

	<p style="text-align: center;">IN THE NAME OF HIM WHO IS THE SUPREME RULER OVER ALL THAT HATH BEEN AND THAT IS TO BE</p>	<p style="text-align: center;">بِسْمِهِ الْحَاكِمِ عَلَى مَا كَانَ وَمَا يَكُونُ</p>
1	<p>The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration.</p>	<p>إن أول ما كتب الله على العباد عرفانُ مشرقٍ وحيه ومطلع أمره الذي كان مقام نفسه في عالم الأمر والخلق من فاز به قد فاز بكل الخير والذي مُنِعَ إنه من أهل الضلال ولو يأتي بكل الأعمال ❁ إذا فزتم بهذا المقام الأسنى والأفق الأعلى ينبغي لكل نفس أن يتبع ما أمر به من لدى المقصود لأنهما معا لا يقبل أحدهما دون الآخر هذا ما حكم به مطلع الإلهام ❁</p>
2	<p>They whom God hath endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples. He that turneth away from them is accounted among the abject and foolish. We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires, and not to transgress the bounds which the Pen of the Most High hath fixed, for these are the breath of life unto all created things. The seas of Divine wisdom and Divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding! They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High.</p>	<p>إن الذين أوتوا بصائر من الله يَرَوْنَ حدود الله السبب الأعظم لنظم العالم وحفظ الأمم والذي غفل إنه من همج رعا ع ❁ إنا أمرناكم بكسر حدودات النفس والهوى لا ما رقم من القلم الأعلى إنه لروح الحيوان لمن في الإمكان ❁ قد ماجت بحور الحكمة والبيان بما هاجت نسمة الرحمن اغتموا يا أولي الأبواب ❁ إن الذين نكثوا عهد الله في أوامره ونكصوا على أعقابهم أولئك من أهل الضلال لدى الغني المتعال ❁</p>
3	<p>O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation. Were any man to taste the sweetness of the words which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of</p>	<p>يا ملأ الأرض اعلموا أن أوامري سرج عنايتي بين عبادي ومفاتيح رحمتي لبريتي كذلك نزل الأمر من سماء مشية ربكم مالك الأديان ❁ لو يجد أحد حلاوة البيان الذي ظهر من فم مشية الرحمن لئنفق ما عنده ولو يكون خزائن الأرض كلها ليُنْثَبَت</p>

	His commandments, shining above the Dayspring of His bountiful care and loving-kindness.	أمراً من أوامره المشرقة من أفق العناية والألطف ❁
4	<p>Say: From My laws the sweet-smelling savour of My garment can be smelled, and by their aid the standards of Victory will be planted upon the highest peaks.</p> <p>The Tongue of My power hath, from the heaven of My omnipotent glory, addressed to My creation these words: "Observe My commandments, for the love of My beauty." Happy is the lover that hath inhaled the divine fragrance of his Best-Beloved from these words, laden with the perfume of a grace which no tongue can describe. By My life! He who hath drunk the choice wine of fairness from the hands of My bountiful favour will circle around My commandments that shine above the Dayspring of My creation.</p>	<p>قل من حدودي يمرّ عَرَفٌ قميصي وبها تتصب أعلام النَّصر على الفُنن والأتلال ❁ قد تكلم لسان قدرتي في جبروت عظمتي مخاطباً لبريتي أن اعملوا حدودي حباً لجمالي طوبى لحبيب وجد عَرَفَ المحبوب من هذه الكلمة التي فاحت منها نفحات الفضل على شأن لا توصف بالأذكار ❁ لعمرى من شرب رحيق الإنصاف من أيادي الألفاظ إنه يطوف حول أوامري المشرقة من أفق الإبداع ❁</p>
5	Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight!	<p>لا تحسبنَ أَنَا نَزَّلْنَا لَكُمْ الأحكام بل فتحنا ختم الرحيق المختوم بأصابع القدرة والاقْتدار يشهد بذلك ما نَزَّلَ من قلم الوحي تفكروا يا أولي الأفكار ❁</p>
6	We have enjoined obligatory prayer upon you, with nine rak'áhs, to be offered at noon and in the morning and the evening unto God, the Revealer of Verses. We have relieved you of a greater number, as a command in the Book of God. He, verily, is the Ordainer, the Omnipotent, the Unrestrained. When ye desire to perform this prayer, turn ye towards the Court of My Most Holy Presence, this Hallowed Spot that God hath made the Centre round which circle the Concourse on High, and which He hath decreed to be the Point of Adoration for the denizens of the Cities of Eternity, and the Source of Command unto all that are in heaven and on earth; and when the Sun of Truth and Utterance shall set, turn your faces towards the Spot that We have ordained for you. He, verily, is Almighty and Omniscient.	<p>قد كتب عليكم الصلوة تسع ركعات لله منزل الآيات حين الزوال وفي البكور والأصال ❁ وعفونا عِدَّةً أُخرى أمراً في كتاب الله إنه لهو الأمر المقتدر المختار ❁ وإذا أردتم الصلوة ولّوا وجوهكم شطري الأقدس المقام المقدّس الذي جعله الله مطاف الملائم الأعلى ومقبل أهل مدائن البقاء ومصدر الأمر لمن في الأرضين والسماوات ❁ وعند غروب شمس الحقيقة والتّيان المقرّ الذي قدرناه لكم إنه لهو العزيز العلام ❁</p>
7	Everything that is hath come to be through His irresistible decree. Whenever My laws appear like the sun in the heaven of Mine utterance, they must be faithfully obeyed by all, though My decree be	<p>كل شيء تحقق بأمره المبرم إذا أشرقت من أفق البيان شمس الأحكام لكلّ أن</p>

	<p>such as to cause the heaven of every religion to be cleft asunder. He doeth what He pleaseth. He chooseth, and none may question His choice. Whatsoever He, the Well-Beloved, ordaineth, the same is, verily, beloved. To this He Who is the Lord of all creation beareth Me witness. Whoso hath inhaled the sweet fragrance of the All-Merciful, and recognized the Source of this utterance, will welcome with his own eyes the shafts of the enemy, that he may establish the truth of the laws of God amongst men. Well is it with him that hath turned thereunto, and apprehended the meaning of His decisive decree.</p>	<p>يَتَّبِعُهَا وَلَوْ بِأَمْرٍ تَتَفَطَّرُ عَنْهُ سَمَوَاتُ أَفْنَدَةِ الْأَدْيَانِ ﴿﴾ إِنَّهُ يَفْعَلُ مَا يَشَاءُ وَلَا يُسْئَلُ عَمَّا شَاءَ وَمَا حَكَمَ بِهِ الْمَحْبُوبُ إِنَّهُ لِمَحْبُوبٍ وَمَالِكِ الْإِخْتِرَاعِ ﴿﴾ إِنْ الَّذِي وَجَدَ عَرَفَ الرَّحْمَنَ وَعَرَفَ مَطْلِعَ هَذَا الْبَيَانِ إِنَّهُ يَسْتَقْبَلُ بِعَيْنِيهِ السَّهَامَ لِإثْبَاتِ الْأَحْكَامِ بَيْنَ الْأَنْبِيَاءِ طُوبَى لِمَنْ أَقْبَلَ وَفَازَ بِفَصْلِ الْخُطَابِ ﴿﴾</p>
8	<p>We have set forth the details of obligatory prayer in another Tablet. Blessed is he who observeth that whereunto he hath been bidden by Him Who ruleth over all mankind. In the Prayer for the Dead six specific passages have been sent down by God, the Revealer of Verses. Let one who is able to read recite that which hath been revealed to precede these passages; and as for him who is unable, God hath relieved him of this requirement. He, of a truth, is the Mighty, the Pardoner.</p>	<p>قَدْ فَصَّلْنَا الصَّلَاةَ فِي وَرْقَةٍ أُخْرَى طُوبَى لِمَنْ عَمِلَ بِمَا أُمِرَ بِهِ مِنْ لَدُنْ مَالِكِ الرَّقَابِ ﴿﴾ قَدْ نَزَّلَتْ فِي صَلَاةِ الْمَيِّتِ سِتَّ تَكْبِيرَاتٍ مِنْ اللَّهِ مَنْزِلَ الْآيَاتِ ﴿﴾ وَالَّذِي عِنْدَهُ عِلْمُ الْقِرَاءَةِ لَهُ أَنْ يَقْرَأَ مَا نَزَّلَ قَبْلَهَا وَإِلَّا عَفَا اللَّهُ عَنْهُ إِنَّهُ لَهُ الْعَزِيزُ الْغَفَّارُ ﴿﴾</p>
9	<p>Hair doth not invalidate your prayer, nor aught from which the spirit hath departed, such as bones and the like. Ye are free to wear the fur of the sable as ye would that of the beaver, the squirrel, and other animals; the prohibition of its use hath stemmed, not from the Qur'án, but from the misconceptions of the divines. He, verily, is the All-Glorious, the All-Knowing.</p>	<p>لَا يَبْطِلُ الشَّعْرُ صَلَاتِكُمْ وَلَا مَا مَنَعَ عَنِ الرُّوحِ مِثْلَ الْعِظَامِ وَغَيْرِهَا الْبَسُوا السَّمُورَ كَمَا تَلْبَسُونَ الْخِزَّ وَالسَّنَجَابَ وَمَا دُونَهُمَا إِنَّهُ مَا نُهِىَ فِي الْفُرْقَانِ وَلَكِنْ اشْتَبَهَ عَلَى الْعُلَمَاءِ إِنَّهُ لَهُ الْعَزِيزُ الْعَلَامُ ﴿﴾</p>
10	<p>We have commanded you to pray and fast from the beginning of maturity; this is ordained by God, your Lord and the Lord of your forefathers. He hath exempted from this those who are weak from illness or age, as a bounty from His Presence, and He is the Forgiving, the Generous. God hath granted you leave to prostrate yourselves on any surface that is clean, for We have removed in this regard the limitation that had been laid down in the Book; God, indeed, hath knowledge of that whereof ye know naught. Let him that findeth no water for ablution repeat five times the words "In the Name of God, the Most Pure, the Most Pure", and then proceed to his devotions. Such is the command of the Lord of all worlds. In regions where the days and nights grow long, let times of</p>	<p>قَدْ فُرِضَ عَلَيْكُمُ الصَّلَاةُ وَالصُّومَ مِنْ أَوَّلِ الْبُلُوغِ أَمْرًا مِنْ لَدَى اللَّهِ رَبِّكُمْ وَرَبِّ آبَائِكُمُ الْأَوَّلِينَ ﴿﴾ مَنْ كَانَ فِي نَفْسِهِ ضَعْفٌ مِنَ الْمَرَضِ أَوْ الْهَرَمِ عَفَا اللَّهُ عَنْهُ فَضْلًا مِنْ عِنْدِهِ إِنَّهُ لَهُ الْغَفُورُ الْكَرِيمُ ﴿﴾ قَدْ أذِنَ اللَّهُ لَكُمْ السُّجُودَ عَلَى كُلِّ شَيْءٍ طَاهِرٍ وَرَفَعْنَا عَنْكُمْ حُكْمَ الْحَدِّ فِي الْكِتَابِ إِنْ اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿﴾ مَنْ لَمْ يَجِدِ الْمَاءَ يَذْكُرْ خَمْسَ مَرَّاتٍ بِسْمِ اللَّهِ الْأَطْهَرِ الْأَطْهَرِ ثُمَّ يَشْرَعْ فِي الْعَمَلِ هَذَا مَا حَكَمَ بِهِ مَوْلَى الْعَالَمِينَ ﴿﴾ وَالْبُلْدَانَ الَّتِي طَالَتْ فِيهَا اللَّيَالِي وَالْأَيَّامُ فَلْيَصِلُوا بِالسَّاعَاتِ</p>

	prayer be gauged by clocks and other instruments that mark the passage of the hours. He, verily, is the Expounder, the Wise.	والمشاخص التي منها تحدّدت الأوقات إنه لهو المبين الحكيم ❁
11	We have absolved you from the requirement of performing the Prayer of the Signs. On the appearance of fearful natural events call ye to mind the might and majesty of your Lord, He Who heareth and seeth all, and say "Dominion is God's, the Lord of the seen and the unseen, the Lord of creation".	قد عفونا عنكم صلوة الآيات إذا ظهرت اذكروا الله بالعظمة والاقنتار إنه هو السميع البصير ❁ قولوا العظمة لله رب ما يرى وما لا يرى رب العالمين ❁
12	It hath been ordained that obligatory prayer is to be performed by each of you individually. Save in the Prayer for the Dead, the practice of congregational prayer hath been annulled. He, of a truth, is the Ordainer, the All-Wise.	كتب عليكم الصلوة فرادى قد رفع حكم الجماعة إلا في صلوة الميت إنه لهو الأمر الحكيم ❁
13	God hath exempted women who are in their courses from obligatory prayer and fasting. Let them, instead, after performance of their ablutions, give praise unto God, repeating ninety-five times between the noon of one day and the next "Glorified be God, the Lord of Splendour and Beauty". Thus hath it been decreed in the Book, if ye be of them that comprehend.	قد عفا الله عن النساء حين ما يجدن الدم الصوم والصلوة ولهّن أن يتوضّأن ويستبجن خمسا وتسعين مرة من زوال إلى زوال سبحان الله ذي الطلعة والجمال هذا ما قدر في الكتاب إن أنتم من العالمين ❁
14	When travelling, if ye should stop and rest in some safe spot, perform ye--men and women alike--a single prostration in place of each unsaid Obligatory Prayer, and while prostrating say "Glorified be God, the Lord of Might and Majesty, of Grace and Bounty". Whoso is unable to do this, let him say only "Glorified be God"; this shall assuredly suffice him. He is, of a truth, the all-sufficing, the ever-abiding, the forgiving, compassionate God. Upon completing your prostrations, seat yourselves cross-legged--men and women alike--and eighteen times repeat "Glorified be God, the Lord of the kingdoms of earth and heaven". Thus doth the Lord make plain the ways of truth and guidance, ways that lead to one way, which is this Straight Path. Render thanks unto God for this most gracious favour; offer praise unto Him for this bounty that hath encompassed the heavens and the earth; extol Him for this mercy that hath pervaded all creation.	ولكم ولهّن في الأسفار إذا نزلتم واسترحتم المقام الآمن مكان كل صلوة سجدة واحدة واذكروا فيها سبحان الله ذي العظمة والإجلال والموهبة والإفضال والذي عجز يقول سبحان الله إنه يكفيه بالحق إنه لهو الكافي الباقي الغفور الرحيم ❁ وبعد إتمام السجود لكم ولهّن أن تقعدوا على هيكل التوحيد وتقولوا ثماني عشرة مرة سبحان الله ذي الملك والملوك كذلك يبين الله سبل الحق والهدى وإنما انتهت إلى سبيل واحد وهو هذا الصراط المستقيم ❁ اشكروا الله بهذا الفضل العظيم ❁ احمدا الله بهذه الموهبة التي أحاطت السموات والأرضين ❁ اذكروا الله بهذه الرحمة التي سبقت العالمين ❁
15	Say: God hath made My hidden love the key to the Treasure; would that ye might perceive it! But for the key, the Treasure would to all eternity have	قل قد جعل الله مفتاح الكنز حبي المكنون لو أنتم تعرفون ❁ لولا المفتاح لكان مكنونا

	<p>remained concealed; would that ye might believe it! Say: This is the Source of Revelation, the Dawning-place of Splendour, Whose brightness hath illumined the horizons of the world. Would that ye might understand! This is, verily, that fixed Decree through which every irrevocable decree hath been established.</p>	<p>في أزل الآزال لو أنتم توقنون ﴿﴾ قل هذا لمطلع الوحي ومشرق الإشراف الذي به أشرقت الآفاق لو أنتم تعلمون ﴿﴾ إن هذا لهو القضاء المثبت وبه ثبت كل قضاء محتوم ﴿﴾</p>
16	<p>O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast. Thus hath the Day-Star of Utterance shone forth above the horizon of the Book as decreed by Him Who is the Lord of the beginning and the end. Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end --these days of giving that precede the season of restraint--let them enter upon the Fast. Thus hath it been ordained by Him Who is the Lord of all mankind. The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast; they have been exempted by God as a token of His grace. He, verily, is the Almighty, the Most Generous.</p>	<p>يا قلم الأعلى قل يا ملأ الإنشاء قد كتبنا عليكم الصيام أياماً معدودات وجعلنا النيروز عيداً لكم بعد إكمالها كذلك أضائت شمس البيان من أفق الكتاب من لدن مالك المبدأ والمناب ﴿﴾ واجعلوا الأيام الزائدة عن الشهور قبل شهر الصيام إننا جعلناها مظاهر الهاء بين الليالي والأيام ﴿﴾ لذا ما تحدت حدود السنة والشهور ينبغي لأهل البهاء أن يطعموا فيها أنفسهم وذوي القربى ثم الفقراء والمساكين ويهللن ويكبرن ويسبحن ويمجدن ربهم بالفرح والانبساط ﴿﴾ وإذا تمت أيام الإيعاء قبل الإمساك فليدخلن في الصيام كذلك حكم مولى الأنام ﴿﴾ ليس على المسافر والمريض والحامل والمرضع من حرج عفا الله عنهم فضلا من عنده إنه لهو العزيز الوهاب ﴿﴾</p>
17	<p>These are the ordinances of God that have been set down in the Books and Tablets by His Most Exalted Pen. Hold ye fast unto His statutes and commandments, and be not of those who, following their idle fancies and vain imaginings, have clung to the standards fixed by their own selves, and cast behind their backs the standards laid down by God. Abstain from food and drink from sunrise to sundown, and beware lest desire deprive you of this grace that is appointed in the Book.</p>	<p>هذه حدود الله التي رقت من القلم الأعلى في الزبير والألواح ﴿﴾ تمسكوا بأوامر الله وأحكامه ولا تكونوا من الذين أخذوا أصول أنفسهم ونبدوا أصول الله ورائهم بما اتبعوا الظنون والأوهام ﴿﴾ كفوا أنفسكم عن الأكل والشرب من الطلوع إلى الأفول إياكم أن يمنعكم الهوى عن هذا الفضل الذي قدر في الكتاب ﴿﴾</p>
18	<p>It hath been ordained that every believer in God, the Lord of Judgement, shall, each day, having</p>	<p>قد كتب لمن دان بالله الديان أن يغسل في</p>

	washed his hands and then his face, seat himself and, turning unto God, repeat "Alláh-u-Abhá" ninety-five times. Such was the decree of the Maker of the Heavens when, with majesty and power, He established Himself upon the thrones of His Names. Perform ye, likewise, ablutions for the Obligatory Prayer; this is the command of God, the Incomparable, the Unrestrained.	كل يوم يديه ثم وجهه ويقعد مقبلاً إلى الله ويذكر خمسا وتسعين مرة الله أبهى كذلك حكم فاطر السماء إذ استوى على أعراش الأسماء بالعظمة والاعتدار * كذلك توضحوا للصلوة أمراً من الله الواحد المختار *
19	Ye have been forbidden to commit murder or adultery, or to engage in backbiting or calumny; shun ye, then, what hath been prohibited in the holy Books and Tablets.	قد حرّم عليكم القتل والزنا ثم الغيبة والافتراء اجتنبوا عما نهيتم عنه في الصحائف والألواح *
20	We have divided inheritance into seven categories: to the children, We have allotted nine parts comprising five hundred and forty shares; to the wife, eight parts comprising four hundred and eighty shares; to the father, seven parts comprising four hundred and twenty shares; to the mother, six parts comprising three hundred and sixty shares; to the brothers, five parts or three hundred shares; to the sisters, four parts or two hundred and forty shares; and to the teachers, three parts or one hundred and eighty shares. Such was the ordinance of My Forerunner, He Who extolleth My Name in the night season and at the break of day. When We heard the clamour of the children as yet unborn, We doubled their share and decreased those of the rest. He, of a truth, hath power to ordain whatsoever He desireth, and He doeth as He pleaseth by virtue of His sovereign might.	قد قسمنا المواريث على عدد الزاء منها قدر لذرياتكم من كتاب الطاء على عدد المقت وللأزواج من كتاب الحاء على عدد التاء والفاء وللآباء من كتاب الزاء على عدد التاء والكاف وللأمهات من كتاب الواو على عدد الزفيع وللإخوان من كتاب الهاء عدد الشين وللأخوات من كتاب الذال عدد الزاء والميم وللمعلمين من كتاب الجيم عدد القاف والفاء كذلك حكم مبشري الذي يذكرني في الليالي والأسحار * إنا لما سمعنا ضجيج الذريات في الأصلاب زدنا ضعف ما لهم ونقصنا عن الأخرى إنه لهو المقتدر على ما يشاء يفعل بسلطانه كيف أراد *
21	Should the deceased leave no offspring, their share shall revert to the House of Justice, to be expended by the Trustees of the All-Merciful on the orphaned and widowed, and on whatsoever will bring benefit to the generality of the people, that all may give thanks unto their Lord, the All-Gracious, the Pardonner.	من مات ولم يكن له ذرية ترجع حقوقهم إلى بيت العدل ليصرفوها أمناء الرحمن في الأيتام والأرامل وما ينتفع به جمهور الناس ليشكروا ربهم العزيز الغفار *
22	Should the deceased leave offspring, but none of the other categories of heirs that have been specified in the Book, they shall receive two thirds of the inheritance and the remaining third shall revert to the House of Justice. Such is the command which hath been given, in majesty and glory, by Him Who is the All-Possessing, the	والذي له ذرية ولم يكن ما دونها عما حُدد في الكتاب يرجع الثلثان مما تركه إلى الذرية والثلث إلى بيت العدل كذلك حكم الغني المتعال بالعظمة والإجلال *

	Most High.	
23	If the deceased should leave none of the specified heirs, but have among his relatives nephews and nieces, whether on his brother's or his sister's side, two thirds of the inheritance shall pass to them; or, lacking these, to his uncles and aunts on both his father's and his mother's side, and after them to their sons and daughters. The remaining third of the inheritance shall, in any case, revert to the Seat of Justice. Thus hath it been laid down in the Book by Him Who ruleth over all men.	والذي لم يكن له من يرثه وكان له ذو القربى من أبناء الأخ والأخت وبناتهما فلهم الثلثان وإلا للأعمام والأخوال والعمات والخالات ومن بعدهم وبعدهن لأبنائهم وأبنائهن وبناتهن وبناتهن والثلث يرجع إلى مقر العدل أمراً في الكتاب من لدى الله مالك الرقاب ❁
24	Should the deceased be survived by none of those whose names have been recorded by the Pen of the Most High, his estate shall, in its entirety, revert to the aforementioned Seat that it may be expended on that which is prescribed by God. He, verily, is the Ordainer, the Omnipotent.	من مات ولم يكن له أحد من الذين نزلت أسمائهم من القلم الأعلى ترجع الأموال كلها إلى المقر المذكور لتصرف فيما أمر الله به إنه لهو المقدر الأمار ❁
25	We have assigned the residence and personal clothing of the deceased to the male, not female, offspring, nor to the other heirs. He, verily, is the Munificent, the All-Bountiful.	وجعلنا الدار المسكونة والألبسة المخصوصة للذرية من الذكور دون الإناث والوراث إنه لهو المعطي الفياض ❁
26	Should the son of the deceased have passed away in the days of his father and have left children, they will inherit their father's share, as prescribed in the Book of God. Divide ye their share amongst them with perfect justice. Thus have the billows of the Ocean of Utterance surged, casting forth the pearls of the laws decreed by the Lord of all mankind.	إن الذي مات في أيام والده وله ذرية أولئك يرثون ما لأبيهم في كتاب الله اقسموا بينهم بالعدل الخالص كذلك ماج بحر الكلام وقذف لئاليء الأحكام من لدن مالك الأنام ❁
27	If the deceased should leave children who are under age, their share of the inheritance must be entrusted to a reliable individual, or to a company, that it may be invested on their behalf in trade and business until they come of age. The trustee should be assigned a due share of the profit that hath accrued to it from being thus employed.	والذي ترك ذرية ضعافاً سلموا ما لهم إلى أمين ليتجر لهم إلى أن يبلغوا رشدهم أو إلى محل الشراكة ثم عيّنوا للأمين حقاً مما حصل من التجارة والاقتراف ❁
28	Division of the estate should take place only after the Huqúqu'lláh hath been paid, any debts have been settled, the expenses of the funeral and burial defrayed, and such provision made that the deceased may be carried to his resting-place with dignity and honour. Thus hath it been ordained by Him Who is Lord of the beginning and the end.	كل ذلك بعد أداء حق الله والديون لو تكون عليه وتجهيز الأسباب للكفن والدفن وحمل الميت بالعزة والاعتزاز كذلك حكم مالك المبدء والمثاب ❁
29	Say: This is that hidden knowledge which shall never change, since its beginning is with nine, the symbol that betokeneth the concealed and	قل هذا لهو العلم المكنون الذي لن يتغير لأنه بدء بالطاء المدلة على الاسم

	<p>manifest, the inviolable and unapproachably exalted Name. As for what We have appropriated to the children, this is a bounty conferred on them by God, that they may render thanks unto their Lord, the Compassionate, the Merciful. These, verily, are the Laws of God; transgress them not at the prompting of your base and selfish desires. Observe ye the injunctions laid upon you by Him Who is the Dawning-place of Utterance. The sincere among His servants will regard the precepts set forth by God as the Water of Life to the followers of every faith, and the Lamp of wisdom and loving providence to all the denizens of earth and heaven.</p>	<p>المخزون الظاهر الممتع المنيع ﴿ وما خصصناه للذريات هذا من فضل الله عليهم ليشكروا ربه الرحمن الرحيم ﴿ تلك حدود الله لا تعتدوها بأهواء أنفسكم اتبعوا ما أمرتم به من مطلع البيان ﴿ والمخلصون يرون حدود الله ماء الحيوان لأهل الأديان ومصباح الحكمة والفلاح لمن في الأرضين والسّموات ﴿</p>
30	<p>The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahá, and should it exceed this number it doth not matter. They should consider themselves as entering the Court of the presence of God, the Exalted, the Most High, and as beholding Him Who is the Unseen. It behoveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive.</p>	<p>قد كتب الله على كل مدينة أن يجعلوا فيها بيت العدل ويجتمع فيه النفوس على عدد البهاء وإن ازداد لا بأس ويُرَوَّن كأنهم يدخلون محضر الله العليّ الأعلى ويُرَوَّن من لا يُرى وينبغي لهم أن يكونوا أمناء الرحمن بين الإمكان ووكلاء الله لمن على الأرض كلّها ويشاوروا في مصالح العباد لوجه الله كما يشاورون في أمورهم ويختاروا ما هو المختار كذلك حكم ربكم العزيز الغفار ﴿ إياكم أن تدعوا ما هو المنصوص في اللوح اتقوا الله يا أولي الأنظار ﴿</p>
31	<p>O people of the world! Build ye houses of worship throughout the lands in the name of Him Who is the Lord of all religions. Make them as perfect as is possible in the world of being, and adorn them with that which befitteth them, not with images and effigies. Then, with radiance and joy, celebrate therein the praise of your Lord, the Most Compassionate. Verily, by His remembrance the eye is cheered and the heart is filled with light.</p>	<p>يا ملاً الإنشاء عمّروا بيوتاً بأكمل ما يمكن في الإمكان باسم مالك الأديان في البلدان وزينوها بما ينبغي لها لا بالصّور والأمثال ﴿ ثم اذكروا فيها ربكم الرحمن بالزّوج والريحان ألا بذكره تستتير الصدور وتقرُّ الأبصار ﴿</p>
32	<p>The Lord hath ordained that those of you who are able shall make pilgrimage to the sacred House, and from this He hath exempted women as a mercy on His part. He, of a truth, is the All-Bountiful, the Most Generous.</p>	<p>قد حكم الله لمن استطاع منكم حجّ البيت دون النساء عفا الله عنهنّ رحمة من عنده إنه لهو المعطي الوهاب ﴿</p>
33	<p>O people of Bahá! It is incumbent upon each one of you to engage in some occupation--such as a craft, a trade or the like. We have exalted your</p>	<p>يا أهل البهاء قد وجب على كل واحد منكم الاشتغال بأمر من الأمور من الصناعات</p>

	<p>engagement in such work to the rank of worship of the one true God. Reflect, O people, on the grace and blessings of your Lord, and yield Him thanks at eventide and dawn. Waste not your hours in idleness and sloth, but occupy yourselves with what will profit you and others. Thus hath it been decreed in this Tablet from whose horizon hath shone the day-star of wisdom and utterance. The most despised of men in the sight of God are they who sit and beg. Hold ye fast unto the cord of means and place your trust in God, the Provider of all means.</p>	<p>والاقتراف وأمثالها وجعلنا اشتغالكم بها نفس العبادة لله الحق تفكروا يا قوم في رحمة الله وأطافه ثم اشكروه في العشي والإشراق ❁ لا تضيعوا أوقاتكم بالبطالة والكسالة واشتغلوا بما ينتفع به أنفسكم وأنفس غيركم كذلك قضي الأمر في هذا اللوح الذي لاحت من أفقه شمس الحكمة والتبيان ❁ أبغض الناس عند الله من يقعد ويطلب تمسكوا بحبل الأسباب متوكلين على الله مسبب الأسباب ❁</p>
34	<p>The kissing of hands hath been forbidden in the Book. This practice is prohibited by God, the Lord of glory and command. To none is it permitted to seek absolution from another soul; let repentance be between yourselves and God. He, verily, is the Pardoner, the Bounteous, the Gracious, the One Who absolveth the repentant.</p>	<p>قد حرم عليكم تقبيل الأيادي في الكتاب هذا ما نهيتم عنه من لدن ربكم العزيز الحكام ❁ ليس لأحد أن يستغفر عند أحد توبوا إلى الله تلقاء أنفسكم إنه لهو الغافر المعطي العزيز التواب ❁</p>
35	<p>O ye servants of the Merciful One! Arise to serve the Cause of God, in such wise that the cares and sorrows caused by them that have disbelieved in the Dayspring of the Signs of God may not afflict you. At the time when the Promise was fulfilled and the Promised One made manifest, differences have appeared amongst the kindreds of the earth and each people hath followed its own fancy and idle imaginings.</p>	<p>يا عباد الرحمن قوموا على خدمة الأمر على شأن لا تأخذكم الأحزان من الذين كفروا بمطلع الآيات ❁ لما جاء الوعد وظهر الموعد اختلف الناس وتمسك كل حزب بما عنده من الظنون والأوهام ❁</p>
36	<p>Amongst the people is he who seateth himself amid the sandals by the door whilst coveting in his heart the seat of honour. Say: What manner of man art thou, O vain and heedless one, who wouldst appear as other than thou art? And among the people is he who layeth claim to inner knowledge, and still deeper knowledge concealed within this knowledge. Say: Thou speakest false! By God! What thou dost possess is naught but husks which We have left to thee as bones are left to dogs. By the righteousness of the one true God! Were anyone to wash the feet of all mankind, and were he to worship God in the forests, valleys, and mountains, upon high hills and lofty peaks, to leave no rock or tree, no clod of earth, but was a witness to his worship--yet, should the fragrance of My good pleasure not be inhaled from him, his</p>	<p>من الناس من يقعد صفّ النعال طلباً لصدر الجلال قل من أنت يا أيها الغافل الغرّار ❁ ومنهم من يدعي الباطن وباطن الباطن قل يا أيها الكذاب تالله ما عندك إنه من القشور تركناها لكم كما تُترك العظام للكلاب ❁ تالله الحق لو يغسل أحد أرجل العالم ويعبد الله على الأدغال والشواجن والجبال والقيّان والشناخيب وعند كل حجر وشجر ومدّر ولا يتضوع منه عَرَفَ رضائي لن يقبل أبداً هذا ما حكم به مولى الأنام ❁ كم من عبد اعتزل في</p>

	<p>works would never be acceptable unto God. Thus hath it been decreed by Him Who is the Lord of all. How many a man hath secluded himself in the climes of India, denied himself the things that God hath decreed as lawful, imposed upon himself austerities and mortifications, and hath not been remembered by God, the Revealer of Verses. Make not your deeds as snares wherewith to entrap the object of your aspiration, and deprive not yourselves of this Ultimate Objective for which have ever yearned all such as have drawn nigh unto God. Say: The very life of all deeds is My good pleasure, and all things depend upon Mine acceptance. Read ye the Tablets that ye may know what hath been purposed in the Books of God, the All-Glorious, the Ever-Bounteous. He who attaineth to My love hath title to a throne of gold, to sit thereon in honour over all the world; he who is deprived thereof, though he sit upon the dust, that dust would seek refuge with God, the Lord of all Religions.</p>	<p>جزائر الهند ومنع عن نفسه ما أحله الله له وحمل الرياضات والمشقات ولم يُذكر عند الله منزل الآيات ❁ لا تجعلوا الأعمال شرك الآمال ولا تحرموا أنفسكم عن هذا المثال الذي كان أمل المقربين في أزل الأزال ❁ قل روح الأعمال هو رضائي وعلق كل شيء بقبولي اقرئوا الألواح لتعرفوا ما هو المقصود في كتب الله العزيز الوهاب ❁ من فاز بحبي حق له أن يقعد على سرير العقيان في صدر الإمكان والذي منع عنه لو يقعد على التراب إنه يستعيز منه إلى الله مالك الأديان ❁</p>
37	<p>Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor. We pray God that He may graciously assist him to retract and repudiate such claim. Should he repent, God will, no doubt, forgive him. If, however, he persisteth in his error, God will, assuredly, send down one who will deal mercilessly with him. Terrible, indeed, is God in punishing! Whosoever interpreteth this verse otherwise than its obvious meaning is deprived of the Spirit of God and of His mercy which encompasseth all created things. Fear God, and follow not your idle fancies. Nay, rather, follow the bidding of your Lord, the Almighty, the All-Wise. Erelong shall clamorous voices be raised in most lands. Shun them, O My people, and follow not the iniquitous and evil-hearted. This is that of which We gave you forewarning when We were dwelling in `Irâq, then later while in the Land of Mystery, and now from this Resplendent Spot.</p>	<p>من يدعي أمراً قبل إتمام ألف سنة كاملة إنه كذاب مفتر نسئل الله بأن يؤيده على الرجوع إن تاب إنه هو التواب وإن أصر على ما قال يبعث عليه من لا يرحمه إنه شديد العقاب ❁ من يؤول هذه الآية أو يفسرها بغير ما نزل في الظاهر إنه محروم من روح الله ورحمته التي سبقت العالمين ❁ خافوا الله ولا تتبعوا ما عندكم من الأهوام اتبعوا ما يأمركم به ربكم العزيز الحكيم ❁ سوف يرتفع النعاق من أكثر البلدان اجتنبوا يا قوم ولا تتبعوا كل فاجر لنيم ❁ هذا ما أخبرناكم به إذ كنا في العراق وفي أرض السرّ وفي هذا المنظر المنير ❁</p>
38	<p>Be not dismayed, O peoples of the world, when the day-star of My beauty is set, and the heaven of My tabernacle is concealed from your eyes. Arise to further My Cause, and to exalt My</p>	<p>يا أهل الأرض إذا غربت شمس جمالي وسترت سماء هيكلي لا تضطربوا قوموا على نصره أمري وارتقاع كلمتي بين</p>

	<p>Word amongst men. We are with you at all times, and shall strengthen you through the power of truth. We are truly almighty. Whoso hath recognized Me will arise and serve Me with such determination that the powers of earth and heaven shall be unable to defeat his purpose.</p>	<p>العالمين ﴿ إِنَّا مَعَكُمْ فِي كُلِّ الْأَحْوَالِ وَنُنَصِّرُكُمْ بِالْحَقِّ إِنَّا كُنَّا قَادِرِينَ ﴿ مِنْ عَرَفَنِي يَقُومُ عَلَيَّ خِدْمَتِي بِقِيَامٍ لَا تَقْعُدُهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِينَ ﴿</p>
39	<p>The peoples of the world are fast asleep. Were they to wake from their slumber, they would hasten with eagerness unto God, the All-Knowing, the All-Wise. They would cast away everything they possess, be it all the treasures of the earth, that their Lord may remember them to the extent of addressing to them but one word. Such is the instruction given you by Him Who holdeth the knowledge of things hidden, in a Tablet which the eye of creation hath not seen, and which is revealed to none except His own Self, the omnipotent Protector of all worlds. So bewildered are they in the drunkenness of their evil desires, that they are powerless to recognize the Lord of all being, Whose voice calleth aloud from every direction: "There is none other God but Me, the Mighty, the All-Wise."</p>	<p>إِنَّ النَّاسَ نِيَامٌ لَوْ انْتَبَهُوا سَرَعُوا بِالْقُلُوبِ إِلَى اللَّهِ الْعَلِيمِ الْحَكِيمِ ﴿ وَنَبَذُوا مَا عِنْدَهُمْ وَلَوْ كَانَ كَنْزُ الدُّنْيَا كُلَّهَا لِيُنَكِّرَهُمْ مَوْلَاهُمْ بِكَلِمَةٍ مِنْ عِنْدِهِ كَذَلِكَ يَنْبِئُكُمْ مِنْ عِنْدِهِ عِلْمَ الْغَيْبِ فِي لَوْحٍ مَا ظَهَرَ فِي الْإِمْكَانِ وَمَا أَطَّلَعَ بِهِ إِلَّا نَفْسَهُ الْمَهِيمَةَ عَلَى الْعَالَمِينَ قَدْ أَخَذَهُمْ سُكْرُ الْهَوَى عَلَى شَأْنٍ لَا يَرَوْنَ مَوْلَى الْوَرَى الَّذِي ارْتَقَعَ نِدَائُهُ مِنْ كُلِّ الْجِهَاتِ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْحَكِيمُ ﴿</p>
40	<p>Say: Rejoice not in the things ye possess; tonight they are yours, tomorrow others will possess them. Thus warneth you He Who is the All-Knowing, the All-Informed. Say: Can ye claim that what ye own is lasting or secure? Nay! By Myself, the All-Merciful, ye cannot, if ye be of them who judge fairly. The days of your life flee away as a breath of wind, and all your pomp and glory shall be folded up as were the pomp and glory of those gone before you. Reflect, O people! What hath become of your bygone days, your lost centuries? Happy the days that have been consecrated to the remembrance of God, and blessed the hours which have been spent in praise of Him Who is the All-Wise. By My life! Neither the pomp of the mighty, nor the wealth of the rich, nor even the ascendancy of the ungodly will endure. All will perish, at a word from Him. He, verily, is the All-Powerful, the All-Compelling, the Almighty. What advantage is there in the earthly things which men possess? That which shall profit them, they have utterly neglected. Erelong, they will awake from their slumber, and find themselves unable to obtain that which hath escaped them in the days of their Lord, the Almighty, the All-Praised. Did they but know it, they would renounce their all, that their names</p>	<p>قُلْ لَا تَفْرَحُوا بِمَا مَلَكَتُمْ فِي الْعِشِيِّ وَفِي الْإِشْرَاقِ يَمْلِكُهُ غَيْرُكُمْ كَذَلِكَ يُخْبِرُكُمْ الْعَلِيمُ الْخَبِيرُ ﴿ قُلْ هَلْ رَأَيْتُمْ لِمَا عِنْدَكُمْ مِنْ قَرَارٍ أَوْ وِفَاءٍ لَا وَنَفْسِي الرَّحْمَنِ لَوْ أَنْتُمْ مِنَ الْمُنْصَفِينَ ﴿ تَمَرَّ أَيَّامَ حَيَاتِكُمْ كَمَا تَمَرَّ الْأَرْيَاحُ وَيَطْوِي بِسَاطِ عِزِّكُمْ كَمَا طَوَى بِسَاطِ الْأَوَّلِينَ ﴿ تَقَرَّوْا يَا قَوْمِ أَيْنَ أَيَّامِكُمُ الْمَاضِيَةِ وَأَيْنَ أَعْصَارِكُمُ الْخَالِيَةِ طُوبَى لَأَيَّامِ مَضَتْ بِذِكْرِ اللَّهِ وَلَأَوْقَاتِ صَرَفَتْ فِي ذِكْرِ الْحَكِيمِ ﴿ لَعَمْرِي لَا تَبْقَى عِزَّةُ الْأَعْزَاءِ وَلَا زَخَارِفُ الْأَغْنِيَاءِ وَلَا شَوْكَةُ الْأَشْقِيَاءِ سَيَفْنِي الْكُلَّ بِكَلِمَةٍ مِنْ عِنْدِهِ إِنَّهُ لَهُوَ الْمُقْتَدِرُ الْعَزِيزُ الْقَدِيرُ ﴿ لَا يَنْفَعُ النَّاسَ مَا عِنْدَهُمْ مِنَ الْأَثَاثِ وَمَا يَنْفَعُهُمْ غَفَلُوا عَنْهُ سَوْفَ يَنْتَبَهُونَ وَلَا يَجِدُونَ مَا فَاتَ عَنْهُمْ فِي أَيَّامِ رَبِّهِمْ الْعَزِيزِ الْحَمِيدِ ﴿ لَوْ يَعْرِفُونَ يَنْفَقُونَ مَا عِنْدَهُمْ لَتَذَكَّرَ أَسْمَاءَهُمْ لَدَى الْعَرْشِ إِلَّا إِنَّهُمْ</p>

	may be mentioned before His throne. They, verily, are accounted among the dead.	من الميِّتِينَ ❁
41	Amongst the people is he whose learning hath made him proud, and who hath been debarred thereby from recognizing My Name, the Self-Subsisting; who, when he heareth the tread of sandals following behind him, waxeth greater in his own esteem than Nimrod. Say: O rejected one! Where now is his abode? By God, it is the nethermost fire. Say: O concourse of divines! Hear ye not the shrill voice of My Most Exalted Pen? See ye not this Sun that shineth in refulgent splendour above the All-Glorious Horizon? For how long will ye worship the idols of your evil passions? Forsake your vain imaginings, and turn yourselves unto God, your Everlasting Lord.	من الناس من غرّته العلوم وبها منع عن اسمي القيوم وإذا سمع صوت النّعال عن خلفه يرى نفسه أكبر من نمرود قل أين هو يا أيها المردود تالله إنه لفي أسفل الجحيم ❁ قل يا معشر العلماء أما تسمعون صرير قلبي الأعلى وأما ترون هذه الشمس المشرقة من الأفق الأبهى إلى م اعتكفتم على أصنام أهوائكم دعوا الأوهام وتوجّهوا إلى الله مولاكم القديم ❁
42	Endowments dedicated to charity revert to God, the Revealer of Signs. None hath the right to dispose of them without leave from Him Who is the Dawning-place of Revelation. After Him, this authority shall pass to the Aghsán, and after them to the House of Justice--should it be established in the world by then--that they may use these endowments for the benefit of the Places which have been exalted in this Cause, and for whatsoever hath been enjoined upon them by Him Who is the God of might and power. Otherwise, the endowments shall revert to the people of Bahá who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet--lo, they are the champions of victory betwixt heaven and earth--that they may use them in the manner that hath been laid down in the Book by God, the Mighty, the Bountiful.	قد رجعت الأوقاف المختصة للخيرات إلى الله مُظهِر الآيات ليس لأحد أن يتصرّف فيها إلا بعد إذن مطلع الوحي ومن بعده يرجع الحكم إلى الأغصان ومن بعدهم إلى بيت العدل إن تحقّق أمره في البلاد ليصرفوها في البقاع المرتفعة في هذا الأمر وفيما أمروا به من لدن مقتدر قدير ❁ وإلا ترجع إلى أهل البهائم الذين لا يتكلمون إلا بعد إنّه ولا يحكمون إلا بما حكم الله في هذا اللوح أولئك أولياء النصر بين السموات والأرضين ❁ ليصرفوها فيما حدّد في الكتاب من لدن عزيز كريم ❁
43	Lament not in your hours of trial, neither rejoice therein; seek ye the Middle Way which is the remembrance of Me in your afflictions and reflection over that which may befall you in future. Thus informeth you He Who is the Omniscient, He Who is aware.	لا تجزعوا في المصائب ولا تقرحوا ابتغوا أمراً بين الأمرين هو التّدكّر في تلك الحالة والتّنبّه على ما يرد عليكم في العاقبة كذلك ينبئكم العليم الخبير ❁
44	Shave not your heads; God hath adorned them with hair, and in this there are signs from the Lord of creation to those who reflect upon the requirements of nature. He, verily, is the God of strength and wisdom. Notwithstanding, it is not seemly to let the hair pass beyond the limit of the ears. Thus hath it been decreed by Him Who is the	لا تحلقوا رؤسكم قد زينها الله بالشعر وفي ذلك لآيات لمن ينظر إلى مقتضيات الطبيعة من لدن مالك البرية إنه لهو العزيز الحكيم ❁ ولا ينبغي أن يتجاوز عن حدّ الأذان هذا ما حكم به مولى العالمين ❁

	Lord of all worlds.	
45	Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries. Beware lest, through compassion, ye neglect to carry out the statutes of the religion of God; do that which hath been bidden you by Him Who is compassionate and merciful. We school you with the rod of wisdom and laws, like unto the father who educateth his son, and this for naught but the protection of your own selves and the elevation of your stations. By My life, were ye to discover what We have desired for you in revealing Our holy laws, ye would offer up your very souls for this sacred, this mighty, and most exalted Faith.	قد كتب على السارق النفي والحبس وفي الثالث فاجعلوا في جبينه علامة يعرف بها لئلا تقبله مدن الله ودياره إياكم أن تأخذكم الرأفة في دين الله اعملوا ما أمرتم به من لدن مشفق رحيم ﴿﴾ إنا ربيناكم بسياط الحكمة والأحكام حفظاً لأنفسكم وارتقاعاً لمقاماتكم كما يرَبِّي الآباء أبنائهم لعمري لو تعرفون ما أردناه لكم من أوامرنا المقدسة لتفدون أرواحكم لهذا الأمر المقدس العزيز المنيع ﴿﴾
46	Whoso wisheth to make use of vessels of silver and gold is at liberty to do so. Take heed lest, when partaking of food, ye plunge your hands into the contents of bowls and platters. Adopt ye such usages as are most in keeping with refinement. He, verily, desireth to see in you the manners of the inmates of Paradise in His mighty and most sublime Kingdom. Hold ye fast unto refinement under all conditions, that your eyes may be preserved from beholding what is repugnant both to your own selves and to the dwellers of Paradise. Should anyone depart therefrom, his deed shall at that moment be rendered vain; yet should he have good reason, God will excuse him. He, in truth, is the Gracious, the Most Bountiful.	من أراد أن يستعمل أواني الذهب والفضة لا بأس عليه إياكم أن تتغمس أيديكم في الصحاف والصحان خذوا ما يكون أقرب إلى اللطافة إنه أراد أن يراكم على آداب أهل الرضوان في ملكوته الممتع المنيع ﴿﴾ تمسكوا باللطافة في كل الأحوال لئلا تقع العيون على ما تكرهه أنفسكم وأهل الفردوس والذي تجاوز عنها يُحبَط عمله في الحين ﴿﴾ وإن كان له عذر يعفو الله عنه إنه لهو العزيز الكريم ﴿﴾
47	He Who is the Dawning-place of God's Cause hath no partner in the Most Great Infallibility. He it is Who, in the kingdom of creation, is the Manifestation of "He doeth whatsoever He willeth". God hath reserved this distinction unto His own Self, and ordained for none a share in so sublime and transcendent a station. This is the Decree of God, concealed ere now within the veil of impenetrable mystery. We have disclosed it in this Revelation, and have thereby rent asunder the veils of such as have failed to recognize that which the Book of God set forth and who were	ليس لمطلع الأمر شريك في العصمة الكبرى إنه لمظهر يفعل ما يشاء في ملكوت الإنشاء قد خصَّ الله هذا المقام لنفسه وما قُدِّر لأحد نصيب من هذا الشأن العظيم المنيع ﴿﴾ هذا أمر الله قد كان مستوراً في حجب الغيب أظهرناه في هذا الظهور وبه خرقتنا حجاب الذين ما عرفوا حكم الكتاب وكانوا من الغافلين ﴿﴾

	numbered with the heedless.	
48	Unto every father hath been enjoined the instruction of his son and daughter in the art of reading and writing and in all that hath been laid down in the Holy Tablet. He that putteth away that which is commanded unto him, the Trustees are then to take from him that which is required for their instruction if he be wealthy and, if not, the matter devolveth upon the House of Justice. Verily have We made it a shelter for the poor and needy. He that bringeth up his son or the son of another, it is as though he hath brought up a son of Mine; upon him rest My glory, My loving-kindness, My mercy, that have compassed the world.	كتب على كل أب تربية ابنه وبنته بالعلم والخطّ ودونهما عما حدّد في اللوح والذي ترك ما أمر به فلأمناء أن يأخذوا منه ما يكون لازماً لتربيتهما إن كان غنياً وإلا يرجع إلى بيت العدل إنّا جعلناه مأوى الفقراء والمساكين ﴿﴾ إن الذي ربّى ابنه أو ابناً من الأبناء كأنه ربّى أحد أبنائي عليه بهائي وعنايتي ورحمتي التي سبقت العالمين ﴿﴾
49	God hath imposed a fine on every adulterer and adulteress, to be paid to the House of Justice: nine mithqáls of gold, to be doubled if they should repeat the offence. Such is the penalty which He Who is the Lord of Names hath assigned them in this world; and in the world to come He hath ordained for them a humiliating torment. Should anyone be afflicted by a sin, it behoveth him to repent thereof and return unto his Lord. He, verily, granteth forgiveness unto whomsoever He willeth, and none may question that which it pleaseth Him to ordain. He is, in truth, the Ever-Forgiving, the Almighty, the All-Praised.	قد حكم الله لكل زان وزانية دية مسلمة إلى بيت العدل وهي تسعة مثاقيل من الذهب وإن عادا مرة أخرى عودوا بضعف الجزاء هذا ما حكم به مالك الأسماء في الأولى وفي الأخرى قدر لهما عذاب مهين ﴿﴾ من ابتلي بمعصية فله أن يتوب ويرجع إلى الله إنه يغفر لمن يشاء ولا يسئل عما شاء إنه لهو التّوّاب العزيز الحميد ﴿﴾
50	Beware lest ye be hindered by the veils of glory from partaking of the crystal waters of this living Fountain. Seize ye the chalice of salvation at this dawning in the name of Him Who causeth the day to break, and drink your fill in praise of Him Who is the All-Glorious, the Incomparable.	إياكم أن تمنعكم سبحات الجلال عن زلال هذا السّلسال خذوا أقداح الفلاح في هذا الصباح باسم فائق الإصباح ثم اشربوا بذكره العزيز البديع ﴿﴾
51	We have made it lawful for you to listen to music and singing. Take heed, however, lest listening thereto should cause you to overstep the bounds of propriety and dignity. Let your joy be the joy born of My Most Great Name, a Name that bringeth rapture to the heart, and filleth with ecstasy the minds of all who have drawn nigh unto God. We, verily, have made music as a ladder for your souls, a means whereby they may be lifted up unto the realm on high; make it not, therefore, as wings to self and passion. Truly, We are loath to see you numbered with the foolish.	إنّا حلّلنا لكم إصغاء الأصوات والنّغمات إياكم أن يخرجكم الإصغاء عن شأن الأدب والوقار افرحوا بفرح اسمي الأعظم الذي به تولّته الأفئدة وانجذبت عقول المقرّبين ﴿﴾ إنّا جعلناه مرّقة لعروج الأرواح إلى الأفق الأعلى لا تجعلوه جناح النفس والهوى إتي أعوذ أن تكونوا من الجاهلين ﴿﴾

52	<p>We have decreed that a third part of all fines shall go to the Seat of Justice, and We admonish its men to observe pure justice, that they may expend what is thus accumulated for such purposes as have been enjoined upon them by Him Who is the All-Knowing, the All-Wise. O ye Men of Justice! Be ye, in the realm of God, shepherds unto His sheep and guard them from the ravening wolves that have appeared in disguise, even as ye would guard your own sons. Thus exhorteth you the Counsellor, the Faithful.</p>	<p>قد أرجعنا ثلث الديات كلها إلى مقرّ العدل ونوصي رجاله بالعدل الخالص ليصرفوا ما اجتمع عندهم فيما أمروا به من لدن عليم حكيم ﴿ يا رجال العدل كونوا رعاة أغنام الله في مملكته واحفظوهم عن الذئاب الذين ظهروا بالأثواب كما تحفظون أبنائكم كذلك ينصحكم النَّاصِح الأمين ﴿</p>
53	<p>Should differences arise amongst you over any matter, refer it to God while the Sun still shineth above the horizon of this Heaven and, when it hath set, refer ye to whatsoever hath been sent down by Him. This, verily, is sufficient unto the peoples of the world. Say: Let not your hearts be perturbed, O people, when the glory of My Presence is withdrawn, and the ocean of My utterance is stilled. In My presence amongst you there is a wisdom, and in My absence there is yet another, inscrutable to all but God, the Incomparable, the All-Knowing. Verily, We behold you from Our realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favoured angels.</p>	<p>إذا اختلفتم في أمر فأرجعوه إلى الله ما دامت الشمس مشرقة من أفق هذه السماء وإذا غربت ارجعوا إلى ما نزل من عنده إنه ليكفي العالمين ﴿ قل يا قوم لا يأخذكم الاضطراب إذا غاب ملكوت ظهوري وسكنت أمواج بحر بياني إن في ظهوري لحكمة وفي غيبي حكمة أخرى ما اطلع بها إلا الله الفرد الخبير ﴿ ونراكم من أفقي الأبهى وننصر من قام على نصره أمري بجنود من الملائكة الأعلی وقبيل من الملائكة المقربين ﴿</p>
54	<p>O peoples of the earth! God, the Eternal Truth, is My witness that streams of fresh and soft-flowing waters have gushed from the rocks through the sweetness of the words uttered by your Lord, the Unconstrained; and still ye slumber. Cast away that which ye possess, and, on the wings of detachment, soar beyond all created things. Thus biddeth you the Lord of creation, the movement of Whose Pen hath revolutionized the soul of mankind.</p>	<p>يا ملاء الأرض تالله الحق قد انفجرت من الأحجار الأنهار العذبة السائغة بما أخذتها حلاوة بيان ربكم المختار وأنتم من الغافلين ﴿ دعوا ما عندكم ثم طيروا بقوادم الانقطاع فوق الإبداع كذلك يأمركم مالك الاختراع الذي بحركة قلمه قلب العالمين ﴿</p>
55	<p>Know ye from what heights your Lord, the All-Glorious, is calling? Think ye that ye have recognized the Pen wherewith your Lord, the Lord of all names, commandeth you? Nay, by My life! Did ye but know it, ye would renounce the world, and would hasten with your whole hearts to the presence of the Well-Beloved. Your spirits</p>	<p>هل تعرفون من أيّ أفق يناديكم ربكم الأبهى وهل علمتم من أي قلم يأمركم ربكم مالك الأسماء لا وعمرى لو عرفتم لتركتم الدنيا مقبلين بالقلوب إلى شطر المحبوب</p>

	would be so transported by His Word as to throw into commotion the Greater World--how much more this small and petty one! Thus have the showers of My bounty been poured down from the heaven of My loving-kindness, as a token of My grace, that ye may be of the thankful.	وأخذكم اهتزاز الكلمة على شأن يهتَز منه العالم الأكبر وكيف هذا العالم الصغير ﴿﴾ كذلك هطلت من سماء عنايتي أمطار مكرمتي فضلاً من عندي لتكونوا من الشاكرين ﴿﴾
56	The penalties for wounding or striking a person depend upon the severity of the injury; for each degree the Lord of Judgement hath prescribed a certain indemnity. He is, in truth, the Ordainer, the Mighty, the Most Exalted. We shall, if it be Our Will, set forth these payments in their just degrees--this is a promise on Our part, and He, verily, is the Keeper of His pledge, the Knower of all things.	وأما الشَّجاج والضَّرْب تختلف أحكامهما باختلاف مقاديرهما وحكم الدَّيان لكلِّ مقدارٍ دِيَّةٍ معيَّنة إنه لهو الحاكم العزيز المنيع ﴿﴾ لو نشاء نفضلها بالحقِّ وعداً من عندنا إنه لهو الموفي العليم ﴿﴾
57	Verily, it is enjoined upon you to offer a feast, once in every month, though only water be served; for God hath purposed to bind hearts together, albeit through both earthly and heavenly means.	قد رقم عليكم الضيافة في كل شهر مرة واحدة ولو بالماء إن الله أراد أن يؤلِّف بين القلوب ولو بأسباب السَّموات والأرضين ﴿﴾
58	Beware lest the desires of the flesh and of a corrupt inclination provoke divisions among you. Be ye as the fingers of one hand, the members of one body. Thus counselleth you the Pen of Revelation, if ye be of them that believe.	إياكم أن تفرِّقكم شئون النفس والهوى كونوا كالأصابع في اليد والأركان للبدن كذلك يعظكم قلم الوحي إن أنتم من الموقنين ﴿﴾
59	Consider the mercy of God and His gifts. He enjoineeth upon you that which shall profit you, though He Himself can well dispense with all creatures. Your evil doings can never harm Us, neither can your good works profit Us. We summon you wholly for the sake of God. To this every man of understanding and insight will testify.	فانظروا في رحمة الله وألطفاه إنه يأمركم بما ينفعكم بعد إذ كان غنياً عن العالمين ﴿﴾ لن تضرنا سيئاتكم كما لا تتفعنا حسناتكم إنما ندعوكم لوجه الله يشهد بذلك كل عالم بصير ﴿﴾
60	If ye should hunt with beasts or birds of prey, invoke ye the Name of God when ye send them to pursue their quarry; for then whatever they catch shall be lawful unto you, even should ye find it to have died. He, verily, is the Omniscient, the All-Informed. Take heed, however, that ye hunt not to excess. Tread ye the path of justice and equity in all things. Thus biddeth you He Who is the Dawning-place of Revelation, would that ye might comprehend.	إذا أرسلتم الجوارح إلى الصيد اذكروا الله إذاً يحلّ ما أمسكن لكم ولو تجدونه ميتاً إنه لهو العليم الخبير ﴿﴾ إياكم أن تسرفوا في ذلك كونوا على صراط العدل والإنصاف في كل الأمور كذلك يأمركم مطلع الظهور إن أنتم من العارفين ﴿﴾
61	God hath bidden you to show forth kindness towards My kindred, but He hath granted them no right to the property of others. He, verily, is self-sufficient, above any need of His creatures.	إنَّ الله قد أمركم بالموَدَّة في ذوي القربى وما قدر لهم حقاً في أموال الناس إنه لهو

		الغني عن العالمين ﷺ
62	Should anyone intentionally destroy a house by fire, him also shall ye burn; should anyone deliberately take another's life, him also shall ye put to death. Take ye hold of the precepts of God with all your strength and power, and abandon the ways of the ignorant. Should ye condemn the arsonist and the murderer to life imprisonment, it would be permissible according to the provisions of the Book. He, verily, hath power to ordain whatsoever He pleaseth.	من أحرق بيتاً متعمداً فأحرقوه ومن قتل نفساً عامداً فاقتلوه خذوا سنن الله بأيادي القدرة والاعتدال ثم اتركوا سنن الجاهلين ﷺ وإن تحكموا لهما حبساً أبدياً لا بأس عليكم في الكتاب إنه لهو الحاكم على ما يريد ﷺ
63	God hath prescribed matrimony unto you. Beware that ye take not unto yourselves more wives than two. Whoso contenteth himself with a single partner from among the maidservants of God, both he and she shall live in tranquillity. And he who would take into his service a maid may do so with propriety. Such is the ordinance which, in truth and justice, hath been recorded by the Pen of Revelation. Enter into wedlock, O people, that ye may bring forth one who will make mention of Me amid My servants. This is My bidding unto you; hold fast to it as an assistance to yourselves.	قد كتب الله عليكم النكاح إياكم أن تجاوزوا عن الاثنتين والذي اقتنع بواحدة من الإماء استراحت نفسه ونفسها ومن اتخذ بكرة لخدمته لا بأس عليه كذلك كان الأمر من قلم الوحي بالحق مرقوماً ﷺ تزوجوا يا قوم ليظهر منكم من يذكرني بين عبادي هذا من أمري عليكم اتخذه لأنفسكم معيناً ﷺ
64	O people of the world! Follow not the promptings of the self, for it summoneth insistently to wickedness and lust; follow, rather, Him Who is the Possessor of all created things, Who biddeth you to show forth piety, and manifest the fear of God. He, verily, is independent of all His creatures. Take heed not to stir up mischief in the land after it hath been set in order. Whoso acteth in this way is not of Us, and We are quit of him. Such is the command which hath, through the power of truth, been made manifest from the heaven of Revelation.	يا ملاء الإنشاء لا تتبعوا أنفسكم إنها لأمانة بالبغي والفحشاء اتبعوا مالك الأشياء الذي يأمركم بالبر والتقوى إنه كان عن العالمين غنياً ﷺ إياكم أن تفسدوا في الأرض بعد إصلاحها ومن أفسد إنه ليس منا ونحن براء منه كذلك كان الأمر من سماء الوحي بالحق مشهوداً ﷺ
65	It hath been laid down in the Bayán that marriage is dependent upon the consent of both parties. Desiring to establish love, unity and harmony amidst Our servants, We have conditioned it, once the couple's wish is known, upon the permission of their parents, lest enmity and rancour should arise amongst them. And in this We have yet other purposes. Thus hath Our commandment been ordained.	إنه قد حدّد في البيان برضاء الطرفين إنّا لما أردنا المحبة والوداد واتحاد العباد لذا علّقناه بإذن الأبوين بعدهما لئلا تقع بينهم الضغينة والبغضاء ولنا فيه مآرب أخرى وكذلك كان الأمر مقضياً ﷺ
66	No marriage may be contracted without payment of a dowry, which hath been fixed for city-dwellers at nineteen mithqáls of pure gold, and for village-dwellers at the same amount in silver. Whoso wisheth to increase this sum, it is	لا يحقّ الصّهار إلا بالأمهار قد قدر للمدن تسعة عشر مثقالاً من الذهب الإبريز وللقرى من الفضة ومن أراد الزيادة حرّم عليه أن

	<p>forbidden him to exceed the limit of ninety-five mithqáls. Thus hath the command been writ in majesty and power. If he content himself, however, with a payment of the lowest level, it shall be better for him according to the Book. God, verily, enricheth whomsoever He willeth through both heavenly and earthly means, and He, in truth, hath power over all things.</p>	<p>يتجاوز عن خمسة وتسعين مثقالاً كذلك كان الأمر بالعز مسطوراً ﷻ والذي اقتنع بالدرجة الأولى خير له في الكتاب إنه يُعني من يشاء بأسباب السموات والأرض وكان الله على كل شيء قديراً ﷻ</p>
67	<p>It hath been decreed by God that, should any one of His servants intend to travel, he must fix for his wife a time when he will return home. If he return by the promised time, he will have obeyed the bidding of his Lord and shall be numbered by the Pen of His behest among the righteous; otherwise, if there be good reason for delay, he must inform his wife and make the utmost endeavour to return to her. Should neither of these eventualities occur, it behoveth her to wait for a period of nine months, after which there is no impediment to her taking another husband; but should she wait longer, God, verily, loveth those women and men who show forth patience. Obey ye My commandments, and follow not the ungodly, they who have been reckoned as sinners in God's Holy Tablet. If, during the period of her waiting, word should reach her from her husband, she should choose the course that is praiseworthy. He, of a truth, desireth that His servants and His handmaids should be at peace with one another; take heed lest ye do aught that may provoke intransigence amongst you. Thus hath the decree been fixed and the promise come to pass. If, however, news should reach her of her husband's death or murder, and be confirmed by general report, or by the testimony of two just witnesses, it behoveth her to remain single; then, upon completion of the fixed number of months, she is free to adopt the course of her choosing. Such is the bidding of Him Who is mighty and powerful in His command.</p>	<p>قد كتب الله لكل عبد أراد الخروج من وطنه أن يجعل ميقاتاً لصاحبته في أية مدة أراد إن أتى ووَفَى بالوعد إنه اتَّبِع أمر مولاه وكان من المحسنين من قلم الأمر مكتوباً ﷻ وإلا إن اعتذر بعذر حقيقيّ فله أن يخبر قرينته ويكون في غاية الجهد للرجوع إليها وإن فات الأمران فلها تَرَبَّص تسعة أشهر معدودات وبعد إكمالها لا بأس عليها في اختيار الزوج وإن صبرت إنه يحب الصابرات والصابرين اعملوا أوامري ولا تتبعوا كل مشرك كان في اللوح أثيماً ﷻ وإن أتى الخبر حين تَرَبَّصها لها أن تأخذ المعروف إنه أراد الإصلاح بين العباد والإماء إياكم أن ترتكبوا ما يحدثُ به العناد بينكم كذلك قضي الأمر وكان الوعد مأتياً ﷻ وإن أتاها خبر الموت أو القتل وثبت بالشيع أو بالعدلين لها أن تلبث في البيت إذا مضت أشهر معدودات لها الاختيار فيما تختار هذا ما حكم به من كان على الأمر قوياً ﷻ</p>
68	<p>Should resentment or antipathy arise between husband and wife, he is not to divorce her but to bide in patience throughout the course of one whole year, that perchance the fragrance of affection may be renewed between them. If, upon the completion of this period, their love hath not returned, it is permissible for divorce to take place. God's wisdom, verily, hath encompassed all things. The Lord hath prohibited, in a Tablet inscribed by the Pen of His command, the practice</p>	<p>وإن حدث بينهما كدورة أو كره ليس له أن يطلقها وله أن يصبر سنة كاملة لعل تسطع بينهما رائحة المحبة وإن كملت وما فاحت فلا بأس في الطلاق إنه كان على كل شيء حكيماً ﷻ قد نهاكم الله عما عملتم بعد طلاقات ثلاث فضلاً من عنده لتكونوا من</p>

	to which ye formerly had recourse when thrice ye had divorced a woman. This He hath done as a favour on His part, that ye may be accounted among the thankful. He who hath divorced his wife may choose, upon the passing of each month, to remarry her when there is mutual affection and consent, so long as she hath not taken another husband. Should she have wed again, then, by this other union, the separation is confirmed and the matter is concluded unless, clearly, her circumstances change. Thus hath the decree been inscribed with majesty in this glorious Tablet by Him Who is the Dawning-place of Beauty.	الشاكرين في لوح كان من قلم الأمر مسطوراً* والذي طلق له الاختيار في الرجوع بعد انقضاء كل شهر بالمودة والرضاء ما لم تستحسن وإذا استحصنت تحقق الفصل بوصل آخر وقضي الأمر إلا بعد أمر مبين كذلك كان الأمر من مطلع الجمال في لوح الجلال بالإجلال مرقوماً*
69	If the wife accompany her husband on a journey, and differences arise between them on the way, he is required to provide her with her expenses for one whole year, and either to return her whence she came or to entrust her, together with the necessaries for her journey, to a dependable person who is to escort her home. Thy Lord, verily, ordaineth as He pleaseth, by virtue of a sovereignty that overshadoweth the peoples of the earth.	والذي سافر وسافرت معه ثم حدث بينهما الاختلاف فله أن يؤتيها نفقة سنة كاملة ويرجعها إلى المقر الذي خرجت عنه أو يسلمها بيد أمين وما تحتاج به في السبيل ليلبغها إلى محلها إن ربك يحكم كيف يشاء بسلطان كان على العالمين محيطاً*
70	Should a woman be divorced in consequence of a proven act of infidelity, she shall receive no maintenance during her period of waiting. Thus hath the day-star of Our commandment shone forth resplendent from the firmament of justice. Truly, the Lord loveth union and harmony and abhorreth separation and divorce. Live ye one with another, O people, in radiance and joy. By My life! All that are on earth shall pass away, while good deeds alone shall endure; to the truth of My words God doth Himself bear witness. Compose your differences, O My servants; then heed ye the admonition of Our Pen of Glory and follow not the arrogant and wayward.	والتي طلقت بما ثبت عليها منكر لا نفقة لها أيام تربصها كذلك كان نير الأمر من أفق العدل مشهوداً* إن الله أحب الوصل والوفاق وأبغض الفصل والطلاق عاشروا يا قوم بالزُّوح والزيحان لعمرى سيفنى من في الإمكان وما يبقى هو العمل الطيب وكان الله على ما أقول شهيداً* يا عبادي أصلحوا ذات بينكم ثم استمعوا ما ينصحكم به القلم الأعلى ولا تتبعوا جبّاراً شقيماً*
71	Take heed lest the world beguile you as it beguiled the people who went before you! Observe ye the statutes and precepts of your Lord, and walk ye in this Way which hath been laid out before you in righteousness and truth. They who eschew iniquity and error, who adhere to virtue, are, in the sight of the one true God, among the choicest of His creatures; their names are extolled by the Concourse of the realms above, and by those who dwell in this Tabernacle which hath been raised in the name of God.	إياكم أن تغرّتكم الدنيا كما غرّت قوماً قبلكم اتبعوا حدود الله وسننه ثم اسلكوا هذا الصراط الذي كان بالحق ممدوداً* إن الذين نبدوا البغي والغوى واتخذوا التقوى أولئك من خيرة الخلق لدى الحق يذكرهم الملائكة الأعلى وأهل هذا المقام الذي كان باسم الله مرفوعاً*
72	It is forbidden you to trade in slaves, be they men or women. It is not for him who is himself a servant to buy another of God's servants, and this hath been prohibited in His Holy Tablet. Thus, by His mercy,	قد حُرّم عليكم بيع الإماء والغلمان ليس لعبد أن يشتري عبداً نهياً في لوح الله كذلك

	<p>hath the commandment been recorded by the Pen of justice. Let no man exalt himself above another; all are but bondslaves before the Lord, and all exemplify the truth that there is none other God but Him. He, verily, is the All-Wise, Whose wisdom encompasseth all things.</p>	<p>كان الأمر من قلم العدل بالفضل مسطوراً * وليس لأحد أن يفتخر على أحد كل أرقاء له وأدلاء على أنه لا إله إلا هو إنه كان على كل شيء حكيماً *</p>
73	<p>Adorn yourselves with the raiment of goodly deeds. He whose deeds attain unto God's good pleasure is assuredly of the people of Bahá and is remembered before His throne. Assist ye the Lord of all creation with works of righteousness, and also through wisdom and utterance. Thus, indeed, have ye been commanded in most of the Tablets by Him Who is the All-Merciful. He, truly, is cognizant of what I say. Let none contend with another, and let no soul slay another; this, verily, is that which was forbidden you in a Book that hath lain concealed within the Tabernacle of glory. What! Would ye kill him whom God hath quickened, whom He hath endowed with spirit through a breath from Him? Grievous then would be your trespass before His throne! Fear God, and lift not the hand of injustice and oppression to destroy what He hath Himself raised up; nay, walk ye in the way of God, the True One. No sooner did the hosts of true knowledge appear, bearing the standards of Divine utterance, than the tribes of the religions were put to flight, save only those who willed to drink from the stream of everlasting life in a Paradise created by the breath of the All-Glorious.</p>	<p>زينوا أنفسكم بطراز الأعمال والذي فاز بالعمل في رضاه إنه من أهل البهاء قد كان لدى العرش منكوراً * انصروا مالك البرية بالأعمال الحسنة ثم بالحكمة والبيان كذلك أمرتم في أكثر الألواح من لدى الرحمن إنه كان على ما أقول عليماً * لا يعترض أحد على أحد ولا يقتل نفس نفساً هذا ما نهيتم عنه في كتاب كان في سرادق العز مستوراً * أنقتلون من أحياء الله بروح من عنده إن هذا خطأ قد كان لدى العرش كبيراً * اتقوا الله ولا تخربوا ما بناه الله بأيادي الظلم والطغيان ثم اتخذوا إلى الحق سبيلاً * لما ظهرت جنود العرفان برايات البيان انهزمت قبائل الأديان إلا من أراد أن يشرب كوثر الحيوان في رضوان كان من نفس السبحان موجوداً *</p>
74	<p>God hath decreed, in token of His mercy unto His creatures, that semen is not unclean. Yield thanks unto Him with joy and radiance, and follow not such as are remote from the Dawning-place of His nearness. Arise ye, under all conditions, to render service to the Cause, for God will assuredly assist you through the power of His sovereignty which overshadoweth the worlds. Cleave ye unto the cord of refinement with such tenacity as to allow no trace of dirt to be seen upon your garments. Such is the injunction of One Who is sanctified above all refinement. Whoso falleth short of this standard with good reason shall incur no blame. God, verily, is the Forgiving, the Merciful. Wash ye every soiled thing with water that hath</p>	<p>قد حكم الله بالطهارة على ماء النطفة رحمة من عنده على البرية اشكروه بالروح والزيجان ولا تتبعوا من كان عن مطلع القرب بعيداً * قوموا على خدمة الأمر في كل الأحوال إنه يؤيدكم بسلطان كان على العالمين محيطاً * تمسكوا بحبل اللطافة على شأن لا يرى من ثيابكم آثار الأوساخ هذا ما حكم به من كان أطف من كل لطيف * والذي له عذر لا بأس عليه إنه لهو الغفور الرحيم * طهروا كل مكروه</p>

	undergone no alteration in any one of the three respects; take heed not to use water that hath been altered through exposure to the air or to some other agent. Be ye the very essence of cleanliness amongst mankind. This, truly, is what your Lord, the Incomparable, the All-Wise, desireth for you.	بالماء الذي لم يتغيّر بالثلاث إياكم أن تستعملوا الماء الذي تغيّر بالهواء أو بشيء آخر كونوا عنصر اللطافة بين البرية هذا ما أراد لكم مولاكم العزيز الحكيم ❁
75	God hath, likewise, as a bounty from His presence, abolished the concept of "uncleanness", whereby divers things and peoples have been held to be impure. He, of a certainty, is the Ever-Forgiving, the Most Generous. Verily, all created things were immersed in the sea of purification when, on that first day of Ridván, We shed upon the whole of creation the splendours of Our most excellent Names and Our most exalted Attributes. This, verily, is a token of My loving providence, which hath encompassed all the worlds. Consort ye then with the followers of all religions, and proclaim ye the Cause of your Lord, the Most Compassionate; this is the very crown of deeds, if ye be of them who understand.	وكذلك رفع الله حكم دون الطهارة عن كل الأشياء وعن ملل أخرى موهبة من الله إنه لهو الغفور الكريم ❁ قد انغمست الأشياء في بحر الطهارة في أول الرضوان إذ تجلينا على من في الإمكان بأسمائنا الحسنى وصفاتنا العليا هذا من فضلي الذي أحاط العالمين ❁ لتعاشروا مع الأديان وتبلغوا أمر ربكم الرحمن هذا لإكليل الأعمال لو أنتم من العارفين ❁
76	God hath enjoined upon you to observe the utmost cleanliness, to the extent of washing what is soiled with dust, let alone with hardened dirt and similar defilement. Fear Him, and be of those who are pure. Should the garb of anyone be visibly sullied, his prayers shall not ascend to God, and the celestial Concourse will turn away from him. Make use of rose-water, and of pure perfume; this, indeed, is that which God hath loved from the beginning that hath no beginning, in order that there may be diffused from you what your Lord, the Incomparable, the All-Wise, desireth.	وحكم باللطافة الكبرى وتغسيل ما تغيّر من الغبار وكيف الأوساخ المنجمدة ودونها اتقوا الله وكونوا من المطهرين ❁ والذي يرى في كسائه وسخ إنه لا يصعد دعائه إلى الله ويجتنب عنه ملاً عالون ❁ استعملوا ماء الورد ثم العطر الخالص هذا ما أحبه الله من الأول الذي لا أول له ليتضوع منكم ما أراد ربكم العزيز الحكيم ❁
77	God hath relieved you of the ordinance laid down in the Bayán concerning the destruction of books. We have permitted you to read such sciences as are profitable unto you, not such as end in idle disputation; better is this for you, if ye be of them that comprehend.	قد عفا الله عنكم ما نزل في البيان من محو الكتب وأذناكم بأن تقرئوا من العلوم ما ينفعكم لا ما ينتهي إلى المجادلة في الكلام هذا خير لكم إن أنتم من العارفين ❁
78	O kings of the earth! He Who is the sovereign Lord of all is come. The Kingdom is God's, the omnipotent Protector, the Self-Subsisting. Worship none but God, and, with radiant hearts, lift up your faces unto your Lord, the Lord of all names. This is a Revelation to which whatever ye possess can never be compared, could ye but	يا معشر الملوك قد أتى المالك والملك لله المهيم القيوم ❁ ألا تعبدوا إلا الله وتوجهوا بقلوب نورا إلى وجه ربكم مالك الأسماء هذا أمر لا يعادله ما عندكم لو أنتم

	know it.	تعرفون ❁
79	We see you rejoicing in that which ye have amassed for others and shutting out yourselves from the worlds which naught except My guarded Tablet can reckon. The treasures ye have laid up have drawn you far away from your ultimate objective. This ill beseemeth you, could ye but understand it. Wash from your hearts all earthly defilements, and hasten to enter the Kingdom of your Lord, the Creator of earth and heaven, Who caused the world to tremble and all its peoples to wail, except them that have renounced all things and clung to that which the Hidden Tablet hath ordained.	إِنَّا نَرَاكُمْ تَفْرَحُونَ بِمَا جَمَعْتُمُوهُ لِغَيْرِكُمْ وَتَمْنَعُونَ أَنْفُسَكُمْ عَنِ الْعَوَالِمِ الَّتِي لَمْ يُخْصِهَا إِلَّا لَوْحِي الْمَحْفُوظِ ❁ قَدْ شَغَلَتْكُمْ الْأَمْوَالُ عَنِ الْمَثَالِ هَذَا لَا يَنْبَغِي لَكُمْ لَوْ أَنْتُمْ تَعْلَمُونَ ❁ طَهَّرُوا قُلُوبَكُمْ عَنِ ذَفَرِ الدُّنْيَا مُسْرِعِينَ إِلَى مَلَكُوتِ رَبِّكُمْ فَاطِرِ الْأَرْضِ وَالسَّمَاءِ الَّذِي بِهِ ظَهَرَتِ الزَّلَازِلُ وَنَاحَتِ الْقِبَابِلُ إِلَّا مَنْ نَبَذَ الْوَرَى وَأَخَذَ مَا أَمَرَ بِهِ فِي لَوْحٍ مَكْنُونٍ ❁
80	This is the Day in which He Who held converse with God hath attained the light of the Ancient of Days, and quaffed the pure waters of reunion from this Cup that hath caused the seas to swell. Say: By the one true God! Sinai is circling round the Dayspring of Revelation, while from the heights of the Kingdom the Voice of the Spirit of God is heard proclaiming: "Bestir yourselves, ye proud ones of the earth, and hasten ye unto Him." Carmel hath, in this Day, hastened in longing adoration to attain His court, whilst from the heart of Zion there cometh the cry: "The promise is fulfilled. That which had been announced in the holy Writ of God, the Most Exalted, the Almighty, the Best-Beloved, is made manifest."	هَذَا يَوْمٌ فِيهِ فَازَ الْكَلِيمُ بِأَنْوَارِ الْقَدِيمِ وَشَرِبَ زَلَالَ الْوَصَالِ مِنْ هَذَا الْقَدْحِ الَّذِي بِهِ سُجِّرَتِ الْبُحُورُ ❁ قُلْ تَاللَّهِ الْحَقِّ إِنَّ الطُّورَ يَطُوفُ حَوْلَ مَطْلَعِ الظُّهُورِ وَالرُّوحُ يَنَادِي مِنَ الْمَلَكُوتِ هَلِّمُوا وَتَعَالُوا يَا أَبْنَاءَ الْغُرُورِ ❁ هَذَا يَوْمٌ فِيهِ سَرَّعَ كَوْمُ اللَّهِ شَوْقًا لِقَائِهِ وَصَاحَ الصَّهْبِيُّونَ قَدْ أَتَى الْوَعْدَ وَظَهَرَ مَا هُوَ الْمَكْتُوبُ فِي أَلْوَاكِ اللَّهِ الْمُتَعَالِي الْعَزِيزِ الْمَحْبُوبِ ❁
81	O kings of the earth! The Most Great Law hath been revealed in this Spot, this scene of transcendent splendour. Every hidden thing hath been brought to light by virtue of the Will of the Supreme Ordainer, He Who hath ushered in the Last Hour, through Whom the Moon hath been cleft, and every irrevocable decree expounded.	يَا مَعْشَرَ الْمُلُوكِ قَدْ نَزَّلَ النَّامُوسَ الْأَكْبَرَ فِي الْمَنْظَرِ الْأَنْوَرِ وَظَهَرَ كُلُّ أَمْرٍ مُسْتَتِرٍ مِنْ لَدُنِ مَالِكِ الْقَدْرِ الَّذِي بِهِ أَتَتْ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ وَفَصَّلَ كُلُّ أَمْرٍ مَحْتُومٍ ❁
82	Ye are but vassals, O kings of the earth! He Who is the King of Kings hath appeared, arrayed in His most wondrous glory, and is summoning you unto Himself, the Help in Peril, the Self-Subsisting. Take heed lest pride deter you from recognizing the Source of Revelation, lest the things of this world shut you out as by a veil from Him Who is the Creator of heaven. Arise, and serve Him Who is the Desire of all nations, Who hath created you through a word from Him, and ordained you to be,	يَا مَعْشَرَ الْمُلُوكِ أَنْتُمْ الْمَمَالِيكُ قَدْ ظَهَرَ الْمَالِكُ بِأَحْسَنِ الطَّرَازِ وَيَدْعُوكُمْ إِلَى نَفْسِهِ الْمَهِيمِ الْقِيَوْمِ ❁ إِيَّاكُمْ أَنْ يَمْنَعَكُمْ الْغُرُورُ عَنِ مَشْرِقِ الظُّهُورِ أَوْ تَحْجِبَكُمْ الدُّنْيَا عَنِ فَاطِرِ السَّمَاءِ قَوْمُوا عَلَى خِدْمَةِ الْمَقْصُودِ الَّذِي خَلَقَكُمْ بِكَلِمَةٍ مِنْ عِنْدِهِ وَجَعَلَكُمْ مَظَاهِرَ الْقُدْرَةِ لِمَا كَانَ وَمَا يَكُونُ ❁

	for all time, the emblems of His sovereignty.	
83	By the righteousness of God! It is not Our wish to lay hands on your kingdoms. Our mission is to seize and possess the hearts of men. Upon them the eyes of Bahá are fastened. To this testifieth the Kingdom of Names, could ye but comprehend it. Whoso followeth his Lord will renounce the world and all that is therein; how much greater, then, must be the detachment of Him Who holdeth so august a station! Forsake your palaces, and haste ye to gain admittance into His Kingdom. This, indeed, will profit you both in this world and in the next. To this testifieth the Lord of the realm on high, did ye but know it.	تالله لا نريد أن نتصرف في ممالككم بل جننا لتصرف القلوب ﴿ إِنِّهَا لَمَنْظَرُ الْبِهَاءِ يَشْهَدُ بِذَلِكَ مَلَكُوتُ الْأَسْمَاءِ لَوْ أَنْتُمْ تَتَّقَهُونَ ﴾ وَالَّذِي اتَّبَعَ مَوْلَاهُ إِنَّهُ أَعْرَضَ عَنِ الدُّنْيَا كُلِّهَا وَكَيْفَ هَذَا الْمَقَامَ الْمَحْمُودِ ﴿ دَعَا الْبُيُوتَ ثُمَّ أَقْبَلُوا إِلَى الْمَلَكُوتِ هَذَا مَا يَنْفَعُكُمْ فِي الْآخِرَةِ وَالْأُولَى يَشْهَدُ بِذَلِكَ مَالِكُ الْجَبْرُوتِ لَوْ أَنْتُمْ تَعْلَمُونَ ﴿
84	How great the blessedness that awaiteth the king who will arise to aid My Cause in My kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark--the Ark which God hath prepared for the people of Bahá. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountainhead of blessings unto the whole world. Offer up, O people of Bahá, your substance, nay your very lives, for his assistance.	طوبى لملك قام على نصرة أمري في مملكتي وانقطع عن سوائي إنه من أصحاب السفينة الحمراء التي جعلها الله لأهل البهاء ينبغي لكل أن يعزروه ويوقروه وينصروه ليفتح المدن بمفاتيح اسمي المهيم على من في ممالك الغيب والشهود ﴿ إنه بمنزلة البصر للبشر والعرة العراء لجبين الإنشاء ورأس الكرم لجسد العالم انصروه يا أهل البهاء بالأموال والنفوس ﴿
85	O Emperor of Austria! He Who is the Dayspring of God's Light dwelt in the prison of Akká at the time when thou didst set forth to visit the Aqsá Mosque. Thou passed Him by, and inquired not about Him by Whom every house is exalted and every lofty gate unlocked. We, verily, made it a place whereunto the world should turn, that they might remember Me, and yet thou hast rejected Him Who is the Object of this remembrance, when He appeared with the Kingdom of God, thy Lord and the Lord of the worlds. We have been with thee at all times, and found thee clinging unto the Branch and heedless of the Root. Thy Lord, verily, is a witness unto what I say. We grieved to see thee circle round Our Name, whilst unaware of Us, though We were before thy face. Open thine eyes, that thou mayest behold this glorious Vision, and recognize Him Whom thou invokest in the daytime and in the night season, and gaze on the Light that shineth above this	يا ملك النمسة كان مطلع نور الأحديّة في سجن عكاء إذ قصدت المسجد الأقصى مررت وما سئلت عنه بعد إذ رُفِعَ به كل بيت وُفِّتِحَ كل باب مُنِيفٌ ﴿ قد جعلناه مَقْبِلَ الْعَالَمِ لِدِكْرِي وَأَنْتِ نَبَذْتَ الْمَنْكُورَ إِذْ ظَهَرَ بِمَلَكُوتِ اللَّهِ رَيْكَ وَرَبِّ الْعَالَمِينَ ﴿ كُنَّا مَعَكَ فِي كُلِّ الْأَحْوَالِ وَوَجَدْنَاكَ مَتَمَسِّكًا بِالْفَرْعِ غَافِلًا عَنِ الْأَصْلِ إِنَّ رَيْكَ عَلَى مَا أَقُولُ شَهِيدٌ ﴿ قَدْ أَخَذْنَا الْأَحْزَانَ بِمَا رَأَيْتَكَ تَدُورُ لِاسْمِنَا وَلَا تَعْرِفُنَا أَمَامَ وَجْهِكَ افْتَحِ الْبَصَرَ لِتَنْظُرَ هَذَا الْمَنْظَرَ الْكَرِيمَ ﴿ وَتَعْرِفَ مَنْ تَدْعُوهُ فِي اللَّيَالِي وَالْأَيَّامِ وَتَرَى النُّورَ الْمَشْرِقَ مِنْ هَذَا الْأَفْقِ الْمَمِيعِ ﴿

	luminous Horizon.	
86	<p>Say: O King of Berlin! Give ear unto the Voice calling from this manifest Temple: "Verily, there is none other God but Me, the Everlasting, the Peerless, the Ancient of Days." Take heed lest pride debar thee from recognizing the Dayspring of Divine Revelation, lest earthly desires shut thee out, as by a veil, from the Lord of the Throne above and of the earth below. Thus counselleth thee the Pen of the Most High. He, verily, is the Most Gracious, the All-Bountiful. Do thou remember the one [1] whose power transcended thy power, and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning, and be not of them that are fast asleep. He it was who cast the Tablet of God behind him when We made known unto him what the hosts of tyranny had caused Us to suffer. Wherefore, disgrace assailed him from all sides, and he went down to dust in great loss. Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of them who reflect.</p>	<p>قل يا ملك برلين اسمع النداء من هذا الهيكل المبين * إنه لا إله إلا أنا الباقي الفرد القديم * إياك أن يمنعك الغرور عن مطلع الظهور أو يحجبك الهوى عن مالك العرش والثرى كذلك ينصحك القلم الأعلى إنه لهو الفضال الكريم * أذكر من كان أعظم منك شأنًا وأكبر منك مقاماً أين هو وما عنده انتبه ولا تكن من الزاقدين * إنه نبذ لوح الله ورائه إذ أخبرناه بما ورد علينا من جنود الظالمين * لذا أخذته الذلة من كل الجهات إلى أن رجع إلى التراب بخسران عظيم * يا ملك تفكر فيه وفي أمثالك الذين سخرُوا البلاد وحكموا على العباد قد أنزلهم الرحمن من القصور إلى القبور اعتبر وكن من المتذكرين *</p>
87	<p>We have asked nothing from you. For the sake of God We, verily, exhort you, and will be patient as We have been patient in that which hath befallen Us at your hands, O concourse of kings!</p>	<p>إنا ما أردنا منكم شيئاً إنما ننصحكم لوجه الله ونصبر كما صبرنا بما ورد علينا منكم يا معشر السلاطين *</p>
88	<p>Hearken ye, O Rulers of America and the Presidents of the Republics therein, unto that which the Dove is warbling on the Branch of Eternity: "There is none other God but Me, the Ever-Abiding, the Forgiving, the All-Bountiful." Adorn ye the temple of dominion with the ornament of justice and of the fear of God, and its head with the crown of the remembrance of your Lord, the Creator of the heavens. Thus counselleth you He Who is the Dayspring of Names, as bidden by Him Who is the All-Knowing, the All-Wise. The Promised One hath appeared in this glorified Station, whereat all beings, both seen and unseen, have rejoiced. Take ye advantage of the Day of God. Verily, to meet Him is better for you than all that whereon the sun shineth, could</p>	<p>يا ملوك أمريكا ورؤساء الجمهور فيها اسمعوا ما تغنُّ به الورقاء على غصن النقاء إنه لا إله إلا أنا الباقي الغفور الكريم * زينوا هيكل الملك بطراز العدل والتقى ورأسه بإكليل ذكر ربكم فاطر السماء كذلك يأمركم مطلع الأسماء من لدن عليم حكيم * قد ظهر الموعد في هذا المقام المحمود الذي به ابتسم ثغر الوجود من الغيب والشهود اغتموا يوم الله إن لقائه خير لكم عمّا تطلُّع الشمس عليها إن أنتم من العارفين * يا معشر الأمراء</p>

	ye but know it. O concourse of rulers! Give ear unto that which hath been raised from the Dayspring of Grandeur: "Verily, there is none other God but Me, the Lord of Utterance, the All-Knowing." Bind ye the broken with the hands of justice, and crush the oppressor who flourisheth with the rod of the commandments of your Lord, the Ordainer, the All-Wise.	اسمعوا ما ارتفع من مطلع الكبرياء إنه لا إله إلا أنا الناطق العليم ﴿﴾ أجبروا الكسير بأيدي العدل وكسروا الصحيح الظالم بسياط أوامر ربيكم الأمر الحكيم ﴿﴾
89	O people of Constantinople! Lo, from your midst We hear the baleful hooting of the owl. Hath the drunkenness of passion laid hold upon you, or is it that ye are sunk in heedlessness? O Spot that art situate on the shores of the two seas! The throne of tyranny hath, verily, been established upon thee, and the flame of hatred hath been kindled within thy bosom, in such wise that the Concourse on high and they who circle around the Exalted Throne have wailed and lamented. We behold in thee the foolish ruling over the wise, and darkness vaunting itself against the light. Thou art indeed filled with manifest pride. Hath thine outward splendour made thee vainglorious? By Him Who is the Lord of mankind! It shall soon perish, and thy daughters and thy widows and all the kindreds that dwell within thee shall lament. Thus informeth thee the All-Knowing, the All-Wise.	يا معشر الرّوم نسمع بينكم صوت اليوم ءأخذكم سكر الهوى أم كنتم من الغافلين ﴿﴾ يا أيّتها النقطة الواقعة في شاطئ البحرين قد استقرّ عليك كرسيّ الظلم واشتعلت فيك نار البغضاء على شأن ناح بها الملاء الأعلى والذين يطوفون حول كرسيّ رفيع ﴿﴾ نرى فيك الجاهل يحكم على العاقل والظلام يفخر على النور وإنك في غرور مبين ﴿﴾ أغرتك زينتك الظاهرة سوف تغنى ورب البرية وتتوح البنات والأرامل وما فيك من القبائل كذلك ينبئك العليم الخبير ﴿﴾
90	O banks of the Rhine! We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and you shall have another turn. And We hear the lamentations of Berlin, though she be today in conspicuous glory.	يا شواطئ نهر الرّين قد رأيناك مغطّاة بالدماء بما سلّ عليك سيوف الجزاء ولك مرة أخرى ونسمع حنين البرلين ولو أنها اليوم على عزّ مبين ﴿﴾
91	Let nothing grieve thee, O Land of Tá, [2] 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 favours 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.	يا أرض الطاء لا تحزني من شيء قد جعلك الله مطلع فرح العالمين ﴿﴾ لو يشاء يبارك سريرك بالذي يحكم بالعدل ويجمع أغنام الله التي تفرقت من الذئاب إنه يواجه أهل البهلاء بالفرح والانبساط ألا إنه من جوهر الخلق لدى الحقّ عليه بهاء الله وبهلاء من في ملكوت الأمر في كلّ حين ﴿﴾
92	Rejoice with great joy, for God hath made thee "the Dayspring of His light", inasmuch as within thee was born the Manifestation of His Glory. Be thou glad for this name that hath been conferred upon thee--a name through which the Day-Star of grace hath shed its splendour, through which both earth and heaven have been illumined.	افرحي بما جعلك الله أفقّ النور بما ولد فيك مطلع الظهور وسميت بهذا الاسم الذي به لاح نير الفضل وأشرقت السّموات

		والأرضون ﴿﴾
93	Erelong will the state of affairs within thee be changed, and the reins of power fall into the hands of the people. Verily, thy Lord is the All-Knowing. His authority embraceth all things. Rest thou assured in the gracious favour of thy Lord. The eye of His loving-kindness shall everlastingly be directed towards thee. The day is approaching when thy agitation will have been transmuted into peace and quiet calm. Thus hath it been decreed in the wondrous Book.	سوف تتقلب فيك الأمور ويحكم عليك جمهور الناس إن ربك لهو العليم المحيط ﴿﴾ اطمئنّي بفضل ربك إنه لا تنقطع عنك لحظات الألفاف سوف يأخذك الاطمينان بعد الاضطراب كذلك قضي الأمر في كتاب بديع ﴿﴾
94	O Land of <u>Khá!</u> [3] We hear from thee the voice of heroes, raised in glorification of thy Lord, the All-Possessing, the Most Exalted. Blessed the day on which the banners of the divine Names shall be upraised in the kingdom of creation in My Name, the All-Glorious. On that day the faithful shall rejoice in the victory of God, and the disbelievers shall lament.	يا أرض الخاء نسمع فيك صوت الرجال في ذكر ربك الغني المتعال طوبى ليوم فيه تتصب رايات الأسماء في ملكوت الإنشاء باسمي الأبهي يومئذ يفرح المخلصون بنصر الله وينوح المشركون ﴿﴾
95	None must contend with those who wield authority over the people; leave unto them that which is theirs, and direct your attention to men's hearts.	ليس لأحد أن يعترض على الذين يحكمون على العباد دعوا لهم ما عندهم وتوجهوا إلى القلوب ﴿﴾
96	O Most Mighty Ocean! Sprinkle upon the nations that with which Thou hast been charged by Him Who is the Sovereign of Eternity, and adorn the temples of all the dwellers of the earth with the vesture of His laws through which all hearts will rejoice and all eyes be brightened.	يا بحر الأعظم رشّ على الأمم ما أمرت به من لدن مالك القدم وزين هياكل الأنام بطراز الأحكام التي بها تفرح القلوب وتقرّ العيون ﴿﴾
97	Should anyone acquire one hundred mithqáls of gold, nineteen mithqáls thereof are God's and to be rendered unto Him, the Fashioner of earth and heaven. Take heed, O people, lest ye deprive yourselves of so great a bounty. This We have commanded you, though We are well able to dispense with you and with all who are in the heavens and on earth; in it there are benefits and wisdoms beyond the ken of anyone but God, the Omniscient, the All-Informed. Say: By this means He hath desired to purify what ye possess and to enable you to draw nigh unto such stations as none can comprehend save those whom God hath willed. He, in truth, is the Beneficent, the Gracious, the Bountiful. O people! Deal not faithlessly with the Right of God, nor, without His leave, make free with its disposal. Thus hath His commandment been established in the holy Tablets, and in this exalted Book. He who dealeth	والذي تملك مائة مثقال من الذهب فتسعة عشر مثقالاً لله فاطر الأرض والسماء إياكم يا قوم أن تمنعوا أنفسكم عن هذا الفضل العظيم ﴿﴾ قد أمرناكم بهذا بعد إذ كنا غنياً عنكم وعن كل من في السموات والأرضين ﴿﴾ إن في ذلك لحكّم ومصالح لم يحط بها علم أحد إلا الله العالم الخبير ﴿﴾ قل بذلك أراد تطهير أموالكم وتقريبكم إلى مقامات لا يدركها إلا من شاء الله إنه لهو الفضال العزيز الكريم ﴿﴾ يا قوم لا تخونوا في حقوق الله ولا تصرّفوا فيها إلا بعد إذنه كذلك قضي الأمر في الألواح وفي هذا اللوح المنيع ﴿﴾ من خان

	<p>faithlessly with God shall in justice meet with faithlessness himself; he, however, who acteth in accordance with God's bidding shall receive a blessing from the heaven of the bounty of his Lord, the Gracious, the Bestower, the Generous, the Ancient of Days. He, verily, hath willed for you that which is yet beyond your knowledge, but which shall be known to you when, after this fleeting life, your souls soar heavenwards and the trappings of your earthly joys are folded up. Thus admonisheth you He in Whose possession is the Guarded Tablet.</p>	<p>الله يخان بالعدل والذي عمل بما أمر ينزل عليه البركة من سماء عطاء ربه الفياض المعطي البازل القديم ﷺ إنه أراد لكم ما لا تعرفونه اليوم سوف يعرفه القوم إذا طارت الأرواح وطويت زرابي الأفرح كذلك يذكركم من عنده لوح حفيظ ﷺ</p>
98	<p>Various petitions have come before Our throne from the believers, concerning laws from God, the Lord of the seen and the unseen, the Lord of all worlds. We have, in consequence, revealed this Holy Tablet and arrayed it with the mantle of His Law that haply the people may keep the commandments of their Lord. Similar requests had been made of Us over several previous years but We had, in Our wisdom, withheld Our Pen until, in recent days, letters arrived from a number of the friends, and We have therefore responded, through the power of truth, with that which shall quicken the hearts of men.</p>	<p>قد حضرت لدى العرش عرائض شتى من الذين آمنوا وسئلوا فيها الله رب ما يرى وما لا يرى رب العالمين ﷺ لذا نزلنا اللوح وزيناه بطراز الأمر لعن الناس بأحكام ربهم يعملون ﷺ وكذلك سئلنا من قبل في سنين متواليات وأمسكنا القلم حكمة من لدنا إلى أن حضرت كتب من أنفس معدودات في تلك الأيام لذا أجبناهم بالحق بما تحيي به القلوب ﷺ</p>
99	<p>Say: O leaders of religion! 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. In this most perfect Balance whatsoever the peoples and kindreds of the earth possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it.</p>	<p>قل يا معشر العلماء لا تزنوا كتاب الله بما عندكم من القواعد والعلوم إنه لقسطاس الحق بين الخلق قد يوزن ما عند الأمم بهذا القسطاس الأعظم وإنه بنفسه لو أنتم تعلمون ﷺ</p>
100	<p>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. Advance, O people, with snow-white faces and radiant hearts, unto the blest and crimson Spot, wherein the Sadratu'l-Muntahá is calling: "Verily, there is none other God beside Me, the Omnipotent Protector, the Self-Subsisting!"</p>	<p>تبكي عليكم عين عنايتي لأنكم ما عرفتم الذي دعوتومه في العشي والإشراق وفي كل أصيل وبكور ﷺ توجهوا يا قوم بوجوه بيضاء وقلوب نورا إلى البقعة المباركة الحمراء التي فيها تتادي سدرة المنتهى إنه لا إله إلا أنا المهيمن القيوم ﷺ</p>
101	<p>O ye leaders of religion! 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? No, by My Lord, the All-Merciful! All on the earth shall pass away; and this is the face of your Lord, the Almighty,</p>	<p>يا معشر العلماء هل يقدر أحد منكم أن يستنّ معي في ميدان المكاشفة والعرفان أو يجول في مضمار الحكمة والتبيان لا وربّي الرحمن كل من عليها فان وهذا وجه</p>

	the Well-Beloved.	ربكم العزيز المحبوب ❁
102	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; 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. Could ye but discover the source whence the splendour of this utterance is diffused, ye would cast away the peoples of the world and all that they possess, and would draw nigh unto this most blessed Seat of glory.	يا قوم إنا قَدَرنا العلوم لعرَفان المعلوم وأنتم احتجبتُم بها عن مشرقها الذي به ظهر كل أمر مكنون ❁ لو عرفتم الأفق الذي منه أشرقت شمس الكلام لنبذتم الأنام وما عندهم وأقبلتم إلى المقام المحمود ❁
103	Say: This, verily, is the heaven in which the Mother Book is treasured, could ye but comprehend it. 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: "The Kingdom is God's, the sovereign Lord of all, the All-Powerful, the Loving!"	قل هذه لسماء فيها كنز أم الكتاب لو أنتم تعقلون ❁ هذا لهو الذي به صاحت الصخرة ونادت السدرة على الطور المرتفع على الأرض المباركة الملك لله الملك العزيز الودود ❁
104	We have not entered any school, nor read any of your dissertations. Incline your ears to the words of this unlettered One, wherewith He summoneth you unto God, the Ever-Abiding. Better is this for you than all the treasures of the earth, could ye but comprehend it.	إنا ما دخلنا المدارس وما طالعنا المباحث اسمعوا ما يدعوكم به هذا الأمي إلى الله الأبدى إنه خير لكم عما كنز في الأرض لو أنتم تفقهون ❁
105	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.	إن الذي يأول ما نزل من سماء الوحي ويخرجه عن الظاهر إنه ممن حرّف كلمة الله العليا وكان من الأخسرين في كتاب مبين ❁
106	It hath been enjoined upon you to pare your nails, to bathe yourselves each week in water that covereth your bodies, and to clean yourselves with whatsoever ye have formerly employed. Take heed lest through negligence ye fail to observe that which hath been prescribed unto you by Him Who is the Incomparable, the Gracious. Immerse yourselves in clean water; it is not permissible to bathe yourselves in water that hath already been used. See that ye approach not the public pools of Persian baths; whoso maketh his way toward such baths will smell their fetid odour ere he entereth therein. Shun them, O people, and be not of those who ignominiously accept such vileness. In truth, they are as sinks of foulness and contamination, if ye be of them that apprehend.	قد كتب عليكم تقليم الأظفار والدخول في ماء يحيط هياكلكم في كل أسبوع وتتنظيف أبدانكم بما استعملتموه من قبل إياكم أن تمنعكم الغفلة عما أمرتم به من لدن عزيز عظيم ❁ ادخلوا ماء بكرةً والمستعمل منه لا يجوز الدخول فيه إياكم أن تقرّبوا خزائن حمامات العجم من قصدها وجد رائحتها المنتنة قبل وروده فيها تجنّبوا يا قوم ولا تكونن من الصاغرين ❁ إنه يشبه بالصديد والغسلين إن أنتم من العارفين ❁ وكذلك

	<p>Aviod ye likewise the malodorous pools in the courtyards of Persian homes, and be ye of the pure and sanctified. Truly, We desire to behold you as manifestations of paradise on earth, that there may be diffused from you such fragrance as shall rejoice the hearts of the favoured of God. If the bather, instead of entering the water, wash himself by pouring it upon his body, it shall be better for him and shall absolve him of the need for bodily immersion. The Lord, verily, hath willed, as a bounty from His presence, to make life easier for you that ye may be of those who are truly thankful.</p>	<p>حياضهم المنتنة اتركوها وكونوا من المقدسين ﴿﴾ إنا أردنا أن نراكم مظاهر الفردوس في الأرض ليتصوّع منكم ما تفرح به أفئدة المقرّبين ﴿﴾ والذي يصب عليه الماء ويغسل به بدنه خير له ويكفيه عن الدخول إنه أراد أن يسهّل عليكم الأمور فضلاً من عنده لتكونوا من الشاكرين ﴿﴾</p>
107	<p>It is forbidden you to wed your fathers' wives. We shrink, for very shame, from treating of the subject of boys. Fear ye the Merciful, O peoples of the world! Commit not that which is forbidden you in Our Holy Tablet, and be not of those who rove distractedly in the wilderness of their desires.</p>	<p>قد حرّمت عليكم أزواج آبائكم إنا نستحي أن نذكر حكم الغلمان اتقوا الرحمن يا ملاً الإمكان ولا ترتكبوا ما نهيتم عنه في اللوح ولا تكونوا في هيماء الشهوات من الهائمين ﴿﴾</p>
108	<p>To none is it permitted to mutter sacred verses before the public gaze as he walketh in the street or marketplace; nay rather, if he wish to magnify the Lord, it behoveth him to do so in such places as have been erected for this purpose, or in his own home. This is more in keeping with sincerity and godliness. Thus hath the sun of Our commandment shone forth above the horizon of Our utterance. Blessed, then, be those who do Our bidding.</p>	<p>ليس لأحد أن يحرك لسانه أمام الناس إذ يمشي في الطرق والأسواق بل ينبغي لمن أراد التذكر أن يذكر في مقام بني لذكر الله أو في بيته هذا أقرب بالخلوص والتقوى كذلك أشرقت شمس الحكم من أفق البيان طوبى للعاملين ﴿﴾</p>
109	<p>Unto everyone hath been enjoined the writing of a will. The testator should head this document with the adornment of the Most Great Name, bear witness therein unto the oneness of God in the Dayspring of His Revelation, and make mention, as he may wish, of that which is praiseworthy, so that it may be a testimony for him in the kingdoms of Revelation and Creation and a treasure with his Lord, the Supreme Protector, the Faithful.</p>	<p>قد فرض لكل نفس كتاب الوصية وله أن يزين رأسه بالاسم الأعظم ويعترف فيه بوحدانية الله في مظهر ظهوره ويذكر فيه ما أراد من المعروف ليشهد له في عوالم الأمر والخلق ويكون له كنزاً عند ربه الحافظ الأمين ﴿﴾</p>
110	<p>All Feasts have attained their consummation in the two Most Great Festivals, and in the two other Festivals that fall on the twin days--the first of the Most Great Festivals being those days whereon the All-Merciful shed upon the whole of creation the effulgent glory of His most excellent Names and His most exalted Attributes, and the second being that day on which We raised up the One Who announced unto mankind the glad tidings of this Name, through which the dead have been resurrected and all who are in the heavens and on earth have been gathered together. Thus hath it</p>	<p>قد انتهت الأعياد إلى العيدين الأعظمين أما الأول أيام فيها تجلّى الرحمن على من في الإمكان بأسمائه الحسنى وصفاته العليا والآخر يوم فيه بعثنا من بشر الناس بهذا الاسم الذي به قامت الأموات وحشر من في السموات والأرضين ﴿﴾ والآخرين في يومين كذلك قضي الأمر من لدن أمر عليم ﴿﴾</p>

	been decreed by Him Who is the Ordainer, the Omniscient.	
111	Happy the one who entereth upon the first day of the month of Bahá, the day which God hath consecrated to this Great Name. And blessed be he who evidenceth on this day the bounties that God hath bestowed upon him; he, verily, is of those who show forth thanks to God through actions betokening the Lord's munificence which hath encompassed all the worlds. Say: This day, verily, is the crown of all the months and the source thereof, the day on which the breath of life is wafted over all created things. Great is the blessedness of him who greeteth it with radiance and joy. We testify that he is, in truth, among those who are blissful.	طوبى لمن فاز باليوم الأول من شهر البهاء الذي جعله الله لهذا الاسم العظيم ﷺ طوبى لمن يُظهِر فيه نعمة الله على نفسه إنه ممن أظهر شكر الله بفعله المدلّ على فضله الذي أحاط العالمين ﷺ قل إنه لصدر الشهور ومبدئها وفيه تمرّ نفحة الحياة على الممكنات طوبى لمن أدركه بالروح والريحان تشهد أنه من الفائزين ﷺ
112	Say: The Most Great Festival is, indeed, the King of Festivals. Call ye to mind, O people, the bounty which God hath conferred upon you. Ye were sunk in slumber, and lo! He aroused you by the reviving breezes of His Revelation, and made known unto you His manifest and undeviating Path.	قل إنّ العيد الأعظم لسلطان الأعياد اذكروا يا قوم نعمة الله عليكم إذ كنتم رقداء أيقظكم من نسمات الوحي وعرفكم سبيله الواضح المستقيم ﷺ
113	Resort ye, in times of sickness, to competent physicians; We have not set aside the use of material means, rather have We confirmed it through this Pen, which God hath made to be the Dawning-place of His shining and glorious Cause.	إذا مرضتم ارجعوا إلى الحذاق من الأطباء إنّنا ما رفعنا الأسباب بل أثبتناها من هذا القلم الذي جعله الله مطلع أمره المشرق المنير ﷺ
114	God had formerly laid upon each one of the believers the duty of offering before Our throne priceless gifts from among his possessions. Now, in token of Our gracious favour, We have absolved them of this obligation. He, of a truth, is the Most Generous, the All-Bountiful.	قد كتب الله على كل نفس أن يحضر لدى العرش بما عنده ممّا لا عدلّ له إنّنا عفونا عن ذلك فضلاً من لدنا إنه هو المعطي الكريم ﷺ
115	Blessed is he who, at the hour of dawn, centring his thoughts on God, occupied with His remembrance, and supplicating His forgiveness, directeth his steps to the Mashriq'u'l-Adhkár and, entering therein, seateth himself in silence to listen to the verses of God, the Sovereign, the Mighty, the All-Praised. Say: The Mashriq'u'l-Adhkár is each and every building which hath been erected in cities and villages for the celebration of My praise. Such is the name by which it hath been designated before the throne of glory, were ye of those who understand.	طوبى لمن توجه إلى مشرق الأذكار في الأسحار ذاكراً متذكّراً مستغفراً وإذا دخل يقعد صامتاً لإصغاء آيات الله الملك العزيز الحميد ﷺ قل مشرق الأذكار إنه كل بيت بني لذكري في المدن والقرى كذلك سمّي لدى العرش إن أنتم من العارفين ﷺ
116	They who recite the verses of the All-Merciful in the most melodious of tones will perceive in them	والذين يتلون آيات الرحمن بأحسن الألحان

	that with which the sovereignty of earth and heaven can never be compared. From them they will inhale the divine fragrance of My worlds-- worlds which today none can discern save those who have been endowed with vision through this sublime, this beautiful Revelation. Say: These verses draw hearts that are pure unto those spiritual worlds that can neither be expressed in words nor intimated by allusion. Blessed be those who hearken.	أولئك يدركون منها ما لا يعادله ملكوت مُلك السموات والأرضين ﴿﴾ وبها يجدون عَرْف عوالم التي لا يعرفها اليوم إلا من أوتي البصر من هذا المنظر الكريم ﴿﴾ قل إنها تَجْدُب القلوب الصّافية إلى العوالم الروحانية التي لا تعبّر بالعبارة ولا تشار بالإشارة طوبى للسامعين ﴿﴾
117	Assist ye, O My people, My chosen servants who have arisen to make mention of Me among My creatures and to exalt My Word throughout My realm. These, truly, are the stars of the heaven of My loving providence and the lamps of My guidance unto all mankind. But he whose words conflict with that which hath been sent down in My Holy Tablets is not of Me. Beware lest ye follow any impious pretender. These Tablets are embellished with the seal of Him Who causeth the dawn to appear, Who lifteth up His voice between the heavens and the earth. Lay hold on this Sure Handle and on the Cord of My mighty and unassailable Cause.	انصروا يا قوم أصفیائی الذین قاموا علی ذکری بین خلقي وارتقاع کلمتي في مملکتی أولئك أنجم سماء عنایتي ومصابیح هدايتي للخلائق أجمعين ﴿﴾ والذي يتکلم بغير ما نزل في ألواحي إنه ليس مني إياکم أن تتبعوا کل مدعٍ أثيم ﴿﴾ قد زينت الألواح بطراز ختم فالق الاصباح الذي ينطق بين السموات والأرضين ﴿﴾ تمسکوا بالعروة الوثقی وحبل أمري المحکم المتين ﴿﴾
118	The Lord hath granted leave to whosoever desireth it that he be instructed in the divers tongues of the world that he may deliver the Message of the Cause of God throughout the East and throughout the West, that he make mention of Him amidst the kindreds and peoples of the world in such wise that hearts may revive and the mouldering bone be quickened.	قد أن الله لمن أراد أن يتعلم الألسن المختلفة لیبليغ أمر الله شرق الأرض وغربها ويذكره بين الدول والملل علی شأن تجذب به الأفئدة ويحيى به كل عظم رميم ﴿﴾
119	It is inadmissible that man, who hath been endowed with reason, should consume that which stealeth it away. Nay, rather it behoveth him to comport himself in a manner worthy of the human station, and not in accordance with the misdeeds of every heedless and wavering soul.	ليس للعاقل أن يشرب ما يذهب به العقل وله أن يعمل ما ينبغي للإنسان لا ما يرتكبه كل غافل مريب ﴿﴾
120	Adorn your heads with the garlands of trustworthiness and fidelity, your hearts with the attire of the fear of God, your tongues with absolute truthfulness, your bodies with the vesture of courtesy. These are in truth seemly adornings unto the temple of man, if ye be of them that reflect. Cling, O ye people of Bahá, to the cord of servitude unto God, the True One, for thereby your stations shall be made manifest, your names	زينوا رؤسكم بإكليل الأمانة والوفاء وقلوبكم برداء التقوى وألسنكم بالصدق الخالص وهياكلكم بطراز الآداب كل ذلك من سجية الإنسان لو أنتم من المتبصرين ﴿﴾ يا أهل البهاء تمسکوا بحبل العبودية لله الحق بها تظهر مقاماتكم وتثبت أسمائكم وترتفع

	written and preserved, your ranks raised and your memory exalted in the Preserved Tablet. Beware lest the dwellers on earth hinder you from this glorious and exalted station. Thus have We exhorted you in most of Our Epistles and now in this, Our Holy Tablet, above which hath beamed the Day-Star of the Laws of the Lord, your God, the Powerful, the All-Wise.	مراتبكم وأذكركم في لوح حفيظ ﴿١﴾ إياكم أن يمنكم من على الأرض عن هذا المقام العزيز الرفيع ﴿٢﴾ قد وصيناكم بها في أكثر الألواح وفي هذا اللوح الذي لاح من أفقه نير أحكام ربكم المقتر الحكيم ﴿٣﴾
121	When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root.	إذا غيض بحر الوصال وقضي كتاب المبدء في المثال توجهوا إلى من أَرادَه اللهُ الذي انشعب من هذا الأصل القديم ﴿١﴾
122	Consider the pettiness of men's minds. They ask for that which injureth them, and cast away the thing that profiteth them. They are, indeed, of those that are far astray. We find some men desiring liberty, and priding themselves therein. Such men are in the depths of ignorance.	فانظروا في الناس وقلة عقولهم يطلبون ما يضرهم ويتركون ما ينفعهم ألا إنهم من الهائمين ﴿١﴾ إنا نرى بعض الناس أرادوا الحرية ويفتخرون بها أولئك في جهل مبين ﴿٢﴾
123	Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the embodiment of liberty and its symbol is the animal. That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.	إن الحرية تنتهي عواقبها إلى الفتنة التي لا تخدم نارها كذلك يخبركم المحصي العليم ﴿١﴾ فاعلموا أن مطالع الحرية ومظاهرها هي الحيوان وللإنسان ينبغي أن يكون تحت سنن تحفظه عن جهل نفسه وصر الماكرين ﴿٢﴾ إن الحرية تُخرج الإنسان عن شئون الأدب والوقار وتجعله من الأردلين ﴿٣﴾
124	Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the truth, the certain truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the All-Knowing.	فانظروا الخلق كالأغنام لا بد لها من راعٍ ليحفظها إن هذا لحق يقين ﴿١﴾ إنا نصدقها في بعض المقامات دون الآخر إنا كنا عالمين ﴿٢﴾
125	Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso	قل الحرية في إتباع أوامري لو أنتم من العارفين ﴿١﴾ لو اتبع الناس ما نزلناه لهم من سماء الوحي ليجدن أنفسهم في حرية بحتة طوبى لمن عرف مراد الله فيما نزل من سماء مشيئته المهيمنة على العالمين ﴿٢﴾ قل الحرية التي تنفعكم إنها في العبودية لله الحق والذي وجد حلاوتها لا يبدلها بملكوت

	hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.	ملك السموات والأرضين ❁
126	In the Bayán it had been forbidden you to ask Us questions. The Lord hath now relieved you of this prohibition, that ye may be free to ask what you need to ask, but not such idle questions as those on which the men of former times were wont to dwell. Fear God, and be ye of the righteous! Ask ye that which shall be of profit to you in the Cause of God and His dominion, for the portals of His tender compassion have been opened before all who dwell in heaven and on earth.	حَرَمَ عَلَيْكُمْ السُّؤَالَ فِي الْبَيَانِ عَفَا اللَّهُ عَنْ ذَلِكَ لَتَسْأَلُوا مَا تَحْتَاجُ بِهِ أَنْفُسَكُمْ لَا مَا تَكَلَّمُ بِهِ رِجَالٌ قَبْلَكُمْ اتَّقُوا اللَّهَ وَكُونُوا مِنَ الْمُتَّقِينَ ❁ اسئَلُوا مَا يَنْفَعُكُمْ فِي أَمْرِ اللَّهِ وَسُلْطَانَهُ قَدْ فَتَحَ بَابَ الْفَضْلِ عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ ❁
127	The number of months in a year, appointed in the Book of God, is nineteen. Of these the first hath been adorned with this Name which overshadoweth the whole of creation.	إِنَّ عِدَّةَ الشُّهُورِ تِسْعَةَ عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ قَدْ زَيَّنَ أُولَاهَا بِهَذَا الْإِسْمِ الْمَهِيمِ عَلَى الْعَالَمِينَ ❁
128	The Lord hath decreed that the dead should be interred in coffins made of crystal, of hard, resistant stone, or of wood that is both fine and durable, and that graven rings should be placed upon their fingers. He, verily, is the Supreme Ordainer, the One apprised of all.	قَدْ حَكَّمَ اللَّهُ دَفْنَ الْأَمْوَاتِ فِي النَّوْرِ أَوْ الْأَحْجَارِ الْمَمْتَنَّةِ أَوْ الْأَخْشَابِ الصَّلْبَةِ اللَّطِيفَةِ وَوَضَعَ الْخَوَاتِيمَ الْمَنْقُوشَةَ فِي أَصَابِعِهِمْ إِنَّهُ لَهُو الْمُقَدَّرُ الْعَلِيمُ ❁
129	The inscription on these rings should read, for men: "Unto God belongeth all that is in the heavens and on the earth and whatsoever is between them, and He, in truth, hath knowledge of all things"; and for women: "Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and He, in truth, is potent over all things". These are the verses that were revealed aforetime, but lo, the Point of the Bayán now calleth out, exclaiming, "O Best-Beloved of the worlds! Reveal Thou in their stead such words as will waft the fragrance of Thy gracious favours over all mankind. We have announced unto everyone that one single word from Thee excelleth all that hath been sent down in the Bayán. Thou, indeed, hast power to do what pleaseth Thee. Deprive not Thy servants of the overflowing bounties of the ocean of Thy mercy! Thou, in truth, art He Whose grace is infinite." Behold, We have hearkened to His call, and now fulfil His wish. He, verily, is the Best-Beloved, the Answerer of prayers. If the following verse, which hath at this moment been sent down by God, be engraved upon the burial-rings of both men and women, it shall be better for them; We, of a certainty, are the Supreme Ordainer: "I came forth from God, and return unto Him, detached from all save Him, holding fast to His Name, the Merciful,	يَكْتُبُ لِلرِّجَالِ وَلِلنِّسَاءِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ❁ وَلِلنِّسَاءِ وَلِلرِّجَالِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ قَدِيرًا ❁ هَذَا مَا نَزَلَ مِنْ قَبْلِ وَيُنَادِي نَقْطَةَ الْبَيَانِ وَيَقُولُ يَا مَحْبُوبَ الْإِمْكَانِ انْطِقْ فِي هَذَا الْمَقَامِ بِمَا تَتَضَوَّعُ بِهِ نَفْحَاتِ أَطَافِكَ بَيْنَ الْعَالَمِينَ ❁ إِنَّا أَخْبَرْنَا الْكُلَّ بِأَنْ لَا يَعَادِلَ بِكَلِمَةٍ مِنْكَ مَا نَزَلَ فِي الْبَيَانِ إِنَّكَ أَنْتَ الْمُقَدَّرُ عَلَى مَا تَشَاءُ لَا تَمْنَعُ عِبَادَكَ عَنْ فَيُوضَاتِ بَحْرِ رَحْمَتِكَ إِنَّكَ أَنْتَ ذُو الْفَضْلِ الْعَظِيمِ ❁ قَدْ اسْتَجَبْنَا مَا أَرَادَ إِنَّهُ لَهُو الْمَحْبُوبُ الْمَجِيبُ ❁ لَوْ يَنْقُشُ عَلَيْهَا مَا نَزَلَ فِي الْحِينِ مِنْ لَدَى اللَّهِ إِنَّهُ خَيْرٌ لَهُمْ وَلَهُنَّ إِنَّا كُنَّا حَاكِمِينَ ❁ قَدْ بَدَأْتَ مِنَ اللَّهِ وَرَجَعْتَ إِلَيْهِ مَنْقَطَعًا عَمَّا سِوَاهُ وَمَتَمَسَكًا بِاسْمِهِ الرَّحْمَنِ الرَّحِيمِ ❁ كَذَلِكَ يَخْتَصُّ اللَّهُ مَنْ يَشَاءُ

	the Compassionate." Thus doth the Lord single out whomsoever He desireth for a bounty from His presence. He is, in very truth, the God of might and power.	بفضل من عنده إنه لهو المقتدر القدير ❁
130	The Lord hath decreed, moreover, that the deceased should be enfolded in five sheets of silk or cotton. For those whose means are limited a single sheet of either fabric will suffice. Thus hath it been ordained by Him Who is the All-Knowing, the All-Informed. It is forbidden you to transport the body of the deceased a greater distance than one hour's journey from the city; rather should it be interred, with radiance and serenity, in a nearby place.	وإن تكفونوه في خمسة أثواب من الحرير أو القطن من لم يستطع يكتفي بواحدة منهما كذلك قضي الأمر من لدن عليم خبير ❁ حرّم عليكم نقل الميت أزيد من مسافة ساعة من المدينة ادفنوه بالرّوح والريحان في مكان قريب ❁
131	God hath removed the restrictions on travel that had been imposed in the Bayán. He, verily, is the Unconstrained; He doeth as He pleaseth and ordaineth whatsoever He willeth.	قد رفع الله ما حكم به البيان في تحديد الأسفار إنه لهو المختار يفعل ما يشاء ويحكم ما يريد ❁
132	O peoples of the world! Give ear unto the call of Him Who is the Lord of Names, Who proclaimeth unto you from His habitation in the Most Great Prison: "Verily, no God is there but Me, the Powerful, the Mighty, the All-Subduing, the Most Exalted, the Omniscient, the All-Wise." In truth, there is no God but Him, the Omnipotent Ruler of the worlds. Were it His Will, He would, through but a single word proceeding from His presence, lay hold on all mankind. Beware lest ye hesitate in your acceptance of this Cause--a Cause before which the Concourse on high and the dwellers of the Cities of Names have bowed down. Fear God, and be not of those who are shut out as by a veil. Burn ye away the veils with the fire of My love, and dispel ye the mists of vain imaginings by the power of this Name through which We have subdued the entire creation.	يا ملأ الإنشاء اسمعوا نداء مالك الأسماء إنه يناديكم من شطر سجنه الأعظم إنه لا إله إلا أنا المقتدر المتكبر المتسخّر المتعالي العليم الحكيم ❁ إنه لا إله إلا هو المقتدر على العالمين ❁ لو يشاء يأخذ العالم بكلمة من عنده إياكم أن تتوقفوا في هذا الأمر الذي خضع له الملأ الأعلى وأهل مدائن الأسماء اتقوا الله ولا تكوننّ من المحتجبين ❁ احرقوا الحجابات بنار حبي والسّباحات بهذا الاسم الذي به سخّرنا العالمين ❁
133	Raise up and exalt the two Houses in the Twin Hallowed Spots, and the other sites wherein the throne of your Lord, the All-Merciful, hath been established. Thus commandeth you the Lord of every understanding heart.	وارفعنّ البيتين في المقامين والمقامات التي فيها استقرّ عرش ربكم الرحمن كذلك يأمركم مولى العارفين ❁
134	Be watchful lest the concerns and preoccupations of this world prevent you from observing that which hath been enjoined upon you by Him Who is the Mighty, the Faithful. Be ye the embodiments of such steadfastness amidst mankind that ye will not be kept back from God by the doubts of those who disbelieved in Him when He manifested Himself, invested with a	إياكم أن تمنعكم شئوننا الأرض عمّا أمرتم به من لدن قويّ أمين ❁ كونوا مظاهر الاستقامة بين البريّة على شأن لا تمنعكم شبهات الذين كفروا بالله إذ ظهر بسلطان عظيم ❁ إياكم أن يمنعكم ما نزل

	<p>mighty sovereignty. Take heed lest ye be prevented by aught that hath been recorded in the Book from hearkening unto this, the Living Book, Who proclaimeth the truth: "Verily, there is no God but Me, the Most Excellent, the All-Praised." Look ye with the eye of equity upon Him Who hath descended from the heaven of Divine will and power, and be not of those who act unjustly.</p>	<p>في الكتاب عن هذا الكتاب الذي ينطق بالحقّ إنه لا إله إلا أنا العزيز الحميد ﴿﴾ انظروا بعين الإنصاف إلى من أتى من سماء المشية والافتقار ولا تكوننّ من الظالمين ﴿﴾</p>
135	<p>Call then to mind these words which have streamed forth, in tribute to this Revelation, from the Pen of Him Who was My Herald, and consider what the hands of the oppressors have wrought throughout My days. Truly they are numbered with the lost. He said: "Should ye attain the presence of Him Whom We shall make manifest, beseech ye God, in His bounty, to grant that He might deign to seat Himself upon your couches, for that act in itself would confer upon you matchless and surpassing honour. Should He drink a cup of water in your homes, this would be of greater consequence for you than your proffering unto every soul, nay unto every created thing, the water of its very life. Know this, O ye My servants!"</p>	<p>ثم اذكروا ما جرى من قلم مبشّري في ذكر هذا الظهور وما ارتكبه أولوا الطغيان في أيامه ألا إثمهم من الأخسرين ﴿﴾ قال إن أدركتم ما نظره أنتم من فضل الله تسئلون ﴿﴾ ليمنّ عليكم باستوائه على سرائركم فإن ذلك عزّ ممتع منيع ﴿﴾ إن يشرب كأس ماء عندكم أعظم من أن تشرِبَ كل نفس ماء وجوده بل كل شيء أن يا عبادي تدركون ﴿﴾</p>
136	<p>Such are the words with which My Forerunner hath extolled My Being, could ye but understand. Whoso reflecteth upon these verses, and realizeth what hidden pearls have been enshrined within them, will, by the righteousness of God, perceive the fragrance of the All-Merciful wafting from the direction of this Prison and will, with his whole heart, hasten unto Him with such ardent longing that the hosts of earth and heaven would be powerless to deter him. Say: This is a Revelation around which every proof and testimony doth circle. Thus hath it been sent down by your Lord, the God of Mercy, if ye be of them that judge aright. Say: This is the very soul of all Scriptures which hath been breathed into the Pen of the Most High, causing all created beings to be dumbfounded, save only those who have been enraptured by the gentle breezes of My loving-kindness and the sweet savours of My bounties which have pervaded the whole of creation.</p>	<p>هذا ما نزل من عنده ذكراً لنفسي لو أنتم تعلمون ﴿﴾ والذي تفكّر في هذه الآيات واطّلع بما ستر فيهنّ من اللئالي المخزونة تالله إنه يجد عزف الرحمن من شطر السجن ويسرع بقلبه إليه باشتياق لا تمنعه جنود السموات والأرضين ﴿﴾ قل هذا لظهور تطوف حوله الحجّة والبرهان كذلك أنزله الرحمن إن أنتم من المنصفين ﴿﴾ قل هذا روح الكتب قد نفخ به في القلم الأعلى وانصعق من في الإنشاء إلا من أخذته نفحات رحمتي وفوحات أطفائي المهيمنة على العالمين ﴿﴾</p>
137	<p>O people of the Bayán! Fear ye the Most Merciful and consider what He hath revealed in another passage. He said: "The Qiblih is indeed He Whom</p>	<p>يا ملاً البيان اتّقوا الرحمن ثم انظروا ما أنزله في مقام آخر قال إنّما القبلة من يظهره الله</p>

	<p>God will make manifest; whenever He moveth, it moveth, until He shall come to rest." Thus was it set down by the Supreme Ordainer when He desired to make mention of this Most Great Beauty. Meditate on this, O people, and be not of them that wander distraught in the wilderness of error. If ye reject Him at the bidding of your idle fancies, where then is the Qiblih to which ye will turn, O assemblage of the heedless? Ponder ye this verse, and judge equitably before God, that haply ye may glean the pearls of mysteries from the ocean that surgeth in My Name, the All-Glorious, the Most High.</p>	<p>متى ينقلب تتقلب إلى أن يستقر كذلك نزل من لدن مالك القدر إذ أراد ذكر هذا المنظر الأكبر تفكروا يا قوم ولا تكونن من الهائمين * لو تتكرونه بأهوائكم إلى أية قبله تتوجهون يا معشر الغافلين * تفكروا في هذه الآية ثم انصفوا بالله لعل تجدون لئالي الأسرار من البحر الذي تموج باسمي العزيز المنيع *</p>
138	<p>Let none, in this Day, hold fast to aught save that which hath been manifested in this Revelation. Such is the decree of God, aforesaid and hereafter--a decree wherewith the Scriptures of the Messengers of old have been adorned. Such is the admonition of the Lord, aforesaid and hereafter--an admonition wherewith the preamble to the Book of Life hath been embellished, did ye but perceive it. Such is the commandment of the Lord, aforesaid and hereafter; beware lest ye choose instead the part of ignominy and abasement. Naught shall avail you in this Day but God, nor is there any refuge to flee to save Him, the Omniscient, the All-Wise. Whoso hath known Me hath known the Goal of all desire, and whoso hath turned unto Me hath turned unto the Object of all adoration. Thus hath it been set forth in the Book, and thus hath it been decreed by God, the Lord of all worlds. To read but one of the verses of My Revelation is better than to peruse the Scriptures of both the former and latter generations. This is the Utterance of the All-Merciful, would that ye had ears to hear! Say: This is the essence of knowledge, did ye but understand.</p>	<p>ليس لأحد أن يتمسك اليوم إلا بما ظهر في هذا الظهور هذا حكم الله من قبل ومن بعد وبه زين صحف الأولين * هذا ذكر الله من قبل ومن بعد قد طرز به ديباج كتاب الوجود إن أنتم من الشاعرين * هذا أمر الله من قبل ومن بعد إياكم أن تكونوا من الصاعرين * لا يغنيكم اليوم شيء وليس لأحد مهرب إلا الله العليم الحكيم * من عرفني قد عرف المقصود من توجه إلي قد توجه إلى المعبود كذلك فصل في الكتاب وقضي الأمر من لدى الله رب العالمين * من يقرء آية من آياتي لخير له من أن يقرء كتب الأولين والآخرين * هذا بيان الرحمن إن أنتم من السامعين * قل هذا حق العلم لو أنتم من العارفين *</p>
139	<p>And now consider what hath been revealed in yet another passage, that perchance ye may forsake your own concepts and set your faces towards God, the Lord of being. He [4] hath said: "It is unlawful to enter into marriage save with a believer in the Bayán. Should only one party to a marriage embrace this Cause, his or her possessions will become unlawful to the other, until such time as the latter hath converted. This law, however, will only take effect after the exaltation of the Cause of Him Whom We shall manifest in truth, or of that which</p>	<p>ثم انظروا ما نزل في مقام آخر لعل تدعون ما عندكم مقبلين إلى الله رب العالمين * قال لا يحل الاقتران إن لم يكن في البيان وإن يدخل من أحد يحرم على الآخر ما يملك من عنده إلا وأن يرجع ذلك بعد أن يرفع أمر من نظهره بالحق أو ما قد ظهر بالعدل وقبل ذلك</p>

	hath already been made manifest in justice. Ere this, ye are at liberty to enter into wedlock as ye wish, that haply by this means ye may exalt the Cause of God." Thus hath the Nightingale sung with sweet melody upon the celestial bough, in praise of its Lord, the All-Merciful. Well is it with them that hearken.	فلتقربن لعلكم بذلك أمر الله ترفعون ﴿٥٠﴾ كذلك تغردت الوراق على الأفنان في ذكر ربها الرحمن طوبى للسامعين ﴿٥١﴾
140	O people of the Bayán, I adjure you by your Lord, the God of mercy, to look with the eye of fairness upon this utterance which hath been sent down through the power of truth, and not to be of those who see the testimony of God yet reject and deny it. They, in truth, are of those who will assuredly perish. The Point of the Bayán hath explicitly made mention in this verse of the exaltation of My Cause before His own Cause; unto this will testify every just and understanding mind. As ye can readily witness in this day, its exaltation is such as none can deny save those whose eyes are drunken in this mortal life and whom a humiliating chastisement awaiteth in the life to come.	يا ملاً البيان أقسمكم بربكم الرحمن بأن تتظروا فيما نزل بالحق بعين الإنصاف ولا تكونن من الذين يرون برهان الله وينكرونه ألا إنهم من الهالكين ﴿٥٢﴾ قد صرح نقطة البيان في هذه الآية بارتقاع أمري قبل أمره يشهد بذلك كل منصف عليهم ﴿٥٣﴾ كما ترونه اليوم إنه ارتفع على شأن لا ينكره إلا الذين سكرت أبصارهم في الأولى وفي الأخرى لهم عذاب مهين ﴿٥٤﴾
141	Say: By the righteousness of God! I, verily, am His [5] Best-Beloved; and at this moment He listeneth to these verses descending from the Heaven of Revelation and bewaileth the wrongs ye have committed in these days. Fear God, and join not with the aggressor. Say: O people, should ye choose to disbelieve in Him, [6] refrain at least from rising up against Him. By God! Sufficient are the hosts of tyranny that are leagued against Him!	قل تالله إنى لمحبيه والآن يسمع ما ينزل من سماء الوحي وينوح بما ارتكبتم في أيامه خافوا الله ولا تكونن من المعتدين ﴿٥٥﴾ قل يا قوم إن لن تؤمنوا به لا تعترضوا عليه تالله يكفي ما اجتمع عليه من جنود الظالمين ﴿٥٦﴾
142	Verily, He [7] revealed certain laws so that, in this Dispensation, the Pen of the Most High might have no need to move in aught but the glorification of His own transcendent Station and His most effulgent Beauty. Since, however, We have wished to evidence Our bounty unto you, We have, through the power of truth, set forth these laws with clarity and mitigated what We desire you to observe. He, verily, is the Munificent, the Generous.	إنه قد أنزل بعض الأحكام لئلا يتحرك القلم الأعلى في هذا الظهور إلا على ذكر مقاماته العليا ومنظره الأسنى وإنا لما أردنا الفضل فصلناها بالحق وخففنا ما أردناه لكم إنه لهو الفضل الكريم ﴿٥٧﴾
143	He [8] hath previously made known unto you that which would be uttered by this Dayspring of Divine wisdom. He said, and He speaketh the truth: "He [9] is the One Who will under all conditions proclaim: `Verily, there is none other God besides Me, the One, the Incomparable, the Omniscient, the All-Informed.'" This is a station which God hath assigned exclusively to this sublime, this unique and wondrous Revelation.	قد أخبركم من قبل بما ينطق به هذا الذكر الحكيم ﴿٥٨﴾ قال وقوله الحق إنه ينطق في كل شأن إنه لا إله إلا أنا الفرد الواحد العليم الخبير ﴿٥٩﴾ هذا مقام خصه الله لهذا الظهور الممتع البديع ﴿٦٠﴾ هذا من فضل

	This is a token of His bounteous favour, if ye be of them who comprehend, and a sign of His irresistible decree. This is His Most Great Name, His Most Exalted Word, and the Dayspring of His Most Excellent Titles, if ye could understand. Nay more, through Him every Fountainhead, every Dawning-place of Divine guidance is made manifest. Reflect, O people, on that which hath been sent down in truth; ponder thereon, and be not of the transgressors.	الله إن أنتم من العارفين ﴿﴾ هذا من أمره المبرم واسمه الأعظم وكلمته العليا ومطلع أسمائه الحسنى لو أنتم من العالمين ﴿﴾ بل به تظهر المطالع والمشارك تفكروا يا قوم فيما نزل بالحق وتدبروا فيه ولا تكونن من المعتدين ﴿﴾
144	Consort with all religions with amity and concord, that they may inhale from you the sweet fragrance of God. Beware lest amidst men the flame of foolish ignorance overpower you. All things proceed from God and unto Him they return. He is the source of all things and in Him all things are ended.	عاشروا مع الأديان بالرّوح والرّيحان ليجدوا منكم عَرْفَ الرحمن إياكم أن تأخذكم حميّة الجاهليّة بين البريّة كلّ بدء من الله ويعود إليه إنه لمبدئ الخلق ومرجع العالمين ﴿﴾
145	Take heed that ye enter no house in the absence of its owner, except with his permission. Comport yourselves with propriety under all conditions, and be not numbered with the wayward.	إياكم أن تدخلوا بيتاً عند فقدان صاحبه إلا بعد إذنه تمسكوا بالمعروف في كل الأحوال ولا تكونن من الغافلين ﴿﴾
146	It hath been enjoined upon you to purify your means of sustenance and other such things through payment of Zakát. Thus hath it been prescribed in this exalted Tablet by Him Who is the Revealer of verses. We shall, if it be God's will and purpose, set forth erelong the measure of its assessment. He, verily, expoundeth whatsoever He desireth by virtue of His own knowledge, and He, of a truth, is Omniscient and All-Wise.	قد كتب عليكم تزكية الأقوات وما دونها بالزكوة هذا ما حكم به منزل الآيات في هذا الرّق المنيع ﴿﴾ سوف نفضّل لكم نصابها إذا شاء الله وأراد إنه يفضّل ما يشاء بعلم من عنده إنه لهو العلام الحكيم ﴿﴾
147	It is unlawful to beg, and it is forbidden to give to him who beggeth. All have been enjoined to earn a living, and as for those who are incapable of doing so, it is incumbent on the Deputies of God and on the wealthy to make adequate provision for them. Keep ye the statutes and commandments of God; nay, guard them as ye would your very eyes, and be not of those who suffer grievous loss.	لا يحل السؤال ومن سئل حرّم عليه العطاء قد كتب على الكل أن يكسب والذي عجز فللوكلاء والأغنياء أن يعيّنوا له ما يكفيه اعملوا حدود الله وسننه ثم احفظوها كما تحفظون أعينكم ولا تكونن من الخاسرين ﴿﴾
148	Ye have been forbidden in the Book of God to engage in contention and conflict, to strike another, or to commit similar acts whereby hearts and souls may be saddened. A fine of nineteen mithqáls of gold had formerly been prescribed by Him Who is the Lord of all mankind for anyone who was the cause of sadness to another; in this Dispensation, however, He hath absolved you thereof and exhorteth you to show forth righteousness and piety. Such is the commandment which He hath	قد منعتم في الكتاب عن الجدال والنزاع والضرب وأمثالها عما تحزن به الأفئدة والقلوب ﴿﴾ من يُحزن أحداً فله أن ينفق تسعة عشر مثقالاً من الذهب هذا ما حكم به مولى العالمين ﴿﴾ إنه قد عفا ذلك عنكم في هذا الظهور ويوصيكم بالبرّ والتقوى أمراً من عنده في هذا اللوح المنير ﴿﴾ لا

	<p>enjoined upon you in this resplendent Tablet. Wish not for others what ye wish not for yourselves; fear God, and be not of the prideful. Ye are all created out of water, and unto dust shall ye return. Reflect upon the end that awaiteth you, and walk not in the ways of the oppressor. Give ear unto the verses of God which He Who is the sacred Lote-Tree reciteth unto you. They are assuredly the infallible balance, established by God, the Lord of this world and the next. Through them the soul of man is caused to wing its flight towards the Dayspring of Revelation, and the heart of every true believer is suffused with light. Such are the laws which God hath enjoined upon you, such His commandments prescribed unto you in His Holy Tablet; obey them with joy and gladness, for this is best for you, did ye but know.</p>	<p>ترضوا لأحد ما لا ترضونه لأنفسكم اتقوا الله ولا تكونن من المتكبرين ﴿ كلكم خلقتم من الماء وترجعون إلى التراب تفكروا في عواقبكم ولا تكونن من الظالمين ﴿ اسمعوا ما تتلو السدرة عليكم من آيات الله إنها لقسطاس الهدى من الله رب الآخرة والأولى وبها تطير النفوس إلى مطلع الوحي وتستضيء أفئدة المقبلين ﴿ تلك حدود الله قد فرضت عليكم وتلك أوامر الله قد أمرتم بها في اللوح اعملوا بالروح والريحان هذا خير لكم إن أنتم من العارفين ﴿</p>
149	<p>Recite ye the verses of God every morn and eventide. Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament, and whoso turneth away from these holy verses in this Day is of those who throughout eternity have turned away from God. Fear ye God, O My servants, one and all. Pride not yourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawning-place of His manifest signs; this will draw you nearer to God, did ye but comprehend.</p>	<p>اتلوا آيات الله في كل صباح ومساء إن الذي لم يتل لم يوف بعهد الله وميثاقه والذي أعرض عنها اليوم إنه ممن أعرض عن الله في أزل الأزل اتق الله يا عبادي كلكم أجمعون ﴿ لا تغرنكم كثرة القراءة والأعمال في الليل والنهار لو يقرء أحد آية من الآيات بالروح والريحان خير له من أن يتلو بالكسالة صحف الله المهيمين الغيوم ﴿ اتلوا آيات الله على قدر لا تأخذكم الكسالة والأحزان لا تحملوا على الأرواح ما يكسلها ويثقلها بل ما يخفها لتطير بأجنحة الآيات إلى مطلع البيئات هذا أقرب إلى الله لو أنتم تعقلون ﴿</p>
150	<p>Teach your children the verses revealed from the heaven of majesty and power, so that, in most melodious tones, they may recite the Tablets of the All-Merciful in the alcoves within the Mashriq'u'l-Adhkárs. Whoever hath been transported by the rapture born of adoration for My Name, the Most Compassionate, will recite the verses of God in such wise as to captivate the hearts of those yet wrapped in slumber. Well is it with him who hath quaffed the Mystic Wine of everlasting life from the utterance of his merciful Lord in My Name--a Name through which every lofty and majestic</p>	<p>علموا ذرياتكم ما نزل من سماء العظمة والاقنتار ليقروا ألواح الرحمن بأحسن الألحان في الغرف المبنية في مشارق الأندكار ﴿ إن الذي أخذه جذب محبة اسمي الرحمن إنه يقرء آيات الله على شأن تتجذب به أفئدة الزاقدين ﴿ هنيئاً لمن شرب رحيق الحيوان من بيان ربه الرحمن بهذا الاسم</p>

	mountain hath been reduced to dust.	الذي به نسف كل جبل باذخ رفيع ❁
151	Ye have been enjoined to renew the furnishings of your homes after the passing of each nineteen years; thus hath it been ordained by One Who is Omniscient and All-Perceiving. He, verily, is desirous of refinement, both for you yourselves and for all that ye possess; lay not aside the fear of God and be not of the negligent. Whoso findeth that his means are insufficient to this purpose hath been excused by God, the Ever-Forgiving, the Most Bounteous.	كتب عليكم تجديد أسباب البيت بعد انقضاء تسع عشرة سنة كذلك قضي الأمر من لدن عليم خبير ❁ إنه أراد تلطيفكم وما عندكم اتقوا الله ولا تكونن من الغافلين ❁ والذي لم يستطع عفا الله عنه إنه لهو الغفور الكريم ❁
152	Wash your feet once every day in summer, and once every three days during winter.	اغسلوا أرجلكم كل يوم في الصيف وفي الشتاء كل ثلاثة أيام مرة واحدة ❁
153	Should anyone wax angry with you, respond to him with gentleness; and should anyone upbraid you, forbear to upbraid him in return, but leave him to himself and put your trust in God, the omnipotent Avenger, the Lord of might and justice.	ومن اغتاط عليكم قابلوه بالرفق والذي زجركم لا تزجروه دعوه بنفسه وتوكلوا على الله المنتقم العادل القدير ❁
154	Ye have been prohibited from making use of pulpits. Whoso wisheth to recite unto you the verses of his Lord, let him sit on a chair placed upon a dais, that he may make mention of God, his Lord, and the Lord of all mankind. It is pleasing to God that ye should seat yourselves on chairs and benches as a mark of honour for the love ye bear for Him and for the Manifestation of His glorious and resplendent Cause.	قد منعتم عن الارتقاء إلى المنابر من أراد أن يتلو عليكم آيات ربه فليقعده على الكرسي الموضوع على السرير وينكر الله ربه ورب العالمين ❁ قد أحب الله جلوسكم على السرر والكراسي لعز ما عندكم من حب الله ومطلع أمره المشرق المنير ❁
155	Gambling and the use of opium have been forbidden unto you. Eschew them both, O people, and be not of those who transgress. Beware of using any substance that induceth sluggishness and torpor in the human temple and inflicteth harm upon the body. We, verily, desire for you naught save what shall profit you, and to this bear witness all created things, had ye but ears to hear.	حرم عليكم الميسر والأفيون اجتنبوا يا معشر الخلق ولا تكونن من المتجاوزين ❁ إياكم أن تستعملوا ما تكسل به هياكلكم ويضر أبدانكم إنا ما أردنا لكم إلا ما ينفعكم يشهد بذلك كل الأشياء لو أنتم تسمعون ❁
156	Whensoever ye be invited to a banquet or festive occasion, respond with joy and gladness, and whoever fulfilleth his promise will be safe from reproof. This is a Day on which each of God's wise decrees hath been expounded.	إذا دعيتم إلى الولائم والعزائم أجبوا بالفرح والانبساط والذي وفى بالوعد إنه أمن من الوعيد ❁ هذا يوم فيه فصل كل أمر حكيم ❁
157	Behold, the "mystery of the Great Reversal in the Sign of the Sovereign" hath now been made manifest. Well is it with him whom God hath	قد ظهر سر التنكيس لرمز الرئيس طوبى لمن أيده الله على الإقرار بالسنة التي

	<p>aided to recognize the "Six" raised up by virtue of this "Upright Alif"; he, verily, is of those whose faith is true. How many the outwardly pious who have turned away, and how many the wayward who have drawn nigh, exclaiming: "All praise be to Thee, O Thou the Desire of the worlds!" In truth, it is in the hand of God to give what He willeth to whomsoever He willeth, and to withhold what He pleaseth from whomsoever He may wish. He knoweth the inner secrets of the hearts and the meaning hidden in a mocker's wink. How many an embodiment of heedlessness who came unto Us with purity of heart have We established upon the seat of Our acceptance; and how many an exponent of wisdom have We in all justice consigned to the fire. We are, in truth, the One to judge. He it is Who is the manifestation of "God doeth whatsoever He pleaseth", and abideth upon the throne of "He ordaineth whatsoever He chooseth".</p>	<p>ارتفعت بهذا الألف القائمة ألا إنه من المخلصين ﴿﴾ كم من ناسك أعرض وكم من تارك أقبل وقال لك الحمد يا مقصود العالمين ﴿﴾ إنَّ الأمر بيد الله يعطي من يشاء ما يشاء ويمنع عمّن يشاء ما أراد يعلم خافية القلوب وما يتحرّك به أعين اللامزين ﴿﴾ كم من غافل أقبل بالخلوص أقعدناه على سرير القبول وكم من عاقل رجعناه إلى النار عدلا من عندنا إنا كنا حاكمين ﴿﴾ إنه لمظهر يفعل الله ما يشاء والمستقرّ على عرش يحكم ما يريد ﴿﴾</p>
158	<p>Blessed is the one who discovereth the fragrance of inner meanings from the traces of this Pen through whose movement the breezes of God are wafted over the entire creation, and through whose stillness the very essence of tranquillity appeareth in the realm of being. Glorified be the All-Merciful, the Revealer of so inestimable a bounty. Say: Because He bore injustice, justice hath appeared on earth, and because He accepted abasement, the majesty of God hath shone forth amidst mankind.</p>	<p>طوبى لمن وجد عزف المعاني من أثر هذا القلم الذي إذا تحرّك فاحت نسمة الله فيما سواه وإذا توقّف ظهرت كينونة الاطمينان في الإمكان تعالى الرحمن مظهر هذا الفضل العظيم ﴿﴾ قل بما حمل الظلم ظهر العدل فيما سواه وبما قبل الدلّة لاح عزّ الله بين العالمين ﴿﴾</p>
159	<p>It hath been forbidden you to carry arms unless essential, and permitted you to attire yourselves in silk. The Lord hath relieved you, as a bounty on His part, of the restrictions that formerly applied to clothing and to the trim of the beard. He, verily, is the Ordainer, the Omniscient. Let there be naught in your demeanour of which sound and upright minds would disapprove, and make not yourselves the playthings of the ignorant. Well is it with him who hath adorned himself with the vesture of seemly conduct and a praiseworthy character. He is assuredly reckoned with those who aid their Lord through distinctive and outstanding deeds.</p>	<p>حرم عليكم حمل آلات الحرب إلا حين الضرورة وأحلّ لكم لبس الحرير قد رفع الله عنكم حكم الحدّ في اللباس واللّحي فضلاً من عنده إنه لهو الأمر العليم ﴿﴾ اعملوا ما لا تنكره العقول المستقيمة ولا تجعلوا أنفسكم ملعب الجاهلين ﴿﴾ طوبى لمن تزين بطراز الآداب والأخلاق إنه ممّن نصر ربه بالعمل الواضح المبين ﴿﴾</p>
160	<p>Promote ye the development of the cities of God and His countries, and glorify Him therein in the joyous accents of His well-favoured ones. In truth, the hearts of men are edified through the power of</p>	<p>عمّروا ديار الله وبلاده ثم انكروه فيها بترنّات المقرّين ﴿﴾ إنّما تعمّر القلوب باللسان كما تعمّر البيوت والديار باليد وأسباب أحرّ قد</p>

	the tongue, even as houses and cities are built up by the hand and other means. We have assigned to every end a means for its accomplishment; avail yourselves thereof, and place your trust and confidence in God, the Omniscient, the All-Wise.	قَدَرْنَا لِكُلِّ شَيْءٍ سَبَبًا مِّنْ عِنْدِنَا تَمَسَّكُوا بِهِ وَتَوَكَّلُوا عَلَى الْحَكِيمِ الْخَبِيرِ ﴿١٠٠﴾
161	Blessed is the man that hath acknowledged his belief in God and in His signs, and recognized that "He shall not be asked of His doings". Such a recognition hath been made by God the ornament of every belief and its very foundation. Upon it must depend the acceptance of every goodly deed. Fasten your eyes upon it, that haply the whisperings of the rebellious may not cause you to slip.	طُوبَى لِمَنْ أَقْرَبَ بِاللَّهِ وَأَيَاتِهِ وَاعْتَرَفَ بِأَنَّهُ لَا يُسْئَلُ عَمَّا يَفْعَلُ هَذِهِ كَلِمَةٌ قَدْ جَعَلَهَا اللَّهُ طَرَازَ الْعَقَائِدِ وَأَصْلَهَا وَبِهَا يَقْبَلُ عَمَلُ الْعَامِلِينَ ﴿١٠١﴾ اجْعَلُوا هَذِهِ الْكَلِمَةَ نَصَبَ عَيْونِكُمْ لئَلَّا تَزَلَّكُمْ إِشَارَاتُ الْمَعْرُضِينَ ﴿١٠٢﴾
162	Were He to decree as lawful the thing which from time immemorial had been forbidden, and forbid that which had, at all times, been regarded as lawful, to none is given the right to question His authority. Whoso will hesitate, though it be for less than a moment, should be regarded as a transgressor.	لَوْ يَحِلُّ مَا حَرَّمَ فِي أَزْلِ الْأَزَالِ أَوْ بِالْعَكْسِ لَيْسَ لِأَحَدٍ أَنْ يَعْتَرِضَ عَلَيْهِ وَالَّذِي تَوَقَّفَ فِي أَقَلِّ مِنْ أَنْ يَنْهَى مِنَ الْمَعْتَدِينَ ﴿١٠٣﴾
163	Whoso hath not recognized this sublime and fundamental verity, and hath failed to attain this most exalted station, the winds of doubt will agitate him, and the sayings of the infidels will distract his soul. He that hath acknowledged this principle will be endowed with the most perfect constancy. All honour to this all-glorious station, the remembrance of which adorneth every exalted Tablet. Such is the teaching which God bestoweth on you, a teaching that will deliver you from all manner of doubt and perplexity, and enable you to attain unto salvation in both this world and in the next. He, verily, is the Ever-Forgiving, the Most Bountiful. He it is Who hath sent forth the Messengers, and sent down the Books to proclaim "There is none other God but Me, the Almighty, the All-Wise".	وَالَّذِي مَا فَازَ بِهَذَا الْأَصْلِ الْأَسْنَى وَالْمَقَامِ الْأَعْلَى تَحَرَّكَهٗ أَرْيَاحُ الشُّبُهَاتِ وَتَقَلَّبَهُ مَقَالَاتُ الْمُشْرِكِينَ ﴿١٠٤﴾ مِنْ فَازَ بِهَذَا الْأَصْلِ قَدْ فَازَ بِالِاسْتِقَامَةِ الْكُبْرَى حَبْذَا هَذَا الْمَقَامِ الْأَبْهَى الَّذِي بَذَكَرَهُ زَيْنَ كُلِّ لَوْحٍ مِّنِيحٍ ﴿١٠٥﴾ كَذَلِكَ يَعْلَمُكُمْ اللَّهُ مَا يَخْلُصُكُمْ عَنِ الرَّيْبِ وَالْحَيْرَةِ وَيُنَجِّيكُمْ فِي الدُّنْيَا وَالْآخِرَةِ إِنَّهُ هُوَ الْغَفُورُ الْكَرِيمُ ﴿١٠٦﴾ هُوَ الَّذِي أَرْسَلَ الرِّسْلَ وَأَنْزَلَ الْكُتُبَ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْحَكِيمُ ﴿١٠٧﴾
164	O Land of Káf and Rá! [10] We, verily, behold thee in a state displeasing unto God, and see proceeding from thee that which is inscrutable to anyone save Him, the Omniscient, the All-Informed; and We perceive that which secretly and stealthily diffuseth from thee. With Us is the knowledge of all things, inscribed in a lucid Tablet. Sorrow not for that which hath befallen thee. Ere long will God raise up within thee men endued with mighty valour, who will magnify My Name with such constancy that neither will they be deterred by the evil suggestions of the divines, nor will they be kept back by the insinuations of	يَا أَرْضَ الْكَافِ وَالرَّاءِ إِنَّا نَرَاكَ عَلَى مَا لَا يُحِبُّهُ اللَّهُ وَنَرَى مِنْكَ مَا لَا أَطَّلَعُ بِهِ أَحَدٌ إِلَّا اللَّهُ الْعَلِيمُ الْخَبِيرُ ﴿١٠٨﴾ وَنَجِدُ مَا يَمُرُّ مِنْكَ فِي سِرِّ السَّرِّ عِنْدِنَا عِلْمُ كُلِّ شَيْءٍ فِي لَوْحٍ مَّبِينٍ ﴿١٠٩﴾ لَا تَحْزَنِي بِذَلِكَ سَوْفَ يَظْهَرُ اللَّهُ فِيكَ أَوْلِيَّ بَأْسٍ شَدِيدٍ يَذَكِّرُونِي بِاسْتِقَامَةٍ لَا تَمْنَعُهُمْ إِشَارَاتُ الْعُلَمَاءِ وَلَا تَحْجِبُهُمْ شُبُهَاتُ الْمُرِيْبِينَ ﴿١١٠﴾ أَوْلَيْكَ يَنْظُرُونَ اللَّهُ

	the sowers of doubt. With their own eyes will they behold God, and with their own lives will they render Him victorious. These, truly, are of those who are steadfast.	بأعينهم وينصرونه بأنفسهم ألا إنهم من الراسخين ❁
165	O concourse of divines! When My verses were sent down, and My clear tokens were revealed, We found you behind the veils. This, verily, is a strange thing. Ye glory in My Name, yet ye recognized Me not at the time your Lord, the All-Merciful, appeared amongst you with proof and testimony. We have rent the veils asunder. Beware lest ye shut out the people by yet another veil. Pluck asunder the chains of vain imaginings, in the name of the Lord of all men, and be not of the deceitful. Should ye turn unto God and embrace His Cause, spread not disorder within it, and measure not the Book of God with your selfish desires. This, verily, is the counsel of God aforetime and hereafter, and to this God's witnesses and chosen ones, yea, each and every one of Us, do solemnly attest.	يا معشر العلماء لما نزلت الآيات وظهرت البيّنات رأيناكم خلف الحجابات إن هذا إلا شيء عجاب ❁ قد افتخرتم باسمي وغفلتم عن نفسي إذ أتى الرحمن بالحجة والبرهان ❁ إنّا خرقتنا الأحجاب إياكم أن تحجبوا الناس بحجاب آخر كسروا سلاسل الأوهام باسم مالك الأنام ولا تكوننّ من الخادعين ❁ إذا أقبلتم إلى الله ودخلتم هذا الأمر لا تفسدوا فيه ولا تقيسوا كتاب الله بأهوائكم هذا نصح الله من قبل ومن بعد يشهد بذلك شهداء الله وأصفيائه إنّا كل له شاهدون ❁
166	Call ye to mind the <u>shaykh</u> whose name was Muhammad-Hasan, who ranked among the most learned divines of his day. When the True One was made manifest, this <u>shaykh</u> , along with others of his calling, rejected Him, while a sifter of wheat and barley accepted Him and turned unto the Lord. Though he was occupied both night and day in setting down what he conceived to be the laws and ordinances of God, yet when He Who is the Unconstrained appeared, not one letter thereof availed him, or he would not have turned away from a Countenance that hath illumined the faces of the well-favoured of the Lord. Had ye believed in God when He revealed Himself, the people would not have turned aside from Him, nor would the things ye witness today have befallen Us. Fear God, and be not of the heedless.	اذكروا الشيخ الذي سمّي بمحمد قبل حسن وكان من أعلم العلماء في عصره لما ظهر الحقّ عرض عنه هو وأمثاله وأقبل إلى الله من ينقي القمح والشعير ❁ وكان يكتب على زعمه أحكام الله في الليل والنهار ولما أتى المختار ما نفعه حرف منها لو نفعه لم يعرض عن وجه به أنارت وجوه المقرّبين ❁ لو آمنتم بالله حين ظهوره ما عرض عنه الناس وما ورد علينا ما ترونه اليوم اتقوا الله ولا تكوننّ من الغافلين ❁
167	Beware lest any name debar you from Him Who is the Possessor of all names, or any word shut you out from this Remembrance of God, this Source of Wisdom amongst you. Turn unto God and seek His protection, O concourse of divines, and make not of yourselves a veil between Me and My creatures. Thus doth your Lord admonish you, and command you to be just, lest your works should come to naught and ye yourselves be oblivious of your plight. Shall he who denieth this	إياكم أن تمنعكم الأسماء عن مالکها أو يحجبكم ذكر عن هذا الذكر الحكيم ❁ استعينوا بالله يا معشر العلماء ولا تجعلوا أنفسكم حجاباً بيني وبين خلقي كذلك يعظكم الله ويأمرکم بالعدل لئلا تُحبط أعمالکم وأنتم غافلون ❁ إن الذي عرض

	<p>Cause be able to vindicate the truth of any cause throughout creation? Nay, by Him Who is the Fashioner of the universe! Yet the people are wrapped in a palpable veil. Say: Through this Cause the day-star of testimony hath dawned, and the luminary of proof hath shed its radiance upon all that dwell on earth. Fear God, O men of insight, and be not of those who disbelieve in Me. Take heed lest the word "Prophet" withhold you from this Most Great Announcement, or any reference to "Vicegerency" debar you from the sovereignty of Him Who is the Vicegerent of God, which overshadoweth all the worlds. Every name hath been created by His Word, and every cause is dependent on His irresistible, His mighty and wondrous Cause. Say: This is the Day of God, the Day on which naught shall be mentioned save His own Self, the omnipotent Protector of all worlds. This is the Cause that hath made all your superstitions and idols to tremble.</p>	<p>عن هذا الأمر هل يقدر أن يثبت حقاً في الإبداع لا ومالك الاختراع ولكن الناس في حجاب مبين ﴿﴾ قل به أشرقت شمس الحجّة ولاح نير البرهان لمن في الإمكان اتقوا الله يا أولي الأبصار ولا تتكرون ﴿﴾ إياكم أن يمنعكم ذكر النبي عن هذا النبأ الأعظم أو الولاية عن ولاية الله المهيمنة على العالمين ﴿﴾ قد خلق كل اسم بقوله وعلق كل أمر بأمره المبرم العزيز البديع ﴿﴾ قل هذا يوم الله لا يذكر فيه إلا نفسه المهيمنة على العالمين ﴿﴾ هذا أمر اضطرب منه ما عندكم من الأوهام والتماثيل ﴿﴾</p>
168	<p>We, verily, see amongst you him who taketh hold of the Book of God and citeth from it proofs and arguments wherewith to repudiate his Lord, even as the followers of every other Faith sought reasons in their Holy Books for refuting Him Who is the Help in Peril, the Self-Subsisting. Say: God, the True One, is My witness that neither the Scriptures of the world, nor all the books and writings in existence, shall, in this Day, avail you aught without this, the Living Book, Who proclaimeth in the midmost heart of creation: "Verily, there is none other God but Me, the All-Knowing, the All-Wise."</p>	<p>قد نرى منكم من يأخذ الكتاب ويستدل به على الله كما استدلت كل ملة بكتابتها على الله المهيمن القيوم ﴿﴾ قل تالله الحق لا تغنيكم اليوم كتب العالم ولا ما فيه من الصحف إلا بهذا الكتاب الذي ينطق في قطب الإبداع إنه لا إله إلا أنا العليم الحكيم ﴿﴾</p>
169	<p>O concourse of divines! Beware lest ye be the cause of strife in the land, even as ye were the cause of the repudiation of the Faith in its early days. Gather the people around this Word that hath made the pebbles to cry out: "The Kingdom is God's, the Dawning-place of all signs!" Thus doth your Lord admonish you, as a bounty on His part; He, of a truth, is the Ever-Forgiving, the Most Generous.</p>	<p>يا معشر العلماء إياكم أن تكونوا سبب الاختلاف في الأطراف كما كنتم علّة الإعراض في أول الأمر اجمعوا الناس على هذه الكلمة التي بها صاححت الحصاة الملك لله مطلع الآيات كذلك يعظكم الله فضلاً من عنده إنه لهو الغفور الكريم ﴿﴾</p>
170	<p>Call ye to mind Karím, and how, when We summoned him unto God, he waxed disdainful, prompted by his own desires; yet We had sent him that which was a solace to the eye of proof in the world of being and the fulfilment of God's testimony to all the denizens of earth and heaven. As a token of the grace of Him Who is the All-</p>	<p>اذكروا الكريم إذ دعوانه إلى الله إنه استكبر بما اتبع هواه بعد إذ أرسلنا إليه ما قرّرت به عين البرهان في الإمكان وتمت حجّة الله على من في السموات</p>

	Possessing, the Most High, We bade him embrace the Truth. But he turned away until, as an act of justice from God, angels of wrath laid hold upon him. Unto this We truly were a witness.	والأرضين ﴿ إِنَّا أَمَرْنَاهُ بِالْإِقْبَالِ فَضْلاً مِنْ الْغَنِيِّ الْمَتَعَالِ إِنَّهُ وَلَّى مَدْبِراً إِلَى أَنْ أَخَذْتَهُ زِبَانِيَةَ الْعَذَابِ عَدِلاً مِنْ اللَّهِ إِنَّا كُنَّا شَاهِدِينَ ﴿
171	Tear the veils asunder in such wise that the inmates of the Kingdom will hear them being rent. This is the command of God, in days gone by and for those to come. Blessed the man that observeth that whereunto he was bidden, and woe betide the negligent.	أَخْرَقْنَا الْأَحْجَابَ عَلَى شَأْنٍ يَسْمَعُ أَهْلُ الْمَلَكُوتِ صَوْتَ خَرْقِهَا هَذَا أَمْرُ اللَّهِ مِنْ قَبْلِ وَمَنْ بَعْدَ طُوبَى لِمَنْ عَمِلَ بِمَا أَمَرَ وَيْلٌ لِلتَّارِكِينَ ﴿
172	We, of a certainty, have had no purpose in this earthly realm save to make God manifest and to reveal His sovereignty; sufficient unto Me is God for a witness. We, of a certainty, have had no intent in the celestial Kingdom but to exalt His Cause and glorify His praise; sufficient unto Me is God for a protector. We, of a certainty, have had no desire in the Dominion on high except to extol God and what hath been sent down by Him; sufficient unto Me is God for a helper.	إِنَّا مَا أَرَدْنَا فِي الْمَلِكِ إِلَّا ظَهْرَ اللَّهِ وَسُلْطَانَهُ وَكَفَى بِاللَّهِ عَلَيَّ شَهِيداً ﴿ إِنَّا مَا أَرَدْنَا فِي الْمَلَكُوتِ إِلَّا عَلَوُ أَمْرِ اللَّهِ وَثَنَاتِهِ وَكَفَى بِاللَّهِ عَلَيَّ وَكَيْلاً ﴿ إِنَّا مَا أَرَدْنَا فِي الْجَبْرُوتِ إِلَّا نَكَرَ اللَّهُ وَمَا نَزَلَ مِنْ عِنْدِهِ وَكَفَى بِاللَّهِ مَعِيناً ﴿
173	Happy are ye, O ye the learned ones in Bahá. By the Lord! Ye are the billows of the Most Mighty Ocean, the stars of the firmament of Glory, the standards of triumph waving betwixt earth and heaven. Ye are the manifestations of steadfastness amidst men and the daysprings of Divine Utterance to all that dwell on earth. Well is it with him that turneth unto you, and woe betide the froward. This day, it behoveth whoso hath quaffed the Mystic Wine of everlasting life from the Hands of the loving-kindness of the Lord his God, the Merciful, to pulsate even as the throbbing artery in the body of mankind, that through him may be quickened the world and every crumbling bone.	طُوبَى لَكُمْ يَا مَعْشَرَ الْعُلَمَاءِ فِي الْبِهَاءِ تَاللَّهِ أَنْتُمْ أَمْوَاجُ الْبَحْرِ الْأَعْظَمِ وَأَنْجُمُ سَمَاءِ الْفَضْلِ وَالْوَيْةِ النَّصْرِ بَيْنَ السَّمَوَاتِ وَالْأَرْضِينَ ﴿ أَنْتُمْ مَطَالِعُ الْإِسْتِقَامَةِ بَيْنَ الْبَرِيَّةِ وَمَشَارِقِ الْبَيَانِ لِمَنْ فِي الْإِمْكَانِ طُوبَى لِمَنْ أَقْبَلَ إِلَيْكُمْ وَيَلُ لِّلْمَعْرُضِينَ ﴿ يَنْبَغِي الْيَوْمَ لِمَنْ شَرِبَ رَحِيقَ الْحَيَوَانِ مِنْ يَدِ الْطَّافِ رِيهِ الرَّحْمَنِ أَنْ يَكُونَ نَبَاضاً كَالشَّرْيَانِ فِي جَسَدِ الْإِمْكَانِ لِيَتَحَرَّكَ بِهِ الْعَالَمُ وَكُلُّ عَظْمٍ رَمِيمٍ ﴿
174	O people of the world! When the Mystic Dove will have winged its flight from its Sanctuary of Praise and sought its far-off goal, its hidden habitation, refer ye whatsoever ye understand not in the Book to Him Who hath branched from this mighty Stock.	يَا أَهْلَ الْإِنْشَاءِ إِذَا طَارَتْ الْوَرَقَاءُ عَنْ أَيْكِ النَّتَاءِ وَقَصَدَتْ الْمَقْصِدَ الْأَقْصَى الْأَخْفَى ارْجِعُوا مَا لَا عَرَفْتُمُوهُ مِنَ الْكِتَابِ إِلَى الْفَرْعِ الْمَنْشَعْبِ مِنْ هَذَا الْأَصْلِ الْقَوِيمِ ﴿
175	O Pen of the Most High! Move Thou upon the Tablet at the bidding of Thy Lord, the Creator of the Heavens, and tell of the time when He Who is	يَا قَلَمَ الْأَعْلَى تَحَرَّكَ عَلَى اللُّوحِ بِإِذْنِ رَبِّكَ فَاطْرَ السَّمَاءِ ثُمَّ اذْكَرْ إِذْ أَرَادَ مَطْلِعَ التَّوْحِيدِ

	<p>the Dayspring of Divine Unity purposed to direct His steps towards the School of Transcendent Oneness; haply the pure in heart may gain thereby a glimpse, be it as small as a needle's eye, of the mysteries of Thy Lord, the Almighty, the Omniscient, that lie concealed behind the veils. Say: We, indeed, set foot within the School of inner meaning and explanation when all created things were unaware. We saw the words sent down by Him Who is the All-Merciful, and We accepted the verses of God, the Help in Peril, the Self-Subsisting, which He [11] presented unto Us, and hearkened unto that which He had solemnly affirmed in the Tablet. This we assuredly did behold. And We assented to His wish through Our behest, for truly We are potent to command.</p>	<p>مكتب التجريد لعل الأحرار يطلعون على قدر سم الإبرة بما هو خلف الأستار من أسرار ربك العزيز العلام ﴿﴾ قل إننا دخلنا مكتب المعاني والتبيان حين غفلة من في الإمكان وشاهدنا ما أنزله الرحمن وقبلنا ما أهداه لي من آيات الله المهيم القويم ﴿﴾ وسمعنا ما شهد به في اللوح إننا كنا شاهدين ﴿﴾ وأجبناه بأمر من عندنا إننا كنا أمرين ﴿﴾</p>
176	<p>O people of the Bayán! We, verily, set foot within the School of God when ye lay slumbering; and We perused the Tablet while ye were fast asleep. By the one true God! We read the Tablet ere it was revealed, while ye were unaware, and We had perfect knowledge of the Book when ye were yet unborn. These words are to your measure, not to God's. To this testifieth that which is enshrined within His knowledge, if ye be of them that comprehend; and to this the tongue of the Almighty doth bear witness, if ye be of those who understand. I swear by God, were We to lift the veil, ye would be dumbfounded.</p>	<p>يا ملاً البيان إننا دخلنا مكتب الله إذ أنتم راقدون ﴿﴾ ولاحظنا اللوح إذ أنتم نائمون ﴿﴾ تالله الحق قد قرئناه قبل نزوله وأنتم غافلون ﴿﴾ قد أحطنا الكتاب إذ كنتم في الأصلاب هذا نكري على قدركم لا على قدر الله يشهد بذلك ما في علم الله لو أنتم تعرفون ﴿﴾ ويشهد بذلك لسان الله لو أنتم تقفهون ﴿﴾ تالله لو كشف الحجاب أنتم تتصعقون ﴿﴾</p>
177	<p>Take heed that ye dispute not idly concerning the Almighty and His Cause, for lo! He hath appeared amongst you invested with a Revelation so great as to encompass all things, whether of the past or of the future. Were We to address Our theme by speaking in the language of the inmates of the Kingdom, We would say: "In truth, God created that School ere He created heaven and earth, and We entered it before the letters B and E were joined and knit together." Such is the language of Our servants in Our Kingdom; consider what the tongue of the dwellers of Our exalted Dominion would utter, for We have taught them Our knowledge and have revealed to them whatever had lain hidden in God's wisdom. Imagine then what the Tongue of Might and Grandeur would utter in His All-Glorious Abode!</p>	<p>إياكم أن تجادلوا في الله وأمره إنه ظهر على شأن أحاط ما كان وما يكون ﴿﴾ لو نتكلم في هذا المقام بلسان أهل الملكوت لنقول قد خلق الله ذلك المكتب قبل خلق السموات والأرض ودخلنا فيه قبل أن يقترن الكاف بركنها النون ﴿﴾ هذا لسان عبادي في ملكوتي تفكروا فيما ينطق به لسان أهل جبروتي بما علمناهم علماً من لدنا وما كان مستوراً في علم الله وما ينطق به لسان العظمة والافتتار في مقامه المحمود ﴿﴾</p>
178	<p>This is not a Cause which may be made a plaything for your idle fancies, nor is it a field for</p>	<p>ليس هذا أمر تلعبون به بأوهامكم وليس</p>

	<p>the foolish and faint of heart. By God, this is the arena of insight and detachment, of vision and upliftment, where none may spur on their chargers save the valiant horsemen of the Merciful, who have severed all attachment to the world of being. These, truly, are they that render God victorious on earth, and are the dawning-places of His sovereign might amidst mankind.</p>	<p>هذا مقام يدخل فيه كل جبان موهوم ❁ تالله هذا مضمار المكاشفة والانقطاع وميدان المشاهدة والارتفاع لا يجول فيه إلا فوارس الرحمن الذين نبذوا الإمكان أولئك أنصار الله في الأرض ومشارك الاقتدار بين العالمين ❁</p>
179	<p>Beware lest aught that hath been revealed in the Bayán should keep you from your Lord, the Most Compassionate. God is My witness that the Bayán was sent down for no other purpose than to celebrate My praise, did ye but know! In it the pure in heart will find only the fragrance of My love, only My Name that overshadoweth all that seeth and is seen. Say: Turn ye, O people, unto that which hath proceeded from My Most Exalted Pen. Should ye inhale therefrom the fragrance of God, set not yourselves against Him, nor deny yourselves a portion of His gracious favour and His manifold bestowals. Thus doth your Lord admonish you; He, verily, is the Counsellor, the Omniscient.</p>	<p>إياكم أن يمنعكم ما في البيان عن ربكم الرحمن تالله إنه قد نزل لذكركم لو أنتم تعرفون ❁ لا يجد منه المخلصون إلا عَرْف حبي واسمي المهيم على كل شاهد ومشهود ❁ قل يا قوم توجهوا إلى ما نزل من قلبي الأعلى إن وجدتم منه عَرْف الله لا تعترضوا عليه ولا تمنعوا أنفسكم عن فضل الله وألطفه كذلك ينصحكم الله إنه لهو النَّاصح العليم ❁</p>
180	<p>Whatsoever ye understand not in the Bayán, ask it of God, your Lord and the Lord of your forefathers. Should He so desire, He will expound for you that which is revealed therein, and disclose to you the pearls of Divine knowledge and wisdom that lie concealed within the ocean of its words. He, verily, is supreme over all names; no God is there but Him, the Help in Peril, the Self-Subsisting.</p>	<p>ما لا عرفتموه من البيان فاستلوا الله ربكم ورب آبائكم الأولين ❁ إنه لو يشاء بيّن لكم ما نزل فيه وما ستر في بحر كلماته من لئالي العلم والحكمة إنه لهو المهيم على الأسماء لا إله إلا هو المهيم القيوم ❁</p>
181	<p>The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System--the like of which mortal eyes have never witnessed.</p>	<p>قد اضطرب النظم من هذا النظم الأعظم واختلف الترتيب بهذا البديع الذي ما شهدت عين الإبداع شبيهه ❁</p>
182	<p>Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause--a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to</p>	<p>اغتمسوا في بحر بياني لعل تطلعون بما فيه من لئالي الحكمة والأسرار ❁ إياكم أن توقفوا في هذا الأمر الذي به ظهرت سلطة الله واقتداره أسرعوا إليه بوجوه بيضاء هذا دين الله من قبل ومن بعد من أراد فليقبل ومن لم يرد فإن الله لغني عن العالمين ❁</p>

	him that hath refused to seek it--verily, God is Self-Sufficient, above any need of His creatures.	
183	Say: This is the infallible Balance which the Hand of God is holding, in which all who are in the heavens and all who are on the earth are weighed, and their fate determined, if ye be of them that believe and recognize this truth. Say: This is the Most Great Testimony, by which the validity of every proof throughout the ages hath been established, would that ye might be assured thereof. Say: Through it the poor have been enriched, the learned enlightened, and the seekers enabled to ascend unto the presence of God. Beware lest ye make it a cause of dissension amongst you. Be ye as firmly settled as the immovable mountain in the Cause of your Lord, the Mighty, the Loving.	قل هذا لقسطاس الهدى لمن في السموات والأرض والبرهان الأعظم لو أنتم تعرفون ﴿﴾ قل به ثبت كل حجة في الأعصار لو أنتم توقنون ﴿﴾ قل به استغنى كل فقير وتعلم كل عالم وعرج من أراد الصعود إلى الله إياكم أن تختلفوا فيه كونوا كالجبال الزواسخ في أمر ربكم العزيز الودود ﴿﴾
184	Say: O source of perversion! Abandon thy wilful blindness, and speak forth the truth amidst the people. I swear by God that I have wept for thee to see thee following thy selfish passions and renouncing Him Who fashioned thee and brought thee into being. Call to mind the tender mercy of thy Lord, and remember how We nurtured thee by day and by night for service to the Cause. Fear God, and be thou of the truly repentant. Granted that the people were confused about thy station, is it conceivable that thou thyself art similarly confused? Tremble before thy Lord and recall the days when thou didst stand before Our throne, and didst write down the verses that We dictated unto thee--verses sent down by God, the Omnipotent Protector, the Lord of might and power. Beware lest the fire of thy presumptuousness debar thee from attaining to God's Holy Court. Turn unto Him, and fear not because of thy deeds. He, in truth, forgiveth whomsoever He desireth as a bounty on His part; no God is there but Him, the Ever-Forgiving, the All-Bounteous. We admonish thee solely for the sake of God. Shouldst thou accept this counsel, thou wilt have acted to thine own behoof; and shouldst thou reject it, thy Lord, verily, can well dispense with thee, and with all those who, in manifest delusion, have followed thee. Behold! God hath laid hold on him who led thee astray. Return unto God, humble, submissive and lowly; verily, He will put away from thee thy sins, for thy Lord, of a certainty, is the Forgiving, the Mighty, the All-Merciful.	قل يا مطلع الإعراض دع الإغماض ثم انطق بالحق بين الخلق تالله قد جرت دموعي على خدودي بما أراك مقبلاً إلى هواك ومعرضاً عمّن خلقك وسواك اذكر فضل مولاك إذ ربّناك في الليالي والأيام لخدمة الأمر اتق الله وكن من التائبين ﴿﴾ هبني اشتبه على الناس أمرك هل يشتهه على نفسك خف عن الله ثم اذكر إذ كنت قائماً لدى العرش وكتبت ما ألقيناك من آيات الله المهيم المقتدر القدير ﴿﴾ إياك أن تمنعك الحمية عن شطر الأحديّة توجّه إليه ولا تخف من أعمالك إنه يغفر من يشاء بفضل من عنده لا إله إلا هو الغفور الكريم ﴿﴾ إنّما ننصحك لوجه الله إن أقبلت فلنفسك وإن أعرضت إن ربك غني عنك وعن الذين اتبعوك بوهم مبين ﴿﴾ قد أخذ الله من أغواك فارجع إليه خاضعاً خاشعاً متذللاً إنه يكفر عنك سيئاتك إن ربك لهو التّواب العزيز الرحيم ﴿﴾
185	This is the Counsel of God; would that thou	هذا نصح الله لو أنت من السامعين ﴿﴾ هذا

	mightest heed it! This is the Bounty of God; would that thou mightest receive it! This is the Utterance of God; if only thou wouldst apprehend it! This is the Treasure of God; if only thou couldst understand!	فضل الله لو أنت من المقبلين ﴿﴾ هذا نكر الله لو أنت من الشاعرين ﴿﴾ هذا كنز الله لو أنت من العارفين ﴿﴾
186	This is a Book which hath become the Lamp of the Eternal unto the world, and His straight, undeviating Path amidst the peoples of the earth. Say: This is the Dayspring of Divine knowledge, if ye be of them that understand, and the Dawning-place of God's commandments, if ye be of those who comprehend.	هذا كتاب أصبح مصباح القدم للعالم وصراطه الأقوم بين العالمين ﴿﴾ قل إنه لمطلع علم الله لو أنتم تعلمون ﴿﴾ ومشرق أوامر الله لو أنتم تعرفون ﴿﴾
187	Burden not an animal with more than it can bear. We, truly, have prohibited such treatment through a most binding interdiction in the Book. Be ye the embodiments of justice and fairness amidst all creation.	لا تحملوا على الحيوان ما يعجز عن حمله إنا نهيناكم عن ذلك نهياً عظيماً في الكتاب كونوا مظاهر العدل والإنصاف بين السموات والأرضين ﴿﴾
188	Should anyone unintentionally take another's life, it is incumbent upon him to render to the family of the deceased an indemnity of one hundred mithqáls of gold. Observe ye that which hath been enjoined upon you in this Tablet, and be not of those who overstep its limits.	من قتل نفساً خطأً فله دية مسلمة إلى أهلها وهي مائة مثقال من الذهب اعملوا بما أمرتم به في اللوح ولا تكونن من المتجاوزين ﴿﴾
189	O members of parliaments throughout the world! Select ye a single language for the use of all on earth, and adopt ye likewise a common script. God, verily, maketh plain for you that which shall profit you and enable you to be independent of others. He, of a truth, is the Most Bountiful, the All-Knowing, the All-Informed. This will be the cause of unity, could ye but comprehend it, and the greatest instrument for promoting harmony and civilization, would that ye might understand! We have appointed two signs for the coming of age of the human race: the first, which is the most firm foundation, We have set down in other of Our Tablets, while the second hath been revealed in this wondrous Book.	يا أهل المجالس في البلاد اختاروا لغة من اللغات ليتكلم بها من على الأرض وكذلك من الخطوط إن الله يبين لكم ما ينفعكم ويغنيكم عن دونكم إنه لهو الفضال العليم الخبير ﴿﴾ هذا سبب الاتحاد لو أنتم تعلمون ﴿﴾ والعلّة الكبرى للاتفاق والتمدّن لو أنتم تشعرون ﴿﴾ إنا جعلنا الأمرين علامتين لبلوغ العالم الأول وهو الأس الأعظم نزلناه في ألواح أخرى والثاني نزل في هذا اللوح البديع ﴿﴾
190	It hath been forbidden you to smoke opium. We, truly, have prohibited this practice through a most binding interdiction in the Book. Should anyone partake thereof, assuredly he is not of Me. Fear God, O ye endued with understanding!	قد حرّم عليكم شرب الأفيون إنا نهيناكم عن ذلك نهياً عظيماً في الكتاب والذي شرب إنه ليس مني ﴿﴾ اتقوا الله يا أولي الألباب ﴿﴾