalted Call that this has neither beginning nor end.

9 و ما قد احصيت له من الشئون و الامثال و المظاهر و الصفات اذ لم يكن لذلك حدّ عندك و لا تقدير فى ام الكتاب اذ كل ما ينشر عن ذلك البحر الاعظم بحر محبتك و طمطام الاكبر طمطام وحدانيتك لا بك لها و لا عدّ و لا غاية لها و لا ما يحصى بذلك كانّ اقطار ابحر محبته تنشر على من فى ملكوت السموات و الارض و ما بينهما من اللانهاية الى اللانهاية و امطار سمآء متزلزل على كل من فى ملكوت الاسمآء و الصفات بما يدعو بندآء الاعلى بان هذا مما لا اول له وبلا نهاية

10 Blessed art Thou, O my God, in Thy wondrous handiwork! Exalted art Thou, O my God, in Thy mighty creation! Sanctified art Thou, O my God, in Thy impregnable glory! Glorified art Thou, O my God, in Thy sublime inaccessibility! Honored art Thou, O my God, in Thy gentle joy!

10 فتباركت يا الهى من صنع بديع و تعظمت يا الهى من بدع منيع و تقدست يا الهى من عز منيع و تجللت يا الهى من امتناع رفيع و تعززت يا الهى من ابتهاج لطيف

11 For all similitudes bow down before the countenance of Thy Divinity, and all names emerge not from the horizon of the Unseen save after the name of Thy Identity. Exalted are Thy most beautiful names and magnified are Thy supreme examples in the kingdoms of the hereafter and of the first!

11 اذ كل الامثال ساجدة عند طلعة الوهيتك و كل الاسمآء لم تبرز عن افق الغيب الا بعد اسم هويتك فتعالت اسمآئك الحسنى و تعظمت امثالك العليا فى ملكوت الاخرة و الاولى

12 I beseech Thee therefore, O my God, by how Thou hast made Thyself known to all things through the name of Thy Divinity, and hast caused all things to witness the names of Thy Identity, and what Thou hast ordained thereafter in their manifestation. For I, O my God, do at this time turn unto Thee through that divine Countenance, that eternal Face, that sign of oneness, that essence of singleness, that camphor of everlastingness, that pristine sanctity, that essential love, that pure glorification, that personal purpose, that praiseworthy presence, that universal divinity, and through the letters that attend before all Thy names – which are undoubtedly eight before ten, for thus hast Thou manifested from before – and through all Thy names wherein that Point is related to Itself and is revealed through what It casts forth of Its signs.

12 فاسئلك اللهم يا الهى بما قد عرفت كلشئ نفسك باسم الوهيتك ثم اشهدت كلشئ اسمآء هويتك و ما قد قدرت بعدها فى ظهورها فانى انا يا الهى حينئذ لا توجهن اليك بتلك الطلعة الربانية والوجهة الصمدانية و الاية الوحدانية و الكينونية الفردانية و الكافورية القيومية و الساذجية القدوسية و الجوهرية المحبوبية و الساذجية السبوحية و النفسانية المقصودية والانية المحمودية والكلية اللاهوتية ثم بحروف التى تحضر عندها قبل كل اسمآئك اذ لا ريب انها ثمانية من قبل عشر اذ كذلك قد اظهرت من قبل ثم بكل اسمآئك حيث تنسب تلك النقطة الى نفسها و تتجلى بما تلقى فيما من اياتها

13 For all names belong to Thee alone, no partner hast Thou. Thine is the dominion and the kingdom, Thine the might and the power, Thine the strength and the divinity, Thine the grandeur and sovereignty, Thine the rule in the manifestations of creation and of the unseen.

13 اذ كل الاسمآء لك وحدك لا شريك لك لك الملك و المكوت و لك العز و الجبروت و لك القوة و اللاهوت ولك العظمة و الياقوت ولك السلطنة فى مظاهر البدع والغيوب

14 Thou art God, there is no God but Thee, the King, the Sovereign, the Mighty, the Beloved. Thou art God, there is no God but Thee, the Eternal, the Just, the Sovereign, the Self-Subsisting. Thou art God, there is no God but Thee, the Single, the One, the Sovereign, the All-Glorious. Thou art God, there is no God but Thee, the Judge, the Most High, the Sovereign, the Most Holy. Thou art God, there is no God but Thee, the Emperor, the Most Great, the Most High, the Most Holy.

14 انت الله لا اله الا انت الملك المهيمن العزيز المحبوب و انت الله لا اله الا انت الصمد العدل المهيمن القيوم و انت الله لا اله الا انت الفرد الاحد المهيمن السبوح و انت الله لا اله الا انت الحكم المتعالى المهيمن القدوس و انت الله لا اله الا انت السلطان المتكبر المتعالى القدوس

15 All faces have prostrated themselves before the majesty of Thy countenance, all voices have been hushed before the dawning-place of Thy will, and all within the kingdoms of the heavens and earth and what lies between them have melted away before Thy power.

15 سجدت الوجوه كلهن لجلال وجهتك و خشعت الاصوات كلهن عند مطلع ارادتك و ذابت ما فى ملكوت السموات و الارض و ما بينهما قد ظهر قدرتك

16 Thou art He Who hath possessed all kings through Thy power and hath taken possession of all sovereigns through Thy might, and hast ordered whatsoever is in the kingdoms of the heavens and earth and what lies between them through Thy wisdom. Thou art not to be questioned about what Thou doest. Thou decreest what Thou pleasest, how Thou pleasest, through what Thou pleasest, for what Thou pleasest, and Thou doest what Thou willest, how Thou willest, through what Thou willest, for what Thou willest.

16 انت الذى قد ملكت كل الملوك بقدرتك و استملكت كل السلاطين بعزتك و دبرت ما فى ملكوت السموات و الارض و ما بينهما بحكمتك لا تسئل عما تفعل فى شئ تحكم ما تشآء كيف تشآء بما تشآء لما تشآء و تفعل ما تريد كيف تريد بما تريد لما تريد

17 All glory be unto him who hath believed in Thee and hath confirmed [...] from Thee, and there is no mention with God for whosoever saith concerning Thy deed or what appeareth from Thee “why” or “wherefore,” for his mention is joined with the mention of remoteness and extinction in the presence of Thy power’s manifestation and the exalted exaltation of the rapturous severance of them that love Thee.

17 كل العز لمن امن بك و صدق ... من عندك و لا ذكر عند الله لمن يقل فى فعلك او ما يظهر من عندك لم او بم لان اقترن ذكره بذكر البعد والفنآء عند تجلى قدرتك و استرفاع ارتفاع امتناع انقطاع ابتهاج اهل ولايتك

18 Glorified art Thou, O my God! Thy proof hath ever been conclusive over all atoms, Thy Will dominant over all contingent beings, Thy Purpose exalted above all that dwelleth in the kingdoms of earth and heaven, and Thy Power supreme over all that abideth in the realms of names and attributes. Thou art the Most High, to Whose loftiness no baseness can be compared, and the Most Exalted, Whose mention can never equal the mention of Thine elevation.

18 فسبحانك اللهم يا الهى لم تزل حجتك بالغة على كل الذرات و مشيتك مهيمنه على كل الممكنات و ارادتك مرتفعة فوق ما فى ملكوت الارض والسموات و قدرتك قاهرة فوق ما فى ملكوت الاسمآء و الصفات انت العلى الذى لا يقترن بذكر علوك دنو و المتعالى الذى لن يساوى ذكره ذكر ارتفاعك

19 Therefore, I beseech Thee, O my God, by Thy Godhead, Thy Lordship, Thy mercy, Thy oneness, Thy singleness, Thy self-subsistence, Thy might, Thy sovereignty, Thy power, Thy love, Thy strength, Thy divinity, Thy greatness, Thy holiness, Thy dominion, Thy sanctity, Thy countenance, Thy luminosity, Thy face, and Thy grandeur, that Thou wilt forgive, through Thine exalted independence of all things, them that are in the

19 و دون ذلك فاسئلك اللهم يا الهى بالوهيتك و ربانيتك و رحمانيتك و وحدانيتك و فردانيتك و صمدانيتك و عزتك و قيوميتك و قدرتك و محبوبيتك و قوتك و لاهوتيتك و عظمتك و سبوحيتك و سلطنتك و قدسيتك و طلعتك و نواريتك و وجهتك و كبريآئيتك ان تعفون على من فى البيان بعلو غنآئك عن كلشئ و تقبلن

Bayan, and accept the Book of the Vahid and all therein, causing it to ascend unto Thee as Thou pleasest through Thy grace, for this is the utmost that a servant can attain before Thee.

كتاب الواحد و من فيه بما تعرجنه اليك كيف تشآء بفضلك اذ هذا حدّ العبد عندك

20 Otherwise, nothing in creation befitteth Thee, and nothing in invention deserveth Thy Being, for everything that is mentioned is but a created thing before Thee, which Thou hast created from nothing by Thy Will and brought into being from naught by Thy Purpose.

20 و الا ما ينبغى لك لا شئ فى الابداع و ما يستحق به ذاتك لا شئ فى الاختراع اذ كلشئ يذكر به ذكر شئ خلق عندك قد خلقته لا من شئ بمشيتك و ... لا من شئ بارادتك

21 Glorified art Thou, O my God! If Thou sayest "I have forgiven the Bayan and all therein," then it will soar in Thy forgiveness and good-pleasure. And if Thou sayest "Nay," then I am he who clingeth to the hem of Thy bounty, who imploreth Thee by Thyself, who persistently beseecheth Thee by the right of Thy Lordship. For verily Thou art independent of all that is in the heavens and the earth and whatsoever lieth between them. The obedience of them that obey Thee profiteth Thee not, nor doth the remoteness of those who are far from the good-pleasure of Thy Self-Subsistence diminish aught from the treasuries of Thy grandeur.

21 فسبحانك اللهم يا الهى ان تقل قد عفوت عن البيان و من فيه فاذا طار فى غفرانك و رضوانك وان تقل لا فانى انا الاخذ باذيال جودك و المتشفع اليك بنفسك و المتلجلج عندك باستحقاق ربوبيتك اذ لا ريب انك انت غنى عما فى السموات و الارض و ما بينهما لن تنفعك طاقة من اطاعك و لا ينقص من خزائن كبريائيتك بعد من قد ابعد عن رضآء صمدانيتك

22 Therefore I beseech Thee, O my God, by Thine independence of all things, to accept the Bayan and all therein. For I have named all that hath appeared from me by that name and made all of it as one Book, a leaf from among the leaves of Thy gardens. Accept it, O my Beloved, for that would be a manifestation of Thy grace and mercy; and if Thou rejectest it, O my Beloved, that would be a manifestation of Thy justice and the independence of Thy Lordship. Thou hast ever been beloved in all Thy doings. By Thy glory! If Thou forgivest the Bayan and all therein, it diminisheth not Thy dominion in any way, and if Thou acceptest not the Bayan and all therein, it addeth not to Thy dominion in any way. Rather, if Thou acceptest it, those perfected hearts will enter beneath the shade of Thy love, and if Thou rejectest it, it will vanish as though it had never been mentioned before.

22 فاسئلك اللهم بغنآئك عن كلشئ ان تقبلن البيان و من فيه فانى قد سميت كل ما ظهر منّى على ذلك اسم و جعلت كل ذلك كتابا واحدا ورقا من ورق الحدآئق اليك ان تقبلنه يا محبوبى فان ذلك من ظهور فضلك و رحمتك وان تردنه يا محبوبى فان ذلك من ظهور عدلك و غنآء ربوبيتك لم تزل كنت محبوبا في صنيع فعالك فوعزتك لو تغفرن البيان و من فيه لا ينقص عن ملكك من شئ وان لا تقبلن البيان و من فيه لا يزيد فى ملكك من شئ بل ان تقبلن ذلك يدخل تلك الافئدة المتممة في ظل ظلال محبتك و ان توده يفنى كانّه لم يكن له ذكر من قبل

23 I beseech Thee, O my God and my Beloved, O my Lord and my Purpose, O my King and my Witness, that Thou wilt not deal with it except through Thy grace, nor look upon it except through Thy bounty and favor, nor reckon with it and those therein except through Thy generosity and kindness. For the servant's gaze hath ever been and will ever be fixed upon his Master and Lord, and the refuge of the needy one in every condition is his King and the Ultimate Goal of his desire.

23 فاسئلك اللهم يا الهى و محبوبى و يا ربى و مقصودى و يا مليكى و مشهودى بانك انت لا تعاملن به الا بفنائك و لا تنظرن اليه الا بفضلك و احسانك و لا تحاسبنه و من فيه الا بجودك و الطافك اذ نظر العبد لم يزل و لا يزال الى مالكه و مولاه و كهف المفتقر فى كل شأن مليكه و غاية رغبتاه

24 Glorified art Thou, O my God! May Thou send down upon Him Whom Thou shalt make manifest on the Day of Resurrection the most resplendent of all Thy glory, the most sublime of

24 فسبحانك اللهم يا الهى ان تنزلن على من تظهرنه يوم القيمة من كل بهآئك ابهاه و من كل جلالك اجله و من كل جمالك اجمله و من كل عظمتك

all Thy majesty, and of all Thy beauty, the most beauteous; of all Thy grandeur, the most grand; of all Thy light, the most luminous; of all Thy mercy, the most expansive; of all Thy words, the most perfect; of all Thy perfections, the most complete; of all Thy names, the most great; of all Thy glory, the most glorious; of all Thy will, the most resolute; of all Thy knowledge, the most penetrating; of all Thy power, the most mighty; of all Thy utterance, the most pleasing; of all Thy causes, the most beloved; of all Thy honor, the most honorable; of all Thy sovereignty, the most enduring; of all Thy dominion, the most exalted; of all Thy favors, the most elevated; of all Thy signs, the most wondrous; of all Thy might, the most impregnable; and of all things Thou lovest, that which hath no equal, no peer, no likeness, no partner, and no similitude in Thy knowledge.

اعظمها و من کل نورك انوره و من کل رحمتك اوسعها و من کل کلماتك اتمها و من کل کمالاتك اکملها و من کل اسمآئك اکبرها و من کل عزتك اعزها و من کل مشیتك امضاها و من کل علمك انفذه و من کل قدرتك مستطیلها و من کل قولك ارضاه و من کل مسآئلك احبها و من کل شرفك اشرفه و من کل سلطانك ادومه و من کل ملکك افخره و من کل عدآئك اعلاه و من کل ... و من کل ایاتك اعجبها و من کل جبروتك امنعها و من کل شئ تحبه ما لم یکن له عدل و لا کفو و لا شبه و لا قرین و لا مثال فی علمك

25 Preserve it, O my God, within the shelter of Thy Lordship, the sanctuary of Thy Oneness, the protection of Thy glory, the pavilion of Thy grandeur, and the holy mysteries of Thy exaltation from those who recognize not its right and prostrate not themselves before it on the day of its manifestation, by Thy power that hath held the heavens and the earth and whatsoever is between them, and by Thy might whereby Thou hast prevailed over whatsoever Thou willest, and by Thy glory whereby Thou hast exalted Thyself above all things, and by Thy dominion whereby Thou hast ascended above all things, and by Thy grandeur whereby Thou hast magnified Thyself above all things in Thy sovereignty whereby Thou hast possessed all things, and by the King of Thy uniqueness whereby Thou hast ordained the measures of all things. For verily it is, O my God, the essence of what Thou hast taken from the Bayan, the pure extract of what Thou hast chosen from the Furqan, the ornament wherewith Thou hast adorned the evidences, and the Manifestation of Thy Lordship which Thou hast bestowed upon the Manifestation of Thy name, the All-Merciful. Send down, O my God, Thy blessings upon its letters, and upon whosoever hath believed in it, whether male or female, and hath prostrated before Thee in recognition of the loftiness of Thy glory, the sublimity of Thy exaltation, the inviolability of Thy independence, and the joy of Thine inaccessibility.

25 و احفظه اللهم فی کنف ربوبیتك و کهف وحدانیتك و حجاب عزتك و سرادق عظمتك و سرآئر قدس رفعتك عما لا یعرف حقه و لا یسجد له یوم ظهوره بقوتك التی قد امسکت السموات و الارض و ما بینهما و قدرتك التی قد استطلب بها علی ما تشآء من امر یکن و عزتك التی بها قد تعززت فوق کلشئ و جبروتك التی بها قد استعلك علی کلشئ و عظمتك التی بها قد تعظمت فوق کلشئ فی سلطنتك التی بها قد تملکت کلشئ و ملیك عز فردانیتك التی بها قد قدرت مقادیر کلشئ اذ انه هو یا الهی جوهر ما قد اخذته من البیان و مجرد ما قد اصطفیته من الفرقان و طرز ما قد طرزته بطرائز البرهان و مظهر ربوبیتك التی قد وهبته مظهر اسمك الرحمان و صل اللهم علی حروف نفسها و علی من قد امن به من کل ذکر او انثی و سجد لك بین یدیك لعلو اجلالك وسمو ارتفاعك و امتناع استقلال و ابتهاج امتناعك

26 Grant me, O my God, and all who are in the Bayan, to attain unto His presence, and make, O my God, the fruit of all that Thou hast ordained to be realized on the day of meeting Him, and make, O my God, my best days to be the days of meeting Him, and my best hours those hours wherein Thou bringest me into His presence and enablest me to prostrate before Him, and to receive that which appeareth from the horizon of His bounty

26 و ادرکنی اللهم و کل من فی البیان لقآئه و اجعل اللهم ثمرة کل ما قد قدرت فی یوم لقآئه و اجعل اللهم خیر ایامی فی یوم لقآئه و خیر ساعاتی ساعات التی تحضرنی بین یدیه و خیر اناتی اناآء التی تمنّ علیّ بحضوره و السجود بین یدیه و ابتاع ما یظهر من افق جوده او یبطن عن مکمن عزه اذ انه

هو هيكل الوهيتك في ملكوت سمائك و ارضك الذى به بدء كل ما بدء و يرجع به كل ما يرجع و تقوم به يوم القيمة و تحشر به ما شئت و تبعث به ما شئت و تنشر به ما شئت و تعرض عليه ما شئت

or is concealed in the treasuries of His glory. For verily He is the Temple of Thy Divinity in the kingdom of Thy heaven and Thy earth, through Whom all that hath beginning began and unto Whom all that returneth doth return, through Whom the Day of Resurrection is established, through Whom Thou gatherest whomsoever Thou willest, through Whom Thou resurrected whomsoever Thou willest, through Whom Thou spreadest abroad whomsoever Thou willest, and through Whom Thou presentest whatsoever Thou willest.

27 فاسئلك اللهم بساعات عمره من اوله الى اخره و ما قد شهدت عليه من لطآئف شئون محبوبيته و بدايع مظاهر محموديته ان تصلين حينئذ عن ابيها و امها و من قد قرنت له فى بيته و من قد شرفته بنسبته اليه من الوى قرابته و الذين هم يتبعون مرضاته و يجاهدون بين يدى سلطانه اذا اذن لهم عليك ابداعه و صنيع بديع امتناعه

27 I beseech Thee, O my God, by the hours of His life from beginning to end, and by what Thou hast witnessed of the subtle signs of His belovedness and the wondrous manifestations of His praised nature, that Thou shouldst bless at that time His father and His mother, and those whom Thou hast joined with Him in His household, and those whom Thou hast honored through their relationship to Him among His near kindred, and those who follow His good-pleasure and strive in the presence of His sovereignty when He permitteth them through Thy creation and the wondrous artistry of Thy inaccessibility.

28 و ارفع اللهم به ما عظمت على اهل البيان و انزل اللهم به ما قد سئل به من دان بالبيان اذ لا عز لاحد الا فى طاعته و لا ذل لاحد الا فى دون اتباع ارادته اذ لو يسجد بين يديه و يتبعه ادنى الخلق انه هو اعلاه عند الله و لو لم يسجد بين يديه و لم يتبع امره اعلى الخلق انه هو ادناه اذ لا افتخار لشئ الا بنسبته اليه و كم من عباد يا الهى يتقرعون بالليل و النهار ليومه و لكن اذا اظهرته يحتجبون بما عندهم مما لم يكن لشئ فانزل اللهم رحمتك على هؤلآء حتى لا يحتجبون لشئ عن ربهم و لا يحبطن اعمالهم بما حجبت عن لقآء محبوبهم انك على كلشئ قدير تهدى من تشآء بامرك و قد سبقت رحمتك عبادك المتقين

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28 O my God! Through Him exalt what Thou hast magnified for the people of the Bayan, and send down through Him what hath been asked for by those who have believed in the Bayan. For there is no glory for anyone except in obedience to Him, and no abasement for anyone except in failing to follow His will. Should the lowliest of creation prostrate before Him and follow Him, he would be the most exalted in the sight of God; and should the most exalted of creation neither prostrate before Him nor follow His command, he would be the most abased, for there is no honor for anything except through its relation to Him. How many are the servants, O my God, who supplicate night and day for His day, yet when Thou dost manifest Him, they remain veiled by that which they possess of that which is as nothing. Therefore, O my God, send down Thy mercy upon these souls that they may not be veiled by anything from their Lord, and that their deeds may not be rendered vain by their being deprived of the meeting with their Beloved. Verily, Thou hast power over all things. Thou guidest whom Thou pleasest by Thy command, and Thy mercy hath preceded Thy God-fearing servants.

BB00231

Du'a'al-Avval fi Ardi'l'A'la, lil-Murtada
Date: 1265 [1848-1849]

1 Thou art sufficient unto me. In Thee do I place my trust, and in Thee let Thy believing servants place their trust. There is no power nor strength save in God, the Most High, the Most Great.

1 وانك انت حسبى عليك توكلت وان عليك فليتوكلن عبادك المؤمنون ولا حول ولا قوة إلا بالله العلى العظيم

2 Prayer of the Dawning-Place in the Land of the Most High by Murtada

2 دعاء الدول فى ارض الاعلى للمرتضى

3 In the Name of God, the Most Impregnable, the Most Holy!

3 بسم الله الامنع الاقدس

4 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God and there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine the might and the power, Thine the strength and the divinity, Thine the force and sovereignty, Thine the grandeur and the glory, Thine the countenance and the beauty, Thine the face and the perfection, Thine the greatness and independence, Thine the loftiness and majesty, Thine the greatness and pride, Thine the proofs and examples, Thine the power and deeds, Thine the might and exaltation, Thine the force and elevation, Thine the joy and gladness, Thine the authority and detachment from all Thy servants, and Thine is whatsoever Thou hast loved or lovest of what Thou hast created or wilt create. All belongeth unto Thee alone. There is no God but Thee. Thou hast ever given life and caused death, then caused death and given life, and verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things.

4 سبحانك اللهم يا الهى لاشهدنك وكلشئ على انك انت اله لا اله الاّ انت وحدك لا شريك لك لك الملك والملكوت ولك العزة والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنه والناسوت ولك العزة والجلال ولك الطلعة والجمال ولك الوجهة والكمال ولك العظمة والاستقلال ولك المواقع والاستجلال ولك العظمة والكبرياء ولك الادلاء والامثال ولك القوة والفعال ولك العزة والامتناع ولك القوة والارتفاع ولك البهجة والابتهاج ولك الولاية والانقطاع من كل عبادك ولك ما احببته او تحب مما خلقته او تخلق كل لك وحدك لااله الاّ انت لم تزل تحيي وتميت ثم تميت وتحيي وانك انت حى لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا تفوت عن قبضتك من شئ لا فى السموات ولا فى الارض ولا ما بينهما تخلق ما تشاء بامرك انك كنت على كلشئ قديرا

5 Hallowed be Thy name, O my God, and exalted be Thy similitudes, O my Beloved! Thou hast ever been one God, Single, Eternal, Self-Subsisting, Living, Self-Sufficient, Wise, Just, Holy, Transcendent, Inaccessible, Exalted, Trusted, Everlasting, Eternal. Thou hast taken neither consort nor son, nor hath there been any partner in what Thou hast created, nor any protector in what Thou hast fashioned. Thou hast established all things by Thy Will and ordained the creation of all things by Thy Purpose. All must worship Thee in the heights of Thy Oneness, all must prostrate themselves before Thee in the summit of Thy Unity, all must testify to Thy Oneness in

5 قدست لسمائك يا الهى وتولت امثالك يا محبوبى لم تزل كنت الها واحدا احدا صمدا فردا حيا قيوما حكما عدلا قدوسا متعاليا ممتنعا مرتفعا معتمدا دائما ابدا ما تخحذت لنفسك صاحبة ولا ولدا ولم يكن لك شريك فيما خلقت ولا ولى فيما صنعت قد اقمت كلشئ بمشيتك ودبرت خلق كلشئ بارادتك كل ليعبدنك على علّو احديتك وكل ليسجدن لك على سمو وحدانيتك وكل ليوحدنك على امتناع فردانيتك وكل ليكبرنك على ارتفاع نواديك وكل ليعظمنك على ما انت عليه من مليك عز وهابيتك

the inaccessibility of Thy Singleness, all must magnify Thee in the exaltation of Thy divine verses, and all must glorify Thee for what Thou art in the kingdom of Thy bountiful might.

6 Thou wert before all things, Thou art after all things, Thou art above all things, Thou art the Fashioner of all things, and Thou art distinguished by the essence of Thy Being above all things. The attributes are confounded in Thee, and the essences of all beings are manifest in the wonders of Thy handiwork. Thou art He Who hath no equal, no peer, no likeness, no companion, no similitude, and Thou art He Who begetteth not, nor wast Thou begotten, Who cannot be limited or described by any similitude.

6 انت الكائن قبل كلشئ وانت الكيان بعد كلشئ وانت الكينون فوق كلشئ وانت المكون بكلشئ وانت المنكوت بكينونية ذاتك على علو كلشئ ضلت فيك الصفات وجادت فى عجايب صنعك كينونيات الذوات انت الذى لم يكن لك من عدل ولا كفر ولا شبه ولا قرين ولا مثال وانت الذى لم تلد ولم تولد ولم تحد ولم تنعت بانك ولا مثال

7 Therefore, O God, send Thy blessings upon the Tree of Thy love - its root, its branch, its twigs, its leaves, and its fruits - through the glory of Thy most glorious Beauty, through Thy most sublime Majesty, through Thy most beauteous Beauty, through Thy most mighty Greatness, through Thy most luminous Light, through Thy most vast Mercy, through Thy most perfect Words, through Thy most great Names, through Thy most mighty Power, through Thy most efficacious Will, through Thy most penetrating Knowledge, through Thy most extensive Power, through Thy most pleasing Word, through Thy most beloved and impregnable Causes, through Thy most noble Honor, through Thy most enduring Sovereignty, through Thy most glorious Dominion, through Thy most exalted Loftiness, and through what Thou art of Thy grace, Thy generosity, Thy bounty, and Thy kindness.

7 فلتصلين اللهم على شجرة محبتك من اصلها وفرعها واغصانها واوراقها واثمارها بما انت عليه من بهائك ابهاه ومن جلالك اجله ومن جمالك اجمله ومن عظمتك اعظمها ومن نورك انوره ومن رحمتك اوسعها ومن كلماتك اتمها ومن اسمائك اكبرها ومن عزتك اعزها ومن مشيتك امضاها ومن علمك انعذه ومن قدرتك مستطيلها ومن قولك ارضاه ومن مسائلك احبها اليك وامنعها لديك ومن شرفك اشرفه ومن سلطانك ادومه ومن ملكك افخره ومن علائك اعلاه وما انت عليه من فضلك وجودك ومنك ولطفك

8 For all are Thy servants and in Thy grasp. The dwellers of Thy heaven and earth glorify Thee, and those in the kingdom of Thy Command and Creation prostrate themselves before Thee. Who is able to worship Thee as befitteth Thy worship, or to know Thee as befitteth Thy knowledge? Verily, what Thou createst by Thy Command, Thou bringest forth from nothing by Thy power and sustainest without means by Thy strength. I testify, and all things testify, that all are Thy servants, Thy worshippers, Thy supplicants, Thy rememberers, Thy thankful ones, Thy submissive ones, and Thy humble ones, for Thou hast created them, sustained them, caused them to die, given them life, and ordained for them their paths, according to what is possible for them within the bounds of Thy power. Otherwise, how could that which Thou dost merit manifest itself in creation, and how could it be realized in invention? This is that which no heart hath encompassed in knowledge from the beginning of thought, nor can the essence of those possessed of insight and vision bear witness unto it.

8 اذ كل عبادك وفى قبضتك ليسبحنك سكان سمائك وارضك وليسجدن بين يديك من فى ملكوت امرك وخلقك من يقدر ان يعبدك على حق عبادتك او يعرفك على حق معرفتك وان ما يخلق بامر لا تبدعه لا من شئ بقدرتك وتمسكه لا عن شئ بقوتك فلاشهدنك وكلشئ بان كل عبادك وسجادك وقناتك وذكارك وشكارك وخضاعك وخشاعك بما قد خلقتهم ورزقتهم وامتهم واحييتهم وقدرت لهم المناهج ذلك ما يمكن فيهم عند قدرتك والاّ ما انت تستحق به كيف يظهر فى الابداع وكيف يتحقق فى الاختراع وان هذا مما لم يحط بعلمه الافئدة من اول الافكار ولا تستطيع ان تشهد عليه كينونيات اولى الفرد والانظار

9 Glorified art Thou, O my God! Thy power hath risen to such heights that all things fall short of attaining unto it. Thy grandeur hath been exalted to such a degree that all existence is bewildered before it. Thy sovereignty hath been elevated to such heights that all affairs submit to Thy will. Thy will hath prevailed over whatsoever Thou hast desired with such supremacy that all Thy creation must needs bow before it, through what Thou hast ordained therein of the expressions of Thy Command and the wonders of Thy wisdom.

9 فسبحانك اللهم علت قدرتك على علّو سقطت الاشياء عن دون بلوغها وارتفعت عظمتك على امتناع ضلت كل الوجود بين يديها وارتفعت قوميتك على ارتفاع انقادت الامور عند مشيتها واستولت مشيتك على ما شئت على استعلاء ليسجدن بين يديه كل خلقك بما قد قدرت فيه من مواقع امرك وبدايع حكمك

10 Glorified art Thou, O my God! I shall glorify Thee above all that the glorifiers have glorified, sanctify Thee beyond all that the sanctifiers have sanctified, unite Thee beyond all that the uniters have united, and magnify Thee beyond all that the magnifiers have magnified, and exalt Thee beyond all that the exalters have exalted. For the highest that my heart can comprehend is but a creation with Thee - how then can I know Thee through it? And the utmost that my being can witness is but a trace of what Thou hast established out of nothing by Thy power - how then can I draw evidence thereby unto Thee?

10 فسبحانك يا الهى لاسبحنك عن كل ما قد سبحت المتسبحات ولاقدسنك عن كل ما قد قدست المتقدسات ولاوحدنك عن كل ما قد وحدت المتوحدات ولاكبرنك عن كل ما قد كبرت المتكبرات ولاعظمنك عن كل ما قد عظمت المتعظمات اذ اعلى ما يدركه فؤادى خلق عندك فكيف اعرفنك به وان منتهى ما تستشهد عليه كينونيتى اثر ممّا قد اقمته لا من شئ بقدرتك فكيف استدل به عليك

11 Glorified art Thou! There is no knowledge save for him who knoweth Thee and serveth Thee and feareth Thy justice and hopeth for Thy grace and is exalted through the exaltation of Thy Cause. For there is no glory except in Thy love and good-pleasure and obedience and fear of Thee, and in detachment unto Thee and abiding beneath the shade of Thy gracious favors and the expressions of Thy Command.

11 فسبحانك لا علم الاّ لمن عرفك وعبدك وخاف من عدلك ورجى من فضلك واستعلى بعلو امرك اذ لا عز الا فى حبك ورضاك وطاعتك وخشيتك والانقطاع اليك والاستقرار فى ظل بدايع فضلك ومواقع امرك

12 Praise be to Thee, O my God, for that Thou hast made me to know Thine own Self, and hast given me to drink from the rivers of Thy paradise through Thy signs, Thy words, Thine attributes, and Thy manifestations. Thine is the Most Exalted Loftiness, according to that which Thou dost deserve, and Thine is the Most Glorious Sublimity, according to that which Thou lovest to bear witness unto Thy creation. By Thy might! All Thy creatures are, in Thy sight, even as the day whereon Thou didst create them; their existence addeth nothing unto Thy dominion, neither doth their absence diminish aught from Thy dominion. Nay, honour belongeth to Thy loved ones through that they have proclaimed Thy unity, have known Thee, have obeyed Thee, and have hoped in Thee.

12 فلك الحمد يا الهى على ما قد عرفتنى نفسك واسقيتنى من انهار جنتك بایاتك وكلماتك وشئوناتك وظهوراتك فلك العلى الاعلى بما انت مستحق به والسمو الابهى بما انت تحب ان تشهد على خلقك فوعزتك لم يكن كل خلقك عندك الاّ كيوم ما خلقتهم اذ وجودهم لا يزيدن على ملكك من شئ وفقدانهم لا ينقص عن ملكك من شئ بل ان العز لاوليائك بما قد وحدوك وعرفوك واطاعوك وراجوك

13 Therefore do I cause Thee – and all Thy creatures – to bear witness that every object of worship beside Thee is in the Fire. In truth none is worthy of worship save Thee alone; there is none other God but Thee. I have not worshipped Thee with the worship that is Thy due, nor known Thee with the knowledge that is Thy due, nor remembered Thee with the remembrance befitting Thy Self-Subsisting Being, nor praised Thee with the

13 فلاشهدنك وكل خلقك بان كل معبود دونك فى النار لم يكن بحق الاّ اياك وحدك لا اله الاّ انت ما عبدتك حق عبادتك وما عرفتك حق معرفتك وما ذكرتك حق قيوميتك وما حمدتك حق فردانيتك وما شكرتك حق صمدانيتك فكل منك وبك واليك وحدك لا اله الاّ انت

praise worthy of Thy singleness, nor thanked Thee with the thanksgiving due unto Thy Self-Sufficiency. All is from Thee, and by Thee, and unto Thee. Thou alone art God; there is none other God but Thee.

14 Thou hast made Thyself known through the revelation of that which Thou hast ascribed unto Thine own Self; and thus have those who seek to know been enabled to know, in their firstness and their lastness, their outwardness and their inwardness, their loftiness and their sublimity, their exaltation and their unapproachableness. And those who are veiled have remained veiled in that which they are, after that Thy proof hath been made complete against them, and Thy favours and Thy bounties have been perfected within them and for them. Glorified art Thou and exalted above all! Glorified art Thou and sanctified beyond all! Glorified art Thou and magnified above all! Glorified art Thou and praised above all!

14 تعرفت نفسك بظهور ما نسبته الى نفسك فاذا قد تعرفت المتعرفات باوليتها واخريتها وظاهريتها وباطنيتها وعلوها وسموها وارتفاعها وامتناعها واحتجبت المحتجبات بما هى عليها بعد ما قد تمت حجتك عليهم وكملت الائك ونعماتك فيهم ولديهم فسبحانك وتعاليت وسبحانك وتقدست وسبحانك وتعظمت وسبحانك وتمجدت وسبحانك وتعاليت

15 All Thy servants are in Thy grasp, that they may know Thee according to the station wherein Thou hast revealed Thyself unto them, and may prostrate themselves before Thee for that which Thou hast bestowed, through what Thou hast made known of Thy religion. Yet all are in a veil save such as have known Thee and believed in Thy signs; for in this lieth the spirit of true reality, and herein is the loftiness of recognition.

15 كل عبادك وفى قبضتك كل ليعرفنك على شأن قد تجليت له به ويسجدنك على ما قد مننت بما قد عرفته من دينك وكل فى حجاب الاّ من قد عرفك وصدق اياتك اذ روح الحقيقية فى ذلك وعلوّ المعرفة فى هؤلاء

16 Glorified art Thou: there is none other God but Thee. From everlasting Thou dost uplift whom Thou willest by Thy exaltation, and enrich whom Thou willest by Thy bounty, and aid whom Thou willest by Thy might, and send down the wondrous traces of Thy mercy upon the denizens of the heaven of Thy obedience. Thine is the glory, O Possessor of munificence, and Thine is the praise, O Possessor of justice. Thou givest life and Thou causest death; then Thou causest death and Thou givest life; and Thou art the Living Who dieth not. Within Thy grasp is the dominion of all things; Thou createst whatsoever Thou willest by Thy command. Verily Thou hast ever been powerful over all things.

16 سبحانك اذ لا اله الاّ انت لم تزل ترفع من تشاء برفعتك وتغنى من تشاء بكرامتك وتنصر من تشاء بعزتك وتنزل بدايع رحمتك على سكان سماء طاعتك فلك المجد يا ذا الجد ولك الحمد يا ذا العدل تحيى وتميت ثم تميت وتحيى وانك انت حى لا تموت فى قبضتك ملكوت كلشئ تخلق ما تشاء بامرك انك كنت على كلشئ منيرا

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Du'a'ath-Thani fi Ardi'l'A'la li-Karbala'I Mustafa Quli
To: Karbala'i Mustafa Quli
Date: 1265 [1848-1849]

1 The Second Prayer in the Most Exalted Land - Al-Karbala'i Mustafa Quli

1 دعاء الثانى فى ارض الاعلى الكربلائى مصطفى قلى

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

2 بسم الله الامنع الاقدس

3 Glory be unto Thee, 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 dominion of the earth and heavens, Thine is might and power divine, Thine is strength and glory sublime, Thine is force and dominion in time, Thine is sovereignty o'er all that doth shine, Thine is majesty and grandeur combined, Thine is beauty and perfection designed, Thine is glory and excellence defined, Thine is independence and dominion sublime, Thine is majesty and exaltation divine, Thine is power none can confine, Thine is joy and delight that doth shine, Thine is greatness and pride none can define, Thine are the names and attributes divine.

3 سبحانك اللهم يا الهى لاشهدنك وكلشئ على انك انت الله لا اله الاّ انت وحدك لا شريك لك مالك الملك والملكوت ولك العزة والجبروت ولك القدرة واللاّهوت ولك القوة والياقوت ولك السلطنة والناسوت ولك العزة والجلال ولك الطلعة والجمال ولك الوجهة والكمال ولك العظمة والاستقلال ولك المواقع والاستجلال ولك العزة والارتفاع ولك القوة والامتناع ولك البهجة والابتهاج ولك العظمة والكبرياء ولك الاولاء والاسماء

4 Thou hast ever been One God, Single, Eternal, Self-Subsisting, All-Wise, All-Just, Most Holy. Thou hast taken neither consort nor son, no partner hast Thou in creation, no helper in Thy handiwork. Thou didst create all things by Thy power and fashion all things by Thy will. Thou dost ever give life and death, then death and life, and verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the King Who changeth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. Thou createst what Thou willest by Thy command; verily, Thou art powerful over all things.

4 لم تزل كنت الها واحدا احدا صمدا فردا حيا قيوما حكما عدلا قدوسا ما اتخذت لنفسك صاحبة ولا ولدا ولم يكن لك شريك فيما خلقت ولا ولى فيما صنعت قد خلقت كلشئ بقدرتك وصورت كلشئ بارادتك لم تزل تحيى وتميت ثم تميت وتحيى وانك انت حى لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا تفوت عن قبضتك من شئ لا فى السموات ولا فى الارض ولا ما بينهما تخلق ما تشاء بامرك انك كنت على كلشئ قديرا

5 Sanctified are Thy likenesses and exalted are Thy attributes. Thou hast ever been triumphant above all contingent things, manifest above all existing things, unapproachable above all created things, elevated above all essences, transcendent above all who dwell in the kingdoms of earth and heaven. All are Thy servants and within Thy grasp. The dwellers of Thy heaven and earth worship Thee, and they who abide in the kingdom of Thy Command and creation sanctify Thee. Thou hast ever been supreme over all things and powerful over all things. There is nothing that doth not glorify Thy praise, sanctify Thy remembrance, magnify Thy praise, worship Thee as

5 تقدست امثالك وتعالت شئوناتك لم تزل كنت قاهرا فوق كل الممكنات وظاهرا فوق كل الموجودات وممتنعا فوق كل الكائنات ومرتفعا فوق كل الذّاتيات ومتعاليا فوق كل من فى ملكوت الارض والسموات كل عبادك وفى قبضتك ليعبدنك سكان سمائك وارضك ويقدسنك من فى ملكوت امرك وخلقك لم تزل كنت قائما على كلشئ ومقتدرا فوق كلشئ وما من شئ الاّ وانه ليسبحن بحمدك وليقدسن بذكرك وليمجدن بثنائك وليعبدنك على حق بهائك ولينقطعن اليك على حق عدائك

befitteth Thy glory, and detach itself unto Thee as befitteth Thy justice.

6 Thou didst create all things from nothing by Thy power, and provided for all in the kingdom of command and creation by Thy will. Thou didst cause to die whom Thou didst will among Thy creation by Thy might, and didst give life to whom Thou didst desire among the dwellers of Thy heaven and earth by Thy mercy and the sublimity of Thy grandeur. Thou art the One Who existed before all things, Who will exist after all things, Who brought all things into being, Who will remain after all things, Who causes all things to pass away.

6 قد خلقت كل الاشياء لا من شئ بقدرتك ورزقت كل ما فى ملكوت الامر والخلق بارادتك وامتّ ما شئت من خلقك بعزتك واحييت ما قد اردت من سكان سمائك وارضك برحمتك وعلو سمو عظمتك انت الكائن قبل كلشئ وانت الكيان بعد كلشئ وانت المكون بكلشئ وانت الكينون بعد كلشئ وانت المنكون لكلشئ

7 Exalted is the Manifestation of Thy Cause, sanctified is the likeness of Thy sovereign justice, and glorified are the Manifestations of the might of Thy holy dominion above the ability of all contingent things to praise Thee as Thou art, or all existing things to sanctify Thee as Thou deservest. Thou hast ever created from nothing by Thy power and decreed what Thou didst love by the sovereignty of Thy Lordship. All Thy servants, worshippers, suppliants, and celebrants are ever enchanted by the holy fragrances of Thy might that glorify Thee, and illumined by the manifestations of Thy majestic glory that proclaim Thy oneness.

7 تولى مظهر امرك وتقدس مثل سلطان عدلك وتجلل مظاهر عز مليك قدسك من ان يقدر ان يسبحنك بما انت عليه كل الممكنات او يقدسنك بما انت تستحق به كل الموجودات لم تزل قد ابدعت لا من شئ بقدرتك وحكمت بما قد احببت بمليك عز ربوبيتك لم يزل كل عبادك وسجادك وقناتك وذكارك نفحات قدس عزتك لمسبحيك مولعة وظهورات مجد عظمتك لموحديك مضيئة

8 Thou art He Who hath taken neither consort nor son, and Thy Being hath never been joined with any manifestation of Thy creation. Thou didst bring into being all that Thou didst create by Thy will, originate all that Thou didst originate by Thy desire, generate all that Thou didst generate by Thy power, and invent all that Thou didst invent by Thy purpose. Thou art He Who sent forth the Messengers to manifest Thy power and revealed the Books to exalt Thy sovereignty, and created what Thou didst will of the varieties of Thy creation by the wondrous might of Thy oneness.

8 انت الذى ما اتخذت لنفسك صاحبة ولا ولدا وما اقترنت ذاتك بشئ من مظاهر خلقك وقد كونت كل ما قد كونت بمشيتك واحدثت كل ما احدثت بارادتك وابدعت كل ما ابدعت بقوتك واخترعت كل ما اخترعت بارادتك انت الذى قد ابعثت الرسل اظهارا لقدرتك ونزلت الكتب ارتفاعا لسلطنتك وخلقت ما شئت من اصناف خلقك ببديع عز وحدانيتك

9 How near art Thou to Thy creation, how generous art Thou to Thy servants, how exalted art Thou above the dwellers of Thy heaven and earth, how established art Thou above all who dwell in the kingdom of Thy command and creation! Thou didst hold back the heavens from falling upon the earth by Thy power, and didst hold the earth above the water by Thy grandeur. Thine is the most sublime elevation above all who possess elevation and exaltation, and Thine is the most glorious ascendancy above all who possess ascendancy. The splendours of Thy wondrous gifts have ever descended upon those who love Thee, and the manifestations of Thy Cause upon those who are sanctified by Thee. Glorified art Thou above all that hath glorified Thee or shall ever glorify Thee, and exalted art Thou above all that hath sanctified Thee or shall ever sanctify Thee.

9 فما اقربك بخلقك واكرمك بعبادك وارفعك فوق سكان سمائك وارضك واقومك فوق من فى ملكوت امرك وخلقك قد امسكت السموات ان تقع على الارض بقوتك وامسكت الارض على الماء بعظمتك فلك العلو الاعلى فوق كل ذا علو وعلاء ولك السمو الابهى فوق كل ذا سمو وضياء لم تزل تنزل من عندك بدايع فضلك على محبيك ومواقع امرك على مقدسيك فسبحانك عن كل ما قد سبحلا من شئ او بسجنك وتعاليت عن كل ما قدسك من شئ او يقدسنك قد اقمت كل ما قد اقمت من المناهج لعرفان قيوميتك وبدعت كل ما خلقت من البدايع لظهور عز صمدانيتك

Thou hast established all the paths Thou hast established for the recognition of Thy Self-Subsistence, and Thou hast originated all the wonders Thou hast created for the manifestation of Thy Divine Unity.

10 I beseech Thee, O my God, to send down upon the guides to Thy Self, the manifestations of Thy Cause, the repositories of Thy creation, and the treasuries of Thy words, that which beseemeth Thy grace and Thy bounty, Thy generosity and Thy glory, Thy favor and Thy beneficence, Thy munificence and Thy sovereignty, Thy bestowal and Thy majesty. For verily Thou art powerful over what Thou willest and mighty over what Thou desirest. Thou createst what Thou pleaseth and ordainest what Thou wishest. None hath any power save through Thee alone. There is no God but Thee. Glory be to Thee, I have ever been of those who remember Thee.

10 فلتصلين اللهم على ادلاء نفسك ومواقع امرك ومظاهر بدعك زمعادن كلماتك ما انت عليه من فضلك وامتنانك وجودك وارتفاعك ولطفك واحسانك وكرمك واستغنائك ومنك واستجلالك اذ انك انت القادر على ما تشاء والمقتدر على ما تريد تخلق ما تشاء وتقدر ما تريد وما يكن لاحد من شئ الاّ بك وحدك لا اله الاّ انت سبحانك انى كنت من الذاكرين

11 I testify before Thee, O my God, concerning that which was asked of the Point of the Furqan and His living Letters, that on the Day of Resurrection the Command is Thine alone. There is no God but Thee, and verily all, whether of the past or of the future, shall be brought before Thee, and that which draweth them nigh unto Thee is their acknowledgment of Thy oneness without hesitation at Thy saying "Am I not your Lord?" And verily that which appeared aforetime from the chosen ones of Thy Self was because they were the thrones of Thy Cause, and therefore Thou didst grant unto each what Thou didst grant, and that Day was none other than the Day of Presentation. Glory be to Thee, there is no God but Thee. Glory be to Thee, I have ever been of those who remember Thee.

11 فلاشهدنك يا الهى فيما سئل من نقطة الفرقان وحروف حيّه بان يوم القيمة الامر لك وحدك لا اله الاّ انت وانما الاولن والاخرون كل يعرضون عليك وان ما يقربهم لديك اقرارهم بوحدانيك من دون وقوف حين قولك الست بربكم وان مما ظهر من قبل من اولاء نفسك لما كانوا اعراش امرك ولذا قد اتيت كلا ما قد اتيت وان يومئذ لم يكن الا يوم العرض فسبحانك ان لا اله الاّ انت سبحانك انى كنت من الذاكرين

12 I bear witness that whosoever looketh upon the essence of the acknowledgment of the manifestation of Thy creation, which is the ultimate essence of knowledge and deed, shall testify that those who responded to Thee in Thy previous Manifestation, since there are no limits to the conditions of Thy creation that anyone can define, and this in Thy Book none can witness except the one inspired, and whatsoever hath been mentioned attributed to the Manifestations of Thy Cause of old [...]

12 ولاشهدنك بان من ينظر الى جوهر الاقرار بظهور بدعك الذى هو منتهى جوهر العلم والعمل ليشهدن بان الذين قد اجابوك فى ظهورك من قبل اذ ليس لشئون بدعك من حد يقدر احد ان يحدّده وان هذا فى كتابك لا يشهد عليه الاّ المنفوث وان ما قد ذكر فيما ينسب الى مظاهر امرك من قبل فقد اسس ... على ما قد خلقت بامرك وكل ما قد قضى فى اوليائك لا ريب من عندك الا الذين ينسبون اليهم بعض من القول مما يتحدثون فان ذلك مما لم يكن له عندك على حق فى... وان ما لهم من... من عند رسولك بذلك قد اثبت على امرهم وسمو كلمتهم واظهرت من عندهم ما قد قدرت لهم من عندك اذ قدرتك

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Du'a'ath-Thalith fi Ardi'l'A'la li-Karbala'I Fath-'Ali
Date: 1265 [1848-1849]

1 The third prayer in the Land of the Most High for Karbila'i Fath-'Ali

1 دعاء الثالث فى ارض الاعلى لكربلائى فتحعلى

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 bear witness unto Thee, and unto all things, that Thou art God; there is none other God but Thee. Thine are creation and command, from before and from after.

3 سبحانك اللهم لاشهدنك وكلشئ على انك انت الله لا اله الاّ انت لك الخلق والامر من قبل ومن بعد

4 From everlasting Thou hast been God – One, Single, Self-Subsisting, Unique, Living, Ever-Abiding, the Ruler, the Just, the Holy. Thou hast taken unto Thyself neither consort nor child; Thou hast had no partner in what Thou hast created, nor any helper in what Thou hast wrought. Thou hast created all things by Thy power, in due measure, and hast fashioned the creation of all things by Thy will, with perfect form. Thou art He before Whom all who are in the heavens and all who are on the earth and whatsoever lieth between them prostrate themselves; and all who are in the realms of command and creation and whatsoever is beneath them are humble and submissive.

4 لم تزل كنت الها واحدا احدا صمدا فردا حيا قيوما حكما عدلا قدوسا ما اتخذت لنفسك صاحبة ولا ولدا ولم يكن لك شريك فيما خلقت ولا ولى فيما صنعت قد خلقت بقدرتك كلشئ تقديرا وصورت بارادتك خلق كلشئ تصويرا انت الذى يسجد لك من فى السموات ومن فى الارض وما بينهما ويقنت من فى ملكوت الامر والخلق وما دونهما

5 From everlasting Thou hast been God – One, Single, Self-Subsisting, Unique, Living, Ever-Abiding. Thou hast taken unto Thyself neither consort nor child; Thou hast had no partner in what Thou hast created, nor any helper in what Thou hast wrought. Thou didst rear up the heavens and the earth and whatsoever lieth between them out of nothing, by Thy command; then didst Thou create the creation of all things through Thy power, and didst provide sustenance for the creation of all things through Thy will. Thou didst cause all things to die through the sovereignty of the might of Thy oneness, and didst quicken all things through the abodes of the might of Thy Self-Sufficiency.

5 لم تزل كنت الها واحدا احدا صمدا فردا حيا قيوما لم تتخذ لنفسك صاحبة ولا ولدا ولم يكن لك شريك فيما خلقت الاولى فيما صنعت قد اقمت السموات والارض وما بينهما لا من شئ بامرك ثم خلقت خلق كل شئ بقوتك ورزقت خلق كلشئ بارادتك وامت كلشئ بمليك عز وحدانيتك واحييت كلشئ بمواقع عز صمدانيتك

6 Thou art the One Who existed before all things and Thou art the Creator of all things. Glorified and exalted art Thou! Glorified and manifest art Thou! Glorified and beauteous art Thou! Glorified and illumined art Thou! Glorified and merciful art Thou! Glorified and compassionate art Thou! Glorified and perfect art Thou! Glorified and mighty art Thou! Glorified and wise art Thou! Glorified and well-pleased art Thou! Glorified and sovereign art Thou! Glorified and dominant art

6 انت الكائن قبل كلشئ وانت المكون بكلشئ سبحانك وتعاليت سبحانك وتجليت سبحانك وتجملت سبحانك وتنورت سبحانك وترحمت سبحانك وتعطفت سبحانك وتكملت سبحانك وتعززت سبحانك وتحكمت سبحانك وترضيت سبحانك وتسلطت سبحانك وتملكت سبحانك وتظهرت سبحانك وتبطنت سبحانك وتقدست

Thou! Glorified and manifest art Thou! Glorified and hidden art Thou! Glorified and holy art Thou!

7 There hath ever been nothing like unto Thee, nor any equal, nor any likeness, nor any companion, nor any similitude. I shall sanctify Thee above all that hath sanctified Thee or shall sanctify Thee, and I shall glorify Thee above all that hath glorified Thee or shall glorify Thee, and I shall testify to Thy oneness with all that hath testified or shall testify to Thy oneness, and I shall magnify Thee above all that hath magnified or shall magnify Thee, and I shall exalt Thee above all that hath exalted or shall exalt Thee.

7 لم يزل ليس كمثلك شئ ولا لك من عدل ولا كفو ولا شبه ولا قرين ولا مثال لاقدسنك عن كل ما قد قدسك من شئ او يقدسنك ولاسبحنك عن كل ما قد سبحك من شئ اويسبحنك ولاوحدنك مع كل ما قد وحدك اويوحدنك ولا كبرنك فوق كل ما قد كبرك اويكبرنك ولاعظمنك فوق كل ما قد عظمك او يعظمنك

8 Thou hast created all things from nothing that they might worship Thee, prostrate themselves before Thee, magnify Thee, exalt Thee and sanctify Thee. Thou hast made Thyself known in every Revelation through what Thou hast manifested of Thy Self. Thus have the recognizers in every Revelation recognized through what Thou hast caused them to know through Thy signs, and the veiled have been veiled through what Thou hast completed as Thy proof against them. Thereby hath been realized in the kingdom of command and creation the existence of negation and affirmation, and what Thou hast ordained of heaven and hell.

8 قد خلقت كلشئ لا من شئ يعبدوك ويسجدوك ويكبروك ويعظموك ويقدسوك وتعرفت نفسك فى كل ظهور بما قد اظهرت مظهر نفسك فاذا تعرفت المتعرفات فى كل ظهور بما قد عرفتهم بایاتك واحتجبت المحتجبات بما قد اتممت علیهم حجتك فاذا بذلك قد تحقق فى ملكوت الامر والخلق وجود النفى والاثبات وما قد قدرت فى الجنة والنار

9 Glorified art Thou! There is no God but Thee, the One, the Almighty. Thy bounties have ever shone upon the dwellers of Thy kingdom, and Thy gifts have ever been bestowed upon those in the kingdom of command and creation. By Thy grace Thou dost provide for whomsoever Thou willest, and by Thy generosity Thou dost cause to enter Paradise whomsoever Thou desirest, and by Thy favor Thou dost ordain whatsoever Thou willest from Thy presence.

9 فسبحانك ان لا اله الاّ انت الواحد الجبار ولم تزل عطایاك مشرقة لسكان مملكتك ومواهبك مولعة لمن فى ملكوت الامر والخلق بلطفك ترزق من تشاء وبكرمك تدخل فى الرضوان من تريد وبمنك تقدر ما تشاء من عندك

10 Thine is the most exalted loftiness, O my God, above all loftiness and exaltation, and Thine is the most resplendent sublimity, O my Beloved, above all sublimity and glory. Thou hast described Thyself, and verily Thou art above what the describers say. Thine is the kingdom and the dominion, Thine the might and the power, Thine the strength and the divinity, Thine the force and the essence, Thine the sovereignty and human nature, Thine the might and the majesty, Thine the dominion and perfection, Thine the power and action, Thine the countenance and beauty, Thine the similitude and example, Thine the grandeur and pride, Thine the power and ascendancy, Thine the joy and gladness, Thine the greatness and independence.

10 فلك العلو الاعلى يا الهى فوق كل علو وعلاء ولك السمو الابهى يا محبوبى فوق كل سمو وبهاء قد وصفت نفسك وانك انت فوق ما يقول القائلون لك الملك والملكوت ولك العزة والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنة والناسوت ولك العزة والجلال ولك السلطنة والكمال ولك القوة والفعال ولك الطلعة والجمال ولك المثل والامثال ولك العظمة والكبرياء ولك القوة والارتفاع ولك البهجة والابتهاج ولك العظمة والاستقلال

11 The dwellers of Thy kingdom have ever been and shall ever be Thy servants and worshippers, and all within the kingdom of

11 سكان مملكتك لم يزل ولا يزال عبادك وسجادك وما فى ملكوت امرك وخلقك لا تزال قناتك

وذكارك هل من شئ يا الهى لا يسجدن لك بكينونيته وذاتيته ونفسانيته وانيته واوليته واخريته وظاهريته وباطنيته وعلوّه ودنوه وفى كل ما يؤل اليه امر منقلبه ومثواه

Thy command and creation shall forever remain Thy possessions and remembrancers. Is there anything, O my God, that doth not prostrate itself before Thee through its essence, its identity, its self, its being, its beginning, its end, its outward aspect, its inward reality, its height, its depth, and in all that pertains to its final state and abode? Glorified and exalted art Thou at every good thing that prostrateth itself before Thee through what Thou hast ordained.

12 فسبحانك وتعاليت عند كل خيره ساجد لك بما قد قدرت وعند كل عمله عابد لك بما قد انشأت اذ الممكن لم يزل ولا يزال طائف فى حول ارادتك والمنجذب فى كل شأن يتذوت بسلطان قيوميتك فاليك يا الهى يرفع عمل من فى ملكوت الامر والخلق وبين يديك تسجد كينونيات من فى ملكوت السماء والارض وانك انت تنظر الى سكان سمائك وارضك وتنظر الى كينونيات خلقك وما اكتسبت أيديهم فاذا من خلصت لك وحدك لا اله الا أنت او طهر عن دونك فاذا تذكره بما انت عليه من فضلك بما تستحق الممكنات عند وجودك والاّ ما انت عليه لن يقدر من فى ملكوت امرك وخلقك ان يدركوه وكيف وان يجدوه

12 In all his deeds he worshipeth Thee through what Thou hast brought into being, for the contingent realm hath ever circled and will continue to circle round Thy Will, and in all conditions the one drawn unto Thee experienceth the power of Thy sovereignty. Unto Thee, O my God, ascendeth the work of all who dwell in the kingdom of creation and command, and before Thee bow down the essences of all who inhabit the kingdom of heaven and earth. Thou beholdest the dwellers of Thy heaven and earth, and observest the essences of Thy creation and what their hands have wrought. When one is purified solely for Thee–there is no God but Thee–or is sanctified from all else beside Thee, then dost Thou remember him as befitteth Thy grace, according to what the contingent beings deserve before Thy presence. Otherwise, none in the kingdom of Thy command and creation can comprehend what Thou art, much less find Thee.

13 فسبحانك وتعاليت لم تزل لا نعبد الاّ اياك ولا نقصد سوالك ولا نرد دونك ولا نذكر الاّ انت وحدك لا اله الا انت اذ ما دونك الى ما يصعدون لم يرجع لم يرجع حد كينونياتهم الاّ الى جملة من الحدودات وتتعلق ذاتياتهم الى هندسة افكية بما قد عجنت كينونياتهم بما اكتسبت ايديهم بماء الاشارات

13 Glorified and exalted art Thou! We have ever worshipped none but Thee, sought none except Thee, desired naught besides Thee, and mentioned none but Thee alone–there is no God but Thee. For all else besides Thee, unto whatever heights they may ascend, the limits of their essence returneth only to a collection of constraints, and their realities are bound to orbital geometries, their essences having been kneaded with the waters of allusions through what their hands have wrought.

14 فانت المتولى عن كل ما قد وصفك الممكنات او يوصفك وانت المتقدس عن كل ما قد ذكرك الموجودات او يذكرك متى اعرج الى ذكرك لابد ان اقدسك عن ذكري ومتى اصعد الى ثنائك حق علىّ ان انزهك عن ثنائى فلو كان هذا فى اعلى ما يتعلق عليه اسم استيئيته فكيف وما لا ينبغى لجلال قدسك ولا يستحق به بساط عزك

14 Thou art far above whatsoever the contingent beings have described Thee with or shall describe Thee, and Thou art sanctified beyond all that created things have mentioned of Thee or shall mention. When I ascend to Thy remembrance, I must needs sanctify Thee from my remembrance, and when I rise to praise Thee, I am bound to exalt Thee above my praise. If this be true of the highest station to which the name of existence can be attributed, how much more so of that which befitteth not Thy holy majesty nor is worthy of Thy glorious court!

15 فسبحانك وتعاليت كل عبادك وفى قبضتك قد ادخلت بما اتبعوك الموحدون فى غرف رضوانك واحتجبت المحتجبون بما قد عملت ايديهم بما قد وعدت عليهم من سطوتك سبحانك وتعاليت

15 Glorified and exalted art Thou! All Thy servants are in Thy grasp. Through following Thee, the monotheists have entered the pavilions of Thy good-pleasure, while the veiled ones are concealed through what their hands have wrought, according to what Thou hast promised them of Thy might. Glorified and

exalted, hallowed and sanctified art Thou! I have never awaited aught from Thee save that Thou hast perfected the creation of all things by Thy command and completed Thy favors and bounties upon the dwellers of Thy earth and heaven.

سبحانك وتقدست ما انتظرت شيئا من عندك الاّ وقد اكملت خلق كلشئ بامرك واتممت آلائك ونعمائك على سكان ارضك وسمائك

16 Praise be unto Thee, O my God, with praise befitting Thy right over Thy creation, and glory be unto Thee, O my Beloved, according to how Thou hast described Thyself. Glorified and exalted art Thou! Thou givest life and causest death, then causest death and givest life. Verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things.

16 فلك الحمد يا الهى حق حمدك كما انت تستحق به الى خلقك ولك المجد يا محبوبى بما انت قد وصفت به ذاتك سبحانك وتعاليت تحيى وتميت ثم تميت وتحيى وانك انت حى لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا تفوت عن قبضتك من شئ لا فى السموات ولا فى الارض ولا ما بينهما تخلق ما تشاء بامرك انك كنت على كلشئ قديرا

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on the Hadith of 'the Land of Paradise'
To: two believers in Zanjan, including Ism-i-Nazi' (Husayn)

1 In the name of God, the Most Great, the Most Great

1 بسم اله الاعظم الاعظم

2 Glorified art Thou, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone without peer. 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 face and perfection, Thine the similitudes and parables, Thine the stations and magnificence, Thine the glory and invincibility, Thine the power and exaltation, Thine the greatness and independence, Thine the grandeur and sublimity, Thine the joy and gladness, Thine the sovereignty and might, and Thine whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

2 سبحانك اللهم يااهى لاشهدنك وكل شيى ء على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك والملكوت ولك العز والجبروت ولك القدره واللاهوت ولك القوه والياقوت ولك السلطنه والناسوت ولك العزه والجلال ولك الطلعه والجمال ولك الوجهه والكمال ولك المثل والامثال ولك المواقع والاجلال ولك العزه والامتناع ولك القوه والارتفاع ولك العظمه والاستقلال ولك الكبرياء والاستجلال ولك البهجه والابتهاج ولك السلطنه والاقتدار ولك ما احببته او تحبنه من ملكوت امرك وخلقك

3 Thou hast ever been one God, single, eternal, self-subsisting, ever-living, all-compelling, sovereign, all-subduing, holy, everlasting, inaccessible, exalted, supreme, possessing, glorious, powerful. Thou hast taken neither consort nor son, nor hath there been any partner in what Thou hast created, nor any

3 لم تزل كنت الها واحدا احدا صمدا فردا حيا قيوما سلطانا مهيمنا قدوسا دائما ابدا ممتنعا مرتفعا مستلطا ممتلكا مجتلا مقتدرا ما اتخذت لنفسك صاحبه ولا ولدا ولم يكن لك شريك فيما خلقت ولا ولى فيما صنعت قد ربوت بحكمتك امر ملكوت سمائك

protector in what Thou hast fashioned. By Thy wisdom hast Thou ordered the kingdom of Thy heaven and earth, and by Thy will hast Thou perfected the affairs of all in the kingdom of Thy Cause and creation.

وارضك واتقنت بمشيتك امر من فى ملكوت امرك وخلقك

4 Thou hast ever been supreme above all contingent things, manifest above all existing things, inaccessible above all created things, exalted above all atoms, transcendent above all in the kingdoms of earth and heaven, sovereign above all in the kingdom of names and attributes, and powerful above all in creation. Sanctified are all Thy names, and exalted are all Thy parables. Thou hast made Thyself known to all things while nothing knoweth Thee, and Thou art hidden from all things while nothing findeth Thee. Thou art the Manifest above all things, and the Hidden beneath all things, the First before all things, and the Last after all things.

4 لم تزل كنت قاهرا فوق كل الممكنات وظاهرا قوق كل الموجودات وممتنعا فوق كل الكائنات ومرتفعا فوق كل الذرات ومتعاليا فوق من فى ملكوت الارض والسموات ومستلطا فوق من فى ملكوت الاسماء والصفات ومقتدرا فوق كل من فى الانشاء تقدست اسمائك كلهن وتعالت امثالك باسرهن قد تعرفت نفسك كلشيء فيما جهلك من شيء واستغيبت عن كل شيء فيما وجدك من شيء انت الظاهر فوق كل شيء والباطن دون كلشيء والاول قبل كل شيء والاخر بعد كلشيء

5 All glorify Thee, all sanctify Thee, all magnify Thee, all extol Thee, all proclaim Thy greatness, all prostrate before Thee, all are detached unto Thee, all are guided to Thee, all are victorious through Thee, all bow down before Thee, all turn their faces toward Thee. Thou hast ever been forgiving through bounty and grace, and compelling through might and justice. Thy giving is grace from Thy bounty, and Thy withholding is justice.

5 كل ليسبحنك وكل ليقدسنك وكل ليعظمنك وكل ليجللنك وكل ليكبرنك وكل ليسجدن لك وكل لينقطعن اليك وكل ليستدلون عليك وكل ليستدلن عليك وكل لينتصرن بك وكل ليسجدن لك وكل ليتوجهن بك اليك لم تزل كنت غفارا بالجود والافضال وقهارا بالجبر والاعدال عطائك فضل من فضلك ومنعك عدل

6 O God! Do Thou enrich all Thy creation from Thy presence, and send down upon all Thy evidence the dawning-places of Thy grace. Inspire all with Thy remembrance and gratitude, with the victory of Thy chosen ones and martyrs, with tranquility in Thy remembrance, with assurance in Thy grace, with fear of Thee and longing for Thee.

6 فلتغنين اللهم كل خلقاك من عندك ولتنزلن اللهم على كل ادلائك مطالع فضلك ولتلهمن اللهم كل ذكرك وشكرك ونصر اوليائك وشهدائك والسكون بذكرك والاطمينان بفضلك والخشيه منك والشوق اليك

7 Glorified and exalted art Thou! Thou art He Who hath apportioned among Thy servants the measures to which they are proceeding, and granted to each one that which causeth his tongue to speak Thy praise and createth in him longing for Thy meeting and nearness. Praise be unto Thee, O my God, praise that filleth Thy heaven with the manifestation of Thy glory and Thy earth with the dawning of Thy holiness, and what lieth between them with the exaltation of Thy Cause and the invincibility of Thy remembrance.

7 سبحانك وتعاليت انت الذى قد قسمت بين عبادك مقادير ماهم اليه لسائرون ووهبت كل قدر ما يتلجلجن لسانه بذكرك ويشوقنه الى لقائك وقربك فلك الحمد يالهى حمدا يملاء سمائك ظهور عزك وارضك طلوع قدسك وما بينهما من ارتفاع امرك وامتناع ذكرك

8 Glorified, glorified art Thou! Thou hast favored none except through Thy knowledge, Thy love, Thy meeting, Thy affection and Thy good-pleasure. Do Thou send down upon the land wherein Thou hast caused Thy chosen ones to enter Thy paradise the highest of what may be in its surroundings that may cause their hearts to be firmly established in Thy religion, strengthen them through Thy power against those beneath

8 فسبحانك سبحانك ما مننت على احد الا بعرفانك وحبك ولقائك وودك ورضائك قلتنزلن اللهم على ارض التى قد ادخلت ادلائك فيها فى جنتك اعلى من يكن فى حولها ما ينبئن افئدتهم على دينك ويقوينهم بقوتك على ما دونهم من خلقك ويطهرنهم بظهاريتك على ما

them among Thy creation, purify them through Thy manifestation from all besides Thee among Thy servants. Send down the blessings of heaven upon them through Thy grace, bring forth for them the blessings of earth through Thy bounty, preserve them from before them and behind them, from their right and their left, from above their heads and beneath their feet [...] enrich them through Thy riches, glorify them through Thy glory, assist them through Thy help, support them through Thy signs, and nurture them through Thy words.

سواهم من عبادك ولتنزلن بركات السماء عليهم من فضلك ولتخرجن لهم بركات الارض من جودك ولتحفظنهم من بين ايديهم ومن خلفهم وعن ايمانهم و سخنانهم ومن فوق روءسهم وتحت ارجلهم * يحزنون ولتغنينهم بغنائك ولتعزنهم بعزك ولتنصرنهم بنصرك ولتوءيدنهم بایاتك ولتربينهم بكلماتك

9 Glorified and exalted art Thou! Thou art He Whose mercy hath encompassed all contingent things and Whose gifts surround every atom of existence. O my God! Shower upon Thy servants from the treasuries of Thy grace that which shall content them, and from the wonders of Thy bounty that which shall give them peace, and cause them to appear on earth through Thy manifestation and strengthen them on earth through Thy power. Glorified and exalted art Thou! Thou art He Who causeth every soul to move according to what it hath earned. Thou admittest whom Thou willest into Thy love and good-pleasure, which is the highest of Thy heavens and Thy paradise, and Thou deniest whom Thou willest from recognizing Thy Proof and His good-pleasure - that is the fire which Thou hast promised to the sinning among Thy servants.

9 سبحانك وتعاليت انت الذى قد وسعت رحمتك كل الممكنات واحاطت موهبتك كل الذرات فلتنزلن اللهم على عبادك ما يرضينهم من خزائن فضلك ويطمئنهم من بدايع جودك ويظهرنهم على الارض بظهورك ويقوينهم على الارض بقوتك سبحانك وتعاليت انت الذى تجرى كل نفس بما كسبت تدخل من تشاء فى حبك ورضائك الذى هو اعلى جنانك و رضوانك وتمنع عمن تشاء عن عرفان حجتك ورضائه ذلك نارالتى قد وعدت عبادك المجرمون

10 Glory be unto Thee, O my God! By Thy might, I seek refuge with Thee in this life from that fire, for whoso entereth therein entereth after his death. And I beseech Thee for that paradise, for whoso entereth into the love of Thy Proof and His recognition shall enter therein after his death. Glorified and exalted art Thou! All worship Thee - some behold this with their eyes while others worship unknowingly. The heavens worship Thee through their steadfastness, the celestial spheres through their motion, the sun through its radiance, the moon through its light, the stars through their rising and setting, the earth through its stability, the mountains through their elevation, the seas through their waves, the trees through their fruits, and all things through that which proclaimeth their highest glory before Thee - such is their worship of Thee before Thine eyes.

10 فسبحانك يااالهى انى وعزتك لاستجيرن بك فى تلك الحيات عن ذلك النار اذ من دخل فيها يدخل من بعد موتها ولاسئلنك من ذلك الرضوان لان من دخل فى حب حجتك وعرفانه يدخل من بعد موته فيها سبحانك وتعاليت كل ليعبدنك بعض يبصرون هذا باعينهم وبعض من حيث لا يعلمون تعبدك السماء باستقامتها والافلاك بتحركها والشمس بضيائها والقمر بنوره والكواكب بطلوعهن وغز وبهن والارض باستقرارها والجبال بارتفاعها والبحار بامواجها والاشجار باثمارها وكل شيى ء بما يذكر اعلى بهائه بين يديك ذلك عبادته لك بين عينيك

11 Glorified and exalted art Thou! Thou hast said - and Thy word is the truth - “there is nothing that doth not glorify His praise.” Yea, by Thy might, there is nothing that doth not glorify Thee from the beginning that hath no beginning unto the end that hath no end. Thou hast sent down Thy most beautiful names in Thy Words and Tablets, and bestowed them upon whom Thou willest among Thy creation as a mark of honor from Thee and a bounty from Thy presence, from Thy gifts.

11 سبحانك وتعاليت قلت وقولك الحق وما من شيى ء الا يسبح بحمده بلى وعزتك وما من شيى ء الا وانه ليسبحنك من اول الذى لا اوله له الى اخر الذى لا اخر له قد نزلت اسمائك الحسنى فى كلماتك والواحك ووهبتها على من تشاء من خلقك عزا لهم من كرامتك وجودا من لدنك من موهبك *

12 O God! Send down upon all Thy guides, those who were and those who will be, that which shall show them the good of their world and their hereafter. Verily, Thou givest life and causeth death, then causeth death and givest life, and verily Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing whether in the heavens or on the earth or between them. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over what Thou willest.

12 ولتنزلن اللهم على كل ادلائك ممن كان او يكون ما يرينهم خير دنياهم واخرتهم انك يحي ويميت ثم يميت ويحي وانك انت حى لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا تفوت عن قبضتك من شيي ء لا فى السموات ولا فى الارض ولا ما بينهما تخلق ما تشاء بامرك انك كنت على ما تشاء مقتدرا

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Study guide to this volume

This volume gathers the Bab's writings from Chihriq in the late months of 1848 through September 1849, when the community was absorbing the sieges of Shaykh Tabarsi and Zanjan and the martyrdom of many Letters of the Living. The texts are overwhelmingly prayers of visitation, lament, and covenant: epistles of consolation, the Kitabu'l-Huzn, Friday- and Thursday-night ziyarat, tablets for Mulla Husayn and Quddus, and sustained exhortation toward Him Whom God shall make manifest. Read together, they show how catastrophe was met with disciplined grief, ritual remembrance, theological reinterpretation of sacrifice, and forward-looking fidelity.

Grief, Submission, and Pastoral Consolation

Key Passages

> And now: as for the messenger of God unto thee – upon thee be Baha, and upon thee be praise and light – he hath written these words in the station of reason and in the precincts of faith, beholding thy sorrow-laden heart: "O God! Bless and salute!" Then send down all Thy mercy upon those trembling hearts, those grief-stricken spirits, those burning souls – Thy friends, Thy chosen ones, Thy trusted ones – who have cut themselves off, wholly, unto Thee, and have laid down their lives in the path of Thy blood, that Thy unity might be established. — BB00317

> O Beloved of my heart! I have no refuge save submission and contentment: contentment with the decree of God, and surrender unto His command. Verily we are God's, and unto Him we return. Blessed, then, are they who have ascended unto Him through the attraction of their hearts. — BB00317

> My supplication was offered, and the service was rendered, that the heart might be soothed by the chanting of the revealed words. And in the end, too, the Tablet of the presence of Fatimih – may the blessings of God rest upon her – hath bestowed upon me solace, saying in effect: "Be not sorrowful at whatever may befall." — BB00317

Context for Study

BB00317 is a pastoral letter, likely to the Bab's uncle, written from the corner of resignation while tidings of martyrdom arrive from the community. The Bab names sorrow fully – trembling hearts, grief-stricken spirits, burning souls – yet frames the martyrs' deaths as laying down lives

so that divine unity might be established. The Qur'anic formula "verily we are God's, and unto Him we return" (2:156) anchors patience under affliction, here intensified by the Babi experience of persecution after Tabarsi.

For Baha'i readers, this passage models grief held in faith: affliction is acknowledged, consolation is sought through prayer and the revealed word, and practical care continues (forwarding tablets, sending a bearer of trusts). Students may compare the tone with Shi'i lament for Imam Husayn, Christian meditations on the Passion, Paul's consolation epistles, and 'Abdu'l-Baha's letters in times of war. The Bab's response is more than Stoic detachment; it is contentment with God while fully naming the trembling hearts and burning souls of the bereaved.

Questions for Reflection

1. How does the Bab hold together the full naming of grief and the call to submission without minimizing either?
2. What does it mean in this letter for martyrdom to establish "Thy unity" rather than merely to record a military defeat?
3. Compare this form of sacred mourning with Ashura devotion, Christian Holy Week, or 'Abdu'l-Baha's wartime correspondence.
4. How can remembrance of suffering deepen faith without cultivating bitterness?
5. What does the invocation of Fatimih's solace suggest about the role of the Holy Family in sustaining a grieving community?

Visitation and the Ritualization of Memory

Key Passages

> And if thou art on such a night at the tomb of the First and the Last or what lieth between them, or anyone who hath ascended unto God on the Day of Resurrection, after completing the prayers of sunset and evening, enter by thy Lord's leave that most exalted seat and most glorious pavilion. — BB00308

> God hath never ceased to remember you with the loftiness of His remembrance and to send down concerning your station the exaltation of His glory. I testify before God and all things that ye have ascended unto God in your entirety and have attained unto what God hath prepared for you. — BB00308

> There weep for you whatsoever is in the highest kingdom down to the lowest atom: the heavens in their steadfastness, the sun in its rising, the moon in its fullness, the stars in their rising and setting, the earth in its spreading forth, the sea in its waves, the fish in their courses, the trees in their height, the leaves in their growth, the fruits in their ripening, and whatsoever is in the heaven and the earth in that which remembereth you and what hath befallen you. — BB00308

Context for Study

The visitation prayers transform mourning into ritual encounter. The believer enters the tomb-space after prayer, asks permission, addresses the martyrs, and places their sacrifice within the Day of Resurrection. The martyrs are addressed as living realities in God's remembrance. The practice resembles Shi'i ziyarat, yet it is rewritten around the Babi dispensation and its eschatological martyrs. Time, place, posture, recitation, and speech matter: the believer is taught how to grieve, where to stand, what to say, and how to understand the martyrs' station. In modern terms, this is religious memory as formation. Communities do more than remember; they are shaped by the forms through which remembrance is performed. The cosmic lament – sun, moon, sea, and trees weeping for the martyrs – recalls biblical and Qur'anic personifications of creation mourning injustice.

Questions for Reflection

1. What does visitation accomplish that private memory alone might not?
2. How does ritual speech create a relationship between the living community and the martyrs?
3. Compare Babi visitation with Shi'i ziyarat, Christian pilgrimage to saints' shrines, or modern memorial practices.
4. What responsibilities arise when a community builds its identity around the memory of sacrifice?
5. How does the Bab's cosmic imagery of lament deepen the moral weight of martyrdom?

Martyrs as Proofs and Guides

Key Passages

> Then I made Myself known on the Day of Resurrection through the Point of the Bayan, whereupon all My servants were veiled save those who recognized Me and were assured of My signs. Then I chose them for Myself and selected for them the most exalted life and raised them unto Me by My command. — BB00111

> I made Myself known on the Day of Resurrection through My verses. The first to know Me was He of the Seven Letters [‘Ali Muhammad, the Bab], mighty and glorious; then He of the Eight Letters [Mulla Husayn], powerful and inaccessible; then the Guides of the Most Glorious in God's Book; then whosoever entereth the Bayan until such time as shall be raised up unto Me from the Manifestation of My Self. — BB00666

> And now, when thou desirest to pluck the virgin fruits from the gardens of Paradise and observe the effulgent lights of the Countenance of Unity, then purify thine inward and outward being. Dost thou know from what? From every mention that is not of Him Whom God shall make manifest on the Day of His Manifestation. — BB00225

Context for Study

Mulla Husayn and the Letters of the Living appear as heroic believers and as proofs of recognition. The first to believe becomes a guide to others because he recognized the Manifestation when the world was veiled. The mourning in this volume is therefore epistemological: the martyrs disclose what true knowledge looks like under conditions of danger, obscurity, and opposition. The passages draw on the Babi symbolic world of letters, numbers, and titles; "Seven Letters" refers to the Bab, while "Eight Letters" is associated with Mulla Husayn. The visitation for Mulla Husayn (BB00225) ties purification of heart to expectancy of the coming Manifestation, so that honor for the first believer never becomes a substitute for recognition of the next. In Baha'i perspective, this honors the Letters of the Living while still pointing beyond them to the unfolding revelation of God.

Questions for Reflection

1. Why are the first believers treated as guides and proofs, rather than merely as early adherents?
2. How does martyrdom function as a form of knowledge in this volume?
3. What does it mean to recognize the Manifestation when "all My servants were veiled"?
4. Compare this role of first believers with the apostles in Christianity or the earliest companions in Islam.
5. How does the visitation for Mulla Husayn prepare the reader for Him Whom God shall make manifest?

The Book of Sorrow and the Cycle of Manifestation

Key Passages

> Clothe thyself and all things in the garment of sorrow from thy Lord for Muhammad, the Messenger of God, and for those who ascended in His shadow. Say: Verily we belong to God, and God originates all things and then causes them to return, and verily we all return unto Him. — BB00242

> What fire is fiercer than the fire of those companions who are severed from their true purpose? For their beginning is from Him, their return unto Him, their uprising through Him, and their life sustained for the sake of His good-pleasure; yet they commit against Him that whereof the mere hearing is itself a fire. This is the Fire of Truth for the veiled, and His Light for them that truly know. — BB00242

> Therefore don them with the garment of grief for the First and the Last, the Manifest and the Hidden. What ails you that on that Day you shall enter the Ridvan? Grieve not in Paradise for you are sanctified therefrom. Aid the Cause in the days of God and place your trust in God, your Lord, the Merciful. — BB00242

Context for Study

The Kitabu'l-Huzn (Book of Sorrow) widens the volume's horizon from immediate grief to the cyclical drama of revelation itself. Every Manifestation has been denied; every community has judged its own prophet beneath the truth. The Bab identifies the fiercest fire with those who are severed from their true purpose – companions whose origin is in God yet who turn against Him. This is a searching critique of religious betrayal written in the shadow of Tabarsi and Zanjan. The garment of grief is commanded, yet paradise remains possible for those who aid the Cause. Students may compare this with the Hebrew prophets' laments, the Qur'an's accounts of rejected messengers, and philosophical reflections on tragedy and fidelity (Pascal, Kierkegaard). The reference to Ridvan anticipates the garden of divine good-pleasure that Baha'u'llah would later declare.

Questions for Reflection

1. How does the Kitabu'l-Huzn connect immediate Babi suffering with the universal pattern of prophetic rejection?
2. What is the spiritual meaning of the "garment of sorrow" commanded for Muhammad and those who ascended in His shadow?
3. How does the Bab distinguish the fire of veiling from the light of true knowledge?
4. In what sense can grief be a preparation for Ridvan rather than an obstacle to joy?
5. How does this text speak to communities that honor past prophets while rejecting a living Manifestation?

Everything Ordered Toward Him Whom God Shall Make Manifest

Key Passages

> I bear witness that Thou hast been One, not in number, One without resemblance to any other, from the wondrous beginning of Thy creation until now. Thou hast never sent a Messenger, nor revealed a Book, nor supported the people of the religion of God except for Him Whom Thou shalt manifest on the Day of Resurrection through Thy signs. — BB00308

> Then shall I address all things from Thy presence, saying: "O all things! God hath created naught save for Him Whom He shall make manifest in truth. Therefore watch over yourselves, for not to practice your religion is better than to pass judgment upon God, your Lord." — BB00308

> I have made all of it, from its beginning to its end, its outward and its inward aspects, its exalted and its lowly elements, its hidden and its manifest meanings, as a delightful garden for the Day when Thou shalt return me to earthly life, for that is the mention of Him Whom Thou shalt make manifest on the Day of Resurrection by Thy power, that He may recompense from Thy presence those who have followed the Bayan. — BB00095

> If, on that Day, thou shouldst find thyself in the presence of Him Whom God shall make manifest, that alone would suffice thee, before God, for every remembrance and praise.
> — BB00509

Context for Study

Even in a volume dominated by mourning, the Bab turns the community's gaze forward. The martyrs are honored, yet they must never become final objects of attachment. Every Messenger, Book, decree, and act of support is ordered toward the next Manifestation. The prayer for Him Whom God shall make manifest (BB00095) presents the entire Bayan – nineteen gates, outward and inward, hidden and manifest – as a garden prepared for the Day of His appearance. BB00509 warns against inferring truth from worldly honor or abasement: only faith in the coming Manifestation constitutes true glory.

For Baha'i readers, the passages are central to understanding the relation between the Bab and Baha'u'llah. The warning that it is better to abandon religious practice than to "pass judgment upon God" when He appears resembles prophetic critiques of formalism in the Hebrew Bible, the Gospels, and the Qur'an. Mourning for Tabarsi and Zanjan thus becomes preparation for the next divine command, not a closed chapter.

Questions for Reflection

1. Why does the Bab connect the meaning of all previous revelation to Him Whom God shall make manifest?
2. What does it mean to "pass judgment upon God" through one's religion?
3. How can fidelity to a revelation become a preparation for, rather than a barrier to, later guidance?
4. How does this theme reshape the meaning of mourning for the martyrs?
5. What does it mean for the Bayan itself to be offered as a "delightful garden" for the coming Manifestation?

Quddus, Mulla Husayn, and the Letters of the Living

Key Passages

> I bear witness that, in the Manifestation of the Point of the Bayan – exalted be His grandeur – He decreed that the first who believed was Muhammad, the Messenger of God. Doth it befit anyone to object, saying, 'This one is Persian whereas that one was Arab,' or, 'This one was named Husayn whereas that one was named Muhammad'? Nay, by His exalted, all-glorious Self! The man of insight looketh not unto limitations and names; rather he looketh unto that whereon Muhammad stood – the Cause of God.
> — BB00322

> That which ye have borne in the path of God is better for you, in the sight of God and of those who know you, than were the dominion of the earth and whatsoever is upon it – yea, and the dominion of such as possess it. — BB00508

> Then upon Thee, O Tree of the Bayan, and Mystery of the Qur'an, and Glory of Paradise, and Unseen of contingent being, and Manifestness of creation, and Appearance of the All-Merciful, by my soul and all within my Lord's knowledge! — BB00166

Context for Study

This period names and mourns specific heroes. BB00322, a letter concerning Mulla Husayn, insists that insight looks to the Cause rather than ethnicity or personal name – Husayn stands where Muhammad stood in terms of divine mission. BB00508 honors the ten Letters who ascended together, declaring their affliction better than earthly dominion. BB00166 is a vast visitation for Hadrat-i-Quddus, weaving titles of glory with confession of human sin before his sanctity – a text associated with the closing drama at Tabarsi and Quddus's station among the Letters.

For Baha'i study, Quddus and Mulla Husayn embody complementary aspects of the covenant: the first to believe and a luminous seal among the early martyrs. Shi'i readers may hear echoes of Husayn ibn 'Ali; Christian readers may think of witness unto death. Western philosophy might ask whether such figures function as moral exemplars or as singular events that redefine knowledge. The Bab's answer is theological: they are proofs through whom all turn to God, and their calamity exceeds ordinary measure in creation.

Questions for Reflection

1. How does BB00322 redefine "first to believe" in a way that transcends Persian and Arab identities?
2. What does BB00166's tone of praise and penitence together suggest about the station of Quddus?
3. Why might the Bab describe the martyrs' suffering as better than worldly dominion (BB00508)?
4. Compare Quddus as "Tree of the Bayan" with Islamic titles such as seal of the prophets – what is shared, and what is distinct?
5. How do individualized visitations shape communal memory differently from a single collective lament?

Purification, Discipline, and the Community in Trial

Key Passages

> Fill, then, the pillars of all things with love for him, with his good-pleasure, with awe of him and reverence before him, and with obedience to whatsoever Thou sendest down

> upon him of the decrees of Thy power. For all bounty is in his hand: if he exalteth a command, then from the day of his appearance until the Resurrection, all abide in ease through his grace; and if he decreeth a matter, all dwell beneath the shade of his obedience. — BB00308

> I testify that Thou art pure, purifying, and purified. Nay, God hath sanctified Thee beyond such mention and purified Thee beyond such praise, for all that turneth toward Thee becometh pure, and every fire that draweth nigh unto Thee becometh light. Thou art not abased, for by God, God is Thy Exalter! Thou art not alone, for by God, God is Thy Uplifter! — BB00248

> Glory be unto Thee, O my God! This is a night wherein Thou hast opened the gates of Thy grace, Thy bounty, Thy generosity, Thy kindness and Thy bestowals. Therefore I beseech Thee by Thyself – for nothing can equal Thy justice, none can be Thy peer, none can resemble Thee, none can be Thy companion, and nothing can be Thy likeness – to send down upon Thy loved ones in the Bayan, from the first whom Thou hast witnessed unto the last, that which befitteth the sublimity of Thy holiness and the exaltation of Thy glory. — BB00207

Context for Study

The final theme is purification under trial. The volume does not treat persecution as self-justifying suffering; it repeatedly asks how sorrow, visitation, obedience, and expectancy purify the community. To turn toward the purified one is to become purified; to approach the fire rightly is to have it become light. This paradox is deeply rooted in Babi and Shi'i martyr theology, yet it also resonates with mystical accounts of suffering transformed by love. The community after Tabarsi and amid upheaval around Zanjan needed more than consolation: it needed discipline, orientation, and hope. The language of obedience to the coming Manifestation prevents grief from closing in on itself. The universal visitation (BB00207) gathers the entire Bayan community under one prayer of grace, from the first believer to the last.

Questions for Reflection

1. How does the volume transform suffering from mere trauma into a path of purification?
2. What does it mean for "every fire" that draws near to the purified one to become light?
3. How do love, awe, reverence, and obedience work together in the passage from BB00308?
4. What practices help a community in crisis remain oriented toward hope and future guidance?
5. How does the Ziyaratu'l-Kull extend pastoral care from individual martyrs to the whole people of the Bayan?

How does the Bab teach a community shattered by martyrdom to mourn faithfully, honor the proofs of recognition, and remain ready for Him Whom God shall make manifest – so that remembrance of the dead becomes vigil for the next rising of divine light?