

	<p style="text-align: center;">Súriy-i-Haykal</p> <p style="text-align: center;"><i>This is the Súrih of the Temple which God hath ordained to be the Mirror of His Names between the heavens and the earth, and the Sign of His Remembrance amidst the peoples of the world.</i></p> <p style="text-align: center;"><i>He is the Most Wondrous, the All-Glorious!</i></p>	<p style="text-align: center;">سوره الهيكل</p> <p style="text-align: center;">هذه سورة الهيكل قد جعلها الله مرآت اسمائه بين السموات و □ الأرض وجعلها آية ذكره بين العالمين هو الأبدع الأبهى</p>
1	<p>Glorified is He Who hath revealed His verses to those who understand. Glorified is He Who sendeth down His verses to those who perceive. Glorified is He Who guideth whomsoever He pleaseth unto His path. Say: I, verily, am the Path of God unto all who are in the heavens and all who are on the earth; well is it with them that hasten thereunto!</p>	<p style="text-align: center;">سبحان الذى نزل الآيات لقوم يفقهون سبحان الذى ينزل الآيات لقوم يشعرون سبحان الذى يهدى من يشاء الى صراطه قل ائى لصراط الله لمن فى السموات والأرض طوبى لقوم يسرعون</p>
2	<p>Glorified is He Who sendeth down His verses to those who comprehend. Glorified is He Who speaketh forth from the Kingdom of His Revelation, and Who remaineth unknown to all save His honoured servants. Glorified is He Who quickeneth whomsoever He willeth by virtue of His word "Be", and it is! Glorified is He Who causeth whomsoever He willeth to ascend unto the heaven of grace, and sendeth down therefrom whatsoever He desireth according to a prescribed measure.</p>	<p style="text-align: center;">سبحان الذى ينزل الآيات لقوم يعلمون سبحان الذى ينطق من جبروت الأمر ولا يعرفه إلا عباد مكرمون سبحان الذى يحيى من يشاء بقوله كن فيكون سبحان الذى يرفع من يشاء الى سماء الفضل وينزل منها ما اراد على قدر مقدر</p>
3	<p>Blessed is He Who doeth as He willeth by a word of His command. He, verily, is the True One, the Knower of things unseen. Blessed is He Who inspireth whomsoever He willeth with whatsoever He desireth, through His irresistible and inscrutable command. Blessed is He Who</p>	<p style="text-align: center;">تبارك الذى يفعل ما يشاء بأمر من عنده انه هو الحق علام الغيوب تبارك الذى يلهم من يشاء ما اراد بأمره المبرم المكنون</p>

	<p>aideth whomsoever He desireth with the hosts of the unseen. His might is, in truth, equal to His purpose, and He, verily, is the All-Glorious, the Self-Subsisting. Blessed is He Who exalteth whomsoever He willeth by the power of His sovereign might, and confirmeth whomsoever He chooseth in accordance with His good pleasure; well is it with them that understand!</p>	<p>تبارك الذي ينصر من يشاء بجنود الغيب انه هو الفاعل لما اراد وهو العزيز القيوم تبارك الذي يعز من يشاء بسلطان عزه ويؤيد من يشاء كيف اراد طوبى لقوم يعرفون</p>
4	<p>Blessed is He Who, in a well-guarded Tablet, hath prescribed a fixed measure unto all things. Blessed is He Who hath revealed unto His Servant that which shall illumine the hearts and minds of men. Blessed is He Who hath sent down upon His Servant such tribulations as have melted the hearts of them that dwell within the Tabernacle of eternity and the souls of those who have drawn nigh unto their Lord. Blessed is He Who hath showered upon His Servant, from the clouds of His decree, the darts of affliction, and Who beholdeth Me enduring them with patience and fortitude. Blessed is He Who hath ordained for His Servant that which He hath destined for no other soul. He, verily, is the One, the Incomparable, the Self-Subsisting.</p>	<p>تبارك الذي قدر لكل شيء مقداراً في لوح مخزون تبارك الذي نزل على عبده ما تستضيء به الأفئدة والعقول تبارك الذي نزل على عبده من البلاء ما احترقت به اكباد الذين استقرؤا في سرادق البقاء ثم قلوب المقرين تبارك الذي نزل على عبده من سحب القضاء سهام البلاء ويراني في صبر جميل تبارك الذي قدر لعبده ما لا قدره لأحد من عباده انه هو الفرد العزيز القيوم</p>
5	<p>Blessed is He Who hath caused to rain down upon His Servant from the clouds of enmity, and at the hands of the people of denial, the shafts of tribulation and trial; and yet seeth Our heart filled with gratitude. Blessed is He Who hath laid upon the shoulders of His Servant the burden of the heavens and of the earth—a burden for which We yield Him every praise, though none may grasp this save them that are endued with understanding. Glorified is He Who hath surrendered the embodiment of His Beauty to the clutches of the envious and the wicked—a fate unto which We are fully resigned, though none may perceive this save those who</p>	<p>تبارك الذي نزل على عبده من غمام البغضاء من اولى الاغضاء رماح القضاء ويره في شكر عظيم تبارك الذي نزل على عبده ثقل السموات والارض انا نحمده في ذلك ولا يعرفه الا العارفون سبحان الذي اودع جماله تحت مخالب الغل من اولى الفحشاء انا نرضى بذلك ولا يدركه الا المدركون سبحان الذي اودع الحسين بين الأحزاب من الأعداء ويرد في</p>

	<p>are endued with insight. Glorified is He Who hath left Husayn to make His dwelling amidst the hosts of His enemies, and exposed His body with every breath to the spears of hatred and anger; yet do We yield Him thanks for all that He hath destined to befall His Servant Who repairth unto Him in His affliction and grief.</p>	<p>كلّ حين على جسده رماح القهر والبغضاء أنا نشكره على ما قضى على عبده المنيب المغموم</p>
6	<p>While engulfed in tribulations I heard a most wondrous, a most sweet voice, calling above My head. Turning My face, I beheld a Maiden—the embodiment of the remembrance of the name of My Lord—suspended in the air before Me. So rejoiced was she in her very soul that her countenance shone with the ornament of the good pleasure of God, and her cheeks glowed with the brightness of the All-Merciful. Betwixt earth and heaven she was raising a call which captivated the hearts and minds of men. She was imparting to both My inward and outer being tidings which rejoiced My soul, and the souls of God's honoured servants.</p>	<p>فلما رأيت نفسي على قطب البلاء سمعت الصوت الابدع الاحلى من فوق رأسى فلما توجهت شاهدت حورية ذكر اسم ربى معلقة فى الهواء امام الرأس ورأيت انها مستبشرة فى نفسها كان طراز الرضوان يظهر من وجهها ونصرة الرحمن من خدّها و كانت تنطق بين السموات والارض بندااء تنجذب منه الافئدة و العقول وتبشّر كل الجوارح من ظاهرى و باطنى ببشارة استبشرت بها نفسى و عباد مكرمون</p>
7	<p>Pointing with her finger unto My head, she addressed all who are in heaven and all who are on earth, saying: By God! This is the Best-Beloved of the worlds, and yet ye comprehend not. This is the Beauty of God amongst you, and the power of His sovereignty within you, could ye but understand. This is the Mystery of God and His Treasure, the Cause of God and His glory unto all who are in the kingdoms of Revelation and of creation, if ye be of them that perceive. This is He Whose Presence is the ardent desire of the denizens of the Realm of eternity, and of them that dwell within the Tabernacle of glory, and yet from His Beauty do ye turn aside.</p>	<p>واشارت باصبعها الى رأسى وخاطبت من فى السموات و الارض تالله هذا لمحبوب العالمين ولكن انتم لا تفقهون هذا جمال الله بينكم وسلطانه فيكم ان كنتم تعرفون وهذا سرّ الله و كنزه و امر الله وعزه لمن فى ملكوت الأمر والخلق ان كنتم تعقلون هذا هو الذى يشواق لقائه من فى جبروت البقاء والذين اتخذوا مقاماً فى سرادق الأبهى وانتم عن جماله معرضون</p>

8	<p>O people of the Bayán! If ye aid Him not, God will assuredly assist Him with the powers of earth and heaven, and sustain Him with the hosts of the unseen through His command "Be", and it is! The day is approaching when God will have, by an act of His Will, raised up a race of men the nature of which is inscrutable to all save God, the All-Powerful, the Self-Subsisting. He shall purify them from the defilement of idle fancies and corrupt desires, shall lift them up to the heights of holiness, and shall cause them to manifest the signs of His sovereignty and might upon earth. Thus hath it been ordained by God, the All-Glorious, the All-Loving.</p>	<p>يا ملأ البيان انتم ان لن تنصروه سوف ينصره الله بجنود السموات والأرض و جنود الغيب بأمره كن فيكون و يبعث بأرادته خلقاً ما اطلع عليهم احد الا نفسه المهيمن القيوم و يطهرهم عن دنس الوهم والهوى ويرفعهم الى مقام التقديس و يظهر منهم آثار عز سلطانه فى الأرض كذلك قدر من لدى الله العزيز الودود</p>
9	<p>O people of the Bayán! Would ye deny Him Whose presence is the very object of your creation, while ye rejoice idly upon your couches? Would ye laugh to scorn and contend with Him, a single hair of Whose head excelleth, in the sight of God, all that are in the heavens and all that are on the earth? O people of the Bayán! Produce, then, that which ye possess, that I may know by what proof ye believed aforesaid in the Manifestations of His Cause, and by what reason ye now wax so disdainful!</p>	<p>يا ملأ البيان أ تكفرون بالذى خلقتكم للقائه و فى مقاعدكم تفرحون و تعترضون على الذى شعرة منه خير عند الله ممن فى السموات والأرض و به تستهزئون يا ملأ البيان فأتوا بما عندكم لأعرف بأي حجة آمنتكم بمظاهر الأمر من قبل و اليوم</p>
10	<p>I swear by Him Who hath fashioned Me from the light of His own Beauty! None have I ever seen that surpasseth you in heedlessness or exceedeth you in ignorance. Ye seek to prove your faith in God through such holy Tablets as ye possess, yet when the verses of God were revealed and His Lamp was lighted, ye disbelieved in Him Whose very Pen hath fixed the destinies of all things in the Preserved Tablet. Ye recite the sacred verses and yet repudiate Him Who is their Source and Revealer. Thus hath God blinded your eyes in requital for your deeds, would ye but understand. Day and night ye transcribe the verses of God, and yet ye remain shut out,</p>	<p>بأي برهان تستكبرون والذى خلقنى من نور جماله ما وجدت غافلاً اغفل منكم و جاهلاً اجهل منكم تستدلون لايمانكم بالله بما عندكم من الألواح فلما نزلت الآيات و اضاء المصباح كفرتم بالذى من قلمه قضيت الأمور فى لوح محفوظ تقرئون الآيات و تكفرون بمطلعها و منزلها كذلك اخذ الله ابصاركم جزاء اعمالكم ان كنتم تشعرون و تكتبون الآيات فى العشى و</p>

	as by a veil, from Him Who hath revealed them.	الاشراق و عن منزلها انتم محتجبون
11	In this Day the Concourse on high beholdeth you in your evil doings and shunneth your company, and yet ye perceive it not. They ask of one another: "What words do these fools utter, and in what valley are they wont to graze? Do they deny that whereunto their very souls testify, and shut their eyes to that which they plainly behold?" I swear by God, O people! They that inhabit the Cities of the Names of God are bewildered at your actions, while ye roam, aimless and unconscious, in a parched and barren land.	واليوم يراكم الملائة الأعلى فى سوء اعمالكم ويتبرئن منكم و انتم لا تسمعون و يسئل بعضهم بعضاً ما يقول هؤلاء الجهلاء و فى اى واد هم يرتعون أ ينكرون ما تشهد به ذواتهم أ يغمضون عيونهم و هم ينظرون تالله يا قوم بأفعالكم تحير سكان مدائن الأسماء و انتم فى الواد الجرز هائمون و لا تشعرون
12	O Pen of the Most High! Hearken unto the Call of Thy Lord, raised from the Divine Lote-Tree in the holy and luminous Spot, that the sweet accents of Thy Lord, the All-Merciful, may fill Thy soul with joy and fervour, and that the breezes that waft from My name, the Ever-Forgiving, may dispel Thy cares and sorrows. Raise up, then, from this Temple, the temples of the Oneness of God, that they may tell out, in the kingdom of creation, the tidings of their Lord, the Most Exalted, the All-Glorious, and be of them that are illumined by His light.	يا قلم الأعلى اسمع نداء ربك من سدرة المنتهى فى البقعة الأحدية النوراء لتجد نفسك على روح وريحان من نغمات ربك الرحمن و تكون مقدساً عن الأحزان من هذه التفحات التى تظوعت من شطراسمى الغفور ثم ابعث من هذا الهيكل الهياكل الأحدية ليحكوا فى ملكوت الانشاء عن ربهم العلي الأبهى و يكونن من الذينهم بأنوار ربهم يستضيئون
13	We, verily, have ordained this Temple to be the source of all existence in the new creation, that all may know of a certainty My power to accomplish that which I have purposed through My word "Be", and it is! Beneath the shadow of every letter of this Temple We shall raise up a people whose number none can reckon save God, the Help in Peril, the Self-Subsisting. Erelong shall God bring forth from His Temple such souls as will remain unswayed by the insinuations of the rebellious, and who	انا قدردنا هذا الهيكل مبدء الوجود فى الخلق البديع ليقن كل بأتى اكون مقتدراً على ما اشاء بقولى كن فيكون و فى ظل كل حرف من حروفات هذا الهيكل نبعث خلقاً لا يعلم عدتهم الا الله المهيمن القيوم سوف يخلق الله منه خلقاً لا تحجبهم

	will quaff at all times of the cup that is life indeed. These, truly, are of the blissful.	اشارات الَّذِينَ بَغُوا عَلَى اللَّهِ وَهُمْ يَشْرَبُونَ فِي كُلِّ الْأَحْيَانِ كَوَثْرَ الْحَيَوَانِ إِلَّا أَنَّهُمْ هُمُ الْفَائِزُونَ
14	These are servants who abide beneath the shelter of the tender mercy of their Lord, and who remain undeterred by those who seek to obstruct their path. Upon their faces may be seen the brightness of the light of the All-Merciful, and from their hearts may be heard the remembrance of Mine all-glorious and inaccessible Name. Were they to unloose their tongues to extol their Lord, the denizens of earth and heaven would join in their anthems of praise—yet how few are they who hear! And were they to glorify their Lord, all created things would join in their hymns of glory. Thus hath God exalted them above the rest of His creation, and yet the people remain unaware!	أولئك عباد استقرّوا في ظلّ رحمة ربّهم وما منعهم المانعون يرى في وجوههم نضرة الرحمن ويسمع من قلوبهم ذكر اسمى العزیز المكنون أولئك لو تفتح شفواتهم في تسبيح ربّهم يسبح معهم من في السموات والأرض وقليل من الناس ما هم يسمعون وإذا يذكرون بآرائهم يذكر معهم الأشياء كذلك فضلهم الله على الخلق ولكنّ الناس لا يعلمون
15	These are they who circle round the Cause of God even as the shadow doth revolve around the sun. Open, then, your eyes, O people of the Bayán, that haply ye may behold them! It is by virtue of their movement that all things are set in motion, and by reason of their stillness all things are brought to rest, would that ye might be assured thereof! Through them the believers in the Divine Unity have turned towards Him Who is the Object of the adoration of the entire creation, and by them the hearts of the righteous have found rest and composure, could ye but know it! Through them the earth hath been established, the clouds have rained down their bounty, and the bread of knowledge hath descended from the heaven of grace, could ye but perceive it!	يتحركون حول امر الله كما يتحرك الظلّ حول الشمس افتحوا الأبصار يا ملأ البيان لعلكم تشهدون وبحركة هؤلاء يتحرك كلّ شئء وبسكونهم يسكن كلّ الأشياء ان كنتم توقنون بهم اقبل الموحّدون الى قبلة الآفاق وظهرت السكينة والوقار بين الأخيار ان كنتم تعلمون وبهم استقرت الأرض وامطر السحاب ونزلت مائدة العرفان من سماء الفضل ان كنتم تفقهون

16	<p>These souls are the protectors of the Cause of God on earth, who shall preserve its beauty from the obscuring dust of idle fancies and vain imaginings. In the path of their Lord they shall not fear for their lives; rather will they sacrifice their all in their eagerness to behold the face of their Well-Beloved when once He hath appeared in this Name, the Almighty, the All-Powerful, the All-Glorious, the Most Holy.</p>	<p>اولئك حفظة امر الله فى الأرض يحفظون جمال الأمر من عجاج الأوهام والظنون ولا يخافون من انفسهم فى سبيل الله بل ينفقونها رجاء للقاء المحبوب اذ ظهر بهذا الاسم المقتدر القادر العزيز القدوس</p>
17	<p>O Living Temple! Arise by the power of Thy Self in such wise that all created things will be moved to arise with Thee. Aid, then, Thy Lord through such ascendancy and might as We have bestowed upon Thee. Take heed lest Thou falter on that Day when all created things are filled with dismay; rather be Thou the revealer of My name, the Help in Peril, the Self-Subsisting. Assist Thy Lord to the utmost of Thine ability, and pay no heed to the peoples of the world, for that which their mouths utter is like unto the droning of a gnat in an endless valley. Quaff the water of life in My name, the All-Merciful, and proffer unto the near ones amongst the inmates of this lofty station that which shall cause them to become detached from all names and enter beneath this blessed and all-encompassing shadow.</p>	<p>يا هذا الهيكل قم بنفسك بشأن تقوم بقيامك الممكنات ثم انصر ربك بما اعطيناك من القدرة والاقطار اياك ان تجزع فى يوم تجزع فيه الأشياء كن مظهر اسمى المهيمن القيوم انصر ربك بما استطعت ولا تنظر الخلق وما يخرج من افواههم الا كنداء بعوضة فى واد ما حدّد بالحدود اشرب كوثر الحيوان باسمى الرحمن ثم اسق المقربين من اهل هذا المقام ما ينقطعون به عن الأسماء ويدخلهم فى هذا الظلّ المبارك الممدود</p>
18	<p>O Living Temple! Through Thee have We gathered together all created things, whether in the heavens or on the earth, and called them to account for that which We had covenanted with them before the foundation of the world. And lo, but for a few radiant faces and eloquent tongues, We found most of the people dumbfounded, their eyes staring up in fear. From the former We brought forth the creation of all that hath been and all that shall be. These are they whose countenances God</p>	<p>يا هذا الهيكل انا حشرنا بك كل الأشياء وما خلق فى الأرض و السماء وسئلناهم ما اخذنا به عنهم العهد فى ذرّ البقاء اذاً وجدنا اكثرهم كليل اللسان شاخصة الأبصار و قليلاً ناصر الوجه طلق اللسان وبعثنا من هؤلاء خلق ما كان وما يكون اولئك كرم</p>

	<p>hath graciously turned away from the face of the unbelievers, and whom He hath sheltered beneath the shadow of the Tree of His own Being; they upon whose hearts He hath bestowed the gift of peace and tranquillity, and whom He hath strengthened and assisted through the hosts of the seen and the unseen.</p>	<p>الله وجوههم عن التوجّه الى وجوه المشركين واسكنهم فى ظلّ سدره نفسه وانزل عليهم سكينه من عنده وايدهم بجنود الغيب والشهود</p>
19	<p>O Eyes of this Temple! Look not upon the heavens and that which they contain, nor upon the earth and them that dwell thereon, for We have created you to behold Our own Beauty: See it now before you! Withhold not your gaze therefrom, and deprive not yourselves of the Beauty of your Lord, the All-Glorious, the Best-Beloved. Erelong shall We bring into being through you keen and penetrating eyes that will contemplate the manifold signs of their Creator and turn away from all that is perceived by the people of the world. Through you shall We bestow the power of vision upon whomsoever We desire, and lay hold upon those who have deprived themselves of this gracious bounty. These, verily, have drunk from the cup of delusion, though they perceive it not.</p>	<p>يا عين هذا الهيكل لا تلتفتى الى السماء وما فيها ولا الى الأرض ومن عليها انا خلقناك لجمالى ها هو هذا انظرى كيف شئت ولا تمنعنى لحاظك عن جمال ربك العزيز المحبوب سوف نبعث بك عيوناً حديدةً و ابصاراً ناظرةً يرون بها آيات بارئهم ويحولن النظر عن كل ما ادركه المدركون وبك نعطي قوة البصر لمن نشاء وناخذ الذين منعوا عن هذا الفضل الا انهم من كأس الوهم يكرعون ولا يفقهون</p>
20	<p>O Ears of this Temple! Purge yourselves from all idle clamour and hearken unto the voice of your Lord. He, verily, revealeth unto you, from the Throne of glory, that there is none other God save Me, the All-Glorious, the Almighty, the Help in Peril, the Self-Subsisting. Erelong shall We bring into being through you pure and undefiled ears which will heed the Word of God and that which hath appeared from the Dayspring of the Utterance of your Lord, the All-Merciful. They shall assuredly perceive the sweet accents of Divine Revelation that proceed from these most blessed and hallowed precincts.</p>	<p>يا سمع هذا الهيكل طهر نفسك عن نعيق كل ناعق مردود ثم اسمع نداء ربك انه يوحى اليك من جهة العرش انه لا اله الا انا العزيز المقتدر المهيمن القيوم سوف نبعث بك آذاناً مطهرة لا صغاء كلمة الله وما ظهر من مطلع بيان ربك الرحمن الا انها تجد ترنمات الوحي من هذا الشطر المبارك المحمود</p>

21	<p>O Tongue of this Temple! We, verily, have created thee through Our name, the All-Merciful, have taught thee whatsoever had remained concealed in the Bayán, and have bestowed upon thee the power of utterance, that thou mayest make mention of Mine exalted Self amidst My creatures. Proclaim, then, this wondrous and mighty Remembrance, and fear not the manifestations of the Evil One. Thou wert called into being for this very purpose by virtue of My transcendent and all-compelling command. Through thee have We unloosed the Tongue of Utterance to expound all that hath been, and We shall again, by My sovereign power, unloose it to speak of that which is yet to come. Erelong shall We bring into being through thee eloquent tongues that will praise and extol Me amongst the Concourse on high and amidst the peoples of the world. Thus have the verses of God been revealed, and thus hath it been decreed by the Lord of all names and attributes. Thy Lord, verily, is the True One, the Knower of things unseen. Nothing whatsoever shall prevent these tongues from magnifying their Creator. Through them, all created things shall arise to glorify the Lord of names and to bear witness that there is none other God save Me, the All-Powerful, the Most-Glorious, the Best-Beloved. Nor shall those who make mention of Me speak aught unless they be inspired by this Tongue from its lofty station. Few, however, are they who understand! No tongue is there that speaketh not the praises of its Lord and maketh not mention of His Name. Amongst the people, however, are those who understand and utter praises, and those who utter praises, yet understand not.</p>	<p>يا لسان هذا الهيكل انا خلقناك باسمى الرحمن وعلّمناك ما كنز فى البيان وانطقناك لذكري العظيم فى الامكان انطق بهذا الذكر العزيز البديع ولا تخف من مظاهر الشيطان انك خلقت لذلك بأمرى المهيمن القيوم بك انطقنا اللسان بالبيان فيما كان و نُنطق بسلطانى فيما يكون بك نبعث السنأ ناطقة تتحرك بالثناء فى الملاء الأعلى وبين ملاء الانشاء كذلك نزلت الآيات وقضى الأمر من لدن مالك الأسماء والصفات ان ربك هو الحقّ علام الغيوب أنّها لا يمنعها شىء عن ثناء بارئها بها تقوم الأشياء على ذكر مالك الأسماء انه لا اله الا انا المقتدر العزيز المحبوب لا تنطق السن الذاكرين الا ويمدّها هذا اللسان من هذا المقام و قليل من الناس ما هم يعرفون ان من لسان الا وقد يسبح ربه وينطق بذكره من الناس من يفقه و يذكر و منهم من يذكر و لا يفقهون</p>
22	<p>O Maid of inner meanings! Step out of the chamber of utterance by the leave of God, the Lord of the heavens</p>	<p>يا حورية المعانى اخرجى من غرفات الكلمات باذن الله مالك</p>

	<p>and the earth. Reveal, then, thyself adorned with the raiment of the celestial Realm, and proffer with thy ruby fingers the wine of the heavenly Dominion, that haply the denizens of this world may perceive the light that shone forth from the Kingdom of God when the Daystar of eternity appeared above the horizon of glory. Perchance they may arise before the dwellers of earth and heaven to extol and magnify this Youth Who hath established Himself in the midmost heart of Paradise upon the throne of His name, the All-Sufficing Helper—He from Whose countenance shineth the brightness of the All-Merciful, from Whose gaze appear the glances of the All-Glorious, and in Whose ways are revealed the tokens and evidences of God, the omnipotent Protector, the Almighty, the All-Loving.</p>	<p>الأرضيين والسّموات ثمّ اظهرى بطراز اللاهوت واستقى خمر الجبروت بأنامل الياقوت لعلّ اهل النَّاسوت يطلعنّ على ما اشرق من افق الملكوت بظهور شمس البقاء من افق البهاء و يقومنّ على الثناء بين الأرض والسّماء فى ذكر هذا الفتى الذى استقرّ على عرش اسمه المستعان فى قطب الجنان و ظهرت فى وجهه نضرة الرّحمن وعن لحظه لحاظ السّبحان و من شئونه شئونات الله المهيمن العزيز الودود</p>
23	<p>Grieve not if none be found to accept the crimson wine proffered by Thy snow-white hand and to seize it in the name of Thy Lord, the Most Exalted, the Most High—He Who hath appeared again in His name, the Most Glorious. Leave this people unto themselves, and repair unto the Tabernacle of majesty and glory, wherein Thou shalt encounter a people whose faces shine as brightly as the sun in its noontide splendour, and who praise and extol their Lord in this Name that hath arisen, in the plenitude of might and power, to assume the throne of independent sovereignty. From their lips Thou shalt hear naught but the strains of My glorification and praise; unto this Thy Lord beareth Me witness. The existence of these people, however, hath remained concealed from the eyes of all who, from everlasting, have been created through the Word of God. Thus have We made plain Our meaning and set forth Our verses, that perchance men may reflect upon the signs and tokens of their Lord.</p>	<p>وان لن تجدى احداً ان يأخذ من اليد البيضاء الخمر الحمراء باسم ربك العليّ الأعلى الذى ظهر مرّة بعد اولى باسمه الأبهى لا تحزنى دعى هؤلاء بأنفسهم ثمّ ارجعى الى سرادق العظمة و الكبرياء اذا تجدى قوماً تضىء وجوههم كالشمس فى وسط الزوال وهم يهلّلون ويسبّحون ربّهم بهذا الاسم الذى قام على مقرّ الاستقلال بسلطان العزة والجلال انك لن تسمعى منهم الا ذكرى و ثنائى انّ ربك شهيد على ما اقول و ما اطلع على هؤلاء احد من الذين خلقوا من كلمة الله فى ازل الآزال كذلك فصلنا لك الأمر و صرفنا الآيات لعلّ الناس فى آثار ربّهم</p>

		يتفكرون
24	These are they who, in truth, were not enjoined to prostrate themselves before Adam. 1 They have never turned away from the countenance of Thy Lord, and partake at every moment of the gifts and delights of holiness. Thus hath the Pen of the All-Merciful set forth the secrets of all things, be they of the past or of the future. Would that the world might understand! Ere long shall God make manifest this people upon the earth, and through them shall exalt His name, diffuse His signs, uphold His words, and proclaim His verses, in spite of those that have repudiated His truth, gainsaid His sovereignty, and cavilled at His signs.	انهم ما امروا بسجدة آدم وما حولوا وجوههم عن وجه ربك و هم بنعمة التقديس فى كل حين يتنعمون كذلك رقم قلم الرحمن اسرار ما كان وما يكون لعل الناس هم يعرفون سوف يظهر الله هؤلاء فى الأرض ويرفع بهم ذكره وينشر آثاره ويثبت كلماته ويعلن آياته رغماً للذينهم كفروا وانكروا وكانوا بآياته يجحدون
25	O Beauty of the All-Glorious! Shouldst Thou chance upon this people and enter their presence, recount unto them that which this Youth hath related unto Thee concerning Himself and the things that have befallen Him, that they may come to know what hath been inscribed upon the Preserved Tablet. Acquaint them with the tidings of this Youth, and with the trials and tribulations He hath suffered, that they may become mindful of Mine afflictions, and be of them that understand. Recount, then, unto them how We singled out for Our favour one of Our brothers, 2 how We imparted unto him a dewdrop from the fathomless ocean of knowledge, clothed him with the garment of one of Our Names, and exalted him to such a station that all were moved to extol him, and how We so protected him from the harm of the malevolent as to disarm even the mightiest amongst them.	يا طلعة الأحديّة ان وجدتهم و ادركت لقائهم اقصى عليهم ما يقص عليك الغلام من قصص نفسه وما ورد عليه ليطلعن على ما هو المسطور فى لوح محفوظ و اخبريهم بنبأ الغلام وما مسته من البأساء والضراء ليتذكرن بمصائبى ويكونن من الذينهم يفقهون ثم اذكرى لهم انا اصطفينا احد اخواننا و اظهرنا له من طمطم ببحر العلم رشحاً و البسناه قميص اسم من الأسماء و رفعناه الى مقام قام كل على ثناء نفسه و حفظناه عن ضر كل ذى ضر بحيث عجز عنه القادرون
26	We arose before the peoples of earth and heaven at a	وكنّا امام وجوه من فى السموات و الأرض فى ايام كل العباد

	<p>time when all had determined to slay us. While dwelling in their midst, We continually made mention of the Lord, celebrated His praise, and stood firm in His Cause, until at last the Word of God was vindicated amongst His creatures, His signs were spread abroad, His power exalted, and His sovereignty revealed in its full splendour. To this bear witness all His honoured servants. Yet when My brother beheld the rising fame of the Cause, he became filled with arrogance and pride. Thereupon he emerged from behind the veil of concealment, rose up against Me, disputed My verses, denied My testimony, and repudiated My signs. Nor would his hunger be appeased unless he were to devour My flesh and drink My blood. To this testify such of God's servants as have accompanied Him in His exile, and they that enjoy near access unto Him.</p>	<p>قاموا على قتلى وكنا بينهم ناطقاً بذكر الله وثنائه وقائماً على امره الى ان تحققت كلمة الله بين خلقه واشتهرت آثاره وعلت قدرته ولاحت سلطنته يشهد بذلك عباد مكرمون ان اخي لما رأى الأمر ارتفع وجد فى نفسه كبراً وغوراً خرج عن خلف الأستار وحارب نفسى وجادل بآياتى وكذب برهانى وجحد آثارى وما شيع بطن الحريص الى ان اراد اكل لحمى وشرب دمي يشهد بذلك عباد هاجروا مع الله وعباد مقربون</p>
27	<p>To this end he conferred with one of My servants 3 and sought to win him over to his own designs; whereupon the Lord despatched unto Mine assistance the hosts of the seen and the unseen, protected Me by the power of truth, and sent down upon Me that which thwarted his purpose. Thus were foiled the plots of those who disbelieve in the verses of the All-Merciful. They, truly, are a rejected people. When news spread of that which the promptings of self had impelled My brother to attempt, and Our companions in exile learned of his nefarious design, the voice of their indignation and grief was lifted up and threatened to spread throughout the city. We forbade, however, such recriminations, and enjoined upon them patience, that they might be of those that endure steadfastly.</p>	<p>وشاور فى ذلك احد خدامى واغواه على ذلك اذا نصرنى الله بجنود الغيب والشهادة وحفظنى بالحق وانزل عليّ ما منعه عما اراد وبطل مكر الذينهم كفروا بآيات الرحمن الا انهم قوم منكرون فلما شاع ما سؤلت له نفسه واطلع على مكره الذينهم هاجروا ارتفع الضجيج من هؤلاء وبلغ مقاماً كاد ان يشتهر بين المدينة اذا منعاهم والقينا عليهم كلمة الصبر ليكونن من الذينهم يصبرون</p>
28	<p>By God, besides Whom is none other God! We withstood all these trials with forbearance, and enjoined upon</p>	<p>والله الذى لا اله الا هو اتا صبرنا فى ذلك وامرنا العباد بالصبر</p>

	<p>God's servants to show forth patience and fortitude. Removing Ourselves from their midst, We took up residence in another house, that perchance the flame of envy might be quenched in Our brother's breast, and that he might be guided aright. We neither opposed him, nor saw him again thereafter, but remained in Our home, placing Our hopes in the bounty of God, the Help in Peril, the Self-Subsisting. When, however, he realized that his deed had been exposed, he seized the pen of calumny and wrote unto the servants of God, attributing what he had himself committed unto Mine own peerless and wronged Beauty. His purpose was none other than to inspire mischief amongst God's servants, and to instil hatred into the hearts of those who had believed in God, the All-Glorious, the All-Loving.</p>	<p>والاصطبار وخرجنا عن بين هؤلاء وسكننا في بيت آخر لتسكن نار البغضاء في صدره ويكون من الذين هم مهتدون وما اعترضنا عليه وما رأيناه من بعد وجلسنا في البيت مرتقباً فضل الله المهيمن القيوم انه لما اطلع على ان الامر اشتهر اخذ قلم الكذب وكتب الى العباد ونسب كل ما فعل الى جمالي الفريد المظلوم ابتغاء فتنة بين العباد وادخال البغضاء في صدور الذين هم آمنوا بالله العزيز الودود والذي نفسى بيده تحيرنا من مكره</p>
29	<p>By the One in Whose hand is My soul! We were dismayed by his deceitfulness—nay, bewildered were all things visible and invisible. Nor did he find respite from what he harboured in his bosom until he had committed that which no pen dare describe, and by which he disgraced the dignity of My station and profaned the sanctity of God, the Almighty, the All-Glorious, the All-Praised. Were God to turn all the oceans of the earth into ink and all created things into pens, they would not suffice Me to exhaust the record of his wrongdoings. Thus do We recount that which befell Us, that haply ye may be of them that understand.</p>	<p>بل تحير منه كل الوجود من الغيب والشهود مع ذلك ما سكن ما في نفسه الى ان ارتكب ما لا يجرى القلم عليه وبه ضيع حرمتي وحرمة الله المقتدر العزيز المحمود لو اذكر ما فعل لن تتمه بحور الأرض لو يجعلها الله مداداً ولن تنفده الأشياء ولو يقبها الله اقلاماً كذلك نلقى ما ورد على نفسى ان كنتم تعلمون</p>
30	<p>O Pen of Eternity! Grieve not at the things that have befallen Thee, for ere long shall God raise up a people who will see with their own eyes and will recall Thy tribulations. Withhold Thy pen from the mention of Thine enemies, and bestir it in the praise of the Eternal</p>	<p>يا قلم البقاء لا تحزن عما ورد عليك سوف يبعث الله خلقاً يرون بأبصارهم ويذكرون ما ورد عليك امسك القلم عن ذكر هؤلاء</p>

	<p>ثم حرّكه على ذكر مالک القدم دع الممكنات ثم اشرب من رحيق ذكرى المختوم اياك ان تشتغل بذكر الذين لن تجد منهم الا روائح البغضاء و اخذهم حبّ الرياسة بحيث يهلكون انفسهم لاعلاء ذكرهم و ابقاء اسمائهم قد كتب الله هؤلاء من عبدة الأسماء فى لوح محفوظ</p>
<p>31 O Living Temple! Stretch forth Thy hand over all who are in heaven and on earth, and seize within the grasp of Thy Will the reins of command. We have, verily, placed in Thy right hand the empire of all things. Do as Thou wilt, and fear not the ignorant. Reach out to the Tablet that hath dawned above the horizon of the pen of Thy Lord, and take hold of it with such strength that, through Thee, the hands of all who inhabit the earth may be enabled to lay fast hold upon it. This, in truth, is that which becometh Thee, if Thou be of those who understand. Through the upraising of Thy hand to the heaven of My grace, the hands of all created things shall be lifted up to their Lord, the Mighty, the Powerful, the Gracious. Erelong shall We raise up, through the aid of Thy hand, other hands endued with power, with strength and might, and shall establish through them Our dominion over all that dwell in the realms of revelation</p>	<p>اذكر ما اردته لهذا الهيكل ليظهر فى الأرض آثاره ويملاً الآفاق انوار هذا الاشراق و يطهر الأرض من دنس الذين كفروا بالله كذلك نزلنا الآيات و فصلنا الأمر لقوم يعرفون يا هذا الهيكل ابسط يدك على من فى السموات و الأرض و خذ زمام الأمر بقبضة ارادتك انا جعلنا فى يمينك ملكوت كلّ شىء افعل ما شئت و لا تخف من الذينهم لا يعرفون ثم ارفع يدك الى اللوح الذى اشرق من افق اصبع ربك و خذ به قوّة بأخذك تأخذه ايادى من فى الابداع هذا ينبغى لك ان كنت</p>

	<p>and creation. Thus will the servants of God recognize the truth that there is none other God beside Me, the Help in Peril, the Self-Subsisting. With these hands, moreover, We shall both bestow and withhold, though none can understand this save those who see with the eye of the spirit.</p>	<p>من الذينهم يفقهون بارتفاع يدك الى سماء فضلى ترتفع ايدى كل شىء الى الله المقتدر العزيز الودود سوف نبعث من يدك ايدى القوة والقدرة والاقطار ونظهر بها قدرتى لمن فى ملكوت الأمر والخلق يعرف العباد انه لا اله الا انا المهيمن القيوم وبها نعطي وناخذ ولا يعرف ذلك الا الذينهم ببصر الروح ينظرون</p>
32	<p>Say: O people! Can ye ever hope to escape the sovereign power of your Lord? By the righteousness of God! No refuge will ye find in this day, and no one to protect you, save those upon whom God hath bestowed the favour of His mercy. He, verily, is the Ever-Forgiving, the Most Compassionate. Say: O people! Forsake all that ye possess, and enter beneath the shadow of your Lord, the All-Merciful. Better is this for you than all your works of the past and of the future. Fear ye God, and deprive not yourselves of the sweet savours of the days of the Lord of all names and attributes. Take heed lest ye alter or pervert the text of the Word of God. Walk ye in the fear of God, and be numbered with the righteous.</p>	<p>قل يا قوم أ تفرّون من قدرة الله تالله لا مهرب لكم اليوم ولا عاصم لأحد الا من رحمه الله بفضل من عنده انه هو الرحيم الغفور قل يا قوم دعوا ما عندكم ثم ادخلوا فى ظل ربكم الرحمن هذا خير لكم ممّا عملتم او تعملون خافوا الله ولا تحرموا انفسكم من نفحات ايام مالک الأسماء والصفات ولا تبدّلوا كلمة الله ولا تحرفوها عن مقرّها اتقوا الله وكونوا من الذينهم يتّقون</p>
33	<p>Say: O people! This is the Hand of God, which hath ever been above your own hands, could ye but understand. Within its grasp We have ordained all the good of the heavens and the earth, such that no good shall be made manifest but that it proceedeth therefrom. Thus have We made it the source and treasury of all good both aforetime and hereafter. Say: The rivers of divine</p>	<p>قل يا قوم هذه يد الله التى لم تزل كانت فوق ايديكم ان كنتم تعقلون وفيها قدرنا خير السموات والأرض بحيث لا يظهر من خير الا وقد يظهر منها كذلك جعلناها مطلع الخير ومخزنه فيما</p>

	<p>wisdom and utterance which flowed through the Tablets of God are joined to this Most Great Ocean, could ye but perceive it, and whatever hath been set forth in His Books hath attained its final consummation in this most exalted Word—a Word shining above the horizon of the Will of the All-Glorious in this Revelation which hath filled with delight all things seen and unseen.</p>	<p>كان وما يكون قل كل ما جرى فى الألواح من انهار المعانى و البيان قد اتصل بهذا البحر الأعظم ان كنتم تشعرون و ما فصل فى الكتب قد انتهى الى هذه الكلمة العليا التى اشرفت من افق فم مشية الأبهى فى هذا الظهور الذى به افتتر ثغر الغيب و الشهود</p>
34	<p>Erelong shall God draw forth, out of the bosom of power, the hands of ascendancy and might, and shall raise up a people who will arise to win victory for this Youth and who will purge mankind from the defilement of the outcast and the ungodly. These hands will gird up their loins to champion the Faith of God, and will, in My name the Self-Subsistent, the Mighty, subdue the peoples and kindreds of the earth. They will enter the cities and will inspire with fear the hearts of all their inhabitants. Such are the evidences of the might of God; how fearful, how vehement is His might, and how justly doth He wield it! He, verily, ruleth and transcendeth all who are in the heavens and on the earth, and revealeth what He desireth according to a prescribed measure.</p>	<p>سوف يخرج الله من اكمام القدرة ايدى القوّة و الغلبة و يبعث قوماً ينصرونّ الغلام و يطهرونّ الأرض من دنس كلّ مشرك مردود و يقومونّ على الأمر و يفتحنّ البلاد باسمى المقتدر القيوم و يدخلنّ خلال الديار و يأخذ رعبهم كلّ العباد هذا من بطش الله انّ بطشه شديد بالعدل انه لمحيط على من فى السموات و الأرض ينزل ما يشاء على قدر مقدور و لو يقوم احد من هؤلاء</p>
35	<p>Should any one of them be called upon to confront all the hosts of creation, he would assuredly prevail through the ascendancy of My Will. This, verily, is a proof of My power, though My creatures comprehend it not. This, verily, is a sign of My sovereignty, though My subjects understand it not. This, verily, is a token of My command, though My servants perceive it not. This, verily, is an evidence of Mine ascendancy, though none amongst the people is truly thankful for it, save those whose eyes God hath illumined with the light of His knowledge, whose hearts He hath made the repository of</p>	<p>مقابلة ما خلق فى الابداع ليكون غالباً بغلبة ارادتي هذا من قدرتي ولكنّ خلقى لا يعرفون و هذا من سلطنتى ولكن بريّتى لا يفقهون و هذا من امرى ولكن عبادى لا يشعرون و هذا من غلبتى ولكنّ الناس لا يشكرون الاّ الذين نور الله ابصارهم بنور عرفانه و جعل قلوبهم خزائن وحيه و انفسهم حملة امره اولئك يجدون</p>

	His Revelation, and upon whose shoulders He hath placed the weight of His Cause. These shall inhale the fragrances of the All-Merciful from the garment of His Name, and shall rejoice at all times in the signs and verses of their Lord. As for those who disbelieve in God, and join partners with Him, they shall indeed incur His wrath, shall be cast into the Fire, and shall be made to dwell, fearful and dismayed, in its depths. Thus do We expound Our verses, and make plain the truth with clear proofs, that perchance the people may reflect upon the signs of their Lord.	روائح الرحمن من قميص اسمه وهم في كلّ الأحيان بآيات الله يفرحون والذين كفروا واشركوا اولئك غضب الله عليهم وهم الى النار يسحبون وفي اطباقها يجزعون كذلك نفصل الآيات و نبين الحق بالبينات لعل الناس في آيات ربهم يتفكرون
36	O Living Temple! We have, in very truth, appointed Thee to be the sign of My majesty amidst all that hath been and all that shall be, and have ordained Thee to be the emblem of My Cause betwixt the heavens and the earth, through My word "Be", and it is!	يا هذا الهيكل قد جعلناك آية عزى فيما كان وما يكون و جعلناك آية امرى بين السموات والأرض بقولى كن فيكون
37	O First Letter of this Temple, betokening the Essence of Divinity! 4 We have made thee the treasury of My Will and the repository of My Purpose unto all who are in the kingdoms of revelation and creation. This is but a token of the grace of Him Who is the Help in Peril, the Self-Subsisting.	يا هاء الهويةّة فى هذا الاسم قد جعلناك مخزن مشيتى ثمّ مكن ارادتى لمن فى ملكوت الأمر والخلق فضلاً من لدن مهيم قيوم
38	O Second Letter of this Temple, betokening My name, the Almighty! We have made thee the manifestation of Our sovereignty and the dayspring of Our Names. Potent am I to fulfil that which My tongue speaketh.	يا ياء اسمى القدير قد جعلناك مظهر سلطانى و مطلع اسمائى و انا المقتدر على ما اقول
39	O Third Letter of this Temple, betokening My name, the All-Bountiful! We have made thee the dawning-place of Our bounty amidst Our creatures and the fountainhead of Our generosity amidst Our people. Powerful am I in My dominion. Nothing whatsoever of all that hath been created in the heavens or on the earth can escape My	يا كاف اسمى الكريم قد جعلناك مشرق كرمى بين بريتى و منبع جودى بين خلقى انا المقتدر بسلطانى لن يعزب عن علمى شئ عمّا خلق بين السموات والأرض و انا الحقّ علام الغيوب

	knowledge, and I am the True One, the Knower of things unseen.	
40	O Pen! Send down out of the clouds of Thy generosity that which shall enrich all created things, and withhold not Thy favours from the world of being. Thou, verily, art the All-Bountiful in the heaven of Thine eternity, and the Lord of infinite grace unto all who inhabit the kingdom of names. Look not upon the people and the things they possess; look rather upon the wonders of Thy gifts and favours. Gather then Thy servants beneath Thy shade that shadoweth all mankind. Stretch forth the hand of bounty over all creation, and the fingers of bestowal over all existence. This, verily, is that which beseemeth Thee, though the people understand it not. Whosoever turneth his face towards Thee doeth so by Thy grace, and as to him who turneth away, Thy Lord, in truth, is independent of all created things. Unto this bear witness His true and devoted servants.	يا قلم انزل من سحاب كرمك ما يغنى الممكنات لا تمنع فضلک عن الوجود انک انت الکریم فی جبروت البقاء وذو الفضل العظیم لمن فی ملکوت الأسماء لا تنظر الى الناس وما عندهم انظر الى جميل احسانک و بديع مواهبک
41	Erelong shall God raise up, through Thee, those with hands of indomitable strength and arms of invincible might, who will come forth from behind the veils, will render the All-Merciful victorious amongst the peoples of the world, and will raise so mighty a cry as to cause all hearts to tremble with fear. Thus hath it been decreed in a Written Tablet. Such shall be the ascendancy which these souls will evince that consternation and dismay will seize all the dwellers of the earth.	ادخل العباد فی ظلک الممدود ابسط يد الجود على الممكنات واصابع الکرّم على الکائنات هذا ينبغي لک ولكنّ الناس لا يعقلون من اقبل اليک هذا من فضلک ومن اعرض ان ربک لهو الغنيّ عمّا خلق فی الامکان يشهد بذلك عباد مخلصون سوف يبعث الله بک ذوی ايادی غالبية واعضاد قاهرة يخرجنّ عن خلف الأستار وينصرنّ نفس الرحمن بين الامکان و يصيحنّ بصيحة تتميز منها الصدور كذلك رقم فی لوح مسطور

		ويظهرنّ بسطوة يأخذ الخوف سكّان الأرض بحيث كلّهم يضطربون
42	Beware lest ye shed the blood of anyone. Unsheathe the sword of your tongue from the scabbard of utterance, for therewith ye can conquer the citadels of men's hearts. We have abolished the law to wage holy war against each other. God's mercy, hath, verily, encompassed all created things, if ye do but understand. Aid ye your Lord, the God of Mercy, with the sword of understanding. Keener indeed is it, and more finely tempered, than the sword of utterance, were ye but to reflect upon the words of your Lord. Thus have the hosts of Divine Revelation been sent down by God, the Help in Peril, the Self-Subsisting, and thus have the armies of divine inspiration been made manifest from the Source of command, as bidden by God, the All-Glorious, the Best-Beloved.	اياكم ان تسفكوا الدماء اخرجوا سيف اللسان من غمد البيان لأنّ به تفتح مدائن القلوب انا رفعنا حكم القتل عن بينكم انّ رحمى سبقت الممكنات ان كنتم تعلمون انصروا ربكم الرحمن بسيف التبيان انه احد من البيان واغلى منه لو كنتم فى كلمات ربكم تنظرون كذلك نزلت جنود الوحي من شطر الله المهيم القيوم وظهرت جنود الالهام من مشرق الأمر من لدى الله العزيز المحبوب
43	Say: The measure of all created things hath been appointed in this concealed and manifest Temple, wherein lie enshrined the knowledge of the heavens and the earth, and of all things past and future. The finger of God's handiwork hath inscribed upon this Tablet that which the wisest and most learned of men are powerless to fathom, and hath created therein temples inscrutable to all save His own Self, could ye but apprehend this truth. Blessed be the one who readeth it, who pondereth its contents, and who is numbered with them that comprehend!	قل قد قدر مقادير الأشياء فى هذا الهيكل المخزون المشهود وكنز فيه علم السموات والأرض وعلم ما كان وما يكون ورقم باصبع صنع ربك فى هذا الكتاب ما يعجز عن ادراكه العارفون وخلق فيه الهياكل التى ما اطلع عليها احد الا نفس الله ان كنتم توقنون طوبى لمن يقرئه ويتفكر فيه ويكون من الذينهم يفقهون
44	Say: Naught is seen in My temple but the Temple of God, and in My beauty but His Beauty, and in My being but His Being, and in My self but His Self, and in My movement but His Movement, and in My acquiescence	قل لا يرى فى هيكلى الا هيكل الله ولا فى جمالى الا جماله و لا فى كينونتى الا كينونته ولا فى ذاتى الا ذاته ولا فى حركتى

	but His Acquiescence, and in My pen but His Pen, the Mighty, the All-Praised. There hath not been in My soul but the Truth, and in Myself naught could be seen but God.	آلا حركته ولا فى سكونى آلا سكونه ولا فى قلمى آلا قلمه العزیز المحمود قل لم يكن فى نفسى آلا الحق ولا يرى فى ذاتى آلا الله
45	Beware lest ye speak of duality in regard to My Self, for all the atoms of the earth proclaim that there is none other God but Him, the One, the Single, the Mighty, the Loving. From the beginning that hath no beginning I have proclaimed, from the realm of eternity, that I am God, none other God is there save Me, the Help in Peril, the Self-Subsisting; and unto the end that hath no end I shall proclaim, amidst the kingdom of names, that I am God, none other God is there beside Me, the All-Glorious, the Best-Beloved. Say: Lordship is My Name, whereof I have created manifestations in the world of being, while We Ourselves remain sanctified above them, would ye but ponder this truth. And Godhead is My Name, whereof We have created exponents whose power shall encompass the people of the earth and make them true worshippers of God, could ye but recognize it. Thus should ye regard all Our Names, if ye be endued with insight.	اياكم ان تذكروا الآيتين فى نفسى تنطق الذرات انه لا اله الا هو الواحد الفرد العزیز الودود لم ازل كنت ناطقاً فى جبروت البقاء اننى انا الله لا اله الا انا المهيمن القيوم ولا ازال انطق فى ملكوت الأسماء اننى انا الله لا اله الا انا العزیز المحبوب قل ان الرّبوبية اسمى قد خلقت لها مظاهر فى الملك انا كنا منزهاً عنها ان كنتم تشهدون والألوهية اسمى قد جعلنا لها مطالع
46	O Fourth Letter of this Temple, betokening the attribute of Grace! We have made thee the manifestation of grace betwixt earth and heaven. From thee have We generated all grace in the contingent world, and unto thee shall We cause it to return. And from thee shall We manifest it again, through a word of Our command. Potent am I to accomplish whatsoever I desire through My word "Be", and it is! Every grace that appeareth in the world of being hath originated from thee, and unto thee shall it	يحيطنّ بالعباد ويجعلنّهم عبّاداً لله ان كنتم توقنون كذلك اعرفوا كلّ الأسماء ان كنتم تعرفون يا لام الفضل فى هذا الاسم انا جعلناك مظهر الفضل بين السموات والأرض منك بدئنا بالفضل بين الممكنات واليک نرجعه ثمّ منك نظهره مرّة

	<p>return. This, verily, is what hath been ordained in a Tablet which We have preserved behind the veil of glory and concealed from mortal eyes. Well is it with them that deprive themselves not of this manifest and unfailing grace.</p>	<p>اخرى امرأ من لدنا وانا الفاعل لما اشاء بقولى كن فيكون كل فضل ظهر فى الملك بدء منك و اليك يعود هذا ما قدر فى لوح حفظناه خلف سرادق العظمة و عصمناه عن مشاهدة العيون يا حبذا لمن لم يحرم نفسه عن هذا الفضل المسلسل المشهور</p>
47	<p>Say: In this day, the fertilizing winds of the grace of God have passed over all things. Every creature hath been endowed with all the potentialities it can carry. And yet the peoples of the world have denied this grace! Every tree hath been endowed with the choicest fruits, every ocean enriched with the most luminous gems. Man, himself, hath been invested with the gifts of understanding and knowledge. The whole creation hath been made the recipient of the revelation of the All-Merciful, and the earth the repository of things inscrutable to all except God, the Truth, the Knower of things unseen. The time is approaching when every created thing will have cast its burden. Glorified be God Who hath vouchsafed this grace that encompasseth all things, whether seen or unseen! Thus have We created the whole earth anew in this day, yet most of the people have failed to perceive it. Say: The grace of God can never be adequately understood; how much less can His own Self, the Help in Peril, the Self-Subsisting, be comprehended!</p>	<p>قل اليوم قد هبت لواقح الفضل على الأشياء و حمل كل شىء بما هو عليه ولكن اكثر الناس عنه معرضون قد حملت الأشجار بالأثمار البديعة و البحور بالآلئ المنيرة و الانسان بالمعانى و العرفان و الأكوان بتجليات الرحمن و الأرض بما لا اطلع عليه احد الا الحق علام الغيوب سوف تضع كل حملها تبارك الله مرسل هذا الفضل الذى احاط بالأشياء كلها عمّا ظهر و عمّا هو المكنون كذلك خلقنا الأكوان بدعاً فى هذا اليوم ولكن الناس اكثرهم لا يشعرون قل لن يُعرف فضل الله على ما هو عليه فكيف نفسه المهيمن القيوم</p>
48	<p>O Temple of the Cause! Grieve not if Thou findest none ready to receive Thy gifts. Thou wast created for My sake; occupy Thyself therefore with My praise amidst My servants. This is that which hath been ordained for Thee in the Preserved Tablet. Having found upon the earth</p>	<p>يا هيكل الأمران لن تجد مقبلاً الى مواهبك لا تحزن قد خلقت لنفسى اشتغل بذكرى بين عبادى هذا ما قدر لك فى</p>

	many a soiled hand, We sanctified the hem of Thy garment from the profanity of their touch and placed it beyond the reach of the ungodly. Be patient in the Cause of Thy Lord, for ere long shall He raise up souls endowed with sanctified hearts and illumined eyes who shall flee from every quarter unto Thine all-encompassing and boundless grace.	لوح محفوظ انا لما وجدنا الأيادي غير طاهرة في الأرض لذا جعلنا ذيلك مطهراً عن مسّها و مسّ الذينهم مشركون اصبر في امر ربك سوف يبعث الله اولى افئدة طاهرة و ابصار منيرة يهربن من كلّ الجهات الى جهة فضلك المحيط المبسوط
49	O Temple of God! No sooner had the hosts of Divine Revelation been sent down by the Lord of all names and attributes bearing the banners of His signs, than the exponents of doubt and fancy were put to flight. They disbelieved in the clear tokens of God, the Help in Peril, the Self-Subsisting, and rose up against Him in enmity and opposition. Amongst them were those who claimed: "These are not clear verses from God, nor do they proceed from an innate and untaught nature." Thus do the unbelievers seek to remedy the sickness of their hearts, utterly heedless that they thus render themselves accursed of all who dwell in heaven and on earth.	يا هيكل الله لما نزلت جنود الوحي برايات الآيات من ملك الأسماء و الصّفات انهزم اولو الاشارات و كفروا بينات الله المهيمن القيوم و قاموا على التّفاق منهم من قال ليست هذه الآيات بينات من الله و ما نزلت على الفطرة كذلك يداوى المشركون جرح الصّدور و بذلك يلعنهم من في السّموات و الأرض
50	Say: The Holy Spirit Itself hath been generated through the agency of a single letter revealed by this Most Great Spirit, if ye be of them that comprehend. And that innate and untaught nature in its essence is called into being by the verses of God, the Help in Peril, the All-Glorious, the Best-Beloved. Say: This nature prideth itself in its relation to Our transcendent Truth, whilst We, for Our part, glory neither in it nor in aught else, for all beside Myself hath been created through the potency of My word, could ye but understand.	و هم في انفسهم لا يشعرون قل انّ روح القدس قد خلق بحرف ممّا نزل من هذا الرّوح الأعظم ان كنتم تفقهون و انّ الفطرة بكيونتها قد خلقت من آيات الله المهيمن العزيز المحبوب قل أنّها تفتخر بنسبتها الى نفسنا الحقّ و انا لا نفتخر بها و بما دونها لأنّ دوني قد خلق بقولي ان كنتم تعقلون
51	Say: We have revealed Our verses in nine different modes. Each one of them bespeaketh the sovereignty of God, the Help in Peril, the Self-Subsisting. A single one	قل انا انزلنا الآيات على تسعة شؤون كلّ شأن منها يدلّ على

	of them sufficeth for a proof unto all who are in the heavens and on the earth; yet the people, for the most part, persist in their heedlessness. Should it be Our wish, We would reveal them in countless other modes.	سلطنة الله المهيمن القيوم شأن منها يكفى فى الحجية من فى السموات و الأرض ولكن الناس أكثرهم غافلون و لو شئنا لنزلنا على شئون اخرى التى لا يحصى عدتها المحصون
52	Say: O people! Fear ye God, and allow not your tongues to utter, in their deceitfulness, that which displeaseth Him. Stand abashed before the One Who, as ye well know, hath created you out of a drop of water. 5 Say: We have created all that are in heaven and on earth in the nature made by God. Whosoever turneth unto this blessed Countenance shall manifest the potentialities of that inborn nature, and whosoever remaineth veiled therefrom shall be deprived of this invisible and all-encompassing grace. Verily, there is naught from which Our favour hath been withheld, inasmuch as We have dealt equitably in the fashioning of each and all, and by a word of Our mouth presented unto them the trust of Our love. They that have accepted it are indeed safe and secure, and are numbered among those who are immune from the terrors of this Day. Those, however, who have rejected it have, in truth, disbelieved in God, the Help in Peril, the Self-Subsisting. Thus do We distinguish between the people and pronounce judgement upon them. We, of a certainty, have the power to discern.	قل يا قوم خافوا الله و لا تحركوا السنتكم الكذبة على ما لا يحبه الله استحيوا من الذى خلقكم بقطرة من الماء كما انتم تعلمون قل انا خلقنا من فى السموات و الأرض على فطرة الله فمن اقبل الى هذا الوجه يظهر على ما خلق عليه و من احتجب يحتجب عن هذا الفضل المحيط المكنون انا ما منعنا شيئاً عن فضل قد خلقنا الأشياء على حدّ سوء و عرضنا عليها امانة حبنا بكلمة من لدنا فمن حمل نجا و امن و كان من الذينهم من فزع اليوم آمنون و من اعرض كفر بالله المهيمن القيوم و بها فرقنا بين العباد و فصلنا بينهم انا نحن فاصلون
53	Say: The Word of God can never be confounded with the words of His creatures. It is, in truth, the King of words, even as He is Himself the sovereign Lord of all, and His Cause transcendeth all that was and all that shall be. Enter, O people, the City of Certitude wherein the throne of your Lord, the All-Merciful, hath been established. Thus biddeth you the Pen of the All-Glorious, as a token	قل كلمة الله لن تشبهه بكلمات خلقه انّها سلطان الكلمات كما انّ نفسه سلطان النفوس و امره مهيمن على ما كان و ما يكون ادخلوا يا قوم مصر الايقان مقرّ عرش ربكم الرحمن هذا ما

	of His unfailing grace. Haply ye may not make His Revelation a cause of dissension amongst you.	يأمركم به قلم السَّبْحان فضلاً من عنده عليكم ان كنتم فى امره لا تختلفون
54	Among the infidels are those who have repudiated His Self and risen up against His Cause, and who claim that these divine verses are contrived. Such also were the objections of the deniers of old, who now implore deliverance from the Fire. Say: Woe betide you for the idle words that proceed from your mouths! If these verses be indeed contrived, then by what proof have ye believed in God? Produce it, if ye be men of understanding! Whensoever We revealed Our clear verses unto such men, they rejected them, and whensoever they beheld that which the combined forces of the earth are powerless to produce, they pronounced it sorcery.	ومن المشركين من كفر فى نفسه وقام بالمحاربة وقال هذه الآيات مفتريات كذلك قال من قبل الذين مضوا وفى النار هم يستغيثون قل ويل لكم بما يخرج من افواهكم ان كانت الآيات مفتريات فبأي حجة آمنتم بالله فأتوا بها ان كنتم تفقهون كلما نزلنا عليهم آيات بينات كفروا بها و اذا رأوا ما عجز عن الاتيان بمثله كل الورى
55	What aileth this people that they speak of that which they understand not? They raise the same objections as did the followers of the Qur'án when their Lord came unto them with His Cause. They, verily, are a rejected people. They hindered others from appearing before Him Who is the Ancient Beauty, and from sharing the bread of His loved ones. "Approach them not," one was even heard to say, "for they cast a spell upon the people and lead them astray from the path of God, the Help in Peril, the Self-Subsisting." By the righteousness of the one true God! He who is incapable of speaking in Our presence hath uttered such words as none among the former generations hath ever spoken, and hath committed such acts as none of the unbelievers of bygone ages hath ever committed.	قالوا هذا سحر ما لهؤلاء القوم يقولون ما لا يعلمون كذلك قالت امة الفرقان حين ما اتى الله بأمره الا أنهم قوم منكرون ومنعوا الناس عن الحضور بين يدى جمال القدم والأكل مع احبائه و قال قائل منهم لا تقربوا هؤلاء أنهم يسحرون الناس ويضلونهم عن سبيل الله المهيمن القيوم تالله الحق ان الذى لن يقدر ان يتكلم بين يدينا قال ما لا قاله الأولون و ارتكب ما لا ارتكب نفس من الذينهم كفروا بالرحمن فى كل الأعصار

56	<p>The very words and deeds of these men bear eloquent testimony to the truth of My words, if ye be of them that judge with fairness. Whosoever attributeth the verses of God to sorcery hath not believed in any of His Messengers, hath lived and laboured in vain, and is accounted of those who speak that of which they have no knowledge. Say: O servant! Fear God, thy Creator and thy Fashioner, and transgress not against Him, but judge with fairness and act with justice. Those whom the Lord hath endued with knowledge shall find, in the very objections raised by the unbelievers, conclusive proofs to invalidate their claims and vindicate the truth of this manifest Light. Say: Would ye repeat that which the unbelievers uttered when a Message came unto them from their Lord? Woe betide you, O assemblage of foolish ones, and blighted be your works!</p>	<p>يشهد بذلك اقوالهم و افعالهم لو كنتم تنصفون من نسب آيات الله بالسحر انه ما آمن بأحد من رسل الله قد ضلّ سعيه في الحياة الباطلة وكان من الذين يقولون ما لا يعلمون قل يا عبد خف من الله الذى خلقك وسواك ولا تفرط في جنب الله ثم انصف في نفسك وكن من الذين يعدلون ان الذين اتوا العلم من الله اولئك يجدن من اعتراضاتهم دلائل قوية في ابطالهم و اثبات هذا التور المشهود قل أ تقولون ما قاله المشركون اذ جائهم ذكر من ربهم ويل لكم يا معشر الجهلاء وبئس ما انتم تكسبون</p>
57	<p>O Ancient Beauty! Turn aside from the unbelievers and that which they possess, and waft over all created things the sweet savours of the remembrance of Thy Beloved, the Exalted, the Great. This remembrance quickeneth the world of being and reneweth the temples of all created things. Say: He, verily, hath established Himself upon the Throne of might and glory. Whosoever desireth to gaze upon His countenance, lo, behold Him standing before thee! Blessed be the Lord Who hath revealed Himself in this shining and luminous Beauty. Whosoever desireth to hearken unto His melodies, lo, hear them rising from His resplendent and wondrous lips! And unto whosoever desireth to be illumined by the splendours of His light, say: Seek the court of His presence, for God hath verily granted you leave to</p>	<p>يا جمال القدم دع المشركين وما عندهم ثم عطر الممكنات بذكر محبوبك العليّ العظيم بذكره تحيي الموجودات وتجدد هياكل العالمين قل انه استقر على عرش العظمة والجلال من اراد ان ينظر جماله هو هذا تبارك الله الذى ظهر بهذا الجمال المشرق المنير من اراد ان يسمع نعماته انها ارتفعت من هذا الفم الدرّيّ البديع ومن اراد ان يستضيء بانواره قل احضر تلقاء العرش هذا ما اذن الله لكم فضلاً من عنده على العالمين</p>

	approach it, as a token of His grace unto all mankind.	
58	Say: O people! We shall put to you a question in all truthfulness, taking God for a witness between you and Us. He, verily, is the Defender of the righteous. Appear, then, before His Throne of glory and make reply with justice and fair-mindedness. Is it God Who is potent to achieve His purpose, or is it ye who enjoy such authority? Is it He Who is truly unconstrained, as ye imply when ye say that He doeth what He pleaseth and shall not be asked of His doings, or is it ye who wield such power, and who merely make such assertions out of blind imitation, as did your forebears at the appearance of every other Messenger of God?	<p>قل يا قوم انا نسئل منكم كلمة بالصّدق الأكبر وتّخذ الله بيننا و بينكم شهيداً أنّه وليّ المحسنين اجعلوا محضركم بين يدي العرش ثمّ انصفوا في القول وكونوا من المنصفين أكان الله مقتدراً على امره ام انتم من القادرين أ أنّه كان مختاراً في نفسه كما تقولون أنّه يفعل ما يشاء ولا يسئل عمّا شاء ام انتم المختارون و تقولون هذه الكلمة بالتقليد كما تكلم به آبائكم في زمن المرسلين</p>
59	If He be truly unconstrained, behold then how He hath sent down the Manifestation of His Cause with verses which naught in the heavens or on the earth can withstand! Such hath been the manner of their revelation that they have neither peer nor likeness in the world of being, as ye yourselves beheld and heard when once the Daystar of the world shone forth above the horizon of 'Iráq with manifest dominion. All things attain their consummation in the divine verses, and these indeed are the verses of God, the Sovereign Lord, the Help in Peril, the All-Glorious, the Almighty. Beyond this, He hath been made manifest as the Bearer of a Cause whose sovereign might is acknowledged by all created things, and this none can deny save the sinners and the ungodly.	<p>لو أنّه كان مختاراً في نفسه قد اظهر مظهر امره بالآيات التي لا يقوم معها شيء لا في السّموات ولا في الأرضين و ظهر بشأن ما ظهر في الابداع شبهه كما رأيتم و سمعتم اذ اشرق نير الآفاق من افق العراق بسلطان مبين كلّ الأمور تنتهي الى الآيات و تلك آيات الله الملك المهيمن العزيز القدير و من دونها قد ظهر بأمر أقرّ بسلطانه كلّ الممكنات و لا ينكر ذلك الآكل مشرك اثم</p>
60	Say: O people! Is it your wish to conceal the beauty of the Sun behind the veils of your own selfish desires, or to	<p>قل يا قوم أ اردتم ان تستروا جمال الشّمس بأحجاب انفسكم او</p>

<p>prevent the Spirit from raising its melodies within this sanctified and luminous breast? Fear ye God, and contend not with Him Who representeth the Godhead. Dispute not with the One at Whose bidding the letter "B" was created and joined with its mighty foundation. 6 Believe in the Messengers of God and His sovereign might, and in the Self of God and His majesty. Follow not those who have repudiated what they had once believed, and who have sought for themselves a station after their own fancy; these, truly, are of the ungodly. Bear ye witness unto that whereunto God Himself hath borne witness, that the company of His favoured ones may be illumined by the words that issue from your lips. Say: We, verily, believe in that which was revealed unto the Apostles of old, in that which hath been revealed, by the power of truth, unto 'Alí, 7 and in that which is now being revealed from His Throne of glory. Thus doth your Lord instruct you, as a sign of His favour and as a token of His grace that encompasseth all the worlds.</p>	<p>تمنعوا الرّوح عن التّعرّد في هذا الصّدر الممرّد المنير خافوا الله و لا تحاربوا نفسه و لا تجادلوا الّذى بأمره خلقت الكاف و اتّصلت بركنها العظيم آمنوا بسفراء الله و سلطانه و بنفس الله و عظمته و لا تعقبوا الّذين كفروا بعد ايمانهم و اتّخذوا لأنفسهم مقاماً في هواهم الا أنّهم من المشركين اشهدوا بما شهد الله ليستضىء بما يخرج من افواهكم ملاً مقربون قولوا انا آمنّا بما نزل الى رسل الله من قبل و ما نزل الى عليّ بالحقّ و ما ينزل من جهة عرش عظيم كذلك يعلمكم الله جوداً من عنده و فضلاً من لدنه انّ فضله احاط العالمين</p>
<p>61 O Feet of this Temple! We, verily, have wrought you of iron. Stand firm with such constancy in the Cause of your Lord as to cause the feet of every severed soul to be strengthened in the path of God, the Almighty, the All-Wise. Beware lest the storms of enmity and hatred, or the blasts of the workers of iniquity, cause you to stumble. Be immovable in the Faith of God, and waver not. We, verily, have called you forth by virtue of that Name which is the source of all steadfastness, and by the grace of each one of Our most excellent Names as revealed unto all who are in heaven and on earth. Erelong shall We bring into being through you other feet, firm and steadfast, which shall walk unwaveringly in Our</p>	<p>يا رجل هذا الهيكل انا خلقناك من الحديد استقيمي على امر ربك بحيث تستقيم بك ارجل المنقطعين على صراط ربك العزيز الحكيم اياك ان تتحركي من عواصف البغضاء و قواصف هؤلآء الأشقياء اثبتى على الأمر و كونى من الثابتين انا بعثناك باسمنا الّذى به استقام كلّ ذى استقامة و بكلّ اسم من اسمائنا الحسنى لمن فى السّموات و الأرضين سوف نبعث منك اولى ارجل مستقيمة يقومون على الصّراط و لا يزلنّ عنه ولو تحاربهم</p>

	<p>path, even should they be assailed by hosts as formidable as the combined forces of the former and latter generations. In truth, We hold all grace in the hollow of Our hand, and bestow it as We please upon Our favoured servants. Time and again have We vouchsafed unto you Our favours, that ye may offer such thanks unto your Lord as to cause the tongues of all created things to speak forth in praise of Me, the All-Merciful, the Most Compassionate.</p>	<p>جنود تعادل جنود الأولين والآخريين إنّ الفضل كلّهُ في قبضتنا نعطى من نشاء من عبادنا المقربين كذلك منّا عليك مرّة بعد مرّة لتشكرى ربّك بشكر تنطق به السن الكائنات بشكر نفسى الرحمن الرحيم</p>
62	<p>O Living Temple! Arise to serve this Cause through a might and a power born of Us. Disclose, then, unto the servants of God all that the Spirit of God, the sovereign Lord, the Incomparable, the All-Glorious, the All-Wise, hath imparted unto Thee. Say: O people! Will ye turn away from Him Who is the Eternal Truth, and choose instead him whom We have created out of a mere handful of clay? To do so is to inflict a grievous injustice upon yourselves, if ye be of them that reflect upon the verses of your Lord. Say: O people! Cleanse your hearts and your eyes, that ye may recognize your Maker in this holy and luminous attire. Say: The celestial Youth hath ascended the Throne of glory, made manifest His independent sovereignty, and now voiceth, in the most sweet and wondrous accents, this call betwixt earth and heaven: "O peoples of the earth! Wherefore have ye disbelieved in your Lord, the All-Merciful, and turned aside from Him Who is the Beauty of the All-Glorious? By the righteousness of God! This is His hidden Secret, Who hath risen from the dayspring of creation; and this is His cherished Beauty, Who hath shone forth above the horizon of this exalted Station, invested with the sovereignty of God, the Help in Peril, the All-Glorious, the All-Subduing, the Almighty."</p>	<p>يا ايها الهيكل قم على الأمر بقدره من لدنا وسلطان من عندنا ثمّ الق الى العباد ما القى اليك روح الله الملك الفرد العزيز العليم قل يا قوم أ تدعون الحق ورائكم و تدعون الذى خلقناه بكفّ من الطين هذا ظلم منكم على انفسكم ان كنتم فى آيات ربكم لمن المتفكرين قل يا قوم طهّروا قلوبكم ثمّ ابصاركم لعلكم تعرفون بارئكم فى هذا القميص المقدّس اللّميع قل انّ هذا فتى الهىّ قد استقرّ على عرش الجلال و ظهر بسلطان القدرة و الاستقلال و يصيح بين الأرض و السّماء بنداؤه الأبدع الأحلى يا اهل الأكوان لم كفرتم برّبكم الرحمن و اعرضتم عن جمال السّبحان تالله هذا هو الغيب المستور قد طلع من مشرق الامكان و هذا هو الجمال المحبوب قد اشرق من افق هذا المقام بسلطنة الله المهيمن العزيز الغالب القدير</p>

63	<p>O Temple of Holiness! We, verily, have cleansed Thy breast from the whisperings of the people and sanctified it from earthly allusions, that the light of My beauty may appear therein and be reflected in the mirrors of all the worlds. Thus have We singled Thee out above all that hath been created in the heavens and the earth, and above all that hath been decreed in the realms of revelation and creation, and chosen Thee for Our own Self. This is but an evidence of the bounty which God hath vouchsafed unto Thee, a bounty which shall last until the Day that hath no end in this contingent world. It shall endure so long as God, the Supreme King, the Help in Peril, the Mighty, the Wise, shall endure. For the Day of God is none other but His own Self, Who hath appeared with the power of truth. This is the Day that shall not be followed by night, nor shall it be bounded by any praise, would that ye might understand!</p>	<p>يا هيكل القدس انا جعلنا صدرك ممرّداً من اشارات الممكنات و مقدّساً من دلالات الكائنات لينطبع فيه انوار جمالى و تنعكس منه فى مرايا العالمين بذلك اخترناك على ما خلق فى السموات و الارض و اصطفيناك على ما قدر فى ملكوت الامر و الخلق و اختصاصناك لنفسى هذا من فضل الله عليك من هذا اليوم الى يوم لن ينتهى فى الملك و يبقى بقاء الله الملك المهيمن العزيز العليم لأنّ يوم الله هو نفسه قد ظهر بالحقّ و لن يعقبه الليل و لن يحدّده الذّكر ان كنتم من العارفين</p>
64	<p>O Breast of this Temple! We, verily, have caused all things to mirror forth thy reality, and made thee as a mirror of Our own Self. Shed, then, upon the breasts of all created beings the splendours of the light of thy Lord, that they may be freed from all allusions and limitations. Thus hath the Daystar of wisdom shone forth above the horizon of the Pen of the Eternal King. Blessed are those who perceive it! Through thee have We created other sanctified breasts, and unto thee shall We cause them to return, as a token of Our grace unto thee and unto Our favoured servants. Erelong shall We bring into being through thee men with sanctified and illumined breasts, who will testify to naught save My beauty and show forth naught but the resplendent light of My countenance. These shall in truth be the mirrors of My Names amidst</p>	<p>يا صدر هذا الهيكل انا جعلنا الأشياء مرايا نفسك و جعلناك مرآة نفسى فاشرق على صدور الممكنات بما تجلّى عليك من انوار ربك ليظهرها عن الحدود و الاشارات كذلك اشرفت شمس الحكّم من افق قلم مالك القدم طوبى للمتوسّمين انا بدئنا منك صدوراً ممرّداً و نعيدها اليك رحمة من لدنا عليك و على المقربين سوف نبعث بك اولى صدور صافية و ترائب منيرة لن يحكوا الا عن جمالى و لن يدلّن الا على تجليات وجهى انهم مرايا اسمائى بين الخلائق اجمعين</p>

	all created things.	
65	O Temple of Holiness! We, verily, have made Thine inmost heart the treasury of all the knowledge of past and future ages, and the dawning-place of Our own knowledge which We have ordained for the dwellers of earth and heaven, that all creation may partake of the outpourings of Thy grace and may attain, through the wonders of Thy knowledge, unto the recognition of God, the Exalted, the Powerful, the Great. In truth, that knowledge which belongeth unto Mine own Essence is such as none hath ever attained or will ever grasp, nor shall any heart be capable of bearing its weight. Were We to disclose but a single word of this knowledge, the hearts of all men would be filled with consternation, the foundations of all things would crumble into ruin, and the feet of even the wisest among men would be made to slip.	يا هيكل القدس انا جعلنا فؤادك مخزن علم ما كان وما يكون و مطلع علمنا الذى قدرناه لأهل السموات والأرض لتستفيض منك الموجودات وتبلغ ببدائع علومك عرفان الله المقتدر العلي العظيم وان علمى الذى ينسب الى ذاتى ما عرفه احد و لا يعرفه نفس ولن يحمله احد من العالمين لو نظهر منه كلمة لتضطرب النفوس وتعدم اركان كل شىء وتزل اقدام البالغين
66	Within the treasury of Our Wisdom there lieth unrevealed a knowledge, one word of which, if we chose to divulge it to mankind, would cause every human being to recognize the Manifestation of God and to acknowledge His omniscience, would enable every one to discover the secrets of all the sciences, and to attain so high a station as to find himself wholly independent of all past and future learning. Other knowledges We do as well possess, not a single letter of which We can disclose, nor do We find humanity able to hear even the barest reference to their meaning. Thus have We informed you of the knowledge of God, the All-Knowing, the All-Wise. Were We to find worthy vessels, We would deposit within them the treasures of hidden meanings and impart unto them a knowledge, one letter of which would	وعندنا علم لو نقلى على الكائنات كلمة منه ليوقنن كل بظهور الله وعلمه ويطلعن على اسرار العلوم كلها ويبلغن مقاماً يرون انفسهم اغنياء عن علوم الأولين والآخريين ولنا علوم اخرى التى لا نقدر ان نذكر حرفاً منها ولا الناس يستطيعن ان يسمعن ذكراً منها كذلك نبئناكم بعلم الله العالم الخبير ولو نجد اوعية لأودعناها كنوز المعانى وعلمناها ما يحيط حرف منه على العالمين

	encompass all created things.	
67	O Inmost Heart of this Temple! We have made thee the dawning-place of Our knowledge and the dayspring of Our wisdom unto all who are in heaven and on earth. From thee have We caused all sciences to appear, and unto thee shall We cause them to return. And from thee shall We bring them forth a second time. Such, indeed, is Our promise, and potent are We to effect Our purpose. Ere long shall We bring into being through thee exponents of new and wondrous sciences, of potent and effective crafts, and shall make manifest through them that which the heart of none of Our servants hath yet conceived. Thus do We bestow upon whom We will whatsoever We desire, and thus do We withdraw from whom We will what We had once bestowed. Even so do We ordain whatsoever We please through Our behest.	يا فؤاد هذا الهيكل انا جعلناك مطلع علمى و مظهر حكمتى لمن فى السموات و الارضين و اظهرنا منك العلوم و نرجعها اليك ثم نبعث منك مرة اخرى وعداً من لدنا انا كنا فاعلين سوف نبعث منك ذوى علوم بديعة و ذوى صنائع قويّة و نظهر منهم ما لا خطر بقلب احد من العباد كذلك نعطي من نشاء ما نشاء و نأخذ عمّن نشاء ما اعطيناه و نحكم بأمرنا
68	Say: Should We choose, at one time, to shed the radiance of Our loving providence upon the mirrors of all things, and, at another, to withhold from them the splendours of Our light, this verily lieth within Our power, and none hath the right to ask "why" or "wherefore". For We are potent indeed to achieve Our purpose, and render no account for that which We bring to pass; and none can dispute this save those who join partners with God and doubt His Truth. Say: Nothing can withstand the power of Our might or interrupt the course of Our command. We exalt whomsoever We please unto the Realm of supernal might and glory, and, should We so desire, cause the same to sink into the lowest abyss of degradation.	قل انا لو نتجلى على مرايا الموجودات بشمس عنايتنا فى ساعة و نأخذ عنهم انوار تجلياتنا فى ساعة اخرى لنقدر و ليس لأحد ان يقول لم او بم و انا نحن الفاعل لما نشاء و لا نسئل عمّا فعلناه و لا يرتاب فى ذلك الا كلّ مشرك مريب قل لن تُمنع قدرتنا و لن يعطل حكمننا نرفع من نشاء الى جبروت العزّة و الاقطار ثم نرجعه لو نشاء الى اسفل سافلين
69	O dwellers of the earth! Would ye contend that if We raise up a soul unto the Sadratu'l-Muntahá, 8 it shall	أ تزعمون يا ملأ الأرض انا لو نصعد احداً الى سدرة المنتهى اذاً

	<p>then cease to be subject to the power of Our sovereignty and dominion? Nay, by Mine own Self! Should it be Our wish, We would return it to the dust in less than the twinkling of an eye. Consider a tree: Behold how We plant it in a garden, and nourish it with the waters of Our loving care; and how, when it hath grown tall and mature, and brought forth verdant leaves and goodly fruits, We send forth the tempestuous gales of Our decree, tear it up by its roots, and lay it prostrate upon the face of the earth. So hath it been Our way with all things, and so shall it be in this day. Such, in truth, are the matchless wonders of Our immutable method—a method which hath ever governed, and shall continue to govern, all things, if ye be of them that perceive. None, however, knoweth the wisdom thereof save God, the All-Powerful, the Almighty, the All-Wise.</p>	<p>تمنع منه قدرتي و سلطاني لا ونفسي بل لو نشاء لنرجعه الى التراب في اقل من حين انظروا في الشجرة انا نغرسها في الجنان ونسقيها من ماء عنايتنا فلما ارتفعت في نفسها واورقت بالأوراق الخضراء و اثمرت بالأثمار الحسنی نرسل عليها قواصف الأمر ونقلعها و ندعها على وجه الأرض كذلك كنا فاعلين وكذلك نفعل بكل شيء هذا من بدائع سنننا من قبل و من بعد في كل الأشياء ان كنتم من الناظرين ولا يعلم حكمة ذلك الا الله المقتدر العزيز الحكيم</p>
70	<p>Would ye gainsay, O people, the very thing that your eyes behold? Woe unto you, O assemblage of deniers! That which alone is exempt from change is His own Self, the All-Merciful, the Most Compassionate, were ye to gaze with the eye of insight, while all else beside Him can be altered by an act of His Will. He, verily, is the All-Powerful, the Almighty, the All-Wise.</p>	<p>أ تنكرون يا قوم ما ترونه ويل لكم يا ملأ المنكرين والذى لن يتغير هو نفسه الرحمن الرحيم ان كنتم من المتبصرين ودونه يتغير بارادة من عنده وهو المقتدر العزيز الحكيم</p>
71	<p>O people! Dispute not concerning My Cause, for ye shall never fathom the manifold wisdom of your Lord, nor shall ye ever gauge the knowledge of Him Who is the All-Glorious, the All-Pervading. Whosoever layeth claim to have known His Essence is without doubt among the most ignorant of all people. Every atom in the universe would charge such a man with imposture, and to this beareth witness My tongue which speaketh naught but the truth. Magnify My Cause and promulgate My teachings and commandments, for none other course</p>	<p>يا قوم لا تتكلموا في امرى لأتكم لا تبلغون حكمة ربكم ولن تنالوا علمه العزيز المحيط من ادعى عرفان ذاته هو من اجهل الناس يكذبه كل الذرات ويشهد بهذا لسانى الصادق الأمين اذكروا امرى ثم تكلموا فيه وفيما امرتم به من لدنا و من دون ذلك لا ينبغي لكم وليس لأحد اليه سبيل ان كنتم من</p>

	beside this shall beseem you, and no other path shall ever lead unto Him. Would that ye might heed Our counsel!	السّامعين
72	O Living Temple! We have made Thee the Dayspring of each one of Our most excellent titles, the Dawning-Place of each one of Our most august attributes, and the Fountainhead of each one of Our manifold virtues unto the denizens of earth and heaven. Thereafter have We raised Thee up in Our own image betwixt the heavens and the earth, and ordained Thee to be the sign of Our glory unto all who are in the realms of revelation and creation, that My servants may follow in Thy footsteps, and be of them who are guided aright. We have appointed Thee the Tree of grace and bounty unto the dwellers of both the heavens and the earth. Well is it with them who seek the shelter of Thy shade and who draw nigh unto Thy Self, the omnipotent Protector of the worlds.	يا هذا الهيكل قد جعلناك مطلع كلّ اسم من اسمائنا الحسنى و مظهر كلّ صفة من صفاتنا العليا و منبع كلّ ذكر من اذكارنا لمن فى الأرض و السّماء ثمّ بعثناك على صورتى بين السّموات و الأرض و جعلناك آية عزّى لمن فى جبروت الأمر و الخلق ليهدى بك عبادى و يكوننّ من المهتدين و جعلناك سدرة الجود لمن فى السّموات و الأرض هنيئاً لمن يستظلّ فى ظلّك و يتقرّب الى نفسك المهيمنة على العالمين
73	Say: We have made each one of Our Names a wellspring from which We have caused the streams of divine wisdom and understanding to gush forth and flow in the garden of Our Cause—streams whose number none can reckon save Thy Lord, the Most Holy, the Omnipotent, the Omniscient, the All-Wise. Say: We have generated all Letters from the Point and have caused them to return unto It, and We have sent It down again in the form of a human temple. All glory be unto the Author of this incomparable and wondrous handiwork! Erelong shall We unfold and expound It again, in Our name, the All-Glorious. This is indeed a token of Our grace, and I, truly, am the Most Bountiful, the Ancient of Days.	قل انا جعلنا كلّ اسم عيناً و اجرينا منها انهار الحكمة و العرفان فى رياض الأمور و لا يعلم عدّتها احد الا ربك المقدّس المقتر العليم الحكيم قل انا بدئنا كلّ الحروف من النّقطة و رجعناها اليها ثمّ بعثناها على هيكل بشر تعالى الصّانع الأبدع البديع سوف نفصّل منها مرّة اخرى باسمى الأبهى فضلاً من عندى و انا الفضّال القديم
74	We have brought forth all Lights from the Orb of Our name, the True One, have caused them to return unto It,	و ابرزنا الأنوار من شمس اسمنا الحقّ و رجعناها اليها و اظهرناها

	and have again made them manifest in the form of a human temple. All glory be unto the Lord of strength, might, and power! None can withstand the operation of My will or the exercise of My might. I am He Who hath raised up all creatures through a word of My mouth, and My power is, in truth, equal to My purpose.	على هيكَل الانسان تعالى القادر المقتدر القدير لن يمنعنى احد من امرى ولن تحجبنى نفس عن سلطانى وقدرتى انا الذى بعثت الممكنات بقولى وانا المقتدر على ما اريد
75	Say: It is in Our power, should We wish it, to cause all created things to expire in an instant, and, with the next, to endue them again with life. The knowledge thereof, however, is with God alone, the All-Knowing, the All-Informed. It is in Our power, should We wish it, to enable a speck of floating dust to generate, in less than the twinkling of an eye, suns of infinite, of unimaginable splendour, to cause a dewdrop to develop into vast and numberless oceans, to infuse into every letter such a force as to empower it to unfold all the knowledge of past and future ages. This, in truth, is a matter simple of accomplishment. Such have been the evidences of My power from the beginning that hath no beginning until the end that hath no end. My creatures, however, have been oblivious of My power, have repudiated My sovereignty, and contended with Mine own Self, the All-Knowing, the All-Wise.	قل انا لو نريد ان نقبض الأرواح من كلّ الأشياء فى آن ونبعثها مرة اخرى لنقدر لا يعرف علم ذلك الا الله العالم العليم ولو نريد ان نظهر من ذرة شمساً لا لهنّ بداية ولا نهاية لنقدر ونظهر كلهنّ بأمرى فى اقلّ من حين ولو نريد ان نبعث من قطرة بحور السموات والأرض ونفصل من حرف علم ما كان وما يكون لنقدر انّ هذا لسهل يسير كذلك كنت مقتدراً من الأوّل الذى لا أوّل له الى الآخر الذى لا آخر له ولكن خلقى غفلوا عن قدرتى واعرضوا عن سلطانى وجادلوا نفسى العليم الحكيم
76	Say: Of all that lieth between heaven and earth, naught can stir except by My leave, and unto My Kingdom none can ascend save at My behest. My creatures, however, have remained veiled from My might and My sovereignty, and are numbered with the heedless. Say: Naught is seen in My revelation but the Revelation of God, and in My might but His Might, could ye but know it. Say: My creatures are even as the leaves of a tree. They proceed from the tree, and depend upon it for their existence, yet remain oblivious of their root and origin.	قل لم يتحرّك شىء بين السموات والأرض الا بعد اذنى ولم تصعد نفس الى الملكوت الا بعد امرى ولكن برّيتى احتجبوا عن قدرتى وسلطانى وكانوا من الغافلين قل لا يرى فى ظهورى الا ظهور الله ولا فى قدرتى الا قدرة الله لو كنتم من العارفين قل مثل خلقى كمثل الأوراق على الشجرة أنّها قد كانت ظاهرة

	<p>We draw such similitudes for the sake of Our discerning servants that perchance they may transcend a mere plant-like level of existence and attain unto true maturity in this resistless and immovable Cause. Say: My creatures are even as the fish of the deep. Their life dependeth upon the water, and yet they remain unaware of that which, by the grace of an omniscient and omnipotent Lord, sustaineth their very existence. Indeed, their heedlessness is such that were they asked concerning the water and its properties, they would prove entirely ignorant. Thus do We set forth comparisons and similitudes, that perchance the people may turn unto Him Who is the Object of the adoration of the entire creation.</p>	<p>بوجودها وقائمةً بنفسها ولكن غافلةً عن أصلها كذلك مثلنا لعبادنا العاقلين لعلهم يصعدنّ عن رتبة النّبات و يبلغنّ مقام البلوغ فى هذا الأمر المبرم المتين قل انّ مثلهم كمثل الحوت فى الماء انّ حياته به وانه لم يعرف ممدّ حياته من لدن عزيز حكيم و كان محتجباً عنه بحيث لو يُسئل عن الماء و صفاته لن يعرف كذلك نلقى الأمثال لعلّ الناس يقبلنّ الى قبلة من فى السّموات و الأرضين</p>
77	<p>O people! Fear God, and disbelieve not in Him Whose grace hath surrounded all things, Whose mercy hath pervaded the contingent world, and the sovereign potency of Whose Cause hath encompassed both your inner and your outer beings, both your beginning and your end. Stand ye in awe of the Lord, and be of them that act uprightly. Beware lest ye be accounted among those who allow the verses of their Lord to pass them by unheard and unrecognized; these, truly, are of the wayward.</p>	<p>يا قوم خافوا الله و لا تكفروا بالذى احاطت رحمته الممكنات و سبق فضله الموجودات و احاط سلطان امره ظاهركم و باطنكم و اولكم و آخركم اتقوا الله و كونوا من المتّقين اياكم ان تكونوا مثل الذين تمرّ عليهم آيات الله و هم لا يعرفونها الا انهم من الغافلين</p>
78	<p>Say: Would ye worship him who neither heareth nor seeth, and who is of a truth the most abject and wretched of all God's servants? Wherefore have ye failed to follow the One Who hath come unto you from the Source of Divine Command bearing the tidings of God, the Most Exalted, the Most Great? O people! Be not like unto those who presented themselves before Our throne, and yet failed to perceive or comprehend; these are indeed a contemptible people. We recited unto them verses that</p>	<p>قل أ تعبدون من لا يسمع و لا يبصر و كان احقر العباد و اذلهم ما لكم لا تتبعون الذى اتى من مطلع الأمر نبأ الله العليّ العظيم يا قوم لا تكونوا كالذين حضروا تلقاء العرش و ما استشعروا الا انهم من الصّاغرين كنّا نتلو عليهم الآيات التى انجذب بها اهل</p>

	<p>الجبروت وسكّان الملكوت وهم رجعوا محتجبين عنها و مترصدين نداء احد من العباد الذي حيّ بارادة من عند الله كذلك نلقى عليكم ما يهديكم سبيل المقرّبين</p>
<p>79 How many those who entered within the Abode of Paradise, the Seat wherein the throne of God had been established, and stood before their Lord, the Most Exalted, the Most Great, only to inquire about the four Gates or of some Imám of the Islamic Faith! 9 Such was the state of these souls, if ye be of them that comprehend. It is even as ye witness in the present day: those who have disbelieved in God and joined partners with Him cling to a single one of Our Names, and are debarred from recognizing Him Who is the Creator of all Names. We testify that such men are of a truth amongst the people of the Fire. They ask the sun to expound the words of the shadow, and the True One to explain the utterances of His creatures, could ye but perceive it! Say: O people! The sun offereth naught save the effulgence of its own light and that which appeareth therefrom, whilst all else seek illumination from its rays. Fear God, and be not of the ignorant! Among them also were those who inquired of the darkness about the light. Say: Open thine eyes, that thou mayest behold the brightness which hath visibly enveloped the earth! This, verily, is a light which hath risen and shone forth above the horizon of the Dayspring of divine knowledge with manifest radiance. Would ye ask the Jews whether Jesus was the True One from God, or the idols if Muhammad was an Apostle of His Lord, or inquire from the people of the Qur'an as to</p>	<p>كم من عباد دخلوا بقعة الفردوس مقرّ العرش بين يدي ربّهم العلّيّ العظيم وسئلوا عن ابواب اربعة او عن احد من ائمة الفرقان كذلك كان شأن هؤلاء ان كنتم من العالمين كما ترون فى هذه الأيام الذينهم كفروا واشركوا تمسكوا باسم من الأسماء واحتجبوا عن موجدنا نشهد أنّهم من اهل السّعير يستلون الشمس ما قاله الظلّ والحقّ ما نطق الخلق ان كنتم من الشاهدين قل يا قوم لم يكن عند الشمس الا اشراقها وما يظهر منها وما سواها استضاء بنورها اتقوا الله ولا تكونوا من الجاهلين منهم من سئل الظلمة عن النور قل افتح بصرك لترى الاشراق احاط الآفاق أنّه يُرى بالعين هذا نور اشرق ولاح من افق فجر المعانى بضياء مبين أ تسئلون اليهود هل كان الرّوح على حقّ من الله او الأصنام هل كان محمّد رسولاً او ملأ الفرقان ذكر الله العلّيّ العظيم</p>

	Him Who was the Remembrance of God, the Most Exalted, the Most Great?	
80	Say: O people! Cast away, before the splendours of this Revelation, the things that ye possess, and cleave to that which God hath bidden you observe. Such is His command unto you, and He, verily, is best able to command. By My Beauty! My purpose in revealing these words is to cause all men to draw nigh unto God, the All-Glorious, the All-Praised. Beware lest ye deal with Me as ye dealt with My Herald. Do not object, when the verses of God are sent down unto you from the Court of My favour, saying, "these do not proceed from an innate and untaught nature", for that nature itself hath been created by My word and circleth round Me, if ye be of them that apprehend this truth. Inhale from the utterances of your Lord, the All-Merciful, the sweet smell of the garment of inner meanings, which hath been diffused throughout the entire creation and hath shed its fragrance over all created things. Happy are those who perceive it and hasten unto God with radiant hearts.	<p>قل يا قوم دعوا ما عندكم عند تجلّى هذا الظهور وخذوا ما امرتم به هذا امر الله لكم انه هو خير الآمرين وجمالى لم يكن مقصودى فى هذه الكلمات الا تقرب العباد الى الله العزيز الحميد اياكم ان تفعلوا بى ما فعلتم بمبشّرى اذا نزلت عليكم آيات الله من شطر فضلى لا تقولوا انها ما نزلت على الفطرة انّ الفطرة قد خلقت بقولى و تطوف حولى ان كنتم من الموقنين طوبى لمن وجد نفحات قميص المعانى من بيان ربكم الرحمن انها تضيّعت فى الأكوان وتعطر بها الامكان طوبى لمن وجد عرفها واقبل الى الله بقلب منير</p>
81	O Living Temple! We, verily, have made Thee a mirror unto the kingdom of names, that Thou mayest be, amidst all mankind, a sign of My sovereignty, a herald unto My presence, a summoner unto My beauty, and a guide unto My straight and perspicuous Path. We have exalted Thy Name among Our servants as a bounty from Our presence. I, verily, am the All-Bountiful, the Ancient of Days. We have, moreover, adorned Thee with the ornament of Our own Self, and have imparted unto Thee Our Word, that Thou mayest ordain in this contingent world whatsoever Thou wilt and accomplish whatsoever Thou pleasest. We have destined for Thee all the good of the heavens and of the earth, and decreed	<p>يا هذا الهيكل انا قد جعلناك مرآة لملكوت الأسماء لتحكى عن سلطانى بين الخلائق اجمعين وتدعو الناس الى لقائى و جمالى وتكون هادياً الى سببى الواضح المستقيم قد رفعنا اسمك بين العباد فضلاً من عندنا وانا الفضل القديم وزيناك بطراز نفسى والقينا عليك كلمتى لتحكم فى الملك كيف تشاء وتفعل ما تريد وقدّرنا لك خير السموات والأرض بحيث</p>

	<p>that none may attain unto a portion thereof unless he entereth beneath Thy shadow, as bidden by Thy Lord, the All-Knowing, the All-Informed. We have conferred upon Thee the Staff of authority and the Writ of judgement, that Thou mayest test the wisdom of every command. We have caused the oceans of inner meaning and explanation to surge from Thy heart in remembrance of Thy Lord, the God of mercy, that Thou mayest render thanks and praise unto Him and be of those who are truly thankful. We have singled Thee out from amongst all Our creatures, and have appointed Thee as the Manifestation of Our own Self unto all who are in the heavens and on the earth.</p>	<p>لم يكن لأحد من خير آلا بأن يدخل في ظلك امراً من لدن ربك العليم الخبير واعطيناك عصا الأمر وفرقان الحكم لتفرق بين كل امر حكيم و اظهرنا من صدرك ابحر المعانى والبيان فى ذكر ربك الرحمن لشكر وتكون من الشاكرين و اختصناك بين خلقى وجعلناك مظهر نفسى لمن فى السموات والأرضين</p>
82	<p>Bring then into being, by Our leave, resplendent mirrors and exalted letters that shall testify to Thy sovereignty and dominion, bear witness to Thy might and glory, and be the manifestations of Thy Names amidst mankind. We have caused Thee again to be the Origin and the Creator of all mirrors, even as We brought them forth from Thee aforesaid. And We shall cause Thee to return unto Mine own Self, even as We called Thee forth in the beginning. Thy Lord, verily, is the Unconstrained, the All-Powerful, the All-Compelling. Warn, then, these mirrors, once they have been made manifest, lest they swell with pride before their Creator and Fashioner when He appeareth amongst them, or let the trappings of leadership delude and debar them from bowing in submission before God, the Almighty, the All-Beauteous.</p>	<p>ابعث باذن من لدنا مرايا حاكيات و حروفات عاليات ليحكين عن سلطانك وقدرتك ويدلن على اقتدارك وعظمتك و يكن مظاهر اسمائك بين العالمين انا جعلناك مبدء المرايا و مبدعهن كما بدئناهن منك اول مرة ونعيدك الى نفسى كما بدئناك ان ربك هو الغالب المقتدر القدير نبى المرايا حين ظهورهن ان لا يستكبرن على موجدهن وخالقهن حين ظهوره و لا تغرهن الرياسة وتمنعهن عن الخضوع بين يدي الله العزيز الجميل</p>
83	<p>Say: O concourse of mirrors! Ye are but a creation of My will and have come to exist by virtue of My command. Beware lest ye deny the verses of My Lord, and be of them who have wrought injustice and are numbered with</p>	<p>قل انتن يا ايها المرايا قد خلقتن بأمرى وبعثنن بارادتى اياكن ان تكفرن بايات ربى وتكنن من الذينهم ظلموا وكانوا من</p>

	<p>the lost. Beware lest ye cling unto that which ye possess, or take pride in your fame and renown. That which behoveth you is to wholly detach yourselves from all that is in the heavens and on the earth. Thus hath it been ordained by Him Who is the All-Powerful, the Almighty.</p>	<p>الخاسرين و تتمسكن بما عندكن و تفتخرن بارتفاع اسمائكن ينبغى لكن ان تنقطعن عنن فى السموات و الأرض كذلك قدر من لدن مقتدر قدير</p>
84	<p>O Temple of My Cause! Say: Should I wish to transform, in a single moment, all things into mirrors of My Names, this undoubtedly is in My power, how much more in the power of My Lord, Who hath called Me into being through His all-compelling and inscrutable command. And should I choose to revolutionize the entire creation in the twinkling of an eye, this assuredly is possible unto Me, how much more unto that sovereign Purpose enshrined in the Will of God, My Lord and the Lord of all the worlds.</p>	<p>يا هيكل امرى قل انى لو اريد ان اجعل الأشياء مرايا اسمائى فى اقل من حين لأقدر فكيف ربى الذى خلقنى بأمره المبرم المتين و لو اريد ان اقلب الممكنات اقرب من لمح البصر لأقدر فكيف الارادة التى خزنت فى مشيئة الله ربى و رب العالمين</p>
85	<p>Say: O ye manifestations of My Names! Should ye offer up all that ye possess, nay your very lives, in the path of God, and invoke Him to the number of the grains of sand, the drops of rain, and the waves of the sea, and yet oppose the Manifestation of His Cause at the time of His appearance, your works shall in no wise be mentioned before God. Should ye, however, neglect all righteous works and yet choose to believe in Him in these days, God perchance will put away your sins. He, verily, is the All-Glorious, the Most Bountiful. Thus doth the Lord inform you of His purpose, that haply ye may not wax proud before the One through Whom whatsoever hath been revealed from all eternity hath been confirmed. Happy is he who approacheth this Most Sublime Vision, and woe to them that turn aside!</p>	<p>قل يا مظاهر اسمائى انتم لو تجاهدون فى سبيل الله بأموالكم و انفسكم و تعبدونه بعدد رمال الأرض و قطرات الأمطار و امواج البحار و تعترضون على مظهر الأمر حين الظهور لا تذكر اعمالكم عند الله و ان تركتم الأعمال و آمنتم به فى هذه الأيام عسى الله ان يكفر عنكم سيئاتكم انه هو العزيز الكريم كذلك يعلمكم الله ما هو المقصود لعلكم لا تستكبرون على الذى به ثبت ما نزل فى ازل الآزال طوبى لمن تقرب الى المنظر الأكبر و سحفاً للمعرضين</p>

86	<p>How numerous those who expend all their wealth in the path of God, and whom We find, at the hour of His Revelation, to be of the rebellious and the froward! How many those who keep the fast in the daytime, only to protest against the One by Whose very command the ordinance of the fast was first established! Such men are, in truth, of the ignorant. And how many those who subsist on the coarsest bread, who take for their only seat the grass of the field, and who undergo every manner of hardship, merely to maintain their superiority in the eyes of men! Thus do We expose their deeds, that this may serve as a warning unto others. These are the ones who subject themselves to all manner of austerities before the gaze of others in the hope of perpetuating their names, whilst in reality no mention shall remain of them save in the curses and imprecations of the dwellers of earth and heaven.</p>	<p>كَم مِّنْ عِبَادٍ يَنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ وَلَكِن حِينَ الظُّهُورِ نَرَاهُمْ مِنَ الْمَعْرُضِينَ وَكَم مِّنْ عِبَادٍ يَصُومُونَ فِي الْأَيَّامِ وَ يَعْتَرِضُونَ عَلَى الَّذِي بِأَمْرِهِ حَقَّقَ حُكْمَ الصَّوْمِ إِلَّا أَنَّهُمْ مِنَ الْجَاهِلِينَ وَكَم مِّنْ عِبَادٍ يَأْكُلُونَ خَبْزَ الشَّعِيرِ وَيَقْعُدُونَ عَلَى مَا يَنْبَتُ مِنَ الْأَرْضِ وَيَحْمِلُونَ الشَّدَائِدَ حَفْظًا لِرِيَّاسَاتِهِمْ كَذَلِكَ فَصَلْنَا لَكَ أَعْمَالَهُمْ لِتَكُونَ ذِكْرًا لِلْآخِرِينَ أَوْلَئِكَ يَحْمِلُونَ الشَّدَائِدَ رِثَاءَ النَّاسِ لِابْتِقَاءِ أَسْمَائِهِمْ بَعْدَ إِذْ لَمْ تَبْقَى إِلَّا بِمَا يَلْعَنُهُمْ بِهِ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ</p>
87	<p>Say: Would it profit you in the least if, as ye fondly imagine, your names were to endure? Nay, by the Lord of all worlds! Was the idol 'Uzzá 10 made any greater by this, that its name lived on amidst the worshippers of names? Nay, by Him Who is the Self of God, the All-Glorious, the All-Compelling! Should your names fade from every mortal mind, and yet God be well pleased with you, ye will indeed be numbered among the treasures of His name, the Most Hidden. Thus have We sent down Our verses that they may attract you unto the Source of all Lights, and acquaint you with the purpose of your Lord, the All-Knowing, the All-Wise. Abstain, then, from all that hath been forbidden unto you in the Book, and eat of the lawful things which God hath provided for your sustenance. Deprive not yourselves of His goodly bestowals, for He, verily, is the Most</p>	<p>قُلْ لَوْ تَبْقَى أَسْمَائُكُمْ كَمَا زَعَمْتُمْ هَلْ يَنْفَعُكُمْ مِنْ شَيْءٍ لَا وَرَبِّ الْعَالَمِينَ هَلْ عَزَّزَتِي بِابْتِقَاءِ اسْمِهِ بَيْنَ الَّذِينَ يَعْبُدُونَ الْأَسْمَاءَ لَا وَنَفْسَ اللَّهِ الْعَزِيزِ الْقَدِيرِ وَإِنْ لَمْ يَذْكُرْكُمْ أَحَدٌ فِي الْأَرْضِ وَكَانَ اللَّهُ رَاضِيًا عَنْكُمْ إِذَا أَنْتُمْ فِي كِنَائِزِ اسْمِهِ الْبَاطِنِ كَذَلِكَ نَزَّلْنَا الْآيَاتِ لِتَجْذِبَكُمْ إِلَى مَطَلَعِ الْأَنْوَارِ وَتَعْرِفُونَ مَا أَرَادَ رَبُّكُمْ الْعَلِيمُ الْحَكِيمُ أَمْسَكُوا أَنْفُسَكُمْ عَمَّا نَهَيْتُمْ عَنْهُ فِي الْكِتَابِ وَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا وَلَا تَحْرَمُوا أَنْفُسَكُمْ مِنْ نِعْمَائِهِ إِنَّهُ هُوَ الْكَرِيمُ ذُو الْفَضْلِ الْعَظِيمِ لَا تَحْمِلُوا الشَّدَائِدَ عَلَى أَنْفُسِكُمْ أَعْمَلُوا مَا</p>

	Generous, the Lord of grace abounding. Subject not yourselves to excessive hardships, but follow the way We have made plain unto you through Our luminous verses and perspicuous proofs, and be not of the negligent.	بَيِّنَاهُ لَكُمْ بَيْرَاهِينَ وَاضْحَاتِ وَأَيَاتِ لَائِحَاتِ وَلَا تَكُونَنَّ مِنَ الْغَافِلِينَ
88	O concourse of divines! It is not yours to boast if ye abstain from drinking wine and from similar transgressions which have been forbidden you in the Book, for should ye commit such deeds, the dignity of your station would then be tainted in the eyes of the people, your affairs would be disrupted, and your name disgraced and dishonoured. Nay, your true and abiding glory resideth in submission to the Word of Him Who is the Eternal Truth, and in your inward and outward detachment from aught else besides God, the All-Compelling, the Almighty. Great is the blessedness of that divine that hath not allowed knowledge to become a veil between him and the One Who is the Object of all knowledge, and who, when the Self-Subsisting appeared, hath turned with a beaming face towards Him. He, in truth, is numbered with the learned. The inmates of Paradise seek the blessing of his breath, and his lamp sheddeth its radiance over all who are in heaven and on earth. He, verily, is numbered with the inheritors of the Prophets. He that beholdeth him hath, verily, beheld the True One, and he that turneth towards him hath, verily, turned towards God, the Almighty, the All-Wise.	يَا مَعْشَرَ الْعُلَمَاءِ أَنْتُمْ لَوْ تَجْتَنِبُونَ الْخَمْرَ وَآمِثَالَهَا عَمَّا نَهَيْتُمْ عَنْهُ فِي الْكِتَابِ لَمْ يَكُنْ فَخْرًا لَكُمْ لِأَنَّ بَارْتِكَابَهَا تَضِيْعُ مَقَامَاتِكُمْ عِنْدَ النَّاسِ وَتَبَدُّلُ أُمُورِكُمْ وَتَهْتِكُ اسْتَارِكُمْ بَلِ الْفَخْرُ فِي إِذْعَانِكُمْ كَلِمَةُ الْحَقِّ وَانْقِطَاعِكُمْ فِي السَّرِّ وَالْجَهْرِ عَمَّا سِوَى اللَّهِ الْعَزِيزِ الْقَدِيرِ طُوبَى لِعَالَمٍ مَا جَعَلَ الْعِلْمَ حِجَابًا بَيْنَهُ وَبَيْنَ الْمَعْلُومِ وَإِذَا أَتَى الْقِيَوْمَ أَقْبَلَ إِلَيْهِ بِوَجْهِ مَنِيرٍ أَنَّهُ مِنَ الْعُلَمَاءِ يَسْتَبْرِكُ بِأَنْفَاسِهِ أَهْلَ الْفِرْدَوْسِ وَيَسْتَضِيءُ بِنَبْرَاسِهِ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ أَنَّهُ مِنْ وَرَثَةِ الْأَنْبِيَاءِ مَنْ رَأَاهُ قَدْ رَأَى الْحَقَّ وَمَنْ أَقْبَلَ إِلَيْهِ أَقْبَلَ إِلَى اللَّهِ الْعَزِيزِ الْحَكِيمِ
89	O ye the dawning-places of knowledge! Beware that ye suffer not yourselves to become changed, for as ye change, most men will, likewise, change. This, verily, is an injustice unto yourselves and unto others. Unto this beareth witness every man of discernment and insight. Ye are even as a spring. If it be changed, so will the streams that branch out from it be changed. Fear God,	يَا مَطَالِعَ الْعِلْمِ أَيَاكُمْ إِنْ تَتَغَيَّرُوا فِي أَنْفُسِكُمْ لِأَنَّ بَتَغْيِيرِكُمْ يَتَغَيَّرُ أَكْثَرَ الْعِبَادِ إِنَّ هَذَا ظَلَمٌ مِنْكُمْ عَلَى أَنْفُسِكُمْ وَعَلَيْهِمْ يَشْهَدُ بِذَلِكَ كُلُّ عَارِفٍ خَبِيرٍ مِثْلَكُمْ كَمِثْلِ عَيْنٍ إِذَا تَغَيَّرَتْ تَغَيَّرَتْ

	<p>and be numbered with the godly. In like manner, if the heart of man be corrupted, his limbs will also be corrupted. And similarly, if the root of a tree be corrupted, its branches, and its offshoots, and its leaves, and its fruits, will be corrupted. Thus have We set forth similitudes for your instruction, that perchance ye may not be debarred by the things ye possess from attaining unto that which hath been destined for you by Him Who is the All-Glorious, the Most Bountiful.</p>	<p>الأنهار المنشعبة منها اتقوا الله وكونوا من المتقين كذلك الانسان اذا فسد قلبه تفسد اركانه وكذلك الشجرة ان فسد اصلها تفسد اغصانها و افنانها و اوراقها و اثمارها كذلك ضررنا لكم الأمثال لعلكم لا تحتجبون بما عندكم عما قدر لكم من لدى عزيز كريم</p>
90	<p>It is indeed in Our power to take up a handful of dust and to adorn it with the vesture of Our Names. This, however, would be but a sign of our favour, and not an indication of any merit it may have inherently possessed. Thus hath it been revealed in truth by Him Who is the Sovereign Revealer, the All-Knowing. Consider the Black Stone, 11 which God hath made a point whereunto all men turn in adoration. Hath this bounty been conferred upon it by virtue of its innate excellence? Nay, by Mine own Self! Or doth such distinction stem from its intrinsic worth? Nay, by Mine own Being, Whose Essence even the wisest and most discerning of men have failed to grasp!</p>	<p>انا لو نأخذ كفاً من التراب و نزيّنه بطراز الأسماء لنقدر و هذا من فضلى عليه من دون استحقاقه كذلك نزل بالحق من لدى منزل عليم انظروا الى الحجر الأسود الذى جعله الله مقبل العالمين هل يكون هذا الفضل من نفسه لا ونفسى و هل يكون هذا العز من ذاته لا وذاتى التى عجز عن عرفانها كل عالم عليم</p>
91	<p>Again, consider the Mosque of Aqsá and the other places which We have made sanctuaries unto the people in every land and region. The honour and distinction they enjoy is in no wise due to their own merit, but stemmeth from their relation to Our Manifestations, Whom We have appointed as the Daysprings of Our Revelation amidst mankind, if ye be of them that understand. In this there lieth a wisdom inscrutable to all save God. Inquire, that He may graciously make plain unto you His purpose. His knowledge, verily, embraceth all things.</p>	<p>كذلك انظر فى المسجد الأقصى و الأماكن التى جعلناها مطاف من فى الأطراف و الأقطار لم يكن شرفها منها بل بما تنسب الى مظاهرتنا الذين جعلناهم مطالع و حينا بين العباد ان كنتم من العالمين و فى كل ذلك لحكمة لا يعلمها الا الله اسئلوا لبيّن لكم ما اراد الله بكلّ شىء عليم انقطعوا يا قوم عن</p>

	<p>Detach yourselves, O people, from the world and all its vanities, and heed not the call of such as have disbelieved in God and joined partners with Him. Arise above the horizon of utterance to extol and praise your Lord, the All-Merciful. This is that which God hath purposed for you; well is it with them who perceive it.</p>	<p>الدنيا وزخرفها ولا تلتفتوا الى الذينهم كفروا و اشركوا اطعوا من افق البيان لذكر ربكم الرحمن هذا ما اراده الله لكم طوبى للعارفين قل</p>
92	<p>Say: O people! We have commanded you in Our Tablets to strive, at the time of the promised Revelation, to sanctify your souls from all names, and to purify them from all that hath been created in the heavens or on the earth, that therein may appear the splendours of the Sun of Truth which shineth forth above the horizon of the Will of your Lord, the Almighty, the Most Great. We have, moreover, commanded you to cleanse your hearts from every trace of the love or hate of the peoples of the world, lest aught should divert you from one course or impel you towards another. This, verily, is among the weightiest counsels I have vouchsafed unto you in the perspicuous Book, for whoso attacheth himself to either of these shall be prevented from attaining a proper understanding of Our Cause. To this beareth witness every just and discerning soul.</p>	<p>يا قوم انا امرناكم فى الألواح بأن تقدسوا انفسكم حين الظهور عن الأسماء وعن كل ما خلق فى الأرض والسماء لينطبع فيها تجلى شمس الحق من افق مشية ربكم العزيز العظيم و امرناكم بأن تطهروا نفوسكم عن حب من على الأرض و بغضهم لئلا يمنعكم شىء عن جهة و يضطرکم الى جهة اخرى و هذا من اعظم نصحي لكم فى كتاب مبين من تمسك بأحد منهما انه لا يقدر ان يعرف الأمر على ما هو عليه يشهد بذلك كل منصف خبير</p>
93	<p>Ye, however, have broken the Covenant of God, forgotten His Testament, and at last turned away from Him Whose appearance hath solaced the eyes of every true believer in the Divine Unity. Lift up the veils and coverings that obscure your vision, and consider the testimonies of the Prophets and Messengers, that haply ye may recognize the Cause of God in these days when the Promised One hath come invested with a mighty sovereignty. Fear God, and debar yourselves not from Him Who is the Dayspring of His signs. This shall, in truth, but profit your own selves; as to your Lord, He, verily, can afford to</p>	<p>انتم نسيتم عهد الله و نقضتم ميثاقه الى ان اعرضتم عن الذى بظهوره قرّت عيون الموحدين طهروا الأنظار عن الحجب و الأستار ثم انظروا حجج النبیین والمرسلين لتعرفوا امر الله فى هذه الأيام التى فيها اتى الموعود بسلطان عظيم اتقوا الله و لا تحرموا انفسكم عن مطلع الآيات هذا ما تنتفع به ذواتكم ان</p>

	<p>dispense with all creatures. From everlasting was He alone; there was none else besides Him. He it is in Whose name the standard of Divine Unity hath been planted upon the Sinai of the visible and invisible worlds, proclaiming that there is none other God but Me, the Peerless, the Glorious, the Incomparable.</p>	<p>رَبِّكُمْ لَغْنِيَّ عَنِ الْعَالَمِينَ أَنَّهُ لَمْ يَزَلْ كَانَ وَلَمْ يَكُنْ مَعَهُ مِنْ شَيْءٍ قَدْ اِرْتَفَعَتْ بِاسْمِهِ رَايَةَ التَّوْحِيدِ عَلَى طُورِ الْوُجُودِ مِنَ الْغَيْبِ وَ الشَّهُودِ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْوَاحِدُ الْعَزِيزُ الْفَرِيدُ</p>
94	<p>Behold, however, how those who are but a creation of His Will and Command have turned aside from Him and have taken unto themselves a lord and master beside God; these, truly, are of the wayward. The mention of the All-Merciful hath at all times been upon their lips, and yet when He was manifested unto them through the power of truth they warred against Him. Wretched indeed shall be the plight of such as have broken the Covenant of their Lord when the Luminary of the world shone forth above the horizon of the Will of God, the Most Holy, the All-Knowing, the All-Wise! It was against God that they unsheathed the swords of malice and hatred, and yet they perceive it not. Methinks they remain dead and buried in the tombs of their selfish desires, though the breeze of God hath blown over all regions. They, truly, are wrapt in a dense and grievous veil. And oft as the verses of God are rehearsed unto them, they persist in proud disdain; it is as though they were devoid of all understanding, or had never heard the Call of God, the Most Exalted, the All-Knowing.</p>	<p>أَنَّ الَّذِينَ خَلَقُوا بِأَرَادَةٍ مِنْ عِنْدِهِ وَبَعَثُوا بِأَمْرِهِ أَعْرَضُوا عَنْهُ وَ اتَّخَذُوا لِأَنْفُسِهِمْ رَبًّا مِنْ دُونِ اللَّهِ إِلَّا أَنَّهُمْ مِنَ الْمُبْعِدِينَ كَانُوا إِنْ يَذْكُرُوا الرَّحْمَنَ فِي كُلِّ الْأَحْيَانِ وَلَمَّا ظَهَرَ بِالْحَقِّ حَارِبُوهُ أَفَّ لَهُمْ بِمَا نَقَضُوا الْمِيثَاقَ إِذْ اشْرَقَ نَيْرُ الْآفَاقِ مِنْ أَفْقِ مَشِيَّةِ اللَّهِ الْمَقْدَسِ الْعَلِيمِ الْحَكِيمِ سَلَّوْا سِوْفَ الْبَغْضَاءِ عَلَى وَجْهِ اللَّهِ وَلَا يَشْعُرُونَ فِي أَنْفُسِهِمْ كَأَنَّهُمْ أَمْوَاتٌ فِي قُبُورِ أَهْوَائِهِمْ بَعْدَ مَا فَاحَتْ نَسْمَةُ اللَّهِ فِي الدِّيَارِ إِلَّا أَنَّهُمْ فِي حِجَابِ عَظِيمٍ إِذَا تَتَلَّى عَلَيْهِمْ آيَاتِ اللَّهِ يَصْرَوْنَ مُسْتَكْبِرِينَ كَأَنَّهُمْ مَا عَرَفُوا شَيْئًا وَمَا سَمِعُوا نِدَاءَ اللَّهِ الْعَلِيِّ الْعَلِيمِ</p>
95	<p>Say: Alas for you! How can ye profess yourselves believers, when ye deny the verses of God, the Almighty, the All-Wise? Say: O people! Turn your faces unto your Lord, the All-Merciful. Beware lest ye be veiled by aught that hath been revealed in the Bayán: It was, in truth, revealed for no other purpose than to make mention of</p>	<p>قُلْ وَاحْسِرَةٌ عَلَيْكُمْ أَتَدْعُونَ الْإِيمَانَ فِي أَنْفُسِكُمْ وَتَكْفُرُونَ بِآيَاتِ اللَّهِ الْعَزِيزِ الْحَكِيمِ قُلْ يَا قَوْمِ وَلَوْ وَجَّهْتُمْ وُجُوهَكُمْ شَطْرَ رَبِّكُمْ الرَّحْمَنِ إِيَّاكُمْ أَنْ يَحْجِبَكُمْ مَا نَزَّلَ فِي الْبَيَانِ أَنَّهُ مَا نَزَّلَ إِلَّا</p>

	<p>Me, the All-Powerful, the Most High, and had no other object than My Beauty. The whole world hath been filled with My testimony, if ye be of them that judge with fairness.</p>	<p>لذكرى العزيز المنيع وما كان مقصوده إلا جمالى قد ملئت الآفاق من برهاني لو كنتم من المنصفين</p>
96	<p>Had the Primal Point been someone else beside Me as ye claim, and had attained My presence, verily He would have never allowed Himself to be separated from Me, but rather We would have had mutual delights with each other in My Days. He, in truth, wept sore in His remoteness from Me. He preceded Me that He might summon the people unto My Kingdom, as it hath been set forth in the Tablets, could ye but perceive it! O would that men of hearing might be found who could hear the voice of His lamentation in the Bayán bewailing that which hath befallen Me at the hands of these heedless souls, bemoaning His separation from Me and giving utterance to His longing to be united with Me, the Mighty, the Peerless. He, verily, beholdeth at this very moment His Best-Beloved amidst those who were created to attain His Day and to prostrate themselves before Him, and yet who have inflicted in their tyranny such abasement upon Him as the pen confesseth its inability to describe.</p>	<p>لو كان النّقطة الأولى على زعمكم غيرى ويدرك لقائى لن يفارقنى ويستأنس بنفسى واستأنست بنفسه فى ايامى انه ناح لفراقى قد سبقنى ليشّر الناس بملكوتى كذلك نزل فى الألواح ان كنتم من الناظرين فىا ليت يكون من ذى سمع لسمع ضحيجه فى البيان بما ورد على نفسى من هؤلاء الغافلين و يعرف حنينه فى فراقى وشغفه الى لقائى العزيز البديع وفى هذا الحين يشاهد محبوبه بين العباد الذينهم خلقوا لأيامه والسّجود بين يديه بالدّلة التى اعترف القلم بالعجز عن ذكرها بما ورد عليه من هؤلاء الظالمين</p>
97	<p>Say: O people! We, verily, summoned you, in Our former Revelation, unto this Scene of transcendent glory, this Seat of stainless sanctity, and announced unto you the advent of the Days of God. Yet, when the most great veil was rent asunder, and the Ancient Beauty came unto you in the clouds of God's decree, ye repudiated Him in Whom ye had believed aforetime. Woe betide you, O company of infidels! Fear ye God, and nullify not the truth with the things ye possess. When the luminary of divine verses dawneth upon you from the horizon of the</p>	<p>قل يا قوم انا دعوناكم فى الظهور الأوّل الى المنظر الأكبر هذا المقام الأظهر وبشرناكم بأيام الله فلما انشق الستّر الأعظم واتى جمال القدم على سحاب القدر كفرتم بالذى آمنتم فويل لكم يا معشر المشركين خافوا الله ولا تدحضوا الحق بما عندكم اذا اشرقت عليكم شمس الآيات من افق اصبح مليك الأسماء و</p>

	<p>الصِّفَات خَرُّوا بِوُجُوهِكُمْ سَجْدًا لِلَّهِ رَبِّ الْعَالَمِينَ إِنَّ سَجُودَكُمْ فَنَاءٌ بَابَهُ لِيَكُونَ خَيْرًا مِنْ عِبَادَةِ الثَّقَلَيْنِ وَخُضُوعِكُمْ عِنْدَ ظَهْرِهِ خَيْرٌ لَكُمْ مِمَّا خَلَقَ فِي السَّمَوَاتِ وَالْأَرْضِينَ</p>
<p>98 Say: O people! I admonish you wholly for the sake of God, and seek no reward from you. For My recompense shall be with God, He Who hath brought Me into being, raised Me up by the power of truth, and made Me the Source of His remembrance amidst His creatures. Hasten to behold this divine and glorious Vision, the Spot wherein God hath established His Seat. Follow not that which the Evil One whispereth in your hearts, for he, verily, doth prompt you to walk after your lusts and covetous desires, and hindereth you from treading the straight Path which this all-embracing and all-compelling Cause hath opened.</p>	<p>قُلْ يَا قَوْمِ اذْكُرْكُمْ لَوَجْهَ اللَّهِ وَمَا أُرِيدُ مِنْكُمْ جَزَاءً إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي وَبِعَثْنِي بِالْحَقِّ وَجَعَلَنِي ذِكْرًا لِلْخَلَائِقِ اجْمَعِينَ اسْرِعُوا إِلَى مَنَظَرِ اللَّهِ وَمَقَرِّهِ وَلَا تَتَّبِعُوا الشَّيْطَانَ فِي أَنْفُسِكُمْ إِنَّهُ يَأْمُرُكُمْ بِالْبَغْيِ وَالْفَحْشَاءِ وَيَمْنَعُكُمْ عَنِ الصِّرَاطِ الَّذِي نَصَبَ فِي الْعَالَمِ بِهَذَا الْأَمْرِ الْمُبْرَمِ الْحَكِيمِ</p>
<p>99 Say: The Evil One hath appeared in such wise as the eye of creation hath never beheld. He Who is the Beauty of the All-Merciful hath likewise been made manifest with an adorning the like of which hath never been witnessed in the past. The Call of the All-Merciful hath been raised, and behind it the call of Satan. Well is it with them who hearken unto the Voice of God, and turn their faces towards His throne to behold a most holy and blessed Vision. For whoso cherisheth in his heart the love of anyone beside Me, be it to the extent of a grain of mustard seed, shall be unable to gain admittance into My Kingdom. To this beareth witness that which adorneth the preamble of the Book of Existence, could ye but perceive it. Say: This is the Day whereon God's most</p>	<p>قُلْ قَدْ ظَهَرَ الشَّيْطَانُ بِشَأْنِ مَا ظَهَرَ شَبِيهَهُ فِي الْإِمْكَانِ وَكَذَلِكَ ظَهَرَ جَمَالَ الرَّحْمَنِ بِالطَّرَازِ الَّذِي مَا أَدْرَكَتْ مِثْلَهُ عَيُونَ الْأَوَّلِينَ قَدْ أَرْتَفَعَ نِدَاءُ الرَّحْمَنِ وَمِنْ وَرَائِهِ نِدَاءُ الشَّيْطَانِ طُوبَى لِمَنْ سَمِعَ نِدَاءَ اللَّهِ وَتَوَجَّهَ إِلَى جِهَةِ الْعَرْشِ مَنَظَرِ قُدْسِ كَرِيمٍ مَنْ كَانَ فِي قَلْبِهِ أَقْلٌ مِنْ خَرْدَلٍ حَبِّ دُونِي لَنْ يَقْدِرَ أَنْ يَدْخُلَ مَلَكُوتِي وَ بِرْهَانِي مَا طَرَّزَ بِهِ دِيبَاجَ كِتَابِ الْوُجُودِ إِنْ كُنْتُمْ مِنَ الْعَارِفِينَ قُلْ الْيَوْمَ يَوْمٍ فِيهِ ظَهَرَ الْفَضْلُ الْأَعْظَمُ وَلَمْ يَكُنْ شَيْءٌ لَّا فِي</p>

	great favour hath been made manifest. The voice of all who are in the heavens above and on the earth below proclaimeth My Name, and singeth forth My praises, could ye but hear it!	السّموات العلى ولا فى الأراضى السّفلى آلا وينطقنّ بذكرى و يغرّدنّ بثناء نفسى ان كنتم من السّامعين
100	O Temple of Divine Revelation! Sound the trumpet in My Name! O Temple of Divine mysteries! Raise the clarion call of Thy Lord, the Unconditioned, the Unconstrained! O Maid of Heaven! Step forth from the chambers of paradise and announce unto the people of the world: By the righteousness of God! He Who is the Best-Beloved of the worlds—He Who hath ever been the Desire of every perceiving heart, the Object of the adoration of all that are in heaven and on earth, and the Cynosure of the former and the latter generations—is now come!	يا هيكل الظهور انفخ فى الصّور باسمى ثمّ يا هيكل الأسرار تنفس فى المزممار بذكر ربك المختار ثمّ يا حوريّة الفردوس اخرجى من غرف الجنان واخبرى اهل الأكوان تالله قد ظهر محبوب العالمين ومقصود العارفين ومعبود من فى السّموات و الأرضين ومسجود الأولين والآخريين
101	Take heed lest ye hesitate in recognizing this resplendent Beauty when once He hath appeared in the plenitude of His sovereign might and majesty. He, verily, is the True One, and all else besides Him is as naught before a single one of His servants, and paleth into nothingness when brought face to face with the revelation of His splendours. Hasten, then, to attain the living waters of His grace, and be not of the negligent. As to him who hesitateth, though it be for less than a moment, God shall verily bring his works to naught and return him to the seat of wrath; wretched indeed is the abode of them that tarry!	اياكم ان تتوقفوا فى هذا الجمال بعد ما ظهر بسلطان القدرة و القوّة والجلال انه هو الحقّ وما سواه معدوم عند احد من عباده ومفقود لدى ظهور انواره اسرعوا الى كوثر الفضل ولا تكونوا من الصّابرين ومن توقف اقلّ من آن ليحبط الله عمله ويرجعه الى مقرّ القهر فبئس مثوى المتوقفين

1. cf. Qur'án 2:30–34; 38:71–75. [[↑ Back To Reference](#)]
2. [Mírzá Yahyá.] [[↑ Back To Reference](#)]
3. Ustád Muhammad-'Alíy-i-Salmání. See *God Passes By*, pp. 166–168, for an account of the events referred to by Bahá'u'lláh in this and following paragraphs. [[↑ Back To Reference](#)]
4. The word *Haykal* (Temple) is composed in Arabic of the four letters *Há'*, *Yá'*, *Káf* and *Lám* (HYKL). Its first letter is taken to symbolize the word *Huvíyyah* (Essence of Divinity); its second letter the word *Qadír* (Almighty), of which *Yá'* is the third letter; its third letter the word *Karím* (All-Bountiful); and its fourth letter the word *Fadl* (Grace), of which *Lám* is the third letter. [[↑ Back To Reference](#)]
5. cf. Qur'án 21:30; 24:45; 25:54. [[↑ Back To Reference](#)]
6. That is, the letter "E". In all such instances in the Writings where the letters "B" and "E" are mentioned, the Arabic letters are *Káf* and *Nún*, the two consonants of the Arabic word *Kun*, which is the imperative meaning "Be". [[↑ Back To Reference](#)]
7. [The Báb.] [[↑ Back To Reference](#)]
8. "The tree beyond which there is no passing", a reference to the station of the Manifestation of God. [[↑ Back To Reference](#)]
9. These are examples of the types of questions put to the Báb. According to the teachings of Shî'ite Islám, leadership of the Islamic community belonged of right, after the passing of the Prophet Muhammad, to a line of twelve successors, descendants of His daughter Fátimih, known as "Imáms". This line being eventually severed through the "occultation" of the last Imám, communication with the latter was for a time maintained through a succession of four intermediaries known as "Gates". [[↑ Back To Reference](#)]
10. One of a trio of Arabian goddesses whose worship was abolished by the Prophet Muhammad. [[↑ Back To Reference](#)]
11. A small rock situated low in the eastern corner of the Kaaba. [[↑ Back To Reference](#)]