

	KALÍMÁT-I-FIRDAWSÍYYIH (Words of Paradise)	كلمات فردوسیّه
1	<i>He is the One Who speaketh through the power of Truth in the Kingdom of Utterance</i>	هُوَ النّاطِقُ بِالْحَقِّ فِي مَلَكُوتِ الْبَيَانِ
2	O YE the embodiments of justice and equity and the manifestations of uprightness and of heavenly bounties! In tears and lamenting, this Wronged One calleth aloud and saith: O God, my God! Adorn the heads of Thy loved ones with the crown of detachment and attire their temples with the raiment of righteousness.	يَا مَشَارِقَ الْعَدْلِ وَالْإِنصَافِ وَمَطَالِعَ الصِّدْقِ وَالْإِلطَافِ إِنَّ الْمَظْلُومَ يَبْكِي وَيَقُولُ يَنُوحُ وَيُنَادِي إِلَهِي إِلَهِي زَيْنَ رُؤُوسِ أَوْلِيَائِكَ بِأَكْلِيلِ الْإِنقِطَاعِ وَهِيَآكُلِهِمْ بِطِرَازِ التَّقْوَى
3	It behoveth the people of Bahá to render the Lord victorious through the power of their utterance and to admonish the people by their goodly deeds and character, inasmuch as deeds exert greater influence than words.	يَنْبَغِي لِأَهْلِ الْبِهَاءِ أَنْ يَنْصُرُوا الرَّبَّ بِبَيَانِهِمْ وَيَعْظُوا النَّاسَ بِأَعْمَالِهِمْ وَأَخْلَاقِهِمْ أَثَرُ الْأَعْمَالِ أَنْفِذْ مِنْ أَثَرِ الْأَقْوَالِ
4	O Haydar-'Alí! ¹ Upon thee be the praise of God and His glory. Say: Honesty, virtue, wisdom and a saintly character redound to the exaltation of man, while dishonesty, imposture, ignorance and hypocrisy lead to his abasement. By My life! Man's distinction lieth not in ornaments or wealth, but rather in virtuous behaviour and true understanding. Most of the people in Persia are steeped in deception and idle fancy. How great the difference between the condition of these people and the station of such valiant souls as have passed beyond the sea of names and pitched their tents upon the shores of the ocean of detachment. Indeed none but a few of the existing generation hath yet earned the merit of hearkening unto the warblings of the doves of the all-highest Paradise. 'Few of My servants are truly thankful.' ² People for the most part delight in superstitions. They regard a single drop of the sea of delusion as preferable to an ocean of certitude. By holding fast unto names they deprive themselves of the inner reality and by clinging to vain imaginings they are kept back from the Dayspring of heavenly signs. God grant you may	يَا حَيْدَرَ قَبْلَ عَلِيٍّ عَلَيْكَ ثَنَاءُ اللَّهِ وَبِهَائِهِ قَلْبُ الْإِنسَانِ يَرْتَفِعُ بِأَمَانَتِهِ وَعَفْتِهِ وَعَقْلِهِ وَأَخْلَاقِهِ وَيَهْبِطُ بِخِيَانَتِهِ وَكُذْبِهِ وَجَهْلِهِ وَنِفَاقِهِ لِعَمْرِي لَا يَسْمُو الْإِنسَانُ بِالزَّيْنَةِ وَالثَّرْوَةِ بَلْ بِالْأَدَابِ وَالْمَعْرِفَةِ أَهْلُ آيْرَانَ أَكْثَرُ بِكَذْبٍ وَظُنُونٍ تَرْبِيَّتٍ شَدِيدَةٍ كَجَاسْتِ مَقَامِ أَنْ نَفُوسٍ وَمَقَامِ رِجَالِي كَهَ مِنْ خَلِيَجِ اسْمَاءِ كَدِشْتِهَآندِ وَبِرِ شَاطِئِي بَحْرِ تَقْدِيسِ خَرِگَاهِ اَفْرَاشْتِهَآندِ . بَارِي نَفُوسٍ مَوْجُودِهِ لِأَيِّقِ اصْغَاءِ تَغَرِّدَاتِ حَمَامَاتِ فَرْدُوسِ أَعْلَى نَبُودِهِ وَنَيْسْتَنْدِ مِگَرِ قَلِيلِي وَ قَلِيلِ مِنْ عِبَادِي الشُّكُورِ أَكْثَرِي مِنْ عِبَادِ بَاوَهَامِ اِنْسِ دَارَنْدِ يَكِ قَطْرَهَ مِنْ دَرِيَايِ وَهَمِ رَا بِرِ بَحْرِ اَيْقَانِ تَرْجِيحِ مِيدَهَنْدِ مِنْ مَعْنَى مَحْرُومِ بِاسْمِ مَتَمَسِّكَنْدِ مِنْ أَزْ مَشْرِقِ آيَاتِ إِلَهِي مَمْنُوعِ وَبِظُنُونِ مَتَشَبِّهَاتِ اِنشَاءِ اللَّهِ أَنْ جَنَابِ دَرِ جَمِيعِ اِحْوَالِ مَوْيِدِ بَآشَنْدِ بِرِ كَسْرِ اصْنَامِ اَوَهَامِ وَخَرَقِ سَبْحَاتِ اِنَامِ الْأَمْرِ بِيَدِ اللَّهِ مَظْهَرِ الْوَحْيِ وَ

	be graciously aided under all conditions to shatter the idols of superstition and to tear away the veils of the imaginations of men. Authority lieth in the grasp of God, the Fountainhead of revelation and inspiration and the Lord of the Day of Resurrection.	الالهام و مالک يوم القیام
5	We heard that which the person in question hath mentioned regarding certain teachers of the Faith. Indeed he hath spoken truly. Some heedless souls roam the lands in the name of God, actively engaged in ruining His Cause, and call it promoting and teaching the Word of God; and this notwithstanding that the qualifications of the teachers of the Faith, like unto stars, shine resplendent throughout the heavens of the divine Tablets. Every fair-minded person testifieth and every man of insight is well aware that the One true God—exalted be His glory—hath unceasingly set forth and expounded that which will elevate the station and will exalt the rank of the children of men.	آنچه جناب مذکور درباره بعضی از مبلغین ذکر نموده اصغاً شد قد نطق بالحقّ بعضی از نفوس غافله در بلاد باسم حق سائرند و بتضییع امرش مشغول و اسم آن را نصرت و تبلیغ گذاشته‌اند مع آنکه انجم شرائط مبلغین از آفاق سموات الواح الهی مشرق و لائح هر منصفی گواه و هر بصیری آگاه که حقّ جلّ جلاله در لیالی و ایام به آنچه سبب ارتفاع مقامات و مراتب انسان است تکلم فرموده و تعلیم نموده
6	The people of Bahá burn brightly amidst the gatherings even as a candle and hold fast unto that which God hath purposed. This station standeth supreme above all stations. Well is it with him who hath cast away the things that the people of the world possess, yearning for that which pertaineth unto God, the Sovereign Lord of eternity.	اهل بها چون شمع مابین جمع مشرق و لائحد و بارادة الله متمسک این مقام مالک مقامهاست طوبی لمن نبذ ما عند العالم رجاء ما عند الله مالک القدم
7	Say: O God, my God! Thou beholdest me circling round Thy Will with mine eyes turned towards the horizon of Thy bounty, eagerly awaiting the revelation of the effulgent splendours of the sun of Thy favours. I beg of Thee, O Beloved of every understanding heart and the Desire of such as have near access unto Thee, to grant that Thy loved ones may become wholly detached from their own inclinations, holding fast unto that which pleaseth Thee. Attire them, O Lord, with the robe of righteousness and illumine them with the splendours of the light of detachment. Summon then to their assistance the hosts of wisdom and utterance that they may exalt Thy Word amongst Thy creatures and proclaim Thy Cause amidst Thy servants. Verily, potent art Thou to do what Thou willest, and within Thy grasp lie the reins of all affairs. No God is there but Thee, the Mighty, the Ever-Forgiving.	قل الهی الهی ترانی طائفاً حول ارادتک و ناظراً الی افق جودک و منتظراً تجلیات انوار نیّر عطائک اسئلک یا محبوب افئدة العارفين و مقصود المقربین ان تجعل اولیائک منقطعین عن اراداتهم متمسکین بارادتک ای ربّ زینهم بطراز التقوی و نورهم بنور الانقطاع ثم ایدهم بجنود الحکمة و البیان لاعلاء کلمتک بین خلقک و اظهار امرک بین عبادک انک انت المقتدر علی ماتشاء و فی قبضتک زمام الامور لا اله الا انت العزيز الغفور

8	<p>O thou who hast turned thy gaze towards My face! In these days there occurred that which hath plunged Me into dire sadness. Certain wrong-doers who profess allegiance to the Cause of God committed such deeds as have caused the limbs of sincerity, of honesty, of justice, of equity to quake. One known individual to whom the utmost kindness and favour had been extended perpetrated such acts as have brought tears to the eye of God. Formerly We uttered words of warning and premonition, then for a number of years We kept the matter secret that haply he might take heed and repent. But all to no purpose. In the end he bent his energies upon vilifying the Cause of God before the eyes of all men. He tore the veil of fairness asunder and felt sympathy neither for himself nor for the Cause of God. Now, however, the deeds of certain individuals have brought sorrows far more grievous than those which the deeds of the former had caused. Beseech thou God, the True One, that He may graciously enable the heedless to retract and repent. Verily He is the Forgiving, the Bountiful, the Most Generous.</p>	<p>یا ایها الناظر الی الوجه این ایام وارد شد آنچه که سبب حزن اکبر گشت از بعضی از ظالمین که خود را بحق نسبت میدهند ظاهر شد آنچه که فرائض صدق و امانت و عدل و انصاف مرتعد مع آنکه کمال عنایت و عطا درباره شخص معلوم ظاهر و مجری گشت عمل نمود آنچه را که عین الله گریست و از قبل ذکر شد آنچه که سبب آگاهی و انتباه است چند سینه ستر نمودیم که شاید متنبه شود و راجع گردد اثری ظاهر نه بالاخره امام وجوه خلق بر تزییع امر الله قیام نمود ستر انصاف را درید نه رحم بر خود و نه بر امر الله نمود حال حزن اعمال بعض دیگر بر حزن اعمال او غلبه نمود از حق بطلب نفوس غافله را تأیید فرماید بر رجوع و انابه آنه هو العفار و هو الفضال الکریم</p>
9	<p>In these days it is incumbent upon everyone to adhere tenaciously unto unity and concord and to labour diligently in promoting the Cause of God, that perchance the wayward souls may attain that which will lead unto abiding prosperity.</p>	<p>این ایام باید کلّ باتحاد و اتفاق تمسک نمایند و بنصرت امر الله مشغول گردند که شاید نفوس غافله فائز شوند به آنچه که سبب رستگاری ابدیست</p>
10	<p>In brief, dissensions among various sects have opened the way to weakness. Each sect hath picked out a way for itself and is clinging to a certain cord. Despite manifest blindness and ignorance they pride themselves on their insight and knowledge. Among them are mystics who bear allegiance to the Faith of Islám, some of whom indulge in that which leadeth to idleness and seclusion. I swear by God! It lowereth man's station and maketh him swell with pride. Man must bring forth fruit. One who yieldeth no fruit is, in the words of the Spirit, ³ like unto a fruitless tree, and a fruitless tree is fit but for the fire.</p>	<p>باری اختلاف احزاب سبب و علت ضعف شده هر حزبی راهی اخذ نموده و بحبلی تمسک جسته مع کوری و نادانی خود را صاحب بصر و علم میدانند از جمله عرفای ملت اسلام بعضی از آن نفوس متشبثند به آنچه که سبب کسالت و انزواست لعمر الله از مقام بکاهد و بر غرور بیفزاید از انسان باید ثمری پدید آید انسان بی ثمر بفرموده حضرت روح بمثابه شجر بی ثمر است و شجر بی ثمر لایق نار</p>
11	<p>That which the aforesaid persons have mentioned concerning the stations of Divine Unity will conduce in no small measure to idleness and vain imaginings. These mortal men have evidently set aside the differences of station and have come to regard themselves as God, while God is immeasurably exalted above all</p>	<p>آن نفوس در مقامات توحید ذکر نموده‌اند آنچه را که سبب اعظم است از برای ظهور کسالت و اوهام عباد فی الحقیقه فرق را برداشته‌اند و خود را حق پنداشته‌اند حق مقدّس است از کلّ در کلّ آیات او ظاهر آیات از اوست نه او در دفتر دنیا کلّ مذکور و</p>

	<p>things. Every created being however revealeth His signs which are but emanations from Him and not His Own Self. All these signs are reflected and can be seen in the book of existence, and the scrolls that depict the shape and pattern of the universe are indeed a most great book. Therein every man of insight can perceive that which would lead to the Straight Path and would enable him to attain the Great Announcement. Consider the rays of the sun whose light hath encompassed the world. The rays emanate from the sun and reveal its nature, but are not the sun itself. Whatsoever can be discerned on earth amply demonstrateth the power of God, His knowledge and the outpourings of His bounty, while He Himself is immeasurably exalted above all creatures.</p>	<p>مشهود نقش عالم ۳۳ کتابی است اعظم هر صاحب بصری ادراک مینماید آنچه را که سبب وصول بصراط مستقیم و نبأ عظیم است در تجلیات آفتاب مشاهده نمائید انوارش عالم را احاطه نموده و لکن تجلیات از او و ظهور اوست بنفوس او نه نفس او آنچه در ارض مشاهده میشود حاکی از قدرت و علم و فضل اوست و او مقدس از کلّ</p>
12	<p>Christ saith: 'Thou hast granted to children that whereof the learned and the wise are deprived.' The sage of Sabzívar 4 hath said: 'Alas! Attentive ears are lacking, otherwise the whisperings of the Sinaic Bush could be heard from every tree.' In a Tablet to a man of wisdom who had made enquiry as to the meaning of Elementary Reality, We addressed this famous sage in these words: 'If this saying is truly thine, how is it that thou hast failed to hearken unto the Call which the Tree of Man hath raised from the loftiest heights of the world? If thou didst hear the Call yet fear and the desire to preserve thy life prompted thee to remain heedless to it, thou art such a person as hath never been nor is worthy of mention; if thou hast not heard it, then thou art bereft of the sense of hearing.' In brief, such men are they whose words are the pride of the world, and whose deeds are the shame of the nations.</p>	<p>حضرت مسیح میفرماید باطفال عطا فرمودی آنچه را که علما و حکما از آن محرومند حکیم سبزواری گفته اند و اعیه یافت نمیشود و الا زمزمه سدره طور در هر شجر موجود در لوح یکی از حکما که از بسیطة الحقیقه سؤال نموده بحکیم مذکور مشهور خطاب نمودیم اگر این کلمه فی الحقیقه از تو بوده چرا ندای سدره انسان را که از اعلی مقام عالم مرتفع است نشنیدی اگر شنیدی و حفظ جان و خوف تو را از جواب منع نمود چنین شخصی قابل ذکر نبوده و نیست و اگر نشنیدی از سمع محروم بوده باری در قول فخر عالمند و در عمل تنگ امم</p>
13	<p>Verily We have sounded the Trumpet which is none other than My Pen of Glory, and lo, mankind hath swooned away before it, save them whom God pleaseth to deliver as a token of His grace. He is the Lord of bounty, the Ancient of Days.</p>	<p>انا نفخنا فی الصّور و هو قلمی الأعلی و انصعق منه العباد الا من حفظه الله فضلاً من عنده و هو الفضّال القدیم</p>
14	<p>Say: O concourse of divines! Pronounce ye censure against this Pen unto which, as soon as it raised its shrill voice, the kingdom of utterance prepared itself to hearken, and before whose mighty and glorious theme every other theme hath paled into insignificance? Fear ye God and follow not your idle fancies and corrupt imaginings, but rather follow Him Who is come unto you</p>	<p>قل یا معشر العلماء هل تعترضون علی قلم اذ ارتفع صریره استعداد ملکوت البیان لاصغائه و خضع کل ذکر عند ذکره العزیز العظیم اتقوا الله ولا تتبعوا الظنون و الاوهام اتبعوا من اتیکم بعلم مبین و یقین متین</p>

	invested with undeniable knowledge and unshakeable certitude.	
15	Glorified be God! Man's treasure is his utterance, yet this Wronged One hath withheld His Tongue, for the disbelievers are lying in ambush; however, protection is afforded by God, the Lord of all worlds. Verily, in Him have We placed Our trust and unto Him have We committed all affairs. All-Sufficient is He for Us and for all created things. He is the One by Whose leave, and through the potency of Whose command, the Day-Star of sovereign might hath shone resplendent above the horizon of the world. Well is it with him who perceiveth and recognizeth the Truth and woe betide the froward and the faithless.	سبحان الله كنز انسان بيان اوست اين مظلوم از اظهار آن توقّف نموده چه كه منكران در كمينگاهان مترصدند الحفظ من الله ربّ العالمين انا توكلنا عليه وفوضنا الامور اليه و هو حسبنا و حسب كلّ شيء هو الذي باذنه و امره اشرق نير الاقتدار من افق العالم طوبى لمن شهد و عرف و ويل للمعرضين والمنكرين
16	This Wronged One hath invariably treated the wise with affection. By the wise is meant men whose knowledge is not confined to mere words and whose lives have been fruitful and have produced enduring results. It is incumbent upon everyone to honour these blessed souls. Happy are they that observe God's precepts; happy are they that have recognized the Truth; happy are they that judge with fairness in all matters and hold fast to the Cord of My inviolable Justice.	ولكن اين مظلوم حكما را دوست داشته و ميدارد يعنى آنانكه حكمتشان محض قول نبوده بلكه اثر و ثمر در عالم از ايشان ظاهر شده و باقى مانده بر كلّ احترام اين نفوس مباركه لازم طوبى للعالمين و طوبى للعارفين و طوبى لمن انصف فى الامور و تمسك بحبل عدل المتين
17	The people of Persia have turned away from Him Who is the Protector and the Helper. They are clinging to and have enmeshed themselves in the vain imaginings of the foolish. So firmly do they adhere to superstitions that naught can sever them therefrom save the potent arm of God—exalted is His glory. Beseech thou the Almighty that ⁶³ He may remove with the fingers of divine power the veils which have shut out the divers peoples and kindreds, that they may attain the things that are conducive to security, progress and advancement and may hasten forth towards the incomparable Friend.	اهل ايران از حافظ و معين گذشته‌اند و باو هام جهلا متمسك و مشغول بشأنى باو هام متشبثند كه فصل آن ممكن نه مگر بذراعى قدرت حقّ جلّ جلاله از حق بطلب تا حجابات احزاب را باصبع اقتدار بر دارد تا كلّ اسباب حفظ و علوّ و سموّ را بيباند و بشطر دوست يكتا بشتابند
18	The word of God which the Abhá Pen hath revealed and inscribed on the <i>first leaf</i> of the Most Exalted Paradise is this: Verily I say: The fear of God hath ever been a sure defence and a safe stronghold for all the peoples of the world. It is the chief cause of the protection of mankind, and the supreme instrument for its preservation.	كلمة الله در ورق اول فردوس اعلى از قلم ابهى مذكور و مسطور براستى ميگويم حفظ مبين و حصن متين از براى عموم اهل عالم خشية الله بوده آنست سبب اكبر از براى حفظ بشر و علت كبرى از براى صيانت و رى بلى در وجود آيتى موجود و آن انسان را از آنچه شايسته و لايق نيست منع مينمايد و حراست ميفرمايد و نام آنرا حيا گذارده‌اند و لكن اين فقره مخصوص است

	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. This, however, is confined to but a few; all have not possessed and do not possess it.	بمعدودی کلّ دارای این مقام نبوده و نیستند.
19	The word of God which the Supreme Pen hath recorded on the second leaf of the Most Exalted Paradise is the following: The Pen of the Most High exhorteth, at this moment, the manifestations of authority and the sources of power, namely the kings, the sovereigns, the presidents, the rulers, the divines and the wise, and enjoineeth them to uphold the cause of religion, and to cleave unto it. Religion is verily the chief ⁶⁴ instrument for the establishment of order in the world and of tranquillity amongst its peoples. The weakening of the pillars of religion hath strengthened the foolish and emboldened them and made them more arrogant. Verily I say: The greater the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead in the end to chaos and confusion. Hear Me, O men of insight, and be warned, ye who are endued with discernment!	کلمة الله در ورق دوم از فردوس اعلى قلم اعلى در این حین مظاهر قدرت و مشارق اقتدار یعنی ملوک و سلاطین و رؤسا و امرا و علما و عرفا را نصیحت میفرماید و به دین و بتمسک به آن وصیّت مینماید آنست سبب بزرگ از برای نظم جهان و اطمینان من فی الامکان سستی ارکان دین سبب قوت جهال و جرأت و جسارت شده براستی میگویم آنچه از مقام بلند دین کاست بر غفلت اشرا را افزود و نتیجه بالاخره هرج و مرج است اسمعوا یا اولی الابصار تمّ اعتبروا یا اولی الانظار.
20	The word of God which the Supreme Pen hath recorded on the third leaf of the Most Exalted Paradise is this: 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. And if thine eyes be turned towards justice, choose thou for thy neighbour that which thou chooseth for thyself. Humility exalteth man to the heaven of glory and power, whilst pride abaseth him to the depths of wretchedness and degradation.	کلمة الله در ورق سوم از فردوس اعلى یا ابن الانسان لو تکون ناظراً إلى الفضل ضع ما ینفعک و خذ ما ینتفع به العباد و ان تکن ناظراً إلى العدل اختر لدونک ما تختاره لنفسک انّ الانسان مرّة یرفعه الخضوع الی سماء العزّة و الاقتدار و اخری ینزله الغرور إلى اسفل مقام الدّلة و الانکسار
21	O people of God! Great is the Day and mighty the Call! In one of Our Tablets We have revealed these exalted words: '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; 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; and	یا حزب الله یوم عظیم است و نداء بزرگ در لوحی از الواح از سماء مشیّت این کلمه علیا نازل اگر قوه روح بتمامها بقوه سامعه تبدیل شود میتوان گفت لایق اصغاء این نداء است که از افق اعلى مرتفع و الا این آذان آلوده لایق اصغاء نبوده و نیست طوبی للسامعین و ویل للغافلین .

	woe betide the wayward.	
22	<p>The word of God which the Supreme Pen hath recorded on the fourth leaf of the Most Exalted Paradise is the following: O people of God! Beseech ye the True One—glorified be His Name—that He may graciously shield the manifestations of dominion and power from the suggestions of self and desire and shed the radiance of justice and guidance upon them.</p>	<p>کلمة الله در ورق چهارم از فردوس اعلى يا حزب الله از حق جلّ جلاله بطلبيد مظاهر سطوت و قوت را از شرّ نفس و هوى حفظ فرمايد و بانوار عدل و هدى منور دارد</p>
23	<p>His Majesty Muḥammad Sháh, despite the excellence of his rank, committed two heinous deeds. One was the order to banish the Lord of the Realms of Grace and Bounty, the Primal Point; and the other, the murder of the Prince of the City of Statesmanship and Literary Accomplishment. 5</p>	<p>از حضرت محمد شاه مع علوّ مقام دو امر منكر ظاهر اول نفى سلطان ممالك فضل و عطا حضرت نقطه اولى و ثانى قتل سيد مدینه تدبير و انشاء</p>
24	<p>The faults of kings, like their favours, can be great. A king who is not deterred by the vainglory of power and authority from observing justice, nor is deprived of the splendours of the day-star of equity by luxury, riches, glory or the marshalling of hosts and legions shall occupy a high rank and a sublime station amongst the Concourse on high. It is incumbent upon everyone to extend aid and to manifest kindness to so noble a soul. Well is it with the king who keepeth a tight hold on the reins of his passion, restraineth his anger and preferreth justice and fairness to injustice and tyranny.</p>	<p>بارى خطا و عطای ایشان عظيم است سلطانی که غرور اقتدار و اختيار او را از عدل منع ننمايد و نعمت و ثروت و عزّت و صفوف و الوف او را از تجليات نير انصاف محروم نسازد او در ملا اعلى دارای مقام اعلى و رتبه علياست بر كلّ اعانت و محبت آن وجود مبارک لازم طوبى لملك ملك زمام نفسه و غالب غضبه و فضل العدل على الظلم و الانصاف على الاعتساف .</p>
25	<p>The word of God which the Supreme Pen hath recorded on the fifth leaf of the Most Exalted Paradise is this: Above all else, the greatest gift and the most wondrous blessing hath ever been and will continue to be Wisdom. It is man's unfailing Protector. It aideth him and strengtheneth him. Wisdom is God's Emissary and the Revealer of His Name the Omniscient. Through it the loftiness of man's station is made manifest and evident. It is all-knowing and the foremost Teacher in the school of existence. It is the Guide and is invested with high distinction. Thanks to its educating influence earthly beings have become imbued with a gem-like spirit which outshineth the heavens. In the city of justice it is the unrivalled Speaker Who, in the year nine, illumined the world</p>	<p>کلمة الله در ورق پنجم از فردوس اعلى عطيه كبرى و نعمت عظمى در رتبه اولى خرد بوده و هست اوست حافظ وجود و معین و ناصر او خرد پیک رحمن است و مظهر اسم علام به او مقام انسان ظاهر و مشهود اوست دانا و معلّم اول در دبستان وجود و اوست راه نما و دارای رتبه علیا از یمن تربیت او عنصر خاک دارای گوهر پاک شد و از افلاک گذشت اوست خطیب اول در مدینه عدل و در سال نه جهان را ببشارت ظهور منور نمود اوست دانای یکتا که در اول دنیا بمرقاة معانی ارتقاء جست و چون باراده رحمانی بر منبر بیان مستوی بدو حرف</p>

	<p>with the joyful tidings of this Revelation. And it was this peerless Source of wisdom that at the beginning of the foundation of the world ascended the stair of inner meaning and when enthroned upon the pulpit of utterance, through the operation of the divine Will, proclaimed two words. The first heralded the promise of reward, while the second voiced the ominous warning of punishment. The promise gave rise to hope and the warning begat fear. Thus the basis of world order hath been firmly established upon these twin principles. Exalted is the Lord of Wisdom, the Possessor of Great Bounty.</p>	<p>نطق فرمود از اوّل بشارت و عد ظاهر و از ثانی خوف و عید و از وعد و وعید بیم و امید باهر و باین دو اساس نظم عالم محکم و بر قرار تعالی الحکیم ذوالفضل العظیم .</p>
26	<p>The word of God which the Supreme Pen hath recorded on the sixth leaf of the Most Exalted Paradise is the following: The light of men is Justice. Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among men. The ocean of divine wisdom surgeth within this exalted word, while the books of the world cannot contain its inner significance. Were mankind to be adorned with this raiment, they would behold the day-star of the utterance, 'On that day God will satisfy everyone out of His abundance,' ⁶ shining resplendent above the horizon of the world. Appreciate ye the value of this utterance; it is a noble fruit that the Tree of the Pen of Glory hath yielded. Happy is the man that giveth ear unto it and observeth its precepts. Verily I say, whatever is sent down from the heaven of the Will of God is the means for the establishment of order in the world and the instrument for promoting unity and fellowship among its peoples. Thus hath the Tongue of this Wronged One spoken from His Most Great Prison.</p>	<p>کلمة الله در ورق ششم از فردوس اعلى سراج عباد داد است او را ببادهای مخالف ظلم و اعتساف خاموش منمائید و مقصود از آن ظهور اتحاد است بین عباد در این کلمه علیا بحر حکمت الهی موج دفاتر عالم تفسیر آن را کفایت ننماید اگر عالم به این طراز مزین گردد شمس کلمه یوم یغنی الله کلاً من سعته از افق سماء دنیا طالع و مُشرق مشاهده شود مقام این بیان را بشناسید چه که از علیا ثمره شجره قلم اعلى است نیکوست حال نفسی که شنید و فائز شد بر راستی میگویم آنچه از سماء مشیت الهی نازل آن سبب نظم عالم و علّت اتحاد و اتفاق اهل آنست کذلک نطق لسان المظلوم فی سجنه العظیم</p>
27	<p>The word of God which the Supreme Pen hath recorded on the seventh leaf of the Most Exalted Paradise is this: O ye men of wisdom among nations! Shut your eyes to estrangement, then fix your gaze upon unity. Cleave tenaciously unto that which will lead to the well-being and tranquillity of all mankind. This span of earth is but one homeland and one habitation. It behoveth you to abandon vainglory which causeth alienation and to set your hearts on</p>	<p>کلمة الله در ورق هفتم از فردوس اعلى ای دانایان امم از بیگانگی چشم بردارید و به یگانگی ناظر باشید و باسبابی که سبب راحت و آسایش عموم اهل عالم است تمسک جوئید این یک شبر عالم یک وطن و یک مقام است از افتخار که سبب اختلاف است بگذرید و به آنچه علّت اتفاق است توجه نمایند نزد اهل بها افتخار بعلم و عمل و اخلاق و دانش است نه بوطن و مقام ای</p>

	whatever will ensure harmony. In the estimation of the people of Bahá man's glory lieth in his knowledge, his upright conduct, his praiseworthy character, his wisdom, and not in his nationality or rank. O people of the earth! Appreciate the value of this heavenly word. Indeed it may be likened unto a ship for the ocean of knowledge and a shining luminary for the realm of perception.	اهل زمین قدر این کلمه آسمانی را بدانید چه که بمنزله کشتی است از برای دریای دانائی و بمنزله آفتابست از برای جهان بینائی .
28	The word of God which the Supreme Pen hath recorded on the <i>eighth leaf</i> of the Most Exalted Paradise is the following: Schools must first train the children in the principles of religion, so that the Promise and the Threat recorded in the Books of God may prevent them from the things forbidden and adorn them with the mantle of the commandments; but this in such a measure that it may not injure the children by resulting in ignorant fanaticism and bigotry.	کلمة الله در ورق هشتم از فردوس اعلى دار التعلیم باید در ابتداء اولاد را بشرائط دین تعلیم دهند تا وعد و وعید مذکور در کتب الهی ایشان را از مناهی منع نماید و بطراز اوامر مزین دارد ولکن بقدری که بتعصّب و حمیّه جاهلیّه منجر و منتهی نگردد
29	It is incumbent upon the Trustees of the House of Justice to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever He willeth, and He, verily, is the Provider, the Omniscient.	آنچه از حدودات در کتاب بر حسب ظاهر نازل نشده باید امنای بیت عدل مشورت نمایند آنچه را پسندیدند مجری دارند آنه یلهمهم ما یشاء و هو المدبّر العلیم
30	We have formerly ordained that people should converse in two languages, yet efforts must be made to reduce them to one, likewise the scripts of the world, that men's lives may not be dissipated and wasted in learning divers languages. Thus the whole earth would come to be regarded as one city and one land.	از قبل فرمودیم تکلم به دو لسان مقدر شد و باید جهد شود تا بیکی منتهی گردد و همچنین خطوط عالم تا عمرهای مردم در تحصیل السن مختلفه ضایع نشود و باطل نگردد و جمیع ارض مدینه واحده و قطعه واحده مشاهده شود
31	The word of God which the Supreme Pen hath recorded on the <i>ninth leaf</i> of the Most Exalted Paradise is this: In all matters moderation is desirable. If a thing is carried to excess, it will prove a source of evil. Consider the civilization of the West, how it hath agitated and alarmed the peoples of the world. An infernal engine hath been devised, and hath proved so cruel a weapon of destruction that its like none hath ever witnessed or heard. The purging of such deeply-rooted and overwhelming corruptions cannot be effected unless the peoples of the world unite in pursuit of one common aim and embrace one universal faith. Incline your ears	کلمة الله در ورق نهم از فردوس اعلى براستی میگویم هر امری از امور اعتدالش محبوب چون تجاوز نماید سبب ضرر گردد در تمدن اهل غرب ملاحظه نمائید که سبب اضطراب و وحشت اهل عالم شده آلت جهنمیّه بمیان آمده و در قتل وجود شقاوتی ظاهر شده که شبه آن را چشم عالم و آذان امم ندیده و نشنیده اصلاح این مفساد قویّه قاهره ممکن نه مگر به اتحاد احزاب عالم در امور و یا در مذهبی از مذاهب بشنوید ندای مظلوم را و بصلح اکبر تمسک نمائید

	unto the Call of this Wronged One and adhere firmly to the Lesser Peace.	
32	Strange and astonishing things exist in the earth but they are hidden from the minds and the understanding of men. These things are capable of changing the whole atmosphere of the earth and their contamination would prove lethal. Great God! We have observed an amazing thing. Lightning or a force similar to it is controlled by an operator and moveth at his command. Immeasurably exalted is the Lord of Power Who hath laid bare that which He purposed through the potency of His weighty and invincible command.	اسباب عجيبه غريبه در ارض موجود ولكن از افنده و عقول مستور و آن اسبابيست كه قادر است بر تبديل هواء ارض كلها و سميت آن سبب هلاكت سبحان الله امر عجيبى مشاهده گشت برق يا مثل آن مطيع قائد است و بامر او حرکت مينمايد تعالى القادر الذى اظهر ما اراد بامرہ المحکم المتين
33	O people of Bahá! Each one of the ordinances We have revealed is a mighty stronghold for the preservation of the world of being. Verily, this Wronged One desireth naught but your security and elevation.	يا اهل بها اوامر منزله هر يك حصنى است محكم از براى وجود انّ المظلوم ما اراد الا حفظكم و ارتقائكم
34	We exhort the men of the House of Justice and command them to ensure the protection and safeguarding of men, women and children. It is incumbent upon them to have the utmost regard for the interests of the people at all times and under all conditions. Blessed is the ruler who succoureth the captive, and the rich one who careth for the poor, and the just one who secureth from the wrong doer the rights of the downtrodden, and happy the trustee who observeth that which the Ordainer, the Ancient of Days hath prescribed unto him.	رجال بيت عدل را وصيت مينمائيم و بصيانت و حفظ عباد و اماء و اطفال امر ميفرمائيم بايد در جميع احوال بمصالح عباد ناظر باشند طوبى لامير اخذ يد الاسير و لغني توجه الى الفقير و لعادل اخذ حق المظلوم من الظالم و لامين عمل ما امر به من لدن امر قديم
35	O Haydar-'Alí! Upon thee be My glory and My praise. My counsels and admonitions have compassed the world. Yet, instead of imparting joy and gladness they have caused grief, because some of those who claim to love Me have waxed haughty and have inflicted upon Me such tribulations as neither the followers of former religions nor the divines of Persia did ever inflict.	يا حيدر قبل على عليك بهائى و ثنائى نصائح و مواظ عالم را احاطه نموده مع ذلك سبب احزان شده نه فرح و سرور چه كه بعضى از مدعيان محبت طغيان نموده اند و وارد آورده اند آنچه را كه از ملل قبل و علمای ايران وارد نشد
36	We have said: 'My imprisonment doeth Me no harm, nor do the things that have befallen Me at the hands of My enemies. That which harmeth Me is the conduct of my loved ones who, though they bear My name, yet commit that which maketh My heart and My pen to lament.' Such utterances as these have again and again been revealed, yet the heedless have failed to profit thereby, since they are captive to their own evil passions and corrupt desires.	قلنا من قبل ليس بليتي سجنى و ما ورد علي من اعدائى بل عمل احبائى الذين ينسبون انفسهم الى نفسى و يرتكبون ما ينوح به قلبى و قلمى مكرر امثال اين بيانات نازل ولكن غافلين را نفعى نبخشيد چه كه اسير نفس و هوى مشاهده ميشوند از حق بطلب كل را تايبيد فرمايد بر انابه و رجوع تا نفس بمشتهياتش باقى جرم

	<p>Beseech thou the One true God that He may enable everyone to repent and return unto Him. So long as one's nature yieldeth unto evil passions, crime and transgression will prevail. We cherish the hope that the hand of divine power and the outpouring of heavenly blessings may sustain all men, may attire them with the vesture of forgiveness and bounty and guard them against that which would harm His Cause among His servants. He is, in truth, the Potent, the All-Powerful, and He is the Ever-Forgiving, the Merciful.</p>	<p>و خطا موجود امید آنکه ید بخشش الهی و رحمت رحمانی کلّ را اخذ نماید و بطراز عفو و عطا مزین دارد و همچنین حفظ فرماید از آنچه سبب تضییع امر اوست ما بین عبادش آنه هو المقتدر القدير و هو الغفور الرحيم .</p>
37	<p>The word of God which the Supreme Pen hath recorded on the tenth leaf of the Most Exalted Paradise is the following: O people of the earth! Living in seclusion or practising asceticism is not acceptable in the presence of God. It behoveth them that are endued with insight and understanding to observe that which will cause joy and radiance. Such practices as are sprung from the loins of idle fancy or are begotten of the womb of superstition ill beseem men of knowledge. In former times and more recently some people have been taking up their abodes in the caves of the mountains while others have repaired to graveyards at night. Say, give ear unto the counsels of this Wronged One. Abandon the things current amongst you and adopt that which the faithful Counsellor biddeth you. Deprive not yourselves of the bounties which have been created for your sake.</p>	<p>کلمة الله در ورق دهم از فردوس اعلى يا اهل ارض انزوا و رياضات شاقه بعزّ قبول فائز نه صاحبان بصر و خرد ناظرند باسبابی که سبب روح و ريحانست امثال اين امور از صلب ظنون و بطن اوهام ظاهر و متولد لايق اصحاب دانش نبوده و نيست بعضی از عباد از قبل و بعد در مغارهای جبال ساکن و بعضی در ليالی بقبور متوجه بگو بشنوید نصح مظلوم را از ما عندکم بگذريد و به آنچه ناصح امين ميفرمايد تمسک جوئيد لا تحرما انفسکم عما خلق لکم</p>
38	<p>Charity is pleasing and praiseworthy in the sight of God and is regarded as a prince among goodly deeds. Consider ye and call to mind that which the All-Merciful hath revealed in the Qur'án: 'They prefer them before themselves, though poverty be their own lot. And with such as are preserved from their own covetousness shall it be well.' 7 Viewed in this light, the blessed utterance above is, in truth, the day-star of utterances. Blessed is he who preferreth his brother before himself. Verily, such a man is reckoned, by virtue of the Will of God, the All-Knowing, the All-Wise, with the people of Bahá who dwell in the Crimson Ark.</p>	<p>انفاق عند الله محبوب و مقبول و از سيّد اعمال مذکور انظروا ثم اذكروا ما انزله الرحمن في الفرقان و يؤثرون على انفسهم و لو كان بهم خصاصة و من يوق شح نفسه فاولئك هم الفائزون . في الحقيقة اين كلمه مبارکه در اين مقام آفتاب کلماتست طوبی لمن اختار اخاه على نفسه انه من اهل البهاء في السقينة الحمراء من لدى الله العليم الحكيم.</p>
39	<p>The word of God which the Supreme Pen hath recorded on the eleventh leaf</p>	<p>کلمة الله در ورق یازدهم از فردوس اعلى مظاهر اسماء و صفات را از بعد امر مینمائیم کلّ به آنچه در این ظهور اعظم ظاهر شده</p>

	of the Most Exalted Paradise is this: We enjoin upon them that are the emblems of His names and attributes to firmly adhere henceforth unto that which hath been set forth in this Most Great Revelation, not to allow themselves to become the cause of strife, and, until the end that knoweth no end, to keep their eyes directed towards the dayspring of these resplendent words which have been recorded in this Tablet. Strife leads to bloodshed and provokes commotion amongst people. Harken ye unto the Voice of this Wronged One and deviate not therefrom.	تمسک نمایند و سبب اختلاف نشوند و إلى الآخر الذی لا آخر له به آفاق این کلمات مشرقیات که در این ورقه نازل شده ناظر باشند اختلاف سبب خونریزی است و علت انقلاب عباد است بشنوید ندای مظلوم را و از آن تجاوز ننمائید
40	Were anyone to ponder in his heart that which hath, in this Revelation, streamed forth from the Pen of Glory, he would be assured that whatever this Wronged One hath affirmed He hath had no intention of establishing any position or distinction for Himself. The purpose hath rather been to attract the souls, through the sublimity of His words, unto the summit of transcendent glory and to endow them with the capacity of perceiving that which will purge and purify the peoples of the world from the strife and dissension which religious differences provoke. Unto this bear witness My heart, My Pen, My inner and My outer Being. God grant that all men may turn unto the treasures latent within their own beings.	اگر نفسی در آنچه از قلم اعلی در این ظهور نازل شده تفکر نماید یقین مینماید این مظلوم آنچه ذکر نموده مقصودش اثبات مقام و شأنی از برای خود نبوده بل اراده آنکه بکلمات عالیات نفوس را بافق اعلی جذب نمائیم و مستعد کنیم از برای اصغای آنچه که سبب تنزیه و تطهیر اهل عالم است از نزاع و جدالی که بواسطه اختلاف مذاهب ظاهر میشود یشهد بذلک قلبی و قلمی و ظاهری و باطنی انشاء الله کلّ بخزانه‌های مکنونه در خود توجه نمایند .
41	O people of Bahá! The source of crafts, sciences and arts is the power of reflection. Make ye every effort that out of this ideal mine there may gleam forth such pearls of wisdom and utterance as will promote the well-being and harmony of all the kindreds of the earth.	یا اهل بها قوه متفکره مخزن صنایع و علوم و فنون است جهد نمائید تا از این معدن حقیقی لئالی حکمت و بیان ظاهر شود و سبب آسایش و اتحاد احزاب مختلفه عالم گردد .
42	Under all conditions, whether in adversity or at ease, whether honoured or afflicted, this Wronged One hath directed all men to show forth love, affection, compassion and harmony. And yet whenever there was any slight evidence of progress and advancement, those concealed behind the veils would sally forth and utter calumnies more wounding than the sword. They cling unto misleading and reprehensible words and suffer themselves to be deprived of the ocean of verses revealed by God.	این مظلوم در جمیع احوال از شدت و رخا و عزت و عذاب کلّ را بمحبت و وداد و شفقت و اتحاد امر نمود هر یوم که فی الجمله علو و سموی ظاهر شد نفوس مستوره از خلف حجاب بیرون میامدند و بمفتریاتی تکلم مینمودند که احدّ از سیف بود بکلمات مردوده معجوله متمسکند و از بحر آیات الهی ممنوع و محروم
43	If these obstructing veils had not intervened Persia would, in some two years, have been subdued through the power of utterance, the position of both the government and the people would have been raised and the Supreme Goal, unveiled and	و اگر این حجابات حائل نمیشد ایران در دو سنه او ازید ببیان مسخر میگشت و مقام دولت و ملت هر دو مرتفع میشد چه که مقصود بکمال ظهور من غیر ستر و خفا ظاهر میشد . باری تارة

	<p>unconcealed, would have appeared in the plenitude of glory. In short, sometimes in explicit language, at other times by allusion, We said whatever had to be said. Thus, once Persia had been rehabilitated, the sweet savours of the Word of God would have wafted over all countries, inasmuch as that which hath streamed forth from the Most Exalted Pen is conducive to the glory, the advancement and education of all the peoples and kindreds of the earth. Indeed it is the sovereign remedy for every disease, could they but comprehend and perceive it.</p>	<p>بالتصريح و اخرى بالتلويح آنچه بايد گفته شود گفتيم و بعد از اصلاح ايران نفات كلمه در سائر ممالك متضوع ميگشت چه كه آنچه از قلم اعلى جارى شده سبب علو و سمو و تربيت جميع اهل عالم بوده و هست و از براى جميع امراض درياق اعظم است لوهم يفقهون و يشعرون .</p>
44	<p>Recently the Afnáns and Amín—upon them be My glory and loving-kindness—attained Our presence and beheld Our countenance; likewise Nabíl, the son of Nabíl and the son of Samandar—upon them rest the glory of God and His loving-kindness—are present and have drunk the cup of reunion. We entreat God that He may graciously ordain for them the good of this world and of the next and that the outpouring of His blessings and grace may descend upon them from the heaven of His generosity and the clouds of His tender compassion. Verily of those who show mercy He is the Most Merciful, and He is the Gracious, the Beneficent.</p>	<p>اين ايام حضرات افنان و امين عليهم بهائى و عنائتى بحضور و لقا فائز و همچنين نبيل ابن نبيل و ابن سمندر عليهم بهاء الله و عنائته حاضر و از كاس وصال مرزوق نسل الله ان يقدر لهم خير الآخرة و الأولى و ينزل عليهم من سماء فضله و سحاب رحمته بركة من عنده و رحمة من لدنه انه هو ارحم الراحمين و هو الفضال الكريم</p>
45	<p>O Haydar-‘Alí! Thine other letter which thou hadst forwarded through him who beareth the title of Júd 8 (Bounty) hath reached Our holy court. Praised be God! It was adorned with the light of divine unity and of detachment and was ablaze with the fire of love and affection. Pray thou unto God that He may grant keenness to the eyes and illumine them with a new light, perchance they may perceive that which hath no parallel nor peer.</p>	<p>يا حيدر قبل على نامه ديگر شما كه باسم جود ارسال نمودى بساحت اقدس فائز لله الحمد مزين بود بنور توحيد و تقديس و مشتعل بود بنار محبت و وداد از حق بطلب ابصار را قوت بخشد و بنور تازه منور دارد شايد فائز شود بانچه كه شبه و مثل نداشته</p>
46	<p>In this day the verses of the Mother Book are resplendent and unmistakable even as the sun. They can in no wise be mistaken for any of the past or more recent utterances. Truly this Wronged One desireth not to demonstrate His Own Cause with proofs produced by others. He is the One Who embraceth all things, while all else besides Him is circumscribed. Say, O people, peruse that which is current amongst you and We will peruse what pertaineth unto Us. I swear by God! Neither the praise of the peoples of the world, nor the things that the kindreds of the earth possess are worthy of mention before the remembrance of His</p>	<p>امروز آيات ام الكتاب بمتابه آفتاب مشرق و لائح بكلمات قبل و بعد مشتبه نشده و نميشود ان المظلوم لا يحب ان يستدل فى امره بما ظهر من غيره اوست محيط و ماسوايش محاط قل يا قوم اقرأوا ما عندكم و نقرأ ما عندنا لعمر الله لا يذكر عند ذكره اذكار العالم و ما عند الامم يشهد بذلك من ينطق فى كل شأن انه هو الله مالك يوم الدين و رب العرش العظيم</p>

	Name. Unto this beareth witness He Who under all conditions proclaimeth, 'Verily He is God, the sovereign Ruler of the Day of Reckoning and the Lord of the mighty Throne.'	
47	Glorified be God! One wondereth by what proof or reason the disbelievers among the people of the Bayán have turned away from the Lord of being. In truth the station of this Revelation transcendeth the station of whatever hath been manifested in the past or will be made manifest in the future.	سبحان الله معلوم نیست معرضین بیان بچه حجت و برهان از سید امکان اعراض نمودند مقام این امر فوق مقام ما ظهر و یظهر است
48	Were the Point of the Bayán present in this day and should He, God forbid, hesitate to acknowledge this Cause, then the very blessed words which have streamed forth from the wellspring of His Own Bayán would apply to Him. He saith, and His word is the truth, 'Lawful is it for Him Whom God will make manifest to reject him who is the greatest on earth.' Say, O ye that are bereft of understanding! Today that Most Exalted Being is proclaiming: 'Verily, verily, I am the first to adore Him.' How shallow is the fund of men's knowledge and how feeble their power of perception. Our Pen of Glory beareth witness to their abject poverty and to the wealth of God, the Lord of all worlds.	اگر نعوذ بالله الیوم نقطه بیان حاضر باشد و در تصدیق توقف نماید داخل کلمه مبارکه که از مطلع بیان آن حضرت نازل شده میشوند قال وقوله الحق حق لمن یظهره الله ان یرد من لم یکن اعلی منه فوق الارض بگو ای بی دانشها الیوم آن حضرت بآئنی انا اول العابدین ناطق بضاعت عرفان خلق مزجاتست و قوه ادراکشان ضعیف شهد القلم الاعلی بفرهم و غناء الله رب العالمین
49	Lauded and glorified is He Who hath called the creation into being. He is the sovereign Truth, the Knower of things unseen. The Mother Book is revealed and the Lord of Bounty is established upon the most blessed seat of glory. The Dawn hath broken, yet the people understand not. The signs have been ushered in, while He Who hath revealed them is overwhelmed with manifest sorrow. Indeed I have endured that which hath caused the world of existence to lament.	سبحان الذی خلق الخلق و هو الحق علام الغیوب قد نزل ام الكتاب و الوهاب فی مقام محمود قد طلع الفجر و القوم لا یفقهون قد اتت الآیات و منزلها فی حزن مشهود قد ورد علی ما ناه به الوجود
50	Say: O Yahyá (Azal), produce a single verse, if thou dost possess divinely-inspired knowledge. These words were formerly spoken by My Herald Who at this hour proclaimeth: 'Verily, verily, I am the first to adore Him.' Be fair, O My brother. Art thou able to express thyself when brought face to face with the billowing ocean of Mine utterance? Canst thou unloose thy tongue when confronted with the shrill voice of My Pen? Hast thou any power before the revelations of Mine omnipotence? Judge thou fairly, I adjure thee by God, and call to mind when thou didst stand in the presence of this Wronged One and We dictated to thee the verses of God, the Help in Peril, the Self-Subsisting. Beware lest	قل یا یحیی فأت بایة ان كنت ذی علم رشید هذا ما نطق به مبشری من قبل و فی هذا الحین یقول آئنی انا اول العابدین انصف یا اخی هل كنت ذا بیان عند امواج بحر بیانی و هل كنت ذا نداء لدی صریر قلمی و هل كنت ذا قدرة عند ظهورات قدرتی انصف بالله ثم اذکر اذ كنت قائماً لدی المظلوم و نقلی علیک آیات الله المهیمن القیوم ایاک ان یمنعک مطلع الکذب عن هذا الصدق المبین

	the source of falsehood withhold thee from the manifest Truth.	
51	O thou who hast fixed thy gaze upon My countenance! Say: O ye heedless ones! By reason of a droplet ye have deprived yourselves of the ocean of heavenly verses and for the sake of an insignificant atom ye have shut yourselves out from the splendours of the Day-Star of Truth. Who else but Bahá hath the power to speak forth before the face of mankind? Judge ye fairly and be not of the unjust. Through Him the oceans have surged, the mysteries have been divulged and the trees have lifted up their voices exclaiming: The kingdoms of earth and heaven are God's, the Revealer of signs, the Fountainhead of clear tokens. Peruse ye the Persian Bayán revealed by Him Who heralded this Revelation and look at it with the eye of fairness. Verily He will guide you aright to His Path. At this moment He proclaimeth that which His tongue had formerly uttered when He was seated upon the throne of His most exalted Name. out from the splendours of the Day-Star of Truth.	يا ايّها الناظر الى الوجه بگو ای عباد غافل بقطره از بحر آیات الهی محروم گشتید و بذره از تجلیات انوار آفتاب حقیقت ممنوع لو لا البهَاء من يقدر ان يتكلّم امام الوجوه انصفوا و لا تكونوا من الظّالمين به ماجت البحار و ظهرت الاسرار و نطقت الاشجار الملك و الملكوت لله منزل الآيات و مظهر البيّنات بيان فارسى حضرت ميشّر را ملاحظه نمائيد و ببصر عدل در آن مشاهده كنيد انّه يهديكم الى صراط ينطق في هذا الحين بما نطق لسانه من قبل اذ كان مستويّاً على عرش اسمه العظيم .
52	Thou hast made mention of the loved ones in those regions. Praised be God, each one of them attained the honour of being remembered by the True One—exalted is His glory—and the names of them, one and all, flowed from the Tongue of Grandeur in the kingdom of utterance. Great indeed is their blessedness and happiness, inasmuch as they have drunk the choice wine of revelation and inspiration from the hand of their Lord, the Compassionate, the Merciful. We beseech God to strengthen them to manifest inflexible constancy and to summon to their aid the hosts of wisdom and utterance. He is in truth the Mighty, the Omnipotent. Convey my greetings to them and give them the joyful tidings that the Day-Star of remembrance hath dawned and shed its radiance from above the horizon of the bountiful favours of their Lord, the Ever-Forgiving, the All-Merciful.	ذكر اوليائى آن اطراف را نموده اند الله الحمد هر يك بذكر حق جلّ جلاله فائز گشت و اسامى كلّ در ملكوت بيان از لسان عظمت جارى و ظاهر طوبى لهم و نعيماً لهم بما شربوا رحيق الوحى و الالهام من ايدى عطاء ربهم المشفق الكريم نسل الله ان يوفّقهم على الاستقامة الكبرى و يمدّهم بجنود الحكمة و البيان انّه هو المقتدر القدير كبر من قبلى عليهم و بشرهم بما اشرق و لاح نير الذّكر من افق سماء عطاء ربهم الغفور الرّحيم
53	Thou hast mentioned Husayn. We have attired his temple with the robe of forgiveness and adorned his head with the crown of pardon. It beseemeth him to pride himself among all men upon this resplendent, this radiant and manifest bounty. Say: Be not despondent. After the revelation of this blessed verse it is as though thou hast been born anew from thy mother's womb. Say:	ذكر جناب حا قبل سين را نمودند انا زيّنا هيكله بطراز العفو و رأسه باكليل الغفران له ان يباهى بين الانام بهذا الفضل المشرق اللّاح المبين بگو محزون مباش بعد از نزول اين آيه مبارکه مثل آنست که در اين حين از بطن امّ متولد گشته قل ليس لك ذنب و

	<p>Thou art free from sin and error. Truly God hath purged thee with the living waters of His utterance in His Most Great Prison. We entreat Him—blessed and exalted is He—to graciously confirm thee in extolling Him and in magnifying His glory and to strengthen thee through the power of His invisible hosts. Verily, He is the Almighty, the Omnipotent.</p>	<p>لا خطأ قد طهرك الله من كوثر بيانه في سجنه العظيم نسئله تبارك و تعالى أن يؤيدك على ذكره و ثنائه و يمدك بجنود الغيب انه هو القوي القدير</p>
54	<p>Thou hast made mention of the people of Tár. 9 We have set Our face toward the servants of God therein and advise them first to consider that which the Point of the Bayán hath revealed concerning this Revelation whereby all names and titles have been shaken, the idols of vain imaginings have crumbled and the Tongue of Grandeur hath, from the realm of glory, proclaimed: By the righteousness of God! The Hidden Treasure, the Impenetrable Mystery, hath been uncovered to men's eyes, causing all things, whether of the past or of the future, to rejoice. He hath said, and His word is the truth: 'Of all the tributes I have paid to Him Who is to come after Me, the greatest is this, My written confession, that no words of Mine can adequately describe Him, nor can any reference to Him in My Book, the Bayán, do justice to His Cause.'</p>	<p>ذكر اهل طار را نموديد انا اقبلنا الى عباد الله هناك و نوصيهم في اول البيان بما انزله نقطة البيان لهذا الظهور الذي به ارتعدت فرائص الاسماء وسقطت اصنام الاوهام و نطق لسان العظمة من افقه الاعلى تالله قد ظهر الكنز المكنون و السر المخزون الذي به ابتسم ثغر ما كان و ما يكون قال و قوله الحق و قد كتبت جوهرة في ذكره و هو انه لا يستشار باشارتي و لا بما ذكر في البيان</p>
55	<p>Moreover We counsel them to observe justice, equity, honesty, piety and that whereby both the Word of God and their own station will be exalted amongst men. Verily I am the One Who exhorteth with justice. Unto this beareth witness He from Whose Pen rivers of mercy have flowed and from Whose utterance fountains of living waters have streamed forth unto all created things. Immeasurably exalted is this boundless grace; immensely blessed is this resplendent favour.</p>	<p>و نوصيهم بالعدل و الانصاف و الامانة و الديانة و ما ترتفع به كلمة الله و مقاماتهم بين العباد و انا الناصح بالحق يشهد بذلك من جرى من قلمه فرات الرحمة و من بيانه كوثر الحيوان لاهل الامكان تعالى هذا الفضل الأعظم و تباهى هذا العطاء المبين</p>
56	<p>O people of Tár! Give ear unto the Call of Him Who doeth whatsoever He willeth. In truth He remindeth you of that which will draw you nigh unto God, the Lord of the worlds. He hath turned His face towards you from the Prison of 'Akká and hath revealed for your sakes what will immortalize your memory and your names in the Book which cannot be effaced and remaineth unaffected by the doubts of the froward. Cast away the things current amongst men and take fast hold on that whereunto ye are bidden by virtue of the Will of the Ordainer, the Ancient of Days. This is the Day wherein the divine Lote-Tree calleth aloud,</p>	<p>يا اهل طار اسمعوا نداء المختار انه يذكركم بما يقربكم الى الله رب العالمين انه اقبل اليكم من سجن عكا و انزل لكم ما تبقى به اذكاركم و اسمائكم في كتاب لا يأخذه المحو و لا تبدله شبهات المعرضين ضعوا ما عند القوم و خذوا ما امرتم به من لدن امر قديم هذا يوم فيه تنادى سدرة المنتهى و تقول يا قوم انظروا اثماری و اوراقی ثم استمعوا حفيفي اياكم ان تمنعكم شبهات القوم عن نور اليقين و بحر البيان ينادى ويقول يا اهل الارض انظروا</p>

	saying: O people! Behold ye My fruits and My leaves, incline then your ears unto My rustling. Beware lest the doubts of men debar you from the light of certitude. The Ocean of utterance exclaimeth and saith: 'O ye dwellers on the earth! Behold My billowing waters and the pearls of wisdom and utterance which I have poured forth. Fear ye God and be not of the heedless.'	الى امواجى و ما ظهر منى من لئالى الحكمة و البيان اتقوا الله و لا تكونوا من الغافلين
57	In this Day a great festival is taking place in the Realm above; for whatsoever was promised in the sacred Scriptures hath been fulfilled. This is the Day of great rejoicing. It behoveth everyone to hasten towards the court of His nearness with exceeding joy, gladness, exultation and delight and to deliver himself from the fire of remoteness.	امروز جشن عظيم در ملاً اعلى بر پا چه كه آنچه در كتب الهى وعده داده شده ظاهر گشته يوم فرح اكبر است بايد كل بكمال فرح و نشاط و سرور و انبساط قصد بساط قرب نمايند و خود را از نار بعد نجات دهند
58	O people of Tár! Through the strengthening power of My Name seize ye the chalice of knowledge, drink then your fill in defiance of the people of the world who have broken the Covenant of God and His Testament, rejected His proofs and clear tokens, and cavilled at His signs which have pervaded all that are in heaven and on earth.	يا اهل طار خذوا بقوة اسمى الأعظم كأوس العرفان ثم اشربوا منها رغماً لأهل الأماكن الذين نقضوا عهد الله و ميثاقه و انكروا حجته و برهانه و جادلوا بآياته التى احاطت على من فى السموات و الارضين
59	The disbelievers among the people of the Bayán are like the followers of the Shí'ih sect and walk in their footsteps. Leave them to their idle fancies and vain imaginings. They are in truth accounted with the lost in the Book of God, the All-Knowing, the All-Wise. The Shí'ih divines, one and all, are now engaged in reviling and denouncing the True One from their pulpits. Gracious God! Dawlat-Ábádí 10 too hath followed suit. He ascended the pulpit and gave voice to that which hath caused the Tablet to cry out in anguish and the Pen to wail. Meditate upon his conduct and the conduct of Ashraf 11 —upon him be My glory and My tender mercy—and likewise consider those loved ones who hastened to the place of martyrdom in My Name, and offered up their lives in the path of Him Who is the Desire of the world.	معرضين بيان بمثابه حزب شيعه مشاهده ميشوند و بر قدم آن حزب مشى مينمايند ذروهم فى او هامهم و ظنونهم انهم من الاخسرين فى كتاب الله العليم الحكيم حال علمائى شيعه طراً بر منابر بسبب و لعن حق مشغول سبحان الله دولت آبادى هم متابعت آن قوم را نمود و بر منبر ارتقا جست و تكلم نمود به آنچه كه لوح صيحه زد و قلم نوحه كرد در عمل او و عمل اشرف عليه بهائى و عنائيتى تفكر نماييد و همچنين در اوليائى كه باين اسم قصد مقر فدا نمودند و جان را در سبيل مقصود عالميان انفاق كردند
60	The Cause is manifest, it shineth resplendent as the sun, but the people have become veils unto themselves. We entreat God that He may graciously assist them to return unto Him. He is, in truth, the Forgiving, the Merciful.	امر ظاهر و بمثابه آفتاب لائح ولكن قوم خود حجاب خود شده اند از حق مى طلبيم ايشان را مؤيد فرمايد بر رجوع انه هو التواب الرحيم
61	O people of Tár! We send you greetings from this Spot and	يا اهل طار انا نكبر من هذا المقام على وجوهكم و نسئل الله

	<p>besech God—blessed and exalted is He—to give you to drink the choice wine of constancy from the hand of His favour. Verily, He is the Lord of Bounty, the Gracious, the All-Praised. Leave ye unto themselves the immature ones of the world—they that are moved by selfish desire and cling to the exponents of idle fancy. Verily He is your Helper and Succourer. He is, in truth, potent to do whatsoever He willeth. No God is there but Him, the One, the Peerless, the Mighty, the Most Great.</p>	<p>تبارک و تعالیٰ ان یسقیکم ریحق الاستقامة من ایدی عطائه اّنه هو الفیاض العزیز الحمید بگذارید نابالغهای عالم را که بهوی متحرّکند و بمطالع او هام متشبّث اّنه مؤیّدکم ومعینکم اّنه هو المقتدر علی ما یشاء لا اله الاّ هو الفرد الواحد العزیز العظیم</p>
62	<p>May glory from Our presence rest upon those who have set their faces toward the Dayspring of His Revelation and have acknowledged and recognized that which the Tongue of utterance hath spoken in the kingdom of knowledge in this blessed, this glorious and incomparable Day.</p>	<p>البهاء من لدنا علی الذین اقبلوا الی مشرق الظهور و اقرّوا و اعترفوا بما نطق به لسان البیان فی ملکوت العرفان فی هذا الیوم المبارک العزیز البدیع</p>

1. Ḥájí Mírzá Ḥaydar-'Alí, outstanding Persian Bahá'í teacher and author. He spent nine years in prison and exile in Khártúm, travelled extensively in Írán, and passed away in 1920 in the Holy Land. Western pilgrims knew him as the Angel of Mount Carmel.
2. Qur'án 34:12.
3. Jesus.
4. Ḥájí Mullá Hádí Sabzívarí, a renowned philosopher and poet of Írán contemporary with Bahá'u'lláh. He passed away in 1873.
5. Mírzá Abu'l-Qásim Faráhání, the Qá'im Maqám, a distinguished poet and scholar during the reign of Fath 'Alí Sháh. He was a friend of Mírzá Buzurg, father of Bahá'u'lláh. Qá'im Maqám became Prime Minister of Persia in 1821, but in 1835 he was put to death by order of Muḥammad Sháh, at the instigation of Ḥájí Mírzá Aqásí.
6. cf. Qur'án 4:129.
7. Qur'án 59:9.
8. Muḥammad Javád-i-Qazvíní, upon whom Bahá'u'lláh bestowed the title Ismu'lláhi'l-Júd (The Name of God, Bounty). He transcribed numerous Tablets of Bahá'u'lláh during His Ministry, but subsequently broke the Covenant. (See [God Passes By pages 247](#) and [319](#).)
9. A village near Işfahán.
10. Mírzá Hádí Dawlat-Ábádí, one of the divines of Işfahán, who became a follower of the Báb, later supported Mírzá Yaḥyá, and was appointed his representative in Írán and his successor. During the persecutions against the Bábís he recanted his faith.
11. Mírzá Ashraf, who was martyred in the city of Işfahán. (See [God Passes By p. 201](#).)