SIDE BY SIDE STUDY FORMAT

Epistle to the Son of the Wolf

لوح ابن ذئب

AUTHOR	TRANSLATOR	PARAGRAPHS	SOURCE
Bahá'u'lláh	Shoghi Effendi	268	Persian

The last outstanding Tablet revealed by Bahá'u'lláh, written around 1891 and addressed to Shaykh Muḥammad-Taqí of Iṣfahán. It calls upon that rapacious priest to repent, quotes the most celebrated passages from Bahá'u'lláh's own writings, and adduces proofs establishing the validity of His Cause.

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﴿ بسم الله الفرد الواحد المقتدر العليم الحكيم ﴾

﴿ In the name of God, the One, the Incomparable, the All-Powerful, the All-Knowing, the All-Wise ﴾

1

الحمد لله الباقی بلا فناء و الدّائم بلا زوال و القائم بلا انتقال

Praise be to God, the Eternal that perisheth not, the Everlasting that declineth not, the Self-Subsisting that altereth not.

المهیمن بسلطانه و الظّاهر بآیاته و الباطن باسراره

He it is Who is transcendent in His sovereignty, Who is manifest through His signs, and is hidden through His mysteries.

الّذی بامره ارتفعت رایة الکلمة العلیا فی ناسوت الانشاء و نصب علم یفعل ما یشاء بین الوری ۞

He it is at Whose bidding the standard of the Most Exalted Word hath been lifted up in the world of creation, and the banner of "He doeth whatsoever He willeth" raised amidst all peoples.

هو الّذی اظهر امره لهدایة خلقه و انزل آیاته اظهارا لحجّته و برهانه و زیّن دیباج کتاب الانسان بالبیان بقوله

He it is Who hath revealed His Cause for the guidance of His creatures, and sent down His verses to demonstrate His Proof and His Testimony, and embellished the preface of the Book of Man with the ornament of utterance through His saying:

﴿الرَّحْمَنُ عَلَّمَ القُرانَ خَلَقَ الإِنْسَانَ عَلَّمَهُ البَيَانَ﴾

"The God of Mercy hath taught the Qur'án, hath created man, and taught him articulate speech.

لا اله الّا هو الفرد الواحد المقتدر العزیز المنّان ۞

No God is there but Him, the One, the Peerless, the Powerful, the Mighty, the Beneficent.

2

النّور السّاطع من افق سماء العطاء و الصّلاة المشرقة من مطلع ارادة الله مالک ملکوت الاسماء علی الواسطة الکبری و القلم الاعلی الّذی جعله الله مطلع اسمائه الحسنی و مشرق صفاته العلیا

The light that is shed from the heaven of bounty, and the benediction that shineth from the dawning-place of the will of God, the Lord of the Kingdom of Names, rest upon Him Who is the Supreme Mediator, the Most Exalted Pen, Him Whom God hath made the dawning-place of His most excellent names and the dayspring of His most exalted attributes.

و به اشرق نور التّوحید من افق العالم و حکم التّفرید بین الامم الّذین اقبلوا بوجوه نوراء الی الافق الاعلی و اعترفوا بما نطق به لسان البیان فی ملکوت العرفان الملک

و الملکوت و العظمة و الجبروت لله المقتدر العزیز الفیّاض ۞

Through Him the light of unity hath shone forth above the horizon of the world, and the law of oneness hath been revealed amidst the nations, who, with radiant faces, have turned towards the Supreme Horizon, and acknowledged that which the Tongue of Utterance hath spoken in the kingdom of His knowledge:

“Earth and heaven, glory and dominion, are God’s, the Omnipotent, the Almighty, the Lord of grace abounding!”

3

یا ایّها العَالِمُ الجلیل اسمع نداء المظلوم

انّه ینصحک لوجه الله و یعظک بما یقرّبک الیه فی کلّ الاحوال

انّه هو الغنیّ المتعال ۞

اعلم انّ الآذان خلقت لاصغاء النّداء فی هذا الیوم الّذی کان مذکورا فی الکتب و الزّبر و الالواح ۞

فی اوّل الامر طهّر نفسک بماء الانقطاع و زیّن راسک باکلیل التّقوی و هیکلک بطراز التّوکّل علی الله

ثمّ قم عن مقامک مقبلا الی البیت الاعظم مطاف من فی العالم من لدن مالک القدم

Give ear, O distinguished divine, unto the voice of this Wronged One.

He verily, counselleth thee for the sake of God, and exhorteth thee unto that which will cause thee to draw nigh unto Him under all conditions.

He, in truth, is the All-Possessing, the Exalted.

Know thou that the ear of man hath been created that it may hearken unto the Divine Voice on this Day that hath been mentioned in all the Books, Scriptures, and Tablets.

Purify thou, first, thy soul with the waters of renunciation, and adorn thine head with the crown of the fear of God, and thy temple with the ornament of reliance upon Him.

Arise, then, and, with thy face set towards the Most Great House, the Spot round which, as decreed by the Eternal King, all that dwell on earth must circle, recite:

4

و قل الهی الهی و مقصودی و معبودی و سیّدی و سندی و غایة املی و رجائی

“O God, my God, and my Desire, and my Adored One, and my Master, and my Mainstay, and my utmost Hope, and my supreme Aspiration!

ترانی مقبلا الیک و متمسّکا بحبل جودک و متشبّثا بذیل عطائک و معترفا بتقدیس نفسک و تنزیه ذاتک مقرّا بوحدانیّتک و فردانیّتک

Thou seest me turning towards Thee, holding fast unto the cord of Thy bounty, clinging to the hem of Thy generosity, acknowledging the sanctity of Thy Self and the purity of Thine Essence, and testifying to Thy unity and Thy oneness.

اشهد انّک انت الفرد الواحد الاحد الصّمد

I bear witness that Thou art the One, the Single, the Incomparable, the Ever-Abiding.

ما اتّخذت لنفسک شریکا فی الملک و لا نظیرا فی الارض

Thou didst not take unto Thyself a partner in Thy dominion, nor didst Thou choose a peer for Thyself upon earth.

قد شهدت الکائنات بما شهد به لسان عظمتک قبلها

All created things have borne witness unto that which the Tongue of Thy grandeur hath testified ere their creation.

انّک انت الله لا اله الّا انت

Verily Thou art God; there is none other God but Thee!

لم تزل کنت مقدّسا عن ذکر عبادک و متعالیا عن وصف خلقک ۞

From everlasting Thou wast sanctified from the mention of Thy servants, and exalted above the description of Thy creatures.

ای ربّ تری الجاهل قصد بحر علمک و العطشان کوثر بیانک و الذّلیل خباء عزّک و الفقیر کنز غنائک و السّائل مشرق حکمتک و الضّعیف مطلع قدرتک و المسکین سماء کرمک و الکلیل ملکوت ذکرک

Thou beholdest, O Lord, the ignorant seeking the ocean of Thy knowledge, the sore athirst the living waters of Thine utterance, the abased the tabernacle of Thy glory, the poor the treasury of Thy riches, the suppliant the dawning-place of Thy wisdom, the weak the source of Thy strength, the wretched the heaven of Thy bounty, the dumb the kingdom of Thy mention.

اشهد یا الهی و سلطانی بانّک خلقتنی لذکرک و ثنائک و نصرة امرک

“I testify, O my God, and my King, that Thou hast created me to remember Thee, to glorify Thee, and to aid Thy Cause.

و انّی نصرت اعداءک الّذین نقضوا عهدک و نبذوا کتابک و کفروا بک و بآیاتک

And yet, I have aided Thine enemies, who have broken Thy Covenant, who have cast away Thy Book, disbelieved in Thee, and repudiated Thy signs.

آه آه من غفلتی و خجلتی و خطیئتی و جریرتی الّتی منعتنی عن الورود فی طمطام بحر احدیّتک و قمقام یمّ رحمتک

Alas, alas, for my waywardness, and my shame, and my sinfulness, and my wrong-doing that have withheld me from the depths of the ocean of Thy unity and from fathoming the sea of Thy mercy.

فآه آه

Wherefore, alas, alas!

ثمّ آه

and again alas, alas!

آه من سوء حالی و کبر عصیانی

for my wretchedness and the grievousness of my transgressions!

قد اظهرتنی یا الهی لاعلاء کلمتک و اظهار امرک

Thou didst call me into being, O my God, to exalt Thy Word, and to manifest Thy Cause.

و لکن غفلتی منعتنی و احاطت بی بحیث قمت علی محو آثارک و سفک دماء اولیائک و مطالع آیاتک و مشارق وحیک و مخازن اسرارک ۞

My heedlessness, however, hath deterred me and compassed me about, in such wise that I have arisen to blot out Thy signs, and to shed the blood of Thy loved ones, and of the dawning-places of Thy signs, and of the daysprings of Thy revelation, and of the repositories of Thy mysteries.

ای ربّ ای ربّ ای ربّ ای ربّ ای ربّ ای ربّ ای ربّ

O Lord, my Lord! and again, O Lord, my Lord! and yet again, O Lord, my Lord!

ای ربّ ای ربّ اشهد بظلمی سقطت اثمار سدرة عدلک و بنار عصیانی احترقت افئدة المقرّبین من خلقک و ذابت اکباد المخلصین من عبادک

I bear witness that by reason of mine iniquity the fruits of the tree of Thy justice have fallen, and through the fire of my rebelliousness the hearts of such of Thy creatures as enjoy near access to Thee were consumed, and the souls of the sincere among Thy servants have melted.

فآه آه من شقوتي

O wretched, wretched that I am!

فآه آه من ظلمی

O the cruelties, the glaring cruelties, I inflicted!

فآه آه من بعدی و غفلتی و جهلی و ذلّتی و اعراضی و اعتراضی ۞

Woe is me, woe is me, for my remoteness from Thee, and for my waywardness, and mine ignorance, and my baseness, and my repudiation of Thee, and my protests against Thee!

كم من ايّام فيها امرت عبادک و اولياءک على حفظى و انّى امرتهم بضرّک و ضرّ امنائک

How many the days during which Thou didst bid Thy servants and Thy loved ones to protect me, whilst I commanded them to harm Thee and to harm them that Thou didst trust!

و كم من ليال فيها ذكرتنى بفضلک و دللتنى الى صراطک و انّى اعرضت عنک و عن آياتک ۞

And how numerous the nights during which Thou didst graciously remember me, and didst show me Thy path, whilst I turned away from Thee and from Thy signs!

و عزّتک

By Thy glory!

يا امل الموحّدين و رجاء افئدة المنقطعين

O Thou Who art the Hope of such as have acknowledged Thy unity, and the Desire of the hearts of them that are rid of all attachment to any save Thee!

لا اجد لنفسى دونک معينا و لا سواک سلطانا و لا ملجا و لا ملاذا

I find no succorer except Thee, nor king, nor refuge, nor haven besides Thyself.

فآه

Alas, alas!

آه اعراضى احرق ستر عصمتى و اعتراضى شقّ حجاب حرمتى ۞

My turning away from Thee hath burnt up the veil of mine integrity, and my denial of Thee hath rent asunder the covering cast over mine honor.

يا ليت كنت تحت اطباق التّراب و ما ظهر سوء اعمالى بين عبادک ۞

O would that I were beneath the depths of the earth, so that my evil deeds would remain unknown to Thy servants!

اى ربّ ترى العاصى اقبل الى مطلع عفوک و عطائک و جبل الظّلم اراد سماء رحمتک

Thou seest the sinner, O my Lord, who hath turned towards the dawning-place of Thy forgiveness and Thy bounty, and the mountain of iniquity that hath sought the heaven of Thy mercy and pardon.

و غفرانک

Alas, alas!

فآه آه جريراتى العظمى منعتنى عن التّقرّب الى بساط رحمتک و خطيئاتي الكبرى ابعدتنى عن ساحة قربک

My mighty sins have prevented me from approaching the court of Thy mercy, and my monstrous deeds have caused me to stray far from the sanctuary of Thy presence.

انا الّذی فرّطت فی جنبک و نقضت عهدک و میثاقک و ارتکبت ما ناح به سکّان مدائن عدلک و مطالع فضلک فی بلادک ۞

Indeed, I am he that hath failed in duty towards Thee, and hath broken Thy Covenant and Thy Testament, and committed that which hath made the dwellers of the cities of Thy justice, and the dawning-places of Thy grace in Thy realms, to lament.

اشهد یا الهی انّی ترکت اوامرک و اخذت اوامر نفسی و نبذت احکام کتابک و اخذت کتاب هوای

I testify, O my God, that I have put away Thy commandments, and clung to the dictates of my passions, and have cast away the statutes of Thy Book, and seized the book of mine own desire.

فآه آه

O misery, misery!

کلّما زادت شقوتی زاد حلمک و کلّما اشتعلت نار عصیانی سترها عفوک

As mine iniquities waxed greater and greater, Thy forbearance towards me augmented, and as the fire of my rebelliousness grew fiercer, the more did Thy forgiveness and Thy grace seek to smother up its flame.

و فضلک و عزّتک

By the power of Thy might!

یا مقصود العالم و محبوب الامم

O Thou Who art the desire of the world and the Best-Beloved of the nations!

صبرک غرّنی و اصطبارک شجّعنی

Thy long-suffering hath puffed me up, and Thy patience hath emboldened me.

تری یا الهی عبراتی من خجلتی و زفراتی من غفلتی

Thou beholdest, O my God, the tears that my shame have caused to flow, and the sighs which my heedlessness have led me to utter.

و عظمتک

I swear by the greatness of Thy majesty!

لا اجد لنفسی مقرّا الّا ظلّ بساط کرمک و لا مهربا الّا تحت قباب رحمتک

I can find for myself no habitation save beneath the shadow of the court of Thy bounty, nor any refuge except under the canopy of Thy mercy.

تراني فی بحر الیاس و القنوط بعد ما اسمعتنی کلمة لا تقنطوا

Thou seest me in the midst of a sea of despair and of hopelessness, after Thou didst cause me to hear Thy words “Despair not.

و عزّتک

By Thy power!

ظلمی قطع حبل املی و عصیانی سوّد وجهی امام کرسیّ عدلک ۞

My sore injustice hath severed the cord of my hope, and my rebellion hath darkened my face before the throne of Thy justice.

ای ربّ تری المیّت مطروحا لدی باب عطائک و یستحیی ان یطلب کوثر عفوک من ید فضلک ۞

Thou beholdest, O my God, him who is as one dead fallen at the door of Thy favor, ashamed to seek from the hand of Thy loving-kindness the living waters of Thy pardon.

قد اعطیتنی لسانا لذکرک و ثنائک و انّه نطق بما ذابت به اکباد المقرّبین من اصفیائک و احترقت افئدة المخلصین من اهل حظائر قدسک

Thou hast given me a tongue wherewith to remember and praise Thee, and yet it uttereth that which hath caused the souls of such of Thy chosen ones as are nigh unto Thee to melt, and the hearts of the sincere amongst the dwellers of the habitations of holiness to be consumed.

و اعطیتنی بصرا لمشاهدة اثارک و ملاحظة آیاتک و مظاهر صنعک و انّی نبذت ارادتک و عملت ما ناح به المخلصون من خلقک و المنقطعون من عبادک

Thou hast given me eyes to witness Thy signs, and to behold Thy verses, and to contemplate the revelations of Thine handiwork, but I have rejected Thy will, and have committed what hath caused the faithful among Thy creatures and the detached amidst Thy servants to groan.

و اعطیتنی سمعا لاسمع به ذکرک و ثناءک و ما انزلته من سماء کرمک و هواء ارادتک

Thou hast given me ears that I may incline them unto Thy praise and Thy celebration, and unto that which Thou didst send down from the heaven of Thy bounty and the firmament of Thy will.

فآه آه انّی ترکت امرک و امرت عبادک بسبّ امنائک و اولیائک و عملت امام کرسیّ عدلک ما ارتفعت به زفرات الموحّدین و المخلصین من اهل مملکتک ۞

And yet, alas, alas, I have forsaken Thy Cause, and have commanded Thy servants to blaspheme against Thy trusted ones and Thy loved ones, and have acted, before the throne of Thy justice, in such wise that those that have recognized Thy unity and are wholly devoted to Thee among the dwellers of Thy realm mourned with a sore lamentation.

لم ادر یا الهی ایّ عصیانی اذکره تلقاء امواج بحر جودک و ایّ خطائی انطق به عند تجلّیات انوار شموس مواهبک و الطافک

I know not, O my God, which among my evil doings to mention before the billowing ocean of Thy favor, nor which of my trespasses to declare when face to face with the splendors of the suns of Thy goodly gifts and bounties.

اسالک فی هذا الحین باسرار کتابک و ما کان مکنونا فی علمک و باللّئالئ المستورة فی اصداف عمان رحمتک ان تجعلني من الّذین ذکرتهم فی کتابک و وصفتهم فی الواحک ۞

هل قدّرت لی یا الهی بعد هذا الحزن من سرور و بعد هذا القبض من بسط و بعد هذا العسر من یسر

فآه آه

قد جعلت المنابر لذکرک و ارتفاع کلمتک و اظهار امرک و انّی ارتقیت الیها لاعلاء نقض عهدک و القیت علی العباد ما ناح به اهل سرادق عظمتک و سکّان مدائن علمک ۞

کم من اوقات انزلت فیها مائدة بیانک من سماء عطائک و انّی کفرت بها

و کم من احیان دعوتنی فیها الی فرات رحمتک و انّی اعرضت عنه بما اتّبعت النّفس

و الهوی ۞

و عزّتک لم ادر من ایّ ذنب استغفرک و اتوب الیک و من ایّ ظلم ارجع الی بساط جودک و ساحة کرمک

قد بلغت جریراتی و خطیئاتی مقاما عجز المحصون عن احصائها و المحرّرون عن تحریرها ۞

"I beseech Thee, this very moment, by the mysteries of Thy Book, and by the things hid in Thy knowledge, and by the pearls that lie concealed within the shells of the ocean of Thy mercy, to reckon me among such as Thou didst mention in Thy Book and describe in Thy Tablets.

Hast Thou decreed for me, O my God, any joy after this tribulation, or any relief to succeed this affliction, or any ease to follow this trouble?

Alas, alas!

Thou hast ordained that every pulpit be set apart for Thy mention, and for the glorification of Thy Word, and the revelation of Thy Cause, but I have ascended it to proclaim the violation of Thy Covenant, and have spoken unto Thy servants such words as have caused the dwellers of the Tabernacles of Thy majesty and the denizens of the Cities of Thy wisdom to lament.

How often hast Thou sent down the food of Thine utterance out of the heaven of Thy bounty, and I denied it;

and how numerous the occasions on which Thou hast summoned me to the soft flowing waters of Thy mercy, and I have chosen to turn away therefrom, by reason of my having followed my own wish and desire!

By Thy glory!

I know not for which sin to beg Thy forgiveness and implore Thy pardon, nor from which of mine iniquities to turn aside unto the Court of Thy bounteousness and the Sanctuary of Thy favor.

Such are my sins and trespasses that no man can number them, nor pen describe them.

اسألک یا مبدّل الظّلمة بالنّور و مظهر الاسرار فی الطّور ایّدنی فی کلّ الاحوال علی التّوکّل علیک و تفویض الامور الیک ۞	I implore Thee, O Thou that turnest darkness into light, and revealest Thy mysteries on the Sinai of Thy Revelation, to aid me, at all times, to put my trust in Thee, and to commit mine affairs unto Thy care.
ثمّ اجعلني یا الهی راضیا بما رقم من قلم قضائک و یراعة تقدیرک	Make me, then, O my God, content with that which the finger of Thy decree hath traced, and the pen of Thy ordinance hath written.
انّک انت المقتدر علی ما تشاء و فی قبضتک زمام من فی السّموات و الارضین	Potent art Thou to do what pleaseth Thee, and in Thy grasp are the reins of all that are in heaven and on earth.
لا اله الّا انت العلیم الحکیم ۞	No God is there but Thee, the All-knowing, the All-Wise.”
8	
یا شیخ	” O Shaykh!
اعلم انّ مفتریات العباد و اعراضهم و اعتراضهم لا تضرّ من تمسّک بحبل العنایة و تشبّث باذیال رحمة مالک البریّة لعمر	Know thou that neither the calumnies which men may utter, nor their denials, nor any cavils they may raise, can harm him that hath clung to the cord of the grace, and seized the hem of the mercy, of the Lord of creation. By God!
اللّٰه انّ البهاء ما نطق عن الهوی	He, the Glory of God (Bahá), hath spoken not from mere impulse.
قد انطقه الّذی انطق الاشیاء بذکره و ثنائه	He that hath given Him a voice is He that hath given a voice unto all things, that they may praise and glorify Him.
لا اله الّا هو الفرد الواحد المقتدر المختار ۞	There is none other God but Him, the One, the Incomparable, the Lord of strength, the Unconditioned.
9	
صاحبان ابصار حدیده و اذان واعیه و قلوب منیره و صدور منشرحه صدق را از کذب بشناسند و تمیز	They whose sight is keen, whose ears are retentive, whose hearts are enlightened, and whose breasts are dilated, recognize both truth and falsehood, and distinguish the one from the other.

Recite thou this prayer that hath flowed from the tongue of this Wronged One, and ponder thereon with a heart rid of all attachment, and with ears that are pure and sanctified, be attentive to its meaning, that haply thou mayest inhale the breath of detachment and have pity upon thyself and upon others:

دهند این مناجات را که از لسان مظلوم جاری شده قرائت نمائید و بقلب فارغ و سمع طاهر مقدّس در ان تفکّر فرمائید شاید نفحات انقطاع را بیابید و بر خود و عباد رحم کنید ۞

10

“My God, the Object of my adoration, the Goal of my desire, the All-Bountiful, the Most Compassionate!

الها معبودا مقصودا کریما رحیما ۞

All life is of Thee, and all power lieth within the grasp of Thine omnipotence.

جانها از تو و اقتدارها در قبضه قدرت تو ۞

Whosoever Thou exaltest is raised above the angels, and attaineth the station:

هر که را بلند کنی از ملک بگذرد و بمقام

‘Verily, We uplifted him to a place on high!’;

و رفعناه مقاما علیّا رسد

and whosoever Thou dost abase is made lower than dust, nay, less than nothing.

و هر که را بیندازی از خاک پست‌تر بلکه هیچ از او بهتر ۞

O Divine Providence!

پروردگارا

Though wicked, sinful, and intemperate, we still seek from Thee a ‘seat of truth,’ and long to behold the countenance of the Omnipotent King.

با تباه‌کاری و گناه‌کاری و عدم پرهیزکاری مقعد صدق میطلبیم و لقاء اولیائت را میجوئیم

It is Thine to command, and all sovereignty belongeth to Thee, and the realm of might boweth before Thy behest.

امر امر تو و حکم ان تو و عالم قدرت زیر فرمان

Everything Thou doest is pure justice, nay, the very essence of grace.

تو هر چه کنی عدل صرف است بل فضل محض ۞

یک تجلّی از تجلّیات اسم رحمانت رسم عصیان را از جهان براندازد و محو نماید و یک نسیم از نسائم یوم ظهورت عالم را بخلعت تازه مزیّن نماید ۞

One gleam from the splendors of Thy Name, the All-Merciful, sufficeth to banish and blot out every trace of sinfulness from the world, and a single breath from the breezes of the Day of Thy Revelation is enough to adorn all mankind with a fresh attire.

ای توانا ناتوانانرا توانائی بخش و مردگانرا زندگی عطا فرما شاید تو را بیابند و بدریای اگاهیت راه یابند و بر امرت مستقیم مانند ۞

Vouchsafe Thy strength, O Almighty One, unto Thy weak creatures, and quicken them who are as dead, that haply they may find Thee, and may be led unto the ocean of Thy guidance, and may remain steadfast in Thy Cause.

اگر از لغات مختلفه عالم عرف ثنای تو متضوّع شود همه محبوب جان و مقصود روان چه تازی چه پارسی

Should the fragrance of Thy praise be shed abroad by any of the divers tongues of the world, out of the East or out of the West, it would, verily, be prized and greatly cherished.

اگر از ان محروم ماند قابل ذکر نه چه الفاظ چه معانی ۞

If such tongues, however, be deprived of that fragrance, they assuredly would be unworthy of any mention, in word or yet in thought.

ای پروردگار از تو میطلبم کلّ را راه نمائی و هدایت

We beg of Thee, O Providence, to show Thy way unto all men, and to guide them aright.

فرمائی توئی قادر و توانا و عالم و بینا ۞

Thou art, verily, the Almighty, the Most Powerful, the All-Knowing, the All-Seeing.”

11

نسأل الله ان یؤیّدک علی العدل و الانصاف و یعرّفک ما کان مستورا عن العیون و الابصار

We beseech God to aid thee to be just and fair-minded, and to acquaint thee with the things that were hidden from the eyes of men.

انّه هو العزیز المختار ۞

He, in truth, is the Mighty, the Unconstrained.

استدعا انکه در انچه ظاهر شده تفکّر نمایند و بعدل و انصاف تکلّم فرمایند شاید تجلّیات انوار افتاب صدق و صفا پرتو افکند و از تاریکی نادانی نجات بخشد و عالم را بنور دانائی روشن فرماید ۞

We ask thee to reflect upon that which hath been revealed, and to be fair and just in thy speech, that perchance the splendors of the day-star of truthfulness and sincerity may shine forth, and may deliver thee from the darkness of ignorance, and illumine the world with the light of knowledge.

این مظلوم مدارس نرفته مباحث ندیده لعمری

This Wronged One hath frequented no school, neither hath He attended the controversies of the learned. By My life!

انّی ما اظهرت نفسی بل اللّٰه اظهرنی کیف اراد ۞

Not of Mine own volition have I revealed Myself, but God, of His own choosing, hath manifested Me.

در لوح حضرت سلطان ایّده اللّٰه تبارک و تعالی این کلمات از لسان مظلوم جاری ۞

In the Tablet, addressed to His Majesty the Sháh - may God, blessed and glorified be He, assist him - these words have streamed from the tongue of this Wronged One:

یا سلطان

"O King!

انّی کنت کاحد من العباد و راقدا علی المهاد مرّت علیّ نسائم السّبحان و علّمنی علم

I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been.

ما کان لیس هذا من عندی بل من لدن عزیز علیم ۞

This thing is not from Me, but from One Who is Almighty and All-Knowing.

و امرنی بالنّداء بین الارض و السّماء بذلک ورد عَلَیَّ ما ذرفت به دموع العارفین ۞

And He bade Me lift up My voice between earth and heaven, and for this there befell Me what hath caused the tears of every man of understanding to flow.

ما قرأت ما عند النّاس من العلوم

The learning current amongst men I studied not;

و ما دخلت المدارس

their schools I entered not.

فاسأل المدینة الّتی کنت فیها لتوقن بانّی لست من الکاذبین ۞

Ask of the city wherein I dwelt, that thou mayest be well assured that I am not of them who speak falsely.

هذه ورقة حرّکتها ارياح مشیّة ربّک العزیز الحمید هل لها استقرار عند هبوب ارياح عاصفات

This is but a leaf which the winds of the will of thy Lord, the Almighty, the All-Praised, have stirred. Can it be still when the tempestuous winds are blowing?

لا و مالک الاسماء و الصّفات بل	Nay, by Him Who is the Lord of all Names and Attributes!
تحرّکها کیف ترید ۞	They move it as they list.
لیس للعدم وجود تلقاء القدم	The evanescent is as nothing before Him Who is the Ever-Abiding.
قد جاء امره المبرم و انطقنی بذکره بین العالمین ۞	His all-compelling summons hath reached Me, and caused Me to speak His praise amidst all people.
انّی لم اکن الّا کالمیّت تلقاء امره قلّبتنی	I was indeed as one dead when His behest was uttered.
ید ارادة ربّک الرّحمن الرّحیم ۞	The hand of the will of thy Lord, the Compassionate, the Merciful, transformed Me.”

13

حال بهتر انکه ان جناب خود را بماء انقطاع که از معین قلم اعلی جاری شده طاهر نمایند و لوجه الله در انچه از قبل و بعد ظاهر شده و یا نازل گشته تفکّر کنند و بعد بحکمت و بیان در اخماد نار ضغینه و بغضاء که در قلوب احزاب عالم مکنون است بقدر مقدور ساعی و جاهد شوند ۞

Now is the moment in which to cleanse thyself with the waters of detachment that have flowed out from the Supreme Pen, and to ponder, wholly for the sake of God, those things which, time and again, have been sent down or manifested, and then to strive, as much as lieth in thee, to quench, through the power of wisdom and the force of thy utterance, the fire of enmity and hatred which smouldereth in the hearts of the peoples of the world.

مقصود از ارسال رسل و انزال کتب معرفة الله و الفت و اتّحاد عباد بوده ۞

The Divine Messengers have been sent down, and their Books were revealed, for the purpose of promoting the knowledge of God, and of furthering unity and fellowship amongst men.

حال ملاحظه میشود شریعت الهی را سبب و علّت بغضاء و عناد نموده‌اند ۞

But now behold, how they have made the Law of God a cause and pretext for perversity and hatred.

زهی حسرت و ندامت که اکثری بما عندهم متمسّک و مشغول و از ما عند الله غافل و محجوب ۞

How pitiful, how regrettable, that most men are cleaving fast to, and have busied themselves with, the things they possess, and are unaware of, and shut out as by a veil from, the things God possesseth!

14

قل الهی الهی

زیّن راسی باکلیل العدل و هیکلی بطراز الانصاف

انّک انت مالک المواهب و الالطاف ۞

Say: “O God, my God!

Attire mine head with the crown of justice, and my temple with the ornament of equity.

Thou, verily, art the Possessor of all gifts and bounties.”

15

عدل و انصاف دو حارسند از برای حفظ عباد

و از این دو کلمات محکمه مبارکه که علّت صلاح عالم و حفظ امم است ظاهر گردد ۞

Justice and equity are twin Guardians that watch over men.

From them are revealed such blessed and perspicuous words as are the cause of the well-being of the world and the protection of the nations

16

در یکی از الواح از قلم مظلوم این کلمات جاری

حقّ جلّ جلاله از برای ظهور جواهر معانی از معدن انسانی امده یعنی مشارق امر و مخازن لالی علم او چه

که انّه تعالی غیبٌ مکنونٌ مستورٌ عن الانظار ۞

انظر ما انزله الرّحمن فی الفرقان

﴿لَا تُدْرِكُهُ الأَبْصَارُ وَ هُوَ يُدْرِكُ الأَبْصَارَ وَ هُوَ اللَّطِيفُ الخَبِيرُ﴾ ۞

These words have streamed from the pen of this Wronged One in one of His Tablets:

“The purpose of the one true God, exalted be His glory, hath been to bring forth the Mystic Gems out of the mine of man - they Who are the Dawning-Places of His Cause and the Repositories of the pearls of His knowledge;

for, God Himself, glorified be He, is the Unseen, the One concealed and hidden from the eyes of men.

Consider what the Merciful hath revealed in the Qur’án:

No vision taketh in Him, but He taketh in all vision, and He is the Subtile, the All-Informed!”

17

الیوم دین الله و مذهب الله انکه مذاهب مختلفه و سبل متعدّده را سبب و علّت بغضاء ننمایند

این اصول و قوانین و راههای محکم متین از مطلع واحد ظاهر و از مشرق واحد مشرق و این

اختلافات نظر بمصالح وقت و زمان و قرون و اعصار بوده ۞

That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion.

These principles and laws, these firmly-established and mighty systems, have proceeded from one Source, and are rays of one Light.

That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated.

18

ای اهل بها کمر همّت را محکم نمائید که شاید جدال و نزاع مذهبی از بین اهل عالم مرتفع شود و محو گردد

حبّا لله و لعباده بر این امر عظیم خطیر قیام نمائید

Gird up the loins of your endeavor, O people of Bahá, that haply the tumult of religious dissension and strife that agitateth the peoples of the earth may be stilled, that every trace of it may be completely obliterated.

For the love of God, and them that serve Him, arise to aid this sublime and momentous Revelation.

ضغینه و بغضای مذهبی ناریست عالم سوز و اطفاء ان بسیار صعب	Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench.
مگر ید قدرت الهی ناس را از این بلاء عقیم نجات بخشد ۞	The Hand of Divine power can, alone, deliver mankind from this desolating affliction.
در محاربه واقعه بین دولتین ملاحظه نمائید طرفین از مال و جان گذشتند	Consider the war that hath involved the two Nations, how both sides have renounced their possessions and their lives.
چه مقدار قریه ها کان لم یکن ملاحظه شد ۞	How many the villages that were completely wiped out!
19	
مشکاة بیان را این کلمه بمثابه مصباح است ۞	The utterance of God is a lamp, whose light are these words:
ای اهل عالم همه بار یک دارید و برگ یک شاخسار	Ye are the fruits of one tree, and the leaves of one branch.
بکمال محبّت و اتّحاد و مودّت و اتّفاق سلوک نمائید	Deal ye one with another with the utmost love and harmony, with friendliness and fellowship.
قسم بافتاب حقیقت نور اتّفاق افاق را روشن و منوّر سازد ۞	He Who is the Day-Star of Truth beareth Me witness! So powerful is the light of unity that it can illuminate the whole earth.
حقّ اگاه گواه این گفتار بوده و هست	The One true God, He Who knoweth all things, Himself testifieth to the truth of these words.
20	
جهد نمائید تا باین مقام بلند اعلی که مقام صیانت و حفظ عالم انسانیست	Exert yourselves that ye may attain this transcendent and most sublime station, the station that can insure the protection and security of all mankind.
فائز شوید این قصد سلطان مقاصد و این امل ملیک امال ۞	This goal excelleth every other goal, and this aspiration is the monarch of all aspirations.

So long, however, as the thick clouds of oppression, which obscure the day-star of justice, remain undispelled, it would be difficult for the glory of this station to be unveiled to men's eyes.	و لکن تا افق افتاب عدل از سحاب تیره ظلم فارغ نشود ظهور این مقام مشکل بنظر می‌اید
These thick clouds are the exponents of idle fancies and vain imaginings, who are none other but the divines of Persia.	و سحاب تیره مظاهر ظنون و اوهامند یعنی علمای ایران ۞
At one time We spoke in the language of the lawgiver;	گاهی بلسان شریعت
at another in that of the truth-seeker and the mystic, and yet Our supreme purpose and highest wish hath always been to disclose the glory and sublimity of this station.	و هنگامی بلسان حقیقت و طریقت نطق نمودیم و مقصد اقصی و غایت قصوی ظهور این مقام بلند اعلی بوده
God, verily, is a sufficient witness!	و کفی بالله شهیدا ۞

21

ای اهل بها با جمیع اهل عالم برَوح و ریحان معاشرت نمائید

Consort with all men, O people of Bahá, in a spirit of friendliness and fellowship.

اگر نزد شما کلمه و یا جوهریست که دون شما از ان محروم بلسان محبّت و شفقت القا نمائید و بنمائید

If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindliness and good-will.

اگر قبول شد و اثر نمود مقصد حاصل

If it be accepted, if it fulfill its purpose, your object is attained.

و الّا او را باو گذارید و درباره او دعا

If anyone should refuse it, leave him unto himself, and beseech God to guide him.

نمائید نه جفا ۞

Beware lest ye deal unkindly with him.

لسان شفقت جذّاب قلوب است

A kindly tongue is the lodestone of the hearts of men.

و مائده روح و بمثابه معانیست از برای الفاظ و مانند افق است از برای اشراق افتاب حکمت و دانائی

It is the bread of the spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding.

22

مقصود از علماء در این موارد که ذکر شده نفوسی هستند که خود را در ظاهر بلباس علم می‌ارایند و در باطن از ان محروم ۞

By “divines” in the passage cited above is meant those men who outwardly attire themselves with the raiment of knowledge, but who inwardly are deprived therefrom.

در ذکر این مقام در لوح حضرت سلطان چند فقره از فقرات کلمات مکنونه که باسم صحیفه فاطمیّه صلوات الله علیها از قلم ابهی ظاهر ذکر میشود ۞

In this connection, We quote from the Tablet addressed to His Majesty the Sháh, certain passages from the “Hidden Words” which were revealed by the Abhá Pen under the name of the “Book of Fáṭimih,” the blessings of God be upon her!

23

\[ای بی وفایان]

“O ye that are foolish, yet have a name to be wise!

چرا در ظاهر دعوی شبانی کنید و در باطن ذئب اغنام من شده‌اید ۞

Wherefore do ye wear the guise of the shepherd, when inwardly ye have become wolves, intent upon My flock?

Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition."

مثل شما مثل ستاره قبل از صبح است که در ظاهر درّی و روشن است و در باطن سبب اضلال و هلاکت کاروانهای مدینه و دیار منست ۞

24

And likewise He saith: "O ye seeming fair yet inwardly foul!

Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the Divine Assayer, not a drop is accepted.

Yea, the sunbeam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth:

nay, immeasurable is the difference!"

و همچنین میفرماید ۞ [ای بظاهر اراسته و بباطن کاسته

] مثل تو مثل اب تلخ صافیست که کمال لطافت و صفا از ان در ظاهر مشاهده شود و چون بدست صرّاف ذائقه احدیّه افتد قطره ای از ان را قبول نفرماید ۞

تجلّی افتاب در تراب و مرات هر دو موجود و لکن از فرقدان تا ارض فرق دان

بلکه فرق بی منتهی در میان ۞

25

And also He saith: "O essence of desire!

At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself.

Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory, and breathed it not in My retreats above unto the hosts of holiness."

و همچنین میفرماید ۞ [ای پسر دنیا

] بسا سحرگاهان تجلّی عنایت من از مشرق لا مکان بمکان تو امد و ترا در بستر راحت بغیر مشغول دید

و چون برق روحانی بمقرّ عزّ نورانی رجوع نمود و در مکامن قرب نزد جنود قدس اظهار نداشتم و خجلت ترا نپسندیدم ۞

26

And again He saith: "O bond slave of the world!

Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep.

و همچنین میفرماید ۞ [ای مدّعی

دوستی من] در سحرگاهان نسیم عنایت من بر تو مرور نمود و ترا در فراش غفلت خفته یافت

Bewailing then thy plight it returned whence it came.”	و بر حال تو گریست و باز گشت ۞
27 Those divines, however, who are truly adorned with the ornament of knowledge and of a goodly character are, verily, as a head to the body of the world, and as eyes to the nations.	امّا علمائیکه فی الحقیقه بطراز علم و اخلاق مزیّنند ایشان بمثابه راسند از برای هیکل عالم و مانند بصرند از برای امم
The guidance of men hath, at all times, been, and is, dependent upon such blessed souls.	لازال هدایت عباد بان نفوس مقدّسه بوده و هست ۞
We beseech God to graciously aid them to do His will and pleasure.	نسأل الله ان یوفّقهم علی ما یحبّ و یرضی
He, in truth, is the Lord of all men, the Lord of this world and of the next.	انّه هو مولی الوری و ربّ الآخرة و الاولی ۞
28 O Shaykh!	یا شیخ
We have learned that thou hast turned away from Us, and protested against Us, in such wise that thou hast bidden the people to curse Me, and decreed that the blood of the servants of God be shed.	انّا سمعنا انّ جنابک اعرضت عنّا و اعترضت علینا حیث امرت النّاس بسبّي و افتیت علی سفک دماء العباد ۞
God requite him who said:	للّٰه درّ من قال
“Willingly will I obey the judge who hath so strangely decreed that my blood be spilt at Hill and at Haram!	\[طَوْعًا لِقَاضٍ أَتَی فِی حُکْمِهِ عَجَبًا أَفْتَی بِسَفْکِ دَمِی فِی الحِلِّ وَ الحَرَمِ]
Verily I say: Whatever befalleth in the path of God is the beloved of the soul and the desire of the heart.	براستی میگویم انچه در سبیل الهی وارد شود محبوب جان است و مقصود روان ۞
Deadly poison in His path is pure honey, and every tribulation a draught of crystal water.	سمّ مهلک در سبیلش شهدیست فائق و عذابش عذبیست لائق ۞
In the Tablet to His Majesty the Sháh it is written:	در لوح حضرت سلطان ذکر شده

و نفسه الحقّ

لا اجزع من البلايا فی سبیله و لا من الرّزایا فی حبّه

قد جعل اللّٰه البلاء غادیة لهذه الدّسکرة الخضراء و ذبالة لمصباحه الّذی به اشرقت الارض و السّماء ۞

"By Him Who is the Truth!

I fear no tribulation in His path, nor any affliction in My love for Him.

Verily God hath made adversity as a morning dew upon His green pasture, and a wick for His lamp which lighteth earth and heaven."

29

اقبل بقلبک الی شطر کعبة اللّٰه المهیمن القیّوم ۞ ثمّ ارفع یدیک باستقامة ترتفع بها ایادی الممکنات الی سماء فضل اللّٰه ربّ العالمین ۞

ثمّ وجّه الیه بتوجّه تتوجّه به الکائنات الی افقه المشرق المنیر ۞

و قل ای ربّ ترانی مقبلا الی سماء جودک و بحر عطائک و معرضا عن دونک ۞

اسألک بتجلّیات نیّر ظهورک فی الطّور و باشراقات شمس فضلک من افق اسمک الغفور ان تغفر لی و ارحمنی

ثمّ اکتب لی من قلمک الاعلی ما یرفعنی باسمک فی ناسوت الانشاء ۞

ای ربّ وفّقنی علی التّوجّه الیک و اصغاء نداء اولیائک الّذین ما اضعفتهم قوّة العالم و ما منعتهم سطوة الامم اقبلوا و قالوا

Set thine heart towards Him Who is the Kaaba of God, the Help in Peril, the Self-Subsisting, and raise thou thine hands with such firm conviction as shall cause the hands of all created things to be lifted up towards the heaven of the grace of God, the Lord of all worlds.

Turn, then, thy face towards Him in such wise that the faces of all beings will turn in the direction of His shining and luminous Horizon, and say:

"Thou seest me, O my Lord, with my face turned towards the heaven of Thy bounty and the ocean of Thy favor, withdrawn from all else beside Thee.

I ask of Thee, by the splendors of the Sun of Thy revelation on Sinai, and the effulgences of the Orb of Thy grace which shineth from the horizon of Thy Name, the Ever-Forgiving, to grant me Thy pardon and to have mercy upon me.

Write down, then, for me with Thy pen of glory that which will exalt me through Thy Name in the world of creation.

Aid me, O my Lord, to set myself towards Thee, and to hearken unto the voice of Thy loved ones, whom the powers of the earth have failed to weaken, and the dominion of the nations has been powerless to withhold from Thee, and who, advancing towards Thee, have said:

‘God is our Lord, the Lord of all who are in heaven and all who are on earth!’”

الله ربّنا و ربّ من فی السّموات و الارضین ۞

30

O Shaykh! Verily I say, the seal of the Choice Wine hath, in the name of Him Who is the Self-Subsisting, been broken;

withhold not thyself therefrom. This Wronged One speaketh wholly for the sake of God;

thou too shouldst, likewise, for the sake of God, meditate upon those things that have been sent down and manifested, that haply thou mayest, on this blessed Day, take thy portion of the liberal effusions of Him Who is truly the All-Bountiful, and mayest not remain deprived thereof.

This indeed would not be hard for God.

Dust-made Adam was raised up, through the Word of God, to the heavenly throne, and a mere fisherman was made the repository of Divine wisdom, and Abu Dhar, the shepherd, became a prince of the nations!

یا شیخ براستی میگویم ختم رحیق مختوم باسم قیّوم برداشته شد خود را محروم منما ۞

این مظلوم لوجه الله میگوید

تو هم لوجه الله در انچه نازل شده و ظاهر گشته تفکّر نما شاید از فیوضات فیّاض حقیقی در این یوم مبارک نصیب برداری و محروم نمانی

لیس هذا علی الله بعزیز ۞

ادم خاکی از کلمه الهی عرشی شد و صیّاد ماهی دارای حکمت ربّانی گشت حضرت ابوذر راعی غنم بود سیّد امم شد ۞

31

This Day, O Shaykh, hath never been, nor is it now, the Day whereon man-made arts and sciences can be regarded as a true standard for men, since it hath been recognized that He Who was wholly unversed in any of them hath ascended the throne of purest gold, and occupied the seat of honor in the council of knowledge, whilst the acknowledged exponent and repository of these arts and sciences remained utterly deprived.

By “arts and sciences” is meant those which begin with words and end with words.

یا شیخ امروز روز علوم و فنون ظاهره نبوده و نیست چه که ملاحظه شد نفسی که بیک کلمه از ان علوم اگاه نه بر کرسیّ عقیان در صدر مجلس عرفان مستوی و صاحب علوم و دارای فنون محروم ۞

مقصود از این علوم علومی است که از لفظ ابتدا شود و بلفظ منتهی گردد

و لکن علومیکه اثر و ثمر از ان ظاهر و سبب راحت و اسایش عباد است عند الله مقبول بوده و هست ۞

Such arts and sciences, however, as are productive of good results, and bring forth their fruit, and are conducive to the well-being and tranquility of men have been, and will remain, acceptable before God.

لو تسمع ندائی تدع ما عندک و تتوجّه الی مقام ماج فیه بحر الحکمة و البیان و هاج عرف عنایة ربّک الرّحمن ۞

Wert thou to give ear to My voice, thou wouldst cast away all thy possessions, and wouldst set thy face towards the Spot wherein the ocean of wisdom and of utterance hath surged, and the sweet savors of the loving-kindness of thy Lord, the Compassionate, have wafted.

در این مقام بنظر امد فی الجمله از امور گذشته ذکر شود شاید سبب ظهور عدل و انصاف گردد ۞

We deem it advisable, in this connection, to recount briefly some past events, that perchance they may be the means of vindicating the cause of equity and justice.

این مظلوم در ایّامیکه حضرت سلطان ایّده الله ربّه الرّحمن عزم توجّه باصفهان نموده اذن حاصل کرده قصد زیارت بقاع مقدّسه منوّره ائمّه صلوات الله علیهم نموده

At the time when His Majesty the Sháh, may God, his Lord, the Most Merciful, aid him through His strengthening grace, was planning a journey to Iṣfahán, this Wronged One, having obtained his permission, visited the holy and luminous resting-places of the Imams, may the blessings of God be upon them!

و بعد از رجوع نظر بگرمی هواء دار الخلافه و شدّت ان بلواسان رفتیم

Upon Our return, We proceeded to Lavasan on account of the excessive heat prevailing in the capital.

و بعد از توجّه حکایت حضرت سلطان ایّده الله تبارک و تعالی واقع

Following Our departure, there occurred the attempt upon the life of His Majesty, may God, exalted and glorified be He, assist him.

و در ان ایّام امور منقلب و نار غضب مشتعل ۞

Those days were troublous days, and the fires of hatred burned high.

جمعی را اخذ نمودند از جمله این مظلوم را ۞

Many were arrested, among them this Wronged One.

لعمر الله ابدا

By the righteousness of God!

داخل ان امر منکر نبودیم و در مجالس تحقیق هم عدم تقصیر ثابت مع ذلک

We were in no wise connected with that evil deed, and Our innocence was indisputably established by the tribunals.

ما را اخذ نمودند و از نیاوران که در ان ایّام مقرّ سلطنت بوده سر برهنه و پای برهنه پیاده با زنجیر بسجن طهران بردند

Nevertheless, they apprehended Us, and from Niyavaran, which was then the residence of His Majesty, conducted Us, on foot and in chains, with bared head and bare feet, to the dungeon of Ṭihrán.

چه که یک ظالمی سواره همراه کلاه از سر برداشت و بسرعت تمام با جمعی از میرغضبان و فرّاشان ما را بردند

A brutal man, accompanying Us on horseback, snatched off Our hat, whilst We were being hurried along by a troop of executioners and officials.

و چهار شهر در مقامیکه شبه و مثل نداشت مقرّ معیّن نمودند ۞

We were consigned for four months to a place foul beyond comparison.

امّا سجن که محلّ مظلوم و مظلومان بوده فی الحقیقه دخمه تنگ تاریک از ان افضل بوده ۞

As to the dungeon in which this Wronged One and others similarly wronged were confined, a dark and narrow pit were preferable.

و چون وارد حبس شدیم بعد از ورود ما را داخل دالانی ظلمانی نمودند از ان جا از سه پلهء سراشیب گذشتیم

Upon Our arrival We were first conducted along a pitch-black corridor, from whence We descended three steep flights of stairs to the place of confinement assigned to Us.

و بمقرّیکه معیّن نموده بودند رسیدیم ۞ امّا محلّ تاریک و معاشر قریب صد و پنجاه نفس

The dungeon was wrapped in thick darkness, and Our fellow-prisoners numbered nearly a hundred and fifty souls:

از سارقین اموال و قاتلین

thieves, assassins and highwaymen.

نفوس و قاطعین طرق بوده مع این جمعیّت محلّ منفذ نداشت جز طریقی که وارد شدیم

Though crowded, it had no other outlet than the passage by which We entered.

اقلام از وصفش عاجز و روائح منتنهاش خارج از بیان

No pen can depict that place, nor any tongue describe its loathsome smell.

و ان جمع اکثری بی لباس و فراش ۞

Most of these men had neither clothes nor bedding to lie on.

اللّٰه یعلم ما ورد علینا فی ذاک المقام الانتن الاظلم ۞

God alone knoweth what befell Us in that most foul-smelling and gloomy place!

33

و در ایّام و لیالی در سجن مذکور در اعمال و احوال و حرکات حزب بابی تفکّر مینمودیم که مع علوّ و سموّ و ادراک ان حزب ایا چه شده که از ایشان چنین عملی ظاهر یعنی جسارت و حرکت ان حزب نسبت بذات شاهانه ۞

و بعد این مظلوم اراده نمود که بعد از خروج از سجن بتمام همّت در تهذیب ان نفوس قیام نماید ۞

Day and night, while confined in that dungeon, We meditated upon the deeds, the condition, and the conduct of the Bábís, wondering what could have led a people so high-minded, so noble, and of such intelligence, to perpetrate such an audacious and outrageous act against the person of His Majesty.

This Wronged One, thereupon, decided to arise, after His release from prison, and undertake, with the utmost vigor, the task of regenerating this people.

34

و در شبی از شبها در عالم رؤیا از جمیع جهات اینکلمه علیا اصغا شد انّا ننصرک بک و بقلمک

لا تحزن عمّا ورد علیک و لا تخف انّک من الآمنین

سوف یبعث الله کنوز الارض و هم رجال ینصرونک بک و باسمک الّذی به احیا الله افئدة العارفین ۞

One night, in a dream, these exalted words were heard on every side: “Verily, We shall render Thee victorious by Thyself and by Thy Pen.

Grieve Thou not for that which hath befallen Thee, neither be Thou afraid, for Thou art in safety.

Erelong will God raise up the treasures of the earth - men who will aid Thee through Thyself and through Thy Name, wherewith God hath revived the hearts of such as have recognized Him.”

35

و چون مظلوم از سجن خارج حسب الامر حضرت پادشاه حرسه الله تعالی مع غلام دولت علیّه ایران و دولت بهیّه روس بعراق عرب توجّه نمودیم

و بعد از ورود باعانت الهی و فضل و رحمت ربّانی آیات بمثل غیث هاطل نازل و باطراف ارض ارسال شد

And when this Wronged One went forth out of His prison, We journeyed, in pursuance of the order of His Majesty the Sháh - may God, exalted be He, protect him - to ‘Iráq, escorted by officers in the service of the esteemed and honored governments of Persia and Russia.

After Our arrival, We revealed, as a copious rain, by the aid of God and His Divine Grace and mercy, Our verses, and sent them to various parts of the world.

و جمیع عباد را مخصوص این حزب را بمواعظ حکیمانه و نصایح مشفقانه نصیحت نمودیم و از فساد و نزاع و جدال و محاربه منع کردیم

تا انکه از فضل الهی غفلت و نادانی به برّ و دانائی بدل گشت و سلاح باصلاح ۞

We exhorted all men, and particularly this people, through Our wise counsels and loving admonitions, and forbade them to engage in sedition, quarrels, disputes and conflict.

As a result of this, and by the grace of God, waywardness and folly were changed into piety and understanding, and weapons converted into instruments of peace.

36

و در ایّام توقّف در سجن ارض طا اگر چه نوم از زحمت سلاسل و روائح منتنه قلیل بود و لکن بعضی از اوقات که دست میداد احساس میشد از جهت اعلای راس چیزی بر صدر میریخت بمثابه رودخانه عظیمی که از قلّه جبل باذخ رفیعی بر ارض بریزد

و بان جهت از جمیع اعضاء اثار نار ظاهر

و در ان حین لسان قرائت مینمود انچه را که بر اصغاء ان احدی قادر نه ۞

During the days I lay in the prison of Ṭihrán, though the galling weight of the chains and the stench-filled air allowed Me but little sleep, still in those infrequent moments of slumber I felt as if something flowed from the crown of My head over My breast, even as a mighty torrent that precipitateth itself upon the earth from the summit of a lofty mountain.

Every limb of My body would, as a result, be set afire.

At such moments My tongue recited what no man could bear to hear.

37

و بعضی از بیانات که در الواح مخصوص این حزب نازل ذکر میشود تا بیقین مبین کلّ بدانند که این مظلوم عمل نموده انچه را که نزد عقلاء و مظاهر عدل و انصاف محبوب و مقبول بوده

We shall herewith cite a few passages from Tablets specifically revealed to this people, so that every one may know of a certainty that this Wronged One hath acted in a manner which hath been pleasing and acceptable unto men endued with insight, and unto such as are the exponents of justice and equity

38

یا اولیاء اللّٰه فی بلاده و احبّاءه فی دیاره

یوصیکم المظلوم بالامانة و الدّیانة ۞

طوبی لمدینة فازت بانوارهما

O ye friends of God in His cities and His loved ones in His lands!

This Wronged One enjoineth on you honesty and piety.

Blessed the city that shineth by their light.

بهما يرتفع مقام الانسان و يفتح باب الاطمينان على من فی الامكان ۞

طوبی لمن تمسّک بهما و عرف شأنهما و ويل لمن انكر مقامهما ۞

Through them man is exalted, and the door of security is unlocked before the face of all creation.

Happy the man that cleaveth fast unto them, and recognizeth their virtue, and woe betide him that denieth their station.”

39

و در مقام ديگر اين كلمات نازل ۞

انّا نأمر عباد الله و اماءه بالعصمة و التّقوی ليقومنّ من رقد الهوی و يتوجّهنّ الی الله فاطر الارض و السّماء

كذلک امرنا العباد حين ما اشرق نيّر الافاق من جهة العراق ۞

طوبی لمن تمسّک بهما و عرف شأنهما و ويل لمن انكر مقامهما ۞ ليس ضرّی سجنی و بلائی و ما ورد عَلَیَّ من طغاة العباد

بل عمل الّذين ينسبون انفسهم الی نفسی و يرتكبون ما ينوح به قلبی و قلمی ۞

انّ الّذين يفسدون فی الارض و يتصرّفون فی اموال النّاس و يدخلون البيوت من غير اذن صاحبها انّی بریءٌ منهم الّا ان يتوبوا و يرجعوا الی الله الغفور الرّحيم ۞

And in another connection these words were revealed:

“We enjoin the servants of God and His handmaidens to be pure and to fear God, that they may shake off the slumber of their corrupt desires, and turn toward God, the Maker of the heavens and of the earth.

Thus have We commanded the faithful when the Day-Star of the world shone forth from the horizon of ‘Iráq.

My imprisonment doeth Me no harm, neither the tribulations I suffer, nor the things that have befallen Me at the hands of My oppressors.

That which harmeth Me is the conduct of those who, though they bear My name, yet commit that which maketh My heart and My pen to lament.

They that spread disorder in the land, and lay hands on the property of others, and enter a house without leave of its owner, We, verily, are clear of them, unless they repent and return unto God, the Ever-Forgiving, the Most Merciful.”

40

و در مقام ديگر ۞ يا ملأ الارض

سارعوا الی مرضاة الله و جاهدوا حقّ الجهاد فی اظهار امره المبرم المتين ۞

And in another connection: “O peoples of the earth!

Haste ye to do the pleasure of God, and war ye valiantly, as it behooveth you to war, for the sake of proclaiming His resistless and immovable Cause.

قد قدّرنا الجهاد فی سبیل الله بجنود الحکمة و البیان و بالاخلاق و الاعمال

We have decreed that war shall be waged in the path of God with the armies of wisdom and utterance, and of a goodly character and praiseworthy deeds.

کذلک قضی الامر من لدن قویّ قدیر ۞

Thus hath it been decided by Him Who is the All-Powerful, the Almighty.

لیس الفخر لمن یفسد فی الارض بعد اصلاحها

There is no glory for him that committeth disorder on the earth after it hath been made so good.

اتّقوا الله یا قوم و لا تکونوا من الظّالمین ۞

Fear God, O people, and be not of them that act unjustly."

و در مقام دیگر ۞

And again in another connection:

لا تسبّوا احدا بینکم قد جئنا لاتّحاد من علی الارض و اتّفاقهم

"Revile ye not one another. We, verily, have come to unite and weld together all that dwell on earth.

یشهد بذلک ما ظهر من بحر بیانی بین العباد و لکنّ القوم اکثرهم فی بعد مبین ۞

Unto this beareth witness what the ocean of Mine utterance hath revealed amongst men, and yet most of the people have gone astray.

ان یسبّکم احدٌ او یمسّکم ضرٌّ فی سبیل الله اصبروا و توکّلوا علی السّامع البصیر ۞

If anyone revile you, or trouble touch you, in the path of God, be patient, and put your trust in Him Who heareth, Who seeth.

انّه یشهد و یری و یعمل ما اراد بسلطان من عنده

He, in truth, witnesseth, and perceiveth, and doeth what He pleaseth, through the power of His sovereignty.

انّه هو المقتدر القدیر ۞

He, verily, is the Lord of strength, and of might.

قد منعتم عن النّزاع و الجدال فی کتاب الله العزیز العظیم ۞

In the Book of God, the Mighty, the Great, ye have been forbidden to engage in contention and conflict.

تمسّکوا بما تنتفع به انفسکم و اهل العالم

Lay fast hold on whatever will profit you, and profit the peoples of the world.

كذلک يامركم مالک القدم الظّاهر بالاسم الاعظم

انّه هو الامر الحكيم ۞

Thus commandeth you the King of Eternity, Who is manifest in His Most Great Name.

He, verily, is the Ordainer, the All-Wise.”

42

و در مقام ديگر ۞

ايّاكم ان تسفكوا الدّماء اخرجوا سيف اللّسان عن غمد البيان لانّ به تفتح مدائن القلوب ۞

انّا رفعنا حكم القتل عن بينكم

انّ الرّحمة سبقت الممكنات ان كنتم تعلمون ۞

And yet again in another connection:

“Beware lest ye shed the blood of any one. 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.”

43

و در مقام ديگر ۞

يا قوم

لا تفسدوا في الارض و لا تسفكوا الدّماء و لا تأكلوا اموال النّاس بالباطل و لا تتّبعوا كلّ ناعق رجيم ۞

And yet again in another connection:

“O people!

Spread not disorder in the land, and shed not the blood of any one, and consume not the substance of others wrongfully, neither follow every accursed prattler.”

44

و در مقام ديگر ۞

افتاب بيان الهى را غروب اخذ ننمايد و افول از پى

در نيايد ۞ امروز اين كلمه عليا از سدره منتهى اصغا شد

And still again in another connection:

“The Sun of Divine Utterance can never set, neither can its radiance be extinguished.

These sublime words have, in this day, been heard from the Lote-Tree beyond which there is no passing:

‘I belong to him that loveth Me, that holdeth fast My commandments, and casteth away the things forbidden him in My Book.’”	انّی لمن احبّنی و اخذ اوامری و نبذ ما نهی عنه فی کتابی ۞

45

And still again in another connection:	و در مقام دیگر ۞
“This is the day to make mention of God, to celebrate His praise, and to serve Him;	امروز روز ذکر و ثناء و روز خدمتست
deprive not yourselves thereof.	خود را محروم منمائید
Ye are the letters of the words, and the words of the Book.	شمائید حروفات کلمات و کلمات کتاب و شما
Ye are the saplings which the hand of Loving-kindness hath planted in the soil of mercy, and which the showers of bounty have made to flourish.	نهالهائی هستید که از دست عنایت در ارض رحمت کشته شده‌اید و از امطار کرم نموّ نموده‌اید
He hath protected you from the mighty winds of misbelief, and the tempestuous gales of impiety, and nurtured you with the hands of His loving providence.	شما را از عاصفات شرک و قاصفات کفر حفظ فرمود و بایادی شفقت تربیت نمود ۞
Now is the time for you to put forth your leaves, and yield your fruit.	حال وقت اثمار و اوراق است
The fruits of the tree of man have ever been and are goodly deeds and a praiseworthy character.	و اثمار سدره انسانی اعمال طیّبه و اخلاق مرضیّه بوده و هست
Withhold not these fruits from the heedless.	این اثمار را از غافلین منع منمائید
If they be accepted, your end is attained, and the purpose of life achieved.	اگر پذیرفتند مقصود حاصل و حیات ظاهر
If not, leave them in their pastime of vain disputes.	و الّا ذروهم فی خوضهم یلعبون ۞

Strive, O people of God, that haply the hearts of the divers kindreds of the earth may, through the waters of your forbearance and loving-kindness, be cleansed and sanctified from animosity and hatred, and be made worthy and befitting recipients of the splendors of the Sun of Truth.”	یا حزب الله جهد نمائید شاید قلوب احزاب مختلفه عالم باب بردباری و شفقت شما از ضغینه و بغضاء پاک و پاکیزه شود و قابل و لائق تجلّیات افتاب حقیقت گردد ۞
46 In the fourth Ishraq (splendor) of the Ishráqát (Tablet of Splendors) We have mentioned: “Every cause needeth a helper. In this Revelation the hosts which can render it victorious are the hosts of praiseworthy deeds and upright character. The leader and commander of these hosts hath ever been the fear of God, a fear that encompasseth all things, and reigneth over all things.”	در اشراق چهارم از اشراقات ذکر نمودیم از برای هر امری ناصری لازم و جنود منصوره در این ظهور اعمال و اخلاق پسندیده است و قائد و سردار این جنود تقوی الله بوده اوست دارای کلّ و حاکم بر کلّ ۞
47 In the third Tajallí (effulgence) of the Book of Tajallíyát (Book of Effulgences) We have mentioned: “Arts, crafts and sciences uplift the world of being, and are conducive to its exaltation. Knowledge is as wings to man’s life, and a ladder for his ascent. Its acquisition is incumbent upon everyone. The knowledge of such sciences, however, should be acquired as can profit the peoples of the earth, and not those which begin with words and end with words. Great indeed is the claim of scientists and craftsmen on the peoples of the world. Unto this beareth witness the Mother Book in this conspicuous station.”	در تجلّی سوم از کتاب تجلّیات ذکر نمودیم سبب علوّ وجود و سموّ ان علوم و فنون و صنایع است ۞ علم بمنزله جناح است از برای وجود و مرقات است از برای صعود تحصیلش بر کلّ لازم و لکن علومیکه اهل ارض از ان منتفع شوند نه علومیکه از حرف ابتدا شود و بحرف منتهی گردد ۞ صاحبان علوم و صنایع را حقّ عظیم است بر اهل عالم ۞ یشهد بذلک امّ البیان فی هذا المقام المبین ۞

48

In truth, knowledge is a veritable treasure for man, and a source of glory, of bounty, of joy, of exaltation, of cheer and gladness unto him.

فی الحقیقه کنز حقیقی از برای انسان علم اوست و اوست علّت عزّت و نعمت و فرح و نشاط و بهجت و انبساط ۞

Happy the man that cleaveth unto it, and woe betide the heedless.

طوبی لمن تمسّک به و ویل للغافلین ۞

49

It is incumbent upon thee to summon the people, under all conditions, to whatever will cause them to show forth spiritual characteristics and goodly deeds, so that all may become aware of that which is the cause of human upliftment, and may, with the utmost endeavor, direct themselves towards the most sublime Station and the Pinnacle of Glory.

ان جناب باید در جمیع احوال عباد را بانچه سبب ظهور اخلاق روحانیّه و اعمال طیّبه است دعوت فرمایند تا کلّ اگاه شوند بانچه که سبب ارتفاع وجود است و بهمّت کامل قصد مقام اعلی و ذروه علیا نمایند ۞

The fear of God hath ever been the prime factor in the education of His creatures. Well is it with them that have attained thereunto!

و انچه سبب اوّل است از برای تربیت خلق خشیة الله بوده طوبی للفائزین ۞

50

The first word which the Abhá Pen hath revealed and inscribed on the first leaf of Paradise is this:

کلمه اولی که در ورق اوّل فردوس از قلم ابهی مذکور و مسطور این است ۞

“Verily I say: The fear of God hath ever been a sure defence and a safe stronghold for all the peoples of the world.

براستی میگویم حفظ مبین و حصن متین از برای عموم اهل عالم خشیة الله بوده

It is the chief cause of the protection of mankind, and the supreme instrument for its preservation.

اوست سبب اکبر از برای حفظ بشر و علّت کبری از برای صیانت وری ۞

Indeed, there existeth in man a faculty which deterreth him from, and guardeth him against, whatever is unworthy and unseemly, and which is known as his sense of shame.

بلی در وجود ایتی موجود و ان انسانرا از انچه شایسته و لایق نیست منع مینماید و حراست میفرماید و نام انرا حیا

This, however, is confined to but a few;

گذارده‌اند و لکن این فقره محدود است بمعدودی

all have not possessed, and do not possess, it.

کلّ دارای این مقام نبوده و نیستند ۞

It is incumbent upon the kings and the spiritual leaders of the world to lay fast hold on religion, inasmuch as through it the fear of God is instilled in all else but Him."

باید سلاطین ایّام و علمای انام به دین تمسّک نمایند چه که اوست علّت ظهور خشیة اللّٰه فیما سواه ۞

51

The second word We have recorded on the second leaf of Paradise is the following:

کلمه ثانی که در ورق ثانی از فردوس ذکر نمودیم این است ۞

"The Pen of the Divine Expounder exhorteth, at this moment, the manifestations of authority and the sources of power, namely the kings and rulers of the earth - may God assist them - and enjoineth them to uphold the cause of religion, and to cleave unto it.

قلم بیان در این حین مظاهر قدرت و مشارق اقتدار یعنی حضرات ملوک و سلاطین ایّدهم اللّٰه را نصیحت مینماید و به دین و تمسّک بان وصیّت میکند

Religion is, verily, the chief instrument for the establishment of order in the world, and of tranquillity amongst its peoples.

اوست سبب بزرگ از برای نظم جهان و اطمینان من فی الامکان ۞

The weakening of the pillars of religion hath strengthened the foolish, and emboldened them, and made them more arrogant.

سستی ارکان دین سبب قوّت جهّال و جرئت و جسارت شده ۞

Verily I say: The greater the decline of religion, the more grievous the waywardness of the ungodly.

براستی میگویم انچه از مقام بلند دین کاست بر غفلت اشرار افزود

This cannot but lead in the end to chaos and confusion.

و نتیجه بالآخره هرج و مرج است ۞

Hear Me, O men of insight, and be warned, ye who are endued with discernment!"

اسمعوا یا اولی الابصار ثمّ اعتبروا یا اولی الانظار ۞

52

It is Our hope that thou wilt hear with attentive ears the things We have mentioned unto thee, that perchance thou mayest turn men away from the things they possess to the things that God possesseth.

امید انکه ان جناب در انچه ذکر شد باذن واعیه اصغا فرمایند شاید عباد را از ما عندهم بما عند اللّٰه اگاه نمایند ۞

We entreat God to deliver the light of equity and the sun of justice from the thick clouds of waywardness, and cause them to shine forth upon men.

از حقّ میطلبیم نور انصاف و افتاب عدل را از سحاب تیره غفلت نجات بخشد و ظاهر فرماید ۞

هیچ نوری بنور عدل معادله نمی نماید انست سبب نظم عالم و راحت امم ۞

No light can compare with the light of justice. The establishment of order in the world and the tranquillity of the nations depend upon it.

53

در صحیفه بیان این کلمه علیا مسطور و مرقوم ۞

In the Book of Utterance these exalted words have been written down and recorded:

بگو ای دوستان

“Say, O friends!

جهد نمائید شاید مصیباتیکه فی سبیل الله بر مظلوم و شما وارد شده بین ناس ضایع نشود

Strive that haply the tribulations suffered by this Wronged One and by you, in the path of God, may not prove to have been in vain.

بذیل عفّت تمسّک نمائید و همچنین بحبل امانت و دیانت

Cling ye to the hem of virtue, and hold fast to the cord of trustworthiness and piety.

صلاح عالم را ملاحظه نمائید نه هوای نفس را ۞

Concern yourselves with the things that benefit mankind, and not with your corrupt and selfish desires.

یا حزب المظلوم

O ye followers of this Wronged One!

شمائید رعاة عالم

Ye are the shepherds of mankind;

اغنام را از ذئب نفس و هوی مقدّس دارید و بطراز تقوی الله مزیّن نمائید این است حکم محکم که از قلم قدم در این حین جاری شده ۞

liberate ye your flocks from the wolves of evil passions and desires, and adorn them with the ornament of the fear of God. This is the firm commandment which hath, at this moment, flowed out from the Pen of Him Who is the Ancient of Days.

لعمر الله

By the righteousness of God!

سیف الاخلاق و الآداب احدّ من سیوف الحدید ۞

The sword of a virtuous character and upright conduct is sharper than blades of steel.

انّ الفطرة فی هذا الحین تنادی و تقول

The voice of the true Faith calleth aloud, at this moment, and saith:

O people!	يا قوم
Verily, the Day is come, and My Lord hath made Me to shine forth with a light whose splendor hath eclipsed the suns of utterance.	قد اتى اليوم و اظهرنى ربّى بنور كسفت عند اشراقه شموس البيان
Fear ye the Merciful, and be not of them that have gone astray.”	اتّقوا الرّحمن و لا تكونوا من الغافلين ۞

The third word we have recorded on the third leaf of Paradise is this:	كلمه سوم كه در ورق سوم فردوس ذكر نموديم اين است ۞
“O son of man! If thine eyes be turned towards mercy, forsake the things that profit thee, and cleave unto that which will profit mankind.	يابن الانسان لو تكون ناظرا الى الفضل ضع ما ينفعک و خذ ما ينتفع به العباد
And if thine eyes be turned towards justice, choose thou for thy neighbor that which thou choosest for thyself.	و ان تكن ناظرا الى العدل اختر لدونک ما تختاره لنفسک ۞
Humility exalteth man to the heaven of glory and power, whilst pride abaseth him to the depths of wretchedness and degradation.	انّ الانسان مرّة يرفعه الخضوع الى سماء العزّة و الاقتدار و اخرى ينزله الغرور الى مقام الذّلّة و الانكسار ۞
Great is the Day, and mighty the Call!	يوم عظيم است و نداء بزرگ ۞
In one of Our Tablets We have revealed these exalted words:	در لوحى از الواح اين كلمه عليا را ذكر نموديم ۞
‘Were the world of the spirit to be wholly converted into the sense of hearing, it could then claim to be worthy to hearken unto the Voice that calleth from the Supreme Horizon;	اگر عالم روح بتمامه بقوّه سامعه تبديل شود ميتوان گفت لائق اصغاء اين نداء است كه از افق اعلى مرتفع
for otherwise, these ears that are defiled with lying tales have never been, nor are they now, fit to hear it.’ Well is it with them that hearken;	و الّا اين اذانهاى الوده بقصص كاذبه لائق نبوده و نيست طوبى للسّامعين
and woe betide the wayward.”	و ويل للغافلين ۞

از حقّ جلّ جلاله سائل و امل که مشارق ثروت و اقتدار و مطالع عزّت و اختیار یعنی ملوک ارض ایّدهم الله را بر صلح اکبر تایید فرماید

We pray God - exalted be His glory - and cherish the hope that He may graciously assist the manifestations of affluence and power and the daysprings of sovereignty and glory, the kings of the earth - may God aid them through His strengthening grace - to establish the Lesser Peace.

این است سبب اعظم از برای راحت امم ۞

This, indeed, is the greatest means for insuring the tranquillity of the nations.

سلاطین افاق وفّقهم الله باید باتّفاق باین امر که سبب اعظم است از برای حفظ عالم تمسّک فرمایند ۞

It is incumbent upon the Sovereigns of the world - may God assist them - unitedly to hold fast unto this Peace, which is the chief instrument for the protection of all mankind.

امید انکه قیام نمایند بر انچه سبب اسایش عباد است ۞

It is Our hope that they will arise to achieve what will be conducive to the well-being of man.

باید مجلس بزرگی ترتیب دهند و حضرات ملوک و یا وزراء در ان مجلس حاضر شوند و حکم اتّحاد و اتّفاق را جاری فرمایند

It is their duty to convene an all-inclusive assembly, which either they themselves or their ministers will attend, and to enforce whatever measures are required to establish unity and concord amongst men.

و از سلاح باصلاح توجّه کنند

They must put away the weapons of war, and turn to the instruments of universal reconstruction.

و اگر سلطانی بر سلطانی برخیزد سلاطین دیگر بر منع او قیام نمایند

Should one king rise up against another, all the other kings must arise to deter him.

در این صورت عساکر و الآت و ادوات حرب لازم نه الّا علی قدر مقدور لحفظ بلادهم

Arms and armaments will, then, be no more needed beyond that which is necessary to insure the internal security of their respective countries.

و اگر باین خیر اعظم فائز شوند اهل مملکت کلّ براحت و مسرّت بامور خود مشغول گردند و نوحه و ندبه اکثری از عباد ساکن شود ۞

If they attain unto this all-surpassing blessing, the people of each nation will pursue, with tranquillity and contentment, their own occupations, and the groanings and lamentations of most men would be silenced.

نسأل الله ان یؤیّدهم علی ما یحبّ و یرضی

We beseech God to aid them to do His will and pleasure.

انّه هو ربّ العرش و الثّری و مالک الآخرة و الاولی ۞	He, verily, is the Lord of the throne on high and of earth below, and the Lord of this world and of the world to come.
احسن و اولی انکه در ان مجلس خود سلاطین عظام حاضر شوند و حکم فرمایند	It would be preferable and more fitting that the highly-honored kings themselves should attend such an assembly, and proclaim their edicts.
و هر یک از سلاطین که بر این امر و اجرای ان قیام فرماید او سیّد سلاطین است عند اللّٰه	Any king who will arise and carry out this task, he, verily will, in the sight of God, become the cynosure of all kings.
طوبی له و نعیما له ۞	Happy is he, and great is his blessedness!

در این اراضی هر هنگام نوبت عسکریّه میشود از هر جهتی فزع اکبر ظاهر ۞	In this land, every time men are conscripted for the army, a great terror seizeth the people.
و هر یک از دول در هر سنه بر عساکر میافزاید چه که وزرای حرب در این فقره حریصند و بهل من مزید ناطق ۞	Every nation augmenteth, each year, its forces, for their ministers of war are insatiable in their desire to add fresh recruits to their battalions.
از قرار مذکور دولت ایران ایّدها اللّٰه هم اراده نموده‌اند بر عسکر بیافزایند ۞	We have learned that the government of Persia - may God assist them - have, likewise decided to reinforce their army.
نزد مظلوم حال صد هزار عسکر منظّم مرتّب کفایت مینماید ۞	In the opinion of this Wronged One a force of one hundred thousand fully-equipped and well-disciplined men would suffice.
امید انکه ان حضرت بر نور عدل بیفزایند ۞	We hope that thou wilt cause the light of justice to shine more brightly.
لعمر اللّٰه	By the righteousness of God!
عدل جندیست قوی	Justice is a powerful force.

اوست در مقام اوّل و رتبه اولی فاتح افئده و قلوب و اوست مبیّن اسرار وجود و دارای رایت محبّت و جود ۞

It is, above all else, the conqueror of the citadels of the hearts and souls of men, and the revealer of the secrets of the world of being, and the standard-bearer of love and bounty.

57

و در خزائن علوم الهی علمی موجود که عمل بان خوفرا زائل مینماید و لکن علی قدر مقدور

In the treasuries of the knowledge of God there lieth concealed a knowledge which, when applied, will largely, though not wholly, eliminate fear.

و ان ترتیبی است که باید از ایّام طفولیّت بان عمل شود بسیار فرق مینماید

This knowledge, however, should be taught from childhood, as it will greatly aid in its elimination.

و انچه از ان بکاهد بر جراة میافزاید ۞

Whatever decreaseth fear increaseth courage.

اگر اراده الهی مدد فرماید شرح مبسوطی در انچه ذکر شد از قلم بیان جاری میگردد و شاید در مراتب علوم و فنون هم ظاهر شود انچه که سبب تجدید عالم و امم گردد ۞

Should the Will of God assist Us, there would flow out from the Pen of the Divine Expounder a lengthy exposition of that which hath been mentioned, and there would be revealed, in the field of arts and sciences, what would renew the world and the nations.

و همچنین کلمه ای در صحیفه حمراء از قلم اعلی مرقوم و مسطور و ان کلمه قوّت مکنونه در عباد را بتمامها ظاهر فرماید بلکه مثل ان بر ان بیفزاید ۞

A word hath, likewise, been written down and recorded by the Pen of the Most High in the Crimson Book which is capable of fully disclosing that force which is hid in men, nay of redoubling its potency.

نسأل الله تبارک و تعالی ان یؤیّد عباده علی ما یحبّ و یرضی ۞

We implore God - exalted and glorified be He - to graciously assist His servants to do that which is pleasing and acceptable unto Him.

58

این ایّام از جمیع جهات اعداء ظاهر و نار بغضاء مشتعل ۞

In these days enemies have compassed Us about, and the fire of hatred is kindled.

ای اهل ارض

O peoples of the earth!

لعمری و عمرکم این مظلوم خیال ریاست نداشته و ندارد

و مقصود رفع انچه سبب اختلاف احزاب عالم و تفریق امم است بوده و هست تا کلّ فارغ و ازاد شوند و بخود پردازند ۞

استدعا انکه دوستان این ذیل را بغبار اکاذیب نیالایند و بذکر خوارق عادات که نزد ایشان است از شان و مقام و تقدیس و تنزیه نکاهند

By My life and by your own! This Wronged One hath never had, nor hath He now any desire for leadership.

Mine aim hath ever been, and still is, to suppress whatever is the cause of contention amidst the peoples of the earth, and of separation amongst the nations, so that all men may be sanctified from every earthly attachment, and be set free to occupy themselves with their own interests.

We entreat Our loved ones not to besmirch the hem of Our raiment with the dust of falsehood, neither to allow references to what they have regarded as miracles and prodigies to debase Our rank and station, or to mar the purity and sanctity of Our name.

59

سبحان الله

امروز روزیست که عقلاء از این مظلوم اخذ رای نمایند و از حقّ بطلبند انچه را که سبب عزّت و اسایش است ۞

و لکن کلّ بر عکس بر اطفاء این نور ساطع لمیع جاهد و ساعی و هر نفسی در صدد ان است که تقصیری ثابت نماید و یا ایرادی وارد اورد ۞

امر بمقامی رسیده که از جمیع اطوار این مظلوم اظهار نموده‌اند انچه را که ذکر ان شایسته نیست ۞

یکی از دوستان از نفسی از نفوس مجتمعه در مدینه کبیره ذکر نموده که گفته در هر سنه مبلغ پنجاه هزار تومان از وطن بعکّا میرود و بکمال افسوس این

Gracious God!

This is the day whereon the wise should seek the advice of this Wronged One, and ask Him Who is the Truth what things are conducive to the glory and tranquillity of men.

And yet, all are earnestly striving to put out this glorious and shining light, and are diligently seeking either to establish Our guilt, or to voice their protest against Us.

Matters have come to such a pass, that the conduct of this Wronged One hath, in every way, been grossly misrepresented, and in a manner which it would be unseemly to mention.

One of Our friends hath reported that among the residents of the Great City (Constantinople) he had heard with the greatest regret someone state that, each year, a sum of fifty thousand túmáns was being despatched from his native land to ‘Akká!

فقره را ذکر نمود معلوم نشد محاسب که بوده و دفتر دار که ۞

It hath not, however, been made clear who had disbursed the sum, nor through whose hands it had passed!

باری این مظلوم در جمیع انچه وارد اورده‌اند و گفته‌اند صابر و صامت چه که اراده انکه از عنایت حقّ جلّ جلاله و رحمت مسبوقه حکم جدال و نزاع و سفک دماء را از عالم بقوّه بیان محو نمائیم ۞

Briefly, this Wronged One hath, in the face of all that hath befallen Him at their hands, and all that hath been said of Him, endured patiently, and held His peace, inasmuch as it is Our purpose, through the loving providence of God - exalted be His glory - and His surpassing mercy, to abolish, through the force of Our utterance, all disputes, war, and bloodshed, from the face of the earth.

در جمیع احوال در انچه گفته‌اند بصبر جمیل تمسّک جسته‌ایم و بحقّ گذارده‌ایم

Under all conditions We have, in spite of what they have said, endured with seemly patience, and have left them to God.

و لکن در جواب این فقره ذکر نمودیم اگر فی الحقیقه در انچه ذکر نموده صادق است باید مالک وجود و سلطان غیب و شهود را شکر نماید که نفسی را از ایران مبعوث فرموده که در سجن من غیر ناصر و معین ایران را تصرّف فرموده و یک مالیات هر سنه از ان اخذ میفرماید ۞

In answer to this particular imputation, however, We have replied, that if that which he affirmeth be true, it behooveth him to be thankful to Him Who is the Lord of all being, and the King of the seen and unseen, for having raised up in Persia One Who, though a prisoner and with none to help and assist Him, hath succeeded in establishing His ascendency over that land, and in drawing from it a yearly revenue.

این مقام ستایش است نه نکوهش لو یکون من المنصفین ۞

Such an achievement should be praised rather than censured, if he be of them that judge equitably.

و اگر نفسی اراده نماید بر امور این مظلوم واقف شود جواب این است که در بعضی از لیالی و ایّام اسرای عالم و مظلومهای امم بی قوت شب را بروز اورده‌اند و روز را بشب ۞

Should anyone seek to be acquainted with the condition of this Wronged One, let him be told that these captives whom the world hath persecuted and the nations wronged have, for days and nights, been entirely denied the barest means of subsistence.

این اذکار را دوست نداشته و نداریم و از گوینده هم شکایت ننموده و نمی نمائیم ۞

We are loth to mention such things, neither have We had, nor do We have now, any desire to complain against Our accuser.

در این سجن شخص معزّزی چندی از سنگ تراشی کسب معاش مینمود و در بعضی از اوقات هم بعضی بطعام اللّه مرزوق یعنی جوع ۞

Within the walls of this prison a highly-esteemed man was for some time obliged to break stones that he might earn a living, whilst others had, at times, to nourish themselves with that Divine sustenance which is hunger!

نسأل اللّه تبارک و تعالی ان یؤیّد الکلّ علی العدل و الانصاف و یوفّقهم علی الانابة و الرّجوع

We entreat God - exalted and glorified be He - to aid all men to be just and fair-minded, and to graciously assist them to repent and return unto Him.

انّه هو السّامع المجیب ۞

He, verily, heareth, and is ready to answer.

61

سبحانک اللّهمّ یا الهی

Glorified art Thou, O Lord my God!

تری ما ورد علی المظلوم من الّذین ما عاشرونی و قاموا علی ضرّی و مسکنتي بحیث عجزت الاقلام عن ذکره و الألسن عن بیانه و الالواح عن حمله ۞

Thou seest what hath befallen this Wronged One at the hands of them that have not associated with Me, and who have arisen to harm and abase Me, in a manner which no pen can describe, nor tongue recount, nor can any Tablet sustain its weight.

تسمع حنین قلبی و ضجیج کینونتی و ما ورد علی امنائک فی بلادک و اصفیائک فی مملکتک من الّذین نقضوا عهدک و میثاقک ۞

Thou hearest the cry of Mine heart, and the groaning of Mine inmost being, and the things that have befallen Thy trusted ones in Thy cities and Thy chosen ones in Thy land, at the hands of such as have broken Thy Covenant and Thy Testament.

ای ربّ اسالک بضجیج العشّاق فی الآفاق و بحنینهم فی بعدهم عن ساحة قربک و بالدّماء الّتی سفکت فی حبّک و بالاکباد الّتی ذابت فی سبیلک ان تحفظ اولیاءک من ظلم الّذین غفلوا من اسرار اسمک المختار ۞

I beseech Thee, O my Lord, by the sighs of Thy lovers throughout the world, and by their lamentation in their remoteness from the court of Thy presence, and by the blood that hath been shed for love of Thee, and by the hearts that have melted in Thy path, to protect Thy loved ones from the cruelty of such as have remained unaware of the mysteries of Thy Name, the Unconstrained.

ای ربّ ایّدهم بقدرتک الّتی غلبت الاشیاء و وفّقهم علی الصّبر و الاصطبار

Assist them, O my Lord, by Thy power that hath prevailed over all things, and aid them to be patient and long-suffering.

انّک انت المقتدر العزیز الوهّاب ۞

Thou art the All-Powerful, the Almighty, the All-Bountiful.

لا اله الّا انت الکریم الفیّاض

No God is there but Thee, the Generous, the Lord of grace abounding.

62

این ایّام بعضی از عدل و انصاف گذشته‌اند و با سیف ضغینه و سنان بغضاء هجوم نموده‌اند و حال انکه شان منصفین انکه مردود عالم و مطرود امم را اعانت نمایند و به برّ و تقوی تمسّک جویند ۞

In these days there are some who, far from being just and fair-minded, have assaulted Me with the sword of hatred and the spear of enmity, forgetting that it behooveth every fair-minded person to succor Him Whom the world hath cast away and the nations abandoned, and to lay hold on piety and righteousness.

اکثری الی حین ندانسته‌اند که اراده این مظلوم چیست و بچه جهت حمل بلایای لا تحصی نموده ۞

Most men have until now failed to discover the purpose of this Wronged One, nor have they known the reason for which He hath been willing to endure countless afflictions.

باری لسان قلب به یا لیت قومی یعلمون ناطق ۞

Meanwhile, the voice of Mine heart crieth out these words: “O that My people knew!

و مظلوم منقطعا عن الکلّ باین کلمه علیا متکلّم ۞

This Wronged One, rid of attachment unto all things, uttereth these exalted words:

قد احاطت الامواج سفینة اللّٰه المهیمن القیّوم ۞

“Waves have encompassed the Ark of God, the Help in Peril, the Self-Subsisting.

انّک یا ملّاح لا تضطرب عن الاریاح

Fear not the tempestuous gales, O Mariner!

انّ فالق الاصباح معک فی هذه الظّلمة الّتی بها اضطربت افئدة العباد الّا من شاء اللّٰه العزیز المختار ۞

He Who causeth the dawn to appear is, verily, with Thee in this darkness that hath struck terror into the hearts of all men, except such as God, the Almighty, the Unconstrained, hath been pleased to spare.”

63

یا شیخ قسم بافتاب حقیقت که از افق سماء سجن مشرق و لائح این

O Shaykh! I swear by the Sun of Truth Which hath risen and shineth above the horizon of this Prison!

مظلوم جز اصلاح قصدی نداشته

The betterment of the world hath been the sole aim of this Wronged One.

يشهد بذلک کلّ عارف بصیر و کلّ عالم خبیر ۞

و فی حین البلایا کان متمسّکا بحبل الصّبر و الاصطبار و راضیا بما ورد علیه من الاعداء و هو یقول ۞

یا الهی ترکت ارادتی لارادتک و مشیّتی لظهور مشیّتک ۞

و عزّتک

لا ارید نفسی و بقائها الّا للقیام علی خدمة امرک و لا احبّ وجودی الّا للفداء فی سبیلک ۞

ای ربّ تری و تعلم انّ الّذین اردنا منهم العدل و الانصاف قاموا علینا بالظّلم و الاعتساف

فی الظّاهر کانوا معی و فی الباطن نصروا اعدائی الّذین قاموا علی هتک حرمتی ۞

الهی الهی

اشهد انّک خلقت عبادک لنصرة امرک و اعلاء کلمتک و هم نصروا اعداءک ۞

اسألک بامرک الّذی احاط بالوجود و باسمک الّذی به سخّرت الغیب و الشّهود ان تزیّن اهل الارض بنور عدلک و تنوّر قلوبهم بضیاء معرفتک ۞

Unto this beareth witness every man of judgment, of discernment, of insight and understanding.

Whilst afflicted with trials, He held fast unto the cord of patience and fortitude, and was satisfied with the things which have befallen Him at the hands of His enemies, and was crying out:

“I have renounced My desire for Thy desire, O my God, and My will for the revelation of Thy Will.

By Thy glory!

I desire neither Myself nor My life except for the purpose of serving Thy Cause, and I love not My being save that I may sacrifice it in Thy path.

Thou seest and knowest, O my Lord, that those whom We asked to be fair and just, have, unjustly and cruelly, risen up against Us.

Openly they were with Me, yet secretly they assisted My foes, who have arisen to dishonor Me.

O God, my God!

I testify that Thou hast created Thy servants to aid Thy Cause and exalt Thy Word, and yet they have helped Thine enemies.

I beseech Thee, by Thy Cause that hath encompassed the world of being, and by Thy Name wherewith Thou hast subjected the seen and unseen, to adorn the peoples of the earth with the light of Thy justice, and to illuminate their hearts with the brightness of Thy knowledge.

ای ربّ انا عبدک و ابن عبدک	I am, O my Lord, Thy servant and the son of Thy servant.
اشهد بوحدانیّتک و فردانیّتک و بتقدیس ذاتک و تنزیه کینونتک ۞	I bear witness unto Thy unity, and Thy oneness, and to the sanctity of Thy self and the purity of Thine Essence.
ای ربّ تری امناءک بین ایادی الخائنین من خلقک و المفترین من بریّتک	Thou beholdest, O my Lord, Thy trusted ones at the mercy of the treacherous among Thy creatures, and the calumniators amidst Thy people.
و تعلم ما ورد علینا من الّذین انت اعلم بهم منّا ۞	Thou knowest what hath befallen Us at the hands of them whom Thou knowest better than we know them.
قد ارتکبوا ما انشقّ به ستر المقرّبین من خلقک ۞	They have committed what hath torn the veil from such of Thy creatures as are nigh unto Thee.
اسألک ان تؤیّدهم علی القیام علی ما فات عنهم في ایّام مشرق وحیک و مطلع الهامک	I beseech Thee to assist them to obtain that which hath escaped them in the days of the Dawning-Place of Thy Revelation and the Dayspring of Thine Inspiration.
انّک انت المقتدر علی ما تشاء و فی قبضتک زمام من فی السّموات و الارضین ۞	Potent art Thou to do what pleaseth Thee, and in Thy grasp are the reins of all that is in heaven and all that is on earth.
قد ارتفع نداء الفطرة و حنینها	The voice and the lamentation of the true Faith have been raised.
و تنادی باعلی النّداء و تقول	It calleth aloud and saith:
یا قوم	“O people!
تاللّٰه	By the righteousness of God!
انّی فزت بمظهری و منزلی ۞	I have attained unto Him Who hath manifested me and sent me down.
هذا یوم فیه ابتسم الطّور بمکلّمه و کرمل بمنزلها و السّدرة بمعلّمها	This is the Day whereon Sinai hath smiled at Him Who conversed upon it, and Carmel at its Revealer, and the Sadrah at Him Who taught it.

اتّقوا الله و لا تكونوا من المنكرين ۞

Fear ye God, and be not of them that have denied Him.

لا تحرموا انفسكم عمّا ظهر بالفضل

Withhold not yourselves from that which hath been revealed through His grace.

خذوا كوثر البقاء باسم ربّكم مالک الاسماء ثمّ اشربوا منه بذكره العزيز البديع ۞

Seize ye the living waters of immortality in the name of your Lord, the Lord of all names, and drink ye in the remembrance of Him, Who is the Mighty, the Peerless.”

64

در جميع احوال عباد را بمعروف امر نموديم و از منكر نهى ۞

We have, under all circumstances, enjoined on men what is right, and forbidden what is wrong.

مالک وجود شاهد و گواه كه اين مظلوم از حقّ براى خلق طلبيده انچه را كه سبب الفت و اتّحاد و مودّت و اتّفاق است ۞

He Who is the Lord of Being is witness that this Wronged One hath besought from God for His creatures whatever is conducive to unity and harmony, fellowship and concord.

لعمر الله

By the righteousness of God!

اين مظلوم قادر بر ستر نبوده

This Wronged One is not capable of dissimulation.

انّه اظهر ما اراد و هو

He, verily, hath revealed that which He desired;

المقتدر المختار ۞

He, truly, is the Lord of strength, the Unrestrained.

65

اين كلمات عاليات كه در لوح حضرت سلطان نازل بعضى از انرا مكرّر ذكر مينمائيم تا ان جناب بيقين مبين بدانند كه انچه ذكر شده من عند الله بوده ۞ يا سلطان

We once again refer unto some of the sublime words revealed in the Tablet to His Majesty the Sháh, so that thou mayest know of a certainty that whatever hath been mentioned hath come from God: “O King!

انّى كنت كاحد من العباد و راقدا على المهاد مرّت عَلَىَّ نسائم السّبحان و علّمنى علم

I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been.

ما كان ليس هذا من عندی بل من لدن عزيز عليم ۞	This thing is not from Me, but from One Who is Almighty and All-Knowing.
و امرنی بالنّداء بين الارض و السّماء بذلک ورد عَلَیَّ ما ذرفت به دموع العارفين ۞	And He bade Me lift up My voice between earth and heaven, and for this there befell Me what hath caused the tears of every man of understanding to flow.
ما قرأت ما عند النّاس من العلوم	The learning current amongst men I studied not;
و ما دخلت المدارس	their schools I entered not.
فاسأل المدينة الّتی کنت فيها لتوقن بانّی لست من الکاذبين ۞	Ask of the city wherein I dwelt, that thou mayest be well assured that I am not of them who speak falsely.
هذه ورقة حرّکتها ارياح مشيّة ربّک العزيز الحميد ۞	This is but a leaf which the winds of the will of thy Lord, the Almighty, the All-Praised, have stirred.
هل لها استقرار عند هبوب ارياح عاصفات	Can it be still when the tempestuous winds are blowing?
لا و مالک الاسماء و الصّفات بل	Nay, by Him Who is the Lord of all Names and Attributes!
تحرّکها کيف تريد ۞	They move it as they list.
ليس للعدم وجودٌ تلقاء القدم	The evanescent is as nothing before Him Who is the Ever-Abiding.
قد جاء امره المبرم و انطقنی بذکره بين العالمين ۞	His all-compelling summons hath reached Me, and caused Me to speak His praise amidst all people.
انّی لم اکن الّا کالميّت تلقاء امره	I was indeed as one dead when His behest was uttered.
قلّبتنی يد ارادة ربّک الرّحمن الرّحيم ۞	The hand of the will of thy Lord, the Compassionate, the Merciful, transformed Me.
هل يقدر احد ان يتکلّم من تلقاء نفسه بما يعترض به عليه العباد من کلّ وضيع و شريف	Can anyone speak forth of his own accord that for which all men, both high and low, will protest against him?

لا و الّذی علّم القلم اسرار القدم الّا من کان مؤیّدا من لدن مقتدر قدیر

Nay, by Him Who taught the Pen the eternal mysteries, save him whom the grace of the Almighty, the All-Powerful, hath strengthened.

66

یا سلطان انظر بطرف العدل الی المظلوم

“Look upon this Wronged One, O King, with the eyes of justice;

ثمّ احکم بالحقّ فیما ورد علیه

judge thou, then, with truth concerning what hath befallen Him.

انّ الله قد جعلک ظلّه بین العباد و آیة قدرته لمن فی البلاد

Of a verity, God hath made thee His shadow amongst men, and the sign of His power unto all that dwell on earth.

احکم بیننا و بین الّذین ظلمونا من دون بیّنة و لا کتاب منیر ۞

Judge thou between Us and them that have wronged Us without proof and without an enlightening Book.

انّ الّذین حولک یحبّونک لانفسهم و الغلام یحبّک لنفسک و ما اراد الّا ان یقرّبک الی مقرّ الفضل و یقلّبک الی یمین العدل

They that surround thee love thee for their own sakes, whereas this Youth loveth thee for thine own sake, and hath had no desire except to draw thee nigh unto the seat of grace, and to turn thee toward the right-hand of justice.

و کان ربّک علی ما اقول شهیدا ۞

Thy Lord beareth witness unto that which I declare.

67

یا سلطان لو تسمع صریر القلم الاعلی و هدیر ورقاء البقاء علی افنان سدرة المنتهی فی ذکر الله موجد الاسماء و خالق الارض و السّماء لیبلّغک الی مقام لا تری فی الوجود الّا تجلّی حضرة المعبود و تری الملک احقر شیء عندک تضعه لمن اراد و تتوجّه الی افق کان بانوار الوجه مضیئا

“O King! Wert thou to incline thine ears unto the shrill voice of the Pen of Glory and the cooing of the Dove of Eternity, which on the branches of the Lote-Tree beyond which there is no passing, uttereth praises to God, the Maker of all Names and the Creator of earth and heaven, thou wouldst attain unto a station from which thou wouldst behold in the world of being naught save the effulgence of the Adored One, and wouldst regard thy sovereignty as the most contemptible of thy possessions, abandoning it to whosoever might desire it, and setting thy face toward the Horizon aglow with the light of His countenance.

و لا تحمل ثقل الملک ابدا الّا لنصرة ربّک العلیّ الاعلی ۞

Neither wouldst thou ever be willing to bear the burden of dominion save for the purpose of helping thy Lord, the Exalted, the Most High.

اذا يُصَلِّی علیک الملأ الاعلی حبّذا هذا المقام الاسنی لو ترتقی الیه بسلطان کان باسم الله معروفا ۞	Then would the Concourse on high bless thee. O how excellent is this most sublime station, couldst thou ascend thereunto through the power of a sovereignty recognized as derived from the Name of God!”
68 ان جناب یا غیر گفته سوره توحید را ترجمه نمایند تا نزد کلّ معلوم و مبرهن گردد که حقّ لم یلد و لم یولد است و بابیها بربوبیّت و الوهیّت قائلند ۞	68 Either thou or someone else hath said: “Let the Surih of Tawhid be translated, so that all may know and be fully persuaded that the one true God begetteth not, nor is He begotten. Moreover, the Bábís believe in his (Bahá’u’lláh’s) Divinity and Godhood.”
69 یا شیخ این مقام مقام فنای از نفس و بقاء بالله است و این کلمه اگر ذکر شود مدلّ بر نیستی بحت بات است ۞ این مقام لا املک لنفسی نفعا و لا ضرّا و لا حیاة و لا نشورا است ۞	69 O Shaykh! This station is the station in which one dieth to himself and liveth in God. Divinity, whenever I mention it, indicateth My complete and absolute self-effacement. This is the station in which I have no control over mine own weal or woe nor over my life nor over my resurrection.
70 یا شیخ علمای عصر در تجلّیات سدره بیان لابن عمران در طور عرفان چه میگویند ان حضرت کلمه را از سدره اصغا نمود و قبول فرمود و لکن اکثری از ادراک این مقام محروم چه که بما عندهم مشغولند و از ما عند الله غافل ۞	70 O Shaykh! How do the divines of this age account for the effulgent glory which the Sadrah of Utterance hath shed upon the Son of Imran (Moses) on the Sinai of Divine knowledge? He (Moses) hearkened unto the Word which the Burning Bush had uttered, and accepted it; and yet most men are bereft of the power of comprehending this, inasmuch as they have busied themselves with their own concerns, and are unaware of the things which belong unto God.

Referring to this, the Siyyid of Findirisk hath well said:	سیّد فندرسک در این مقام خوب گفته \[
“This theme no mortal mind can fathom;	این سخن را در نیابد هیچ فهم ظاهری
be it even that of Abu-Nasr, or Abú-‘Alí Síná (Avicenna).	گر ابو نصر ستی و ور بوعلی سینا
What explanation can they give concerning that which the Seal of the Prophets (Muḥammad) - may the souls of all else but Him be offered up for His sake - hath said?:	ستی] ایا در این فقره که خاتم انبیا روح ماسواه فداه فرموده چه میگویند میفرماید [
“Ye, verily, shall behold your Lord as ye behold the full moon on its fourteenth night.	سترون ربّکم کما ترون البدر فی لیلة اربعة عشر]
The Commander of the Faithful (Imam ‘Alí) - peace be upon him - moreover, saith in the Khutbiy-i-Tutujiyyih:	و حضرت امیر علیه السّلام در خطبه طتنجیّه میفرماید [
“Anticipate ye the Revelation of Him Who conversed with Moses from the Burning Bush on Sinai.	فتوقّعوا ظهور مکلّم موسی من الشّجرة علی الطّور]
Ḥusayn, the son of ‘Alí - peace be upon him - likewise saith: “Will there be vouchsafed unto anyone besides Thee a Revelation which hath not been vouchsafed unto Thyself - A Revelation Whose Revealer will be He Who revealed Thee.	و همچنین حسین بن علیّ علیه السّلام میفرماید [أیکون لغیرک من الظّهور ما لیس لک حتی یکون هو المظهر لک
Blind be the eye that seeth Thee not!”	عمیت عین لا تراک] ۞

Similar sayings from the Imams - the blessings of God be upon them - have been recorded and are widely known, and are embodied in books worthy of credence.	امثال این اذکار از بیانات اولیاء صلوات الله علیهم مذکور و مشهور و در کتب معتبره موجود ۞
Blessed is he that perceiveth, and speaketh the pure truth.	طوبی لمن ینظر و یتکلّم بالصّدق الخالص ۞

نعیم از برای نفسیکه خود را بمدد کوثر بیان مقصود عالمیان از ظنون و اوهام طاهر نمود و سبحات جلال را باسم غنیّ متعال شقّ کرد و از عالم و عالمیان گذشت و قصد سجن اعظم نمود ۞

Well is it with him who, aided by the living waters of the utterance of Him Who is the Desire of all men, hath purified himself from idle fancies and vain imaginings, and torn away, in the name of the All-Possessing, the Most High, the veils of doubt, and renounced the world and all that is therein, and directed himself towards the Most Great Prison.

72

یا شیخ

O Shaykh!

نفحات وحی از دونش ممتاز و بیان الهی ما بین کتب بمثابه افتاب مشرق و لائح

No breeze can compare with the breezes of Divine Revelation, whilst the Word which is uttered by God shineth and flasheth as the sun amidst the books of men.

طوبی لمن وجد و عرف و قال

Happy the man that hath discovered it, and recognized it, and said:

لک الحمد یا مقصود العالم و لک الشّکر یا محبوب افئدة المخلصین ۞

“Praised be Thou, Who art the Desire of the world, and thanks be to Thee, O Well-Beloved of the hearts of such as are devoted to Thee!”

73

مقصود از ذکر الوهیّت و ربوبیّت را عباد ملتفت نشده‌اند چه

Men have failed to perceive Our purpose in the references We have made to Divinity and Godhood.

اگر بیابند از مقام خود قیام کنند

Were they to apprehend it, they would arise from their places, and cry out:

و بکلمه تبنا الی اللّٰه

“We, verily, ask pardon of God!

ناطق گردند ۞ حضرت خاتم روح ما سواه فداه میفرماید [

The Seal of the Prophets - may the souls of all else but Him be offered up for His sake - saith:

لنا مع اللّٰه حالاتٌ نحن

“Manifold are Our relationships with God.

فیها هو و هو نحن

At one time, We are He Himself, and He is We Ourself.

و هو هو و نحن نحن]

At another He is that He is, and We are that We are.”

74

از این مقام هم گذشته چرا مقامات دیگر را که از قلم ابهی نازل ذکر ننموده‌اند ۞

Aside from this, why is it that thou didst not mention those other stations which the Abhá Pen hath disclosed?

لسان مظلوم در اکثری از ایّام و لیالی باین کلمات عالیات ناطق ۞

The tongue of this Wronged One hath, many a day and night, given utterance to these sublime words:

الهی الهی اشهد بوحدانیّتک و فردانیّتک و بانّک انت الله لا اله الّا انت

“O God, my God! I bear witness to Thy unity and Thy oneness, and that Thou art God, and that there is none other God but Thee.

لم تزل کنت مقدّسا عن ذکر دونک و ثناء غیرک و لا تزال تکون بمثل ما قد کنت من قبل و من بعد ۞

Thou hast everlastingly been sanctified above the mention of any one but Thee and the praise of all else except Thyself, and Thou wilt everlastingly continue to be the same as Thou wast from the beginning and hast ever been.

اسألک یا مالک القدم بالاسم الاعظم و بتجلّیات نیّر ظهورک فی طور البیان و بامواج بحر علمک فی الامکان ان تؤیّدنی علی ما یقرّبنی الیک و یقطعنی عن دونک ۞

I beseech Thee, O King of Eternity, by the Most Great Name, and by the effulgences of the Day-Star of Thy Revelation upon the Sinai of Utterance, and by the billows of the Ocean of Thy knowledge among all created things, to graciously assist Me in that which will draw Me nigh unto Thee, and will detach Me from all except Thee.

و عزّتک یا إله الکائنات و مقصود الممکنات

By Thy glory, O Lord of all being, and the Desire of all creation!

احبّ ان اضع وجهی علی کلّ بقعة من بقاع ارضک لعلّه یتشرّف بمقام تشرّف بقدوم اولیائک

I would love to lay My face upon every single spot of Thine earth, that perchance it might be honored by touching a spot ennobled by the footsteps of Thy loved ones!”

75

لعمر الله

By the righteousness of God!

اوهام عباد را از افق ایقان محروم نموده و ظنون از رحیق مختوم منع کرده ۞

Idle fancies have debarred men from the Horizon of Certitude, and vain imaginings withheld them from the Choice Sealed Wine.

براستی میگویم و لوجه الله میگویم

In truth I say, and for the sake of God I declare:

این عبد و این مظلوم شرم دارد خود را بهستی و وجود نسبت دهد تا چه رسد بمقامات فوق ان ۞

This Servant, this Wronged One, is abashed to claim for Himself any existence whatever, how much more those exalted grades of being!

انسان بصیر هر هنگام بر ارض مشی مینماید خود را خجل مشاهده میکند چه که بیقین مبین میداند که علّت نعمت و ثروت و عزّت و علوّ و سموّ و اقتدار او باذن الله ارضی است که تحت جمیع اقدام عالم است ۞

Every man of discernment, while walking upon the earth, feeleth indeed abashed, inasmuch as he is fully aware that the thing which is the source of his prosperity, his wealth, his might, his exaltation, his advancement and power is, as ordained by God, the very earth which is trodden beneath the feet of all men.

و نفسیکه باین مقام اگاه شد البتّه از نخوت و کبر و غرور مقدّس و مبرّاست

There can be no doubt that whoever is cognizant of this truth, is cleansed and sanctified from all pride, arrogance, and vainglory.

انچه گفته شد من عند الله بوده

Whatever hath been said hath come from God.

انّه شهد و یشهد و هو العلیم الخبیر ۞

Unto this, He, verily, hath borne, and beareth now, witness, and He, in truth, is the All-Knowing, the All-Informed.

از حقّ اذان واعیه و ابصار حدیده و صدور منشرحه و قلوب مقبله مسئلت نمائید شاید عباد مقصود را بیابند و بشطر دوست توجّه نمایند ۞

Beseech God to grant unto men hearing ears, and sharp sight, and dilated breasts, and receptive hearts, that haply His servants may attain unto their hearts' Desire, and set their faces towards their Beloved.

بلایائی بر این مظلوم وارد شد که شبه ان را عیون مشاهده نکرده

Troubles, such as no eye hath beheld, have touched this Wronged One.

و در اظهار امر بهیچوجه توقّف

In proclaiming His Cause, He, in no wise, hesitated.

ننمود و بحضرات ملوک و سلاطین ایّدهم الله تعالی القا نمود انچه را که سبب اسایش و اتّحاد و اتّفاق و عمار عالم و راحت امم است ۞

Addressing Himself unto the kings and rulers of the earth - may God, exalted be He, assist them - He imparted unto them that which is the cause of the well-being, the unity, the harmony, and the reconstruction of the world, and of the tranquillity of the nations.

Among them was Napoleon III, who is reported to have made a certain statement, as a result of which We sent him Our Tablet while in Adrianople.	از جمله دو کلمه از ناپلیون ثالث اصغا شد و ان سبب شد که در ادرنه لوحی باو ارسال
To this, however, he did not reply.	نمودیم جواب نفرمودند
After Our arrival in the Most Great Prison there reached Us a letter from his Minister, the first part of which was in Persian, and the latter in his own handwriting.	و بعد از ورود در سجن اعظم از وزیر ایشان نامه و دستخطّی رسید اوّل ان بخطّ عجمی و اخر ان را بخطّ خودشان
In it he was cordial, and wrote the following:	مرقوم داشته بودند و اظهار عنایت فرموده بودند و مذکور داشتند
“I have, as requested by you, delivered your letter, and until now have received no answer.	که نامه را حسب الخواهش رساندم و الی حین جوابی نفرموده‌اند
We have, however, issued the necessary recommendations to our Minister in Constantinople and our consuls in those regions.	و لکن بوزیر مختار خودمان در علیّه و قونسلوس ان اراضی سفارش نمودیم
If there be anything you wish done, inform us, and we will carry it out.”	هر مطلبی باشد اظهار فرمائید اجراء میگردد ۞
77 From his words it became apparent that he understood the purpose of this Servant to have been a request for material assistance.	از این بیان ایشان معلوم شد مقصود این عبد را اصلاح امور ظاهره دانسته‌اند
We, therefore, revealed in his (Napoleon III’s) name verses in the Súratu’l-Haykal, some of which We now quote, that thou mayest know that the Cause of this Wronged One hath been revealed for the sake of God, and hath come from Him:	لذا آیاتی باسم ایشان در سوره هیکل نازل بعضی از ان ذکر میشود تا ان جناب بدانند که امر این مظلوم لله و من عند الله بوده ۞
78 O King of Paris!	یا ملک باریس
Tell the priest to ring the bells no longer.	نبّئ القسّیس ان لا یدقّ النّواقیس ۞

تاللّه الحقّ قد ظهر النّاقوس الافخم على هيكل الاسم الاعظم و تدقّه اصابع مشيّة ربّک العلیّ الاعلی فی جبروت البقاء باسمه الابهی ۞

By God, the True One! The Most Mighty Bell hath appeared in the form of Him Who is the Most Great Name, and the fingers of the will of Thy Lord, the Most Exalted, the Most High, toll it out in the heaven of Immortality, in His name, the All-Glorious.

کذلک نزّلت آیات ربّک الکبری تارّة اخری لتقوم علی ذکر اللّه فاطر الارض و السّماء فی هذه الایّام الّتی فیها ناحت قبائل الارض کلّها و تزلزلت ارکان البلاد و غشّت العباد غبرة الالحاد الّا من شاء ربّک العلیم الحکیم ۞

Thus have the mighty verses of Thy Lord been again sent down unto thee, that thou mayest arise to remember God, the Creator of earth and heaven, in these days when all the tribes of the earth have mourned, and the foundations of the cities have trembled, and the dust of irreligion hath enwrapped all men, except such as God, the All-Knowing, the All-Wise, was pleased to spare.

قل قد اتی المختار فی ظلل الانوار لیحیی الاکوان من نفحات اسمه الرّحمن و یتّحد العالم و یجتمعوا علی هذه المائدة الّتی نزلت من السّماء ۞

Say: He Who is the Unconditioned is come, in the clouds of light, that He may quicken all created things with the breezes of His Name, the Most Merciful, and unify the world, and gather all men around this Table which hath been sent down from heaven.

ایّاکم ان تکفروا بنعمة اللّه بعد انزالها هذا خیر لکم ممّا عندکم

Beware that ye deny not the favor of God after it hath been sent down unto you. Better is this for you than that which ye possess;

لانّه سیفنی و ما عند اللّه یبقی

for that which is yours perisheth, whilst that which is with God endureth.

انّه هو الحاکم علی ما یرید ۞

He, in truth, ordaineth what He pleaseth.

قد هبّت نسمات الغفران من شطر ربّکم الرّحمن ۞

Verily, the breezes of forgiveness have been wafted from the direction of your Lord, the God of Mercy;

من اقبل الیها طهّرته عن العصیان و عن کلّ داء و سقم

whoso turneth thereunto, shall be cleansed of his sins, and of all pain and sickness.

طوبی لمن اقبل الیها و ویل

Happy the man that hath turned towards them, and woe betide him that hath turned aside.

”	للمعرضين ۞
79 “Wert thou to incline thine inner ear unto all created things, thou wouldst hear:	لو تتوجّه بسمع الفطرة الى الاشياء تسمع منها
‘The Ancient of Days is come in His great glory!’ Everything celebrateth the praise of its Lord.	قد اتى القديم ذو المجد العظيم ۞ يسبّح كلّ شیء بحمد ربّه ۞
Some have known God and remember Him;	منهم من عرف الله و يذكر
others remember Him, yet know Him not.	و منهم من يذكر و لا يعرف ۞
Thus have We set down Our decree in a perspicuous Tablet.	كذلک احصينا الامر فی لوح مبين ۞
80 “Give ear, O King, unto the Voice that calleth from the Fire which burneth in this verdant Tree, on this Sinai which hath been raised above the hallowed and snow-white Spot, beyond the Everlasting City;	يا ملک اسمع النّداء من هذه النّار المشتعلة من هذه الشّجرة الخضراء فی هذا الطّور المرتفع على البقعة المقدّسة البيضاء خلف قُلزُم البقاء
‘Verily, there is none other God but Me, the Ever-Forgiving, the Most Merciful!’ We, in truth, have sent Him Whom We aided with the Holy Spirit (Jesus Christ) that He may announce unto you this Light that hath shone forth from the horizon of the will of your Lord, the Most Exalted, the All-Glorious, and Whose signs have been revealed in the West.	انّه لا اله الّا انا الغفور الرّحيم ۞ قد ارسلنا من ايّدناه بروح القدس ليخبركم بهذا النّور الّذی اشرق من افق مشيّة ربّكم العلیّ الابهى و ظهرت فی الغرب اثاره
Set your faces towards Him (Bahá’u’lláh), on this Day which God hath exalted above all other days, and whereon the All-Merciful hath shed the splendor of His effulgent glory upon all who are in heaven and all who are on earth.	توجّهوا اليه فی هذا اليوم الّذی جعله الله غرّة الايّام و فيه تجلّى الرّحمن على من فی السّموات و الارضين ۞
Arise thou to serve God and help His Cause.	قم على خدمة الله و نصرة امره
He, verily, will assist thee with the hosts of the seen and unseen, and will set thee king over all that whereon the sun riseth.	انّه يؤيّدک بجنود الغيب و الشّهادة و يجعلک سلطانا على ما تطلع الشّمس عليه

انّ ربّک هو المقتدر القدير ۞	Thy Lord, in truth, is the All-Powerful, the Almighty.
81 قد فاحت نفحات الرّحمن فی الامکان	“The breezes of the Most Merciful have passed over all created things;
طوبی لمن وجد عرفها و اقبل الیها بقلب سلیم ۞	happy the man that hath discovered their fragrance, and set himself towards them with a sound heart.
زیّن هیکلک بطراز اسمی و لسانک بذکری و قلبک بحبّی العزیز المنیع ۞	Attire thy temple with the ornament of My Name, and thy tongue with remembrance of Me, and thine heart with love for Me, the Almighty, the Most High.
ما اردنا لک الّا ما هو خیر لک ممّا عندک و من خزائن الارض	We have desired for thee naught except that which is better for thee than what thou dost possess and all the treasures of the earth.
کلّها انّ ربّک هو العلیم الخبیر ۞	Thy Lord, verily, is knowing, informed of all.
قم بین العباد باسمی	Arise, in My Name, amongst My servants, and say:
و قل یا ملأ الارض اقبلوا الی من اقبل الیکم	‘O ye peoples of the earth! Turn yourselves towards Him Who hath turned towards you.
انّه لوجه اللّٰه بینکم و حجّته فیکم و دلیله لکم	He, verily, is the Face of God amongst you, and His Testimony and His Guide unto you.
قد جاءکم بآیات عجز عنها العالمون ۞ انّ شجرة الطّور تنطق فی صدر العالم و روح القدس ینادی بین الامم	He hath come to you with signs which none can produce.’ The voice of the Burning Bush is raised in the midmost heart of the world, and the Holy Spirit calleth aloud among the nations:
قد اتی المقصود بسلطان مبین ۞	‘Lo, the Desired One is come with manifest dominion!’
82 یا ملک	“O King!

قد سقطت انجم سماء العلم الّذين يستدلّون بما عندهم لاثبات امری و يذكرون الله باسمی

The stars of the heaven of knowledge have fallen, they who seek to establish the truth of My Cause through the things they possess, and who make mention of God in My Name.

فلمّا جئتهم بمجدی اعرضوا عَنّی أَلَا

And yet, when I came unto them in My glory, they turned aside.

انّهم من السّاقطين ۞

They, indeed, are of the fallen.

هذا ما اخبركم به الرّوح اذ اتی بالحقّ و اعترض عليه علماء اليهود الی ان ارتكبوا ما ناح به روح القدس و ذرفت دموع المقرّبين ۞

This is, truly, that which the Spirit of God (Jesus Christ) hath announced, when He came with truth unto you, He with Whom the Jewish doctors disputed, till at last they perpetrated what hath made the Holy Spirit to lament, and the tears of them that have near access to God to flow.

83

قل يا ملأ الرّهبان

"Say: O concourse of monks!

لا تعتكفوا فی الكنائس و المعابد

Seclude not yourselves in your churches and cloisters.

اخرجوا باذنی ثمّ اشتغلوا بما تنتفع به انفسكم و انفس العباد ۞

Come ye out of them by My leave, and busy, then, yourselves with what will profit you and others.

كذلک يامركم مالک يوم الدّين ۞

Thus commandeth you He Who is the Lord of the Day of Reckoning.

اعتكفوا فی حصن حبّی هذا حقّ الاعتكاف لو كنتم من العارفين ۞

Seclude yourselves in the stronghold of My love. This, truly, is the seclusion that befitteth you, could ye but know it.

من جاور البيت انّه كالميّت

He that secludeth himself in his house is indeed as one dead.

ينبغی للانسان ان يظهر منه ما ينتفع به العباد

It behooveth man to show forth that which will benefit mankind.

و الّذی ليس له ثمر ينبغی للنّار ۞

He that bringeth forth no fruit is fit for the fire.

كذلک يعظكم ربّكم

Thus admonisheth you your Lord;

انّه هو العزيز الكريم ۞

He, verily, is the Mighty, the Bountiful.

تزوّجوا ليقوم بعدكم احدٌ مقامكم

Enter ye into wedlock, that after you another may arise in your stead.

انّا منعناكم عن الخيانة لا عمّا تظهر به الامانة ۞

We, verily, have forbidden you lechery, and not that which is conducive to fidelity.

أأخذتم اصول انفسكم و نبذتم اصول الله ورائكم

Have ye clung unto the promptings of your nature, and cast behind your backs the statutes of God?

اتّقوا الله و لا تكونوا من الجاهلين ۞

Fear ye God, and be not of the foolish.

لو لا الانسان من يذكرنى فى ارضى و كيف تظهر صفاتى و اسمائى

But for man, who, on My earth, would remember Me, and how could My attributes and My names be revealed?

تفكّروا و لا تكونوا من الّذين احتجبوا و كانوا من الرّاقدين ۞

Reflect, and be not of them that have shut themselves out as by a veil from Him, and were of those that are fast asleep.

انّ الّذى ما تزوّج انّه ما وجد مقرّا ليسكن فيه او يضع رأسه عليه بما اكتسبت ايدى الخائنين ۞

He that married not (Jesus Christ) could find no place wherein to abide, nor where to lay His head, by reason of what the hands of the treacherous had wrought.

ليس تقديس نفسه بما عرفتم و عندكم من الاوهام بل بما عندنا ۞

His holiness consisted not in the things ye have believed and imagined, but rather in the things which belong unto Us.

اسألوا لتعرفوا مقامه الّذى كان مقدّسا عن ظنون من على الارض كلّها طوبى للعارفين ۞

Ask, that ye may be made aware of His station which hath been exalted above the vain imaginings of all the peoples of the earth. Blessed are they that understand.

يا ملک انّا سمعنا منک کلمة تکلّمت بها اذ سألک ملک الرّوس عمّا قُضِیَ من حکم الغزاء

“O King! We heard the words thou didst utter in answer to the Czar of Russia, concerning the decision made regarding the war (Crimean War).

انّ ربّک هو العلیم الخبیر ۞

Thy Lord, verily, knoweth, is informed of all.

قلت كنت راقدا فی المهاد ایقظنی نداء العباد الّذین ظلموا الی ان غرقوا فی البحر الاسود کذلک سمعنا و ربّک علی ما اقول شهید ۞

Thou didst say: ‘I lay asleep upon my couch, when the cry of the oppressed, who were drowned in the Black Sea, wakened me.’ This is what We heard thee say, and, verily, thy Lord is witness unto what I say.

نشهد انّک ما ایقظک النّداء بل الهوی لانّا بلوناک وجدناک فی معزل ۞

We testify that that which wakened thee was not their cry but the promptings of thine own passions, for We tested thee, and found thee wanting.

اعرف لحن القول و کن من المتفرّسین ۞

Comprehend the meaning of My words, and be thou of the discerning.

انّا ما نحبّ ان نرجع الیک کلمة سوء حفظا للمقام الّذی اعطیناک فی الحیاة الظّاهرة

It is not Our wish to address thee words of condemnation, out of regard for the dignity We conferred upon thee in this mortal life.

انّا اخترنا الادب و جعلناه سجیّة المقرّبین ۞

We, verily, have chosen courtesy, and made it the true mark of such as are nigh unto Him.

انّه ثوب یوافق النّفوس من کلّ صغیر و کبیر ۞

Courtesy is, in truth, a raiment which fitteth all men, whether young or old.

طوبی لمن جعله طراز هیکله ویل لمن جعل محروما من هذا الفضل العظیم ۞

Well is it with him that adorneth his temple therewith, and woe unto him who is deprived of this great bounty.

لو کنت صاحب الکلمة ما نبذت کتاب الله وراء ظهرک اذ ارسل الیک من لدن عزیز حکیم ۞

Hadst thou been sincere in thy words, thou wouldst have not cast behind thy back the Book of God, when it was sent unto thee by Him Who is the Almighty, the All-Wise.

انّا بلوناک به ما وجدناک علی ما ادّعیت ۞

We have proved thee through it, and found thee other than that which thou didst profess.

قم و تدارک ما فات عنک

Arise, and make amends for that which escaped thee.

سوف تفنی الدّنیا و ما عندک و یبقی الملک لله ربّک و ربّ ابائک الاوّلین ۞

Erelong the world and all that thou possessest will perish, and the kingdom will remain unto God, thy Lord and the Lord of thy fathers of old.

لا ينبغی لک ان تقتصر الامور علی ما یهوی هواک

اتّق زفرات المظلوم احفظه من سهام الظّالمین ۞

It behooveth thee not to conduct thine affairs according to the dictates of thy desires.

Fear the sighs of this Wronged One, and shield Him from the darts of such as act unjustly.

85

بما فعلت تختلف الامور فی مملکتک و یخرج الملک من کفّک جزاء عملک

اذا تجد نفسک في خسران مبین

و تأخذ الزّلازل کلّ القبائل هناک الّا بان تقوم علی نصرة هذا الامر و تتّبع الرّوح فی هذا السّبیل المستقیم ۞

اعزّک غرّک

لعمری انّه لا یدوم و سوف یزول الّا بان تتمسّک بهذا الحبل المتین ۞

قد نری الذّلّة تسعی وراءک و انت من الغافلین ۞

ینبغی لک اذا سمعت النّداء من شطر الکبریاء تدع ما عندک و تقول

لبّیک یا اله من فی السّموات و الارضین ۞

“For what thou hast done, thy kingdom shall be thrown into confusion, and thine empire shall pass from thine hands, as a punishment for that which thou hast wrought.

Then wilt thou know how thou hast plainly erred.

Commotions shall seize all the people in that land, unless thou arisest to help this Cause, and followest Him Who is the Spirit of God (Jesus Christ) in this, the Straight Path.

Hath thy pomp made thee proud?

By My Life! It shall not endure; nay, it shall soon pass away, unless thou holdest fast by this firm Cord.

We see abasement hastening after thee, whilst thou art of the heedless.

It behooveth thee when thou hearest His Voice calling from the seat of glory to cast away all that thou possessest, and cry out:

‘Here am I, O Lord of all that is in heaven and all that is on earth!’

86

یا ملک

قد کنّا بامّ العراق الی ان حمّ الفراق

“O King!

We were in ‘Iráq, when the hour of parting arrived.

توجّهنا الی ملک الاسلام بامره

فلمّا اتیناه ورد علینا من اولی النّفاق ما لا یتمّ بالاوراق ۞

بذلک ناح سکّان الفردوس و اهل حظائر القدس

و لکن القوم فی حجاب غلیظ.

At the bidding of the King of Islam (Sulṭán of Turkey) We set Our steps in his direction.

Upon Our arrival, there befell Us at the hands of the malicious that which the books of the world can never adequately recount.

Thereupon the inmates of Paradise, and they that dwell within the retreats of holiness, lamented;

and yet the people are wrapped in a thick veil!”

87

(الی أن قلنا

) قد اشتدّ علینا الامر فی کلّ یوم بل فی کلّ ساعة الی ان اخرجونا من السّجن و ادخلونا فی السّجن الاعظم بظلم مبین ۞

اذا قیل بایّ جرم حبسوا قالوا

انّهم ارادوا ان یجدّدوا الدّین ۞ لو کان القدیم هو المختار عندکم لم ترکتم ما شرع فی التّوراة و الانجیل

بیّنوا یا قوم

لعمری لیس لکم الیوم من محیص ۞

ان کان هذا جرمی قد سبقنی فی ذلک محمّدٌ رسول الله و من قبله الرّوح و من قبله الکلیم ۞

و ان کان ذنبی اعلاء کلمة الله و اظهار امره فأنا اوّل المذنبین ۞

And further We have said:

“More grievous became Our plight from day to day, nay, from hour to hour, until they took Us forth from Our prison and made Us, with glaring injustice, enter the Most Great Prison.

And if anyone ask them: ‘For what crime were they imprisoned?’ they would answer and say:

‘They, verily, sought to supplant the Faith with a new religion!’ If that which is ancient be what ye prefer, wherefore, then, have ye discarded that which hath been set down in the Torah and the Evangel?

Clear it up, O men!

By My life! There is no place for you to flee to in this day.

If this be My crime, then Muḥammad, the Apostle of God, committed it before Me, and before Him He Who was the Spirit of God (Jesus Christ), and yet earlier He Who conversed with God (Moses).

And if My sin be this, that I have exalted the Word of God and revealed His Cause, then indeed am I the greatest of sinners!

لا ابدّل هذا الذّنب بملكوت ملک السّموات و الارضين	Such a sin I will not barter for the kingdoms of earth and heaven.”
88	
(الی ان قلنا) کلّما ازداد البلاء زاد البهاء فی حبّ اللّٰه و امره بحیث ما منعنی ما ورد عَلَیَّ من جنود الغافلین ۞	And further We have said: “As My tribulations multiplied, so did My love for God and for His Cause increase, in such wise that all that befell Me from the hosts of the wayward was powerless to deter Me from My purpose.
لو یسترونّنی فی اطباق التّراب یجدوننی راکبا علی السّحاب و داعیا الی اللّٰه المقتدر القدیر ۞	Should they hide Me away in the depths of the earth, yet would they find Me riding aloft on the clouds, and calling out unto God, the Lord of strength and of might.
انّی فدیت بنفسی فی سبیل اللّٰه و اشتاق البلایا فی حبّه و رضائه	I have offered Myself up in the way of God, and I yearn after tribulations in My love for Him, and for the sake of His good-pleasure.
یشهد بذلک ما انا فیه من البلایا الّتی ما حملها احد	Unto this bear witness the woes which now afflict Me, the like of which no other man hath suffered.
من العالمین و ینطق کلّ شعر من شعراتی بما نطق شجر الطّور و کلّ عرق من عروقی یدعو اللّٰه و یقول یالیت	Every single hair of Mine head calleth out that which the Burning Bush uttered on Sinai, and each vein of My body invoketh God and saith:
قطعت فی سبیلک لحیاة العالم و اتّحاد من فیه کذلک قضی الامر من لدن علیم خبیر ۞	‘O would I had been severed in Thy path, so that the world might be quickened, and all its peoples be united!’ Thus hath it been decreed by Him Who is the All-Knowing, the All-Informed.
89	
و اعلم انّ الرّعیّة امانات اللّٰه بینکم	“Know of a truth that your subjects are God’s trust amongst you.
احفظوهم کما تحفظون انفسکم	Watch ye, therefore, over them as ye watch over your own selves.
ایّاکم ان تجعلوا الذّئاب رعاة الاغنام و ان یمنعکم الغرور و الاستکبار عن التّوجّه الی الفقراء و المساکین ۞	Beware that ye allow not wolves to become the shepherds of the fold, or pride and conceit to deter you from turning unto the poor and the desolate.

اطلع من افق الانقطاع باسمی ثمّ اقبل الی الملکوت بامر ربّک المقتدر القدیر	Arise thou, in My name, above the horizon of renunciation, and set, then, thy face towards the Kingdom, at the bidding of thy Lord, the Lord of strength and of might."
90	
(الی ان قلنا) زیّن جسد الملک بطراز اسمی و قم علی تبلیغ امری	And further We have said: "Adorn the body of Thy kingdom with the raiment of My name, and arise, then, to teach My Cause.
هذا خیر لک ممّا عندک	Better is this for thee than that which thou possessest.
و یرفع اللّٰه به اسمک بین الملوک	God will, thereby, exalt thy name among all the kings.
انّه علی کلّ شیء	Potent is He over all things.
قدیر ۞ امش بین النّاس باسم اللّٰه و سلطانه لتظهر منک اثاره بین العالمین ۞	Walk thou amongst men in the name of God, and by the power of His might, that thou mayest show forth His signs amidst the peoples of the earth."
91	
(الی ان قلنا	And further We have said:
) قل یا قوم هل ینبغی لکم ان تنسبوا انفسکم الی الرّحمن و ترتکبوا ما ارتکبه الشّیطان	"Doth it behoove you to relate yourselves to Him Who is the God of mercy, and yet commit the things which the Evil One hath committed?
لا و جمال السّبحان	Nay, by the Beauty of Him Who is the All-Glorified!
لو کنتم من العارفین ۞	could ye but know it.
قدّسوا قلوبکم عن حبّ الدّنیا و السنکم عن الافتراء و ارکانکم عمّا یمنعکم عن التّقرّب الی اللّٰه العزیز الحمید ۞	Purge your hearts from love of the world, and your tongues from calumny, and your limbs from whatsoever may withhold you from drawing nigh unto God, the Mighty, the All-Praised.
قل الدّنیا هی اعراضکم عن مطلع الوحی و اقبالکم الی ما لا ینفعکم	Say: By the world is meant that which turneth you aside from Him Who is the Dawning-Place of Revelation, and inclineth you unto that which is unprofitable unto you.

و ما منعكم اليوم عن شطر الله انّه اصل الدّنيا	Verily, the thing that deterreth you, in this day, from God is worldliness in its essence.
اجتنبوها و تقرّبوا الى المنظر الاكبر هذا المقرّ المشرق المنير ۞	Eschew it, and approach the Most Sublime Vision, this shining and resplendent Seat.
يا قوم لا تسفكوا الدّماء و لا تحكموا على نفس الّا بالحقّ ۞	Shed not the blood of anyone, O people, neither judge ye anyone unjustly.
كذلک امرتم من لدن عليم خبير ۞	Thus have ye been commanded by Him Who knoweth, Who is informed of all.
انّ الّذين يفسدون فى الارض بعد اصلاحها اولئک جاوزوا ما حدّد فى الكتاب	They that commit disorders in the land after it hath been well ordered, these indeed have outstepped the bounds that have been set in the Book.
فبئس مثوى المعتدين	Wretched shall be the abode of the transgressors!”

(الى ان قلنا	And further We have said:
) لا تخونوا فى اموال النّاس	“Deal not treacherously with the substance of your neighbor.
كونوا امناء فى الارض و لا تحرموا الفقراء عمّا آتاكم الله من فضله	Be ye trustworthy on earth, and withhold not from the poor the things given unto you by God through His grace.
انّه يعطيكم ضعف ما عندكم	He, verily, will bestow upon you the double of what ye possess.
انّه هو المعطى الكريم ۞	He, in truth, is the All-Bounteous, the Most Generous.
يا اهل البهاء سخّروا مدائن القلوب بسيوف الحكمة و البيان ۞	O people of Bahá! Subdue the citadels of men’s hearts with the swords of wisdom and of utterance.
انّ الّذين يجادلون باهواء انفسهم اولئک في حجاب مبين ۞	They that dispute, as prompted by their desires, are indeed wrapped in a palpable veil.

قل سيف الحكمة احرّ من الصّيف واحدّ من سيف الحديد لو كنتم من العارفين ۞

Say: The sword of wisdom is hotter than summer heat, and sharper than blades of steel, if ye do but understand.

اخرجوه باسمی و سلطانی ثمّ افتحوا به مدائن افئدة الّذين اعتكفوا فی حصن الهوی

Draw it forth in My name and through the power of My might, and conquer, then, with it the cities of the hearts of them that have secluded themselves in the stronghold of their corrupt desires.

كذلک يامركم قلم الابهی اذ كان جالسا تحت سيوف الغافلين ۞

Thus biddeth you the Pen of the All-Glorious, whilst seated beneath the swords of the wayward.

ان اطّلعتم علی خطيئة استروها ليستر الله عنكم

If ye become aware of a sin committed by another, conceal it, that God may conceal your own sin.

انّه هو السّتّار ذو الفضل العظيم ۞

He, verily, is the Concealer, the Lord of grace abounding.

يا ملأ الاغنياء

O ye rich ones on earth!

ان رأيتم فقيرا لا تستكبروا عليه

If ye encounter one who is poor, treat him not disdainfully.

تفكّروا فيما خلقتم منه

Reflect upon that whereof ye were created.

قد خلق كلّ من ماء مهين

Every one of you was created of a sorry germ.”

(الی ان قلنا) انظروا العالم كهيكل انسان اعترته الامراض و برؤه منوط باتّحاد من فيه

And further We have said: “Regard ye the world as a man’s body, which is afflicted with divers ailments, and the recovery of which dependeth upon the harmonizing of all of its component elements.

اجتمعوا علی ما شرعناه لكم و لا تتّبعوا سبل المختلفين

Gather ye around that which We have prescribed unto you, and walk not in the ways of such as create dissension.

تفكّر فی الدّنيا و شأن اهلها

Meditate on the world and the state of its people.

انّ الّذی خلق العالم لنفسه قد حبس فی اخرب الدّیار بما اکتسبت ایدی الغافلین

He, for Whose sake the world was called into being, hath been imprisoned in the most desolate of cities (‘Akká), by reason of that which the hands of the wayward have wrought.

و من افق السّجن یدعو النّاس الی فجر اللّٰه العلیّ العظیم ۞

From the horizon of His prison-city He summoneth mankind unto the Dayspring of God, the Exalted, the Great.

هل تفرح بما عندک من الزّخارف بعد اذ تعلم انّها ستفنی

Exultest thou over the treasures thou dost possess, knowing they shall perish?

او تسرّ بما تحکم علی شبر من الارض بعد اذ کلّها لم تکن عند اهل البهاء الّا کسواد عین نملة میّتة ؟

Rejoicest thou in that thou rulest a span of earth, when the whole world, in the estimation of the people of Bahá, is worth as much as the black in the eye of a dead ant?

دعها لاهلها ثمّ اقبل الی مقصود العالمین ۞

Abandon it unto such as have set their affections upon it, and turn thou unto Him Who is the Desire of the world.

این اهل الغرور و قصورهم

Whither are gone the proud and their palaces?

انظر فی قبورهم لتعتبر بما جعلناها عبرة للنّاظرین ۞

Gaze thou into their tombs, that thou mayest profit by this example, inasmuch as We made it a lesson unto every beholder.

لو تاخذک نفحات الوحِی لتفرّ من الملک مقبلا الی الملکوت و تنفق ما عندک للتّقرّب الی هذا المنظر الکریم ۞

Were the breezes of Revelation to seize thee, thou wouldst flee the world, and turn unto the Kingdom, and wouldst expend all thou possessest, that thou mayest draw nigh unto this sublime Vision.”

و امر نمودیم یکی از ملأ حضرت روح این لوح را ارسال دارد و او ذکر نمود لوح و ترجمه ان را ارسال داشتم ۞

We bade a Christian dispatch this Tablet, and he informed Us that he transmitted both the original and its translation.

العلم عند اللّٰه العزیز العلّام ۞

God, the Almighty, the All-Knowing, hath knowledge of all things.

95 و یکی از اجزاء هیکل لوح حضرت امپراطور روس ایّده الله تبارک و تعالی است ۞

One of the sections of the Súratu'l-Haykal is the Tablet addressed to His Majesty, the Czar of Russia - may God, exalted and glorified be He - assist him:

96 یا ملک الرّوس

اسمع نداء الله الملک القدّوس و اقبل الی الفردوس المقرّ الّذی فیه استقرّ من سُمِّیَ بالاسماء الحسنی بین الملأ الاعلی و فی ملکوت الانشاء باسم الله البهیّ الابهی ۞

ایّاک ان یحجبک شیءٌ عن التّوجّه الی ربّک الرّحمن الرّحیم ۞

انّا سمعنا ما ناديت به مولاک فی نجواک

لذا هاج عرف عنایتی و ماج بحر رحمتی اجبناک بالحقّ

انّ ربّک هو العلیم الحکیم ۞

قد نصرنی احد سفرائک اذ کنت فی سجن الطّاء تحت السّلاسل و الاغلال ۞

بذلک کتب الله لک مقاما لم یحط به علم احد الّا هو ۞

ایّاک ان تبدّل هذا المقام العظیم

"O Czar of Russia!

Incline thine ear unto the voice of God, the King, the Holy, and turn thou unto Paradise, the Spot wherein abideth He Who, among the Concourse on high, beareth the most excellent titles, and Who, in the kingdom of creation, is called by the name of God, the Effulgent, the All-Glorious.

Beware that nothing deter thee from setting thy face towards thy Lord, the Compassionate, the Most Merciful.

We, verily, have heard the thing for which thou didst supplicate thy Lord, whilst secretly communing with Him.

Wherefore, the breeze of My loving-kindness wafted forth, and the sea of My mercy surged, and We answered thee in truth.

Thy Lord, verily, is the All-Knowing, the All-Wise.

Whilst I lay, chained and fettered, in the prison of Ṭihrán, one of thy ministers extended Me his aid.

Wherefore hath God ordained for thee a station which the knowledge of none can comprehend except His knowledge.

Beware lest thou barter away this sublime station."

97 (الی ان قلنا

And further We have said:

“He Who is the Father is come, and the Son (Jesus Christ), in the holy vale, crieth out:

‘Here am I, here am I, O Lord, my God!’, whilst Sinai circleth round the House, and the Burning Bush calleth aloud:

‘The All-Bounteous is come mounted upon the clouds!

Blessed is he that draweth nigh unto Him, and woe betide them that are far away.’

) قد اتى الاب و الابن فى الواد المقدّس يقول ۞

لبّيک اللّهمّ لبّيک و الطّور يطوف حول البيت و الشّجر ينادى باعلى النّداء

قد اتى الوهّاب راكبا على السّحاب ۞

طوبى لمن تقرّب اليه ويل للمبعدين ۞

98

“Arise thou amongst men in the name of this all-compelling Cause, and summon, then, the nations unto God, the Mighty, the Great.

Be thou not of them who called upon God by one of His names, but who, when He Who is the Object of all names appeared, denied Him and turned aside from Him, and, in the end, pronounced sentence against Him with manifest injustice.

Consider and call thou to mind the days whereon the Spirit of God (Jesus Christ) appeared, and Herod gave judgment against Him.

God, however, aided Him with the hosts of the unseen, and protected Him with truth, and sent Him down unto another land, according to His promise.

He, verily, ordaineth what He pleaseth.

Thy Lord truly preserveth whom He willeth, be he in the midst of the seas or in the maw of the serpent, or beneath the sword of the oppressor.”

قم بين النّاس بهذا الامر المبرم ثمّ ادع الامم الى الله العزيز العظيم ۞

لا تكن من الّذين كانوا ان يدعوا الله باسم من الاسماء فلمّا اتى المسمّى كفروا به و اعرضوا عنه الى ان افتوا عليه بظلم مبين ۞

انظر ثمّ اذكر الايّام الّتى فيها اتى الرّوح و حكم عليه هيرودس ۞

قد نصر الله الرّوح بجنود الغيب و حفظه بالحقّ و ارسله الى ارض اخرى وعدا من عنده

انّه هو الحاكم على ما يريد ۞

انّ ربّک يحفظ من يشاء لو يكون فى قطب البحر او فى فم الثّعبان او تحت سيوف الظّالمين

99

And further We have said:

(الى أن قلنا

) اسمع ندائی مرّة اخری من شطر سجنی لیخبرک بما ورد علی جمالی من مظاهر جلالی و تعرف صبری بعد قدرتی و اصطباری بعد اقتداری ۞

و عمری لو تعرف ما نزّل من قلمی و تطّلع علی خزائن امری و لالئ اسراری فی بحور اسمائی و اواعی کلماتی لتفدی بنفسک فی سبیل الله شوقا الی ملکوته العزیز المنیع ۞

اعلم جسمی تحت سیوف الاعداء و جسدی فی بلاء لا یحصی و لکنّ الرّوح فی بشارة لا یعادلها فرح العالمین ۞

"Again I say: Hearken unto My voice that calleth from My prison, that it may acquaint thee with the things that have befallen My Beauty, at the hands of them that are the manifestations of My glory, and that thou mayest perceive how great hath been My patience, notwithstanding My might, and how immense My forbearance, notwithstanding My power.

By My life! Couldst thou but know the things sent down by My Pen, and discover the treasures of My Cause, and the pearls of My mysteries which lie hid in the seas of My names and in the goblets of My words, thou wouldst for longing after His glorious and sublime Kingdom, lay down thy life in the path of God.

Know thou that though My body be beneath the swords of My foes, and My limbs be beset with incalculable afflictions, yet My spirit is filled with a gladness with which all the joys of the earth can never compare."

و همچنین بعضی از آیات لوح حضرت ملکه ایّدها الله تبارک و تعالی ذکر میشود ۞

مقصود انکه شاید نفحات وحی ان جناب را اخذ نماید و لوجه الله بر خدمت امر قیام کنند و انچه از الواح حضرات ملوک وفّقهم الله نرسیده برسانند ۞

این امر عظیم است این خدمت عظیم ۞

در ان ارض علمای اعلام بسیارند از جمله حضرات سادات که در بزرگی و شان معروفند

Likewise, We mention some verses from the Tablet of Her Majesty, the Queen (Queen Victoria) - may God, exalted and glorified be He, assist her.

Our purpose is that haply the breezes of Revelation may envelop thee, and cause thee to arise, wholly for the sake of God, and serve His Cause, and that thou mayest transmit any of the Tablets of the kings which might have remained undelivered.

This mission is a great mission, and this service a great service.

In those regions distinguished divines are numerous, among whom are those Siyyids who are renowned for their eminence and distinction.

با ایشان مشورت نمائید و انچه از قلم اعلی جاری شده بنمائید شاید بر اصلاح عالم و تهذیب نفوس امم مؤیّد شوند و ضغینه و بغضای مکنونه مخزونه در افئده را بکوثر نصائح الهی ساکن نمایند ۞

Confer with them, and show them what hath flowed out of the Pen of Glory, that haply they may be graciously aided to better the condition of the world, and improve the character of peoples of different nations, and may, through the living waters of God's counsels, quench the hatred and the animosity which lie hid and smolder in the hearts of men.

این توفیق را از حقّ میطلبیم

We pray God that thou mayest be assisted therein.

و لیس هذا علیه بعزیز ۞

And this, verily, would not be hard for Him.

یا ایّتها الملکة فی لندن

"O Queen in London!

اسمعی نداء ربّک مالک البریّة من السّدرة الالهیّة

Incline thine ear unto the voice of thy Lord, the Lord of all mankind, calling from the Divine Lote-Tree:

انّه لا اله الّا انا العزیز الحکیم ۞

Verily, no God is there but Me, the Almighty, the All-Wise!

ضَعِی ما علی الارض و زیّنی راس الملک باکلیل ذکر ربّک الجلیل ۞

Cast away all that is on earth, and attire the head of thy kingdom with the crown of the remembrance of Thy Lord, the All-Glorious.

انّه قد اتی فی العالم بمجده الاعظم و کمل ما ذکر فی الانجیل ۞

He, in truth, hath come unto the world in His most great glory, and all that hath been mentioned in the Gospel hath been fulfilled.

قد تشرّف برّ الشّام بقدوم ربّه مالک الانام و اخذ سکر خمر الوصال شطر الجنوب و الشّمال ۞

The land of Syria hath been honored by the footsteps of its Lord, the Lord of all men, and North and South are both inebriated with the wine of His presence.

طوبی لمن وجد عرف الرّحمن و اقبل الی مشرق الجمال فی هذا الفجر المنیر ۞

Blessed is the man that hath inhaled the fragrance of the Most Merciful, and turned unto the Dawning-Place of His beauty, in this resplendent Dawn.

قد اهتزّ المسجد الاقصى من نسمات ربّه الابهى و البطحاء من نداء الله العليّ الاعلى	The Mosque of Aqsa vibrateth through the breezes of its Lord, the All-Glorious, whilst Batha (Mecca) trembleth at the voice of God, the Exalted, the Most High.
و كلّ حصاة منها تسبّح الرّبّ بهذا الاسم العظيم	Every single stone of them celebrateth the praise of the Lord, through this Great Name.”

(الى ان قلنا) انّا نذكرک لوجه الله و نحبّ ان يعلو اسمک بذكر ربّک خالق الارض و السّماء	And further We said: “We make mention of thee for the sake of God, and desire that thy name may be exalted through thy remembrance of God, the Creator of earth and of heaven.
انّه على ما اقول شهيد ۞	He, verily, is witness unto that which I say.
قد بلغنا انّک منعت بيع الغلمان و الاماء	We have been informed that thou hast forbidden the trading in slaves, both men and women.
هذا ما حكم به الله فى هذا الظّهور البديع ۞	This, verily, is what God hath enjoined in this wondrous Revelation.
قد كتب الله لک جزاء ذلک	God hath, truly, destined a reward for thee, because of this.
انّه موفّى اجور المحسنات و المحسنين ان تتّبعى ما ارسل اليک من لدن عليم خبير ۞	He, verily, will pay the doer of good, whether man or woman, his due recompense, wert thou to follow what hath been sent unto thee by Him Who is the All-Knowing, the All-Informed.
انّ الّذى اعرض و استكبر بعد ما جاءته البيّنات من لدن منزل الآيات ليحبط الله عمله	As to him who turneth aside, and swelleth with pride, after that the clear tokens have come unto him, from the Revealer of signs, his work shall God bring to naught.
انّه على كلّ شىء قدير ۞	He, in truth, hath power over all things.
انّ الاعمال تقبل بعد الاقبال ۞	Man’s actions are acceptable after his having recognized (the Manifestation).

من اعرض عن الحقّ انّه من احجب الخلق

كذلک قدّر من لدن عزيز قدير ۞

He that turneth aside from the True One is indeed the most veiled amongst His creatures.

Thus hath it been decreed by Him Who is the Almighty, the Most Powerful.

103

و سمعنا انّک اودعت زمام المشاورة بايادى الجمهور

نعم ما عملت لانّ بها تستحكم اصول أبنية الامور و تطمئنّ قلوب من فى ظلّک من كلّ وضيع و شريف ۞

و لكن ينبغى لهم ان يكونوا امناء بين العباد و يرون انفسهم وكلاء لمن على الارض كلّها

هذا ما وعظوا به فى اللّوح من لدن مدبّر حكيم ۞

و اذا توجّه احدٌ الى المجمع يحوّل طرفه الى الافق الاعلى و يقول ۞

يا الهى

اسألک باسمک الابهى ان تؤيّدنى على ما تصلح به امور عبادک و تعمر به بلادک

انّک انت على كلّ شىء قدير ۞ طوبى لمن يدخل المجمع لوجه اللّٰه و يحكم بين النّاس بالعدل الخالص أَلَا

انّه من الفائزين

“We have also heard that thou hast entrusted the reins of counsel into the hands of the representatives of the people.

Thou, indeed, hast done well, for thereby the foundations of the edifice of thine affairs will be strengthened, and the hearts of all that are beneath thy shadow, whether high or low, will be tranquillized.

It behooveth them, however, to be trustworthy among His servants, and to regard themselves as the representatives of all that dwell on earth.

This is what counselleth them, in this Tablet, He Who is the Ruler, the All-Wise.

And if any one of them directeth himself towards the Assembly, let him turn his eyes unto the Supreme Horizon, and say:

‘O my God!

I ask Thee, by Thy most glorious Name, to aid me in that which will cause the affairs of Thy servants to prosper, and Thy cities to flourish.

Thou, indeed, hast power over all things!’ Blessed is he that entereth the Assembly for the sake of God, and judgeth between men with pure justice.

He, indeed, is of the blissful.

104

يا اصحاب المجالس هناک و فی دیار اخری

تدبّروا و تکلّموا فیما یصلح به العالم و حاله

لو کنتم من المتوسّمین ۞

انظروا العالم کهیکل انسان انّه خلق صحیحا کاملا اعترته الامراض بالاسباب المختلفة المتغایرة

و ما طابت نفسه یوما بل اشتدّ مرضه بما وقع تحت تصرّف المتطبّبین الّذین رکبوا مطیّة الهوی و کانوا من الهائمین الّا من شاء الله ربّ العالمین ۞

و ان طاب عضو من اعضائه فی عصر من الاعصار بطبیب حاذق بقیت اعضاءٌ اخری فیما کان ۞

کذلک ینبئکم العلیم الخبیر ۞

و الیوم نراه تحت ایادي الّذین اخذهم سکر خمر الغرور بحیث لا یعرفون خیر انفسهم فکیف هذا الامر الاوعر الخطیر

"O ye members of Assemblies in that land and in other countries!

Take ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof;

if ye be of them that scan heedfully.

Regard the world as the human body which, though at its creation whole and perfect, hath been afflicted, through various causes, with grave disorders and maladies.

Not for one day did it gain ease, nay, its sickness waxed more severe, as it fell under the treatment of ignorant physicians, who gave full rein to their personal desires, and have erred grievously.

And if at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before.

Thus informeth you the All-Knowing, the All-Wise.

We behold it, in this day, at the mercy of rulers, so drunk with pride that they cannot discern clearly their own best advantage, much less recognize a Revelation so bewildering and challenging as this."

105

(الی ان قلنا

) و ما جعله الله الدّریاق الاعظم و السّبب الاتمّ لصحّته هو اتّحاد من علی الارض علی امر واحد و شریعة واحدة ۞

هذا لا یمکن ابدا الّا بطبیب حاذق کامل مؤیّد ۞

And further We have said:

"That which God hath ordained as the sovereign remedy and mightiest instrument for the healing of the world is the union of all its peoples in one universal Cause, one common Faith.

This can in no wise be achieved except through the power of a skilled, an all-powerful, and inspired Physician.

لعمری

By My life!

هذا هو الحقّ و ما بعده الّا الضّلال

This is the truth, and all else naught but error.

المبین ۞ کلّما اتی ذاک السّبب الاعظم و اشرق ذاک النّور من مشرق القدم منعه المتطبّبون و صاروا سحابا بینه و بین العالم

Each time that Most Mighty Instrument hath come, and that Light shone forth from the Ancient Dayspring, He was withheld by ignorant physicians who, even as clouds, interposed themselves between Him and the world.

لذا ما طاب مرضه و بَقِیَ فی سقمه الی الحین ۞

It failed therefore, to recover, and its sickness hath persisted until this day.

انّهم لم یقدروا علی حفظه و صحّته و الّذی کان مظهر القدرة بین البریّة منع عمّا اراد بما اکتسبت ایدی المتطبّبین

They indeed were powerless to protect it, or to effect a cure, whilst He Who hath been the Manifestation of Power amongst men was withheld from achieving His purpose, by reason of what the hands of the ignorant physicians have wrought.

انظروا فی هذه الایّام الّتی اتی جمال القدم بالاسم الاعظم لحیاة العالم و اتّحادهم

“Consider these days in which He Who is the Ancient Beauty hath come in the Most Great Name, that He may quicken the world and unite its peoples.

انّهم قاموا علیه باسیاف شاحذة و ارتکبوا ما فزع به الرّوح الامین ۞ الی ان جعلوه مسجونا فی اخرب البلاد و انقطعت عن ذیله ایادی المقبلین ۞

They, however, rose up against Him with sharpened swords, and committed that which caused the Faithful Spirit to lament, until in the end they imprisoned Him in the most desolate of cities, and broke the grasp of the faithful upon the hem of His robe.

اذا قیل لهم اتی مصلح العالم قالوا

Were anyone to tell them: ‘The World Reformer is come,’ they would answer and say:

قد تحقّق انّه من المفسدین مع انّهم ما عاشروه و یرون انّه ما حفظ نفسه فی اقلّ من حین

‘Indeed it is proven that He is a fomenter of discord!’, and this notwithstanding that they have never associated with Him, and have perceived that He did not seek, for one moment, to protect Himself.

کان فی کلّ الاحیان بین ایادی اهل الطّغیان ۞

At all times He was at the mercy of the wicked doers.

مرّة حبسوه و طورا اخرجوه و تارّة اداروا به البلاد ۞

كذلک حكموا علينا و الله بما اقول عليم

At one time they cast Him into prison, at another they banished Him, and at yet another hurried Him from land to land.

Thus have they pronounced judgment against Us, and God, truly, is aware of what I say.”

107

این نسبت فساد همان نسبت فسادیست که از قبل فراعنه بحضرت کلیم الله داده‌اند ۞

اقرأ ما انزله الرّحمن فی الفرقان

قوله تبارک و تعالی

﴿وَ لَقَدْ أَرْسَلْنَا مُوْسَى بِآيَاتِنَا وَ سُلْطَانٍ مُبِينٍ إِلَى فِرْعَوْنَ وَ هَامَانَ وَ قَارُونَ

فَقَالُوا سَاحِرٌ كَذَّابٌ ۞ فَلَمَّا جَاءَهُمْ بِالحَقِّ مِنْ عِنْدِنَا قَالُوا

اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَ اسْتَحْيُوا نِسَاءَهُمْ وَ مَا كَيْدُ الكَافِرِينَ إِلَّا فِی ضَلَالٍ ۞

وَ قَالَ فِرْعَونُ ذَرُونِی أَقْتُلْ مُوْسَى

وَ لْيَدْعُ رَبَّهُ

إِنِّی أَخَافُ أَنْ يُبَدِّلَ دِيْنَكُمْ أَوْ أَنْ يُظْهِرَ فِی الأَرْضِ الفَسَادَ ۞ وَ قَالَ مُوْسَى

إِنِّی عُذْتُ بِرَبِّی وَ رَبِّكُم مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الحِسَابِ﴾

This charge of fomenting discord is the same as that imputed aforetime by the Pharaohs of Egypt to Him Who conversed with God (Moses).

Read thou what the All-Merciful hath revealed in the Qur’án.

He - may He be blessed and glorified - saith:

“Moreover We had sent Moses of old with Our signs and with clear authority to Pharaoh, and Haman, and Qarun:

and they said: ‘Sorcerer, impostor!’ And when He came to them from Our presence with the truth, they said:

‘Slay the sons of those who believe as He doth, and save their females alive,’ but the stratagem of the unbelievers issued only in failure.

And Pharaoh said: ‘Let me alone, that I may kill Moses;

and let him call upon his Lord:

I fear lest he change your religion, or cause disorder to show itself in the land.’ And Moses said:

‘I take refuge with my Lord, and your Lord from every proud one who believeth not in the Day of Reckoning.’”

لا زال مصلح عالم را مفسد دانسته‌اند و گفته‌اند انچه را که کلّ شنیده‌اند ۞

هر هنگام نیّر ظهور از افق سماء اراده الهی اشراق نمود جمعی بانکار و برخی باعراض و حزبی بمفتریات تمسّک جستند و عباد را از شریعه عنایت مالک ایجاد محروم ساختند ۞ چنانچه حال نفوسیکه این مظلوم را ندیده‌اند و معاشرت نکرده‌اند گفته

Men have, at all times, considered every World Reformer a fomenter of discord, and have referred unto Him in terms with which all are familiar.

Each time the Day-Star of Divine Revelation shed its radiance from the horizon of God's Will a great number of men denied Him, others turned aside from Him, and still others calumniated Him, and thereby withheld the servants of God from the river of loving providence of Him Who is the King of creation.

و میگویند انچه را که ان جناب شنیده و میشنوند ۞ بگوئید ای قوم امروز افتاب بیان از افق سماء فضل مشرق و نور ظهور مکلّم طور امام ادیان ساطع و لامع صدر و قلب

و سمع

و بصر را بکوثر بیان رحمن مقدّس و مطهّر سازید و بعد توجّه نمائید لعمر الله از جمیع اشیاء نداء قد اتی الحقّ اصغا کنید طوبی للمنصفین و هنیئا للمقبلین ۞

In like manner, they who, in this day, have neither met this Wronged One nor associated with Him have said, and even now continue to say, the things thou hast heard and hearest still.

Say: "O people!

The Sun of Utterance beameth forth in this day, above the horizon of bounty, and the radiance of the Revelation of Him Who spoke on Sinai flasheth and glisteneth before all religions.

Purge and sanctify your breasts, and your hearts, and your ears, and your eyes with the living waters of the utterance of the All-Merciful, and set, then, your faces towards Him.

از جمله نسبت بسدره مبارکه گفته‌اند انچه را که هر عالم بصیری و هر عارف خبیری بر کذبش گواهی دهد ۞ البتّه ان جناب آیاتی که در باره حضرت کلیم نازل شده ملاحظه و قرائت نموده‌اند قوله تبارک و تعالی ﴿قَالَ أَلَمْ نُرَبِّکَ فِیْنَا وَلِیدًا وَ لَبِثْتَ فِیْنَا مِنْ عُمُرِکَ سِنِینَ

وَ فَعَلْتَ فَعْلَتَکَ الَّتِی فَعَلْتَ

وَ أَنْتَ مِنَ الکَافِرِینَ ۞

By the righteousness of God!

Ye shall hear all things proclaim:

قَالَ فَعَلْتُهَا إِذًا وَ أَنَا مِنَ الضَّالِّينَ ۞

فَفَرَرْتُ مِنْكُم لَمَّا خِفْتُكُم فَوَهَبَ لِی رَبِّی حُكْمًا وَ جَعَلَنِی مِنَ الْمُرْسَلِينَ﴾ ۞

‘Verily, He the True One is come.

Blessed are they that judge with fairness, and blessed they that turn towards Him!’”

\[و در مقام دیگر] قوله تبارک و تعالی ﴿وَ دَخَلَ الْمَدِينَةَ عَلَى حِيْنِ غَفْلَةٍ مِنْ أَهْلِهَا

فَوَجَدَ فِيْهَا رَجُلَيْنَ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ

وَ هَذَا مِنْ عَدُوِّهِ

فَاسْتَغَاثَهُ الَّذِی مِنْ شِيْعَتِهِ عَلَى الَّذِی مِنْ عَدُوِّهِ فَوَكَزَهُ مُوْسَى فَقَضَى عَلَيْهِ قَالَ

هَذَا مِنْ عَمْلِ الشَّيْطَانِ

إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ۞

قَالَ رَبِّ

إِنِّی ظَلَمْتُ

نَفْسِی فَاغْفِرْ

لِی فَغَفَرَ لَهُ إِنَّهُ هُوَ الغَفُورُ الرَّحِيمُ ۞

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُوْنَ ظَهِيرًا لِلْمُجْرِمِينَ ۞

فَأَصْبَحَ

Among the things they have imputed to the Divine Lote-Tree (Moses) are charges to the falsity of which every discerning man of knowledge, and every wise and understanding heart, will witness.

Thou must, no doubt, have read and considered the verses which have been sent down concerning Him Who conversed with God.

He - may He be blessed and glorified - saith:

“He said: ‘Did We not rear thee among us when a child?

And hast thou not passed years of thy life among us?

And yet what a deed is that which thou hast done!

Thou art one of the ungrateful.’ He said:

‘I did it indeed, and I was one of those who erred.

And I fled from you because I feared you;

but My Lord hath given Me wisdom and hath made Me one of His Apostles.’” And elsewhere He - may He be blessed and exalted - saith:

“And He entered a city at the time when its inhabitants would not observe Him, and found therein two men fighting, the one, of His own people;

the other, of His enemies.

فِی المَدِینَةِ خَائِفًا یَتَرَقَّبُ فَإِذَا الَّذِی اسْتَنْصَرَهُ

And he who was of His own people asked His help against him who was of His enemies.

بِالأَمْسِ یَسْتَصْرِخُهُ قَالَ لَهُ مُوْسَی

And Moses smote him with His fist and slew him. Said He: ‘This is a work of Satan;

إِنَّکَ لَغَوِیٌّ مُبِینٌ ۝

for he is an enemy, a manifest misleader.’ He said:

فَلَمَّا

‘O my Lord!

أَنْ أَرَادَ أَنْ یَبْطَشَ بِالَّذِی

I have sinned to mine own hurt, forgive me.’ So God forgave Him;

هُوْ عَدُوٌّ لَهُمَا

for He is the Forgiving, the Merciful.

قَالَ

He said: ‘Lord!

یَا مَوْسَی أَتُرِیدُ أَنْ تَقْتُلَنِی کَمَا قَتَلْتَ نَفْسًا بِالأَمْسِ إِنْ تُرِیدُ إِلَّا أَنْ تَکُونَ جَبَّارًا فِی الأَرْضِ وَ مَا تُرِیدُ

because Thou hast showed me this grace, I will never again be the helper of the wicked.’ And in the city at noon He was full of fear, casting furtive glances round Him, and lo, the man whom He had helped the day before, cried out to Him again for help.

أَنْ تَکُونَ مِنَ المُصْلِحِینَ۞ ۝ حال سمع و بصر

Said Moses to him: ‘Thou art plainly a most depraved person.’ And when He would have laid violent hands on him who was their common foe, he said to Him:

مقدّس

‘O Moses!

و مطهّر

Dost Thou desire to slay me, as thou slewest a man yesterday?

لازم که بعدل و انصاف تمسّک نماید ۝

Thou desirest only to become a tyrant in this land, and desirest not to become a peacemaker.’” Thine ears and thine eyes must needs now be cleansed and sanctified, that thou mayest be able to judge with fairness and justice.

حضرت کلیم هم بظلم و گمراهی اقرار نموده و همچنین بخوف و فرار و عصیان

و طلب مغفرت از حقّ جلّ جلاله کرده و بان فائز گشت ۞

Moses Himself, moreover, acknowledged His injustice and waywardness, and testified that fear had seized Him, and that He had transgressed, and fled away.

He asked God - exalted be His glory - to forgive Him, and He was forgiven.

یا شیخ حقّ جلّ جلاله هر حین بمظاهر نفسش ظاهر با علم یفعل ما یشاء و یحکم ما یرید آمده

لیس لاحد ان یقول لِمَ وَ بِمَ و من قال انّه اعرض عن الله ربّ الارباب ۞

در ایّام ظهور این امور ظاهر و موجود

چنانچه در باره این مظلوم هم گفته‌اند انچه را که مقرّبین و مخلصین بر کذبش گواهی داده و میدهند ۞

لعمر الله

این ذیل مقدّس بوده و هست اگر چه حال جمعی اراده نموده‌اند ان را بمفتریات کذبه نالایقه بیالایند

و لکنّ الله یعلم و هم لا یعلمون ۞

نفسیکه بقدرت و قوّت الهی مقابل جمیع احزاب عالم قیام نمود و کلّ را بافق اعلی دعوت فرمود او را انکار نموده‌اند و نفوسیکه لازال خلف استار و احجاب ساکن و بحفظ خود مشغول بان نفوس تمسّک جسته‌اند ۞

O Shaykh! Every time God the True One - exalted be His glory - revealed Himself in the person of His Manifestation, He came unto men with the standard of “He doeth what He willeth, and ordaineth what He pleaseth.

None hath the right to ask why or wherefore, and he that doth so, hath indeed turned aside from God, the Lord of Lords.

In the days of every Manifestation these things appear and are evident.

Likewise, they have said that about this Wronged One, to the falsity of which they who are nigh unto God and are devoted to Him have borne, and still bear, witness.

By the righteousness of God!

This Hem of His Robe hath ever been and remaineth unsullied, though many have, at the present time, purposed to besmirch it with their lying and unseemly calumnies.

God, however, knoweth and they know not.

He Who, through the might and power of God, hath arisen before the face of all the kindreds of the earth, and summoned the multitudes to the Supreme Horizon, hath been repudiated by them and they have clung instead unto such men as have invariably withdrawn themselves behind veils and curtains, and busied themselves about their own protection.

حال هم جمعی بکذب و افتراء مشغول قصدی جز ادخال شبهات در افئده و قلوب نداشته و ندارند ۞

Moreover, many are now engaged in spreading lies and calumnies, and have no other intention than to instill distrust into the hearts and souls of men.

هر نفسی از مدینه کبیره باین ارض توجّه مینماید فورا بسیّاله برقیّه خبر میدهند که وجهی سرقت نموده و بعکّا رفته ۞

As soon as some one leaveth the Great City (Constantinople) to visit this land, they at once telegraph and proclaim that he hath stolen money and fled to ‘Akká.

شخصی عالم و کامل و فاضل در اخر عمر بارض مقدّسه توجّه نموده و مقصودش اعتکاف بوده در باره او نوشته‌اند انچه را که زفرات مخلصین و مقرّبین مرتفع ۞

A highly accomplished, learned and distinguished man visited, in his declining years, the Holy Land, seeking peace and retirement, and about him they have written such things as have caused them who are devoted to God and are nigh unto Him to sigh.

این مظلوم را مرحوم مغفور حضرت مشیر الدّوله میرزا حسین خان غفر الله له شناخته بود و البتّه نزد اولیای دولت تفصیل ورود این مظلوم را در استانه و اقوال و اعمالش را ذکر فرموده ۞

His Excellency, the late Mírzá Ḥusayn Khán, Mushiru’d-Dawlih, - may God forgive him - hath known this Wronged One, and he, no doubt, must have given to the Authorities a circumstantial account of the arrival of this Wronged One at the Sublime Porte, and of the things which He said and did.

یوم ورود میهماندار دولت حاضر و ما را به محلّی که مامور بود برده

On the day of Our arrival the Government Official, whose duty it was to receive and entertain official visitors, met Us and escorted Us to the place he had been bidden to take Us.

فی الحقیقه کمال محبّت و عنایت از جانب دولت نسبت باین مظلومان ظاهر

In truth, the Government showed these wronged ones the utmost kindness and consideration.

و مشهود ۞ یوم دیگر شاهزاده شجاع الدّوله و میرزا صفا بنیابت مرحوم مغفور مشیر الدّوله وزیر مختار تشریف اوردند

The following day Prince Shuja’u’d-Dawlih, accompanied by Mírzá Safa, acting as the representatives of the late Mushiru’d-Dawlih, the Minister (accredited to the Imperial Court) came to visit Us.

و همچنین بعضی از وزرای دولت علیّه از جمله مرحوم کمال پاشا و بعضی دیگر ۞

Others, among whom were several Ministers of the Imperial Government, and including the late Kamál Páshá, likewise called on Us.

و این مظلوم متوکّلا علی اللّٰه من غیر ذکر حاجت و مطلبی چهار شهر در ان ارض بوده

Wholly reliant on God, and without any reference to any need He might have had, or to any other matter, this Wronged One sojourned for a period of four months in that city.

و اعمالش نزد کلّ معلوم و مشهود ۞ لا ینکرها الّا کلّ مبغض کذّاب ۞

His actions were known and evident unto all, and none can deny them except such as hate Him, and speak not the truth.

من عرف اللّٰه لم یعرف دونه ۞

He that hath recognized God, recognizeth none other but Him.

دوست نداشته و نداریم امثال این امور را ذکر نمائیم ۞

We have never liked, nor like We, to make mention of such things.

بعضی از بزرگان ایران هر هنگام وارد ان مدینه شده‌اند درب خانه ها لاجل شهریّه و انعام کمال جدّ و جهد را مبذول داشته‌اند

Whenever high dignitaries of Persia came to that city (Constantinople) they would exert themselves to the utmost soliciting at every door such allowances and gifts as they might obtain.

و این مظلوم اگر سبب اعزاز نبوده علّت ذلّت هم نشده ۞

This Wronged One, however, if He hath done nothing that would redound to the glory of Persia, hath at least acted in a manner that could in no wise disgrace it.

و این عمل حضرت مرحوم مغفور اعلی اللّٰه مقامه نظر بدوستی این مظلوم نبوده بلکه نظر بمقتضیات حکمت و خدمتی که سرّا در نظر داشته‌اند بوده ۞

That which was done by his late Excellency (Mushiru'd-Dawlih) - may God exalt his station - was not actuated by his friendship towards this Wronged One, but rather was prompted by his own sagacious judgment, and by his desire to accomplish the service he secretly contemplated rendering his Government.

شهادت میدهم که در خدمت دولت امین بوده بشانیکه خیانت را در عرصه‌اش راهی و مقامی نبوده ۞

I testify that he was so faithful in his service to his Government that dishonesty played no part, and was held in contempt, in the domain of his activities.

و سبب ورود این مظلومان در سجن اعظم هم او بوده

It was he who was responsible for the arrival of these wronged ones in the Most Great Prison (‘Akká).

و لکن چون در عمل خود صادق بود لائق ذکر خیر است ۞	As he was faithful, however, in the discharge of his duty, he deserveth Our commendation.
این مظلوم لازال همّش و قصدش ارتفاع و ارتقاء دولت و ملّت بوده نه ارتفاع مقام خود ۞	This Wronged One hath, at all times, aimed and striven to exalt and advance the interests of both the government and the people, not to elevate His own station.
حال جمعی جمعی را جمع نموده‌اند و بر هتک حرمت این مظلوم قیام کرده‌اند ۞	A number of men have, now, gathered others about them, and have arisen to dishonor this Wronged One.
و لکنّ المظلوم یسأل اللّٰه تبارک و تعالی ان یؤیّدهم علی الرّجوع و یوفّقهم علی تدارک ما فات عنهم و الانابة لدی باب عطائه	He, nevertheless, beseecheth God - hallowed and glorified be He - to aid them to return unto Him, and assist them to compensate for that which escaped them, and repent before the door of His bounty.
انّه هو الغفور الرّحیم ۞	He, verily, is the Forgiving, the Merciful.

113

يا شيخ

O Shaykh!

انّ قلمی ینوح لنفسی و اللّوح یبکی بما ورد عَلَیَّ من الّذی حفظناه فی سنین متوالیات و کان ان یخدم امام وجهی فی اللّیالی و الایّام الی ان اغواه احد خدّامی الّذی سُمِّیَ بسیّد محمّد

My Pen, verily, lamenteth over Mine own Self, and My Tablet weepeth sore over what hath befallen Me at the hands of one (Mírzá Yaḥyá) over whom We watched for successive years, and who, day and night, served in My presence, until he was made to err by one of My servants, named Siyyid Muḥammad.

یشهد بذلک عباد موقنون الّذین هاجروا معی من الزّوراء الی ان وردنا فی هذا السّجن العظیم ۞

Unto this bear witness My believing servants who accompanied Me in My exile from Baghdád to this, the Most Great Prison.

و ورد منهما عَلَیَّ ما صاح به کلّ عالم و ناح به کلّ عارف و ذرفت دموع المنصفین ۞ نسأل اللّٰه ان یؤیّد الغافلین علی العدل و الانصاف و یعرّفهم ما غفلوا عنه انّه هو الفضّال الکریم ۞

And there befell Me at the hands of both of them that which made every man of understanding to cry out, and he who is endued with insight to groan aloud, and the tears of the fair-minded to flow.

114

ای ربّ

We pray to God to graciously assist them that have been led astray to be just and fair-minded, and to make them aware of that whereof they have been heedless.

لا تمنع عبادک عن باب فضلک و لا تطردهم عن بساط قربک ۞

He, in truth, is the All-Bounteous, the Most Generous. Debar not Thy servants, O my Lord, from the door of Thy grace, and drive them not away from the court of Thy presence.

ایّدهم علی کشف سبحات الجلال و خرق حجبات الاوهام و الآمال ۞

Assist them to dispel the mists of idle fancy, and to tear away the veils of vain imaginings and hopes.

انّک انت الغنیّ المتعال

Thou art, verily, the All-Possessing, the Most High.

لا اله الّا انت العزیز الفضّال ۞

No God is there but Thee, the Almighty, the Gracious.

115

قسم بافتاب برهان که از افق سماء ایقان اشراق نموده

این مظلوم در لیالی و ایّام بتهذیب نفوس مشغول تا انکه نور دانائی بر تاریکی نادانی غلبه نمود ۞

I swear by the Day-Star of God's Testimony that hath shone from the horizon of certitude!

This Wronged One, in the day-time and in the night-season, occupied Himself with that which would edify the souls of men, until the light of knowledge prevailed over the darkness of ignorance.

116

یا شیخ

مکرّر ذکر شده و میشود چهل سنه بعنایت الهی و اراده قویّه نافذه ربّانی حضرت سلطان ایّده الله را نصرت نمودیم نصرتیکه نزد مظاهر عدل و انصاف ثابت و محقّق است

و لا ینکرها الّا کلّ معتد اثیم و کلّ مبغض مریب ۞

عجب انکه وزراء دولت و امناء ملّت الی حین باین خدمت ظاهر مبین ملتفت نشده‌اند و یا شده‌اند نظر بحکمت ذکر نفرموده‌اند ۞

قبل از اربعین هر سنه ما بین عباد مجادله و محاربه ظاهر و قائم

و بعد بجنود حکمت و بیان و نصیحت و عرفان کلّ بحبل متین صبر و ذیل منیر اصطبار تمسّک جستند و تشبّث نمودند بشانیکه انچه بر این حزب مظلوم وارد شد تحمّل کردند و بحقّ گذاشتند مع انکه در مازندران و رشت جمع کثیری را ببدترین عذاب معذّب نمودند ۞

O Shaykh!

Time and again have I declared, and now yet again I affirm, that for two score years We have, through the grace of God and by His irresistible and potent will, extended such aid to His Majesty the Sháh - may God assist him - as the exponents of justice and of equity would regard as incontestable and absolute.

None can deny it, unless he be a transgressor and sinner, or one who would hate Us or doubt Our truth.

How very strange that until now the Ministers of State and the representatives of the people have alike remained unaware of such conspicuous and undeniable service, and, if apprized of it, have, for reasons of their own, chosen to ignore it!

Previous to these forty years controversies and conflicts continually prevailed and agitated the servants of God.

But since then, aided by the hosts of wisdom, of utterance, of exhortations and understanding, they have all seized and taken fast hold of the firm cord of patience and of the shining hem of fortitude, in such wise that this wronged people endured steadfastly whatever befell them, and committed everything unto God, and this notwithstanding that in Mázindarán and at Rasht a great many have been most hideously tormented.

از جمله حضرت حاجی نصیر که فی الحقیقه نوری بود مشرق از افق سماء تسلیم ۞

Among them was his honor, Ḥájí Nasir, who, unquestionably, was a brilliant light that shone forth above the horizon of resignation.

بعد از شهادت چشم او را کندند و دماغش را بریدند و ظلم بمقامی رسید که اهل ممالک خارجه گریستند و نوحه نمودند و در باطن از برای عیال و صغار بعضی در اطراف ممالک اعانت نمودند ۞

After he had suffered martyrdom, they plucked out his eyes and cut off his nose, and inflicted on him such indignities that strangers wept and lamented, and secretly raised funds to support his wife and children.

117

یا شیخ

O Shaykh!

قلم حیا میکند از ذکر انچه واقع شده ۞

My Pen is abashed to recount what actually took place.

و در ارض صاد نار ظلم مشتعل بشانیکه هر منصفی نوحه نمود ۞

In the land of Sad (Iṣfahán) the fire of tyranny burned with such a hot flame that every fair-minded person groaned aloud.

لعمرک از مدائن علم و معرفت نحیب و بکاء مرتفع بقسمیکه اکباد اهل برّ و تقوی محترق ۞

By thy life! The cities of knowledge and of understanding wept with such a weeping that the souls of the pious and of the God-fearing were melted.

نورین نیّرین حسنین در ان ارض رایگان جان فدا نمودند

The twin shining lights, Ḥasan and Ḥusayn (The King of Martyrs and the Beloved of Martyrs) offered up spontaneously their lives in that city.

دولت و ثروت و عزّت ایشانرا منع ننمود ۞

Neither fortune, nor wealth, nor glory, could deter them!

الله یعلم ما ورد علیهما و القوم اکثرهم لا یعلمون ۞

God knoweth the things which befell them and yet the people are, for the most part, unaware!

118

و قبل از ایشان جناب کاظم و من معه و در آخر حضرت اشرف کلّ شربت شهادت را بکمال شوق و اشتیاق نوشیدند و برفیق اعلی شتافتند ۞

Before them one named Káẓim and they who were with him, and after them, his honor Ashraf, all quaffed the draught of martyrdom with the utmost fervor and longing, and hastened unto the Supreme Companion.

و همچنین در عهد سردار عزیز خان جناب عارف بالله میرزا مصطفی و من معه را اخذ نمودند و برفیق اعلی و افق ابهی فرستادند ۞

In like manner, at the time of Sardár ‘Azíz Khán, that godly man, Mírzá Mustafa, and his fellow-martyrs, were arrested, and despatched unto the Supreme Friend in the All-Glorious Horizon.

باری در هر بلدی اثار ظلم ظاهر و مشهود ظلمیکه شبه و مثل نداشته مع ذلک نفسی بر دفاع قیام ننمود ۞

Briefly, in every city the evidences of a tyranny, beyond like or equal, were unmistakably clear and manifest, and yet none arose in self-defence!

در حضرت بدیع که حامل لوح حضرت سلطان بوده تفکّر نما که چگونه جان داد ۞

Call thou to mind his honor Badi, who was the bearer of the Tablet to His Majesty the Sháh, and reflect how he laid down his life.

ان فارس مضمار انقطاع اکلیل ثمین حیات را نثار دوست یکتا نمود ۞

That knight, who spurred on his charger in the arena of renunciation, threw down the precious crown of life for the sake of Him Who is the Incomparable Friend.

یا شیخ

O Shaykh!

اگر این امور انکار شود کدام امر لائق اقرار است

If things such as these are to be denied, what shall, then, be deemed worthy of credence?

بیّن لوجه الله و لا تکن من الصّامتین ۞

Set forth the truth, for the sake of God, and be not of them that hold their peace.

حضرت نجفعلی را اخذ نمودند و با کمال جذب و شوق قصد مقام شهادت نمود و باین کلمه ناطق [

They arrested his honor Najaf-‘Alí, who hastened, with rapture and great longing, unto the field of martyrdom, uttering these words:

ما بها و خون بها را یافتیم]

“We have kept both Bahá and the khun-baha (bloodmoney)!

این بگفت و جان داد ۞

With these words he yielded up his spirit.

Meditate on the splendor and glory which the light of renunciation, shining from the upper chamber of the heart of Mullá ʻAlí-Jan, hath shed.

در اشراق و تجلّی نیّر انقطاع که از شطر اعلای قلب ملّا علیجان اشراق نمود نظر نمائید

He was so carried away by the breezes of the Most Sublime Word and by the power of the Pen of Glory that to him the field of martyrdom equalled, nay outrivalled, the haunts of earthly delights.

نفحات کلمه علیا و اقتدار قلم اعلی بشانی جذبش کرد که میدان شهادت و ایوان عشرت نزدش یکسان بل الاولی اولی ۞

Ponder upon the conduct of Aba-Basir and Siyyid Ashraf-i-Zanjani.

در جناب ابا بصیر و سیّد اشرف زنجانی تفکّر نمائید ۞

They sent for the mother of Ashraf to dissuade her son from his purpose. But she spurred him on until he suffered a most glorious martyrdom.

امّ اشرفرا حاضر نمودند که ابنش را نصیحت نماید ترغیب نمود الی ان فاز بالشّهادة الکبری ۞

120

O Shaykh! This people have passed beyond the narrow straits of names, and pitched their tents upon the shores of the sea of renunciation.

یا شیخ این حزب از خلیج اسماء گذشته‌اند و بر شاطی بحر انقطاع خرگاه برافراشته‌اند ۞

They would willingly lay down a myriad lives, rather than breathe the word desired by their enemies.

ایشان صد هزار جان رایگان نثار نمایند و بما اراده الاعداء تکلّم ننمایند بارادة الله متمسّکند و از ما عند القوم فارغ و ازاد

They have clung to that which pleaseth God, and are wholly detached and freed from the things which pertain unto men.

They have preferred to have their heads cut off rather than utter one unseemly word.

سر دادند و کلمه نالائقه نگفتند ۞

Ponder this in thine heart.

تفکّر

Methinks they have quaffed their fill of the ocean of renunciation. The life of the present world hath failed to withhold them from suffering martyrdom in the path of God.

نمائید گویا از بحر انقطاع نوشیده‌اند زندگی دنیا ایشانرا از شهادت در سبیل الهی منع ننمود ۞

121

In Mázindarán a vast number of the servants of God were exterminated.

در مازندران جمع کثیری از عباد الله را تمام نمودند

حاکم بمفتریات جمعی را تاراج کرد ۞

The Governor, under the influence of calumniators, robbed a great many of all that they possessed.

از جمله ذکر نمود حضرات اسلحه جمع کرده‌اند و بعد از تفحّص ملاحظه شد یک لوله تفنگ من غیر اسباب بوده ۞

Among the charges he laid against them was that they had been laying up arms, whereas upon investigation it was found out that they had nothing but an unloaded rifle!

سبحان الله این حزب بسلاح محتاج نه چه که کمر همّت لاجل اصلاح عالم بسته‌اند ۞

Gracious God! This people need no weapons of destruction, inasmuch as they have girded themselves to reconstruct the world.

جندشان اعمال طیّبه سلاحشان اخلاق مرضیّه و سردارشان تقوی الله ۞

Their hosts are the hosts of goodly deeds, and their arms the arms of upright conduct, and their commander the fear of God.

طوبی لمن انصف ۞

Blessed that one that judgeth with fairness.

لعمر الله

By the righteousness of God!

این حزب از صبر و سکون و تسلیم و رضا مظاهر عدل شده‌اند و در اصطبار بمقامی رسیده‌اند که کشته شده‌اند و نکشته‌اند مع انکه بر مظلومهای ارض وارد شد انچه که تاریخ عالم شبه ان را ذکر ننموده و چشم امم مثلش را ندیده ۞

Such hath been the patience, the calm, the resignation and contentment of this people that they have become the exponents of justice, and so great hath been their forbearance, that they have suffered themselves to be killed rather than kill, and this notwithstanding that these whom the world hath wronged have endured tribulations the like of which the history of the world hath never recorded, nor the eyes of any nation witnessed.

ایا سبب انکه این بلایای عظیمه را قبول نموده‌اند و در دفع ان دست در نیاورده‌اند

What is it that could have induced them to reconcile themselves to these grievous trials, and to refuse to put forth a hand to repel them?

چه بوده و علّت تسلیم و سکون چه ؟

What could have caused such resignation and serenity?

سبب منع قلم اعلی در صباح و مساء و اخذ زمام امور بقدرت و قوّت مولی الوری ۞

The true cause is to be found in the ban which the Pen of Glory hath, day and night, chosen to impose, and in Our assumption of the reins of authority, through the power and might of Him Who is the Lord of all mankind.

122

در ابا بدیع تفکّر نمائید

Remember the father of Badi.

ان مظلوم را اخذ نمودند و بسبّ و لعن این مظلوم امر کردند ۞

They arrested that wronged one, and ordered him to curse and revile his Faith.

و لکن بعنایت الهی و رحمت ربّانی شهادت اختیار نمود و بان فائز گشت ۞

He, however, through the grace of God and the mercy of his Lord, chose martyrdom, and attained thereunto.

ان تعدّوا الشّهداء فی سبیل الله لا تحصوهم ۞

If ye would reckon up the martyrs in the path of God, ye could not count them.

در حضرت سیّد اسماعیل علیه سلام الله و عنایته نظر نمائید که قبل از فجر باب بیت را با عمّامه خود جاروب نمود و بعد در کنار شطّ مقبلا الی البیت بدست خود جان نثار نمود ۞

Consider his honor Siyyid Ismá'íl - upon him be the peace of God, and His loving-kindness - how, before daybreak he was wont to dust, with his own turban, the doorstep of My house, and in the end, whilst standing on the banks of the river, with his eyes fixed on that same house, offered up, by his own hand, his life.

123

در نفوذ کلمه نظر

Do thou ponder on the penetrative influence of the Word of God.

نما جمیع این نفوس را اوّل بسبّ و لعن امر نمودند و لکن هیچ کدام اراده خود را بر ارادة الله مقدّم نداشت ۞

Every single one of these souls was first ordered to blaspheme and curse his faith, yet none was found to prefer his own will to the Will of God.

124

یا شیخ از قبل حضرت ذبیح یکنفس بوده و حال این مظلوم ظاهر نمود از برای شما انچه را که علّت حیرت منصفین است ۞

O Shaykh! In former times he that was chosen to be slain was but one person, whereas now this Wronged One hath produced for thee that which causeth every fair-minded man to marvel.

انصف بالله و قم علی خدمة ربّک

Judge fairly, I adjure thee, and arise to serve thy Lord.

انّه یجزیک جزاء لا تعادله کنوز الارض و لا خزائن الملوک و السّلاطین ۞

He, verily, shall reward thee with a reward which neither the treasures of the earth nor all the possessions of kings and rulers can equal.

توکّل فی کلّ الامور علی اللّٰه و فوّضها الیه

In all thine affairs put thy reliance in God, and commit them unto Him.

انّه یعطیک اجرا کان فی الکتاب عظیما ۞

He will render thee a reward which the Book hath ordained as great.

و در این دو روزه عمر باعمالی مشغول شو که عرف رضا از ان متضوّع گردد و بطراز قبول مزیّن شود ۞

Occupy thyself, during these fleeting days of thy life, with such deeds as will diffuse the fragrance of Divine good-pleasure, and will be adorned with the ornament of His acceptance.

حضرت بلال حبشی چون عملش مقبول افتاد سین او از شین عالم سبقت گرفت ۞

The acts of his honor, Balal, the Ethiopian, were so acceptable in the sight of God that the “sin” of his stuttering tongue excelled the “shin” pronounced by all the world.

امروز باید جمیع احزاب بنور اتّحاد و اتّفاق منوّر گردند ۞

This is the day whereon all peoples should shed the light of unity and concord.

باری کبر و غرور بعضی از احزاب عالم دانائی را خراب کرده و بیت عدل و داد را ویران نموده ۞

In brief, the pride and vanity of certain of the peoples of the world have made havoc of true understanding, and laid waste the home of justice and of equity.

یا شیخ

O Shaykh!

وارد شد بر این مظلوم انچه که شبه و مثل نداشته

That which hath touched this Wronged One is beyond compare or equal.

و کلّ را بکمال تسلیم و رضا لاجل تهذیب نفوس و ارتفاع کلمة اللّٰه حمل نمودیم ۞

We have borne it all with the utmost willingness and resignation, so that the souls of men may be edified, and the Word of God be exalted.

در ایّامیکه در سجن ارض میم بودیم ما را یک یوم بدست علما دادند دیگر

While confined in the prison of the Land of Mim (Mázindarán) We were one day delivered into the hands of the divines.

معلومست که چه وارد شد ۞

Thou canst well imagine what befell Us.

و اگر وقتی ان جناب در انبار حضرت سلطان وارد شوند از نائب و رئیس ان محلّ بطلبند که ان دو زنجیر را که یکی بقره کهر و یکی بسلاسل معروفست بنمایند ۞

Shouldst thou at sometime happen to visit the dungeon of His Majesty the Sháh, ask the director and chief jailer to show thee those two chains, one of which is known as Qara-Guhar, and the other as Salasil.

قسم بنیّر عدل که چهار شهر این مظلوم در یکی از این دو معذّب و مغلول ۞

I swear by the Day-Star of Justice that for four months this Wronged One was tormented and chained by one or the other of them.

و حزنی ما یعقوبُ بثّ أَقَلُّهُ ۞ و کلّ بلا ایّوب بعض بلیّتی

“My grief exceedeth all the woes to which Jacob gave vent, and all the afflictions of Job are but a part of My sorrows!”

126

و همچنین در شهادت حاجی محمّد رضا در مدینه عشق تفکّر نمائید

Likewise, ponder thou upon the martyrdom of Ḥájí Muḥammad-Riḍá in the City of Love (‘Ishqábád).

ظالمهای عالم بر ان مظلوم وارد اوردند انچه را که بعضی از ملل خارجه گریستند و نوحه نمودند چه که از قرار مذکور و معلوم سی و دو زخم بر جسد مبارکش وارد

The tyrants of the earth have subjected that wronged one to such trials as have caused many foreigners to weep and lament for, as reported and ascertained, no less than thirty-two wounds were inflicted upon his blessed body.

مع ذلک احدی از امر تجاوز ننمود و دست در نیاورد

Yet none of the faithful transgressed My commandment, nor raised his hand in resistance.

در هر حال حکم کتاب را بر اراده خود مقدّم داشتند مع انکه در ان مدینه جمعی از این حزب بوده و هستند ۞

Come what might, they refused to allow their own inclinations to supersede that which the Book hath decreed, though a considerable number of this people have resided, and still reside, in that city.

127

استدعا انکه حضرت سلطان ایّده الله تبارک و تعالی در این امور بنفسه تفکّر فرمایند و بعدل و انصاف حکم نمایند

We entreat His Majesty the Sháh, - may God, hallowed and glorified be He, assist him - himself to ponder upon these things, and to judge with equity and justice.

مع انکه در اکثری از بلاد ایران در این سنین اخیره این حزب کشته شدند و نکشتند مشاهده میشود بغضای افئده بعضی زیاده از قبل ظاهر ۞

و از سیّد اعمال شفاعت مظلومها از اعداء نزد امراء بوده

البتّه بسمع بعضی رسیده که حزب مظلوم در ان مدینه نزد حاکم از قاتلها شفاعت نمودند و تخفیف طلب کردند ۞

فاعتبروا یا اولی الابصار ۞

Although in recent years a number of the faithful have, in most of the cities of Persia, suffered themselves to be killed rather than kill, yet the hatred smouldering in certain hearts hath blazed more fiercely than before.

For the victims of oppression to intercede in favor of their enemies is, in the estimation of rulers, a princely deed.

Some must have certainly heard that this oppressed people have, in that city (‘Ishqábád), pleaded with the Governor on behalf of their murderers, and asked for the mitigation of their sentence.

Take, then, good heed, ye who are men of insight!

یا شیخ این آیات محکمات در یکی از الواح از قلم ابهی نازل ۞

یا عبد اسمع نداء المظلوم الّذی حمل الشّدائد و البلایا فی سبیل الله مالک الاسماء الی ان سجن فی ارض الطّاء

انّه دعا النّاس الی الجنّة العلیا و هم اخذوه و داروا به فی المدن و الدّیار ۞

کم من لیل طار النّوم من عیون احبّائی حبّا لنفسی

و کم من یوم قام عَلَیَّ الاحزاب ۞

مرّة رأیت نفسی علی اعلی الجبال

و اخری فی سجن الطّاء فی السّلاسل و الاغلال ۞

لعمر الله

O Shaykh! These perspicuous verses have been sent down in one of the Tablets by the Abhá Pen:

“Hearken, O servant, unto the voice of this Wronged One, Who hath endured grievous vexations and trials in the path of God, the Lord of all Names, until such time as He was cast into prison, in the Land of Ta (Ṭihrán).

He summoned men unto the most sublime Paradise, and yet they seized Him and paraded Him through cities and countries.

How many the nights during which slumber fled from the eyes of My loved ones, because of their love for Me;

and how numerous the days whereon I had to face the assaults of the peoples against Me!

At one time I found Myself on the heights of mountains;

at another in the depths of the prison of Ta (Ṭihrán), in chains and fetters.

By the righteousness of God!

قد کنت شاکرا ناطقا ذاکرا متوجّها راضیا خاضعا خاشعا فی کلّ الاحوال ۞

I was at all times thankful unto Him, uttering His praise, engaged in remembering Him, directed towards Him, satisfied with His pleasure, and lowly and submissive before Him.

کذلک مضت ایّامی الی ان انتهت الی هذا السّجن الّذی به تزلزلت الارض و ناحت السّموات ۞

So passed My days, until they ended in this Prison (‘Akká) which hath made the earth to tremble and the heavens to sigh.

طوبی لعبد نبذ الظّنون اذ اتی المکنون برایات الآیات ۞

Happy that one who hath cast away his vain imaginings, when He Who was hid came with the standards of His signs.

انّا اخبرنا النّاس بهذا الظّهور الاعظم و لکن القوم فی سکر عجاب ۞

We, verily, have announced unto men this Most Great Revelation, and yet the people are in a state of strange stupor.”

129

عند ذلک ارتفع النّداء من شطر الحجاز نادت و قالت

Thereupon, a Voice was raised from the direction of Ḥijáz, calling aloud and saying:

طوبی لک یا عکّاء بما جعلک الله مطلع ندائه الاحلی و مشرق آیاته الکبری

“Great is thy blessedness, O ‘Akká, in that God hath made thee the dayspring of His Most Sweet Voice, and the dawn of His most mighty signs.

و نعیما لک بما استقرّ علیک کرسیّ العدل و اشرق من افقک نیّر العنایة و الالطاف ۞

Happy art thou in that the Throne of Justice hath been established upon thee, and the Day-Star of God’s loving-kindness and bounty hath shone forth above thy horizon.

طوبی لمنصف انصف فی هذا الذّکر الاعظم و ویل لکلّ غافل مرتاب ۞

Well is it with every fair-minded person that hath judged fairly Him Who is the Most Great Remembrance, and woe betide him that hath erred and doubted.”

130

و بعد از شهادت بعضی از شهداء لوح برهان از سماء امر مالک ادیان نازل

Following upon the death of some of the martyrs, the Lawh-i-Burhan (Tablet of the Proof) was sent down from the heaven of the Revelation of Him Who is the Lord of Religions:

هو المقتدر العليم الحكيم قد احاطت ارياح البغضاء سفينة البطحاء بما اكتسبت ايدى الظّالمين ۞

“He is the Almighty, the All-Knowing, the All-Wise! The winds of hatred have encompassed the Ark of Batha (Mecca), by reason of that which the hands of the oppressors have wrought.

يا ايّها المشهور بالعلم قد افتيت على الّذين ناح لهم كتب العالم و شهد لهم دفاتر الاديان كلّها

O thou who art reputed for thy learning! Thou hast pronounced sentence against them for whom the books of the world have wept, and in whose favor the scriptures of all religions have testified.

و انّک انت يا ايّها البعيد فى حجاب غليظ ۞ تالله

Thou, who art gone far astray, art indeed wrapt in a thick veil. By God Himself!

قد حكمت على الّذين بهم لاح افق الايمان ۞

Thou hast pronounced judgment against them through whom the horizon of faith hath been illumined.

يشهد بذلک مطالع الوحى و مظاهر امر ربّک الرّحمن الّذين انفقوا ارواحهم و ما عندهم فى سبيله المستقيم ۞

Unto this bear witness They Who are the Dawning-Places of Revelation and the Manifestations of the Cause of thy Lord, the Most Merciful, Who have sacrificed Their souls and all that They possessed in His straight Path.

قد صاح من ظلمک دين الله فيما سواه و انّک تلعب و تكون من الفرحين ۞

The Faith of God hath cried everywhere, by reason of thy tyranny, and yet thou disportest thyself and art of them that exult.

ليس فى قلبى بغضک و لا بغض احد من العباد

There is no hatred in Mine heart for thee nor for anyone.

انّ العارف يراک و امثالک فى جهل مبين ۞

Every man of discernment beholdeth thee, and such as are like thee, engulfed in evident folly.

انّک لو اطّلعت على ما فعلت لالقيت نفسک فى النّار او خرجت من البيت متوجّها الى الجبال و نحت الى ان رجعت الى مقام قدّر لک من لدن مقتدر قدير ۞

Hadst thou realized that which thou hast done, thou wouldst have cast thyself into the fire, or abandoned thine home and fled unto the mountains, or wouldst have groaned until thou hadst returned unto the place destined for thee by Him Who is the Lord of strength and of might.

يا ايّها الموهوم

O thou who art even as nothing!

اخرق حجبات الظّنون و الاوهام لترى شمس العلم مشرقة من هذا الافق المنير ۞

Rend thou asunder the veils of idle fancies and vain imaginings, that thou mayest behold the Day-Star of knowledge shining from this resplendent Horizon.

قد قطعت بضعة الرّسول و ظننت انّک نصرت دين الله

Thou hast torn in pieces a remnant of the Prophet Himself, and imagined that thou hadst helped the Faith of God.

كذلک سوّلت لک نفسک و انت من الغافلين ۞

Thus hath thy soul prompted thee, and thou art truly one of the heedless.

قد احترق من فعلک قلوب الملأ الاعلى و الّذين طافوا حول امر الله ربّ العالمين ۞

Thine act hath consumed the hearts of the Concourse on high, and those of such as have circled round the Cause of God, the Lord of the worlds.

قد ذاب كبد البتول من ظلمک و ناح اهل الفردوس فی مقام كريم ۞

The soul of the Chaste One (Fáṭimih) melted, by reason of thy cruelty, and the inmates of Paradise wept sore in that blessed Spot.

انصف بالله

"Judge thou fairly, I adjure thee by God.

بایّ برهان استدلّ علماء اليهود و افتوا به على الرّوح اذ اتى بالحقّ

What proof did the Jewish doctors adduce wherewith to condemn Him Who was the Spirit of God (Jesus Christ), when He came unto them with truth?

و بایّ حجّة انكر الفريسيّون و علماء الاصنام اذ اتى محمّدٌ رسول الله بكتاب حكم بين الحقّ و الباطل بعدل اضاء بنوره ظلمات الارض و انجذبت قلوب العارفين ۞

What could have been the evidence produced by the Pharisees and the idolatrous priests to justify their denial of Muḥammad, the Apostle of God when He came unto them with a Book that judged between truth and falsehood with a justice which turned into light the darkness of the earth, and enraptured the hearts of such as had known Him?

و انّک استدللت اليوم بما استدلّ به علماء الجهل فی ذاک العصر

Indeed thou hast produced, in this day, the same proofs which the foolish divines advanced in that age.

يشهد بذلک مالک مصر الفضل فی هذا السّجن العظيم ۞

Unto this testifieth He Who is the King of the realm of grace in this great Prison.

انّک اقتديت بهم بل سبقتهم فی الظّلم و ظننت انّک نصرت الدّين و دفعت عن شريعة اللّٰه العليم الحكيم ۞

Thou hast, truly, walked in their ways, nay, hast surpassed them in their cruelty, and hast deemed thyself to be helping the Faith and defending the Law of God, the All-Knowing, the All-Wise.

و نفسه الحقّ

By Him Who is the Truth!

ينوح من ظلمک النّاموس الاكبر و تصيح شريعة اللّٰه الّتی بها سرت نسمات العدل علی من فی السّموات و الارضين ۞

Thine iniquity hath made Gabriel to groan, and hath drawn tears from the Law of God, through which the breezes of justice have been wafted over all who are in heaven and on earth.

هل ظننت انّک ربحت فيما افتيت

Hast thou fondly imagined that the judgment thou didst pronounce hath profited thee?

لا و سلطان الاسماء يشهد بخسرانک من عنده علم كلّ شیء فی لوح حفيظ ۞

Nay, by Him Who is the King of all Names! Unto thy loss testifieth He with Whom is the knowledge of all things as recorded in the preserved Tablet.

يا ايّها الغافل

“O thou who hast gone astray!

انّک ما رأيتني و ما عاشرت و ما آنست معی فی اقلّ من آنٍ فكيف

Thou hast neither seen Me, nor associated with Me, nor been My companion for the fraction of a moment.

امرت النّاس بسبّی

How is it, then, that thou hast bidden men to curse Me?

هل اتّبعت فی ذلک هواک ام مولاک ؟

Didst thou, in this, follow the promptings of thine own desires, or didst thou obey thy Lord?

فأت بآية ان انت من الصّادقين ۞

Produce thou a sign, if thou art one of the truthful.

نشهد انّک نبذت شريعة اللّٰه وراءک و اخذت شريعة نفسک

We testify that thou hast cast behind thy back the Law of God, and laid hold on the dictates of thy passions.

انّه لا يعزب عن علمه من شیء

Nothing, in truth, escapeth His knowledge;

انّه هو الفرد الخبير ۞

He, verily, is the Incomparable, the All-Informed.

يا ايّها الغافل اسمع ما انزله الرّحمن فی الفرقان ۞

O heedless one! Hearken unto that which the Merciful hath revealed in the Qur'án:

لَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا ۞ كذلک حكم من في قبضته ملكوت الامر و الخلق ان انت من السّامعين ۞

'Say not to every one who meeteth you with a greeting, "Thou art not a believer."' Thus hath He decreed in Whose grasp are the kingdoms of Revelation and of creation, if thou be of them that hearken.

انّک نبذت حكم الله و اخذت حكم نفسک

Thou hast set aside the commandment of God, and clung unto the promptings of thine own desire.

فويل لک يا ايّها الغافل المريب ۞

Woe, then, unto thee, O careless one that doubtest!

انّک لو تنكرنی بایّ برهان يثبت ما عندک ؟

If thou deniest Me, by what proof canst thou vindicate the truth of that which thou dost possess?

فأت به يا ايّها المشرک بالله و المعرض عن سلطانه الّذی احاط العالمين ۞

Produce it, then, O thou who hast joined partners with God, and turned aside from His sovereignty that hath encompassed the worlds!

اعلم انّ العالم من اعترف بظهوری و شرب من بحر علمی و طار فی هواء حبّی و نبذ ما سوائی و اخذ ما نزّل من ملكوت بيانی البديع ۞

"Know thou that he is truly learned who hath acknowledged My Revelation, and drunk from the Ocean of My knowledge, and soared in the atmosphere of My love, and cast away all else besides Me, and taken firm hold on that which hath been sent down from the Kingdom of My wondrous utterance.

انّه بمنزلة البصر للبشر و روح الحيوان لجسد الامكان

He, verily, is even as an eye unto mankind, and as the spirit of life unto the body of all creation.

تعالى الرّحمن الّذی عرّفه و اقامه على خدمة امره العزيز العظيم ۞

Glorified be the All-Merciful Who hath enlightened him, and caused him to arise and serve His great and mighty Cause.

يصلّی عليه الملأ الاعلى و اهل سرداق الكبرياء الّذين شربوا رحيقی المختوم باسمی القویّ القدير ۞

Verily, such a man is blessed by the Concourse on high, and by them who dwell within the Tabernacle of Grandeur, who have quaffed My sealed Wine in My Name, the Omnipotent, the All-Powerful.

انّک ان تکُ من اهل هذا المقام الاعلی فأت بآیة من لدی اللّٰه فاطر السّماء ۞

If thou be of them that occupy such a sublime station, produce then a sign from God, the Creator of the heavens.

و ان عرفت عجز نفسک خذ اعنّة هواک ثمّ ارجع الی مولاک لعلّ یکفّر عنک سیّئاتک الّتی بها احترقت اوراق السّدرة و صاحت الصّخرة و بکت عیون العارفین ۞

And shouldst thou recognize thy powerlessness, do thou rein in thy passions, and return unto thy Lord, that perchance He may forgive thee thy sins which have caused the leaves of the Divine Lote-Tree to be burnt up, and the Rock to cry out, and the eyes of men of understanding to weep.

بک انشقّ ستر الرّبوبیّة و غرقت السّفینة و عقرت النّاقة و ناح الرّوح فی مقام رفیع ۞

Because of thee the Veil of Divinity was rent asunder, and the Ark has foundered, and the She-Camel was hamstrung, and the Spirit (Jesus) groaned in His sublime retreat.

أتعترض علی الّذی اتاک بما عندک و عند اهل العالم من حجج اللّٰه و آیاته

Disputest thou with Him Who hath come unto thee with the testimonies of God and His signs which thou possessest and which are in the possession of them that dwell on earth?

افتح بصرک لتری المظلوم مشرقا من افق ارادة اللّٰه الملک الحقّ المبین ۞

Open thine eyes that thou mayest behold this Wronged One shining forth above the horizon of the will of God, the Sovereign, the Truth, the Resplendent.

ثمّ افتح سمع فؤادک لتسمع ما تنطق به السّدرة الّتی ارتفعت بالحقّ من لدی اللّٰه العزیز الجمیل ۞

Unstop, then, the ear of thine heart that thou mayest hearken unto the speech of the Divine Lote-Tree that hath been raised up in truth by God, the Almighty, the Beneficent.

انّ السّدرة مع ما ورد علیها من ظلمک و اعتساف امثالک تنادی باعلی النّداء و تدعو الکلّ الی سدرة المنتهی و الافق الاعلی ۞

Verily, this Tree, notwithstanding the things that befell it by reason of thy cruelty and of the transgressions of such as are like thee, calleth aloud and summoneth all men unto the Sadratu'l-Muntaha and the Supreme Horizon.

طوبی لنفس رأت الآیة الکبری و لاذن سمعت نداءها الاحلی و ویل لکلّ معرض اثیم ۞

Blessed is the soul that hath gazed on the Most Mighty Sign, and the ear that hath heard His most sweet Voice, and woe to whosoever hath turned aside and done wickedly.

يا ايّها المعرض بالله لو ترى السّدرة بعين الانصاف لترى آثار سيوفک فی افنانها و اغصانها و اوراقها بعد ما خلقک الله لعرفانها

و خدمتها تفکّر لعلّ تطّلع بظلمک و تکون من التّائبين ۞

أظننت انّا نخاف من ظلمک ؟

فاعلم ثمّ ايقن انّا فی اوّل يوم فيه ارتفع صرير القلم الاعلی بين الارض و السّماء انفقنا ارواحنا و اجسادنا و ابنائنا و اموالنا فی سبيل الله العلیّ العظيم و نفتخر بذلک بين اهل الانشاء و الملأ الاعلی

يشهد بذلک ما ورد علينا فی هذا الصّراط

المستقيم ۞

تالله قد ذابت الاکباد و صلبت الاجساد و سفکت الدّماء و الابصار کانت ناظرة الی افق عناية ربّها الشّاهد البصير ۞

کلّما زاد البلاء زاد اهل البهاء فی حبّهم

قد شهد بصدقهم ما انزله الرّحمن فی الفرقان

بقوله ﴿فَتَمَنُّوا المَوْتَ إِنْ كُنْتُم صَادِقِينَ﴾ ۞ هل الّذی حفظ نفسه خلف الاحجاب خيرٌ ام الّذی انفقها فی سبيل الله؟

"O thou who hast turned away from God! Wert thou to look with the eye of fairness upon the Divine Lote-Tree, thou wouldst perceive the marks of thy sword on its boughs, and its branches, and its leaves, notwithstanding that God created thee for the purpose of recognizing and of serving it.

Reflect, that haply thou mayest recognize thine iniquity and be numbered with such as have repented.

Thinkest thou that We fear thy cruelty?

Know thou and be well assured that from the first day whereon the voice of the Most Sublime Pen was raised betwixt earth and heaven We offered up Our souls, and Our bodies, and Our sons, and Our possessions in the path of God, the Exalted, the Great, and We glory therein amongst all created things and the Concourse on high.

Unto this testify the things which have befallen Us in this straight Path.

By God!

Our hearts were consumed, and Our bodies were crucified, and Our blood was spilt, while Our eyes were fixed on the horizon of the loving-kindness of their Lord, the Witness, the All-Seeing.

The more grievous their woes, the greater waxed the love of the people of Bahá.

Unto their sincerity hath borne witness what the All-Merciful hath sent down in the Qur'án.

He saith: 'Wish ye, then, for death, if ye are sincere.' Who is to be preferred, he that hath sheltered himself behind curtains, or he that hath offered himself in the path of God?

انصف و لا تکن فی تیه الکذب من الهائمین ۞

Judge thou fairly, and be not of them that rove distraught in the wilderness of falsehood.

قد اخذهم کوثر محبّة الرّحمن علی شأن ما منعتهم مدافع العالم و لا سیوف الامم عن التّوجّه الی بحر عطاء ربّهم المعطی الکریم

So carried away have they been by the living waters of the love of the Most Merciful, that neither the arms of the world nor the swords of the nations have deterred them from setting their faces towards the ocean of the bounty of their Lord, the Giver, the Generous.

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تاللّٰه

"By God!

ما اعجزنی البلاء و ما اضعفنی اعراض العلماء

Troubles have failed to unnerve Me, and the repudiation of the divines hath been powerless to weaken Me.

نطقت و انطق امام الوجوه

I have spoken, and still speak forth before the face of men:

قد فتح باب الفضل و اتی مطلع العدل بآیات واضحات و حجج باهرات من لدی اللّٰه المقتدر القدیر ۞ احضر بین یدی الوجه لتسمع اسرار ما سمعه ابن عمران فی طور العرفان ۞

'The door of grace hath been unlocked and He Who is the Dayspring of Justice is come with perspicuous signs and evident testimonies, from God, the Lord of strength and of might!' Present thyself before Me that thou mayest hear the mysteries which were heard by the Son of Imran (Moses) upon the Sinai of Wisdom.

کذلک یامرک مشرق ظهور ربّک الرّحمن من شطر سجنه العظیم ۞

Thus commandeth thee He Who is the Dawning-Place of the Revelation of thy Lord, the God of Mercy, from His great Prison."

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عند ذلک ارتفع نداء الفطرة مرّة اخری و حنینها

Thereupon hath the cry and the lamentation of the true Faith been raised once again, saying:

و تقول انّ الطّور

"Verily, Sinai calleth aloud and saith:

ینادی و یقول یا ملأ البیان

'O people of the Bayán!

اتّقوا الرّحمن

Fear ye the Merciful.

انّی فزت بمکلّمی و اخذ جذب فرحی حصاة الارض و ترابها و السّدرة تقول

Indeed have I attained unto Him Who conversed upon me, and the ecstasies of my joy have seized the pebbles of the earth and the dust thereof.' And the Bush exclaimeth:

یا ملأ البیان

'O people of the Bayán!

انصفوا فیما ظهر بالحقّ

Judge ye fairly that which hath in truth been manifested.

قد ظهرت النّار الّتی اظهرها الله للکلیم یشهد بذلک کلّ ذی بصر علیم ۞

Verily the Fire which God revealed unto the One Who conversed with Him is now manifested. Unto this beareth witness every man of insight and understanding.'"

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یا شیخ بعضی از شهدای این ظهور ذکر شد و همچنین بعضی از آیات که در ذکر ایشان از ملکوت بیان نازل

We have made mention of certain martyrs of this Revelation, and have likewise cited some of the verses which were sent down concerning them from the kingdom of Our utterance.

امید انکه منقطعا عن العالم در انچه ذکر شده تفکّر فرمایند ۞

We fain would hope that, rid of all attachment to the world, thou wilt ponder the things which We have mentioned.

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حال در میرزا هادی دولت ابادی و صاد اصفهانی در ارض طا تفکّر لازم ۞

It behooveth thee now to reflect upon the state of Mírzá Hádí Dawlat-Abadi and of Sad-i-Iṣfahání (Sadru'l-'Ulama), who reside in the Land of Ta (Ṭihrán).

اوّل بمجرّد انکه شنید او را بابی گفته‌اند اضطراب اخذش نمود بشانیکه وقار و سکون مفقود گشت

No sooner had the former heard that he had been called a Bábí than he became so perturbed that his poise and dignity forsook him.

بر منابر ارتقا جست و نطق نمود بکلماتیکه سزاوار نبود ۞

He ascended the pulpits and spoke words which ill befitted him.

لازال گلپارهای عالم محض حبّ ریاست عمل نموده‌اند انچه را که سبب و علّت گمراهی عباد گشته

From time immemorial the clay clods of the world have, wholly by reason of their love of leadership, perpetrated such acts as have caused men to err.

ان جناب جمیع را مثل ان نفوس ندانند ۞

Thou must not, however, imagine that all the faithful are such as these two.

استقامت و ثبوت و رسوخ و اطمینان و تمکین و وقار شهدای این ظهور ذکر شد تا ان جناب اگاه شوند ۞

We have described unto thee the constancy, the firmness, the steadfastness, the certitude, the imperturbability and the dignity of the martyrs of this Revelation, that thou mayest be well-informed.

و مقصود از انچه بیان شد از الواح ملوک و غیره انکه ان جناب بیقین مبین بدانند که این مظلوم امر الله را ستر ننمود و بانچه مامور بود امام وجوه عالم بافصح بیان ذکر نمود و القا فرمود ۞

My purpose in citing the passages from the Tablets to the kings and others hath been that thou mayest know of a certainty that this Wronged One hath not concealed the Cause of God, but hath proclaimed and delivered, in the most eloquent language, before the face of the world, the things He had been commissioned to set forth.

و لکن امثال ان نفوس ضعیفه مثل هادی و غیره امر الله را تبدیل نمودند و نظر بزندگانی دو روزه دنیا عمل کردند و گفتند انچه را که عین عدل گریست و قلم اعلی نوحه نمود مع انکه از اصل امر بی خبر بوده و هستند و این مظلوم لوجه الله اظهار نمود

Certain faint-hearted ones, however, such as Hádí and others, have tampered with the Cause of God and have, in their concern for this fleeting life, said and done that which caused the eye of justice to weep and the Pen of Glory to groan, notwithstanding their ignorance of the essentials of this Cause; whereas this Wronged One hath revealed it for the sake of God.

یا هادی نزد اخوی رفتی و دیدی حال بساحت مظلوم توجّه نما شاید نفحات وحی و فوحات الهام ترا تایید نماید و بمقصود فائز گرداند ۞

O Hádí! Thou hast gone unto My brother and hast seen him. Set now thy face towards the court of this Wronged One, that haply the breezes of Revelation and the breaths of inspiration may assist thee and enable thee to attain thy goal.

هر نفسی الیوم بمشاهده اثار فائز شود حقّ را از باطل بمثابه شمس از ظلّ تمیز دهد و بمقصود اگاه گردد ۞

Whoever gazeth this day on My signs will distinguish truth from falsehood as the sun from shadow, and will be made cognizant of the goal.

حقّ شاهد و گواه که انچه ذکر شده لوجه الله بوده که شاید ان جناب سبب هدایت خلق شوند و احزاب عالم را از ظنون و اوهام نجات بخشند ۞

God is aware and beareth Me witness that whatever hath been mentioned was for the sake of God, that haply thou mayest be the cause of the guidance of men, and mayest deliver the peoples of the world from idle fancies and vain imaginings.

سبحان الله	Gracious God!
الی حین معرضین و منکرین نمیدانند انچه نزد مبشّر یعنی نقطه رفته از که بوده العلم عند الله ربّ العالمین ۞	Until now they that have turned aside and denied Me have failed to recognize Who despatched that which was delivered unto the Herald - the Primal Point! The knowledge of it is with God, the Lord of the worlds.

یا شیخ همّت کن و بر خدمت امر قیام	Exert thyself, O Shaykh, and arise to serve this Cause.
نما امروز رحیق مختوم امام وجوه ظاهر	The Sealed Wine is disclosed in this day before the faces of men.
خذه باسم ربّک ثمّ اشربه بذکره العزیز البدیع ۞	Seize it in the name of thy Lord, and quaff thy fill in remembrance of Him Who is the Mighty, the Incomparable.
این مظلوم در لیالی و ایّام بتالیف قلوب و تهذیب نفوس مشغول ۞	Night and day hath this Wronged One been occupied in that which would unite the hearts, and edify the souls of men.
امورات واقعه در ایران در سنین اوّلیّه فی الحقیقه سبب حزن مقرّبین	The events that have happened in Persia during the early years have truly saddened the well-favored and sincere ones.
و مخلصین بوده و در هر سنه قتل و غارت و تاراج و سفک دماء موجود ۞	Each year witnessed a fresh massacre, pillage, plunder, and shedding of blood.
یک سنه در زنجان ظاهر شد انچه که سبب فزع اکبر بود	At one time there appeared in Zanjan that which caused the greatest consternation;
و همچنین یک سنه در نیریز و سنه دیگر در طبرسی تا انکه واقعه ارض طا واقع	at another in Nayríz, and at yet another in Ṭabarsí, and finally there occurred the episode of the Land of Ta (Ṭihrán).
و از ان ببعد این مظلوم باعانت حقّ جلّ جلاله این حزب مظلوم را بما ینبغی اگاه نمود	From that time onwards this Wronged One, assisted by the One True God - exalted be His glory - acquainted this oppressed people with the things which beseemed them.

کلّ از ما عندهم و ما عند القوم مقدّس و بما عند الله متشبّث و ناظر ۞	All have sanctified themselves from the things which they and others possess, and have clung unto, and fixed their eyes upon that which pertaineth unto God.
حال باید حضرت سلطان حفظه الله تعالی بعنایت و شفقت با این حزب رفتار فرمایند	It is now incumbent upon His Majesty the Sháh - may God, exalted be He, protect him - to deal with this people with loving-kindness and mercy.
و این مظلوم امام کعبه الهی عهد مینماید از این حزب جز صداقت و امانت امری ظاهر نشود که مغایر رای جهان ارای حضرت سلطانی باشد ۞	This Wronged One pledgeth Himself, before the Divine Kaaba, that, apart from truthfulness and trustworthiness, this people will show forth nothing that can in any way conflict with the world-adorning views of His Majesty.
هر ملّتی باید مقام سلطانش را ملاحظه نماید و در ان خاضع باشد و بامرش عامل و بحکمش متمسّک ۞	Every nation must have a high regard for the position of its sovereign, must be submissive unto him, must carry out his behests, and hold fast his authority.
سلاطین مظاهر قدرت و رفعت و عظمت الهی بوده و هستند ۞	The sovereigns of the earth have been and are the manifestations of the power, the grandeur and the majesty of God.
این مظلوم با احدی مداهنه ننموده	This Wronged One hath at no time dealt deceitfully with anyone.
کلّ بر این فقره شاهد و گواهند ۞	Every one is well aware of this, and beareth witness unto it.
و لکن ملاحظه شئون سلاطین من عند الله بوده و از کلمات انبیاء و اولیاء واضح و معلوم ۞	Regard for the rank of sovereigns is divinely ordained, as is clearly attested by the words of the Prophets of God and His chosen ones.
خدمت حضرت روح علیه السّلام عرض نمودند ۞	He Who is the Spirit (Jesus) - may peace be upon Him - was asked:
[یا روح الله	“O Spirit of God!
ا یجوز ان تعطی جزیةٌ لقیصر ام لا؟	Is it lawful to give tribute to Caesar or not?

قال بلی ما لقیصر لقیصر و ما لله لله]

منع نفرمودند

و این دو کلمه یکی است نزد متبصّرین چه که ما لقیصر اگر من عند الله نبود نهی میفرمودند ۞

و همچنین در آیه مبارکه

﴿أَطِيْعُوا اللهَ وَ أَطِيْعُوا الرَّسُولَ وَ أُوْلِي الأَمْرِ مِنْكُمْ﴾ ۞

مقصود از این اولو الامر در مقام اوّل و رتبه اولی ائمّه صلوات الله علیهم بوده

و هستند ایشانند مظاهر قدرت و مصادر امر و مخازن علم و مطالع حکم الهی و در رتبه

ثانی و مقام ثانی ملوک و سلاطین بوده‌اند یعنی ملوکی که بنور عدلشان آفاق عالم منوّر و روشن است ۞

امید انکه از حضرت سلطان نور عدلی اشراق نماید که جمیع احزاب امم را احاطه کند ۞

کلّ باید از حقّ از برایش بطلبند انچه را که الیوم سزاوار است ۞

And He made reply: “Yea, render to Caesar the things that are Caesar’s and to God the things that are God’s.

He forbade it not.

These two sayings are, in the estimation of men of insight, one and the same, for if that which belonged to Caesar had not come from God, He would have forbidden it.

And likewise in the sacred verse:

“Obey God and obey the Apostle, and those among you invested with authority.

By “those invested with authority” is meant primarily and more especially the Imams - the blessings of God rest upon them!

They, verily, are the manifestations of the power of God, and the sources of His authority, and the repositories of His knowledge, and the daysprings of His commandments.

Secondarily these words refer unto the kings and rulers - those through the brightness of whose justice the horizons of the world are resplendent and luminous.

We fain would hope that His Majesty the Sháh will shine forth with a light of justice whose radiance will envelop all the kindreds of the earth.

It is incumbent upon every one to beseech the one true God on his behalf for that which is meet and seemly in this day.

الهی الهی و سیّدی و سندی و مقصودی و محبوبی ۞

O God, my God, and my Master, and my Mainstay, and my Desire, and my Beloved!

اسألک بالاسرار الّتی کانت مکنونة فی علمک و بالآیات الّتی منها تضوّع عرف عنایتک و بامواج بحر عطائک و سماء فضلک و کرمک و بالدّماء الّتی سفکت فی سبیلک و بالاکباد الّتی ذابت فی حبّک ان تؤیّد حضرة السّلطان بقدرتک و سلطانک لیظهر منه ما یکون باقیا فی کتبک و صحفک و الواحک ۞

I ask Thee by the mysteries which were hid in Thy knowledge, and by the signs which have diffused the fragrance of Thy loving-kindness, and by the billows of the ocean of Thy bounty, and by the heaven of Thy grace and generosity, and by the blood spilt in Thy path, and by the hearts consumed in their love for Thee, to assist His Majesty the Sháh with Thy power and Thy sovereignty, that from him may be manifested that which will everlastingly endure in Thy Books, and Thy Scriptures, and Thy Tablets.

ای ربّ خذ یده بید اقتدارک و نوّره بنور معرفتک و زیّنه بطراز اخلاقک

Hold Thou his hand, O my Lord, with the hand of Thine omnipotence, and illuminate him with the light of Thy knowledge, and adorn him with the adornment of Thy virtues.

انّک انت المقتدر علی ما تشاء و فی قبضتک زمام الاشیاء

Potent art Thou to do what pleaseth Thee, and in Thy grasp are the reins of all created things.

لا اله الّا انت الغفور الکریم ۞

No God is there but Thee, the Ever-Forgiving, the All-Bounteous.

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حضرت بولس قدّیس در رساله باهل رومیّه نوشته [لتخضع کلّ نفس للسّلاطین العالیة

In the Epistle to the Romans Saint Paul hath written: “Let every soul be subject unto the higher powers.

فانّه لا سلطان الّا من اللّٰه

For there is no power but of God;

و السّلاطین الکائنة انّما رتّبها اللّٰه

the powers that be are ordained of God.

فمن یقاوم السّلطان فانّه یعاند ترتیب اللّٰه] (الی

Whosoever therefore resisteth the power, resisteth the ordinance of God.

ان قال) [لانّه خادم اللّٰه المنتقم الّذی ینفّذ الغضب علی من یفعل الشّرّ

And further: “For he is the minister of God, a revenger to execute wrath upon him that doeth evil.

] میفرماید ظهور سلاطین و شوکت و اقتدار شان من عند اللّٰه بوده ۞

He saith that the appearance of the kings, and their majesty and power are of God.

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در احادیث قبل هم ذکر شده انچه که علماء دیده و شنیده‌اند ۞

Moreover, in the traditions of old, references have been made which the divines have seen and heard.

نسأل الله تبارک و تعالی ان یؤیّدک یا شیخ علی التّمسّک بما نزل من سماء عطاء الله ربّ العالمین ۞

We beseech God - blessed and glorified be He - to aid thee, O Shaykh, to lay fast hold on that which hath been sent down from the heaven of the bounty of God, the Lord of the worlds.

علماء باید با حضرت سلطان متّحد شوند و بانچه سبب حفظ و حراست و نعمت و ثروت عباد است تمسّک نمایند ۞

The divines must needs unite with His Majesty, the Sháh, and cleave unto that which will insure the protection, the security, the welfare and prosperity of men.

سلطان عادل عند الله اقربست از کلّ ۞

A just king enjoyeth nearer access unto God than anyone.

یشهد بذلک من ینطق فی السّجن الاعظم ۞

Unto this testifieth He Who speaketh in His Most Great Prison.

الله

God!

لا اله الّا هو الفرد الواحد المقتدر العلیم الحکیم ۞

There is none other God but Him, the One, the Incomparable, the Almighty, the All-Knowing, the All-Wise.

146

اگر ان جناب یکساعت لوجه الله در اموری که از قبل و بعد ظاهر شده تفکّر فرمایند از ما عنده بما عند الله توجّه نمایند و سبب اعلاء کلمة الله گردند ۞

Wert thou, for the sake of God, to ponder, though it be but for an hour, upon the things which have occurred in former times and more recently, thou wouldst turn away from the things thou dost possess unto the things which belong unto God, and wouldst become a means for the exaltation of His Word.

ایا از اوّل ابداع الی حین از مشرق اراده الهی نوری و یا ظهوری اشراق نموده که قبائل ارض او را قبول نموده و امرش را پذیرفته‌اند ان که بوده

Hath, from the foundation of the world until the present day, any Light or Revelation shone forth from the dayspring of the will of God which the kindreds of the earth have accepted, and Whose Cause they have acknowledged?

و اسمش چه ؟

Where is it to be found, and what is its name?

از حضرت خاتم روح ما سواه فداه و من قبله حضرت روح الی ان ینتهی الی البدیع الاوّل در احیان ظهور کلّ مبتلی

Since the Seal of the Prophets (Muḥammad) - may all else but Him be His sacrifice - and before Him the Spirit of God (Jesus), as far back as the First Manifestation, all have at the time of Their appearance suffered grievously.

بوده‌اند بعضی را مجنون گفته‌اند و برخی را کذّاب نامیده‌اند و عمل نموده‌اند انچه را که قلم حیا میکند از ذکرش ۞

Some were held to be possessed, others were called impostors, and were treated in a manner that the pen is ashamed to describe.

لعمر الله

By God!

ورد علیهم ما ناحت به الاشیاء کلّها و لکن القوم اکثرهم فی جهل مبین ۞

There befell Them what hath made all created things to sigh, and yet the people are, for the most part, sunk in manifest ignorance!

نسأل الله ان یؤیّدهم علی الرّجوع الیه و الانابة لدی باب رحمته

We pray God to assist them to return unto Him, and to repent before the door of His mercy.

انّه علی کلّ شیء قدیر

Potent is He over all things.

147

فی هذا الحین ارتفع صریر قلمی الاعلی و قال

At this moment the shrill voice of the Most Sublime Pen hath been raised, and hath addressed Me saying:

وصّ حضرة الشّیخ بما وصّیت به احد اغصانک لعلّ نفحات البیان تجذبه و تقرّبه الی الله ربّ العالمین ۞

“Admonish the Shaykh even as Thou hast admonished one of Thy Branches (sons), that haply the breezes of Thine utterance may attract and draw him nigh unto God, the Lord of the worlds.”

148

کن فی النّعمة منفقا ۞ و فی فقدها شاکرا ۞

“Be generous in prosperity, and thankful in adversity.

و فی الحقوق امینا ۞ و فی الوجه طلقا ۞

Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face.

و للفقراء کنزا ۞ و للاغنیاء ناصحا ۞ و للمنادی مجیبا ۞ و فی الوعد وفیّا ۞

Be a treasure to the poor, an admonisher to the rich, an answerer to the cry of the needy, a preserver of the sanctity of thy pledge.

و فی الامور منصفا ۞ و فی الجمع صامتا ۞

و فی القضاء عادلا ۞ و للانسان خاضعا ۞

و فی الظّلمة سراجا ۞ و للمهموم فرجا ۞ و للظّمان بحرا ۞ و للمکروب ملجأ ۞ و للمظلوم ناصرا و عضدا و ظهرا ۞

و فی الاعمال متّقیا ۞

و للغریب وطنا و للمریض شفاء ۞ و للمستجیر حصنا ۞

و للضّریر بصرا ۞ و لمن ضلّ صراطا ۞

و لوجه الصّدق جمالا ۞ و لهیکل الامانة طرازا ۞ و لبیت الاخلاق عرشا ۞ و لجسد العالم روحا ۞ و لجند العدل رایة و لافق الخیر نورا ۞ و للارض الطّیّبة رذاذا ۞ و لبحر العلم فلکا ۞ و لسماء الکرم شمسا ۞ و لرأس الحکمة اکلیلا ۞ و لجبین الدّهر بیاضا ۞ و لشجر الخضوع ثمرا ۞

نسأل الله ان یحفظک من حرارة الحقد و صبارّة البرد

انّه قریب مجیب ۞

کذلک نطق لسانی لاحد اغصانی و ذکرناه لاحبّائی الّذین نبذوا الاوهام و اخذوا ما امروا به فی یوم فیه اشرقت شمس الایقان من افق ارادة الله ربّ العالمین ۞

Be fair in thy judgment, and guarded in thy speech.

Be unjust to no man, and show all meekness to all men.

Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression.

Let integrity and uprightness distinguish all thine acts.

Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive.

Be eyes to the blind, and a guiding light unto the feet of the erring.

Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.

We pray God to protect thee from the heat of jealousy and the cold of hatred.

He verily is nigh, ready to answer.

Thus hath My tongue spoken unto one of My Branches (sons), and We have mentioned it unto such of Our loved ones as have cast away their idle fancies, and clung unto that which hath been prescribed unto them in the day whereon the Day-Star of Certitude hath shone forth above the horizon of the will of God, the Lord of the worlds.

هذا یوم فیه غرّدت طیر البیان علی الاغصان باسم ربّها الرّحمن ۞

This is the day on which the Bird of Utterance hath warbled its melody upon the branches, in the name of its Lord, the God of Mercy.

طوبی لمن طار باجنحة الاشتیاق الی الله مالک یوم التّلاق ۞

Blessed is the man that hath, on the wings of longing, soared towards God, the Lord of the Judgment Day.

حقّ اگاه و معشر امناء گواه که این مظلوم لا زال تحت خطر عظیم بوده

The one true God well knoweth, and all the company of His trusted ones testify, that this Wronged One hath, at all times, been faced with dire peril.

و لو لا البلایا فی سبیل الله ما لذّ لی بقائی و ما نفعنی حیاتی ۞

But for the tribulations that have touched Me in the path of God, life would have held no sweetness for Me, and My existence would have profited Me nothing.

و لا یخفی علی اهل البصر و النّاظرین الی المنظر الاکبر بانّی فی اکثر ایّامی کنت کعبد جالس تحت سیف علّق بخیط واحد و لا یدری متی ینزل أینزل فی الحین او بعد حین

For them who are endued with discernment, and whose eyes are fixed upon the Sublime Vision, it is no secret that I have been, most of the days of My life, even as a slave, sitting under a sword hanging on a thread, knowing not whether it would fall soon or late upon him.

و فی کلّ ذلک نشکر الله ربّ العالمین ۞

And yet, notwithstanding all this We render thanks unto God, the Lord of the worlds.

و لسان سرّ در لیالی و ایّام باین مناجات ناطق ۞

Mine inner tongue reciteth, in the day-time and in the night-season, this prayer:

سبحانک یا الهی

“Glory to Thee, O my God!

لو لا البلایا فی سبیلک من این یظهر مقام عاشقیک

But for the tribulations which are sustained in Thy path, how could Thy true lovers be recognized;

و لو لا الرّزایا فی حبّک بایّ شیء یثبت شان مشتاقیک ۞

and were it not for the trials which are borne for love of Thee, how could the station of such as yearn for Thee be revealed?

و عزّتک

Thy might beareth Me witness!

انیس محبّیک دموع عیونهم و مؤنس مریدیک زفرات قلوبهم و غذاء قاصدیک قطعات اکبادهم ۞

The companions of all who adore Thee are the tears they shed, and the comforters of such as seek Thee are the groans they utter, and the food of them who haste to meet Thee is the fragments of their broken hearts.

و ما الذّ سمّ الرّدی فی سبیلک و ما اعزّ سهام الاعداء لاعلاء کلمتک ۞

How sweet to my taste is the bitterness of death suffered in Thy path, and how precious in my estimation are the shafts of Thine enemies when encountered for the sake of the exaltation of Thy Word!

یا الهی و سیّدی اشربنی فی امرک ما اردته و انزل عَلَیَّ فی حبّک ما قدّرته ۞

Let me quaff in Thy Cause, O my God and my Master, whatsoever Thou didst desire, and send down upon me in Thy love all Thou didst ordain.

و عزّتک

By Thy glory!

لا ارید الّا ما ترید و لا احبّ الّا ما انت تحبّ ۞

I wish only what Thou wishest, and cherish what Thou cherishest.

توکّلت علیک فی کلّ الاحوال

In Thee have I, at all times, placed My whole trust and confidence.

انّک انت الغنیّ المتعال ۞

Thou art verily the All-Possessing, the Most High.

اسألک یا الهی ان تظهر لنصرة هذا الظّهور من کان قابلا لاسمک و سلطانک لیذکرک بین خلقک و یرفع اعلام نصرک فی مملکتک و یزیّنهم باخلاقک و اوامرک

Raise up, I implore Thee, O my God, as helpers to this Revelation such as shall be counted worthy of Thy Name and of Thy sovereignty, that they may remember Thee among Thy creatures, and hoist the ensigns of Thy victory in Thy land, and adorn them with Thy virtues and Thy commandments.

لا اله الّا انت المهیمن القیّوم ۞

No God is there but Thee, the Help in Peril, the Self-Subsisting."

عند ذلک ارتفع نداء الفطرة مرّة بعد مرّة نادت و قالت

Thereupon the voice of the true Faith was lifted up, calling aloud again and again and saying:

یا ملأ الارض

"O concourse of the earth!

تالله انّی لفطرة الله بینکم

By God! I am the true Faith of God amongst you.

ایّاکم ان تنکرونی قد اظهرنی اللّٰه بنور احاط علی من فی السّموات و الارضین ۞

Beware that ye deny Me not. God hath manifested Me with a light that hath encompassed all that are in the heavens and all that are on earth.

انصفوا یا قوم فی ظهوری و بروزی و اشراقی و لا تکونوا من الظّالمین ۞

Judge ye equitably, O people, My manifestation, and the revelation of My glory, and the radiance of My light, and be not of them that act unjustly.”

151

یا شیخ

O Shaykh!

انّ المظلوم یسأل اللّٰه تبارک و تعالی ان یجعلک فاتح باب الانصاف و یظهر بک امره بین العباد

This Wronged One beseecheth God - blessed and glorified be He - to make thee the one who will open the door of justice, and reveal through thee His Cause among His servants.

انّه هو المقتدر العزیز الوهّاب ۞

He, verily, is the All-Powerful, the Almighty, the All-Bounteous.

152

یا شیخ از حقّ بطلب آذان و ابصار و افئده عالم را مقدّس فرماید و از هوای نفس حفظ نماید

O Shaykh! Entreat thou the one true God to sanctify the ears, and the eyes, and the hearts of mankind, and to protect them from the desires of a corrupt inclination.

چه که غرض مرضیست بزرگ انسانرا از عرفان حضرت موجود محروم مینماید و از تجلّیات انوار نیّر ایقان ممنوع میسازد ۞

For malice is a grievous malady which depriveth man from recognizing the Great Being, and debarreth him from the splendors of the sun of certitude.

از فضل و رحمت الهی سائل و امل که این مانع اکبر را از میان بردارد ۞

We pray and hope that through the grace and mercy of God He may remove this mighty obstacle.

انّه هو القویّ الغالب القدیر ۞

He, verily, is the Potent, the All-Subduing, the Almighty.

153

فی هذا الحین ارتفع النّداء عن یمین البقعة النّوراء اللّٰه

At this moment a Voice was raised from the right-hand of the Luminous Spot: “God!

لا اله الّا هو الامر الحکیم ۞

There is none other God but Him, the Ordainer, the All-Wise!

الق على الشّيخ بقيّة لوح البرهان ليجذبه الى افق ظهور ربّه الرّحمن لعلّه يقوم على نصرة الامر بآيات محكمات و براهين عاليات و ينطق بين العباد بما نطق به لسان البرهان

الملک لله ربّ العالمين ۞

Recite Thou unto the Shaykh the remaining passages of the Lawh-i-Burhan (Tablet of the Proof) that they may draw him unto the horizon of the Revelation of his Lord, the God of Mercy, that haply he may arise to aid My Cause with perspicuous signs and exalted testimonies, and may speak forth amongst men that which the Tongue of Testimony hath spoken:

'The Kingdom is God's, the Lord of the worlds!'"

154

اقرأ كتاب الايقان و ما انزله الرّحمن لملک باريس و امثاله لتطّلع بما قضى من قبل و توقن بانّا ما اردنا الفساد فى الارض بعد اصلاحها ۞

انّما نذكّر العباد خالصا لوجه الله

من شاء فليقبل و من شاء فليعرض

انّ ربّنا الرّحمن لهو الغنىّ الحميد ۞

يا معشر الاحزاب

هذا يوم لا ينفعكم شىء من الاشياء و لا اسم من الاسماء الّا بهذا الاسم الّذى جعله الله مظهر امره و مطلع اسمائه الحسنى لمن فى ملكوت الانشاء

نعيما لمن وجد عرف الرّحمن و كان من الرّاسخين

و لا يغنيكم اليوم علومكم و فنونكم و لا زخارفكم و عزّكم

"Peruse thou the Kitáb-i-Íqán (Book of Certitude) and that which the All-Merciful hath sent down unto the King of Paris (Napoleon III) and to such as are like him, that thou mayest be made aware of the things that have happened in the past, and be persuaded that We have not sought to spread disorder in the land after it had been well-ordered.

We exhort, wholly for the sake of God, His servants.

Let him who wisheth turn unto Him, and him who wisheth turn aside.

Our Lord, the Merciful, is verily the All-Sufficing, the All-Praised.

O concourse of the kindreds of the earth!

This is the day whereon nothing amongst all things, nor any name amongst all names, can profit you save through this Name which God hath made the Manifestation of His Cause and the Dayspring of His Most Excellent Titles unto all who are in the kingdom of creation.

Blessed is that man that hath recognized the fragrance of the All-Merciful and been numbered with the steadfast.

Your sciences shall not profit you in this day, nor your arts, nor your treasures, nor your glory.

دعوا الكلّ وراءكم مقبلين الى الكلمة العليا الّتى بها فصّلت الزّبر و الصّحف و هذا الكتاب المبين ۞

Cast them all behind your backs, and set your faces towards the Most Sublime Word through which the Scriptures and the Books and this lucid Tablet have been distinctly set forth.

يا قوم ضعوا ما الّفتموه من قلم الظّنون و الاوهام

Cast away, O people, the things ye have composed with the pen of your idle fancies and vain imaginings.

تاللّه قد اشرقت شمس العلم من افق اليقين ۞

By God! The Day-Star of Knowledge hath shone forth above the horizon of certitude.

155

يا ايّها الغافل

"O thou who art gone astray!

ان كنت فى ريب ممّا نحن عليه انّا نشهد بما شهد اللّه قبل خلق السّموات و الارض انّه لا اله الّا هو العزيز الوهّاب

If thou hast any doubt concerning Our conduct, know thou that We bear witness unto that whereunto God hath Himself borne witness ere the creation of the heavens and of the earth, that there is none other God but Him, the Almighty, the All-Bounteous.

و نشهد انّه كان واحدا فى ذاته و واحدا فى صفاته

We testify that He is One in His Essence, One in His Attributes.

لم يكن له شبه فى الابداع و لا شريک فى الاختراع

He hath none to equal Him in the whole universe, nor any partner in all creation.

قد ارسل الرّسل و انزل الكتب ليبشّروا الخلق الى سواء الصّراط ۞

He hath sent forth His Messengers, and sent down His Books, that they may announce unto His creatures the Straight Path.

156

هل السّلطان اطّلع و غضّ الطّرف عن فعلک

"Hath the Sháh been informed, and chosen to close his eyes to thine acts?

ام اخذه الرّعب بما عوت شرذمة من الذّئاب الّذين نبذوا صراط اللّه وراءهم و اخذوا سبيلک من دون بيّنة و لا كتاب ؟

Or hath he been seized with fear at the howling of a pack of wolves who have cast the path of God behind their backs and followed in thy way without any clear proof or Book?

انّا سمعنا بانّ ممالک الايران تزيّنت بطراز العدل

We have heard that the provinces of Persia have been adorned with the adornment of justice.

فلمّا تفرّسنا وجدناها مطالع الظّلم و مشارق الاعتساف ۞

When We observed closely, however, We found them to be the dawning-places of tyranny and the daysprings of injustice.

انّا نرى العدل تحت مخالب الظّلم

We behold justice in the clutches of tyranny.

نسأل الله ان يخلّصه بقوّة من عنده و سلطان من لدنه

We beseech God to set it free through the power of His might and His sovereignty.

انّه هو المهيمن على من فى الارضين و السّموات ۞

He, verily, overshadoweth all that is in the heavens and on earth.

ليس لاحد ان يعترض على نفس فيما ورد على امر الله

To none is given the right to protest against any one concerning that which hath befallen the Cause of God.

ينبغى لكلّ من توجّه الى الافق الاعلى ان يتمسّک بحبل الاصطبار و يتوكّل على الله المهيمن المختار ۞

It behooveth whosoever hath set his face towards the Most Sublime Horizon to cleave tenaciously unto the cord of patience, and to put his reliance in God, the Help in Peril, the Unconstrained.

يا احبّاء الله

O ye loved ones of God!

اشربوا من عين الحكمة و طيروا فى هواء الحكمة و تكلّموا بالحكمة و البيان

Drink your fill from the well-spring of wisdom, and soar ye in the atmosphere of wisdom, and speak forth with wisdom and eloquence.

كذلک يامركم ربّكم العزيز العلّام ۞ ۞

Thus biddeth you your Lord, the Almighty, the All-Knowing.

يا غافل

“O heedless one!

لا تطمئنّ بعزّک و اقتدارک

Rely not on thy glory, and thy power.

مثلک كمثل بقيّة اثر الشّمس على رؤوس الجبال سوف يدركها الزّوال من لدى الله الغنيّ المتعال

Thou art even as the last trace of sunlight upon the mountain-top. Soon will it fade away as decreed by God, the All-Possessing, the Most High.

قد اخذ عزّک و عزّ امثالک و هذا ما حکم به من عنده امّ الالواح ۞

Thy glory and the glory of such as are like thee have been taken away, and this verily is what hath been ordained by the One with Whom is the Mother Tablet.

این من حارب اللّٰه و این من جادل بآیاته و این من اعرض عن سلطانه

Where is he to be found who contended with God, and whither is gone he that gainsaid His signs, and turned aside from His sovereignty?

و این الّذین قتلوا اصفیاءه و سفکوا دماء اولیائه ؟

Where are they who have slain His chosen ones and spilt the blood of His holy ones?

تفکّر لعلّ تجد نفحات اعمالک یا ایّها الجاهل المرتاب ۞

Reflect, that haply thou mayest perceive the breaths of thine acts, O foolish doubter!

بکم ناح الرّسول و صاحت البتول و خربت الدّیار و اخذت الظّلمة کلّ الاقطار ۞

Because of you the Apostle (Muḥammad) lamented, and the Chaste One (Fáṭimih) cried out, and the countries were laid waste, and darkness fell upon all regions.

یا معشر العلماء بکم انحطّ شأن الملّة و نکس علم الاسلام و ثلّ عرشه العظیم ۞

O concourse of divines! Because of you the people were abased, and the banner of Islam was hauled down, and its mighty throne subverted.

کلّما اراد مییّزٌ ان یتمسّک بما یرتفع به شأن الاسلام ارتفعت ضوضاؤکم بذلک منع عمّا اراد و بقی الملک فی خسران کبیر ۞

Every time a man of discernment hath sought to hold fast unto that which would exalt Islam, ye raised a clamor, and thereby was he deterred from achieving his purpose, while the land remained fallen in clear ruin.

یا قلمی الاعلی اذکر الرّقشاء الّتی بظلمها ناحت الاشیاء و ارتعدت فرائص الاولیاء

“O My Supreme Pen! Call Thou to remembrance the She-Serpent (Imam-Jum’ih of Iṣfahán) whose cruelty hath caused all created things to groan, and the limbs of the holy ones to quake.

کذلک یامرک مالک الاسماء فی هذا المقام المحمود ۞

Thus biddeth Thee the Lord of all names, in this glorious station.

قد صاحت من ظلمک البتول و تظنّ انّک من آل الرّسول

The Chaste One (Fáṭimih) hath cried out by reason of thine iniquity, and yet thou dost imagine thyself to be of the family of the Apostle of God!

كذلک سوّلت لک نفسک یا ایّها المعرض عن اللّٰه ربّ ما کان و ما یکون ۞

Thus hath thy soul prompted thee, O thou who hast withdrawn thyself from God, the Lord of all that hath been and shall be.

انصفی یا ایّتها الرّقشاء

Judge thou equitably, O She-Serpent!

بایّ جرم لدغت ابناء الرّسول و نهبت اموالهم

For what crime didst thou sting the children of the Apostle of God (King of Martyrs and Beloved of Martyrs), and pillage their possessions?

أکفرت بالّذی خلقک بامره کن فیکون ؟

Hast thou denied Him Who created thee by His command ‘be, and it was’?

قد فعلت بابناء الرّسول ما لا فعلت عادٌ و ثمود بصالح و هود و لا الیهود بروح اللّٰه مالک الوجود ۞

Thou hast dealt with the children of the Apostle of God as neither Ad hath dealt with Hud, nor Thamud with Salih, nor the Jews with the Spirit of God (Jesus), the Lord of all being.

أتنکر آیات ربّک الّتی اذ نزّلت من سماء الامر خضعت لها کتب العالم کلّها ؟

Gainsayest thou the signs of thy Lord which had no sooner been sent down from the heaven of His Cause than all the books of the world bowed down before them?

تفکّر لتطّلع بفعلک یا ایّها الغافل المردود ۞

Meditate, that thou mayest be made aware of thine act, O heedless outcast!

سوف تاخذک نفحات العذاب کما اخذت قوما قبلک

Ere long will the breaths of chastisement seize thee, as they seized others before thee.

انتظر یا ایّها المشرک باللّٰه مالک الغیب و الشّهود ۞

Wait, O thou who hast joined partners with God, the Lord of the visible and the invisible.

هذا یوم اخبر به اللّٰه بلسان رسوله

This is the day which God hath announced through the tongue of His Apostle.

تفکّر لتعرف ما انزله الرّحمن فی الفرقان و فی هذا اللّوح المسطور ۞

Reflect, that thou mayest apprehend what the All-Merciful hath sent down in the Qur’án and in this inscribed Tablet.

هذا یوم فیه اتی مشرق الوحی بآیات بیّنات الّتی عجز عن احصائها المحصون ۞

This is the day whereon He Who is the Dayspring of Revelation hath come with clear tokens which none can number.

هذا یوم فیه وجد کلّ ذی شمّ عرف نسمة الرّحمن فی الامکان و سرع کلّ ذی بصر الی فرات رحمة ربّه مالک الملوک ۞

یا ایّها الغافل

تالله قد رجع حدیث الذّبح ۞ و الذّبیح توجّه الی مقرّ الفداء و ما رجع بما اکتسبت یدک یا ایّها المبغض العنود ۞

أظننت بالشّهادة ینحطّ شان الامر ؟

لا و الّذی جعله الله مهبط الوحی ان انت من الّذین هم یفقهون ۞

ویل لک یا ایّها المشرک بالله و للّذین اتّخذوک اماما لانفسهم من دون بیّنة و لا کتاب مشهود ۞

کم من ظالم قام علی اطفاء نور الله قبلک و کم من فاجر قتل و نهب الی ان ناحت من ظلمه الافئدة و النّفوس ۞

قد غابت شمس العدل بما استوی هیکل الظّلم علی اریکة البغضاء و لکنّ القوم هم لا یشعرون ۞

یا جاهل

قد قتلت ابناء الرّسول و نهبت اموالهم

قل هل الاموال کفرت بالله ام مالکها علی زعمک ؟

This is the day whereon every man endued with perception hath discovered the fragrance of the breeze of the All-Merciful in the world of creation, and every man of insight hath hastened unto the living waters of the mercy of His Lord, the King of Kings.

O heedless one!

The tale of the Sacrifice (Ishmael) hath been retold, and he who was to be offered up hath directed his steps towards the place of sacrifice, and returned not, by reason of that which thy hand hath wrought, O perverse hater!

Didst thou imagine that martyrdom could abase this Cause?

Nay, by Him Whom God hath made to be the Repository of His Revelation, if thou be of them that comprehend.

Woe betide thee, O thou who hast joined partners with God, and woe betide them that have taken thee as their leader, without a clear token or a perspicuous Book.

How numerous the oppressors before thee who have arisen to quench the light of God, and how many the impious who murdered and pillaged until the hearts and souls of men groaned by reason of their cruelty!

The sun of justice hath been obscured, inasmuch as the embodiment of tyranny hath been stablished upon the throne of hatred, and yet the people understand not.

O foolish one!

Thou hast slain the children of the Apostle and pillaged their possessions.

Say: Was it, in thine estimation, their possessions or themselves that denied God?

انصف یا ایّها الجاهل المحجوب ۞	Judge fairly, O ignorant one that hath been shut out as by a veil from God.
قد اخذت الاعتساف و نبذت الانصاف	Thou hast clung to tyranny, and cast away justice;
بذلک ناحت الاشیاء و انت من الغافلین ۞	whereupon all created things have lamented, and still thou art among the wayward.
قد قتلت الکبیر و نهبت الصّغیر	Thou hast put to death the aged, and plundered the young.
هل تظنّ انّک تأکل ما جمعته بالظّلم	Thinkest thou that thou wilt consume that which thine iniquity hath amassed?
؟ لا و نفسی کذلک یخبرک الخبیر ۞	Nay, by Myself! Thus informeth thee He Who is cognizant of all.
تاللّٰه	By God!
لا یغنیک ما عندک و ما جمعته بالاعتساف	The things thou possessest shall profit thee not, nor what thou hast laid up through thy cruelty.
یشهد بذلک ربّک العلیم ۞	Unto this beareth witness Thy Lord, the All-Knowing.
قد قمت علی اطفاء نور الامر سوف تنخمد نارک امرا من عنده	Thou hast arisen to put out the light of this Cause; ere long will thine own fire be quenched, at His behest.
انّه هو المقتدر القدیر ۞	He, verily, is the Lord of strength and of might.
لا تعجزه شئونات العالم و لا سطوة الامم	The changes and chances of the world, and the powers of the nations, cannot frustrate Him.
یفعل ما یشاء بسلطانه و یحکم ما یرید ۞	He doeth what He pleaseth, and ordaineth what He willeth through the power of His sovereignty.
تفکّر فی النّاقة	Consider the she-camel.

مع انّها من الحيوان رفعها الرّحمن الی مقام نطق السن العالم بذکرها و ثنائها

Though but a beast, yet hath the All-Merciful exalted her to so high a station that the tongues of the earth made mention of her and celebrated her praise.

انّه هو المهیمن علی من فی السّموات و الارض

He, verily, overshadoweth all that is in the heavens and on earth.

لا اله الّا هو العزیز العظیم ۞

No God is there but Him, the Almighty, the Great.

کذلک زیّنّا افاق سماء اللّوح بشموس الکلمات ۞

Thus have We adorned the heaven of Our Tablet with the suns of Our words.

نعیما لمن فاز بها و استضاء بانوارها و ویل للمعرضین و ویل للمنکرین و ویل للغافلین

Blessed the man that hath attained thereunto, and been illumined with their light, and woe betide such as have turned aside, and denied Him, and strayed far from Him.

الحمد للّٰه ربّ العالمین ۞

Praised be God, the Lord of the worlds!”

یا شیخ قد اسمعناک تغرّدات عندلیب الفردوس و اریناک الآثار الّتی انزلها اللّٰه بامره المبرم فی السّجن الاعظم لتقرّ بها عینک و تطمئنّ بها نفسک

O Shaykh! We have enabled thee to hear the melodies of the Nightingale of Paradise, and unveiled to thine eyes the signs which God, by His all-compelling behest, hath sent down in the Most Great Prison, that thine eye might be cheered, and thy soul be well-assured.

انّه هو الفیّاض الکریم ۞

He, verily, is the All-Bounteous, the Generous.

قم بقوّة البرهان علی خدمة امر اللّٰه ربّک الرّحمن ۞

Arise thou through the power of His testimony to serve the Cause of God, thy Lord, the God of Mercy.

لو تخاف من ایمانک خذ اللّوح ثمّ احفظه فی جیب توکّلک

If thy faith be fearful, seize thou My Tablet, and preserve it in the bosom of trust.

و اذا دخلت موقف الحشر و یسالک اللّٰه بایّ حجّة امنت بهذا الظّهور اخرج اللّوح و قل بهذا

And when thou enterest into the place of resurrection, and God asketh thee by what proof thou hast believed in this Revelation, draw forth the Tablet and say:

الکتاب المبارک العزیز البدیع ۞

“By this Book, the holy, the mighty, the incomparable.

اذا ترتفع الیک ایادی الکلّ و یاخذون اللّوح و یضعونه علی عیونهم و یجدون منه عرف بیان اللّٰه ربّ العالمین ۞

Thereupon all will lift up their hands towards thee, and will seize the Tablet, and will press it to their eyes, and will inhale therefrom the fragrance of the utterance of God, the Lord of the worlds.

لو یعذّبک اللّٰه بما آمنت بآیاته فی هذا الظّهور فبایّ حجّة یعذّب الّذین ما آمنوا بمحمّد رسول اللّٰه و من قبله بعیسی بن مریم و من قبله بالکلیم و من قبله بالخلیل الی ان تنتهی الظّهورات الی البدیع الاوّل الّذی خلق بارادة ربّک القادر المحیط

Were God to torment thee for having believed in His signs in this Revelation, for what reason could He then torment such as have disbelieved in Muḥammad, the Apostle of God, and before Him in Jesus, the Son of Mary, and before Him in the One Who conversed with God (Moses), and before Him in the One Who is the Friend of God (Abraham), and as far back as the One Who was the First Manifestation, Who was created by the will of Thy Lord, the Potent, the All-Encompassing.

کذلک انزلنا الآیات لاحد قبلک و ذکرناها لک فی هذا الیوم لتعرف و تکون من الموقنین ۞

Thus have We sent down Our verses unto one before thee, and recalled them unto thee, in this day, that thou mayest understand, and be of them who are well assured.

یا ایّها النّاطق بالعلم

O thou who assumest the voice of knowledge!

انّ الامر اظهر من ان یخفی و ابین من ان یستر

This Cause is too evident to be obscured, and too conspicuous to be concealed.

انّه کالشّمس فی وسط الزّوال

It shineth as the sun in its meridian glory.

لا ینکرها الّا کلّ مبغض مریب ۞

None can deny it unless he be a hater and a doubter.

در این حین سزاوار انکه بحضرت مقصود توجّه نمائیم و باین کلمات عالیات متمسّک شویم ۞

At this moment it behooveth us to turn unto the Desired One, and cleave unto these most sublime words:

الهی الهی سراج امرت را بدهن حکمت برافروختی از ارياح مختلفه حفظش نما ۞

“O God, my God! Thou hast lighted the lamp of Thy Cause with the oil of wisdom; protect it from contrary winds.

سراج از تو زجاج از تو اسباب اسمان و زمین در قبضه قدرت تو ۞

The lamp is Thine, and the glass is Thine, and all things in the heavens and on earth are in the grasp of Thy power.

امرا را عدل عنایت فرما و علما را انصاف ۞

Bestow justice upon the rulers, and fairness upon the divines.

توئی ان مقتدری که بحرکت قلم امر مبرمت را نصرت فرمودی و اولیا را راه نمودی ۞

Thou art the All-Powerful, Who, through the motion of Thy Pen, hast aided Thine irresistible Cause, and guided aright Thy loved ones.

توئی مالک قدرت و ملیک اقتدار

Thou art the Possessor of power, and the King of might.

لا اله الّا انت العزیز المختار ۞

No God is there but Thee, the Strong, the Unconstrained.

و قل الهی الهی لک الحمد بما سقیتنی من ید عطاء اسمک القیّوم رحیقک المختوم ۞

Say thou also: “O God, my God! I yield Thee thanks inasmuch as Thou hast made me to drink of Thy Sealed Wine from the hand of the bounty of Thy Name, the Self-Subsisting.

اسألک بانوار فجر ظهورک و بنفوذ کلمتک العلیا و اقتدار قلمک الاعلی الّذی بحرکته انجذبت حقائق الاشیاء ان توفّق حضرة السّلطان علی نصرة امرک و الاقبال الی افق ظهورک و التّوجّه الی انوار وجهک ۞

I entreat Thee by the splendors of the Dayspring of Thy Revelation, and by the potency of Thy Most Sublime Word, and by the might of Thy Most Exalted Pen, through Whose movement the realities of all created things have been enraptured, to aid His Majesty the Sháh to render Thy Cause victorious, and to turn towards the horizon of Thy Revelation, and to set his face in the direction of the lights of Thy countenance.

ای ربّ ایّده علی ما یقرّبه الیک

Assist him, O my Lord, to draw nigh unto Thee.

ثمّ انصره بجنود السّموات و الارض ۞

Help him, then, with the hosts of the heavens and of earth.

اسألک یا اله الاسماء و فاطر السّماء بنور امرک و نار سدرة عنایتک ان تؤیّد حضرته علی اظهار امرک بین خلقک

I implore Thee, O Thou Who art the Lord of all Names and the Maker of the heavens, by the light of Thy Cause, and by the fire of the Lote-Tree of Thy loving-kindness, to help His Majesty to reveal Thy Cause amidst Thy creatures.

ثمّ افتح علی وجهه ابواب فضلک و رحمتک و عطائک

Open, then, before his face the doors of Thy grace, and Thy mercy, and Thy bounty.

انّک انت المقتدر علی ما تشاء بقولک کن فیکون ۞

Potent art Thou to do what pleaseth Thee by Thy word: ‘Be, and it is.’”

یا شیخ زمام امور بقوّت الهی و قدرت ربّانی اخذ شده بود اخذ عزیز مقتدر

O Shaykh! We had seized the reins of authority by the power of God and His Divine might, as He alone can seize, Who is the Mighty, the Strong.

احدی قادر بر فساد و فتنه نبوده ۞

None had the power to stir up mischief or sedition.

حال چون قدر عنایت و الطاف را ندانستند بجزای اعمال خود مبتلی شده و میشوند ۞

Now, however, as they have failed to appreciate this loving-kindness and these bounties, they have been, and will be, afflicted with the retribution which their acts must entail.

و مامورین نظر بحرکت سرّی حبل ممدود از جمیع جهات حزب مخالف را تحریک و تایید نموده‌اند ۞

The State officials, considering the secret progress of the Extended Cord have, from every direction, incited and aided Mine adversaries.

در مدینه کبیره جمعی را بر مخالفت این مظلوم برانگیختند

In the Great City (Constantinople) they have roused a considerable number of people to oppose this Wronged One.

و امر بمقامی رسیده که نفوس مامور‌ه در ان ارض تمسّک نموده‌اند بانچه سبب ذلّت دولت و ملّت است ۞

Things have come to such a pass that the officials in that city have acted in a manner which hath brought shame to both the government and the people.

یکی از سادات بزرگوار که نزد اکثری از منصفین معروفش معروف و عملش مقبول و تجارتش مشهور و از اجلّهء تجّار نزد کلّ مشهود بسمت بیروت توجّه نمود

A distinguished siyyid, whose well-known integrity, acceptable conduct, and commercial reputation, were recognized by the majority of fair-minded men, and who was regarded by all as a highly honored merchant, once visited Beirut.

نظر بدوستی ان جناب به این مظلوم از سیّاله برقیّه بمترجم ایران خبر دادند که سیّد مذکور با ادم خود وجهی از نقد و غیره سرقت کرده‌اند و بعکّا توجّه نموده‌اند ۞

و مقصود از این حرکت ذلّت این مظلوم بوده

و لکن هیهات که اهل این دیار باین گفتهای نالائقه از صراط مستقیم صدق و راستی منحرف شوند ۞

باری از هر جهت هجوم نموده‌اند و طرف مقابل را تایید مینمایند ۞

و این مظلوم از حقّ میطلبد کلّ را موفّق دارد بر انچه سزاوار ایّام است

و در لیالی و ایّام به این کلمات محکمات ناظر و ناطق ۞

الهی الهی

اسألک بشمس فضلک و بحر علمک و سماء عدلک ان تؤیّد المنکرین علی الاقرار و المعرضین علی الاقبال و المفترین علی العدل و الانصاف ۞

ای ربّ ایّدهم علی الرّجوع الیک و الانابة لدی باب فضلک

انّک انت المقتدر علی ما تشاء و فی قبضتک زمام من فی السّموات و الارضین

الحمد لله ربّ العالمین ۞

In view of his friendship for this Wronged One they telegraphed the Persian Dragoman informing him that this siyyid, assisted by his servant, had stolen a sum of money and other things and gone to ‘Akká.

Their design in this matter was to dishonor this Wronged One.

And yet, far be it from the people of this country to allow themselves to be deflected, by these unseemly tales, from the straight path of uprightness and truth.

Briefly, they have assaulted Me from every side, and are reinforcing Mine adversaries.

This Wronged One, however, beseecheth the one true God to graciously assist every one in that which beseemeth these days.

Day and night I fix My gaze on these perspicuous words, and recite:

“O God, my God!

I beseech Thee by the sun of Thy grace, and the sea of Thy knowledge, and the heaven of Thy justice, to aid them that have denied Thee to confess, and such as have turned aside from Thee to return, and those who have calumniated Thee to be just and fair-minded.

Assist them, O my Lord, to return unto Thee, and to repent before the door of Thy grace.

Powerful art Thou to do what Thou willest, and in Thy grasp are the reins of all that is in the heavens and all that is on earth.

Praise be unto God, the Lord of the worlds.”

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عن قریب انچه در افئده و قلوب مستور مشاهده گردد ۞

The time is at hand when whatsoever lieth hid in the souls and hearts of men will be disclosed.

یوم یومیست که حضرت لقمان از برای ابنش ذکر فرموده و ربّ العزّه از ان خبر داده و حبیبش را اگاه نموده بقوله تعالی ﴿

This Day is the Day whereof Luqman spoke unto his son, the Day which the Lord of Glory announced and with which He acquainted Him Who was His Friend (Muḥammad) through these, His words - exalted be He:

یَا بُنَیَّ

- “O my son!

إِنَّهَا إِنْ تَکُنْ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَکُنْ فِی صَخْرَةٍ أَوْ فِی السَّمَوَاتِ أَوْ فِی الأَرْضِ یَأْتِ بِهَا اللّٰهُ

Verily, God will bring everything to light, though it were but the weight of a grain of mustard-seed, and hidden in a rock or in the heavens or in the earth;

إِنَّ اللّٰهَ لَطِیفٌ خَبِیرٌ ﴾ ۞

for God is Subtile, informed of all.

امروز خائنه اعین و خافیه صدور کلّ امام کرسیّ ظهور ظاهر و هویدا

This Day the deceitful of eye, and all that men’s breasts conceal, are made known and laid bare before the throne of His Revelation.

لا یعزب عن علمه من شیء

Nothing whatsoever can escape His knowledge.

یسمع و یری و هو السّمیع البصیر ۞

He heareth and seeth, and He, in truth, is the All-Hearing, the All-Seeing.

بسیار عجبست که امین و خائن را از هم فرقی نه ۞

How very strange that they discern not between the trustworthy and the treacherous!

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ای کاش حضرت پادشاه ممالک ایران ادام اللّٰه سلطانه از قناسل دولت علیّه ایران که در این جهات بوده‌اند استفسار فرمایند تا بر افعال و اعمال این مظلوم اگاه شوند ۞

Would that His Majesty the Sháh of Persia - may God perpetuate His sovereignty - would inquire from the Consuls of the honored Persian Government who have been in this country, that he might become acquainted with the activities and behavior of this Wronged One.

باری جمعی را از اختر و غیره برانگیختند و در انتشار مفتریات مشغول ۞

Briefly, they have incited a great many such as Akhtar and others, and are busying themselves in spreading calumnies.

این بسی واضح و معلوم نفسی را که مردود عباد و مطرود بلاد مشاهده نمایند با سیف ضغینه و سهام بغضاء احاطه کنند ۞

It is clear and evident that they will surround with their swords of hatred and their shafts of enmity the one whom they knew to be an outcast among men and to have been banished from one country to another.

لیس هذا اوّل امر ظهر بالظّلم و لا اوّل قارورة کسرت و لا اوّل ستر هتک فی سبیل الله ربّ العالمین ۞

This is not the first time that such iniquity hath been perpetrated, nor the first goblet that hath been dashed to the ground, nor the first veil that hath been rent in twain in the path of God, the Lord of the worlds.

و این مظلوم ساکتا صامتا در سجن اعظم بخود مشغول و از غیر الله منقطع ۞

This Wronged One, however, remained calm and silent in the Most Great Prison, busying Himself with His own affairs, and completely detached from all else but God.

ظلم بمقامی رسیده که اقلام عالم از تحریر ان عاجز و قاصر است ۞

Iniquity waxed so grievous that the pens of the world are powerless to record it.

در این مقام لازم امری که ظاهر شد ذکر شود شاید عباد بحبل عدل و راستی تمسّک نمایند ۞

In this connection it is necessary to mention the following occurrence, that haply men may take fast hold of the cord of justice and truthfulness.

جناب حاجی شیخ محمّد علی علیه بهاء الله الابدیّ از تجّار معروف بوده اکثری از اهل مدینه کبیره او را میشناسند ۞

Ḥájí Shaykh Muḥammad-‘Alí - upon him be the glory of God, the Ever-Abiding - was a merchant of high repute, well-known unto most of the inhabitants of the Great City (Constantinople).

در ایّام اخیره که سفارت ایران در استانه در سرّ سرّ بتحریک مشغول ان مقبل صادق را پریشان دیده‌اند تا انکه

Not long ago, when the Persian Embassy in Constantinople was secretly engaged in stirring up mischief, it was noticed that this believing and sincere soul was greatly distressed.

شبی از شبها خود را در بحر انداخت و از قضا جمعی از عباد حاضر

Finally, one night he threw himself into the sea, but was rescued by some passers-by who chanced to come upon him at that moment.

و او را اخذ نمودند ۞ و این عمل را هر حزبی تعبیری نمود

His act was widely commented upon and given varied interpretations by different people.

و ذکری کرد تا انکه مرّة اخری شبی از شبها در جامعی رفته و خادم ان محلّ ذکر نمود این شخص شب را احیا داشت و تا صبح بمناجات و دعا و عجز و ابتهال مشغول

Following this, one night he repaired to a mosque, and, as reported by the guardian of that place, kept vigil the whole night, and was occupied until the morning in offering, ardently and with tearful eyes, his prayers and supplications.

و بعد ذکرش قطع شد و این عبد توجّه نمود مشاهده شد روح را تسلیم نموده

Upon hearing him suddenly cease his devotions, the guardian went to him, and found that he had already surrendered his soul.

و شیشه خالی نزدش دیده شد مشعر بر اینکه سمّ خورده ۞

An empty bottle was found by his side, indicating that he had poisoned himself.

باری بکمال تحیّر قوم را اطّلاع

Briefly, the guardian, while greatly astonished, broke the news to the people.

داد و دو وصیّت نامه از او ظاهر شد

It was found out that he had left two testaments.

امّا اوّل مشعر بر اقرار و اعتراف بر وحدانیّت حقّ و تقدیس ذاته تعالی عن الاشباه و الامثال و تنزیه کینونته عن الاوصاف و الاذکار

In the first he recognized and confessed the unity of God, that His Exalted Being had neither peer nor equal, and that His Essence was exalted above all praise, all glorification and description.

و الاقوال و الاقرار بظهور الانبیاء و الاولیاء و الاعتراف بما کان مرقوما فی کتب الله مولی الوری ۞

He also testified to the Revelation of the Prophets and the holy ones, and recognized what had been written down in the Books of God, the Lord of all men.

و در ورقه دیگر مناجاتی عرض کرده و در اخر ورقه ذکر نموده

On another page, in which he had set down a prayer, he wrote these words in conclusion:

این عبد و اولیاء متحیّر مانده‌اند چه

“This servant and the loved ones of God are perplexed.

که در یک مقام قلم اعلی کلّ را از فساد و نزاع و جدال منع فرموده و در مقامی هم از قلم اعلی اینکلمه علیا نازل

On the one hand the Pen of the Most High hath forbidden all men to engage in sedition, contention or conflict, and on the other that same Pen hath sent down these most sublime words:

اگر نفسی سوء قصدی از احدی در حضور مشاهده نماید باید تعرّض نکند و بحقّ گذارد ۞ این حکم محکم از یکجهت ظاهر و ثابت و از جهت دیگر مشاهده شد مفترین بکلماتی نطق مینمایند که قوّه بشری از حمل و اصغاء ان عاجز و قاصر است ۞ لذا این عبد این ذنب اعظم را اختیار نمود

و از بحر کرم الهی و سماء رحمت ربّانی سائل و املم که جریرات این عبد را از قلم فضل و عطا محو فرماید

سیّئات بسیار و خطایا بیشمار و لکن بحبل جودش متمسّکم و بذیل کرمش متشبّث ۞

حقّ شاهد و مقرّبان درگاه اگاه که این عبد قادر بر اصغاء مقالات مغلّین نبوده

لذا این عمل را ارتکاب نمود ۞

لو یعذّبنی انّه هو محمود فی فعله

و لو یغفر لی انّه مطاعٌ فی امره ۞

‘Should anyone, in the presence of the Manifestation, discover an evil intention on the part of any soul, he must not oppose him, but must leave him to God.’ Considering that on the one hand this binding command is clear and firmly established, and that on the other calumnies, beyond human strength to bear or endure, have been uttered, this servant hath chosen to commit this most grievous sin.

I turn suppliantly unto the ocean of God’s bounty and the heaven of Divine mercy, and hope that He will blot out with the pen of His grace and bounteousness the misdeeds of this servant.

Though my transgressions be manifold, and unnumbered my evil-doings, yet do I cleave tenaciously to the cord of His bounty, and cling unto the hem of His generosity.

God is witness, and they that are nigh unto His Threshold know full well, that this servant could not bear to hear the tales related by the perfidious.

I, therefore, have committed this act.

If He chastise me, He verily is to be praised for what He doeth;

and if He forgive me, His behest shall be obeyed.”

حال جناب شیخ در نفوذ کلمه تفکّر نماید شاید از شمال وهم بیمین یقین توجّه کند ۞

این مظلوم در امر الهی با احدی مداهنه ننموده و کلمه حقّ را امام وجوه خلق باعلی النّداء ذکر کرده

Ponder, now, O Shaykh, the influence of the word of God, that haply thou mayest turn from the left hand of idle fancy unto the right hand of certitude.

This Wronged One hath never acted hypocritically towards any one, in the Cause of God, and hath loudly proclaimed the Word of God before the face of His creatures.

من شاء فليقبل و من شاء فليعرض ۞

و لكن اگر اين امور ظاهره واضحه مشهوده انكار شود چه امرى نزد متبصّرين بطراز قبول و اقرار مزيّن گردد ؟

انّا نسأل الله تبارک و تعالى ان يغفر للمذكور و يبدّل سيّئاته بالحسنات

انّه هو المقتدر العزيز الوهّاب ۞

Let him who wisheth turn thereunto, and let him who wisheth turn aside.

If these things, however, that are so clear, so manifest and indubitable, be denied, what else can be deemed acceptable and worthy of credence in the estimation of men of insight?

We beseech God - blessed and glorified be He - to forgive the aforementioned person (Ḥájí Shaykh Muḥammad-‘Alí), and change his evil deeds into good ones.

He, verily, is the All-Powerful, the Almighty, the All-Bounteous.

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اموری در اين ظهور ظاهر كه از برای مظاهر علم و فضل و مشارق انصاف و عدل جز تصديق مجالی نه ۞

امروز بر شما لازم و واجب كه بقوّت ملكوتی قيام نمائی و شبهات احزاب عالم را بقدرت علم محو فرمائی تا كلّ مقدّس شده قصد بحر اعظم نمايند و بما اراده الله تمسّک جويند ۞

Such things have appeared in this Revelation that there is no recourse for either the exponents of science and knowledge or the manifestations of justice and equity other than to recognize them.

It is incumbent upon thee, in this day, to arise with celestial power and dissipate, with the aid of knowledge, the doubts of the peoples of the world, so that all men may be sanctified, and direct their steps towards the Most Great Ocean and cleave fast unto that which God hath purposed.

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باری هر معرضی به كلمه ای تمسّک نموده و بر حقّ اعتراض كرده ۞

سبحان الله

ذكر الوهيّت و ربوبيّت كه از اولياء و اصفياء ظاهر شده ان را اسباب اعراض و انكار قرار داده‌اند ۞

حضرت صادق فرموده [العبوديّة جوهرة كنهها الرّبوبيّة]

Every one who hath turned aside from Me hath clung to his own idle words, and therewith voiced his objections to Him Who is the Truth.

Gracious God!

Such references as have been made to Divinity and Godhead by the holy ones and chosen ones of God have been made a cause for denial and repudiation.

The Imam Sadiq hath said: “Servitude is a substance, the essence of which is Divinity.

و حضرت امیر در جواب اعرابی که از نفس سؤال نموده فرموده [

و ثالثها اللّاهوتيّة الملكوتيّة

و هی قوّة لاهوتيّة و جوهرة بسيطة حيّة بالذّات] (الی ان قال) عليه السّلام [

فهی ذات الله العليا و شجرة طوبی و سدرة المنتهی و جنّة المأوی]

حضرت صادق فرموده [اذا قام قائمنا اشرقت الارض بنور ربّها]

و همچنين از ابی عبدالله عليه السّلام حديث طويلی ذكر شده و از جمله نصوص حديث مذكور اين كلمه عليا است [

فعند ذلک يهبط الجبّار عزّ و جلّ من الغمام و الملائكة]

و فی القرآن العظيم

﴿هَلْ يَنظُرُونَ إِلَّا أَنْ يَأْتِيَهُمْ اللّٰهُ فِی ظُلَلٍ مِنَ الغَمَامِ﴾

و در حديث مفضّل ميفرمايد

[يسند القائم ظهره الی الحرم و يمدّ يده المباركة فترى بيضاء من غير سوء

و يقول هذه يد الله و يمين الله و عن الله و بامر الله] ۞ هر نحو اين احاديث را معنی نموده‌اند اثار قلم اعلی را هم معنی نمايند ۞

The Commander of the Faithful (Imam ‘Alí) answered an Arab, who had questioned him concerning the soul, as follows:

“The third is the soul which is divine and celestial.

It is a divine energy, a substance, simple, and self-subsistent. And further He - peace be upon him - said:

“Therefore it is the Most Sublime Essence of God, the Tree of Blessedness, the Lote-Tree beyond which there is no passing, the Garden of Repose.

The Imam Sadiq hath said: “When our Qá’im will arise, the earth will shine with the light of her Lord.

Likewise, a lengthy tradition is attributed to Abi-’Abdi’llah - peace be upon him - in which these sublime words are found:

“Thereupon will He Who is the All-Compelling - exalted and glorified be He - descend from the clouds with the angels.

And in the mighty Qur’án:

“What can such expect but that God should come down to them overshadowed with clouds?

And in the tradition of Mufaddal it is said:

“The Qá’im will lean His back against the Sanctuary, and will stretch forth His hand, and lo, it shall be snow-white but unhurt.

And He shall say: ‘This is the hand of God, the right hand of God, that cometh from God, at the command of God!’” In whichever manner these traditions are interpreted, in that same manner let them also interpret that which the Most Sublime Pen hath set down.

حضرت امیر فرموده [

انا الّذی لا یقع علیه اسم و لا صفة] ۞

و همچنین فرموده

[ظاهری إمامة

و باطنی غیبٌ لا یدرک] ۞

قال ابو جعفر الطّوسی [قلت لابی عبدالله

انتم الصّراط فی کتاب الله و انتم الزّکاة و انتم الحجّ قال

یا فلان

نحن الصّراط فی کتاب الله عزّ و جلّ و نحن الزّکاة و نحن الصّیام و نحن الحجّ و نحن الشّهر الحرام و نحن البلد الحرام و نحن کعبة الله و نحن قبلة الله و نحن وجه الله] ۞ روی جابر عن ابی جعفر علیه السّلام قال [

یا جابر

علیک بالبیان و المعانی

فقال علیه السّلام

امّا البیان و هو ان تعرف الله سبحانه لیس کمثله شیء فتعبده و لا تشرک به شیئا

The Commander of the Faithful (Imam ‘Alí) hath said:

“I am He Who can neither be named, nor described.

And likewise He hath said:

“Outwardly I am an Imam;

inwardly I am the Unseen, the Unknowable.

Abu-Ja’far-i-Tusi hath said: “I said to Abi Abdi’llah:

‘You are the Way mentioned in the Book of God, and you are the Impost, and you are the Pilgrimage.’ He replied:

‘O man!

We are the Way mentioned in the Book of God, - exalted and glorified be He - and We are the Impost, and We are the Fast, and We are the Pilgrimage, and We are the Sacred Month, and We are the Sacred City, and We are the Kaaba of God, and We are the Qiblih of God, and We are the Face of God.’” Jabir hath said that Abu-Ja’far - peace be upon him - spoke to him as follows:

“O Jabir!

Give heed unto the Bayán (Exposition) and the Ma’ani (Significances).

He - peace be upon him - added:

“As to the Bayán, it consisteth in thy recognition of God - glorified be He - as the One Who hath no equal, and in thy adoration of Him, and in thy refusal to join partners with Him.

و امّا المعانی فنحن معانیه و نحن جنبه و یده و لسانه و امره و حکمه و علمه و حقّه

As to the Ma'ani, We are its meaning, and its side, and its hand, and its tongue, and its cause, and its command, and its knowledge, and its right.

اذا شئنا شاء اللّٰه و یرید ما نریده]

If We wish for something, it is God Who wisheth it, and He desireth that which We desire.

ایضا حضرت امیر علیه السّلام فرمود [کیف أَعبُدُ رَبًّا لم أره]

Moreover, the Commander of the Faithful (Imam 'Alí) - peace be upon him - hath said: "How can I worship a Lord Whom I have not seen?

و در مقام دیگر میفرماید [ما رأیت شیئا الّا و قد رأیت اللّٰه قبله او بعده او معه]

And, in another connection, he saith: "Nothing have I perceived except that I perceived God before it, God after it, or God with it."

یا شیخ در انچه ذکر شده تفکّر فرما شاید بقوّت اسم قیّوم از رحیق مختوم بیاشامی و بیابی انچه را که کلّ از ادراکش عاجزند

O Shaykh! Ponder upon the things which have been mentioned, perchance thou mayest quaff the Sealed Wine through the power of the name of Him Who is the Self-Subsisting, and obtain that which no one is capable of comprehending.

کمر همّت را محکم نما و قصد ملکوت اعلی کن شاید در حین تنزیل نفحات وحی و الهام را بیابی و بان فائز شوی

Gird up the loins of endeavor, and direct thyself towards the Most Sublime Kingdom, that haply thou mayest perceive, as they descend upon Me, the breaths of Revelation and inspiration, and attain thereunto.

براستی میگویم از برای امر الهی شبه و مثلی نبوده و نیست

Verily, I say: The Cause of God hath never had, nor hath it now, any peer or equal.

حجبات اوهام را خرق

Rend asunder the veils of idle fancies.

نما انّه یمدّک و یؤیّدک فضلا من عنده

He, in truth, will reinforce thee, and assist thee, as a token of His grace.

و هو القویّ الغالب القدیر

He, verily, is the Strong, the All-Subduing, the Almighty.

تا وقت باقی و سدره مبارکه ما بین بریّه باعلی النّداء ناطق خود را منع منما

While there is yet time, and the blessed Lote-Tree is still calling aloud amongst men, suffer not thyself to be deprived.

توکّل علی اللّٰه و فوّض امورک الیه ثمّ احضر فی السّجن الاعظم لتسمع ما لا سمعت الآذان شبهه و تری ما لا رأت العیون و الابصار ۞

Place thy trust in God, and commit thine affairs unto Him, and enter then the Most Great Prison, that thou mayest hear what no ear hath ever heard, and gaze on that which no eye hath ever seen.

ایا بعد از این بیان از برای احدی حجّتی باقیست

After such an exposition, can there remain any room for doubt?

؟ لا و نفس اللّٰه القائمة علی الامر ۞

Nay, by God, Who standeth over His Cause!

براستی میگویم امروز کلمه مبارکه ﴿وَ لَکِنْ رَسُولَ اللّٰهِ وَ خَاتَمَ النَّبِیِّینَ﴾ بیوم ﴿یَقُومُ النَّاسُ لِرَبِّ العَالَمِینَ﴾ منتهی شد

In truth I say: On this day the blessed words “But He is the Apostle of God, and the Seal of the Prophets” have found their consummation in the verse “The day when mankind shall stand before the Lord of the worlds.

اشکر اللّٰه بهذا الفضل العظیم ۞

Render thou thanksgiving unto God, for so great a bounty.

یا شیخ

O Shaykh!

نفحات وحی بدونش مشتبه نشده و نمیشود ۞

The breezes of Revelation can never be confounded with other breezes.

حال سدره منتهی با اثمار لا تحصی امام وجهت حاضر

Now the Lote-Tree beyond which there is no passing standeth laden with countless fruits before thy face;

خود را باوهام مثل حزب قبل میالای ۞

besmirch not thyself with idle fancies, as have done the people aforetime.

از نفس بیان فطرة اللّٰه ظاهر

These utterances themselves proclaim the true nature of the Faith of God.

و مشهود اوست گواه کلّ در اثبات ظهورش باحدی محتاج نبوده و نیست ۞

He it is Who witnesseth unto all things. To demonstrate the truth of His Revelation He hath not been, nor is He, dependent upon any one.

حال قریب صد جلد آیات باهرات و کلمات محکمات از سماء مشیّت منزل آیات نازل و حاضر

Well nigh a hundred volumes of luminous verses and perspicuous words have already been sent down from the heaven of the will of Him Who is the Revealer of signs, and are available unto all.

لک ان تقصد المقصد الاقصی و الغایة القصوی و الذّروة العلیا لتسمع و تری ما ظهر من لدی اللّٰه ربّ العالمین ۞

It is for thee to direct thyself towards the Ultimate Goal, and the Supreme End, and the Most Sublime Pinnacle, that thou mayest hear and behold what hath been revealed by God, the Lord of the worlds.

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قدری در آیات لقاء که از مالک ملکوت اسماء در فرقان نازل شده تفکّر نما شاید راه مستقیم را بیابی و سبب و علّت هدایت خلق شوی ۞

Ponder a while upon the verses concerning the Divine Presence, which have been sent down in the Qur'án by Him Who is the Lord of the kingdom of names, perchance thou mayest discover the Straight Path, and be made an instrument for the guidance of His creatures.

مثل شما امروز باید بر خدمت امر قیام نماید

Such a one as thou must needs in this day arise to serve this Cause.

ذلّت این مظلوم و عزّت شما هر دو بفنا راجع

The abasement of this Wronged One as well as thy glory shall both pass away.

جهد کن شاید فائز شوی بعملیکه عرفش از عالم قطع نشود ۞

Strive thou, that haply thou mayest achieve a deed the fragrance of which shall never fade from the earth.

در ذکر لقاء نازل شده انچه که از برای منکرین مجال رد و عدم قبول نمانده و نیست

Concerning the Divine Presence there hath been sent down what no denier hath been or is now able to refute or repudiate.

قوله تبارک و تعالی

He - blessed and exalted be He - saith:

﴿اللّٰهُ الَّذِی رَفَعَ السَّمٰوَاتِ بِغَیْرِ عَمَدٍ تَرَوْنَهَا

"It is God Who hath reared the heavens without pillars thou canst behold;

ثُمَّ اسْتَوَی عَلَی العَرْشِ وَ سَخَّرَ الشَّمْسَ وَ القَمَرَ

then mounted His throne, and imposed laws on the sun and moon:

کُلٌّ یَجْرِی لِأَجَلٍ مُسَمًّی یُدَبِّرُ الأَمْرَ یُفَصِّلُ الآیاتِ لَعَلَّکُمْ بِلِقَاءِ رَبِّکُم تُوقِنُونَ﴾

each traveleth to its appointed goal. He ordereth all things. He maketh His signs clear, that ye may have firm faith in the Presence of your Lord.

و میفرماید ﴿مَنْ کَانَ یَرْجُو لِقَاءَ اللّٰهِ فَإِنَّ أَجَلَ اللّٰهِ لَآتٍ

He also saith: "To him who hopeth to attain the Presence of God, the set time of God will surely come.

وَ هُوَ السَّمِیعُ العَلِیمُ﴾

And He is the Hearer, the Knower.

الی قوله تعالی

﴿وَ الَّذِينَ كَفَرُوا بِآياتِ اللّٰهِ وَ لِقَائِهِ أُوْلَئِکَ يَئِسُوا مِنْ رَحْمَتِی وَ أُوْلَئِکَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

و همچنین میفرماید ﴿قَالُوا

أَئِذَا ضَلَلْنَا فِی الأَرْضِ أَئِنَّا لَفِی خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ﴾

و همچنین میفرماید ﴿أَلَا إِنَّهُمْ فِی مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ أَلَا

إِنَّهُ بِكُلِّ شَیءٍ مُحِيطٌ﴾

و همچنین میفرماید ﴿إِنَّ الَّذِينَ لَا يَرجُونَ لِقَاءَنَا وَ رَضُوا بِالحَيَاةِ الدُّنْيَا وَ اطْمَأَنُّوا بِهَا وَ الَّذِيْنَ هُمْ عَنْ آياتِنَا غَافِلُونَ

أُوْلَئِکَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ﴾

و همچنین میفرماید ﴿وَ إِذَا تُتْلَى عَلَيْهِمْ آياتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ

لِی أَن أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِی

إِنْ أَتَّبِعُ إِلَّا مَا يُوْحَى إِلَیَّ

إِنِّی أَخَافُ إِنْ عَصَيْتُ رَبِّی عَذَابَ يَوْمٍ عَظِيمٍ﴾

و همچنین میفرماید ﴿ثُمَّ آتَيْنَا مُوْسَى الكِتَابَ تَمَامًا عَلَى الَّذِی أَحْسَنَ وَ تَفْصِيلاً لِكُلِّ شَیءٍ وَ هُدًى وَ رَحْمَةً لَعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ﴾

And further He - exalted be He - saith:

“As for those who believe not in the signs of God, or that they shall ever attain His Presence, these of My mercy shall despair, and these doth a grievous chastisement await.

And likewise He saith: “And they say, ‘What!

when we shall have lain hidden in the earth, shall we become a new creation?’ Yea, they deny that they shall attain the Presence of their Lord.

And likewise He saith: “They truly doubt the Presence of their Lord.

He, verily, overshadoweth all things.

And likewise He saith: “Verily, they who hope not to attain Our Presence, and find their satisfaction in this world’s life, and rest on it, and who of Our signs are heedless - these!

their abode the fire, in recompense of their deeds!

And likewise He saith: “But when Our clear signs are recited to them, they who look not forward to attain Our Presence, say, ‘Bring a different Qur’án from this, or make some change in it.’ Say:

It is not for Me to change it as Mine own soul prompteth.

I follow only what is revealed to Me:

verily, I fear, if I rebel against My Lord, the punishment of a great day.

And likewise He saith: “Then gave We the Book to Moses - complete for Him who should do right, and a decision for all matters, and a guidance, and a mercy, that they might believe in the Presence of their Lord.

و همچنین میفرماید ﴿أُولَئِکَ الَّذِینَ کَفَرُوا بِآیَاتِ رَبِّهِمْ وَ لِقَائِهِ

فَحَبِطَتْ أَعْمَالُهُمْ

فَلَا نُقِیمُ لَهُمْ یَومَ القِیَامَةِ وَزْنًا ۞

ذَلِکَ جَزَاؤُهُمْ جَهَنَّمُ

بِمَا کَفَرُوا وَ اتَّخَذُوا آیاتِی وَ رُسُلِی هُزُوًا﴾

و همچنین میفرماید ﴿هَلْ آتاکَ حَدِیثُ مُوْسَی إِذْ رَأَی نَارًا فَقَالَ لِأَهْلِهِ امْکُثُوا إِنِّی آنَسْتُ نَارًا لَعَلِّی

آتِیکُم مِنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَی النَّارِ هُدًی ۞ فَلَمَّا آتاهَا نُودِیَ یَا مُوْسَی

إِنِّی أَنَا رَبُّکَ

فَاخْلَعْ نَعْلَیْکَ إِنَّکَ بِالوَادِ المُقَدَّسِ طُوًی ۞

وَ أَنَا اخْتَرْتُکَ

فَاسْتَمِعْ لِمَا یُوْحَی إِنَّنِی

أَنَا اللّٰهُ لَا إِلَهَ إِلَّا أَنَا

فَاعْبُدْنِی﴾ و همچنین میفرماید

﴿أَوَلَمْ یَتَفَکَّرُوا فِی أَنْفُسِهِم مَا خَلَقَ اللّٰهُ السَّمَوَاتِ وَ الأَرْضِ وَ مَا بَیْنَهُمَا إِلَّا بِالحَقِّ وَ أَجَلٍ مُسَمًّی

And likewise he saith: “They are those who believe not in the signs of the Lord, or that they shall ever attain His Presence.

Vain, therefore, are their works;

and no weight will We allow them on the Day of Resurrection.

This shall be their reward - Hell.

Because they were unbelievers, and treated My signs and My Apostles with scorn.

And likewise He saith: “Hath the history of Moses reached thee? When He saw a fire, and said to His family, ‘Tarry ye here, for I perceive a fire;

haply I may bring you a brand from it, or find at the fire a guide.’ And when He came to it, He was called to, ‘O Moses!

Verily, I am Thy Lord;

therefore pull off Thy shoes, for Thou art in the holy vale of Towa.

And I have chosen Thee;

hearken then to what shall be revealed.

Verily, I am God, there is no God but Me.

Therefore, worship Me.’” And likewise He saith:

“Have they not considered within themselves that God hath not created the heavens and the earth and all that is between them but for a serious end, and for a fixed term?

وَ إِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ	But truly most men believe not that they shall attain the Presence of their Lord.
لَكَافِرُونَ﴾ و همچنین میفرماید	And likewise He saith: “What!
﴿أَلَا يَظُنُّ أُولَئِکَ أَنَّهُمْ مَبْعُوثُونَ لِيَومٍ عَظِيمٍ يَومَ يَقُومُ النَّاسُ لِرَبِّ العَالَمِينَ﴾	Have they no thought that they shall be raised again for the Great Day, the Day when mankind shall stand before the Lord of the worlds?
و همچنین میفرماید ﴿وَ لَقَدْ آتَيْنَا مُوْسَى الكِتَابَ	And likewise He saith: “We heretofore gave the Book to Moses.
فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ]	Have thou no doubt as to His attaining Our Presence.
و میفرماید ﴿كَلَّا إِذَا دُكَّتِ الأَرْضُ دَكًّا دَكًّا وَ جَاءَ رَبُّکَ وَ المَلَکُ صَفًّا	And He saith: “Aye! But when the earth shall be crushed with crushing, crushing, and thy Lord shall come and the angels rank on rank.
صَفًّا﴾ و همچنین میفرماید ﴿يُرِيدُونَ لِيُطْفِئُوا نُورَ اللهِ بِأَفْوَاهِهِمْ	And likewise He saith: “Fain would they put out the light of God with their mouths!
وَ اللهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الكَافِرُونَ﴾	But though the infidels hate it, God will perfect His light.
و همچنین میفرماید ﴿فَلَمَّا قَضَى مُوْسَى الأَجَلَ وَ سَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا ۞	And likewise He saith: “And when Moses had fulfilled the term, and was journeying with His family, He perceived a fire on the mountain side.
قَالَ لِأَهْلِهِ	He said to His family:
امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُم مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُم تَصْطَلُونَ ۞ فَلَمَّا آتَاهَا نُودِيَ مِنْ شَاطِئِ الوَادِي الأَيْمَنِ فِي البُقْعَةِ المُبَارَكَةِ	‘Wait ye, for I perceive a fire, haply I may bring you tidings from it, or a brand from the fire to warm you.’ And when He came up to it, a Voice cried to Him out of the Bush from the right side of the Vale in the sacred Spot:
مِنَ الشَّجَرَةِ أَنْ يَا مُوْسَى إِنِّي أَنَا اللهُ رَبُّ العَالَمِينَ﴾ انتهی	‘O Moses, I truly am God, the Lord of the worlds!’”

در جمیع کتب الهی وعده لقاء صریح بوده و هست	In all the Divine Books the promise of the Divine Presence hath been explicitly recorded.

و مقصود از این لقاء لقاء مشرق آیات و مطلع بیّنات و مظهر اسماء حسنی و مصدر صفات علیای حقّ جلّ جلاله است ۞

By this Presence is meant the Presence of Him Who is the Dayspring of the signs, and the Dawning-Place of the clear tokens, and the Manifestation of the Excellent Names, and the Source of the attributes, of the true God, exalted be His glory.

حقّ بذاته و بنفسه غیب منیع لا یدرک بوده پس

God in His Essence and in His own Self hath ever been unseen, inaccessible, and unknowable.

مقصود از لقاء لقاء نفسی است که قائم مقام اوست ما بین عباد و از برای

By Presence, therefore, is meant the Presence of the One Who is His Viceregent amongst men.

او هم شبه و مثلی نبوده و نیست

He, moreover, hath never had, nor hath He, any peer or likeness.

چه اگر از برای او شبه و مثلی مشاهده شود کیف یثبت تقدیس ذاته و تنزیه کینونته عن الاشباه و الامثال ۞

For were He to have any peer or likeness, how could it then be demonstrated that His being is exalted above, and His essence sanctified from, all comparison and likeness?

باری در مقامات لقاء و تجلّی در کتاب ایقان نازل شده انچه که منصفین را کفایت نماید ۞

Briefly, there hath been revealed in the Kitáb-i-Íqán (Book of Certitude) concerning the Presence and Revelation of God that which will suffice the fair-minded.

نسأله تعالی ان یؤیّد الکلّ علی الصّدق الخالص و یقرّبهم الیه

We beseech Him - exalted be He - to aid every one to become the essence of truthfulness, and to draw nigh unto Him.

انّه هو المقتدر القدیر

He, verily, is the Lord of strength and power.

لا اله الّا هو السّامع النّاطق العزیز الحمید ۞

No God is there but Him, the All-Hearing, the Lord of Utterance, the Almighty, the All-Praised.

یا ایّها المعروف بالعلم مُرِ

O thou who art reputed for thy learning!

العباد بالمعروف و لا تکن من المتوقّفین ۞

Bid men to do that which is praiseworthy, and be not of such as tarry.

ببصر حدید نظر	Observe thou with a keen eye.
نما افتاب حقیقت بامر مالک ملکوت بیان و سلطان جبروت عرفان از افق سماء سجن عکّاء مشرق	The Sun of Truth shineth resplendently, at the bidding of the Lord of the kingdom of utterance, and the King of the heaven of knowledge, above the horizon of the prison-city of ‘Akká.
و لائح اعراض او را محجوب ننمود و صفوف و الوف منعش نکرد از برای	Repudiation hath not veiled it, and ten thousand hosts arrayed against it were powerless to withhold it from shining.
ان جناب هیچ عذری باقی نمانده	Thou canst excuse thyself no longer.
یا باید اقرار نمائی و یا نعوذ بالله بر انکار کلّ قیام کنی ۞	Either thou must recognize it, or - God forbid - arise and deny all the Prophets!

یا شیخ در حزب شیعه تفکّر نما	Reflect, O Shaykh, upon the Shí‘ah sect.
چه مقدار عمارتها که بایادی ظنون و اوهام تعمیر نمودند و چه شهرها بنا نهادند	How many the edifices which they reared with the hands of idle fancies and vain imaginings, and how numerous the cities which they built!
بالآخره ان اوهام برصاص تبدیل شد و بر سیّد عالم وارد	At length those vain imaginings were converted into bullets and aimed at Him Who is the Prince of the world.
و یکنفس از رؤسای ان حزب در یوم ظهور اقبال ننمود ۞	Not one single soul among the leaders of that sect acknowledged Him in the Day of His Revelation!
نزد ذکر اسم مبارک کلّ بعجّل	Whenever His blessed name was mentioned, all would say:
الله فرجه ناطق	“May God hasten the joy His coming will bring!
و لکن در یوم ظهور ان شمس حقیقت کلّ بعجّل الله فی نقمته متکلّم و ناطق چنانچه دیده شد ساذج وجود و مالک غیب	On the day of the Revelation of that Sun of Truth, however, all, as hath been observed, have exclaimed, saying:

و شهود را اویختند

و عمل نمودند انچه را که لوح گریست و قلم نوحه نمود و زفرات مخلصین مرتفع و عبرات مقرّبین نازل ۞

“May God hasten His chastisement!

He Who was the Essence of being and Lord of the seen and unseen they suspended, and committed what made the Tablet to weep, and the Pen to groan, and the cries of the sincere to break forth, and the tears of the favored ones to flow.

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یا شیخ فکر نما و بانصاف تکلّم

کن حزب شیخ احسائی باعانت الهی عارف شدند بانچه که دون ان حزب از ان محروم و محجوب مشاهده گشتند ۞

باری در هر عصری و هر قرنی ایّام ظهور مشارق وحی و مطالع الهام و مهابط علم الهی اختلاف ظاهر و سبب و علّت ان نفوس کاذبه ملحده بوده‌اند ۞

شرح این مقام جائز نه ان جناب

خود اعرف و اعلمند باوهام متوهّمین و ظنون مریبین ۞

Meditate, O Shaykh, and be fair in what thou sayest.

The followers of Shaykh-i-Ahsa’i (Shaykh Aḥmad) have, by the aid of God, apprehended that which was veiled from the comprehension of others, and of which they remained deprived.

Briefly, in every age and century differences have arisen in the days of the manifestation of the Daysprings of Revelation, and the Dawning-Places of inspiration, and the Repositories of Divine knowledge, differences which have been caused and provoked by lying and impious souls.

To expatiate on this is not permissible.

Thou art thyself better acquainted and more familiar with the idle fancies of the superstitious and the vain imaginings of the doubters.

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الیوم این مظلوم از ان جناب و سائر علماء که از کاس علم الهی نوشیده‌اند و از کلمات انوار نیّر عدل منوّرند مسئلت مینماید نفسی را معیّن فرمایند من دون اطّلاع احدی و او را به این جهات بفرستند و چندی در جزیره قبرص توقّف نماید و با میرزا یحیی معاشر شود شاید بر اصل امر و مصدر اوامر و احکام الهی اگاه گردد ۞

In this day, this Wronged One requesteth thee and the other divines who have drunk of the cup of the knowledge of God, and are illumined by the shining words of the Day-Star of Justice, to appoint some person, without informing any one, and despatch him to these regions, and enable him to remain a while in the island of Cyprus, and associate with Mírzá Yaḥyá, perchance he may become aware of the fundamentals of this Faith and of the source of the Divine laws and commandments.

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اگر قدری تفکّر نمائی شهادت میدهی بر حکمت و قدرت و سلطنت حقّ جلّ جلاله ۞

Wert thou to ponder a while, thou wouldst bear witness unto the wisdom, and the power, and the sovereignty of God, exalted be His glory.

معدودی که از امر اگاه نه و با ما نبوده‌اند گفته‌اند انچه را که اشیاء کلّها و نفوس مطمئنّه راضیه مرضیّه گواهی داده‌اند بر کذب ان نفوس غافله ۞

The few who were unaware of this Cause, and had not met Us, have spoken in such a manner that all things, and those souls who are well assured, pleased, and pleasing unto God, have testified unto the imposture of these heedless ones.

حال اگر ان جناب همّت فرمایند حقیقت امر بر عالمیان کشف شود و ناس را از این ظلمات مظلم صیلم نجات بخشد ۞

Wert thou now to exert thyself, the truth of this Cause would be made apparent unto mankind, and the people would be delivered from this grievous and oppressive darkness.

لو لا البهاء من یقدر ان ینطق امام وجوه الانام و لو لاه من یقدر ان یتکلّم بما امر به من لدی الله ربّ الجنود

Who else but Bahá can speak forth before the face of men, and who else but He can have the power to pronounce that which He was bidden by God, the Lord of Hosts?

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حال نفس غافل بحبل روضه خوانی تمسّک جسته

This heedless one hath now clung to the practice of Rawdih-khani (traditional lamentation for the Imam Ḥusayn).

لعمر الله انّه فی کذب مبین ۞

He - I swear by God - is in evident error.

چه که این حزب را اعتقاد انکه در ظهور حضرت قائم ائمّه سلام الله علیهم از قبور بر خاسته‌اند

For it is the belief of this people that during the Revelation of the Qá'im, the Imams - may the peace of God be upon them - have arisen from their sepulchres.

هذا حقّ لا ریب فیه ۞

This verily is the truth, and no doubt is there about it.

از حقّ میطلبیم متوهّمین را از کوثر ایقان که از معین قلم اعلی جاریست قسمت عطا فرماید تا کلّ فائز شوند بانچه که سزاوار ایّام اوست ۞

We beseech God to bestow upon the superstitious a portion of the living waters of certitude which are streaming from the wellspring of the Most Sublime Pen, that all may attain unto that which becometh these days.

178

O Shaykh! While hemmed in by tribulations this Wronged One is occupied in setting down these words.

On every side the flame of oppression and tyranny can be discerned.

On the one hand, tidings have reached Us that Our loved ones have been arrested in the land of Ta (Ṭihrán) and this notwithstanding that the sun, and the moon, and the land, and the sea all testify that this people are adorned with the adornment of fidelity, and have clung and will cling to naught except that which can ensure the exaltation of the government, and the maintenance of order within the nation, and the tranquillity of the people.

یا شیخ در بحبوحه بلایا این مظلوم بتحریر این کلمات مشغول ۞

از جمیع جهات نار ظلم و اعتساف مشهود ۞

از یک جهت خبر رسیده اولیا را در ارض طا اخذ نموده‌اند مع انکه افتاب و ماه و برّ و بحر گواه که این حزب بطراز وفا مزیّنند و جز بارتفاع دولت و نظم مملکت و راحت ملّت بامری تمسّک نجسته و نخواهند جست ۞

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O Shaykh! We have time and again stated that for a number of years We have extended Our aid unto His Majesty the Sháh.

For years no untoward incident hath occurred in Persia. The reins of the stirrers of sedition among various sects were held firmly in the grasp of power. None hath transgressed his limits.

By God! This people have never been, nor are they now, inclined to mischief.

Their hearts are illumined with the light of the fear of God, and adorned with the adornment of His love.

Their concern hath ever been and now is for the betterment of the world.

Their purpose is to obliterate differences, and quench the flame of hatred and enmity, so that the whole earth may come to be viewed as one country.

یا شیخ مکرّر گفتیم حضرت پادشاه را در سنین معدودات نصرت نموده‌ایم ۞

سالهاست در ایران امر مغایری ظاهر نشده زمام مفسدین احزاب در قبضه اقتدار مقبوض احدی از حدّ تجاوز ننمود ۞

لعمر الله این حزب اهل فساد نبوده و نیستند

قلوبشان بنور تقوی منوّر و بطراز محبّة الله مزیّن

همّشان اصلاح عالم بوده و هست ۞

و اراده انکه اختلاف از میان برخیزد و نار ضغینه و بغضا خاموشی پذیرد تا جمیع ارض قطعه واحده مشاهده گردد ۞

و از جهت دیگر دائره سفارت ایران در مدینه کبیره بتمام قدرت و قوّت بتضییع این مظلومان مشغول

On the other hand, the officials of the Persian Embassy in the Great City (Constantinople) are energetically and assiduously seeking to exterminate these wronged ones.

انّهم ارادوا امرا و اللّه اراد امرا آخر ۞

They desire one thing, and God desireth another.

حال تفکّر فرمائید در انچه بر امنای حقّ در هر دیار وارد شده

Consider now what hath befallen the trusted ones of God in every land.

گاهی نسبت سرقت و دزدی داده‌اند

At one time they have been accused of theft and larceny;

و هنگامی بمفتریاتی تکلّم نموده‌اند که در عالم شبه و مثل نداشته ۞

at another they have been calumniated in a manner without parallel in this world.

حال ان جناب بانصاف

Answer thou fairly.

تکلّم فرمایند ایا نسبت سرقتی که از جانب سفارت کبری برعیّت خود داده ثمر و اثرش در ممالک خارجه چیست ؟ از این

What could be the results and consequences, in foreign countries, of the accusation of theft brought by the Persian Embassy against its own subjects?

فقره این مظلوم خجل شد نه از جهت انکه سبب و علّت تضییع این عبد بوده بلکه علّت خجلت اطّلاع سفرای اجنبیّه بر مراتب تدبیر و ادراک جمعی از معتبرین ایران در سفارت کبری بوده ۞

If this Wronged One was ashamed, it was not because of the humiliation it brought this servant, but rather because of the shame of its becoming known to the Ambassadors of foreign countries how incompetent and lacking in understanding are several eminent officials of the Persian Embassy.

[متّهم داری کسانی را که حقّ کرد امین مخزن هفتم طبق]

“Flingest thou thy calumnies into the face of Them Whom the one true God hath made the Trustees of the treasures of His seventh sphere?

باری از مقامیکه باید مقامات عالیه طلب نمایند و اخذ رای کنند در اطفاء نورش ساعی و جاهدند ۞

Briefly, instead of seeking, as they should, through Him Who occupieth this sublime station, to attain unto the most exalted ranks, and to obtain His advice, they have exerted themselves and are striving their utmost to put out His light.

و لکن در ظهور این فقره از قرار مذکور جناب سفیر کبیر معین الملک میرزا محسن خان ایّده اللّٰه در استانه تشریف نداشته‌اند ۞

However, according to what hath been reported, His Excellency the Ambassador Mu'inu'l-Mulk, Mírzá Muhsin Khán - may God assist him - was, at that time, absent from Constantinople.

و این امور نظر بان است که حضرت پادشاه ایران ایّده الرّحمن را از محرمان حرم عرفان مکدّر میدانند

Such things have happened because it was believed that His Majesty the Sháh of Persia - may the All-Merciful assist him - was angry with them that have attained and revolve round the Sanctuary of Wisdom.

حقّ شاهد و گواه که این مظلوم لا زال باسبابیکه سبب عزّت دولت و ملّت است متمسّک بوده

God well knoweth and testifieth that this Wronged One hath, at all times, been cleaving fast unto whatever would be conducive to the glory of both the government and the people.

و کفی باللّٰه شهیدا ۞

God, verily, is sufficient Witness.

در وصف اهل بها از قلم اعلی این کلمات نازل ۞

Describing the people of Bahá, the Most Sublime Pen hath sent down these words:

انّهم رجال لو یمرّون علی مدائن الذّهب لا یلتفتون الیها

"These, verily, are men who if they come to cities of pure gold will consider them not;

و لو یمرّون علی ملکوت الجمال لا یتوجّهون الیه

and if they meet the fairest and most comely of women will turn aside.

کذلک نزّل من القلم الاعلی لاهل البهاء من لدن ناصح علیم ۞

Thus hath it been sent down by the Most Sublime Pen for the people of Bahá, on the part of Him Who is the Counsellor, the Omniscient.

و در آخر لوح حضرت امپراطور پاریس این کلمه علیا نازل ۞

In the concluding passages of the Tablet to His Majesty the Emperor of Paris (Napoleon III) these exalted words have been revealed:

هل تفرح بما عندک من الزّخارف بعد اذ تعلم انّها ستفنی

"Exultest thou over the treasures thou dost possess, knowing they shall perish?

او تسرّ بما تحکم علی شبر من الارض بعد اذ کلّها لم تکن عند اهل البهاء الّا کسواد عین نملة میّتة ؟

Rejoicest thou in that thou rulest a span of earth, when the whole world, in the estimation of the people of Bahá, is worth as much as the black in the eye of a dead ant?

دعها لاهلها ثمّ اقبل الی مقصود العالمین

Abandon it unto such as have set their affections upon it, and turn thou unto Him Who is the Desire of the world.”

جز حقّ جلّ جلاله احدی بر انچه بر این مظلوم وارد شده اگاه نه ۞

God alone - exalted be His glory - is cognizant of the things which befell this Wronged One.

در هر یوم ذکری در دائره سفارت کبری در استانه اصغا میشود ۞

Every day bringeth a fresh report of stories current against Us at the Embassy in Constantinople.

سبحان الله جمیع تدابیر منحصر شده به اسبابی که سبب و علّت تضییع این عبد است

Gracious God! The sole aim of their machinations is to bring about the extermination of this servant.

غافل از انکه ذلّت در سبیل الهی نفس عزّتست ۞

They are, however, oblivious of the fact that abasement in the path of God is My true glory.

در ورقه اخبار این کلمات مذکور قوله

In the newspapers the following hath been recorded:

[در تقلّبکاری بعضی از منفیّان عکّا و تعدّیاتی که از انان بر بعضی وارد شده

“Touching the fraudulent dealings of some of the exiles of ‘Akká, and the excesses committed by them against several people, etc....

] الی آخر قوله نزد مظاهر عدل و مطالع انصاف قصدش معلوم و مقصودش واضح ۞

Unto them who are the exponents of justice and the daysprings of equity the intention of the writer is evident and his purpose clear.

باری بانواع اذیّت و ظلم و اعتساف قیام نمود ۞

Briefly, he arose and inflicted upon Me divers tribulations, and treated Me with injustice and cruelty.

لعمر الله این مظلوم این منفا را بوطن اعلی تبدیل نمینماید ۞

By God! This Wronged One would not barter this place of exile for the Most Sublime Habitation.

نزد اهل بصر انچه در سبیل الهی وارد شود عزّیست مبین و مقامیست کبیر ۞

In the estimation of men of insight whatsoever befalleth in the path of God is manifest glory and a supreme attainment.

از قبل گفتیم سبحانک یا الهی

Already We have said: “Glory to Thee, O my God!

But for the tribulations which are sustained in Thy path, how could Thy true lovers be recognized;

and were it not for the trials which are borne for love of Thee, how could the station of such as yearn for Thee be revealed?”

لو لا البلایا فی سبیلک من این یظهر مقام عاشقیک ۞

و لو لا الرّزایا فی حبّک بایّ شیء یثبت شان مشتاقیک ۞

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Such abasement hath been inflicted that each day they spread fresh calumnies.

This Wronged One, however, cleaveth to seemly patience.

Would that His Majesty the Sháh of Persia would ask for a report of the things which befell Us in Constantinople, that he might become fully acquainted with the true facts.

O Sháh! I adjure thee by thy Lord, the God of Mercy, to look into this matter with the eye of fairness.

Is there to be found a just man who will judge in this day according to that which God hath sent down in His Book?

Where is the fair-minded person who will equitably consider what hath been perpetrated against Us without any clear token or proof?

ذلّت بمقامی رسیده که هر یوم بانتشار مفتریات مشغولند

و لکن این مظلوم بصبر جمیل تمسّک جسته ۞

ایکاش حضرت پادشاه ممالک ایران انچه در استانه وارد شده صورت ان را طلب فرمایند تا بر حقیقت امر اگاه شوند ۞

یا سلطان اقسمک بربّک الرّحمن در این فقره بنظر عدل ملاحظه فرما ۞

هل من ذی عدل یحکم الیوم بما انزله الله فی الکتاب

و هل من ذی انصاف ینصف فیما ورد علینا من دون بیّنة و برهان؟

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O Shaykh! Ponder the behavior of men.

The inmates of the cities of knowledge and wisdom are sore perplexed asking themselves why it is that the Shí‘ah sect, which regarded itself as the most learned, the most righteous, and the most pious of all the peoples of the world, hath turned aside in the Day of His Revelation, and hath shown a cruelty such as hath never been experienced.

It is incumbent upon thee to reflect a while.

یا شیخ در اطوار نفوس تفکّر نما ۞

ساکنین مدائن علم و حکمت متحیّر که ایا چه واقع شده ؟ حزب شیعه که خود را اعلم و ازهد و اتقی از جمیع احزاب عالم میشمردند در یوم ظهور اعراض نمودند و ظلمی از ان حزب ظاهر شد که شبه نداشته و ندارد ۞

فی الجمله تفکّر لازم

از اوّل ظهور ان حزب الی حین چه مقدار از علماء که امدند و یکنفس از ایشان بر کیفیّت ظهور اگاه نه ۞	From the inception of this sect until the present day how great hath been the number of the divines that have appeared, none of whom became cognizant of the nature of this Revelation.
ایا این غفلت را سبب چه بوده؟	What could have been the cause of this waywardness?
لو نذکره لتنفطر ارکانهم ۞	Were We to mention it, their limbs would cleave asunder.
تفکّر لازم بل تفکّر هزار هزار سنه لازم شاید برشحی از بحر علم فائز شوند و بیابند انچه را که الیوم از ان غافلند ۞	It is necessary for them to meditate, to meditate for a thousand thousand years, that haply they may attain unto a sprinkling from the ocean of knowledge, and discover the things whereof they are oblivious in this day.

قد کنت ماشیا فی ارض الطّاء مشرق آیات ربّک سمعت حنین المنابر و مناجاتها مع الله تبارک و تعالی	I was walking in the Land of Ta (Ṭihrán) - the dayspring of the signs of thy Lord - when lo, I heard the lamentation of the pulpits and the voice of their supplication unto God, blessed and glorified be He.
نادت و قالت	They cried out and said:
یا اله العالم و سیّد الامم	"O God of the world and Lord of the nations!
تری حالنا و ما ورد علینا من ظلم عبادک ۞	Thou beholdest our state and the things which have befallen us by reason of the cruelty of Thy servants.
قد خلقتنا و اظهرتنا لذکرک و ثنائک اذا	Thou hast created us and revealed us for Thy glorification and praise.
تسمع ما یقول الغافلون علینا فی ایّامک ۞	Thou dost now hear what the wayward proclaim upon us in Thy days.
و عزّتک	By Thy might!
ذابت اکبادنا و اضطربت ارکاننا آه آه	Our souls are melted and our limbs are trembling. Alas, alas!
یالیت ما خلقتنا و ما اظهرتنا ۞	Would that we had never been created and revealed by Thee!"

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قلوب مقرّبین از این کلمات محترق و زفرات مخلصین از ان متصاعد ۞

مکرّر علمای اعلام را لوجه الله نصیحت نمودیم و بافق اعلی دعوت فرمودیم که شاید در ایّام ظهور از امواج بحر بیان مقصود عالمیان قسمت برند و بالمرّه محروم نمانند ۞

The hearts of them that enjoy near access to God are consumed by these words, and from them the cries of such as are devoted to Him are raised.

Time and again have We, for the sake of God, admonished the distinguished divines, and summoned them unto the Most Sublime Horizon, that perchance they might, in the days of His Revelation, obtain their portion of the ocean of the utterance of Him Who is the Desire of the world, and remain not utterly deprived thereof.

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در اکثری از الواح این نصیحت کبری از سماء رحمت سابقه نازل

قلنا یا معشر الامراء و العلماء

اسمعوا النّداء من افق عکّاء

انّه یرشدکم و یقرّبکم و یهدیکم الی مقام جعله الله مطلع الوحی و مشرق الانوار ۞

یا اهل العالم

قد اتی الاسم الاعظم من لدن مالک القدم و بشّر العباد بهذا الظّهور الّذی کان مکنونا فی العلم و مخزونا فی کنز العصمة و مرقوما من القلم الاعلی فی صحف الله ربّ الارباب ۞

یا اهل الشّین

أنسیتم عنایتی و رحمتی الّتی سبقت الاشیاء من لدی الله مالک الرّقاب ؟

In most of Our Tablets this most weighty exhortation hath been sent down from the heaven of His all-encompassing mercy.

We said: “O concourse of rulers and divines!

Incline your ears unto the Voice calling from the horizon of ‘Akká.

Verily, it aideth you to proceed aright, and draweth you nigh unto Him, and directeth your steps towards the station which God hath made the dayspring of His Revelation and the Dawning-Place of His splendors.

O peoples of the world!

He Who is the Most Great Name is come, on the part of the Ancient King, and hath announced unto men this Revelation which lay hid in His knowledge, and was preserved in the treasury of His protection, and was written down by the Most Sublime Pen in the Books of God, the Lord of Lords.

O people of Shin (Shíráz)!

Have ye forgotten My loving-kindness and My mercy that have surpassed all created things, and which proceeded from God Who layeth low the necks of men?”

و در کتاب اقدس نازل

In the Kitáb-i-Aqdas (Most Holy Book) the following hath been revealed:

قل یا معشر العلماء

“Say: O leaders of religion!

لا تزنوا کتاب اللّٰه بما عندکم من القواعد و العلوم انّه لقسطاس الحقّ بین الخلق

Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring Balance established amongst men.

قد یوزن ما عند الامم بهذا القسطاس الاعظم و انّه بنفسه لو انتم تعلمون ۞

In this most perfect Balance whatsoever the peoples and kindreds possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it.

تبکی علیکم عین عنایتی لانّکم ما عرفتم الّذی دعوتموه فی العشیّ و الاشراق و فی کلّ اصیل و بکور ۞

The eye of My loving-kindness weepeth sore over you, inasmuch as ye have failed to recognize the One upon Whom ye have been calling in the daytime and in the night season, at even and at morn.

توجّهوا یا قوم بوجوه بیضاء و قلوب نوراء الی البقعة المبارکة الحمراء الّتی فیها تنادی سدرة المنتهی

Advance, O people, with snow-white faces and radiant hearts, unto the blest and crimson Spot, wherein the Tree beyond which there is no passing is calling:

انّه لا اله الّا انا المهیمن القیّوم ۞ یا معشر العلماء فی ایران

‘Verily, there is none other God beside Me, the Omnipotent Protector, the Self-Subsisting!’ O ye leaders of religion in Persia!

هل یقدر احدٌ منکم ان یستنّ معی فی میدان المکاشفة و العرفان او یجول فی مضمار الحکمة و التّبیان؟

Who is the man amongst you that can rival Me in vision or insight?

Where is he to be found that dareth to claim to be My equal in utterance or wisdom?

لا و ربّی الرّحمن کلّ من علیها فان

No, by My Lord, the All-Merciful! All on the earth shall pass away;

و هذا وجه ربّکم العزیز المحبوب ۞

and this is the face of your Lord, the Almighty, the Well-Beloved.

یا قوم انّا قدّرنا العلوم لعرفان المعلوم

We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge;

و انتم احتجبتم بها عن مشرقها الّذی به ظهر کلّ امر مکنون ۞

and yet behold how ye have allowed your learning to shut you out, as by a veil, from Him Who is the Dayspring of this Light, through Whom every hidden thing hath been revealed.

قل هذه سماء فیها کنز امّ الکتاب لو انتم تعلمون ۞

Say: This, verily, is the heaven in which the Mother Book is treasured, could ye but comprehend it.

هذا لهو الّذی به صاحت الصّخرة و نادت السّدرة علی الطّور المرتفع علی الارض المبارکة

He it is Who hath caused the Rock to shout, and the Burning Bush to lift up its voice upon the Mount rising above the Holy Land, and proclaim:

الملک للّٰه الملک العزیز الودود ۞ انّا ما دخلنا المدارس و ما طالعنا المباحث

'The Kingdom is God's, the sovereign Lord of all, the All-Powerful, the Loving!' We have not entered any school, nor read any of your dissertations.

اسمعوا ما یدعوکم به هذا الامّیّ الی اللّٰه الابدیّ

Incline your ears to the words of this unlettered One, wherewith He summoneth you unto God, the Ever-Abiding.

انّه خیر لکم عمّا کنز فی الارض لو انتم تفقهون ۞

Better is this for you than all the treasures of the earth, could ye but comprehend it.

انّ الّذی یؤوّل ما نزّل من سماء الوحی و یخرجه عن الظّاهر انّه ممّن حرّف کلمة اللّٰه العلیا و کان من الاخسرین فی کتاب مبین ۞

Whoso interpreteth what hath been sent down from the heaven of Revelation, and altereth its evident meaning, he, verily, is of them that have perverted the Sublime Word of God, and is of the lost ones in the Lucid Book."

عند ذلک سمعنا ضجیج الفطرة قلنا

Thereupon We heard the groaning of the true Faith, and said unto it:

مالی یا فطرة اسمع فی اللّیالی صریخک و فی الایام ضجیک و فی الاسحار حنینک ۞

"Wherefore, O true Faith, do I hear Thee cry out in the night season, and groan in the daytime, and utter Thy lamentations at daybreak?

قالت یا سیّد العالم الظّاهر بالاسم الاعظم

She made reply: "O Prince of the world that standest revealed in the Most Great Name!

قد عقر الغافلون ناقتک البیضاء و غرّقوا سفینتک الحمراء و ارادوا ان یطفئوا نورک و یستروا وجه امرک ۞

The heedless ones have hamstrung Thy white She-Camel, and caused Thy Crimson Ark to founder, and wished to put out Thy Light, and to veil the face of Thy Cause.

بذلک ارتفع حنینی و حنین الاشیاء کلّها و النّاس اکثرهم من الغافلین ۞

Wherefore hath the voice of My lamentation been lifted up, as well as the voice of the lamentation of all created things, and yet the people are for the most part unaware.

امروز فطرت باذیال کرم تشبّث نموده و طائف حول گشته ۞

The true Faith hath laid fast hold, in this day, on the hem of Our bounty, and circleth about Our Person.

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یا شیخ احضر لتری ما لا رأت عیون الابداع و تسمع ما لا سمعت آذان الاختراع لعلّک تخلّص نفسک من طین الاوهام و تتوجّه الی المقام الاعلی الّذی فیه ینادی المظلوم

O Shaykh! Enter thou My presence, that thou mayest behold what the eye of the universe hath never beheld, and hear that which the ear of the whole creation hath never heard, that haply thou mayest free thyself from the mire of vague fancies, and set thy face towards the Most Sublime Station, wherein this Wronged One calleth aloud:

الملک لله العزیز الحمید ۞

“The Kingdom is God’s, the Almighty, the All-Praised!

امید انکه بهمّت ان جناب اجنحه عباد از طین نفس و هواء مطهّر شود و قابل طیران در هواء محبّت الهی گردد

We fain would hope that through thine exertions the wings of men may be sanctified from the mire of self and desire, and be made worthy to soar in the atmosphere of God’s love.

پرهای بطین الوده قادر بر طیران نبوده و نیست ۞

Wings that are besmirched with mire can never soar.

یشهد بذلک مظاهر العدل و الانصاف و لکنّ القوم فی ریب مبین ۞

Unto this testify they who are the exponents of justice and equity, and yet the people are in evident doubt.

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یا شیخ

O Shaykh!

از هر جهتی از جهات عباد اعت راضاتی نموده‌اند که قلم از تحریر ان استغفار مینماید

Protests have been voiced against Us from every side - protests such as Our pen craveth pardon for setting down.

مع ذلک نظر برحمت کبری جواب علی قدر مراتب ناس داده شد که شاید از نار نفی و انکار بنور اثبات و اقرار منوّر گردند ۞	Nevertheless, by reason of Our great mercy, We have replied unto them, in accordance with the understanding of men, that haply they may be delivered from the fire of negation and denial, and become illumined with the light of affirmation and acceptance.
انصاف کمیاب و عدل مفقود ۞	Equity is rarely to be found, and justice hath ceased to exist.

از جمله این آیات محکمات در جواب بعضی از ملکوت علم الهی ظاهر و نازل ۞	Among others, these perspicuous verses have, in answer to certain individuals, been sent down from the Kingdom of Divine knowledge:
یا ایّها المتوجّه الی انوار الوجه ۞	“O thou who hast set thy face towards the splendors of My Countenance!
قد احاطت الاوهام سکّان الارض و منعتهم عن التّوجّه الی افق الیقین و اشراقه و ظهوراته و انواره ۞	Vague fancies have encompassed the dwellers of the earth and debarred them from turning towards the Horizon of Certitude, and its brightness, and its manifestations and its lights.
بالظّنون منعوا عن القیّوم	Vain imaginings have withheld them from Him Who is the Self-Subsisting.
یتکلّمون باهوائهم و لا یشعرون ۞	They speak as prompted by their own caprices, and understand not.
منهم من قال هل الآیات نزّلت؟	Among them are those who have said: ‘Have the verses been sent down?’ Say:
قل ای و ربّ السّموات ۞ هل اتت السّاعة؟ بل	‘Yea, by Him Who is the Lord of the heavens!’ ‘Hath the Hour come?’ ‘Nay, more;
قضت و مظهر البیّنات ۞	it hath passed, by Him Who is the Revealer of clear tokens!
قد جاءت الحاقّة و اتی الحقّ بالحجّة و البرهان ۞	Verily, the Inevitable is come, and He, the True One, hath appeared with proof and testimony.
قد برزت السّاهرة و البریّة فی وجل و اضطراب ۞	The Plain is disclosed, and mankind is sore vexed and fearful.

قد اتت الزّلازل و ناحت القبائل من خشية الله المقتدر الجبّار ۞	Earthquakes have broken loose, and the tribes have lamented, for fear of God, the Lord of Strength, the All-Compelling.’ Say:
قل الصّاخة صاحت و اليوم لله الواحد المختار ۞ هل الطّامّة تمّت؟	‘The stunning trumpet-blast hath been loudly raised, and the Day is God’s, the One, the Unconstrained.’ ‘Hath the Catastrophe come to pass?’ Say:
قل اى و ربّ الارباب ۞ هل القيامة قامت؟ بل	‘Yea, by the Lord of Lords!’ ‘Is the Resurrection come?’ ‘Nay, more;
القيّوم بملكوت الآيات ۞ هل ترى النّاس صرعى ؟ بلى و ربّى العلىّ الاعلى ۞ هل انقعرت الاعجاز	He Who is the Self-Subsisting hath appeared with the Kingdom of His signs.’ ‘Seest thou men laid low?’ ‘Yea, by my Lord, the Exalted, the Most High!’ ‘Have the tree-stumps been uprooted?’ ‘Yea, more;
؟ بل نسفت الجبال	the mountains have been scattered in dust;
و مالک الصّفات ۞	by Him the Lord of attributes!’ They say:
قال اين الجنّة و النّار	‘Where is Paradise, and where is Hell?’ Say:
؟ قل الاولى لقائى	‘The one is reunion with Me;
و الاخرى نفسک يا ايّها المشرک المرتاب ۞	the other thine own self, O thou who dost associate a partner with God and doubtest.’ They say:
قال انّا ما نرى	‘We see not the Balance.’ Say:
الميزان ۞ قل اى و ربّي الرّحمن	‘Surely, by my Lord, the God of Mercy!
لا يراه الّا اولو الابصار ۞ هل سقطت النّجوم	None can see it except such as are endued with insight.’ ‘Have the stars fallen?’ Say:
؟ قل اى اذ كان القيّوم فى ارض السّرّ	‘Yea, when He Who is the Self-Subsisting dwelt in the Land of Mystery (Adrianople).

فاعتبروا يا اولى الانظار ۞ قد ظهرت العلامات كلّها اذ اخرجنا يد القدرة من جيب العظمة

و الاقتدار ۞ قد نادى المناد اذ اتى الميعاد و انصعق الطّوريّون فى تيه الوقوف من سطوة ربّک مالک الايجاد ۞

يقول النّاقور هل نفخ فى الصّور

؟ قل بلى و سلطان الظّهور اذ استقرّ على عرش اسمه الرّحمن ۞ قد اضاء الدّيجور من فجر رحمة ربّک مطلع الانوار ۞

قد سرت نسمة الرّحمن و اهتزّت الارواح فى قبور الابدان ۞

كذلک قضى الامر من لدى الله العزيز

المنّان ۞ قال الّذين غفلوا متى انفطرت السّماء ؟

قل اذ كنتم فى اجداث الغفلة و الضّلال ۞ من الغافلين من يمسح عينيه و ينظر اليمين

و الشّمال ۞

قل قد عميت ليس لک اليوم من ملاذ ۞

منهم من قال هل

حشرت النّفوس ؟ قل اى و ربّى اذ كنت فى مهاد الاوهام ۞ و منهم

Take heed, ye who are endued with discernment!' All the signs appeared when We drew forth the Hand of Power from the bosom of majesty and might.

Verily, the Crier hath cried out, when the promised time came, and they that have recognized the splendors of Sinai have swooned away in the wilderness of hesitation, before the awful majesty of thy Lord, the Lord of creation.

The trumpet asketh: 'Hath the Bugle been sounded?' Say:

'Yea, by the King of Revelation!, when He mounted the throne of His Name, the All-Merciful.' Darkness hath been chased away by the dawning-light of the mercy of thy Lord, the Source of all light.

The breeze of the All-Merciful hath wafted, and the souls have been quickened in the tombs of their bodies.

Thus hath the decree been fulfilled by God, the Mighty, the Beneficent.

They that have gone astray have said: 'When were the heavens cleft asunder?' Say:

'While ye lay in the graves of waywardness and error.' Among the heedless is he who rubbeth his eyes, and looketh to the right and to the left.

Say: 'Blinded art thou.

No refuge hast thou to flee to.' And among them is he who saith:

'Have men been gathered together?' Say:

'Yea, by My Lord!, whilst thou didst lie in the cradle of idle fancies.' And among them is he who saith:

من قال هل نزّل الكتاب بالفطرة ؟

قل انّها فی الحیرة

اتّقوا یا اولی الالباب ۞

و منهم من قال ا حشرت

اعمی ؟ قل بلی و راکب السّحاب ۞ قد تزیّنت الجنّة باوراد المعانی و سعّر السّعیر من نار الفجّار ۞

قل قد اشرق النّور من افق الظّهور و اضاءت الافاق اذ اتی مالک یوم المیثاق ۞ قد خسر الّذین ارتابوا و ربح من اقبل بنور الیقین الی مطلع الایقان ۞

طوبی لک یا ایّها النّاظر بما نزّل لک هذا اللّوح الّذی منه

تطیر الارواح ۞ احفظه

ثمّ اقرأه لعمری انّه باب

رحمة ربّک طوبی لمن یقرؤه

فی العشیّ و الاشراق ۞ انّا نسمع ذکرک فی هذا الامر الّذی منه اندکّ جبل العلم

و زلّت الاقدام ۞ البهاء علیک و علی کلّ مقبل اقبل الی العزیز الوهّاب ۞

‘Hath the Book been sent down through the power of the true Faith?’ Say:

‘The true Faith itself is astounded.

Fear ye, O ye men of understanding heart!’ And among them is he who saith:

‘Have I been assembled with others, blind?’ Say:

‘Yea, by Him that rideth upon the clouds!’ Paradise is decked with mystic roses, and hell hath been made to blaze with the fire of the impious.

Say: ‘The light hath shone forth from the horizon of Revelation, and the whole earth hath been illumined at the coming of Him Who is the Lord of the Day of the Covenant!’ The doubters have perished, whilst he that turned, guided by the light of assurance, unto the Dayspring of Certitude hath prospered.

Blessed art thou, who hast fixed thy gaze upon Me, for this Tablet which hath been sent down for thee - a Tablet which causeth the souls of men to soar.

Commit it to memory, and recite it.

By My life! It is a door to the mercy of thy Lord.

Well is it with him that reciteth it at eventide and at dawn.

We, verily, hear thy praise of this Cause, through which the mountain of knowledge was crushed, and men’s feet have slipped.

My glory be upon thee and upon whomsoever hath turned unto the Almighty, the All-Bounteous.

قد انتهى و ما تمّ	The Tablet is ended, but the theme is unexhausted.
اصبر انّ ربّک هو الصّبّار ۝	Be patient, for thy Lord is patient.”

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هذه آياتٌ انزلناها من قبل فی اوّل ورودنا فی سجن عكّاء و ارسلناها اليک لتعرف ما نطقت به ألسنتهم الكذبة اذ اتى الامر بقدرة و سلطان ۝	These are verses We sent down previously, soon after Our arrival in the prison-city of ‘Akká, and We have sent them unto thee, that thou mayest be acquainted with what their lying tongues have spoken, when Our Cause came unto them with might and sovereignty.
قد تزعزع بنيان الظّنون و انفطرت سماء الاوهام و القوم فی مِرْيَةٍ و شقاق ۝	The foundations of idle fancies have trembled, and the heaven of vain imaginings hath been cleft asunder, and yet the people are in doubt and in contention with Him.
قد انكروا حجّة الله و برهانه بعد اذ اتى من افق الاقتدار بملكوت الآيات ۝	They have denied the testimony of God and His proof, after He came from the heaven of power with the kingdom of His signs.
تركوا ما امروا به و ارتكبوا ما منعوا عنه فی الكتاب ۝	They have cast away what had been prescribed, and perpetrated what had been forbidden them in the Book.
وضعوا إلههم اخذوا اهواءهم أَلَا	They have abandoned their God, and clung unto their desires.
انّهم فی غفلة و ضلال ۝	They truly have strayed and are in error.
يقرءون الآيات و ينكرونها	They read the verses and deny them.
يرون البيّنات و يعرضون عنها أَلَا	They behold the clear tokens and turn aside.
انّهم فی ريب عجاب ۝	They truly are lost in strange doubt.

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انّا وصّينا اولياءنا بتقوى الله الّذی كان مطلع الاعمال و الاخلاق ۝	We have admonished Our loved ones to fear God, a fear which is the fountain-head of all goodly deeds and virtues.
انّه قائد جنود العدل فی مدينة البهاء ۝	It is the commander of the hosts of justice in the city of Bahá.

طوبی لمن دخل فی ظلّ رایته النّوراء و تمسّک

به انّه من اصحاب السّفینة الحمراء الّتی نزّل ذکرها فی قیّوم الاسماء ۞

Happy the man that hath entered the shadow of its luminous standard, and laid fast hold thereon.

He, verily, is of the Companions of the Crimson Ark, which hath been mentioned in the Qayyum-i-Asmá'.

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قل یا حزب اللّٰه زیّنوا هیاکلکم بطراز الامانة و الدّیانة ثمّ انصروا

ربّکم بجنود الاعمال و الاخلاق ۞ انّا منعناکم عن الفساد و الجدال

فی کتبی و صحفی و زبری و الواحی و ما اردنا بذلک الّا علوّکم و سموّکم ۞ تشهد بذلک السّماء و انجمها

و الشّمس و اشراقها و الاشجار و اوراقها و البحار و امواجها و الارض و کنوزها ۞ نسأل اللّٰه ان یمدّ

اولیاءه و یؤیّدهم علی ما ینبغی لهم فی هذا المقام المبارک العزیز البدیع ۞

Say: O people of God! Adorn your temples with the adornment of trustworthiness and piety.

Help, then, your Lord with the hosts of goodly deeds and a praiseworthy character.

We have forbidden you dissension and conflict in My Books, and My Scriptures, and My Scrolls, and My Tablets, and have wished thereby naught else save your exaltation and advancement.

Unto this testify the heavens and the stars thereof, and the sun and the radiance thereof, and the trees and the leaves thereof, and the seas and the waves thereof, and the earth and the treasures thereof.

We pray God to assist His loved ones, and aid them in that which beseemeth them in this blest, this mighty, and wondrous station.

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الی ان قلنا فی لوح آخر

یا ایّها النّاظر الی الوجه،

وصّ العباد بتقوی اللّٰه

تاللّٰه

هو القائد الاوّل فی عساکر ربّک

Further, in another Tablet, We have said:

"O thou who hast fixed thy gaze upon My countenance!

Admonish men to fear God.

By God!

This fear is the chief commander of the army of Thy Lord.

و جنوده الاخلاق المرضيّة و الاعمال الطّيّبة ۞	Its hosts are a praiseworthy character and goodly deeds.
و بها فتحت فی الاعصار و القرون مدائن الافئدة و القلوب و نصبت رایات النّصر و الظّفر علی اعلی الاعلام ۞	Through it have the cities of men's hearts been opened throughout the ages and centuries, and the standards of ascendancy and triumph raised above all other standards."
انّا نذکر لک الامانة و مقامها عند اللّٰه ربّک ربّ العرش العظیم ۞	197 "We will now mention unto thee Trustworthiness and the station thereof in the estimation of God, thy Lord, the Lord of the Mighty Throne.
انّا قصدنا یوما من الایّام جزیرتنا الخضراء	One day of days We repaired unto Our Green Island.
و لمّا وردنا رأینا انهارها جاریة و اشجارها ملتفّة و کانت الشّمس تلعب فی خلال الاشجار ۞	Upon Our arrival, We beheld its streams flowing, and its trees luxuriant, and the sunlight playing in their midst.
اذا توجّهنا الی الیمین رأینا ما لا یتحرّک القلم علی ذکره	Turning Our face to the right, We beheld what the pen is powerless to describe;
و ذکر ما شهدت عین مولی الوری فی ذاک المقام الالطف الاشرف المبارک الاعلی ۞	nor can it set forth that which the eye of the Lord of Mankind witnessed in that most sanctified, that most sublime, that blest, and most exalted Spot.
ثمّ اقبلنا الی الیسار شاهدنا طلعة من طلعات الفردوس الاعلی قائمة علی عمود من النّور و نادت باعلی النّداء :	Turning, then, to the left We gazed on one of the Beauties of the Most Sublime Paradise, standing on a pillar of light, and calling aloud saying:
یا ملأ الارض و السّماء	'O inmates of earth and heaven!
انظروا جمالی و نوری و ظهوری و اشراقی	Behold ye My beauty, and My radiance, and My revelation, and My effulgence.
تاللّٰه الحقّ	By God, the True One!
انا الامانة و ظهورها و حسنها	I am Trustworthiness and the revelation thereof, and the beauty thereof.

I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem.

و اجرٌ لمن تمسّک بها و عرف شانها و مقامها و تشبّث بذیلها ۞

I am the most great ornament of the people of Bahá, and the vesture of glory unto all who are in the kingdom of creation.

انا الزّینة الکبری لاهل البهاء و طراز العزّ لمن فی ملکوت الانشاء

I am the supreme instrument for the prosperity of the world, and the horizon of assurance unto all beings.' Thus have We sent down for thee that which will draw men nigh unto the Lord of creation."

و أنا السّبب الاعظم لثروة العالم و افق الاطمئنان لاهل الامکان ۞ کذلک انزلنا لک ما یقرّب العباد الی مالک الایجاد ۞

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This Wronged One hath, at all times, summoned the peoples of the world unto that which will exalt them, and draw them nigh unto God.

این مظلوم لازال اهل عالم را بما یرفعهم و یقرّبهم دعوت نموده

From the Most Sublime Horizon there hath shone forth that which leaveth no room unto any one for vacillation, repudiation or denial.

و از افق اعلی اشراق نموده انچه که از برای احدی مجال توقّف و اعراض و اعتراض نمانده

The wayward, however, have failed to profit therefrom;

و لکن غافلین را نفعی نبخشیده

nay, it shall only increase their loss.

و لا یزیدهم الّا خسارا ۞

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O Shaykh!

یا شیخ

It is incumbent upon the divines to unite with His Majesty, the Sháh - may God assist him - and to cleave day and night unto that which will exalt the station of both the government and the nation.

باید علما با حضرت سلطان ایّده الله متّحد شوند و در لیالی و ایّام بما یرتفع به شأن الدّولة و الملّة تمسّک نمایند ۞

This people are assiduously occupied in enlightening the souls of men and in rehabilitating their condition.

این حزب بتمام همّت بتهذیب نفوس و اصلاح امور متشبّث و مشغولند ۞

Unto this testifieth that which hath been sent down by the Most Sublime Pen in this lucid Tablet.

یشهد بذلک ما نزّل من القلم الاعلی فی هذا اللّوح المبین ۞

چه بسا از امور که سهل و اسان بنظر می‌اید و لکن اکثری از ان غافل و باموریکه سبب تضییع ایّامست مشغول ۞

How often have things been simple and easy of accomplishment, and yet most men have been heedless, and busied themselves with that which wasteth their time!

در استانه یومی از ایّام کمال پاشا نزد مظلوم حاضر

One day, while in Constantinople, Kamál Páshá visited this Wronged One.

و از امور نافعه ذکری بمیان امد ذکر نمودند که السن متعدّده اموخته‌اند ۞

Our conversation turned upon topics profitable unto man. He said that he had learned several languages.

در جواب ذکر شد عمری را تلف نموده‌اید

In reply We observed: “You have wasted your life.

باید مثل ان جناب و سائر وکلای دولت مجلسی بیارایند و در ان مجلس یک لسان از السن مختلفه و همچنین یک خطّ از خطوط موجوده را اختیار نمایند و یا خط و لسانی بدیع ترتیب دهند و در مدارس عالم اطفال را بان تعلیم

It beseemeth you and the other officials of the Government to convene a gathering and choose one of the divers languages, and likewise one of the existing scripts, or else to create a new language and a new script to be taught children in schools throughout the world.

فرمایند در این صورت دارای دو لسان میشوند یکی لسان وطن و دیگری لسانی که عموم اهل عالم بان تکلّم نمایند ۞

They would, in this way, be acquiring only two languages, one their own native tongue, the other the language in which all the peoples of the world would converse.

اگر بانچه ذکر شد تمسّک جویند جمیع ارض قطعه واحده مشاهده شود و از تعلیم و تعلّم ألسن مختلفه فارغ و ازاد شوند ۞

Were men to take fast hold on that which hath been mentioned, the whole earth would come to be regarded as one country, and the people would be relieved and freed from the necessity of acquiring and teaching different languages.

در حضور قبول فرمودند و بسیار هم اظهار فرح و مسرّت کردند

When in Our presence, he acquiesced, and even evinced great joy and complete satisfaction.

و بعد بایشان ذکر شد که این فقره را بوکلاء و وزرای دولت برسانند تا حکمش در ممالک جاری گردد

We then told him to lay this matter before the officials and ministers of the Government, in order that it might be put into effect throughout the different countries.

و بعد مکرّر تشریف اوردند و از این فقره ذکری ننمودند و حال انکه انچه ذکر شد سبب اتّحاد اهل عالم و اتّفاق بوده ۞	However, although he often returned to see Us after this, he never again referred to this subject, although that which had been suggested is conducive to the concord and the unity of the peoples of the world.
201 امید انکه دولت ایران بان تمسّک فرماید و اجرا دارد ۞	We fain would hope that the Persian Government will adopt it and carry it out.
حال خطّ بدیعی و لسان جدیدی اختراع شده	At present, a new language and a new script have been devised.
اگر طالب باشند ارسال شود ۞	If thou desirest, We will communicate them to thee.
مقصود انکه کلّ تمسّک نمایند باموریکه از زحمت و مشقّت بکاهد و ایّام در انچه سزاوار است صرف شود و بانتها رسد	Our purpose is that all men may cleave unto that which will reduce unnecessary labor and exertion, so that their days may be befittingly spent and ended.
انّ اللّٰه هو المؤیّد العلیم و المدبّر الخبیر ۞	God, verily, is the Helper, the Knower, the Ordainer, the Omniscient.
202 ان شاء اللّٰه ایران مزیّن گردد و فائز شود بانچه که الی حین از ان محروم بوده ۞	God willing, Persia may be adorned with, and attain unto, that whereof she hath thus far been deprived.
قل یا سلطان	Say: “O Sháh!
همّت فرما تا جمیع اهل عالم بتجلّیات انوار نیّر عدل ان حضرت منوّر گردند ۞	Exert thyself so that all the peoples of the world may be illumined with the effulgent splendors of the sun of thy justice.
این مظلوم جز بامانت و صدق و صفا و امور نافعه بامری ناظر نبوده و نیست ۞	The eyes of this Wronged One are turned towards naught save trustworthiness, truthfulness, purity, and all that profiteth men.
او را از خائنین مشمرید ۞	Regard Him not as a traitor.

سبحانک یا الهی و سیّدی و سندی

Glorified art Thou, O my God, and my Master, and my Mainstay!

ایّد حضرة السّلطان علی اجراء اوامرک و احکامک و اظهار عدلک بین عبادک ۞

Aid Thou His Majesty the Sháh to execute Thy laws and Thy commandments, and show forth Thy justice among Thy servants.

انّک انت الفضّال الفیّاض المقتدر القدیر ۞

Thou art, verily, the All-Bounteous, the Lord of grace abounding, the Almighty, the All-Powerful.

قد اتی امر الله بالفضل طوبی للعاملین

The Cause of God hath come as a token of His grace. Happy are they who act;

و طوبی للعارفین

happy are they who understand;

و طوبی لمن تمسّک بالحقّ منقطعا عمّن فی السّموات و الارضین ۞

happy the man that hath clung unto the truth, detached from all that is in the heavens and all that is on earth.

یا شیخ

O Shaykh!

قصد شاطیء بحر اعظم فرما ثمّ ادخل فی السّفینة الحمراء الّتي قدّرها الله لاهل البهاء فی قیّوم الاسماء

Seek thou the shore of the Most Great Ocean, and enter, then, the Crimson Ark which God hath ordained in the Qayyum-i-Asmá' for the people of Bahá.

و انّها تمرّ علی البرّ و البحر

Verily, it passeth over land and sea.

من دخل فیها نجی و من اعرض هلک ۞

He that entereth therein is saved, and he that turneth aside perisheth.

اذا دخلت و فزت ولّ وجهک شطر کعبة الله المهیمن القیّوم و قل :

Shouldst thou enter therein and attain unto it, set thy face towards the Kaaba of God, the Help in Peril, the Self-Subsisting, and say:

اللّهمّ

"O my God!

انّی اسألک من بهائک بأبهاه و کلّ بهائک بهیّ ۞

I beseech Thee by Thy most glorious light, and all Thy lights are verily glorious.

اذا تفتح علی وجهک ابواب الملکوت و تری ما لا رأت العیون و تسمع ما لا سمعت الآذان ۞

Thereupon, will the doors of the Kingdom be flung wide before thy face, and thou wilt behold what eyes have never beheld, and hear what ears have never heard.

انّ المظلوم یعظک کما وعظک و ما اراد لک الّا الدّخول فی بحر احدیّة الله ربّ العالمین ۞

This Wronged One exhorteth thee as He hath exhorted thee before, and hath never had any wish for thee save that thou shouldst enter the ocean of the unity of God, the Lord of the worlds.

هذا یوم فیه تنادی کلّ الاشیاء و تبشّر النّاس بهذا الظّهور الّذی به ظهر ما کان مکنونا مخزونا فی علم الله العزیز الحمید ۞

This is the day whereon all created things cry out, and announce unto men this Revelation, through which hath appeared what was concealed and preserved in the knowledge of God, the Mighty, the All-Praised.

یا شیخ تغرّدات حمامات بیان را بر افنان سدره عرفان اصغا نمودی ۞

O Shaykh! Thou hast heard the sweet melodies of the Doves of Utterance cooing on the boughs of the Lote-Tree of knowledge.

حال تغنّیات طیور حکمت را که در جنّت علیا مرتفع است بشنو

Hearken, now, unto the notes of the Birds of Wisdom upraised in the Most Sublime Paradise.

انّه یعرّفک ما کنت غافلا عنه ۞

They verily will acquaint thee with things of which thou wert wholly unaware.

اسمع ما نطق به لسان القوّة و القدرة فی کتب الله مقصود العارفین ۞

Give ear unto that which the Tongue of Might and Power hath spoken in the Books of God, the Desire of every understanding heart.

فی هذا الحین ارتفع النّداء من سدرة المنتهی فی قطب الفردوس الاعلی و امرنی بان اذکر لجنابک ما نزل فی الزّبر و الالواح و ما نطق به مبشّری الّذی فدی بنفسه لهذا النّبأ العظیم و الصّراط المستقیم ۞

At this moment a Voice was raised from the Lote-Tree beyond which there is no passing, in the heart of the Most Sublime Paradise, bidding Me relate unto thee that which hath been sent down in the Books and Tablets, and the things spoken by My Forerunner, Who laid down His life for this Great Announcement, this Straight Path.

قال و قوله الحقّ]

He hath said - and He, verily, speaketh the truth:

و قد کتبت جوهرة فی ذکره و هو

“I have written down in My mention of Him these gem-like words:

انّه لا یشار باشارتی و لا بما ذکر فی البیان] الی قوله عزّ و جلّ فی ذکر هذا الظّهور الاعظم و النّبأ العظیم [

انّه اجلّ و اعلی من ان یکون معروفا بدونه او مستشیرا باشارة خلقه

و انّنی انا اوّل عبد قد آمنت به و بآیاته و اخذت من ابکار حدائق جنّة عرفانه حدائق کلماته ۞

بلی و عزّته هو الحقّ

لا اله الّا هو کلّ بامره قائمون] انتهی ۞

حمامه حقیقی بر اغصان سدره الهی به این کلمات تغنّی فرموده

طوبی از برای نفسیکه باصغای ان فائز شد و از بحور بیان الهی که در هر کلمه مستور اخذ نمود و اشامید ۞

و همچنین در مقام دیگر ندای بیان از اعلی الاغصان مرتفع

قوله تبارک و تعالی [

و فی سنة التّسع انتم کلّ خیر تدرکون]

و در مقام دیگر میفرماید [

و فی سنة التّسع انتم بلقاء الله ترزقون] انتهی ۞

‘No allusion of Mine can allude unto Him, neither anything mentioned in the Bayán.’” And further, He - exalted and glorified be He - saith, concerning this most mighty Revelation, this Great Announcement:

“Exalted and glorified is He above the power of any one to reveal Him except Himself, or the description of any of His creatures.

I Myself am but the first servant to believe in Him and in His signs, and to partake of the sweet savors of His words from the first-fruits of the Paradise of His knowledge.

Yea, by His glory! He is the Truth.

There is none other God but Him. All have arisen at His bidding.

Such are the words sung by the Dove of Truth on the boughs of the Divine Lote-Tree.

Well is it with him that hath given ear unto its Voice, and quaffed from the oceans of Divine utterance that lie concealed in each of these words.

In another connection hath the Voice of the Bayán called aloud from the loftiest branches.

He saith - blessed and glorified be He:

“In the year nine ye will attain unto all good.

On another occasion He saith:

“In the year nine ye will attain unto the Presence of God.

این نغمات که از طیور مدائن عرفان ظاهر گشته مطابق است بما انزله الرّحمن فی الفرقان

These melodies, uttered by the Birds of the cities of Knowledge, conform with that which hath been sent down by the All-Merciful in the Qur'án.

طوبی للمتبصّرین

Blessed are the men of insight;

و طوبی للفائزین ۞

blessed they that attain thereunto.

یا شیخ لعمر اللّٰه

O Shaykh! I swear by God!

فُرات رحمت جاری و بحر بیان موّاج و شمس ظهور مشرق و منیر

The River of Mercy floweth, and the Ocean of Utterance surgeth, and the Sun of Revelation shineth forth resplendent.

بقلب فارغ و صدر منشرح و لسان صدق مبین این کلمات عالیات که از مبشّر یعنی نقطه اولی ظاهر شده قرائت نما ۞ قوله عزّ بیانه مخاطبا لحضرة العظیم

With a detached heart, and a dilated breast, and an utterly truthful tongue, recite thou these sublime words that have been revealed by My Forerunner - the Primal Point. He saith - glorified be His utterance - addressing his honor, Azim:

[هذا ما قد وعدناک قبل حین الّذی اجبناک اصبر حتّی یقضی عن البیان تسعة

"This, verily, is the thing We promised thee, ere the moment We answered thy call. Wait thou until nine will have elapsed from the time of the Bayán.

فاذا قل فتبارک اللّٰه احسن المبدعین ۞ قل هو نبأ لم یحط بعلمه احدٌ الّا اللّٰه

Then exclaim: 'Blessed, therefore, be God, the most excellent of Makers!' Say: This, verily, is an Announcement which none except God hath comprehended.

و لکن انتم یومئذ لا تعلمون] انتهی ۞

Ye, however, will be unaware on that day.

و در سنه تسع این ظهور اعظم از مشرق اراده الهی مشرق و لائح

In the year nine this Most Great Revelation arose and shone forth brightly above the horizon of the Will of God.

لا ینکره الّا کلّ غافل مریب ۞

None can deny it save he who is heedless and doubteth.

نسأل الله ان يؤيّد عباده على الرّجوع اليه و الاستغفار عمّا عملوا به فى الحياة الباطلة

We pray God to aid His servants to return unto Him, and beg forgiveness for the things they committed in this vain life.

انّه هو التّوّاب الغفور الرّحيم ۞

He, verily, is the Forgiving, the Pardoner, the All-Merciful.

و در مقام ديگر ميفرمايد [انّنى انا اوّل عبد قد آمنت به و بآياته] انتهى ۞

In another connection He saith: "I am the first servant to believe in Him, and in His signs.

و همچنين در بيان فارسى ميفرمايد

In like manner, in the Persian Bayán, He saith:

[انّه هو الّذى ينطق فى كلّ شأن

"He, verily, is the One Who, under all conditions, proclaimeth:

انّنى انا الله] الى آخر بيانه جلّ و عزّ ۞

'I, in very truth, am God!'" and so on - blessed and glorified be He.

و مقصود از ذكر ربوبيّت و الوهيّت از قبل ذكر شد

That which is meant by Divinity and Godhead hath previously been stated.

قد خرقنا الاحجاب و اظهرنا ما يقرّب النّاس الى الله مالک الرّقاب ۞

We have in truth rent the veils asunder and disclosed that which will draw men nigh unto God, Who layeth low the necks of men.

طوبى لمن فاز بالعدل و الانصاف فى هذا الفضل الّذى احاط من فى السّموات و الارضين امرا من لدى الله ربّ العالمين ۞

Happy the man that hath attained unto justice and equity in this Grace that hath encompassed all that is in the heavens and all that is on earth, as bidden by God, the Lord of the worlds.

يا شيخ

O Shaykh!

نغمات انجيل را باذن انصاف بشنو

Hearken unto the melodies of the Gospel with the ear of fairness.

قوله عزّ بيانه كه از بعد اخبار ميفرمايد [

He saith - glorified be His utterance - prophesying the things that are to come:

و امّا ذلک اليوم و تلک السّاعة فلا يعلم بهما احدٌ و لا الملائكة الّذين فى السّماء و لا الابن الّا الأب]

"But of that Day and Hour knoweth no man, no, not the angels of heaven, nor the Son, but the Father.

و مقصود از اب در این مقام حقّ جلّ جلاله است	By Father in this connection is meant God - exalted be His glory.
و اوست مربّی حقیقی و معلّم معنوی ۞	He, verily, is the True Educator, and the Spiritual Teacher.

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یوئیل میفرماید [لانّ یوم الرّبّ عظیم و مخوف جدّا	Joel saith: “For the Day of the Lord is great and very terrible;
فمن یطیقه]	and who can abide it?
اوّل در بیان جلیل مرقوم در انجیل میفرماید [احدی بحین ظهور اگاه نه لم یحط به الّا الله العلیم الخبیر]	Firstly, in the sublime utterance set forth in the Gospel He saith that none is aware of the time of the Revelation, that none knoweth it except God, the All-Knowing, Who is cognizant of all.
و در ثانی عظمت ظهور را ذکر مینماید ۞	Secondly, He setteth forth the greatness of the Revelation.
و همچنین در فرقان میفرماید ﴿عَمَّ یَتَسَاءَلُونَ عَنِ النَّبَإِ العَظِیم﴾	Likewise, in the Qur’án He saith: “Of what ask they of one another? Of the Great Announcement.
اینست ان نبایکه عظمتش در اکثری از کتب قبل و بعد مذکور ۞	This is the Announcement, the greatness of which hath been mentioned in most of the Books of old and of more recent times.
اینست ان نبایکه ارتعدت به فرائص العالم الّا من شاء الله الحافظ النّاصر المعین ۞	This is the Announcement that hath caused the limbs of mankind to quake, except such as God, the Protector, the Helper, the Succorer, hath willed to exempt.
چنانچه بابصار ظاهره مشاهده شد که جمیع عباد و من فی البلاد منقلب و متحیّر گشتند الّا من شاء الله ۞	Men have indeed with their own eyes witnessed how all men and all things have been thrown into confusion and been sore perplexed, save those whom God hath chosen to exempt.

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یا شیخ	O Shaykh!
امر عظیم است و نبأ عظیم ۞	Great is the Cause, and great the Announcement!

بصبر و سکون در آیات باهرات و کلمات عالیات و ما ظهر فی هذه الایّام تفکّر نما شاید اسرار مکنونه در کتب را بیابی و بر هدایت عباد همّت نمائی ۞

Patiently and calmly ponder thou upon the resplendent signs and the sublime words, and all that hath been revealed in these days, that haply thou mayest fathom the mysteries that are hid in the Books, and mayest strive to guide His servants.

ندای ارمیا را بسمع حقیقی بشنو میفرماید [

Hearken with thine inner ear unto the Voice of Jeremiah, Who saith:

آه لانّ ذلک الیوم عظیم و لیس مثله

“Oh, for great is that Day, and it hath no equal.

] اگر ان جناب بانصاف نظر نمایند بر عظمت یوم اگاه شوند ۞

Wert thou to observe with the eye of fairness, thou wouldst perceive the greatness of the Day.

اسمع نداء هذا النّاصح العلیم و لا تجعل نفسک محرومة عن الرّحمة الّتی سبقت الوجود من الغیب و الشّهود ۞

Incline thine ear unto the Voice of this All-Knowing Counsellor, and suffer not thyself to be deprived of the mercy that hath surpassed all created things, visible and invisible.

نغمه حضرت داود را بشنو

Lend an ear unto the song of David.

میفرماید [من یقودنی الی المدینة المحصّنة] مدینه محصّنه عکّا است که سجن اعظم نامیده شده و دارای حصن و قلعه محکم است ۞

He saith: “Who will bring me into the Strong City? The Strong City is ‘Akká, which hath been named the Most Great Prison, and which possesseth a fortress and mighty ramparts.

یا شیخ اقرأ ما نطق به اشعیا فی کتابه

O Shaykh! Peruse that which Isaiah hath spoken in His Book.

قوله [علی جبل عال اصعدي یا مبشّرة صهیون

He saith: “Get thee up into the high mountain, O Zion, that bringest good tidings;

ارفعی صوتک بقوّة یا مبشّرة اورشلیم

lift up Thy Voice with strength, O Jerusalem, that bringest good tidings.

ارفعی لا تخافی

Lift it up, be not afraid;

قولی لمدن یهوذا

say unto the cities of Judah:

هو ذا الهک	‘Behold your God!
هو ذا السّیّد الرّبّ بقوّة یأتی و ذراعه تحکم له] ۞ امروز جمیع علامات نمودار	Behold the Lord God will come with strong hand, and His arm shall rule for Him.’” This Day all the signs have appeared.
مدینه بزرگی از اسمان نازل شده و صهیون از ظهور حقّ مهتزّ و مسرور چه که نداء اللّٰه را از کلّ جهات اصغا نموده ۞	A Great City hath descended from heaven, and Zion trembleth and exulteth with joy at the Revelation of God, for it hath heard the Voice of God on every side.
امروز اورشلیم ببشارت جدید فائز چه که مقام جمیّز سرو ازاد ایستاده ۞	This Day Jerusalem hath attained unto a new Evangel, for in the stead of the sycamore standeth the cedar.
اورشلیم محلّ زیارت جمیع احزاب عالم است و بقدس نامیده شده	Jerusalem is the place of pilgrimage for all the peoples of the world, and hath been named the Holy City.
و ان و صهیون و فلسطین جمیع در این اراضی واقع	Together with Zion and Palestine, they are all included within these regions.
اینست که میفرماید [طوبی لمن هاجر الی عکّاء] ۞	Wherefore, hath it been said: “Blessed is the man that hath migrated to ‘Akká.”

عاموص میفرماید [انّ الرّبّ یزمجر من صهیون و یأتی صوته من اورشلیم	Amos saith: “The Lord will roar from Zion, and utter His Voice from Jerusalem;
فتنوح مراعی الرّعاة و ییبس رأس الکرمل] و کرمل	and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.
در کتاب الهی بکوم اللّٰه و کرم اللّٰه نامیده شده ۞ کوم تپه را میگویند	Carmel, in the Book of God, hath been designated as the Hill of God, and His Vineyard.
و این مقامیست که در این ایام از فضل دارای ظهور خباء مجد بر ان مرتفع گشته طوبی للواردین	It is here that, by the grace of the Lord of Revelation, the Tabernacle of Glory hath been raised. Happy are they that attain thereunto;

و طوبی للمقبلین ۞	happy they that set their faces towards it.
و همچنین میفرماید [یأتی إلهنا و لا یصمت] ۞	And likewise He saith: “Our God will come, and He will not be silent.”
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یا شیخ در این بیان مقصود عالمیان که بعاموص فرموده تفکّر نما قوله [	O Shaykh! Reflect upon these words addressed by Him Who is the Desire of the world to Amos.
فاستعدّ للقاء الهک یا اسرائیل فانّه هو ذا الّذي صنع الجبال و خلق الرّیح و اخبر الانسان ما هو فکره الّذی یجعل الفجر ظلاما و یمشی علی مشارف الارض یهوه اله الجنود اسمه	He saith: “Prepare to meet thy God, O Israel, for, lo, He that formeth the mountains and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of Hosts, is His name.
] میفرماید فجر را تاریک مینماید	He saith that He maketh the morning darkness.
مقصود انکه اگر در حین ظهور مکلّم طور نفسی خود را صبح صادق داند بقوّت و قدرت الهی تاریک میشود	By this is meant that if, at the time of the Manifestation of Him Who conversed on Sinai anyone were to regard himself as the true morn, he will, through the might and power of God, be turned into darkness.
صبح کاذبست و خود را صادق میداند	He truly is the false dawn, though believing himself to be the true one.
ویل له و ویل لمن اتّبعه من دون بیّنة من اللّٰه ربّ العالمین ۞	Woe unto him, and woe unto such as follow him without a clear token from God, the Lord of the worlds.
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اشعیا میفرماید [یسمو الرّبّ وحده فی ذلک الیوم]	Isaiah saith: “The Lord alone shall be exalted in that Day.
و در عظمت ظهور میفرماید [	Concerning the greatness of the Revelation He saith:
ادخل الی الصّخرة و اختبئ فی التّراب من امام هیبة الرّبّ و من بهاء عظمته]	“Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty.
و در مقام دیگر میفرماید	And in another connection He saith:

[تفرح البرّيّة و الارض اليابسة

و يبتهج القفر و يزهر كالنّرجس

يزهر ازهارا و يبتهج ابتهاجا و يرنّم

يدفع اليه مجد لبنان بهاء كرمل و شارون هم يرون مجد الرّبّ بهاء إلهنا]

انتهى ۞

"The wilderness and the solitary place shall be glad for them;

and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing:

the glory of Lebanon shall be given unto it, the splendor of Carmel and Sharon, they shall see the glory of the Lord, and the splendor of our God."

213

این فقرات احتياج بتفسير ندارد

بمثابه افتاب مشرق و ظاهر و بمثابه نور ساطع و لامع ۞

هر منصفی از عرف این بیان بحدیقه عرفان راه یابد و فائز شود بانچه اکثر اهل عالم از ان محجوب و ممنوعند ۞

قل اتّقوا اللّٰه يا قوم و لا تتّبعوا شبهات النّاعقين الّذين نقضوا عهد اللّٰه و ميثاقه و انكروا رحمته الّتي سبقت من فی السّموات و الارضين ۞

These passages stand in need of no commentary.

They are shining and manifest as the sun, and glowing and luminous as light itself.

Every fair-minded person is led, by the fragrance of these words, unto the garden of understanding, and attaineth unto that from which most men are veiled and debarred.

Say: Fear God, O people, and follow not the doubts of such as shout aloud, who have broken the Covenant of God and His Testament, and denied His mercy that hath preceded all that are in the heavens and all that are on earth.

214

و همچنين ميفرمايد [قولوا لخائفی القلوب

تشدّدوا لا تخافوا هو ذا إلهكم

] انتهى ۞ اين آيه مباركه دليل است بر عظمت ظهور و عظمت امر چه كه نفخه صور عالم را مضطرب مينمايد زلزله و خوف كلّ را احاطه

And likewise, He saith: "Say to them that are of a fearful heart:

be strong, fear not, behold your God.

This blessed verse is a proof of the greatness of the Revelation, and of the greatness of the Cause, inasmuch as the blast of the trumpet must needs spread confusion throughout the world, and fear and trembling amongst all men.

Well is it with him who hath been illumined with the light of trust and detachment.

میکند طوبی از برای نفسیکه بنور توکّل و انقطاع منوّر گشت

The tribulations of that Day will not hinder or alarm him.

شدائد ان یوم او را منع نکند و نترساند ۞

Thus hath the Tongue of Utterance spoken, as bidden by Him Who is the All-Merciful.

کذلک نطق لسان البیان امرا من لدی الرّحمن

He, verily, is the Strong, the All-Powerful, the All-Subduing, the Almighty.

انّه هو المقتدر القویّ الغالب القدیر ۞

It is now incumbent upon them who are endowed with a hearing ear and a seeing eye to ponder these sublime words, in each of which the oceans of inner meaning and explanation are hidden, that haply the words uttered by Him Who is the Lord of Revelation may enable His servants to attain, with the utmost joy and radiance, unto the Supreme Goal and Most Sublime Summit - the dawning-place of this Voice.

حال از برای صاحبان اذان و ابصار واجب که در این کلمات عالیات که در هر یک بحور معانی و بیان مستور تفکّر نمایند لعلّ بیان مالک ادیان عباد خود را بکمال رَوح و ریحان بمقصد اقصی و ذروه علیا که مطلع افق این نداست فائز فرماید ۞

O Shaykh!

یا شیخ

Wert thou to perceive, be it less than a needle’s eye, the breaths of Mine utterance, thou wouldst abandon the world and all that is therein, and wouldst set thy face towards the lights of the countenance of the Desired One.

اگر نفحات بیان را اقلّ از سمّ ابره بیابی عالم و عالمیان را بگذاری و بانوار وجه حضرت مقصود توجّه نمائی ۞

Briefly, in the sayings of Him Who is the Spirit (Jesus) unnumbered significances lie concealed.

باری در کلمات حضرت روح معانی لا تحصی مستور

Unto many things did He refer, but as He found none possessed of a hearing ear or a seeing eye He chose to conceal most of these things.

ذکر امور کثیره فرموده و لکن نظر بعدم وجود سامعین و ناظرین اکثری را ستر نموده

Even as He saith: “But ye cannot bear them now.

چنانچه میفرماید [و لکن لا تستطیعون ان تحتملوا الآن] ۞

ان مطلع وحی میفرماید در ان یوم اخبار بعد را حضرت موعود ذکر میفرماید

چنانچه در کتاب اقدس و الواح حضرات ملوک و لوح رئیس و لوح فؤاد از قلم اعلی اکثر اموری که در ارض واقع از قبل جاری و نازل گشته ۞

That Dawning-Place of Revelation saith that on that Day He Who is the Promised One will reveal the things which are to come.

Accordingly in the Kitáb-i-Aqdas, and in the Tablets to the Kings, and in the Lawh-i-Ra'is, and in the Lawh-i-Fu'ad, most of the things which have come to pass on this earth have been announced and prophesied by the Most Sublime Pen.

در کتاب اقدس نازل [

یا ارض الطّاء

لا تحزنی من شیء قد جعلک الله مطلع فرح العالمین ۞

لو یشاء یبارک سریرک بالّذی یحکم بالعدل و یجمع اغنام الله الّتی تفرّقت من الذّئاب ۞

انّه یواجه اهل البهاء بالفرح و الانبساط ۞

أَلَا انّه من جوهر الخلق لدی الحقّ

علیه بهاء الله و بهاء من فی ملکوت الامر فی کلّ حین] ۞

این آیات از قبل نازل

و لکن در این حین این ایه

نازل ۞ الهی الهی

In the Kitáb-i-Aqdas the following hath been revealed:

"O Land of Ta (Ṭihrán)!

Let nothing grieve thee, for God hath chosen thee to be the source of the joy of all mankind.

He shall, if it be His Will, bless thy throne with one who will rule with justice, who will gather together the flock of God which the wolves have scattered.

Such a ruler will, with joy and gladness, turn his face towards, and extend his favors unto, the people of Bahá.

He indeed is accounted in the sight of God, as a jewel among men.

Upon him rest forever the glory of God, and the glory of all that dwell in the kingdom of His revelation.

These verses were revealed previously.

Now, however, the following verse hath been sent down:

"O God, my God!

يدعوک البهاء و يسألک بانوار وجهک و امواج بحر امرک و تجلّيات شمس بيانک ان تؤيّد السّلطان علی العدل و الانصاف ۞	Bahá beseecheth Thee and imploreth Thee, by the lights of Thy countenance and the billows of the ocean of Thy Revelation, and the effulgent splendors of the Sun of Thine utterance, to aid the Sháh to be fair and equitable.
و لو ترید بارک به سریر الامر و الحکم	If it be Thy wish, bless Thou, through him, the throne of authority and sovereignty.
انّک انت المقتدر علی ما تشاء	Potent art Thou to do what pleaseth Thee.
لا اله الّا انت السّامع المجيب ۞	There is none other God but Thee, Who hearest, Who art ready to answer.
افرحی يا ارض الطّاء بما جعلک الله افق النّور بما وُلِدَ فيک مطلع الظّهور	“Rejoice with great joy, O Land of Ta (Ṭihrán), for God hath made thee the dayspring of His light, inasmuch as within thee was born the Manifestation of His glory.
و سميّت بهذا الاسم الّذی به لاح نيّر الفضل و اشرقت السّموات و الارضون ۞	Be thou glad for this name that hath been conferred upon thee - a name through which the Day-Star of grace hath shed its splendor, through which both earth and heaven have been illumined.
سوف تنقلب فيک الامور و يحکم عليک جمهور النّاس	Ere long will the state of affairs within thee be changed, and the reins of power fall into the hands of the people.
انّ ربّک هو العليم المحيط ۞	Verily, thy Lord is the All-Knowing. His authority embraceth all things.
اطمئنّی بفضل ربّک	Rest thou assured in the gracious favor of Thy Lord.
انّه لا تنقطع عنک لحظات الالطاف ۞	The eye of His loving-kindness shall everlastingly be directed towards thee.
سوف ياخذک الاطمئنان بعد الاضطراب	The day is approaching when thy agitation will have been transmuted into peace and quiet calm.
کذلک قضی الامر فی کتاب بديع ۞	Thus hath it been decreed in the Wondrous Book.”

217

و همچنین در لوح فؤاد و لوح پاریس و الواح اخری نازل شده انچه که هر صاحب انصافی شهادت میدهد بر قدرت و عظمت و علم حقّ جلّ جلاله ۞

And likewise, in the Lawh-i-Fu'ad, and in the Tablet of the King of Paris (Napoleon III), and in other Tablets, there hath been revealed that which will lead every fair-minded person to testify unto the power, and the majesty, and the wisdom of God - exalted be His glory.

اگر بعدل ملاحظه نمایند بر سرّ این ایه مبارکه

Were men to observe with the eye of justice, they would be made aware of the secret of this blessed verse:

﴿لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِی كِتَابٍ مُبِينٍ﴾ اگاه میشوند و ادراک

"Neither is there a thing green or sere, but it is noted in a distinct writing," and would comprehend it.

مینمایند ۞ و لکنّ الیوم منع النّاس اعراضهم عن ادراک ما نزّل بالحقّ من لدن منزل قدیم ۞

On this day, however, men's repudiation of the truth hath prevented them from understanding what hath been sent down in truth by Him Who is the Revealer, the Ancient of Days.

سبحان الله آیات باهرات از جمیع جهات احاطه نموده مع ذلک اکثری از عباد از مشاهده و اگاهی ان محرومند ۞

Gracious God! Perspicuous signs have appeared on every side, and yet men are, for the most part, deprived of the privilege of beholding and of comprehending them.

از حقّ میطلبم توفیق عطا فرماید تا جمیع بر لالی مستوره در اصداف بحر اعظم اگاه شوند و به لک

We beseech God to bestow His aid, that all men may recognize the pearls that lie hid within the shells of the Most Great Ocean, and exclaim:

الحمد یا اله العالم ناطق گردند ۞

"Praised be Thou, O God of the world!"

218

یا معشر المنصفین

O concourse of the fair-minded!

در امواج بحر بیان و علم الهی نظر نمائید و تفکّر کنید تا بلسان ظاهر و باطن شهادت دهید بانّ عنده علم کلّ شیء فی الکتاب

Observe and reflect upon the billows of the ocean of the utterance and knowledge of God, so that ye may testify with your inner and outer tongues that with Him is the knowledge of all that is in the Book.

لا یعزب عن علمه

Nothing escapeth His knowledge.

من شیء انّه اظهر ما کان مکنونا اذ استوی علی عرش البیان فی الماب ۞

He, verily, hath manifested that which was hidden, when He, upon His return, mounted the throne of the Bayán.

انچه نازل شده کلمه بکلمه در ارض ظاهر گشته و میشود

All that hath been sent down hath and will come to pass, word for word, upon earth.

از برای احدی مجال اعراض و اعتراض نه و لکن

No possibility is left for anyone either to turn aside or protest.

چون انصاف مخذول و مستور اکثری باوهامات خود تکلّم مینمایند ۞

As fairness, however, is disgraced and concealed, most men speak as prompted by their own idle fancies.

219

الهی الهی

O God, my God!

لا تمنع عبادک عن التّوجّه الی نور الایقان الّذی اشرق من افق سماء مشیّتک و لا تجعلهم یا الهی محرومین عن بحور آیاتک ۞

Debar not Thy servants from turning their faces towards the light of certitude, that hath dawned above the horizon of Thy will, and suffer them not to be deprived, O my God, of the oceans of Thy signs.

ای ربّ هم عبادک فی بلادک و ارقّاؤک فی دیارک ۞

They, O my Lord, are Thy servants in Thy cities, and Thy slaves in Thy lands.

ان لم ترحمهم من یرحمهم ۞

If Thou hast not mercy upon them, who, then, will show them mercy?

خذ یا الهی ایادی الّذین غرقوا فی بحر الاوهام و خلّصهم بقدرتک و سلطانک

Take Thou, O my God, the hands of such as have been drowned in the sea of idle fancies, and deliver them by Thy power and Thy sovereignty.

ثمّ انقذهم بذراعی اقتدارک

Save them, then, with the arms of Thy might.

انّک انت المقتدر علی ما تشاء و فی یمینک زمام من فی السّموات و الارضین ۞

Powerful art Thou to do what Thou willest, and in Thy right hand are the reins of all that is in the heavens and all that is on earth.

220

و همچنین نقطه اولی میفرماید [بچشم او

In like manner, the Primal Point saith: “Behold ye Him with His own eyes.

او را ببینید و اگر بچشم غیر ملاحظه کنید هرگز بشناسائی و اگاهی فائز نشوید] انتهی

Were ye to behold Him with the eyes of another, ye would never recognize and know Him.

و این فقره مخصوص است باین ظهور اعظم

This referreth to naught else except this Most Great Revelation.

طوبی للمنصفین ۞

Well is it with them that judge fairly.

و همچنین میفرماید [نطفه یک ساله ظهور او اقوی است از کلّ بیان] ۞

And likewise, He saith: “The year-old germ that holdeth within itself the potentialities of the Revelation that is to come is endowed with a potency superior to the combined forces of the whole of the Bayán.

این بشارتهای بیان و کتب قبل مکرّر در کتب عدیده باسامی مختلفه ذکر شده لعلّ النّاس ینصفون فیما اشرق و لاح من افق ارادة اللّٰه ربّ العرش العظیم ۞

These glad-tidings of the Bayán and of the Books of former times have been repeatedly mentioned under divers names in numerous books, that perchance men might judge equitably that which hath arisen and shone forth above the horizon of the will of God, the Lord of the Mighty Throne.

221

يا شيخ

O Shaykh!

قل لملأ البيان در اين كلمه مباركه تفكّر نمائيد

Tell the people of the Bayán: “Ponder ye these blessed words.

ميفرمايد [جميع بيان ورقى است از اوراق جنّت او] انصفوا يا قوم و لا تكونوا من الاخسرين فى كتاب الله ربّ العالمين ۞

He saith: ‘The whole of the Bayán is only a leaf amongst the leaves of His Paradise.’ Be fair, O people, and be not of such as are accounted as lost in the Book of God, the Lord of the worlds.

امروز سدره مباركه با اثمار جنيّه جديده بديعه امام وجهت موجود

The blessed Lote-Tree standeth, in this day, before thy face, laden with heavenly, with new and wondrous fruits.

انظر اليها منقطعا عن دونها

Gaze on it, detached from all else save it.

كذلک نطق لسان القوّة و القدرة فى هذا المقام الّذي جعله الله مزيّنا بقدوم اسمه الاعظم و نبأه العظيم ۞

Thus hath the Tongue of might and power spoken at this Spot which God hath adorned with the footsteps of His Most Great Name and Mighty Announcement.

222

و همچنين ميفرمايد [من اوّل ذلک الامر الى قبل ان يكمل تسعة كينونات الخلق لم تظهر

And likewise, He saith: “Ere nine will have elapsed from the inception of this Cause, the realities of the created things will not be made manifest.

و انّ كلّ ما قد رأيت من النّطفة الى ما كسوناه لحما

All that thou hast as yet seen is but the stage from the moist germ until We clothed it with flesh.

ثمّ اصبر حتّى تشهد خلق الآخر

Be patient, until thou beholdest a new creation.

قل فتبارک الله احسن الخالقين] و همچنين از اقتدار ظهور ذكر فرموده و قال]

Say: ‘Blessed, therefore, be God, the most excellent of Makers!’” And likewise, He hath said regarding the power of this Revelation:

حلٌّ لمن يظهره الله ان يردّ من لم يكن فوق الارض اعلى منه اذ ذلک خلقٌ فى قبضته و كلّ له قانتون ۞

“Lawful is it for Him Whom God will make manifest to reject him who is greatest on earth, inasmuch as such a one is but a creature in His grasp, and all things adore Him.

فانّ لکم بعد حین امر ستعلمون]

و میفرماید [فاعرف بالیقین الاقطع و الامر المثبت الاحتم بانّه جلّ جلاله و عزّ اعزازه و قدّس اقداسه و کبّر کبریاؤه و مجّد شئوناته یعرّف کلّ شیء نفسه

بنفسه فمن یقدر ان یعرفه بغیره

] الی قوله عزّ و جلّ

[ایّاک ایّاک ایّام ظهوره ان تحتجب بالواحد البیانیّة فانّ ذلک الواحد خلق عنده

و ایّاک ایّاک ان تحتجب بکلمات ما نزّل فی البیان (الی قوله تعالی)

و لا تنظر الیه الّا بعینه

فانّ من ینظر الیه بعینه یدرکه

و الّا یحتجب ۞

ان اردت اللّٰه و لقاءه فأرده و انظر الیه

] و همچنین میفرماید [اگر یک ایه از آیات من یظهره اللّٰه را تلاوت کنی اعزّتر خواهد بود از انکه کلّ بیان را ثبت کنی زیرا که ان روز ان یک آیه ترا نجات میدهد ولی کلّ بیان نمیدهد] انتهی ۞

After Him (68) a Cause shall be given unto you which ye shall come to know.

And also He saith: “Know thou with absolute certainty, and through the firmly established and most irrevocable decree, that He - exalted be His glory, and magnified be His might, and sanctified be His holiness, and glorified be His grandeur, and lauded be His ways, maketh each thing to be known through its own self;

who then can know Him through any one except Himself?

And further, He saith - exalted and glorified be He:

“Beware, beware lest, in the days of His Revelation, the Vahid of the Bayán (eighteen Letters of the Living) shut thee not out as by a veil from Him, inasmuch as this Vahid is but a creature in His sight.

And beware, beware that the words sent down in the Bayán shut thee not out as by a veil from Him. And again, He - exalted be He - saith:

“Look not upon Him with any eye except His own.

For whosoever looketh upon Him with His eye, will recognize Him;

otherwise he will be veiled from Him.

Shouldst thou seek God and His Presence, seek thou Him and gaze upon Him.

And likewise, He saith: “Better is it for thee to recite but one of the verses of Him Whom God shall make manifest than to set down the whole of the Bayán, for on that Day that one verse can save thee, whereas the entire Bayán cannot save thee.”

223

قل یا معشر البیان

Say: O people of the Bayán!

انصفوا انصفوا ثمّ انصفوا انصفوا

Be fair, be fair; and again, be fair, be fair.

و لا تکونوا من الّذین ذکروا مظهر امر الله فی اللّیالی و الایّام و لمّا اتی بالفضل و اشرق افق الظّهور افتوا علیه بما ناح به سکّان الملکوت و الجبروت و الّذین طافوا حول ارادة الله العلیم الحکیم ۞

Be ye not of them who have made mention of the Manifestation of the Cause of God in the daytime and in the night season, and who, when He, through His grace, appeared, and when the Horizon of Revelation was illumined, pronounced against Him such a judgment as hath provoked the lamentations of the inmates of the Kingdom and of the Realm of Glory, and of such as have circled about the will of God, the All-Knowing, the All-Wise.

224

در این کلمه علیا تفکّر نمائید

Meditate upon these sublime words.

میفرماید [انّی مؤمن به و بدینه و بکتابه و بادلّائه و بمناهجه و بما یظهر من عنده فی کلّ ذلک

He saith: “I, verily, am a believer in Him, and in His Faith, and in His Book, and in His Testimonies, and in His Ways, and in all that proceedeth from Him concerning them.

مفتخرا بنسبتی الیه و متعزّزا بایمانی به]

I glory in My kinship with Him, and pride Myself on My belief in Him.

و همچنین میفرماید [ان یا کلّ شیء فی البیان

And likewise, He saith: “O congregation of the Bayán and all who are therein!

فلتعرفنّ حدّ انفسکم فانّ مثل نقطة البیان یؤمن بمن یظهره الله قبل کلّ شیء

Recognize ye the limits imposed upon you, for such a One as the Point of the Bayán Himself hath believed in Him Whom God shall make manifest, before all things were created.

و انّنی انا بذلک افتخرنّ علی من فی ملکوت السّموات و الارض] انتهی ۞

Therein, verily, do I glory before all who are in the kingdom of heaven and earth.

لعمر الله

By God!

جمیع ذرّات کائنات بنوحه و ندبه مشغولند از ظلم معرضین بیان ۞

All the atoms of the universe groan and lament at the cruelty perpetrated by the froward among the people of the Bayán.

ایا صاحبان ابصار و آذان کجا رفتند ؟	Whither are gone they who are endued with insight and hearing?
نسأل الله تبارک و تعالی ان یحضرهم و ینصحهم بما ینفعهم و یمنعهم عمّا یضرّهم	We beseech God - blessed and glorified be He - to summon them and exhort them unto that which will profit them, and withhold them from that which will harm them.
انّه هو القویّ الغالب القدیر ۞	He, in truth, is the Strong, the All-Subduing, the Almighty.

و همچنین میفرماید [لا تحتجبنّ عن الله بعد ظهوره	And likewise, He saith: “Suffer not yourselves to be shut out as by a veil from God after He hath revealed Himself.
فانّ کلّ ما رفع البیان کخاتم فی یدی و انّی انا خاتم فی یدی من یظهره الله جلّ ذکره	For all that hath been exalted in the Bayán is but as a ring upon My hand, and I Myself am, verily, but a ring upon the hand of Him Whom God shall make manifest - glorified be His mention!
یقلّب کیف یشاء لما یشاء بما یشاء	He turneth it as He pleaseth, for whatsoever He pleaseth, and through whatsoever He pleaseth.
انّه لهو المهیمن المتعال]	He, verily, is the Help in Peril, the Most High.
و همچنین میفرماید [فانّه لو یجعل ما علی الارض نبیّا لیکوننّ انبیاء عند الله	And likewise, He saith: “Were He to make of every one on earth a Prophet, all would, in very truth, be accounted as Prophets in the sight of God.
] و همچنین میفرماید [و اذا یوم ظهور من یظهره الله کلّ من علی الارض عنده سواء	And likewise, He saith: “In the day of the revelation of Him Whom God shall make manifest all that dwell on earth will be equal in His estimation.
فمن یجعله نبیّا کان نبیّا من اوّل الّذی لا اوّل له الی آخر الّذي لا آخر له لانّ ذلک ممّا قد جعله الله	Whomsoever He ordaineth as a Prophet, he, verily, hath been a Prophet from the beginning that hath no beginning, and will thus remain until the end that hath no end, inasmuch as this is an act of God.
و من یجعله ولیّا فذلک ما کان ولیّا فی کلّ العوالم فانّ ذلک ممّا قد جعله الله	And whosoever is made a Viceregent by Him, shall be a Viceregent in all the worlds, for this is an act of God.

لانّ مشيّة الله لن يظهر الّا بمشيّته و ارادة الله لم يظهر الّا بارادته

و انّه لهو القاهر المقتدر المنيع] انتهى ۞

For the will of God can in no wise be revealed except through His will, nor His wish be manifested save through His wish.

He, verily, is the All-Conquering, the All-Powerful, the All-Highest.”

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باری در هر مقامی ذکر فرموده‌اند انچه را که سبب اقبال و ارتفاع و ارتقاء و هدایت خلق است

و لکن معدودی غیر منصفین حجاب شدند و سدّی حائل گشته‌اند و عباد را از توجّه بانوار وجه منع کرده‌اند ۞

نسأل الله ان يطردهم بسلطانه و ياخذهم باخذه

انّه هو المقتدر العزيز الحكيم ۞ و

Briefly, in every instance He hath stated that which is conducive to the conversion, the advancement, the exaltation, and the guidance of men.

A few unfair ones, however, have become a veil, and an insurmountable barrier, and debarred the people from turning towards the lights of His Countenance.

We pray God to cast them out by His sovereignty, and seize on them with His seizing power.

He, verily, is the Lord of Strength, the Mighty, the All-Wise.

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همچنين ميفرمايد [فانّ مثله جلّ ذكره كمثل الشّمس

لو يقابلنّه الى ما لا نهاية مرايا كلهنّ ليستعكسنّ من تجلّى الشّمس فى حدّهم و ان لم يقابلها من احد فيطلع الشّمس و يغرب و الحجاب للمرآيا

و انّى ما قصّرت عن نصحى ذلک الخلق و تدبيرى لاقبالهم الى الله ربّهم و ايمانهم بالله بارئهم

And likewise, He saith: “He - glorified be His mention - resembleth the sun.

Were unnumbered mirrors to be placed before it, each would, according to its capacity, reflect the splendor of that sun, and were none to be placed before it, it would still continue to rise and set, and the mirrors alone would be veiled from its light.

I, verily, have not fallen short of My duty to admonish that people, and to devise means whereby they may turn towards God, their Lord, and believe in God, their Creator.

و ان یؤمنّ به یوم ظهوره کلّ ما علی الارض فاذا یسرّ کینونتی حیث کلّ قد بلغوا الی ذروة وجودهم و وصلوا الی طلعة محبوبهم و ادرکوا ما یمکن فی الامکان من تجلّی مقصودهم

If, on the day of His Revelation, all that are on earth bear Him allegiance, Mine inmost being will rejoice, inasmuch as all will have attained the summit of their existence, and will have been brought face to face with their Beloved, and will have recognized, to the fullest extent attainable in the world of being, the splendor of Him Who is the Desire of their hearts.

و الّا یحزن فؤادی

If not, My soul will indeed be saddened.

و انّی قد ربّیت کلّ شیء لذلک،

I truly have nurtured all things for this purpose.

فکیف یحتجب احدٌ ؟

How, then, can anyone be veiled from Him?

علی هذا قد دعوت اللّٰه و لادعونّه

For this have I called upon God, and will continue to call upon Him.

انّه قریب مجیب]

He, verily, is nigh, ready to answer."

و همچنین میفرماید [بقدر اسم مؤمن هم در حقّ ان شجره لا شرقیّه و لا غربیّه راضی نمیشوند چه اگر راضی شوند حزن بر او وارد نمیاورند] انتهی ۞

And likewise, He saith: "They will even refuse unto that Tree, which is neither of the East nor of the West, the name believer, for were they so to name Him, they would fail to sadden Him.

یا اذن عالم ایا شنیدی بچه عجز این بیانات از مشرق اراده مطلع اسماء ظاهر گشته ؟

Hath thine ear, O world, heard with what helplessness these words were revealed from the dayspring of the will of Him Who is the Dawning-Place of all names?

میفرماید کلّ را تربیت نمودم از برای عرفان این ظهور و لکن اهل بیان بقدر اسم مؤمن هم در حقّ ان سدره مبارکه لا شرقیّه و لا غربیّه راضی نمیشوند ۞

He saith: "I have educated all men, that they may recognize this Revelation, and yet the people of the Bayán refuse to concede even the name believer to that blessed Tree that belongeth neither to the East nor to the West.

آه آه عمّا ورد علی نفسی لعمر اللّٰه قد ورد عَلَیَّ من الّذی ربّیته فی اللّیالي

Alas, alas, for the things which have befallen Me!

By God!

و الایّام ما ناح به روح القدس و اهل خباء عظمة الله مالک هذا الیوم البدیع ۞

There befell Me at the hands of him whom I have nurtured (Mírzá Yaḥyá), by day and by night, what hath caused the Holy Spirit, and the dwellers of the Tabernacle of the Grandeur of God, the Lord of this wondrous Day, to lament.

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و همچنین ردّا لبعضی از معرضین میفرماید [چه کسی عالم بظهور نیست غیر الله

Likewise, refuting certain disbelievers, He saith: “For none knoweth the time of the Revelation except God.

هر وقت شود باید کلّ تصدیق بنقطه حقیقت نمایند و شکر الهی بجای

Whenever it appeareth, all must acknowledge the Point of Truth, and render thanks unto God.

اورند] انتهی ۞ معرضین بمثابه امّت یحیی تکلّم نمودند

They that have turned aside from Me have spoken even as the followers of John (the Baptist) spoke.

چه که ان نفوس هم بر حضرت روح اعتراض کردند که شریعت یحیی تمام نشد تو از برای چه امدی ۞

For they, too, protested against Him Who was the Spirit (Jesus) saying: “The dispensation of John hath not yet ended; wherefore hast thou come?

حال هم معرضین مع انکه ابدا با ما نبودند و اطّلاع از اصل امر نداشته و ندارند که از که بوده و چه بوده گفته‌اند انچه را که اشیاء کلّها بنوحه و ندبه مشغول ۞

Now, too, they that have repudiated Us, though they have never known Us and have been at all times ignorant of the fundamentals of this Cause, knowing not from Whom it proceeded or what it signifieth, have spoken that which hath made all created things to sigh and lament.

لعمری

By My life!

انّ الاخرس لا یقدر ان یقوم امام ملکوت البیان ۞

The mute can never confront the One Who incarnateth in Himself the kingdom of utterance.

اتّقوا الله یا قوم ثمّ اقراوا ما نزّل بالحقّ فی الباب الثّامن من الواحد السّادس من البیان و لا تکونوا من المعرضین ۞

Fear God, O people, and peruse, then, that which hath been sent down with truth in the eighth Chapter of the sixth Vahid of the Bayán, and be not of such as have turned aside.

He, likewise, hath commanded: “Once every nineteen days this Chapter should be read, that haply they may not be veiled, in the time of the revelation of Him Whom God shall make manifest, by considerations foreign to the verses, which have been, and are still, the weightiest of all proofs and testimonies.”

و همچنین امر فرموده [که در هر نوزده روز یکدفعه در این باب نظر کنند لعلّ در ظهور من یظهره اللّٰه محتجب نشوند بشئونی دون شان آیات که اعظم حجج و براهین بوده و هست] انتهی ۞

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John, son of Zacharias, said what My Forerunner hath said:

“Saying, repent ye, for the Kingdom of heaven is at hand.

I indeed baptize you with water unto repentance, but He that cometh after Me is mightier than I, Whose shoes I am not worthy to bear.

Wherefore, hath My Forerunner, as a sign of submissiveness and humility, said:

“The whole of the Bayán is only a leaf amongst the leaves of His Paradise.

And likewise, He saith: “I am the first to adore Him, and pride Myself on My kinship with Him.

And yet, O men, the people of the Bayán have acted in a manner that Dhi’l-Jawshan, and Ibn-i-Anas and Asbahi have sought and still seek refuge with God against such deeds.

This Wronged One hath, in the face of all religions, busied Himself day and night with the things that are conducive unto the exaltation of the Cause of God, whereas those men have clung unto that which is the cause of humiliation and injury.

حضرت یحیی بن زکریّا فرموده انچه را که مبشّر فرموده

[قائلا توبوا لانّه قد اقترب ملکوت السّموات

انّی اعمّدکم بماء للتّوبة و لکنّ الّذی یأتی بعدی هو اقوی منّی الّذی لست اهلا ان احمل حذاءه

] اینست که مبشّر میفرماید در مقام خضوع و خشوع [

که جمیع بیان ورقی است از اوراق جنّت او]

و همچنین میفرماید [من اوّل عابدینم و افتخار میکنم بنسبتی الیه] ۞

یا قوم مع ذلک اهل بیان عمل نمودند انچه را که ذی الجوشن و ابن انس و اصبحی از ان پناه بخدا برده و میبرند ۞

این مظلوم در شب و روز بارتفاع امر الهی امام وجوه ادیان مشغول و ان نفوس باسبابیکه سبب ذلّت و علّت اذیّت بوده متمسّک ۞

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And likewise, He saith: “Recognize Him by His verses.

و همچنین میفرماید [او را شناخته بآیات او

و احتیاط در عرفان او نکرده که بقدر همان در نار محتجب خواهید بود] انتهی ۞

The greater your neglect in seeking to know Him, the more grievously will ye be veiled in fire.

ای معرضین بیان در این کلمه علیا که از مطلع بیان نقطه عرفان جاری شده تفکّر نمائید

O ye among the people of the Bayán that have turned aside from Me! Ponder upon these most sublime words, that have proceeded from the wellspring of the utterance of Him Who is the Point of Knowledge.

و در این حین ان کلمه را بشنوید

Hearken ye, at this moment, unto these words.

میفرماید [در ان روز ان افتاب حقیقت اهل بیان را خطاب مینماید و این سوره فرقان را تلاوت میفرماید

He saith: “On that Day, the Day-Star of Truth will address the people of the Bayán and will recite this Surih of the Qur’án:

﴿قُلْ يَا أَيُّهَا الكَافِرُونَ ۞

‘Say: O ye unbelievers!

لَا أَعْبُدُ مَا تَعْبُدُونَ ۞ وَ لَا أَنْتُم عَابِدُونَ مَا أَعْبُدُ ۞

I worship not that which ye worship, and ye do not worship that which I worship.

وَ لَا أَنَا عَابِدٌ مَا عَبَدْتُم ۞ وَ لَا أَنْتُم عَابِدُونَ مَا أَعْبُدُ ۞

I shall never worship that which ye worship, neither will ye worship that which I worship.

لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ﴾ ۞ سبحان الله

To you be your religion, to Me My religion.’” Gracious God!

مع این بیانات واضحه و آثار لامعه مشرقه کلّ باوهام خود مشغولند و از حضرت مقصود غافل و محجوب ۞

Notwithstanding these lucid statements, and these shining and luminous tokens all are occupied with their vain imaginings, and are unaware of, and veiled from, the Desired One.

یا معرضین

O ye that have gone astray!

از نوم غفلت بیدار شوید و این کلمه مبشّر را بشنوید

Awake from the sleep of heedlessness, and give ear unto these words of My Forerunner.

He saith: “The tree of affirmation, by turning aside from Him, is accounted as the tree of denial, and the tree of denial, by turning towards Him, is accounted as the tree of affirmation.

And likewise, He saith: “Should anyone lay claim unto a Revelation, and fail to produce any proof, do not protest, and sadden Him not.

Briefly, this Wronged One hath, night and day, been uttering the words:

“Say: O ye unbelievers!”, that haply this may be the means of awakening the people, and may adorn them with the adornment of fairness.

میفرماید [شجره اثبات باعراضش از او از نفی محسوب و شجره نفی باقبالش باو از اثبات محسوب

] و همچنین میفرماید [اگر نفسی ادّعا نماید و اتیان بحجّت ننماید تعرّض منمائید و حزن وارد میاورید] انتهی ۞

باری این مظلوم در لیالی و ایّام

به قل یا ایّها الکافرون ناطق که شاید سبب تنبّه شود و خلق را بطراز انصاف مزیّن دارد

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And now, meditate upon these words, which diffuse the breath of despair, in His sorrowful invocation unto God, the Lord of the worlds.

He saith: “Glorified art Thou, O My God!

Bear Thou witness that, through this Book, I have covenanted with all created things concerning the Mission of Him Whom Thou shalt make manifest, ere the covenant concerning Mine own Mission had been established.

Sufficient witness art Thou and they that have believed in Thy signs.

Thou, verily, sufficest Me.

In Thee have I placed My trust, and Thou, verily, taketh count of all things.”

حال در این کلمات که عرف یاس از ان متضوّع تفکّر نمائید فی مناجاته مع الاحزان الی اللّٰه ربّ العالمین

قوله [سبحانک اللّٰهمّ

فاشهد بانّي بذلک الکتاب قد اخذت عهد ولایة من تظهرنّه عن کلّ شیء قبل عهد ولایتی

و کفی بک و بمن آمن بآیاتک عَلَیَّ شهداء

و انّک انت حسبی

علیک توکّلت و انّک کنت علی کلّ شیء حسیبا] ۞

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In another connection He saith:

و در مقام دیگر میفرماید

[ان یا شموس المرآیا انتم الی شمس الحقیقة تنظرون

فانّ قیامکم بها لو انتم تتبصّرون ۞

کلّکم کحیتان بالماء فی البحر تتحرّکون و تحتجبون عن الماء و تسألون عمّا انتم به قائمون]

و همچنین میفرماید [لاشکونّ الیک ان یا مرآة جودی عن کلّ المرایا

کلٌّ بالوانهم إِلَیَّ لینظرون

] انتهی ۞ این خطاب از مصدر امر حضرت وهّاب بجناب سیّد جواد مشهور بکربلائی نازل

حقّ شاهد و عالم گواه که ان سیّد با این مظلوم بوده و در ردّ معرضین هم شرحی مبسوط نوشته

و دو لوح هم که در ان از ظهور حقّ گواهی داده و از دونش اشارات اعراض ظاهر و هویدا نزد جناب حیدر قبل عَلِیّ فرستادیم

و خطّ او نزد کلّ معلوم و واضحست ۞

و مقصود از این عمل انکه شاید منکرین بفرات اقرار فائز شوند و معرضین بنور اقبال منوّر گردند ۞

حقّ شاهد که این مظلوم مقصودی جز القای کلمه الهی نداشته

"O Sun-like Mirrors! Look ye upon the Sun of Truth.

Ye, verily, depend upon it, were ye to perceive it.

Ye are all as fishes, moving in the waters of the sea, veiling yourselves therefrom, and yet asking what it is on which ye depend.

And likewise, He saith: "I complain unto thee, O Mirror of My generosity, against all the other Mirrors.

All look upon Me through their own colors.

These words were sent down from the Source of the Revelation of the All-Bounteous, and were addressed to Siyyid Javád, known as Karbilá'i.

God testifieth, and the world beareth Me witness that this Siyyid stood by this Wronged One, and even wrote a detailed refutation against them that turned aside from Me.

Two communications, moreover, in which he hath borne witness unto the Revelation of the True One, and in which the evidences of his turning away from all else but Him, are clear and manifest, have been sent by Us to Ḥaydar-'Alí.

The handwriting of the Siyyid is unmistakable, and is known unto everyone.

Our purpose in doing this was that perchance they that have denied Us might attain unto the living waters of acknowledgment, and such as have turned aside be illumined with the light of conversion.

God is My witness that this Wronged One hath had no purpose except to convey the Word of God.

طوبی للمنصفین و ویل للمعرضین ۞

Blessed are the fair-minded, and woe betide them that have turned aside.

معرضین تدبیرها نموده‌اند و بحیلها تمسّک جسته‌اند ۞

They that have turned away from Me have schemed many a time, and acted deceitfully in divers ways.

از جمله صورت این سیّد را گرفته‌اند و همچنین صور بعضی را بعد هر کدام را در ورقی چسبانده‌اند و فوق اینها صورت میرزا یحیی را ۞

They have, on one occasion, secured a picture of this Siyyid, and pasted it on a sheet with that of others, surmounted by the portrait of Mírzá Yaḥyá.

باری بهر اسبابی از برای انکار حقّ تمسّک جسته‌اند ۞

Briefly, they have seized upon every means in order to repudiate the True One.

قل \[حق عیان چون مهر رخشان امده حیف کاندر شهر کوران امده]

Say: “The True One is come evident as the shining sun; O pity that He should have come into the city of the blind!

و سیّد مذکور منکرین را نصیحت نموده و بافق اعلی دعوت کرده و لکن در احجار ملساء تاثیری ننمود

The afore-mentioned Siyyid admonished the deniers, and summoned them unto the Most Sublime Horizon, but failed to impress these stones that can take no imprint.

و در باره‌اش گفته‌اند انچه را که او از ان بحقّ جلّ جلاله پناه برده ۞

Concerning him they have said things against which he sought refuge with God - exalted be His glory.

و حال عرائضی که بساحت اقدس ارسال داشته موجود است طوبی للمنصفین ۞

The supplications which he hath sent to this Holy Court are now in Our possession. Happy are the fair-minded.

حال در شکایت نقطه اولی از مرایا تفکّر نمائید شاید سبب انتباه گردد و عباد از شمال اوهام و ظنون بیمین ایمان و ایقان توجّه نمایند و اگاه گردند بانچه که از او محجوبند

Ponder now upon the complaint of the Primal Point against the Mirrors, that haply men may be awakened, and may turn from the left hand of idle fancies and imaginings unto the right hand of faith and certitude, and may be made cognizant of that wherefrom they are veiled.

مع انکه از عالم نیستی بهستی مخصوص عرفان این امر اعظم امده‌اند ۞

It is indeed for the purpose of recognizing this Most Great Cause that they have come out of the world of non-existence into the world of being.

و همچنین میفرماید [و اجعل اللّهمّ تلک الشّجرة کلّها له لیظهرنّ منها ثمرات ما قد خلق اللّٰه فیها لمن قد اراد اللّٰه ان یظهر به ما اراد فانّني انا

و عزّتک

ما اردت ان یکون علی تلک الشّجرة من غصن و لا ورق و لا ثمر لن یسجد له یوم ظهوره و لا یسبّحک به بما ینبغی لعلوّ علوّ ظهوره و سموّ سموّ بطونه

و ان شهدت یا الهی عَلَیَّ من غصن او ورق او ثمر لم یسجد له یوم ظهوره فاقطعه اللّهمّ عن تلک الشّجرة فانّه لم یکن منّی و لا یرجع إِلَیَّ] انتهی ۞

And likewise He saith: “Consecrate Thou, O my God, the whole of this Tree unto Him, that from it may be revealed all the fruits created by God within it for Him through Whom God hath willed to reveal all that He pleaseth.

By Thy glory!

I have not wished that this Tree should ever bear any branch, leaf, or fruit that would fail to bow down before Him, on the day of His Revelation, or refuse to laud Thee through Him, as beseemeth the glory of His all-glorious Revelation, and the sublimity of His most sublime Concealment.

And shouldst Thou behold, O my God, any branch, leaf, or fruit upon Me that hath failed to bow down before Him, on the day of His Revelation, cut it off, O My God, from that Tree, for it is not of Me, nor shall it return unto Me.”

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یا اهل بیان

لعمر اللّٰه

این مظلوم خیالی نداشته الّا اظهار امریکه بان مامور بوده ۞

اگر بسمع فطرت توجّه نمائید از جمیع ارکان و اعضاء و عروق حتّی از موهای مظلوم اصغا مینمائید انچه را که سبب توجّه و انجذاب ملأ اعلی و ناسوت انشا است ۞

O people of the Bayán!

I swear by God!

This Wronged One hath had no other intention except to manifest the Cause He was commissioned to reveal.

Were ye to incline your inner ears unto Him, ye would hear from every limb and member and vein and even from every single hair of this Wronged One that which would stir and enrapture the Concourse on high and the world of creation.

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یا هادی حمیّه جاهلیّه قبل عباد بیچاره را از صراط مستقیم منع نمود ۞

در حزب شیعه تفکّر

O Hádí! The blind fanaticism of former times hath withheld the hapless creatures from the Straight Path.

Meditate on the Shí‘ah sect.

نما هزار و دویست سنه یا قائم گفتند و بالآخره جمیع بر شهادتش فتوی دادند و شهیدش نمودند مع انکه بحقّ جلّ جلاله و حضرت خاتم و اوصیاء قائل و مقرّ و معترف بودند ۞

For twelve hundred years they have cried “O Qá’im!”, until in the end all pronounced the sentence of His death, and caused Him to suffer martyrdom, notwithstanding their belief in, and their acceptance and acknowledgment of, the True One - exalted be His glory - and of the Seal of the Prophets, and of the Chosen Ones.

حال قدری فکر لازم که شاید معلوم شود سببی که ما بین حقّ و خلق حائل شد چه بوده و علّت اعتراض و انکار چه عملی شده ۞

It is now necessary to reflect a while, that haply that which hath come between the True One and His creatures may be discovered, and the deeds which have been the cause of protest and denial be made known.

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یا هادی

O Hádí!

ناله منابر را اصغا نمودیم که علمای عصر ظهور بقول جمیع بر ان ارتقا جستند و حق را سبّ نموده و بر ان جوهر وجود و اصحابش وارد اوردند انچه که چشم عالم ندید و گوش عالم نشنید ۞

We have heard the moaning of the pulpits which, as attested by all, the divines of the age of this Revelation have ascended, and from which they have cursed the True One, and caused such things to befall Him Who is the Essence of Being and His companions as neither the eye nor the ear of the world hath seen or heard.

حال تو باسم وصایت و مراتیّت مردم را دعوت نموده و مینمائی مع انکه اطلّاع از امر نداشته و نداری چه که با ما نبودی

Thou hast now summoned, and art still summoning the people, claiming to be His viceregent and mirror, despite thine ignorance of this Cause as a result of thy not having been in Our company.

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جمیع این حزب میدانند که سیّد محمّد یکی از خدّام بوده ۞

Every one of this people well knoweth that Siyyid Muḥammad was but one of Our servants.

در ایّامیکه حسب الخواهش دولت علیّه عثمانی بان شطر توجّه نمودیم همراه بوده

In the days when, as requested by the Imperial Ottoman Government, We proceeded to their Capital, he accompanied Us.

و بعد از او ظاهر شد انچه که لعمر الله قلم اعلی گریست و لوح نوحه نمود

Subsequently, he committed that which - I swear by God - hath caused the Pen of the Most High to weep and His Tablet to groan.

لذا طردش نموديم

We, therefore, cast him out;

و بميرزا يحيى پيوست و عمل نمود انچه را كه هيچ ظالمى ننمود

whereupon, he joined Mírzá Yaḥyá, and did what no tyrant hath ever done.

تركناه و قلنا

We abandoned him, and said unto him:

اخرج يا غافل ۞

“Begone, O heedless one!

بعد از ظهور اين كلمه بمولوى خانه رفته با انها بوده الى ان جاء امر الخروج ۞

After these words had been uttered, he joined the order of the Mawlavis, and remained in their company until the time when We were summoned to depart.

يا هادى سبب اوهام جديده مشو مرّة اخرى بترتيب حزبى مثل حزب شيعه راضى مباش تفكّر نما چه مقدار خون ريخته شد از جمله خود

O Hádí! Suffer not thyself to become the instrument for the dissemination of new superstitions, and refuse to set up once again a sect similar to that of the Shí‘ahs. Reflect how great the amount of blood which hath been spilt.

تو كه مدّعى علم بودى و همچنين علماى شيعه طرّا در سنه اولى و اخرى حق را لعن نموديد و فتوى بر سفك دم اطهرش داديد ۞

Thou amongst others, who hast laid claim to knowledge, and likewise the Shí‘ah divines, have, one and all, in the first and ensuing years, cursed the True One, and decreed that His most holy blood be shed.

اتق الله يا هادى

Fear God, O Hádí!

راضى مشو عباد مجدّد باوهام قبل مبتلى شوند

Be not willing that men be again afflicted with the vain imaginings of former times.

اتّق الله و لا تكن من الظّالمين ۞

Fear God, and be not of them that act unjustly.

اين ايّام اصغا شد در جمع بيان و محو ان همّت نموده اى ۞

In these days We have heard that thou hast striven to lay hands on and destroy every copy of the Bayán.

اين مظلوم از تو ميطلبد اين اراده را لوجه الله ترك

This Wronged One requesteth thee to renounce, for the sake of God, this intention.

نمائی ادراک و عقل تو از سیّد عالم برتر و بالاتر نبوده و نیست ۞

Thine intelligence and judgment have never excelled, nor do they now excel, the intelligence and judgment of Him Who is the Prince of the World.

حقّ شاهد و گواهست که این مظلوم بیانرا تلاوت ننموده و مطالبش را ندیده

God testifieth and beareth Me witness that this Wronged One hath not perused the Bayán, nor been acquainted with its contents.

این قدر معلوم و واضح و مبرهن است که کتاب بیان را اسّ کتب خود قرار فرموده از خدا بترس در اموری که شان تو نیست داخل مشو ۞

This much, however, is known and is clear and indubitable that He hath ordained the Book of the Bayán to be the foundation of His works. Fear God, and meddle not in matters which far transcend thee.

هزار و دویست سنه شیعه بیچاره را امثال تو به بئر اوهام و ظنون مبتلی نمودند

For twelve hundred years they that resemble thee have afflicted the hapless Shí'ahs in the pit of vain fancies and idle imaginings.

بالآخره در یوم جزا ظاهر شد انچه که ظالمهای قبل بحقّ پناه بردند ۞

Finally, there appeared, on the Day of Judgment things against which the oppressors of old have sought refuge with the True One.

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حال صریخ حضرت نقطه را از بیانش ادراک نما

Apprehend now the cry of Him Who is the Point as raised by His utterance.

عرض میکند [الهی اگر از این سدره که ان وجود مبارک باشد ثمری یا ورقی یا غصنی ظاهر شود که بتو ایمان نیاورد او را این حین قطع نما]

He supplicateth God that if there should appear from this Tree - which is His blessed Self - any fruit, or leaf, or branch that would fail to believe in Him, God should cut it off forthwith.

و همچنین میفرماید [اگر نفسی کلمه ای بگوید من غیر برهان ردّش ننمائید

And likewise, He saith: "Should any one make a statement, and fail to support it by any proof, reject him not.

] و حال با صد جلد کتاب ردّش کرده ای و مسروری ۞

And yet, now, though supported by a hundred books, thou hast rejected Him and rejoicest therein!

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مجدّد میگویم و التماس میکنم ببصر حدید در انچه نازل شده ملاحظه نما نفحات بیان این ظهور غیر بیانات قبل است ۞

Again I repeat, and plead with thee to carefully scrutinize that which hath been revealed. The breezes of utterance in this Revelation are not to be compared with those of former ages.

این مظلوم لازال مبتلی بوده و مقرّ امنیکه در کتب حضرت اعلی و یا غیر نظر نماید نداشته ۞	This Wronged One hath been perpetually afflicted, and found no place of safety in which He could peruse either the writings of the Most Exalted One (the Báb) or those of any one else.
بعد از ورود در عراق بامر حضرت پادشاه ایران ایّده الله دو ماه او ازید فاصله میرزا یحیی وارد شد ۞	About two months after Our arrival in ‘Iráq, following the command of His Majesty the Sháh of Persia - may God assist him - Mírzá Yaḥyá joined Us.
ذکر نمودیم ما را حسب الامر باینجا فرستاده‌اند	We said unto him: “In accordance with the Royal command We have been sent unto this place.
تو خوبست در ایران باشی	It is advisable for thee to remain in Persia.
و میرزا موسای اخوی را میفرستیم بطرف دیگر چه که اسم شما در دیوان نیامده میتوانید بخدمتی قیام نمائید ۞	We will send Our brother, Mírzá Musa, to some other place. As your names have not been mentioned in the Royal decree, you can arise and render some service.
بعد این مظلوم دو سنه منقطعا عن العالم هجرت کرد از بغداد ۞	Subsequently, this Wronged One departed from Baghdád, and for two years withdrew from the world.
بعد از رجوع مشاهده شد توقّف کرده و سفرش در عهده تاخیر مانده	Upon Our return, We found that he had not left, and had postponed his departure.
این مظلوم بسیار محزون شد ۞	This Wronged One was greatly saddened.
حقّ شاهد و گواه که در جمیع احیان بنشر امر مشغول بوده‌ایم	God testifieth and beareth Us witness that We have, at all times, been busied with the propagation of this Cause.
سلاسل و اغلال منع ننمود کند و حبس از اظهار باز نداشت ۞	Neither chains nor bonds, stocks nor imprisonment, have succeeded in withholding Us from revealing Our Self.
و در ان ارض بر منع از فساد و اعمال غیر مرضیّه غیر طیّبه قیام نمودیم	In that land We forbad all mischief, and all unseemly and unholy deeds.
و لیلا و نهارا بجمیع اطراف الواح ارسال شد	Day and night We sent forth Our Tablets in every direction.

We had no other purpose except to edify the souls of men, and to exalt the blessed Word.	و مقصودی جز تهذیب نفوس و اعلای کلمه مبارکه نبوده

We especially appointed certain ones to collect the writings of the Primal Point.	مخصوص چند نفر معیّن نمودیم بر جمع آثار نقطه ۞
When this was accomplished, We summoned Mírzá Yaḥyá and Mírzá Vahhab-i-Khurasání, known as Mírzá Javád, to meet in a certain place.	و بعد از جمع میرزا یحیی و میرزا وهّاب خراسانی که بمیرزا جواد معروف بود این دو را در محلّی جمع نمودیم
Conforming with Our instructions, they completed the task of transcribing two copies of the works of the Primal Point.	و دو دوره کتب حضرت نقطه را حسب الامر نوشته و تمام نموده‌اند ۞
I swear by God!	لعمر الله
This Wronged One, by reason of His constant association with men, hath not looked at these books, nor gazed with outward eyes on these writings.	این مظلوم از کثرت مراوده با ناس کتب را ندیده و از اثار نقطه ببصر ظاهر مشاهده ننموده
When We departed, these writings were in the possession of these two persons.	و این اثار نزد این دو بوده که هجرت واقع شد ۞
It was agreed that Mírzá Yaḥyá should be entrusted with them, and proceed to Persia, and disseminate them throughout that land.	و قرار شد میرزا یحیی این نوشتجاترا برداشته بشطر ایران توجّه نماید و در ان اراضی انتشار دهد ۞
This Wronged One proceeded, at the request of the Ministers of the Ottoman Government to their capital. When We arrived in Mosul, We found that Mírzá Yaḥyá had left before Us for that city, and was awaiting Us there.	و این مظلوم حسب الاستدعای وزرای دولت علیّه بان شطر توجّه نمود بعد از ورود در موصل مشاهده شد میرزا یحیی پیش از حرکت مظلوم رفته و منتظر است ۞
Briefly, the books and writings were left in Baghdád, while he himself proceeded to Constantinople and joined these servants.	باری کتب و اثار در بغداد ماند و او خود بشطر علیّه توجّه نمود و جزء این عباد شد ۞

حال حقّ شاهد است بر این مظلوم چه گذشت چه که بعد از زحمتهای زیاد اثار را گذاشت و خود بمهاجرین پیوست ۞

God beareth now witness unto the things which have touched this Wronged One, for after We had so arduously striven, he (Mírzá Yaḥyá) abandoned the writings and joined the exiles.

مدّتها این مظلوم باحزان نامتناهیه مبتلی تا انکه به تدبیری که غیر حقّ کسی اگاه نیست آثار را بمقام دیگر و ارض دیگر فرستادیم چه که در عراق عرب باید اوراق را در هر شهر ملاحظه نمود و الّا از هم میریخت و ضایع میشد ۞

This Wronged One was, for a long period, overwhelmed by infinite sorrows until such time when, in pursuance of measures of which none but the one true God is aware, We despatched the writings unto another place and another country, owing to the fact that in ‘Iráq all documents must every month be carefully examined, lest they rot and perish.

و لکنّ الله حفظها و ارسلها الی مقام قدّره الله من قبل

God, however, preserved them and sent them unto a place which He had previously ordained.

انّه هو الحافظ المعین ۞

He, verily, is the Protector, the Succorer.

هر جا این مظلوم رفت میرزا یحیی از عقب

Wherever this Wronged One went Mírzá Yaḥyá followed Him.

امد خود تو گواهی و میدانی که انچه ذکر شد صدقست

Thou art thyself a witness and well knowest that whatever hath been said is the truth.

و لکن در سرّ سیّد اصفهانی او را اغوا نمود

The Siyyid of Iṣfahán, however, surreptitiously duped him.

و عمل نمودند انچه را که سبب فزع اکبر شد ۞

They committed that which caused the greatest consternation.

ایکاش از مامورین دولت سؤال مینمودید عمل میرزا یحیی را در ان ارض ۞

Would that thou wouldst inquire from the officials of the government concerning the conduct of Mírzá Yaḥyá in that land.

از همه گذشته اقسمک بالله الفرد الواحد المقتدر القدیر که در نوشتجاتی که باسم او نزد نقطه اولی رفته ملاحظه نما تا آثار حقّ را بمثابه افتاب ممتاز مشاهده نمائی ۞

Aside from all this, I adjure thee by God, the One, the Incomparable, the Lord of Strength, the Most Powerful, to carefully look into the communications addressed in his name to the Primal Point, that thou mayest behold the evidences of Him Who is the Truth as clear as the sun.

و همچنین از کلمات نقطه بیان روح ما سواه فداه ظاهر شده انچه که هیچ ستری ان را منع ننماید و سبحات جلال و حجبات اهل ضلال ان را از ظهور باز ندارد ۞

Likewise, there proceeded from the words of the Point of the Bayán - may the souls of all else but Him be sacrificed for His sake - that which no veil can obscure, and which neither the veils of glory nor the veils interposed by such as have gone astray can hide.

قد خرقت الاحجاب من اصبع ارادة ربّک القویّ الغالب القدیر ۞

The veils have, verily, been rent asunder by the finger of the will of thy Lord, the Strong, the All-Subduing, the All-Powerful.

بلی مفترین و مغلّین را چاره نبوده و نیست ۞

Yea, desperate is the state of such as have calumniated Me and envied Me.

چندی قبل مذکور شد کتاب ایقان و بعضی از الواح را نسبت بغیر داده

Not long ago it was stated that thou hadst ascribed the authorship of the Kitáb-i-Íqán and of other Tablets unto others.

ای لعمر الله هذا ظلم عظیم ۞

I swear by God! This is a grievous injustice.

غیر از ادراک ان عاجز است تا چه رسد بتنزیل ان ۞

Others are incapable of apprehending their meaning, how much more of revealing them!

حسن مازندرانی حامل هفتاد لوح بوده

Ḥasan-i-Mázindaráni was the bearer of seventy Tablets.

و چون فوت شد ان الواح را بصاحبانش ندادند و بیکی از اختهای این مظلوم که من غیر جهت اعراض نموده سپردند ۞

Upon his death, these were not delivered unto those for whom they were intended, but were entrusted to one of the sisters of this Wronged One, who, for no reason whatever, had turned aside from Me.

الله یعلم ما ورد علی الواحه

God knoweth what befell His Tablets.

و ان اخت ابدا با ما نبوده ۞

This sister had never lived with Us.

قسم بافتاب حقیقت بعد از ظهور این امور میرزا یحیی را ندیده و از امر مطّلع نبوده چه که ان ایّام موافق نبوده‌اند ایشان

I swear by the Sun of Truth that after these things had happened she never saw Mírzá Yaḥyá, and remained unaware of Our Cause, for in those days she had been estranged from Us.

در محلّه ای و این مظلوم در محلّه دیگر ساکن

She lived in one quarter, and this Wronged One in another.

و لکن محض عنایت و محبّت و شفقت چند یوم قبل از حرکت نزد او و والده‌اش رفته که شاید از کوثر ایمان بیاشامند و بانچه الیوم سبب تقرّب الی الله است فائز گردند ۞

As a token, however, of Our loving-kindness, our affection and mercy, We, a few days prior to Our departure, visited her and her mother, that haply she might quaff from the living waters of faith, and attain unto that which would draw her nigh unto God, in this day.

حقّ میداند و شاهد و خود او گواه که غیر این بهیچوجه خیالی

God well knoweth and beareth Me witness, and she herself testifieth, that I had no thought whatsoever except this.

نبوده تا انکه الحمد لله از فضل الهی فائز شد و بطراز محبّت مزیّن گشت ۞

Finally, she - God be praised - attained unto this through His grace, and was adorned with the adornment of love.

و لکن بعد از اسیری و هجرت ما از عراق باستانه دیگر از او خبری نرسید ۞

After We were exiled and had departed from ʻIráq to Constantinople, however, news of her ceased to reach Us.

و بعد از تفریق در ارض طا با جناب اخوی میرزا رضا قلی ملاقات نشد و خبری از او مخصوصا نرسید ۞

Subsequent to Our separation in the Land of Ta (Ṭihrán), We ceased to meet Mírzá Riḍá-Quli, Our brother, and no special news reached Us concerning her.

در اوّل ایّام کلّ در یک بیت ساکن بودیم و بعد ان بیت در خریمه بقیمت نازلی رفت و فرمانفرما و حسام السّلطنه این دو برادر خریدند و قسمت نمودند

In the early days we all lived in one house, which later on was sold at auction, for a negligible sum, and the two brothers, Farman-Farma and Hisamu's-Saltanih, purchased it and divided it between themselves.

بعد از این حادثه ما بین ما و اخوی تفریق

After this occurred, We separated from Our brother.

حاصل ایشان بدر مسجد شاه و ما در دروازه شمیران ساکن ۞

He established his residence close to the entrance of Masjid-i-Sháh, whilst We lived near the Gate of Shimiran.

و لکن از اخت از بعد من غیر جهت اثار عناد ظاهر ۞

Thereafter, however, that sister displayed toward Us, for no reason whatever, a hostile attitude.

این مظلوم بهیچوجه سخنی نگفته الّا انکه بنت اخوی مرحوم میرزا محمّد حسن علیه بهاء اللّٰه و سلامه و رحمته که مخطوبه غصن اعظم بوده او را اخت این مظلوم از نور بخانه خود برده و بمقرّ دیگر فرستاد ۞

This Wronged One held His peace under all conditions. However, Our late brother Mírzá Muḥammad-Ḥasan's daughter - upon him be the glory of God and His peace and His mercy - who had been betrothed to the Most Great Branch ('Abdu'l-Bahá) was taken by the sister of this Wronged One from Núr to her own house, and from there sent unto another place.

جمعی از اصحاب و دوستان از اطراف شکایت نمودند چه که این امر بسیار عظیم بود موافق رای هیچیک از اولیای حقّ واقع نشد ۞

Some of Our companions and friends in various places complained against this, as it was a very grievous act, and was disapproved by all the loved ones of God.

عجب در اینکه اخت او را بمحلّ خود برده و ترتیبات داده بمقام دیگر فرستاده

How strange that Our sister should have taken her to her own house, and then arranged for her to be sent elsewhere!

مع ذلک این مظلوم ساکت و صامت بوده و هست

In spite of this, this Wronged One remained, and still remaineth, calm and silent.

مگر انکه مخصوص تسکین احباب یک کلمه اظهار رفت

A word, however, was said in order to tranquilize Our loved ones.

و حقّ شاهد و گواه است که انچه گفته شد حقیقت بوده و براستی گفته

God testifieth and beareth Me witness that whatever hath been said was the truth, and was spoken with sincerity.

و احدی از اولیای این اطراف و ان اراضی گمان نمیکردند که از اخت چنین امری که خلاف حمیّت و محبّت و دوستی است

None of Our loved ones, whether in these regions or in that country, could believe Our sister capable of an act so contrary to decency, affection and friendship.

واقع شود ۞ بعد از ظهور این امر سبیل را مقطوع دیدند و عمل نمودند انچه را که کلّ میدانید و میدانند

After such a thing had occurred, they, recognizing that the way had been barred, conducted themselves in a manner well-known unto thyself and others.

دیگر معلومست که چه مرتبه حزن از این عمل بر مظلوم وارد شد

It must be evident, therefore, how intense was the grief which this act inflicted upon this Wronged One.

و بعد بمیرزا یحیی پیوست

Later on, she threw in her lot with Mírzá Yaḥyá.

و حال مختلف شنیده میشود معلوم نیست چه میگوید و چه میکند ۞

نسأل اللّٰه تبارک و تعالی ان یرجعها الیه و یؤیّدها علی الانابة لدی باب فضله

انّه هو العزیز التّوّاب

و هو المقتدر الغفّار

Conflicting reports concerning her are now reaching Us, nor is it clear what she is saying or doing.

We beseech God - blessed and glorified be He - to cause her to turn unto Him, and aid her to repent before the door of His grace.

He, verily, is the Mighty, the Forgiving;

and He is, in truth, the All-Powerful, the Pardoner.

و همچنین در مقام دیگر میفرماید [

اگر در این حین ظاهر شود من اوّل عابدین و اوّل ساجدینم] انتهی ۞

یا قوم انصاف دهید

مقصود حضرت اعلی انکه قرب ظهور ناس را از شریعه باقیه الهیّه منع ننماید چنانچه اصحاب یحیی را از اقرار بروح منع نمود ۞

مکرّر فرموده و میفرماید

[بیان و انچه در او نازل شده شما را از ان ساذج وجود و مالک غیب و شهود منع ننماید

] مع این حکم محکم اگر کسی ببیان تمسّک نماید از ظلّ سدره مبارکه علیا خارجست

انصفوا یا قوم و لا تکونوا من الغافلین ۞

In another connection He, likewise, saith:

“Were He to appear this very moment, I would be the first to adore Him, and the first to bow down before Him.

Be fair, O people!

The purpose of the Most Exalted One (the Báb) was to insure that the proximity of the Revelation should not withhold men from the Divine and everlasting Law, even as the companions of John (the Baptist) were prevented from acknowledging Him Who is the Spirit (Jesus).

Time and again He hath said:

“Suffer not the Bayán and all that hath been revealed therein to withhold you from that Essence of Being and Lord of the visible and invisible.

Should any one, considering this binding injunction, cling unto the Bayán, such a one hath, verily, passed out of the shadow of the blessed and exalted Tree.

Be fair, O people, and be not of the heedless.

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و همچنین میفرماید [باسماء از مالک ان محتجب ممانید حتّی اسم النّبیّ فانّ ذلک الاسم یخلق بقوله]

And likewise, He saith: “Let not names shut you out as by a veil from Him Who is their Lord, even the name of Prophet, for such a name is but a creation of His utterance.

و همچنین در باب سابع از واحد ثانی میفرماید [ای اهل بیان

And likewise, He, in the seventh chapter of the second Vahid, saith: “O people of the Bayán!

نکرده انچه اهل فرقان کردند که ثمرات لیل خود را باطل کنید] الی ان قال عزّ ذکره میفرماید

Act not as the people of the Qur’án have acted, for if ye do so, the fruits of your night will come to naught. And further, He saith - glorified be His mention:

[]اگر بظهور او فائز شدی و اطاعت نمودی ثمره بیانرا ظاهر کردی

“If thou attainest unto His Revelation, and obeyest Him, thou wilt have revealed the fruit of the Bayán;

و الّا لائق ذکر نیستی نزد خداوند ۞

if not, thou art unworthy of mention before God.

ترحّم بر خود کرده

Take pity upon thyself.

اگر نصرت نمیکنی مظهر ربوبیّت را محزون نکرده]

If thou aidest not Him Who is the Manifestation of the Lordship of God, be not, then, a cause of sadness unto Him.

الی قوله جلّ شانه [

And further He saith - magnified be His station:

اگر بلقاء الله فائز نمیگردی آیة الله را هم محزون نکرده باشی ۞

“If thou attainest not unto the Presence of God, grieve not, then, the Sign of God.

از نفع مدیّنین ببیان میگذرد هرگاه شما از ضرر باو بگذرید

Ye will renounce that which can profit them that acknowledge the Bayán, if ye renounce that which can harm Him.

اگر چه میدانم نخواهید کرد] انتهی ۞

I know, however, that ye will refuse to do so.”

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یا هادی گویا بسبب این بیانات حقّه است اراده نموده ای بیان را محو کنی ۞

O Hádí! Methinks it is by reason of these indubitable utterances that thou hast determined to blot out the Bayán.

بشنو ندای مظلوم را و از این ظلم که ارکان بیان از ان مضطرب است بگذر ۞

Give ear unto the voice of this Wronged One, and renounce this oppression that hath made the pillars of the Bayán to tremble.

من در چهریق نبوده‌ام و در ماه‌کو نبوده‌ام

I have been neither in Chihriq nor in Máh-Kú.

حال مابین مریدهای شما حرفها ظاهر شده بعینه انچه حزب شیعه میگفتند که این قرآن تمام نیست حضرات هم میگویند این بیان ان بیان نیست

At the present time statements have been circulated among thy disciples identical with those made by the Shí'ahs who have said that the Qur'án is unfinished. These people also contend that this Bayán is not the original one.

خطّ جناب آقا سیّد حسین موجود خط میرزا احمد موجود

The copy in the handwriting of Siyyid Ḥusayn is extant, as is also the copy in the handwriting of Mírzá Aḥmad.

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نفسی که یک لطمه در دنیا نخورده و همیشه پنج نفس از اماء الله نزدش بوده او را مظلوم میگوئی

Regardest thou as one wronged he who in this world was never dealt a single blow, and who was continually surrounded by five of the handmaidens of God?

و حقّ که از اوّل عمر تا بحال دست اعدا بوده و ببدترین عذابهای عالم معذّب گشته باو نسبت داده ای انچه را که یهود در حقّ مسیح نگفته ۞

And imputest thou unto the True One, Who, from His earliest years until the present day, hath been in the hands of His enemies, and been tormented with the worst afflictions in the world, such charges as the Jews did not ascribe unto Christ?

اسمع نداء المظلوم و لا تکن من الاخسرین ۞

Hearken unto the voice of this Wronged One, and be not of them that are in utter loss.

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و همچنین میفرماید [چه بسا ناری را که خدا نور میکند بمن یظهره الله

And, likewise, He saith: "How many the fires which God converteth into light through Him Whom God shall make manifest;

و چه بسا نوری را که نار میفرماید باو

and how numerous the lights which are turned into fire through Him!

و میبینم ظهور او را مثل این شمس در وسط السّماء و غروب کلّ را بمثل نجوم لیل در نهار] انتهی ۞

I behold His appearance even as the sun in the midmost heaven, and the disappearance of all even as that of the stars of the night by day.

یا عالم هل لک اذن لتسمع نداء الحقّ و تنصف فی هذا الظّهور الّذی اذ ظهر نطق الطّور	Hast thou ears, O world, wherewith to hear the voice of the True One, and to judge equitably this Revelation Which, as soon as it appeared, Sinai exclaimed:
قد اتی مکلّمی بآیات واضحات و براهین لائحات رغما لکلّ غافل بعید و کلّ مفتر کذّاب الّذین ارادوا ان یطفئوا نور اللّٰه بمفترياتهم و یمحوا آثار اللّٰه بغلّهم أَلَا	“He that discoursed upon Me is come with evident signs and resplendent tokens, in spite of every heedless one that hath gone far astray, and of every lying calumniator, who hath wished to quench the light of God with his calumnies, and blot out the signs of God through his malice.
انّهم من الظّالمین فی کتاب اللّٰه ربّ العالمین ۞	They, verily, are of such as have acted unjustly in the Book of God, the Lord of the worlds.”

250

و همچنین میفرماید [بیان از اوّل تا اخر مکمن جمیع صفات اوست و خزانه نار و نور او] انتهی ۞	And likewise, He saith: “The Bayán is from beginning to end the repository of all of His attributes, and the treasury of both His fire and His light.
سبحان اللّٰه عرف این بیان انسان را اخذ مینماید چه که بکمال حزن میفرماید انچه را که مشاهده مینماید ۞	Great God! The soul is carried away by the fragrance of this utterance, inasmuch as He declareth, with infinite sadness, that which He perceiveth.
و همچنین بجناب حرف حیّ یعنی ملّا باقر علیه بهاء اللّٰه و عنایته میفرماید [	Likewise, He saith to the Letter of the Living, Mullá Báqir - upon him be the glory of God and His loving-kindness:
لعلّک فی ثمانیة سنة یوم ظهوره تدرک لقاءه] انتهی ۞	“Haply thou mayest in eight years, in the day of His Revelation, attain unto His Presence.”

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اعرف یا هادی و کن من السّامعین ۞	Know thou, O Hádí, and be of them that hearken.
انصاف ده	Judge thou equitably.
اکثر اصحاب الهی و ادلّای حقّ شهید شدند	The companions of God and the Testimonies of Him Who is the Truth have, for the most part, suffered martyrdom.

Thou, however, art still alive.

How is it that thou hast been spared? I swear by God!

It is because of thy denial, whereas the martyrdom of the blessed souls was due to their confession.

Every just and fair-minded person will bear witness unto this, inasmuch as the cause and motive of both are clear and evident as the sun.

تو هنوز موجودی ۞

ایا حفظ تو از چه بوده لعمر اللّٰه

از انکار و شهادت نفوس مقدّسه از اقرار ۞

هر صاحب عدل و انصافی باین فقره گواهی میدهد چه که سبب و علّت این دو بمثابه افتاب ظاهر و مشهود ۞

And likewise He addresseth Dayyan, who was wronged and suffered martyrdom, saying: “Thou shalt recognize thy worth through the words of Him Whom God shall make manifest.

He, likewise, hath pronounced him to be the third Letter to believe in Him Whom God shall make manifest, through these words:

“O thou who art the third Letter to believe in Him Whom God shall make manifest!

And likewise He saith: “Should God, however, be willing, He will make thee known through the words of Him Whom God shall make manifest.

Dayyan, who, according to the words of Him Who is the Point - may the souls of all else but Him be sacrificed for His sake - is the repository of the trust of the one true God - exalted be His glory - and the treasury of the pearls of His knowledge, was made by them to suffer so cruel a martyrdom that the Concourse on high wept and lamented.

He it is whom He (the Báb) had taught the hidden and preserved knowledge and entrusted him therewith, through His words:

و همچنین خطاب بدیّان مظلوم شهید میفرماید [ستعرفنّ قدرک بقول من یظهره اللّٰه] و همچنین او

را حرف ثالث مؤمن بمن یظهره اللّٰه فرموده بقوله [

و انّک انت یا حرف الثّالث المؤمن بمن یظهره اللّٰه]

و همچنین میفرماید [و لکنّ اللّٰه اذا شاء لیعرّفنّک بقول من یظهره اللّٰه] ۞

حضرت دیّان که بقول نقطه روح ما سواه فداه مخزن امانت حقّ جلّ جلاله و مکمن لالی علم اوست او را بظلمی شهید نمودند که ملأ اعلی گریست و نوحه نمود

و اوست نفسیکه علم مکنون مخزون را باو تعلیم فرموده و در او ودیعه گذاشته بقوله [

ان یا اسم الدّیّان

هذا علم مکنون مخزون

قد اودعناک و اتیناک عزّا من عند الله اذ عین فؤادک لطیفٌ

تعرف قدره و تعزّ بهاءه

و قد منّ الله علی نقطة البیان بعلم مکنون مخزون ما نزّل الله قبل ذلک الظّهور

و هو اعزّ من کلّ علم عند الله سبحانه

و قد جعله حجّة من عنده بمثل ما قد جعل الآیات حجّة من عنده] انتهی ۞

ان مظلوم که دارای خزینه علم الهی بود مع جناب میرزا علی اکبر از منتسبین نقطه علیه بهاء الله و رحمته و جناب آقا ابوالقاسم کاشی و جمعی دیگر بفتوای میرزا یحیی کلّ را شهید نمودند ۞

"O thou who art named Dayyan!

This is a hidden and preserved Knowledge.

We have entrusted it unto thee, and brought it to thee, as a mark of honor from God, inasmuch as the eye of thine heart is pure.

Thou wilt appreciate its value, and wilt cherish its excellence.

God, verily, hath deigned to bestow upon the Point of the Bayán a hidden and preserved Knowledge, the like of which God hath not sent down prior to this Revelation.

More precious is it than any other knowledge in the estimation of God - glorified be He!

He, verily, hath made it His testimony, even as He hath made the verses to be His testimony.

This oppressed one, who was the repository of the knowledge of God, together with Mírzá ʻAlí-Akbar, one of the relatives of the Primal Point - upon him be the glory of God and His mercy - and Abu'l-Qásim-i-Kashí and several others suffered martyrdom through the decree pronounced by Mírzá Yaḥyá.

یا هادی

کتابش نزد تو حاضر است انکه اسمش را مستیقظ گذارده بخوان

اگر چه دیده ای و لکن مکرّر مشاهده نما لعلّک تتّخذ لنفسک فی خباء الصّدق مقاما رفیعا ۞

O Hádí!

His book which he hath entitled "Mustayqiz" is in thy possession. Read it.

Although thou hast seen the book, peruse it again, that haply thou mayest obtain for thyself a lofty seat beneath the canopy of truth.

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و همچنین آقا سیّد ابراهیم که در باره‌اش از قلم نقطه اولی این کلمات جاری قوله تعالی [

ان یا خلیلی فی الصّحف و ان یا ذکری فی الکتب من بعد الصّحف و ان یا اسمی فی البیان] انتهی او و دیّان را ابو الشّرور و ابو الدّواهی نامیده ۞

حال انصاف ده که بر این مظلومها چه وارد شده مع انکه یکی در خدمتش مشغول و دیگری بر او وارد ۞

باری لعمر الله باعمالی عامل بوده که قلم حیا میکند از ذکرش ۞

In like manner, Siyyid Ibrahim, concerning whom these words have flowed from the Pen of the Primal Point - magnified be His utterance:

"O thou who art mentioned as My friend in My scriptures, and as My remembrance in My books, next to My scriptures, and as My name in the Bayán" - such a one, together with Dayyan, hath been surnamed by him (Mírzá Yaḥyá) Father of Iniquities and Father of Calamities.

Judge thou fairly, how grievous hath been the plight of these oppressed ones, and this notwithstanding that one of them was occupied in serving him, whilst the other was his guest.

Briefly, I swear by God, the deeds he committed were such that Our Pen is ashamed to recount.

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قدری در عصمت نقطه اولی تفکّر

کن ملاحظه نما چه ظاهر گشته ۞

وقتیکه این مظلوم از هجرت دو ساله که در صحاری و جبال سالک بود و بسبب بعضی از نفوس که مدّتها در بیابانها دویدند رجوع بدار السّلام نمود میرزا محمّد علی نامی رشتی بحضور امد و امام جمعی بکلمه ای نطق نمود درباره عصمت ان حضرت که فی الحقیقه حزن جمیع اقطار را اخذ نمود ۞

سبحان الله چگونه راضی شدند که باین خیانت اعظم تمسّک جستند ۞

باری از حقّ میطلبیم که عامل را توفیق بخشد بر توبه و انابه ۞

Reflect a while upon the dishonor inflicted upon the Primal Point.

Consider what hath happened.

When this Wronged One, after a retirement of two years during which He wandered through the deserts and mountains, returned to Baghdád, as a result of the intervention of a few, who for a long time had sought Him in the wilderness, a certain Mírzá Muḥammad-'Alí of Rasht came to see Him, and related, before a large gathering of people, that which had been done, affecting the honor of the Báb, which hath truly overwhelmed all lands with sorrow.

Great God! How could they have countenanced this most grievous betrayal?

Briefly, We beseech God to aid the perpetrator of this deed to repent, and return unto Him.

انّه هو المؤيّد الحكيم ۞

He, verily, is the Helper, the All-Wise.

256

و جناب ديّان عليه بهاء الله و رحمته بحضور فائز مطابق انچه از قلم نقطه اولى ظاهر شد ۞

As to Dayyan - upon him be the glory of God and His mercy - he attained Our presence in accordance with that which had been revealed by the pen of the Primal Point.

نسأل الله ان يؤيّد الغافلين على التّوجّه اليه و المعرضين على الاقبال الى شطره و المنكرين على التّصديق على هذا الامر الّذى اذ ظهر نطقت الاشياء كلّها

We pray God to aid the heedless to turn unto Him, and such as have turned aside to direct themselves towards Him, and them that have denied Him to acknowledge this Cause, which, no sooner did it appear than all created things proclaimed:

قد اتى من كان مكنونا فى كنز العلم و مرقوما من القلم الاعلى فى الكتب و الصّحف و الزّبر و الالواح ۞

“He that was hidden in the Treasury of Knowledge, and inscribed by the Pen of the Most High in His Books, and His Scriptures, and His Scrolls, and His Tablets, is come!”

257

در اين مقام لازم شد احاديثى كه در شان اين مدينه مباركهء مشرّفه يعنى عكّا وارد شده ذكر شود ۞ لعلّک تتّخذ يا هادى الى الصّدق طريقا و الى الله سبيلا ۞

In this connection it hath been deemed necessary to mention such traditions as have been recorded regarding the blessed and honored city of ‘Akká, that haply thou mayest, O Hádí, seek a path unto the Truth, and a road leading unto God.

﴿ بسم الله الرّحمن الرّحيم ﴾

In the name of God, the Compassionate, the Merciful.

258

"ما ورد فى فضل عكّا و البحر و عين البقر الّتى بعكّا "

The following hath been recorded concerning the merits of ‘Akká, and of the sea, and of Aynu’l-Baqar (The Spring of the Cow) which is in ‘Akká:

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حدّثنا عبد العزيز بن عبد السّلام عن النّبيّ - صلّى الله عليه و سلّم - انّه قال

‘Abdu’l-‘Azíz, son of Abdu’-Salam, hath related unto us that the Prophet - may the blessings of God and His salutations be upon him - hath said:

انّ عكّاء مدينة بالشّام قد اختصّها الله برحمته ۞

“‘Akká is a city in Syria to which God hath shown His special mercy.”

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و قال ابن مسعود رضى الله عنه

انّ النّبيّ - صلّى الله عليه و سلّم -

قال الا انّ افضل السّواحل عسقلان و انّ عكّاء افضل من عسقلان و فضل عكّاء على عسقلان و على جميع السّواحل كفضل محمّد على جميع الانبياء الا اخبركم

بمدينة بين جبلين فى الشّام فى وسط المرج يقال لها

عكّاء الا و انّ من دخلها راغبا فيها و فى زيارتها غفر الله له ما تقدّم من ذنبه و ما تاخّر

و من خرج منها غير زائر الا لم يبارک الله له

فى خروجه ۞ الا و انّ فيها عينا يقال لها عين البقر

من شرب منها شربة ملأ الله قلبه نورا و امّنه من العذاب الاكبر يوم القيامة ۞

Ibn-i-Mas'ud - may God be pleased with him - hath stated:

"The Prophet - may the blessings of God and His salutations be upon Him - hath said:

'Of all shores the best is the shore of Askelon, and 'Akká is, verily, better than Askelon, and the merit of 'Akká above that of Askelon and all other shores is as the merit of Muḥammad above that of all other Prophets.

I bring you tidings of a city betwixt two mountains in Syria, in the middle of a meadow, which is called 'Akká.

Verily, he that entereth therein, longing for it and eager to visit it, God will forgive his sins, both of the past and of the future.

And he that departeth from it, other than as a pilgrim, God will not bless his departure.

In it is a spring called the Spring of the Cow.

Whoso drinketh a draught therefrom, God will fill his heart with light, and will protect him from the most great terror on the Day of Resurrection.'"

261

و عن أنس بن مالک رضى الله عنه قال قال رسول الله - صلّى الله عليه و سلّم -

انّ فى السّواحل مدينة معلّقة تحت ساق العرش يقال لها عكّاء

Anas, son of Malik - may God be pleased with him - hath said: "The Apostle of God - may the blessings of God and His salutations be upon Him - hath said:

'By the shore of the sea is a city, suspended beneath the Throne, and named 'Akká.

من بات فيها مرابطا احتسابا لله تعالى كتب الله له ثواب الصّابرين و القائمين و الرّاكعين و السّاجدين الى يوم القيامة ۞

He that dwelleth therein, firm and expecting a reward from God - exalted be He - God will write down for him, until the Day of Resurrection, the recompense of such as have been patient, and have stood up, and knelt down, and prostrated themselves, before Him.'"

262

و قال - صلّى الله عليه و سلّم

And He - may the blessings of God and His salutations be upon Him - hath said:

- الا اخبركم بمدينة على شاطئ البحر بيضاء حسن بياضها عند الله تعالى يقال لها عكّاء

"I announce unto you a city, on the shores of the sea, white, whose whiteness is pleasing unto God - exalted be He! It is called 'Akká.

و انّ من قرصه برغوثٌ من براغيثها كان عند الله افضل من طعنة نافذة فى سبيل

He that hath been bitten by one of its fleas is better, in the estimation of God, than he who hath received a grievous blow in the path of God.

الله ۞ الا و انّ من اذّن فيها كان له مدّ صوته فى الجنّة ۞

And he that raiseth therein the call to prayer, his voice will be lifted up unto Paradise.

و من قعد فيها سبعة ايّام مقابل العدوّ حشره الله مع الخضر - عليه السّلام - و امّنه الله من الفزع الاكبر يوم القيامة ۞

And he that remaineth therein for seven days in the face of the enemy, God will gather him with Khidr - peace be upon Him - and God will protect him from the most great terror on the Day of Resurrection.

و قال - صلّى الله تعالى عليه و سلّم

And He - may the blessings of God, - exalted be He - and His salutations be upon Him - hath said:

- الا و انّ فى الجنّة ملوكا و سادات

"There are kings and princes in Paradise.

و فقراء عكّاء ملوك الجنّة و ساداتها ۞

The poor of 'Akká are the kings of Paradise and the princes thereof.

و انّ شهرا فى عكّاء افضل من الف سنة فى غيرها ۞

A month in 'Akká is better than a thousand years elsewhere."

263

و عن رسول الله - صلّى الله عليه و سلّم - انّه قال

طوبى لمن زار عكّاء و طوبى لمن زار زائر عكّاء ۞

طوبى لمن شرب من عين البقر و اغتسل من مائها فانّ الحور العين يشربن الكافور الّذي فى الجنّة من عين البقر و عين سلوان و بئر زمزم ۞

طوبى لمن شرب من هؤلاء العيون و اغتسل من مائهنّ فقد حرّم الله عليه و على جسده نار جهنّم يوم القيامة ۞

The Apostle of God - may the blessings of God and His salutations be upon Him - is reported to have said:

"Blessed the man that hath visited 'Akká, and blessed he that hath visited the visitor of 'Akká.

Blessed the one that hath drunk from the Spring of the Cow and washed in its waters, for the black-eyed damsels quaff the camphor in Paradise, which hath come from the Spring of the Cow, and from the Spring of Salvan (Siloam), and the Well of Zamzam.

Well is it with him that hath drunk from these springs, and washed in their waters, for God hath forbidden the fire of hell to touch him and his body on the Day of Resurrection."

264

و عن النّبيّ - صلّى الله عليه و سلّم - انّه قال

فى عكّاء نوافل و فواضل يخصّ الله بها من يشاء ۞

من قال فى عكّاء

سبحان الله و الحمد لله و لا اله الّا الله و الله اكبر و لا حول و لا قوّة الّا بالله العلىّ العظيم كتب الله له الف حسنة و محا عنه الف سيّئة و رفع له الف درجة فى الجنّة و غفر له ذنوبه ۞

و من قال فى عكّاء

استغفر الله غفر الله له ذنوبه كلّها

The Prophet - may the blessings of God and His salutations be upon Him - is stated to have said:

"In 'Akká are works of supererogation and acts which are beneficial, which God vouchsafed specially unto whomsoever He pleaseth.

And he that saith in 'Akká:

'Glorified be God, and praise be unto God, and there is none other God but God, and most great is God, and there is no power nor strength except in God, the Exalted, the Mighty,' God will write down for him a thousand good deeds, and blot out from him a thousand evil deeds, and will uplift him a thousand grades in Paradise, and will forgive him his transgressions.

And whoso saith in 'Akká:

'I beg forgiveness of God,' God will forgive all his trespasses.

و من ذكر الله فى عكّاء بالغدوّ و الاصال و العشىّ و الابكار كان عند الله افضل من نقل السّيوف و الرّماح و السّلاح فى سبيل الله تعالى ۞

And he that remembereth God in ‘Akká at morn and at eventide, in the night-season and at dawn, is better in the sight of God than he who beareth swords, spears and arms in the path of God - exalted be He!”

265 و قال رسول الله - صلّى الله عليه و سلّم -

من نظر بالبحر عند الزّوال و كبّر

الله عند الغروب غفر الله له ذنوبه و لو كانت مثل رمل عالج

و من عدّ اربعين موجة و هو يكبّر

الله تعالى غفر الله له ما تقدّم من ذنبه و ما تأخّر ۞

The Apostle of God - may the blessings of God and His salutations be upon Him - hath also said:

“He that looketh upon the sea at eventide, and saith:

‘God is Most Great!’ at sunset, God will forgive his sins, though they be heaped as piles of sand.

And he that counteth forty waves, while repeating:

‘God is Most Great!’ - exalted be He - God will forgive his sins, both past and future.”

266 و قال رسول الله - صلّى الله عليه و سلّم -

من نظر الى البحر ليلة كاملة كان افضل من شهرين كاملين بين الرّكن و المقام ۞

و من تربّى فى السّواحل خير ممّن تربّى فى غيرها ۞

و النّائم فى السّواحل كالقائم فى غيرها انتهى

The Apostle of God - may the blessings of God and His salutations be upon Him - hath said:

“He that looketh upon the sea a full night is better than he who passeth two whole months betwixt the Rukn and the Maqam.

And he that hath been brought up on the shores of the sea is better than he that hath been brought up elsewhere.

And he that lieth on the shore is as he that standeth elsewhere.”

267 صدق رسول الله - صلّى الله تعالى عليه و سلّم ۞

Verily, the Apostle of God - may the blessings of God, exalted be He, and His salutations be upon Him - hath spoken the truth.

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