

*Súratu't-Tawhíd*  
*Súrah of Unification*

*In the Name of Alláh,*  
*the Most Gracious, the Most Merciful*

*There truly are in Joseph and His brothers Portents for the  
reverent postulants.<sup>1</sup>*

*Alif Lám Mím Sád*

4. *All praise belongeth unto Alláh, He Who hath highlighted His  
Signs within His Mighty Book, for Alláh is the Administrator  
of all things.*

5. *We hath indeed clarified the Verses in this Book for the people  
with intuitive hearts amongst the erudite of those who unite  
around the Báb.*

6. *Verily, Alláh hath introduced Joseph with Our Name,<sup>2</sup> and  
Alláh hath established Him within the Book as a Guardian  
standing upright within the midst of the Fire.*

7. *And Alláh hath established Joseph and His brothers as the  
Word of Divine Unity and the Most Gracious hath appointed  
the two of them to be Twelve Letters.<sup>3</sup>*

8. *This Word is indeed featured within the Mother Book in the  
Presence of Thy Lord through the written inscription of the  
parallel.*

9. *And Alláh hath designated Joseph with the Letter Há as a  
reward for His truly unique rectitude in the estimation of Alláh  
on the Day of Appointment upon the earth.<sup>4</sup>*

10. *And Alláh hath established the Divine Unity for the reverent  
postulants at Our Gate and for those standing upright within  
the deep recess<sup>5</sup> of Divine Oneness by Our leave, those who are  
standing up around the Báb.*

11. *Alláh, there is no other God except Him, the True One, and  
He is assuredly worthy of true devotion.*

12. *Be mindful, O servants of Alláh, about a Day ye will, by the  
leave of Alláh, the Most Exalted, be held accountable around the  
Fire.*

<sup>1</sup> Qur'an 12:7

<sup>2</sup> Here the word أرفع, used twice in this Súrah thus far, is given a slightly different meaning. (see also Verse 27)

<sup>3</sup> لا إله إلا الله - cf. Súrah Yúsaf 5:14, 21; Joseph is counted as one Letter, and the eleven brothers as one Letter.

<sup>4</sup> Joseph is the Letter Há' of لا إله إلا الله, specifically the last Há, but there are actually only three Letters in the Phrase: Alif Lám Há in different combinations.

5- Alif 5- Lám 2- Há- الله Ilah-

The Word is God, there is no other God except Alláh - لا إله إلا الله - Jn. 1:1

<sup>5</sup> The Niche

سورة التوحيد

بسم الله الرحمن الرحيم

لقد كان في يوسف وإخوته آيات للسائلين.

المص.

الحمد لله الذي قد أرفع آياته في كتابه العزيز وهو الله كان  
على كل شيء رقيباً.

إننا نحن قد بينا الآيات في ذلك الكتاب على أهل الأئمة  
من أولي الأبواب الذين هم قد كانوا حول الباب وحيداً.

وان الله قد أرفع يوسف باسمنا وان الله قد جعله في  
الكتاب ولياً في حول النار موقوفاً.

وان الله قد جعل يوسف وإخوته كلمة التوحيد وقدرهما  
الرحمن باثنى عشر حرفاً.

وقد كانت هذه الكلمة في أم الكتاب عند ربك في السطر  
المسطر حول السطر مسطوراً.

وان الله قد خص يوسف بحرف الهاء جزاء لقيامه لدى  
الرحمن في اليوم المعلوم على الحق بالحق على الأرض  
وحيداً.

وان الله قد جعل التوحيد للسائلين بابنا وللواقفين في  
لجة الأحذية بإذننا الذين هم قد كانوا على الحق حول  
الباب قواماً.

الله الذي لا إله الا هو الحق وهو الله قد كان بالحق على  
الحق معبوداً.

اتقوا عباد الله من يوم قد كنتم بإذن الله العليّ حول النار  
مستولاً.

13. No word shall be articulated from thee, except in the Presence of His Divine Appointee, a Steward from Us granted by the divine Remembrance.

14. And Our Servant hath never been concealed from the purified devotees of Alláh.

15. For Alláh hath created the Day of Resurrection for thee as a designated time of fairness.

16. Verily the Day of Sorting Out is the implementation of the Balance granted by Alláh prudently between Our hands according to the Most Valuable Truth, and weighed against the Upraised Line.

17. Soon shall We relate unto Thee in this Day that which Ye shall perform openly and privily in the Faith of Alláh.

18. O servants of Alláh! Hath We not outlined for thee a clear and discernable Covenant within Our Divinely established Word?

19. That ye do not speak arrogantly against Our Servant!

20. So glory be unto Him, there is none other God except Him, for Alláh encompasseth all the worlds.

21. Alláh intended not thy composition except for allegiance unto the Most Gracious according to the resolute Pathway of this Báb.

22. He is the One that hath indeed created the Faithful from Water that is "Sweet" within the Mother Book!

23. And He is the One that hath indeed made the circumstances of the opposition from "Salty" Water that is exasperated within the heart of the Fire.

24. Alláh hath indeed made the Verses of Our Devotee Resplendent according to the utmost divine Truth.

25. For those who aspire for Alláh and His devout, saintly admirers through the appearance of the Báb.

26. And We hath invariably established Our Word upon the earth as a Witness for the Faithful!

27. And We hath indeed Elevated Him unto a spectacular Holy Place.

28. And We hath without a doubt drawn Him near unto Us, and We hath truly established Him as a Stronghold.

ما يلفظ منكم قول إلا لديه ملائكة منا بإذن الذكر رقيباً.

وما كان عبدنا بالحق يوماً من عباد الله المخلصين مستورا.

وان الله قد خلق يوم القيمة لكم على القسط ميقاتاً.

ان يوم الفصل وضع الميزان بإذن الله في بين أيدينا على الحق القيم قسطاً وعلى الخط القائم موزوناً.

فسوف ينبئكم في هذا اليوم عما كنتم تعملون في دين الله جهرة وسراً.

يا عباد الله ألم نعهد إليكم في كلمتنا على الحق بالحق عهداً مبيناً.

الإ تقولوا في عبدنا بعضاً من الحروف غروراً.

فسبحان الذي لا إله إلا هو وهو الله كان بالعالمين محيطاً.

ما أراد الله من انشاكم إلا سجدة الرحمن على سبيل هذا الباب مقصوداً.

هو الذي قد خلق المؤمنين من ماء قد كان في أم الكتاب فراتاً.

وهو الذي قد جعل حقايق الكافرين من ماء مالح قد كان في أصل الجحيم أجاباً.

وان الله قد جعل آيات عبدنا على الحق بالحق رفيعاً.

للذين يريدون الله وأوليائه من قبل الباب مخلصاً صفيّاً.

واننا نحن قد جعلنا كلمتنا على الأرض بالمؤمنين شهيداً.

واننا قد أرفعناه إلى مقام القدس منظوراً.

واننا نحن قد قرّبناه لدينا وجعلناه على الحق مكيناً.

29. Allāh did indeed place Him upon the Invioble Path through astoundinglly Pure Comportments.

30. For Allāh did indeed appoint Him pursuant to the Balance by the Decision of the Book, according to the Determined Decision of the Book,

31. Insight unto whosoever is, in the certain estimation of Allāh, the Most Exalted, truly insightful.

32. And a Reminder unto whosoever is patient in the estimation of the Most Gracious in the midst of the Fire through the Fire of the Wise One.

33. Allāh hath indeed designed Our Most Exalted Word through the Name of Joseph which is evident to all around the Fire.

34. He is the One Who revealeth upon thee the Verses by the leave of Allāh, fearfully according to the reality of Our Fright.

35. As a Reminder unto whosoever willeth to remember or is conscientious of the Most Gracious concerning the True Decision which hath been duly Determined.

36. For He is the One Who hath taught thee all the Hereafter through His Verses from thy youth, perchance humanity may be truly satisfied with Allāh and His Verses.

37. So by the Lord of Heaven and Earth! He is without a doubt the True One from Us, and We hath indeed appropriated His Covenant by the leave of Allāh from all the worlds!

38. That humanity could not say, If only Allāh had sent unto us a mortal in the absence of His Eternal Presence, we would have followed Him and we would have been as ones truly guided through His direction unto the Truth.

39. Be mindful, O servants of Allāh, about a Day in which the Decision of the Book is determined within the Mother Book!

40. Do not think a vain thought concerning the Most Great Remembrance of Allāh and Our Word!

41. By thy One True Lord! Thou knowest not whether someone hath taught Him a single Letter, or if Allāh hath indeed taught Him through the Mother Book directly from Himself.

42. Therefore mention thy Lord, the Most Gracious, at the two ends of the day and at the approach of night, just as ye hath been commanded aforetime in His Book, for the Decision of Allāh within the Mother Book hath been determined.

اللّٰهُ قَدْ أَوْقَفَهُ عَلَى الصَّرَاطِ الْقَيِّمِ بِالْحَقِّ الْخَالِصِ مَأْمُورًا.

وَأَنَّ اللَّهَ قَدْ أَنْصَبَهُ عَلَى الْمِيزَانِ مِنْ حَكْمِ الْكِتَابِ عَلَى حَكْمِ الْكِتَابِ مَقْضِيًّا.

تَبْصِرَةٌ لِمَنْ كَانَ عِنْدَ اللَّهِ الْعَلِيِّ عَلَى الْحَقِّ بِالْحَقِّ بِصِيرًا.

وَتَذْكَرَةٌ لِمَنْ كَانَ عِنْدَ الرَّحْمَنِ فِي حَوْلِ النَّارِ بِالنَّارِ الْحَكِيمِ صَبُورًا.

وَأَنَّ اللَّهَ قَدْ أَرَادَ بِاسْمِ يُوسُفَ كَلِمَتَنَا الْعَلِيِّ الَّذِي قَدْ كَانَ حَوْلَ النَّارِ مَشْهُودًا.

هُوَ الَّذِي يُرْسِلُ عَلَيْكُمْ آيَاتِ اللَّهِ بِإِذْنِ اللَّهِ خَائِفًا عَلَى الْحَقِّ بِالْحَقِّ رَهْبِنًا.

تَذْكَرَةٌ لِمَنْ شَاءَ أَنْ يَذْكَرَ أَوْ يَخْشِيَ عَنِ الرَّحْمَنِ فِي الْحَكْمِ الْحَقِّ الَّذِي قَدْ كَانَ بِالْحَقِّ مَقْضِيًّا.

وَهُوَ الَّذِي قَدْ عَلَّمَكُمْ فِي آيَاتِهِ نَشْأَةَ الْآخِرَةِ لَعَلَّ النَّاسَ قَدْ كَانُوا بِاللَّهِ وَبِآيَاتِهِ عَلَى الْحَقِّ رَضِيًّا.

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَهُو الْحَقُّ مِنْ لَدُنَّا وَإِنَّا نَحْنُ قَدْ أَخَذْنَا عَهْدَهُ بِإِذْنِ اللَّهِ عَنِ الْعَالَمِينَ جَمِيعًا.

لئَلَّا يَقُولَ النَّاسُ لَوْ أَرْسَلَ اللَّهُ إِلَيْنَا بَشْرًا فِي غَيْبَةِ بَقِيَّتِهِ لَكُنَّا قَدْ اتَّبَعْنَاهُ وَقَدْ كُنَّا بِحُكْمِهِ هَادِيًا إِلَى الْحَقِّ مَهْدِيًّا.

اتَّقُوا عِيَادَ اللَّهِ مِنْ يَوْمٍ قَدْ كَانَ حَكْمُ الْكِتَابِ فِي أُمِّ الْكِتَابِ مَقْضِيًّا.

لَمْ ظَنُّونَ فِي ذِكْرِ اللَّهِ الْأَكْبَرِ وَكَلِمَتِنَا ظَنًّا بَاطِلًا.

فَوَرَبِّكُمْ الْحَقُّ إِنَّكُمْ لَا تَعْلَمُونَ مِنْ عِلْمِهِ حَرْفًا مِمَّا قَدْ عَلَّمَهُ اللَّهُ فِي أُمِّ الْكِتَابِ عَلَى الْحَقِّ بِالْحَقِّ مِنْ لَدَيْهِ قَدِيمًا.

فَاذْكُرُوا ذِكْرَ رَبِّكُمْ الرَّحْمَنِ فِي طَرَفِي النَّهَارِ وَزَلْفًا مِنَ اللَّيْلِ كَمَا قَدْ أَمَرَكُمُ اللَّهُ فِي كِتَابِهِ مِنْ قَبْلِ وَقَدْ كَانَ حَكْمُ اللَّهِ فِي أُمِّ الْكِتَابِ مَقْضِيًّا.