

	Tablet to Násiri'd-Dín Sháh	لوح ناصر الدين شاه
1	<p>O King of the Earth! Hearken unto the call of this Vassal: Verily, I am a Servant Who hath believed in God and in His signs, and have sacrificed Myself in His path. Unto this bear witness the woes which now beset Me, woes the like of which no man hath ever before sustained. My Lord, the All-Knowing, testifieth to the truth of My words. I have summoned the people unto none save God, thy Lord and the Lord of the worlds, and have endured for love of Him such afflictions as the eye of creation hath never beheld. To this testify those whom the veils of human fancy have not deterred from turning unto the Most Sublime Vision, and, beyond them, He with Whom is the knowledge of all things in the preserved Tablet.</p>	<p>يا ملك الأرض اسمع نداء هذا المملوك اتى عبد آمنت بالله و آياته و فديت بنفسى فى سبيله و يشهد بذلك ما انا فيه من البلايا التى ما حملها احد من العباد و كان ربى العليم على ما اقول شهيداً ما دعوت الناس الا الى الله ربك و رب العالمين و ورد عليّ فى حبه ما لا رأت عين الابداع شبهه يصدقنى فى ذلك عباد ما منعهم سبحات البشر عن التوجه الى المنظر الأكبر و من عنده علم كل شىء فى لوح حفيظ</p>
2	<p>Whensoever the clouds of tribulation have rained down the darts of affliction in the path of God, the Lord of all names, I have hastened to meet them, as every fair-minded and discerning soul shall attest. How many the nights which found the beasts of the field resting in their lairs, and the birds of the air lying in their nests, while this Youth languished in chains and fetters with none to aid or succour Him!</p>	<p>كلما امطر سحاب القضاء سهام البلاء فى سبيل الله مالک الأسماء اقبلت اليها و يشهد بذلك كل منصف خبيركم من ليال فيها استراحت الوحوش فى كنائسها و الطيور فى اوكارها و كان الغلام فى السلاسل و الأغلال و لم يجد لنفسه ناصرأ و لا معيناً</p>
3	<p>Call Thou to mind God's mercy unto Thee; how, when Thou wert imprisoned with a number of other souls, He delivered Thee and aided Thee with the hosts of the seen and the unseen, until the King sent Thee to 'Irâq after We had disclosed unto him that Thou wert not of the sowers of sedition. Those who follow their corrupt desires and lay aside the fear of God are indeed in grievous error. They that spread disorder in the land, shed the blood of men, and wrongfully consume the substance of others—We, verily, are clear of them, and</p>	<p>اذكر فضل الله عليك اذ كنت فى السجن مع انفس معدودات و اخرجك منه و نصرک بجنود الغيب و الشهادة الى ان ارسلک السلطان الى العراق بعد اذ كشفنا له انك ما كنت من المفسدين ان الذين اتبعوا الهوى و اعرضوا عن التقوى اولئك فى ضلال مبين و الذين يفسدون فى الأرض و يسفكون الدماء و</p>

	We beseech God not to associate Us with them, whether in this world or in the world to come, unless they should repent unto Him. He, verily, is of those who show mercy the most merciful.	يأكلون اموال الناس بالباطل نحن براءء منهم ونسئل الله ان لا يجمع بيننا وبينهم لا فى الدنيا ولا فى الآخرة الا ان يتوبوا اليه انه هو ارحم الراحمين
4	Whoso turneth towards God must distinguish himself from others by his every deed, and follow that which hath been enjoined upon him in the Book. Thus hath it been decreed in a lucid Tablet. Those, however, who cast behind their backs the commandments of God, and follow the prompting of their own desires, are, verily, in grievous error.	ان الذى توجه الى الله ينبغى له ان يكون ممتازاً فى كل الأعمال عما سواه ويتبع ما امر به فى الكتاب كذلك قضى الأمر فى كتاب مبين والذين نبدوا امر الله وراء ظهورهم واتبعوا اهوائهم اولئك فى خطأ عظيم
5	O King! I adjure thee by thy Lord, the All-Merciful, to look upon thy servants with the glances of the eye of thy favour, and to treat them with justice, that God may treat thee with mercy. Potent is thy Lord to do as He pleaseth. The world, with all its abasement and glory, shall pass away, and the kingdom will remain unto God, the Most Exalted, the All-Knowing.	يا سلطان اقسامك بربك الرحمن ان تنظر الى العباد بلحظات اعين رأفتك وتحكم بينهم بالعدل ليحكم الله لك بالفضل ان ربك لهو الحاكم على ما يريد ستفى الدنيا وما فيها من العزة والذلة ويبقى الملك لله الملك العليّ العليم
6	Say: He hath kindled the lamp of utterance, and feedeth it with the oil of wisdom and understanding. Too high is thy Lord, the All-Merciful, for aught in the universe to resist His Faith. He revealeth what He pleaseth through the power of His sovereign might, and protecteth it with a host of His well-favoured angels. He is supreme over His servants and exerciseth undisputed dominion over His creation. He, verily, is the All-Knowing, the All-Wise.	قل انه اوقد سراج البيان ويمده بدهن المعانى والتبيان تعالى ربك الرحمن من ان يقوم مع امره خلق الأكوان انه يظهر ما يشاء بسلطانه ويحفظه بقبيل من الملائكة المقربين هو القاهر فوق خلقه والغالب على بريته انه لهو العليم الحكيم
7	O King! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing. And He bade Me lift up My voice between earth and heaven, and for this there befell	يا سلطان اتى كنت كأحد من العباد وراقداً على المهادر مرت عليّ نسائم السبحان وعلمنى علم ما كان ليس هذا من عندى بل من لدن عزيز عليم وامرنى بالتداء بين الأرض والسما

	<p>Me what hath caused the tears of every man of understanding to flow. The learning current amongst men I studied not; their schools I entered not. Ask of the city wherein I dwelt, that thou mayest be well assured that I am not of them who speak falsely. This is but a leaf which the winds of the will of thy Lord, the Almighty, the All-Praised, have stirred. Can it be still when the tempestuous winds are blowing? Nay, by Him Who is the Lord of all Names and Attributes! They move it as they list. The evanescent is as nothing before Him Who is the Ever-Abiding. His all-compelling summons hath reached Me, and caused Me to speak His praise amidst all people. I was indeed as one dead when His behest was uttered. The hand of the will of thy Lord, the Compassionate, the Merciful, transformed Me. Can anyone speak forth of his own accord that for which all men, both high and low, will protest against him? Nay, by Him Who taught the Pen the eternal mysteries, save him whom the grace of the Almighty, the All-Powerful, hath strengthened.</p>	<p>بذلك ورد عليّ ما ذرفت به عيون العارفين ما قرأت ما عند النّاس من العلوم وما دخلت المدارس فاسئل المدينة التي كنت فيها لتوقن بأنّي لست من الكاذبين هذه ورقة حركتها ارياح مشيّة ربّك العزيز الحميد هل لها استقرار عند هبوب ارياح عاصفات لا ومالك الأسماء والصفّات بل تحركها كيف تريد ليس للعدم وجود تلقاء القدم قد جاء امره المبرم وانطقني بذكره بين العالمين اتّي لم اكن الا كالميتّ تلقاء امره قلبتني يد ارادة ربّك الرّحمن الرّحيم هل يقدر احد ان يتكلّم من تلقاء نفسه بما يعترض به عليه العباد من كلّ وضيع وشريف لا والذي علم القلم اسرار القدم الا من كان مؤيّداً من لدن مقتدر قدير يخاطبني</p>
8	<p>The Pen of the Most High addresseth Me, saying: Fear not. Relate unto His Majesty the <u>Sháh</u> that which befell thee. His heart, verily, is between the fingers of thy Lord, the God of Mercy, that haply the sun of justice and bounty may shine forth above the horizon of his heart. Thus hath the decree been irrevocably fixed by Him Who is the All-Wise.</p>	<p>القلم الأعلى ويقول لا تخف اقصص على حضرة السّلطان ما ورد عليك انّ قلبه بين اصبعي ربّك الرّحمن لعلّ تشرق من افق قلبه شمس العدل والاحسان كذلك كان الحكم من لدى الحكيم محتوماً</p>
9	<p>Look upon this Youth, O King, with the eyes of justice; judge thou, then, with truth concerning what hath befallen Him. Of a verity, God hath made thee His shadow amongst men, and the sign of His power unto all that dwell on earth. Judge thou between Us and them that have wronged Us without proof and without an enlightening Book. They that surround thee love thee for</p>	<p>يا سلطان انظر بطرف العدل الى الغلام ثم احكم بالحق فيما ورد عليه انّ الله قد جعلك ظلّه بين العباد وآية قدرته لمن في البلاد احكم بيننا وبين الذين ظلمونا من دون بيّنة ولا كتاب</p>

	<p>their own sakes, whereas this Youth loveth thee for thine own sake, and hath had no desire except to draw thee nigh unto the seat of grace, and to turn thee toward the right hand of justice. Thy Lord beareth witness unto that which I declare.</p>	<p>منير ان الذين حولك يحبونك لأنفسهم و الغلام يحبك لنفسك و ما اراد الا ان يقربك الى مقرّ الفضل و يقربك الى يمين العدل و كان ربك على ما اقول شهيداً</p>
10	<p>O King! Wert thou to incline thine ear unto the shrill of the Pen of Glory and the cooing of the Dove of Eternity which, on the branches of the Lote-Tree beyond which there is no passing, uttereth praises to God, the Maker of all names and Creator of earth and heaven, thou wouldst attain unto a station from which thou wouldst behold in the world of being naught save the effulgence of the Adored One, and wouldst regard thy sovereignty as the most contemptible of thy possessions, abandoning it to whosoever might desire it, and setting thy face toward the Horizon aglow with the light of His countenance. Neither wouldst thou ever be willing to bear the burden of dominion save for the purpose of helping thy Lord, the Exalted, the Most High. Then would the Concourse on high bless thee. O how excellent is this most sublime station, couldst thou ascend thereunto through the power of a sovereignty recognized as derived from the Name of God!</p>	<p>يا سلطان لو تسمع صرير القلم الأعلى و هدير ورقاء البقاء على افنان سدرة المنتهى فى ذكر الله موجد الأسماء و خالق الأرض و السماء ليلبغك الى مقام لا ترى فى الوجود الا تجلى حضرة المعبود و ترى الملك احقر شىء عندك تضعه لمن اراد و تتوجه الى افق كان بانوار الوجه مضيئاً و لا تحمل ثقل الملك ابداً الا لنصرة ربك العليّ الأعلى اذا يصلى عليك الملائة الأعلى حبداً هذا المقام الأسنى لو ترتقى اليه بسلطان كان باسم الله معروفاً</p>
11	<p>Amongst the people are those who allege that this Youth hath had no purpose but to perpetuate His name, whilst others claim that He hath sought for Himself the vanities of the world—this, notwithstanding that never, throughout all My days, have I found a place of safety, be it to the extent of a single foothold. At all times have I been immersed in an ocean of tribulations, whose full measure none can fathom but God. He, truly, is aware of what I say. How many the days in which My loved ones have been sorely shaken by reason of My afflictions, and how many the nights during which My kindred, fearing for My life, have bitterly wept and lamented! And this</p>	<p>من الناس من قال ان الغلام ما اراد الا ابقاء اسمه و منهم من قال انه اراد الدنيا لنفسه بعد اتى ما وجدت فى ايامى مقرّ امن على قدر اضح رجلى عليه كنت فى كلّ الأحيان فى غمرات البلايا التى ما اطلع عليها احد الا الله انه قد كان بما اقول عليماً كم من ايام اضطربت فيها احبتي لضرى و كم من ليال ارتفع فيها نحيب البكاء من اهلى خوفاً لنفسى و لا ينكر ذلك الا من</p>

	<p>none can deny save them that are bereft of truthfulness. Is it conceivable that He Who expecteth to lose His life at any moment should seek after worldly vanities? How very strange the imaginings of those who speak as prompted by their own caprices, and who wander distractedly in the wilderness of self and passion! Erelong shall they be called upon to account for their words, and on that day they shall find none to befriend or help them.</p>	<p>كان عن الصّدق محروماً و الّذى لا يرى لنفسه الحياة فى اقلّ من آن هل يريد الدّنيا فى عجباً من الّذين يتكلّمون بأهوائهم و هاموا فى برّية النّفس و الهوى سوف يُسئلون عمّا قالوا يومئذ لا يجدون لأنفسهم حميماً ولا نصيراً</p>
12	<p>And amongst the people are those who claim that He hath disbelieved in God—yet every member of My body testifieth that there is none other God but Him; that those Whom He hath raised up in truth and sent forth with His guidance are the Manifestations of His most excellent names, the Revealers of His most exalted attributes, and the Repositories of His Revelation in the kingdom of creation; that through them the Proof of God hath been perfected unto all else but Him, the standard of Divine Unity hath been raised, and the sign of sanctity hath been made manifest; and that through them every soul hath found a path unto the Lord of the Throne on high. We testify that there is none other God but Him, that from everlasting He was alone with none else besides Him, and that He shall be unto everlasting what He hath ever been. Too high is the All-Merciful for the hearts of those who have recognized Him to apprehend His true nature, or for the minds of men to hope to fathom His essence. He verily is exalted above the understanding of anyone besides Himself, and sanctified beyond the comprehension of all else save Him. From all eternity He hath been independent of the entire creation.</p>	<p>شمس البطحاء عن افق مشيئة ربك العليّ الأعلى اعرض عنه العلماء و اعترض عليه الأدباء لتطلع على ما كان اليوم فى حجاب النور مستوراً و اشتدت عليه الأمور من كلّ الجهات الى ان تفرّق من حوله بأمره كذلك كان الأمر من سماء العزم مشهوداً ثم اذكر اذ دخل احد منهم على التجاشى و تلا عليه سورة من القرآن قال لمن حوله أنّها نزلت من لدن عليم حكيم من صدق بالحسنى و آمن بما اتى به عيسى لا يسعه الاعراض عمّا قرء انا نشهد له كما نشهد لما عندنا من كتب الله المهيمن القيوم</p>
13	<p>Remember the days in which the Sun of Bathá 1 shone forth above the horizon of the Will of thy Lord, the Exalted, the Most High, and recall how the divines of that age turned away from Him, and the learned contended with Him, that haply thou mayest apprehend</p>	<p>و اذكر الأيام التى فيها اشرفت شمس البطحاء عن افق مشيئة ربك العليّ الأعلى اعرض عنه العلماء و اعترض عليه الأدباء</p>

	<p>that which, in this day, remaineth concealed behind the veils of glory. So grievous became His plight on every side that He instructed His companions to disperse. Thus was the decree made manifest from the heaven of divine glory. Remember, furthermore, how, when one of these same companions came before the King of Ethiopia and recited unto him a Súrih of the Qur'án, he declared to his attendants: "This, truly, hath been revealed by One Who is All-Knowing and All-Wise. Whoso acknowledgeth the truth, and believeth in the teachings of Jesus, can in no wise deny what hath been recited. We, verily, bear witness to its truth, even as we bear witness to the truth of that which we possess of the Books of God, the Help in Peril, the Self-Subsisting."</p>	<p>لتطلع على ما كان اليوم في حجاب النور مستوراً واشتدت عليه الأمور من كل الجهات الى ان تفرق من حوله بأمره كذلك كان الأمر من سماء العزم مشهوداً ثم اذكر اذ دخل احد منهم على النجاشي و تلا عليه سورة من القرآن قال لمن حوله انها نزلت من لدن عليم حكيم من صدق بالحسنى و آمن بما اتى به عيسى لا يسعه الاعراض عما قرء انا نشهد له كما نشهد لما عندنا من كتب الله المهيمن القيوم</p>
14	<p>I swear by God, O King! Wert thou to incline thine ear to the melodies of that Nightingale which warbleth in manifold accents upon the mystic bough as bidden by thy Lord, the All-Merciful, thou wouldst cast away thy sovereignty and set thy face towards this Scene of transcendent glory, above whose horizon shineth the Book of the Dawntide, 2 and wouldst expend all that thou possesest in thine eagerness to obtain the things of God. Then wouldst thou find thyself raised up to the summit of exaltation and glory, and elevated to the pinnacle of majesty and independence. Thus hath the decree been recorded in the Mother Book by the Pen of the All-Merciful. Of what avail are the things which are yours today and which tomorrow others shall possess? Choose for thyself that which God hath chosen for His elect, and God shall grant thee a mighty sovereignty in His Kingdom. We beseech God to aid thy Majesty to hearken unto that Word whose radiance hath enveloped the whole world, and to protect thee from such as have strayed far from the court of His presence.</p>	<p>تالله يا ملك لو تسمع نغمات الورقاء التي تغن على الأفنان بفنون الألحان بأمر ربك الرحمن لتدع الملك ورائك وتتوجه الى المنظر الأكبر الذي كان كتاب الفجر عن افقه مشهوداً و تنفق ما عندك ابتغاء لما عند الله اذا تجد نفسك في علو العزة والاستعلاء و سمو العظمة والاستغناء كذلك كان الأمر في ام البيان من قلم الرحمن مسطوراً لا خير فيما ملكته اليوم فسوف يملكه غداً غيرك اختر لنفسك ما اختاره الله لأصفيائه انه يعطيك في ملكوته ملكاً كبيراً نسئله ان يؤيد حضرتك على اصغاء الكلمة التي منها استضاء العالم ويحفظك عن الذين كانوا عن شطر القرب بعيداً</p>
15	<p>Glory be to Thee, O Lord My God! How many the heads which were raised aloft on spears in Thy path, and how</p>	<p>سبحانك اللهم يا الهى كم من رؤوس نصبت على القناة فى</p>

<p>many the breasts which were made the target of arrows for the sake of Thy good pleasure! How many the hearts that have been lacerated for the exaltation of Thy Word and the promotion of Thy Cause, and how many the eyes that have wept sore for love of Thee! I implore Thee, O Thou Who art the King of kings and the Pitier of the downtrodden, by Thy Most Great Name which Thou hast made the Dawning-Place of Thy most excellent names and the Dayspring of Thy most exalted attributes, to remove the veils that have come in between Thee and Thy creatures and debarred them from turning unto the horizon of Thy Revelation. Cause them, then, O My God, by Thy most exalted Word, to turn from the left hand of oblivion and delusion unto the right hand of knowledge and certitude, that they may know what Thou hast purposed for them through Thy bounty and grace, and may set their faces towards Him Who is the Manifestation of Thy Cause and the Revealer of Thy signs.</p>	<p>سبيلك وكم من صدور استقبلت السهام في رضائك وكم من قلوب تشبكت لارتفاع كلمتك وانتشار امرك وكم من عيون ذرفت في حبك اسئلك يا مالک الملوك وراحم المملوك باسمك الأعظم الذى جعلته مطلع اسمائك الحسنی ومظهر صفاتك العليا ان ترفع السبجات التى حالت بينك وبين خلقك ومنعتهم عن التوجه الى افق وحيك ثم اجتذبهم يا الهى بكلمتك العليا عن شمال الوهم والنسيان الى يمين اليقين والعرفان ليعرفوا ما اردت لهم بجودك وفضلك و يتوجهوا الى مظهر امرك ومطلع آياتك</p>
<p>16 O My God! Thou art the All-Bountiful, Whose grace is infinite. Withhold not Thy servants from the most mighty Ocean, which Thou hast made the repository of the pearls of Thy knowledge and Thy wisdom, and turn them not away from Thy gate, which Thou hast opened wide before all who are in Thy heaven and all who are on Thy earth. O Lord! Leave them not to themselves, for they understand not and flee from that which is better for them than all that Thou hast created upon Thine earth. Cast upon them, O My God, the glances of the eye of Thy favour and bounty, and deliver them from self and passion, that they may draw nigh unto Thy most exalted Horizon, taste the sweetness of Thy remembrance, and delight in that bread which Thou hast sent down from the heaven of Thy Will and the firmament of Thy grace. From everlasting Thy bounty hath embraced the entire creation and Thy mercy hath surpassed all things. No</p>	<p>يا الهى انت الكريم ذو الفضل العظيم لا تمنع عبادك عن البحر الأعظم الذى جعلته حاملاً للآلئ علمك وحكمتك ولا تطردهم عن بابك الذى فتحته على من فى سمائك وارضك اى رب لا تدعهم بأنفسهم لأنهم لا يعرفون ويهربون عما هو خير لهم مما خلق فى ارضك فانظر اليهم يا الهى بلحظات اعين الطافك ومواهبك وخلصهم عن النفس والهوى ليتقربوا الى افقك الأعلى ويجدوا حلاوة ذكرك ولذة المائدة التى نزلت من سماء مشيتك وهواء فضلك لم تزل احاط كرمك</p>

	God is there but Thee, the Ever-Forgiving, the Most Compassionate.	الممكنات وسبقت رحمتك الكائنات لا اله الا انت الغفور الرحيم
17	Glorified art Thou, O Lord My God! Thou well knowest that Mine heart hath melted in Thy Cause, and that My blood so boileth in My veins with the fire of Thy love that every drop of it proclaimeth with its inner tongue: "Grant that I may be spilt upon the ground for Thy sake, O my Lord, the Most High, that from it there may spring forth that which Thou hast purposed in Thy Tablets and hast hidden from the eyes of all, except such servants as have tasted of the crystal stream of knowledge from the hands of Thy grace and quaffed the soft-flowing waters of understanding from the cup of Thy bestowal."	سبحانك يا الهى انت تعلم بأن قلبى ذاب فى امرك ويغلى دمى فى كل عرق من عروقى من نار حبك وكل قطرة منه يناديك بلسان الحال يا ربى المتعال فاسفكنى على الأرض فى سبيلك لينبت منها ما اردته فى الواحك وسترته عن انظر عبادك الا الذين شربوا كوثر العلم من ايدى فضلك وسلسيل العرفان من كأس عطائك
18	Thou knowest, O My God, that in all Mine affairs I have sought only to obey Thy bidding, that in Mine every utterance I have wished only to extol Thy praise, and that in whatsoever hath proceeded from My Pen I have purposed only to win Thy good pleasure and to reveal that which Thou hast enjoined upon Me through Thy sovereignty.	وانت تعلم يا الهى بأنى ما اردت فى امر الا امرك وما قصدت فى ذكر الا ذكرك وما تحرك قلمى الا وقد اردت به رضائك و اظهار ما امرتنى به بسلطانك
19	Thou beholdest Me, O My God, as one bewildered in Thy land. Whensoever I make mention of that which Thou hast enjoined upon Me, Thy creatures cavil at Me; yet were I to neglect that which Thou hast bidden Me observe, I would deserve the scourge of Thine anger and would be far removed from the meadows of Thy nearness. Nay, by Thy glory! I have set My face towards Thy good pleasure, and turned away from the things whereon Thy servants have set their affections. I have embraced all that is with Thee, and forsaken all that might lead Me away from the retreats of Thy nearness and the heights of Thy glory. I swear by Thy might! With Thy love in My heart nothing can ever alarm Me, and in	ترانى يا الهى متحيراً فى ارضك ان اذكر ما امرتنى به يعترض عليّ خلقك وان اترك ما امرت به من عندك اكن مستحقاً لسياط قهرك وبعيداً عن رياض قربك لا وعزتك اقبلت الى رضائك و اعرضت عما تهوى انفس عبادك و قبلت ما عندك وتركت ما يبعدنى عن مكان قربك و معارج عزك وعزتك بحبك لا اجزع عن شىء وفى رضائك لا افزع من بلايا الأرض كلها ليس هذا الا بحولك وقوتك وفضلك و

	<p>the path of Thy good pleasure all the world's afflictions can in no wise dismay Me. All this, however, proceedeth from Thy power and Thy might, from Thy bounty and Thy grace, and is not of Mine own deserving.</p>	<p>عنايتك من غير استحقاقى بذلك</p>
20	<p>This is an Epistle, O My God, which I have purposed to send unto the King. Thou knowest that I have wished of him naught but that he should show forth justice to Thy servants and extend his favours unto the people of Thy kingdom. For Myself I have desired only what Thou didst desire, and through Thy succour I wish for naught save that which Thou wishest. Perish the soul that seeketh from Thee aught save Thyself! I swear by Thy glory! Thy good pleasure is my dearest wish, and Thy purpose My highest hope. Have mercy, O My God, upon this poor creature Who hath clung unto the hem of Thy riches, and this suppliant soul Who calleth upon Thee, saying, "Thou art, verily, the Lord of might and glory!" Assist Thou, O My God, His Majesty the <u>Sháh</u> to keep Thy statutes amidst Thy servants and to manifest Thy justice amongst Thy creatures, that he may treat this people as he treateth others. Thou art, in truth, the God of power, of glory and wisdom.</p>	<p>يا الهى هذا كتاب اريد ان ارسله الى السلطان وانت تعلم بائى ما اردت منه الا ظهور عدله لخلقك و بروز الطافه لأهل مملكته و ائى لى نفسى ما اردت الا ما اردته و لا اريد بحولك الا ما تريد عدمت كينونة تريد منك دونك وعزتك رضائك منتهى املى و مشيتك غاية رجائى فارحم يا الهى هذا الفقير الذى تشبث بذيل غنائك و هذا الدليل الذى يدعوك بأتك انت العزيز العظيم ايد يا الهى حضرة السلطان على اجراء حدودك بين عبادك و اظهار عدلك بين خلقك ليحكم على هذه الفئة كما يحكم على ما دونهم انك انت المقتدر العزيز الحكيم</p>
21	<p>By the leave and permission of the King of the age, this Servant journeyed from the Seat of Sovereignty 3 to 'Iráq, and dwelt for twelve years in that land. Throughout the entire course of this period no account of Our condition was submitted to the court of thy presence, and no representation ever made to foreign powers. Placing Our whole trust in God, We resided in that land until there came to 'Iráq a certain official 4 who, upon his arrival, undertook to harass this poor company of exiles. Day after day, at the instigation of some of the outwardly learned and of other individuals, he would stir up trouble for these servants, although they had at no</p>	<p>حسب الاذن و اجازه سلطان زمان اين عبد از مقرر سرير سلطانى به عراق عرب توجه نمود و دوازده سنه در آن ارض ساكن و در مدت توقف شرح احوال در پيشگاه سلطانى معروض نشد و همچنين به دول خارجه اظهارى نرفت متوكلاً على الله در آن ارض ساكن تا آنكه يكى از مأمورين وارد عراق شد و بعد از ورود در صدد اذيت جمعى فقراء افتاد هر روز به اغواى بعضى</p>

	<p>time committed any act detrimental to the state and its people or contrary to the rules and customs of the citizens of the realm.</p>	<p>از علمای ظاهره و غیرهم متعرض این عباد بوده مع آنکه ابداً خلاف دولت و ملت و مغایر اصول و آداب اهل مملکت از این عباد ظاهر نشده</p>
22	<p>Fearing lest the actions of these transgressors should produce some outcome at variance with thy world adorning judgement, this Servant despatched a brief account of the matter to <u>Mírzá Sa'íd Khán 5</u> at the Foreign Ministry, so that he might submit it to the royal presence and that whatever thou shouldst please to decree in this respect might be obeyed. A long while elapsed, and no decree was issued. Finally matters came to such a pass that there loomed the threat of imminent strife and bloodshed. Of necessity, therefore, and for the protection of the servants of God, a few of them appealed to the Governor of 'Iráq. 6</p>	<p>این عبد به ملاحظه آنکه مبدا از افعال معتدین امری منافی رأی جهان آرای سلطانی احداث شود لذا اجمالی به باب وزارت خارجه میرزا سعید خان اظهار رفت تا در پیشگاه حضور معروض دارد و به آنچه حکم سلطانی صدور یابد معمول گردد مدتها گذشت و حکمی صدور نیافت تا آنکه امر به مقامی رسید که بیم آن بود بخت فساد برپا شود و خون جمعی ریخته گردد لابداً حفظاً لعیاد الله معدودی به والی عراق توجه نمودند</p>
23	<p>Wert thou to observe these events with the eye of fairness, it would become clear and evident in the luminous mirror of thine heart that what occurred was called for by the circumstances, and that no other alternative could be seen. His Majesty himself is witness that in whatever city a number of this people have resided, the hostility of certain functionaries hath enkindled the flame of conflict and contention. This evanescent Soul, however, hath, since His arrival in 'Iráq, forbidden all to engage in dissension and strife. The witness of this Servant is His very deeds, for all are well aware and will testify that, although a greater number of this people resided in 'Iráq than in any other land, no one overstepped his limits or transgressed against his neighbour. Fixing their gaze upon God, and reposing their trust in Him, all have now been abiding in</p>	<p>اگر به نظر عدل در آنچه واقع شده ملاحظه فرمایند بر مرآت قلب منیر روشن خواهد شد که آنچه واقع شده نظر به مصلحت بوده و چاره ای جز آن بر حسب ظاهر نه ذات شاهانه شاهد و گواهند که در هر بلد که معدودی از این طائفه بوده اند نظر به تعدی بعضی از حکام نار حرب و جدال مشتعل میشد ولکن این فانی بعد از ورود عراق کل را از فساد و نزاع منع نموده و گواه این عبد عمل اوست چه که کل مطلعند و شهادت میدهند که جمعیت این حزب در عراق اکثر از جمیع بلدان بوده مع ذلک</p>

	<p>peace for well-nigh fifteen years, and, in whatever hath befallen them, they have shown forth patience and resigned themselves to God.</p>	<p>احدی از حدّ خود تجاوز ننموده و به نفسی متعزّض نشده قریب پانزده سنه میشود که کلّ ناظرّاً الی الله و متوکلاً علیه ساکنند و آنچه بر ایشان وارد شد صبر نموده اند و به حقّ گذاشته اند</p>
24	<p>After the arrival of this Servant in this, the city of Adrianople, some of the people of 'Irâq and elsewhere inquired about the meaning of the term "rendering assistance unto God" which hath been mentioned in the Holy Scriptures. Several answers were sent out in reply, one of which is set forth in these pages, that it may be clearly demonstrated in the court of thy presence that this Servant hath had no end in view but to promote the betterment and well-being of the world. And if certain of the divine favours which, undeserving as I may be, God hath pleased to bestow upon Me be not plain and manifest, this much at least will be clear and apparent, that He, in His surpassing mercy and infinite grace, hath not deprived Mine heart of the ornament of reason. The passage that was referred to concerning the meaning of "rendering assistance unto God" is as follows: <i>He is God, exalted be His glory!</i></p>	<p>و بعد از ورود این عبد به این بلد که موسوم به ادرنه است بعضی از اهل عراق و غیره از معنی نصرت که در کتب الهی نازل شده سؤال نموده اند اجوبه شتی در جواب ارسال یکی از آن اجوبه در این ورقه عرض میشود تا در پیشگاه حضور واضح گردد که این عبد جز صلاح و اصلاح به امری ناظر نبوده و اگر بعضی از الطاف الهیّه که من غیر استحقاق عنایت فرموده واضح و مکشوف نباشد این قدر معلوم میشود که به عنایت واسعه و رحمت سابقه قلب را از طراز عقل محروم نفرموده صورت کلماتی که در معنی نصرت عرض شد این است هو الله تعالی</p>
25	<p>It is clear and evident that the one true God—glorified be His mention!—is sanctified above the world and all that is therein. By "rendering assistance unto God", then, it is not meant that any soul should fight or contend with another. That Sovereign Lord Who doeth whatsoever He pleaseth hath entrusted the kingdom of creation, its lands and its seas, into the hands of the kings, for they are, each according to his degree, the manifestations of His divine power. Should they enter beneath the shadow of the True One, they will be accounted of God, and if</p>	<p>معلوم بوده که حقّ جلّ ذکرة مقدّس است از دنیا و آنچه در اوست و مقصود از نصرت این نبوده که نفسی به نفسی محاربه و یا مجادله نماید سلطان یفعل ما یشاء ملکوت انشاء را از برو بحر به ید ملوک گذاشته و ایشانند مظاهر قدرت الهیّه علی قدر مراتبهم اگر در ظلّ حقّ وارد شوند از حقّ محسوب و الا انّ</p>

	not, thy Lord, verily, knoweth and observeth all things.	رَبِّكَ لَعَلِيمٌ وَخَبِيرٌ
26	That which God—glorified be His Name!—hath desired for Himself is the hearts of His servants, which are the treasuries of His love and remembrance and the repositories of His knowledge and wisdom. It hath ever been the wish of the Eternal King to cleanse the hearts of His servants from the things of the world and all that pertaineth thereunto, that they may be made worthy recipients of the effulgent splendours of Him Who is the King of all names and attributes. Wherefore must no stranger be allowed in the city of the heart, that the incomparable Friend may enter His abode. By this is meant the effulgence of His names and attributes, and not His exalted Essence, inasmuch as that peerless King hath ever been, and shall eternally remain, sanctified above ascent and descent.	و آنچه حقّ جلّ ذکّره از برای خود خواسته قلوب عباد اوست که کنائز ذکّر و محبّت ربّانیّه و خزائن علم و حکمت الهیّه اند لم یزل اراده سلطان لایزال این بوده که قلوب عباد را از اشارات دنیا و ما فیها طاهر نماید تا قابل انوار تجلّیات ملیک اسماء و صفات شوند پس باید در مدینه قلب بیگانه راه نیابد تا دوست یگانه به مقرّ خود آید یعنی تجلّی اسماء و صفاتش نه ذاته تعالی چه که آن سلطان بیمثال لایزال مقدّس از صعود و نزول بوده و خواهد بود
27	It followeth, therefore, that rendering assistance unto God, in this day, doth not and shall never consist in contending or disputing with any soul; nay rather, what is preferable in the sight of God is that the cities of men's hearts, which are ruled by the hosts of self and passion, should be subdued by the sword of utterance, of wisdom and of understanding. Thus, whoso seeketh to assist God must, before all else, conquer, with the sword of inner meaning and explanation, the city of his own heart and guard it from the remembrance of all save God, and only then set out to subdue the cities of the hearts of others.	پس نصرت الیوم اعتراض بر احدی و مجادله با نفسی نبوده و نخواهد بود بلکه محبوب آن است که مدائن قلوب که در تصرف جنود نفس و هوی است به سیف بیان و حکمت و تبیان مفتوح شود لذا هر نفسی که اراده نصرت نماید باید اول به سیف معانی و بیان مدینه قلب خود را تصرف نماید و از ذکر ما سوی الله محفوظ دارد و بعد به مدائن قلوب توجه کند
28	Such is the true meaning of rendering assistance unto God. Sedition hath never been pleasing unto God, nor were the acts committed in the past by certain foolish ones acceptable in His sight. Know ye that to be killed in the path of His good pleasure is better for you than to kill. The beloved of the Lord must, in this day, behave in such wise amidst His servants that they may by their	اینست مقصود از نصرت ابداً فساد محبوب حقّ نبوده و نیست و آنچه از قبل بعضی از جهّال ارتکاب نموده اند ابداً مرضی نبوده ان تُقتلوا فی رضاه لخیر لکم من ان تقتلوا الیوم باید احبّای

	very deeds and actions guide all men unto the paradise of the All-Glorious.	الهی به شأنی در مابین عباد ظاهر شوند که جمیع را به افعال خود به رضوان ذی الجلال هدایت نمایند
29	By Him Who shineth above the Dayspring of Sanctity! The friends of God have not, nor will they ever, set their hopes upon the world and its ephemeral possessions. The one true God hath ever regarded the hearts of men as His own, His exclusive possession—and this too but as an expression of His all-surpassing mercy, that haply mortal souls may be purged and sanctified from all that pertaineth to the world of dust and gain admittance into the realms of eternity. For otherwise that ideal King is, in Himself and by Himself, sufficient unto Himself and independent of all things. Neither doth the love of His creatures profit Him, nor can their malice harm Him. All have issued forth from abodes of dust, and unto dust shall they return, while the one true God, alone and single, is established upon His Throne, a Throne which is beyond the reaches of time and space, is sanctified above all utterance or expression, intimation, description and definition, and is exalted beyond all notion of abasement and glory. And none knoweth this save Him and those with whom is the knowledge of the Book. No God is there but Him, the Almighty, the All-Bountiful.	قسم به آفتاب افق تقدیس که ابداً دوستان حق ناظر به ارض و اموال فانیه او نبوده و نخواهند بود حق لازال ناظر به قلوب عباد خود بوده و این هم نظر به عنایت کبری است که شاید نفوس فانیه از شئونات ترابیه طاهر و مقدس شوند و به مقامات باقیه وارد گردند و الا آن سلطان حقیقی بنفسه لِنفسه مستغنی از کلّ بوده نه از حبّ ممکنات نفعی به او راجع و نه از بغضشان ضرری وارد کلّ از امکانه ترابیه ظاهر و به او راجع خواهند شد و حق فرداً واحداً در مقرر خود که مقدس از مکان و زمان و ذکر و بیان و اشاره و وصف و تعریف و علو و دنو بوده مستقر و لا یعلم ذلک الا هو و من عنده علم الكتاب لا اله الا هو العزیز الوهاب
30	It behoveth the benevolence of the Sovereign, however, to examine all matters with the eye of justice and mercy, and not to content himself with the baseless claims of certain individuals. We beseech God to graciously assist the King to fulfil that which He pleaseth, and, verily, that which He desireth should be the desire of all the worlds.	ولکن حسن اعمال منوط به آنکه ذات شاهانه بنفسه به نظر عدل و عنایت در آن نظر فرمایند و به عرایض بعضی من دون بینه و برهان کفایت نفرمایند نسئل الله ان یؤید السلطان علی ما اراد و ما اراد ینبغی ان یکون مراد العالمین
31	Later this Servant was summoned to Constantinople, whither We arrived accompanied by a poor band of exiles. At no time thereafter did We seek to meet with	و بعد این عبد را به استانبول احضار نمودند با جمعی از فقرا

	<p>anyone, as We had no request to make and no aim in view but to demonstrate unto all that this Servant had no mischief in mind and had never associated with the sowers of sedition. By Him Who hath caused the tongues of all beings to speak forth His praise! While certain considerations rendered it difficult to make application to any quarter, such steps were perforce taken to protect certain souls. My Lord, verily, knoweth what is in Me, and He beareth witness unto the truth of what I say.</p>	<p>وارد آن مدینه شدیم و بعد از ورود ابداً با احدی ملاقات نشد چه که مطلبی نداشتیم و مقصودی نبود جز آنکه به برهان بر کلّ مبرهن گردد که این عبد خیال فساد نداشته و ابداً با اهل فساد معاشر نه فوالذی انطق لسان کلّ شیء بثناء نفسه نظر به مراعات بعضی مراتب توجّه به جهتی صعب بوده ولکن لحفظ نفوس این امور واقع شده انّ ربّی يعلم ما فی نفسی و انّه علی ما اقول شهید</p>
32	<p>A just king is the shadow of God on earth. All should seek shelter under the shadow of his justice, and rest in the shade of his favour. This is not a matter which is either specific or limited in its scope, that it might be restricted to one or another person, inasmuch as the shadow telleth of the One Who casteth it. God, glorified be His remembrance, hath called Himself the Lord of the worlds, for He hath nurtured and still nurtureth everyone. Glorified be, then, His grace that hath preceded all created things, and His mercy that hath surpassed the worlds.</p>	<p>ملک عادل ظلّ الله است در ارض باید کلّ در سایه عدلش مأوی گیرند و در ظلّ فضلش بیسایند این مقام تخصیص و تحدید نیست که مخصوص به بعضی دون بعضی شود چه که ظلّ از مظلّ حاکمست حقّ جلّ ذکره خود را ربّ العالمین فرموده زیرا که کلّ را تربیت فرموده و میفرماید فتعالی فضله الذی سبق الممكنات و رحمته الّتی سبقت العالمین</p>
33	<p>It is clear and evident that, whether this Cause be seen as right or wrong by the people, those who are associated with its name have accepted and embraced it as true, and have forsaken their all in their eagerness to partake of the things of God. That they should evince such renunciation in the path of the love of the All-Merciful is in itself a faithful witness and an eloquent testimony to the truth of their convictions. Hath it ever been witnessed that a man of sound judgement should sacrifice his life without cause or reason? And if it be</p>	<p>این بسی واضح است که صواب یا خطا علی زعم القوم این طائفه امری که به آن معروفند آن را حقّ دانسته و اخذ کرده اند لذا از ما عندهم ابتغاءً لما عند الله گذشته اند و همین گذشتن از جان در سبیل محبّت رحمن گواهیست صادق و شاهدیست ناطق علی ما هم یدعون آیا مشاهده شده که عاقل من غیر دلیل</p>

	<p>suggested that this people have taken leave of their senses, this too is highly improbable, inasmuch as such behaviour hath not been confined to merely a soul or two—nay, a vast multitude of every class have drunk their fill of the living waters of divine knowledge, and, intoxicated, have hastened with heart and soul to the field of sacrifice in the way of the Beloved.</p>	<p>و برهان از جان بگذرد و اگر گفته شود این قوم مجنونند این بسی بعید است چه که منحصر به یک نفس و دو نفس نبوده بلکه جمعی کثیر از هر قبیل از کوثر معارف الهی سرمست شده به مشهد فدا در ره دوست به جان و دل شتافته اند</p>
34	<p>If these souls, who have renounced all else but God for His sake and offered up their life and substance in His path, are to be accounted as false, then by what proof and testimony can the truth of what others assert be established in thy presence? The late Hájí Siyyid Muhammad 7 —may God exalt his station and immerse him in the ocean of His forgiveness and mercy!—was one of the most learned divines of his age, and one of the most devout and pious men of his time. So highly was he regarded that his praise was on every tongue, and his righteousness and piety were universally acknowledged. Yet, when hostilities broke out with Russia, 8 he who himself had pronounced the decree of holy war, and who with blazoned standard had left his native land to rally to the support of his faith, abandoned, after the inconvenience of a brief encounter, all the good that he had purposed, and returned whence he had come. Would that the veil might be lifted, and that which hath ere now remained hidden from the eyes of men be made manifest!</p>	<p>اگر این نفوس که لله از ما سوا گذشته اند و جان و مال در سبیلش ایثار نموده اند تکذیب شوند به کدام حجّت و برهان صدق قول دیگران علی ما هم علیه در محضر سلطان ثابت میشود مرحوم حاجی سید محمد اعلی الله مقامه و غمسه فی لجة بحر رحمته و غفرانه با آنکه از اعلم علمای عصر بودند و اتقی و ازهد اهل زمان خود و جلالت قدرشان به مرتبه ای بود که السن بریه کلّ به ذکر و ثنائش ناطق و به زهد و ورعش موقن در غزای با روس با آنکه خود فتوای جهاد فرمودند و از وطن معروف به نصرت دین با علم مبین توجه نمودند مع ذلک به بطش یسیر از خیر گذشتند و مراجعت فرمودند یا لیت کشف الغطاء و ظهر ما ستر عن الأبصار</p>
35	<p>For more than twenty years this people have, day and night, been subjected to the fury of the Sovereign's wrath, and have been scattered by the tempestuous gales of his displeasure, each to a different land. How many the children who have been left fatherless, and how many the fathers who have lost their sons! How many the mothers who have dared not, out of fear and dread,</p>	<p>و این طائفه بیست سنه متجاوز است که در ایام و لیالی به سطوت غضب خاقانی معذب و از هبوب عواصف قهر سلطانی هریک به دیاری افتاده اند چه مقدار از اطفال که بی پدر</p>

	<p>to mourn their slaughtered offspring! How numerous those who, at eventide, were possessed of utmost wealth and affluence, and who, when morning came, had fallen into utter abasement and destitution! No land is there whose soil hath not been tinged with their blood, nor reach of heaven unto which their sighs have not ascended. Throughout the years the darts of affliction have unceasingly rained down from the clouds of God's decree, yet despite all these calamities and tribulations, the flame of divine love hath so blazed in their hearts that even should their bodies be torn asunder they would not forsake their love of Him Who is the Best-Beloved of the worlds, but would welcome with heart and soul whatever might befall them in the path of God.</p>	<p>مانده‌اند و چه مقدار از آباء که بی پسر گشته‌اند و چه مقدار از امّهات که از بیم و خوف جرأت آنکه بر اطفال مقتول خود نوحه نمایند نداشته‌اند و بسی از عباد که در عشی با کمال غنا و ثروت بوده‌اند و در اشراق در نهایت فقر و ذلت مشاهده شده‌اند ما من ارض الا وقد صبغت من دمائمهم و ما من هواء الا وقد ارتفعت الیه زفراتهم و در این سنین معدودات من غیر تعطیل از سحاب قضا سهام بلا باریده و مع جمیع این قضایا و بلا یا نار حبّ الهی در قلوبشان به شانی مشتعل که اگر کلّ را قطعه قطعه نمایند از حبّ محبوب عالمیان نگذرند بلکه به جان مشتاق و آملند آنچه را در سبیل الهی وارد شود</p>
36	<p>O King! The breezes of the grace of the All-Merciful have transformed these servants and attracted them unto His Holy Court. "The witness of a true lover is upon his sleeve." Nevertheless, some of the outwardly learned have troubled the luminous heart of the King of the age concerning these souls who revolve round the Tabernacle of the All-Merciful and who seek to attain the Sanctuary of true knowledge. Would that the world-adorning wish of His Majesty might decree that this Servant be brought face to face with the divines of the age, and produce proofs and testimonies in the presence of His Majesty the <u>Sháh</u>! This Servant is ready, and taketh hope in God, that such a gathering may be convened in order that the truth of the matter may be made clear and manifest before His Majesty the <u>Sháh</u>. It is then for thee to command, and I stand ready before</p>	<p>ای سلطان نسما ترحمت رحمن این عباد را تقلیب فرموده و به شطر احدیّه کشیده گواه عاشق صادق در آستین باشد ولکن بعضی از علمای ظاهره قلب انور ملیک زمان را نسبت به مُحرمان حرم رحمن و قاصدان کعبه عرفان مکدّر نموده‌اند ای کاش رأی جهان‌آرای پادشاهی بر آن قرار میگرفت که این عبد با علمای عصر مجتمع میشد و در حضور حضرت سلطان اتیان حجّت و برهان مینمود این عبد حاضر و از حقّ آمل که چنین مجلسی فراهم آید تا حقیقت امر در ساحت حضرت سلطان</p>

	the throne of thy sovereignty. Decide, then, for Me or against Me.	واضح و لائح گردد و بعد الأمر بیدک و انا حاضر تلقاء سریر سلطنتک فاحکم لی او علی
37	The All-Merciful saith in the Qur'án, His abiding testimony unto all the peoples of the world: "Wish ye then for death, if ye be men of truth." 9 Behold how He hath declared the yearning for death to be the touchstone of sincerity! And, in the luminous mirror of thy judgement, it is doubtless clear and evident which people have chosen, in this day, to lay down their lives in the path of the Beloved of the worlds. Indeed, were the books supporting the beliefs of this people to be written with the blood spilled in the path of God—exalted be His glory!—then countless volumes would have already appeared amongst men for all to see.	خداوند رحمن در فرقان که حجت باقیه است مابین ملاً اکوان میفرماید فتمنوا الموت ان کنتم صادقین تمنای موت را برهان صدق فرموده و بر مرآت ضمیر منیر معلوم است که الیوم کدام حزبند که از جان در سبیل معبود عالمیان گذشته اند و اگر کتب استدلالیّه این قوم در اثبات ما هم علیه به دماء مسفوکه فی سبیله تعالی مرقوم میشد هرآینه کتب لاتحصی مابین بریه ظاهر و مشهود بود
38	How, We fain would ask, is it possible to impugn this people whose deeds are in conformity with their words, and to give credence instead to those who have refused to relinquish one jot of their worldly authority in the path of Him Who is the Unconstrained? Some of the divines who have declared this Servant an infidel have at no time met with Me. Never having seen Me, or become acquainted with My purpose, they have nevertheless spoken as they pleased and acted as they desired. Yet every claim requireth a proof, not mere words and displays of outward piety.	حال چگونه این قوم را که قول و فعلشان مطابق است میتوان انکار نمود و نفوسی را که از یک ذره اعتبار در سبیل مختار نگذشته و نمیگذرند تصدیق نمود بعضی از علما که این بنده را تکفیر نموده اند ابداً ملاقات ننموده اند و این عبد را ندیده اند و از مقصود مطلع نشده اند و مع ذلک قالوا ما ارادوا و یفعلون ما یریدون هر دعوی را برهان باید محض قول و اسباب زهد ظاهره نبوده
39	In this connection the text of several passages from the Hidden Book of Fátimih—the blessings of God be upon her!—which are relevant to the present theme will be cited in the Persian tongue, that certain matters which have ere now been hidden may be revealed before thy	ترجمه چند فقره از فقرات صحیفه مکنونه فاطمیّه صلوات الله علیها که مناسب این مقام است به لسان پارسی عرض میشود تا

	<p>presence. The people addressed in the aforementioned Book, which is today known as the Hidden Words, are those who, though outwardly known for learning and piety, are inwardly the slaves of self and passion.</p>	<p>بعضی از امور مستوره در پیشگاه حضور مکشوف شود و مخاطب این بیانات در صحیفه مذکوره که به کلمات مکنونه الیوم معروفست قومی هستند که در ظاهر به علم و تقوی معروفند و در باطن مطیع نفس و هوی.</p>
40	<p>He saith: O ye that are foolish, yet have a name to be wise! Wherefore do ye wear the guise of the shepherd, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.</p>	<p>ای بیوفایان چرا در ظاهر دعوی شبانی کنید و در باطن ذئب اغنام من شده اید مثل شما مثل ستاره قبل از صبح است که در ظاهر درّی و روشن است و در باطن سبب اضلال و هلاکت کاروانهای مدینه و دیار من است</p>
41	<p>And likewise He saith: O ye seeming fair yet inwardly foul! Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the Divine Assayer, not a drop is accepted. Yea, the sunbeam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!</p>	<p>و همچنین میفرماید ای به ظاهر آراسته و به باطن کاسته مثل تو مثل آب تلخ صافیست که کمال لطافت و صفا از آن در ظاهر مشاهده شود و چون به دست صراف ذائقه احدیه افتد قطره ای از آن را قبول نفرماید تجلی آفتاب در تراب و مرآت هر دو موجود ولکن از فرقدان تا ارض فرق دان بلکه فرق بی منتهی در میان</p>
42	<p>And also He saith: O essence of desire! At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory, and breathed it not in My retreats above unto the hosts of holiness.</p>	<p>و همچنین میفرماید ای پسر دنیا بسا سحرگهان تجلی عنایت من از مشرق لامکان به مکان تو آمد و تو را در بستر راحت به غیر مشغول دید و چون برق روحانی به مقرّ عزّ نورانی رجوع نمود و در مکان قرب نزد</p>

		جنود قدس اظهار نداشتند و خجلت تو را نپسندیدم
43	And again He saith: O bonds slave of the world! Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came. 10	و همچنین میفرماید ای مدعی دوستی من در سحرگاهان نسیم عنایت من بر تو مرور نمود و تو را بر فراش غفلت خفته یافت و بر حال تو گریست و بازگشت انتهی
44	Therefore, in the exercise of the royal justice, it is not sufficient to give ear to the claimant alone. God saith in the Qur'án, the unerring Balance that distinguisheth truth from falsehood: "O ye who believe! If a wicked man come to you with news, clear it up at once, lest through ignorance ye harm others, and afterward repent of what ye have done." 11 The holy Traditions, moreover, contain the admonition: "Believe not the tale-bearer." Certain of the divines, who have never seen Us, have misconceived the nature of Our Cause. Those, however, who have met Us will testify that this Servant hath not spoken save in accordance with that which God hath commanded in the Book, and that He hath called attention to the following blessed verse—exalted be His Word: "Do ye not disavow us merely because we believe in God, and in what He hath sent down unto us, and in what He had sent down aforetime?" 12	لذا در پیشگاه عدل سلطانی نباید به قول مدعی اکتفا رود و در فرقان که فارق بین حق و باطل است میفرماید یا ایها الذین آمنوا ان جائکم فاسق نبأ فتبینوا ان تصیبوا قوماً بجهالة فتصبحوا علی ما فعلتم نادمین و در حدیث شریف وارد لا تصدقوا التمام بر بعضی از علما امر مشتبه شده و این عبد را ندیده اند و آن نفوس که ملاقات نموده اند شهادت میدهند که این عبد بغیر ما حکم الله فی الكتاب تکلم ننموده و به این آیه مبارکه ذاکر قوله تعالی هل تنقمون منا الا ان آمنا بالله و ما انزل الینا و ما انزل من قبل
45	O King of the age! The eyes of these refugees are turned towards and fixed upon the mercy of the Most Merciful. No doubt is there whatever that these tribulations will be followed by the outpourings of a supreme mercy, and these dire adversities will be succeeded by an overflowing prosperity. We fain would hope, however, that His Majesty the Sháh will himself examine these matters and bring hope to the hearts. That which We have submitted to thy Majesty is indeed for thine highest good. And God, verily, is a sufficient witness unto Me.	ای پادشاه زمان چشمهای این آوارگان به شطر رحمت رحمن متوجه و ناظر و البته این بلایا را رحمت کبری از پی و این شدائد عظمی را رخاء عظیم از عقب ولکن امید چنانست که حضرت سلطان بنفسه در امور توجه فرمایند که سبب رجای قلوب گردد و این خیر محض است که عرض شد و کفی بالله شهیداً

46	<p>Glorified art Thou, O Lord My God! I bear witness that the heart of the King is in truth between the fingers of Thy might. If it be Thy wish, do Thou incline it, O My God, in the direction of charity and mercy. Thou, verily, art the Almighty, the Most Exalted, the Most Bountiful. No God is there besides Thee, the All-Glorious, the One Whose help is sought by all.</p>	<p>سبحانك اللهم يا الهى اشهد بأن قلب السلطان قد كان بين اصبعى قدرتك لو تريد قلبه يا الهى الى شطر الرحمة والاحسان و انتك انت المتعالى المقتدر المنان لا اله الا انت العزيز المستعان</p>
47	<p>Concerning the prerequisites of the learned, He saith: "Whoso among the learned guardeth his self, defendeth his faith, opposeth his desires, and obeyeth his Lord's command, it is incumbent upon the generality of the people to pattern themselves after him...." 13 Should the King of the age reflect upon this utterance which hath streamed from the tongue of Him Who is the Dayspring of the Revelation of the All-Merciful, he would perceive that those who have been adorned with the attributes enumerated in this holy Tradition are scarcer than the philosopher's stone; wherefore not every man that layeth claim to knowledge deserveth to be believed.</p>	<p>در شرایط علما میفرماید و اما من كان من الفقهاء صائناً لنفسه و حافظاً لدينه مخالفاً لهواه مطيعاً لأمر مولاه فللعوام ان يقلدوه الى آخر و اگر پادشاه زمان به این بیان که از لسان مظهر وحی رحمن جاری شده ناظر شوند ملاحظه میفرمایند که متصفین به این صفات وارده در حدیث شریف اقل از کبریت احمرند لذا هر نفسی که مدعی علم است قولش مسموع نبوده و نیست</p>
48	<p>Again concerning the divines of the Latter Days, He saith: "The religious doctors of that age shall be the most wicked of the divines beneath the shadow of heaven. Out of them hath mischief proceeded, and unto them it shall return." And again He saith: "When the Standard of Truth is made manifest, the people of both the East and the West curse it." 14 Should anyone dispute these Traditions, this Servant will undertake to establish their validity, since the details of their transmission have been omitted here for the sake of brevity.</p>	<p>و همچنین در ذکر فقهای آخر الزمان میفرماید فقهاء ذلك الزمان شر فقهاء تحت ظل السماء منهم خرجت الفتنة و اليهم تعود و همچنین میفرماید اذا ظهرت راية الحق لعنها اهل الشرق و الغرب و اگر این احادیث را نفسی تکذیب نماید اثبات آن بر این عبد است چون مقصود اختصار است لذا تفصیل رواة عرض نشد</p>
49	<p>Those doctors who have indeed drunk of the cup of renunciation have never interfered with this Servant. Thus, for example, <u>Shaykh</u> Murtadá 15 —may God exalt his station and cause him to repose beneath the canopy</p>	<p>علمانی که فی الحقیقه از کاس انقطاع آشامیده اند ابدأ متعرض این عبد نشده اند چنانچه شیخ مرتضی اعلى الله مقامه و اسكنه فی ظل قباب</p>

	<p>of His grace!—showed forth kindness during Our sojourn in 'Iráq, and never spoke of this Cause otherwise than as God hath given leave. We beseech God to graciously assist all to do His will and pleasure.</p>	<p>عنایتہ در ایام توقّف در عراق اظهار محبّت میفرمودند و بغیر ما اذن الله در این امر تکلم ننمودند نسنل الله ان یوقک الکلال علی ما یحبّ و یرضی</p>
50	<p>Now, however, all have lost sight of every other consideration, and are bent upon the persecution of this people. Thus, if it be inquired of certain persons who, by the grace of their Lord, repose beneath the shadow of thy royal mercy and enjoy countless favours, "What service have ye rendered in return for these royal favours? Have ye through wise policy annexed a further territory to the realm? Have ye applied yourselves to aught that would secure the welfare of the people, the prosperity of the kingdom, and the lasting glory of the state?", they will have no other reply than to designate, justly or falsely, a group of people before thy royal presence as Bábís, and forthwith to engage in massacre and pillage. In Tabríz, for instance, and in the Egyptian town of Mansúríyyih, a number of this people were ransomed and large sums were seized, yet no account of these matters was ever made in the court of thy presence.</p>	<p>حال جمیع نفوس از جمیع امور چشم پوشیده اند و به اذیت این طائفه متوجّهند چنانچه اگر از بعضی که بعد از فضل باری در ظلّ مرحمت سلطانی آرمیده اند و به نعمت غیر متناهیہ متنعمند سؤال شود که در جزای نعمت سلطانی چه خدمت اظهار نموده اید به حسن تدبیر مملکتی بر ممالک افزودید و یا به امری که سبب آسایش رعیت و آبادی مملکت و ابقای ذکر خیر دولت شود توجه نموده اید جوابی ندارند جز آنکه جمعی را صدق و یا کذب به اسم بابی در حضور سلطان معروض دارند و بعد به قتل و تاراج مشغول شوند چنانچه در تبریز و منصوریّه مصر بعضی را فروختند و زخارف کثیره اخذ نمودند و ابداً در پیشگاه حضور سلطان عرض نشده</p>
51	<p>The reason for which all these things have come to pass is that their persecutors, finding these unfortunate ones without protection, have forgone more weighty matters and occupied themselves instead with harassing this afflicted people. Numerous confessions and divers creeds abide peacefully beneath the shadow of thy sovereignty. Let this people be also numbered with them. Nay, those who serve the King should be animated by such lofty</p>	<p>کلّ این امور نظربه آن واقع شده که این فقرا را بی معین یافته اند از امور خطیره گذشته اند و به این فقرا پرداخته اند طوائف متعدّده و ملل مختلفه در ظلّ سلطان مستریحند یک طائفه هم این قوم باشند بلکه باید علوّ همّت و سموّ فطرت ملازمان سلطانی به</p>

	aims and sublime intentions as to continually strive to bring all religions beneath the shelter of his shadow, and to rule over them with perfect justice.	شأنی مشاهده شود که در تدبیر آن باشند که جمیع ادیان در سایه سلطان درآیند و مابین کلّ به عدل حکم رانند
52	To enforce the laws of God is naught but justice, and is the source of universal content. Nay more, the divine statutes have always been, and will ever remain, the cause and instrument of the preservation of mankind, as witnessed by His exalted words: "In punishment will ye find life, O men of insight!" 16 It would, however, ill beseem the justice of thy Majesty that for the trespass of a single soul a whole group of people should be subjected to the scourge of thy wrath. The one true God—glorified be His Name!—hath said: "None shall bear the burden of another." 17 It is clear and evident that in every community there have been, and will ever be, the learned and the ignorant, the wise and the heedless, the profligate and the pious. That a wise and reflecting soul should commit a heinous deed is most improbable, inasmuch as such a person either seeketh after this world or hath forsaken it: if he be of the latter, he would assuredly have no regard for aught else besides God, and moreover the fear of God would deter him from unlawful and reprehensible actions; and if he be of the former, he would just as assuredly avoid such deeds as would alienate and alarm the people, and act in such a manner as to earn their confidence and trust. It is therefore evident that reprehensible actions have always emanated, and will ever emanate, from ignorant and foolish souls. We implore God to guard His servants from turning to anyone save Him, and to draw them nigh unto His presence. His might, in truth, is equal to all things.	اجرای حدود الله محض عدل است و کلّ به آن راضی بلکه حدود الهیه سبب و علت حفظ بریه بوده و خواهد بود بقوله تعالی و لكم فی القصاص حیاة یا اولی الألباب از عدل حضرت سلطان بعید است که به خطای نفسی جمعی از نفوس مورد سیاط غضب شوند حقّ جلّ ذکره میفرماید لا تزر وازرة وزر اخرى و این بسی معلوم که در هر طائفه عالم و جاهل عاقل و غافل فاسق و متقی بوده و خواهد بود و ارتکاب امور شنیعه از عاقل بعید است چه که عاقل یا طالب دنیاست و یا تارک آن اگر تارک است البتّه به غیر حقّ توجه ننماید و از این گذشته خشیه الله او را از ارتکاب اعمال منهیّه مذمومه منع نماید و اگر طالب دنیاست اموری که سبب و علت اعراض عباد و وحشت من فی البلاد شود البتّه ارتکاب ننماید بلکه به اعمالی که سبب اقبال ناس است عامل شود پس مبرهن شد که اعمال مردوده از انفس جاهله بوده و خواهد بود نسئل الله ان یحفظ عباده عن التّوجه الی غیره و یقرّبهم الیه انه علی کلّ شیء قدير
53	Praise be unto Thee, O Lord My God! Thou hearest the voice of My lamentation, and beholdest My condition, My distress and affliction! Thou knowest all that is in	سبحانک اللهم یا الهی تسمع حیننی و تری حالی و ضرّی و

	<p>Me. If the call I have raised be wholly for Thy sake, then draw thereby the hearts of Thy creatures towards the heaven of Thy knowledge, and the heart of the Sovereign towards the right hand of the throne of Thy name, the All-Merciful. Supply him then, O My God, with a portion of that goodly sustenance which hath descended from the heaven of Thy generosity and the clouds of Thy mercy, that he may forsake his all and turn unto the court of Thy favour. Aid him, O My God, to assist Thy Cause and to exalt Thy Word amidst Thy creatures. Strengthen him, then, with the hosts of the seen and the unseen, that he may subdue every city in Thy Name, and hold sway, through Thy sovereignty and might, over all that dwell on earth, O Thou in Whose hand is the kingdom of creation! Thou, verily, art the Supreme Ordainer in both the beginning and the end. No God is there but Thee, the Most Powerful, the All-Glorious, the All-Wise.</p>	<p>ابتلائی و تعلم ما فی نفسی ان کان ندائی خالصاً لوجهک فاجذب به قلوب بریتک الی افق سماء عرفانک و قلب السلطان الی یمین عرش اسمک الرحمن ثم ارزقه یا الهی النعمة الّتی نزلت من سماء کرمک و سحاب رحمتک لینقطع عمّا عنده و یتوجّه الی شطر الطافک ای ربّ ایده علی نصره امرک و اعلاء کلمتک بین خلقک ثم انصره بجنود الغیب و الشهادة لیسخر المدائن باسمک و یحکم علی من علی الأرض کأهلها بقدرتک و سلطانک یا من بیدک ملکوت الایجاد و ائتک انت الحاکم فی المبدء و المعاد لا اله الا انت المقتدر العزیز الحکیم</p>
54	<p>So grossly hath Our Cause been misrepresented before thy royal presence that, if some unseemly act be committed by but one of this people, it is portrayed as being prompted by their beliefs. By Him besides Whom there is none other God! This Servant hath refused even to sanction the commission of reproved actions, how much less those which have been explicitly prohibited in the Book of God.</p>	<p>به شأنی امر را در پیشگاه حضور سلطانی مشتبه نموده اند که اگر از نفسی از این طائفه عمل قبیحی صادر شود آن را از مذهب این عباد می شمردند فوالله الذی لا اله الا هو این عبد ارتکاب مکاره را جائز ندانسته تا چه رسد به آنچه صریحاً در کتاب الهی نهی آن نازل شده</p>
55	<p>God hath forbidden unto men the drinking of wine, and this prohibition hath been revealed and recorded in His Book. In spite of this, and of the fact that the learned doctors of the age—may God increase their numbers!—have all prohibited the people from such a wretched act, there still remain some who commit it. The punishment which this act entaileth, however, applieth only to its heedless perpetrators, whilst those noble manifestations</p>	<p>حقّ ناس را از شرب خمر نهی فرموده و حرمت آن در کتاب الهی نازل و ثبت شده و علمای عصر کثر الله امثالهم طراً ناس را از این عمل شنیع نهی نموده اند مع ذلک بعضی مرتکبند حال جزای این عمل به نفوس غافله راجع و آن مظاهر عزّ تقدیس</p>

	of supreme sanctity remain exalted above and exempt from all blame. Yea, the whole creation, both seen and unseen, beareth witness unto their holiness.	مقدّس و مبرّاً يشهد بتقدّيسهم كلّ الوجود من الغيب والشّهود
56	Yea, these servants regard the one true God as He Who "doeth as He willeth" 18 and "ordaineth as He pleaseth". 19 Thus they view not as impossible the continued appearance in the contingent world of the Manifestations of His Unity. Should anyone hold otherwise, how would he be different from those who believe the hand of God to be "chained up"? 20 And if the one true God—glorified be His mention!— be indeed regarded as unconstrained, then whatever Cause that Ancient King may please to manifest from the wellspring of His Command must be embraced by all. No refuge is there for anyone and no haven to hasten unto save God; no protection is there for any soul and no shelter to seek except in Him.	بلی این عباد حقّ را یفعل ما یشاء و یحکم ما یرید میدانند و ظهورات مظاهر احدیّه را در عوالم ملکّیّه محال ندانسته اند و اگر نفسی محال داند چه فرقت مابین او و قومی که ید الله را مغلول دانسته اند اگر حقّ جلّ ذکره را مختار دانند باید هر امری که از مصدر حکم آن سلطان قدم ظاهر شود کلّ قبول نمایند لا مفرّ و لا مهرب لأحد الا الی الله لا عاصم و لا ملجأ الا الیه
57	The essential requirement for whoso advanceth a claim is to support his assertions with clear proofs and testimonies. Beyond this, the rejection of the people, whether learned or ignorant, hath never been, nor shall it ever be, of any consequence. The Prophets of God, those Pearls of the ocean of Divine Unity and the Repositories of Divine Revelation, have ever been the object of men's repudiation and denial. Even as He saith: "Each nation hath plotted darkly against their Messenger to lay violent hold on Him, and disputed with vain words to invalidate the truth." 21 And again: "No Messenger cometh unto them but they laugh Him to scorn." 22	و امری که لازم است اتیان دلیل و برهان مدّعی علی ما یقول و یدّعی دیگر اعتراض ناس از عالم و جاهل منوط نبوده و نخواهد بود انبیا که لثالی بحر احدیّه و مهابط وحی الهیّه اند محلّ اعتراض و اعتراض ناس واقع شده اند چنانچه میفرماید و همّت کلّ امة برسولهم لیأخذوه و جادلوا بالباطل لیدحضوا به الحقّ و همچنین میفرماید ما یأتیهم من رسول الا کانوا به یستهزئون
58	Consider the dispensation of Him Who is the Seal of the Prophets and the King of the Chosen Ones—may the souls of all mankind be offered up for His sake! After the Daystar of Truth dawned above the horizon of Hijáz, how great were the cruelties which the exponents of error inflicted upon that incomparable Manifestation of the	در ظهور خاتم انبیا و سلطان اصفیا روح العالمین فداه ملاحظه فرمائید که بعد از اشراق شمس حقیقت از افق حجاز چه مقدار ظلم از اهل ضلال بر آن مظهر عزّ ذی الجلال وارد شده به

	<p>All-Glorious! Such was their heedlessness that they regarded every injury inflicted upon that sacred Being as ranking among the greatest of all acts, and constituting a means of attainment unto God, the Most High. For in the early years of His mission the divines of that age, both Christian and Jewish, turned away from that Daystar of the heaven of glory, whereupon all people, high and low alike, bestirred themselves to extinguish the light of that Luminary of the horizon of inner meanings. The names of all these divines have been mentioned in the books of old; among them are Wahb Ibn-i-Ráhib, Ka'b Ibn-i-Ashraf, 'Abdu'lláh-i-Ubayy, and others of their like.</p>	<p>شأنی عباد غافل بودند که اذیت آن حضرت را از اعظم اعمال و سبب وصول به حقّ متعال میدانسته اند چه که علمای آن عصر در سنین اولیّه از یهود و نصاری از آن شمس افق اعلی اعراض نمودند و به اعراض آن نفوس جمیع ناس از وضیع و شریف بر اطفای نور آن نیر افق معانی کمر بستند اسامی کلّ در کتب مذکور است از جمله وهب بن راهب و کعب بن اشرف و عبدالله ابی و امثال آن نفوس</p>
59	<p>Finally, matters came to such a pass that these men took counsel together and conspired to shed His pure blood, even as God—glorified be His mention!—saith: "And remember when the disbelievers schemed against Thee, that they might lay hold upon Thee, or slay Thee, or cast Thee out; and so they schemed, and God schemed, and God, verily, is the best of schemers." 23 Again He saith: "But if their opposition be grievous to Thee—if Thou canst, seek out an opening into the earth or a ladder into heaven and bring to them a sign; yet if God wished, He could gather them unto true guidance; be Thou not, then, of the ignorant." 24 By God! The hearts of His favoured ones are consumed at the purport of these two blessed verses. Such established and undisputed facts have been forgotten, and no one hath paused to reflect, in days past or in this day, upon the things that have prompted men to turn away from the Revealers of the light of God at the time of their manifestation.</p>	<p>تا آنکه امر به مقامی رسید که در سفک دم اطهر آن حضرت مجلس شوری ترتیب دادند چنانچه حقّ جلّ ذکره خبر فرموده و اذیمکربک الذین کفروا لیشبکوا او یقتلوا او یخرجوا و یمکرون و یمکر الله و الله خیر الماکرین و همچنین میفرماید و ان کان کبر علیک اعراضهم فان استطعت ان تبغی نفقاً فی الارض او سلماً فی السماء فتأتیهم بآیه ولو شاء الله لجمعهم علی الهدی فلا تكونن من الجاهلین تالله از مضمون این دو آیه مبارکه قلوب مقرّبین در احتراقست و امثال این امور وارده محققه از نظر محو شده و ابداً تفکر ننموده و نمینمایند که سبب اعراض عباد در احیان ظهور مطالع انوار الهیه چه بوده</p>
60	<p>Likewise, before the appearance of the Seal of the Prophets, consider Jesus, the Son of Mary. When that Manifestation of the All-Merciful revealed Himself, all</p>	<p>و همچنین قبل از خاتم انبیا در عیسی بن مریم ملاحظه فرمائید</p>

	<p>the divines charged that Quintessence of faith with impiety and rebellion. Eventually, with the sanction of Annas, the most learned of the divines of His day, and Caiaphas, the high priest, His blessed person was made to suffer that which the pen is ashamed to mention and powerless to describe. The wide world in all its vastness could no longer contain Him, until at last God raised Him up unto heaven.</p>	<p>بعد از ظهور آن مظهر رحمن جمیع علما آن ساذج ایمان را به کفر و طغیان نسبت داده اند تا بالاخره به اجازه حنّان که اعظم علمای آن عصر بود و همچنین قیافا که افضی القضاة بود بر آن حضرت وارد آوردند آنچه را که قلم از ذکرش خجل و عاجز است ضاقت علیه الأرض بوسعتها الی ان عرّجه الله الی السّمَاء</p>
61	<p>Were a detailed account of all the Prophets to be given here, We fear that it might lead to weariness. The doctors of the Torah in particular assert that no independent Prophet will come after Moses with a new Law. They maintain that a Scion of the House of David shall be made manifest Who will promulgate the Law of the Torah, and help establish and enforce its commandments throughout the East and the West.</p>	<p>و اگر تفصیل جمیع انبیا عرض شود بیم آن است که کسالت عارض گردد و مخصوص علمای تورات بر آنند که بعد از موسی ع نبیّ مستقلّ صاحب شریعت نخواهد آمد نفسی از اولاد داود ظاهر خواهد شد و او مروّج شریعت تورات خواهد بود تا به اعانت او حکم تورات مابین اهل شرق و غرب جاری و نافذ گردد</p>
62	<p>The followers of the Gospel, likewise, hold as impossible that the Bearer of a new Revelation should again shine forth from the dayspring of the Will of God after Jesus, Son of Mary—peace be upon Him! In support of this contention, they adduce the following verse from the Gospel: "Heaven and earth shall pass away, but the words of the Son of Man shall never pass away." 25 They maintain that neither the teachings nor the commandments of Jesus—peace be upon Him!—may ever be altered.</p>	<p>و همچنین اهل انجیل محال دانسته اند که بعد از عیسی بن مریم ع صاحب امر جدید از مشرق مشیّت الهی اشراق نماید و مستدلّ به این آیه شده اند که در انجیل است انّ السّمَاء و الأرض تزولان ولكن کلام ابن الانسان لن یزول ابداً و بر آنند که آنچه عیسی بن مریم ع فرموده و امر نموده تغییر نیابد</p>
63	<p>At one point in the Gospel, He saith: "I go away, and come again." 26 Again in the Gospel of John, He hath foretold the advent of a Comforter who shall come after Him. 27 In the Gospel of Luke, moreover, a number of</p>	<p>در یک مقام از انجیل میفرماید ائی ذاهب و آت و در انجیل یوحنا هم بشارت داده به روح تسلّی دهنده که بعد از من می آید</p>

	signs and portents have been mentioned. Certain divines of that Faith, however, have interpreted these utterances after their own fancy, and have thus failed to grasp their true significance.	و در انجیل لوقا هم بعضی علامات مذکور است ولكن چون بعضی از علمای آن ملت هریبانی را تفسیری به هوای خود نمودند لذا از مقصود محتجب ماندند
64	O would that thou wouldst permit Me, O <u>Sháh</u> , to send unto thee that which would cheer the eyes, and tranquillize the souls, and persuade every fair-minded person that with Him is the knowledge of the Book. Certain persons, incapable of answering the objections raised by their opponents, claim that the Torah and the Gospel have been corrupted, whereas in reality the references to such corruption pertain only to specific cases. 28 But for the repudiation of the foolish and the connivance of the divines, I would have uttered a discourse that would have thrilled and carried away the hearts unto a realm from the murmur of whose winds can be heard: "No God is there but He!" For the present, however, since the season is not ripe, the tongue of My utterance hath been stilled and the wine of exposition sealed up until such time as God, through the power of His might, shall please to unseal it. He, verily, is the Almighty, the Most Powerful.	فيا ليت اذنت لى يا سلطان لئرسل الى حضرتك ما تقرّ به العيون و تطمئنّ به النفوس و يوقن كلّ منصف بأنّ عنده علم الكتاب و بعضى از ناس چون از جواب خصم عاجزند به حبل تحريف كتب متمسّكند و حال آنكه ذكر تحريف در مواضع مخصوصه بوده لولا اعراض الجهلاء و اغماض العلماء لقلت مقالاً تفرح به القلوب و تطير الى الهوآ الذى يُسمع من هزير ارياحه انه لا اله الا هو ولكنّ الآن لعدم اقتضاء الزّمان منع اللسان عن البيان و ختم اناء التّبيان الى ان يفتح الله بقدرته انه لهُو المقتدر القدير
65	Praise be unto Thee, O Lord My God! I ask Thee by Thy Name, through which Thou hast subdued all who are in the heavens and all who are on the earth, to protect the lamp of Thy Cause within the globe of Thine omnipotence and Thy bountiful favour, lest it be exposed to the blasts of denial from those who remain heedless of the mysteries of Thy name, the Unconstrained. Increase, then, by the oil of Thy wisdom, the radiance of its light. Thou, verily, hast power over all the dwellers of Thine earth and of Thy heaven.	سبحانك اللهم يا الهى اسئلك باسمك الذى به سخرت من فى السموات و الأرض ان تحفظ سراج امرک بزجاجة قدرتك و الطافك لئلا تمرّ عليه ارياح الانكار من شطر الذين غفلوا من اسرار اسمك المختار ثمّ زد نوره بدهن حكمتك انك انت المقتدر على من فى ارضك و سمائك
66	O King! The lamps of equity have been extinguished, and the fire of tyranny hath so blazed on every side that My	يا سلطان قد خبت مصابيح الانصاف و اشتعلت نار الاعتساف

	<p>people have been led as captives from Zawrá'29 to Mosul, known as Hadbá'. This is not the first outrage that hath been suffered in the path of God. It behoveth every soul to consider and call to mind that which befell the kindred of the Prophet when the people took them captive and brought them unto Damascus, known as Fayhá'. Amongst them was the prince of them that worship God, the mainstay of such as have drawn nigh unto Him, and the sanctuary of those who long for His presence—may the life of all else be a sacrifice unto him! 30</p>	<p>في كلّ الأطراف الى ان جعلوا اهلى اسارى من الزوراء الى الموصل الحدباء ليس هذا اول حرمة هتكت في سبيل الله ينبغى لكل نفس ان ينظر ويذكر ما ورد على آل الرسول اذ جعلهم القوم اسارى و ادخلوهم في دمشق الفيحاء وكان بينهم سيّد السّاجدين وسند المقرّبين وكعبة المشتاقين روح ما سواه فداه</p>
67	<p>They were asked: "Are ye of the party of the Seceders?" 31 He replied: "Nay, by the Lord Almighty. We are but servants who have believed in God and in His verses. Through us the countenance of faith hath beamed with joy. Through us the sign of the All-Merciful hath shone forth. At the mention of our names the desert of Bathá32 hath overflowed with water and the darkness separating earth and heaven hath been dispelled."</p>	<p>قيل لهم أ أنتم الخوارج قال لا والله نحن عباد آمنّا بالله وآياته و بنا افترّ ثغر الايمان و لاحت آية الرّحمن و بذكرنا سالت البطحاء و ما طت الظلمة التي حالت بين الأرض و السّماء</p>
68	<p>"Have ye forbidden", they were asked, "that which God hath made lawful, or allowed that which He hath forbidden?" "We were the first to follow the divine commandments", he answered. "We are the root and origin of His Cause, the beginning of all good and its end. We are the sign of the Ancient of Days and the source of His remembrance amongst the nations."</p>	<p>قيل أ حرّمتم ما احلّه الله او حلّلتم ما حرّمه الله قال نحن اول من اتّبع او امر الله و نحن اصل الأمر و مبدئه و اول كلّ خير و منتهاه نحن آية القدم و ذكره بين الأمم</p>
69	<p>They were asked: "Have ye forsaken the Qur'án?" "In our House", he replied, "did the All-Merciful reveal it. We are the breezes of the All-Glorious amidst His creation. We are the streams that have branched out from the Most Great Ocean, through which God hath revived the earth, and through which He shall revive it again after it hath died. Through us His signs have been diffused, His proofs revealed, and His tokens disclosed. With us is the knowledge of His hidden meanings and His untold</p>	<p>قيل أ تركتم القرآن قال فينا انزله الرّحمن و نحن نسائم السّبحان بين الأكوان و نحن الشّوارع التي انشعبت من البحر الأعظم الذي احبى الله به الأرض و يحييها به بعد موتها و منّا انتشرت آياته و ظهرت بيّناته و برزت آثاره و عندنا معانيه و اسراره</p>

	mysteries."	
70	"For what crime have ye been punished?" they were asked. "For our love of God", he made reply, "and for our detachment from aught else save Him."	قيل لأيّ جرم ملّيتم قال لحبّ الله وانقطاعنا عمّا سواه
71	We have not related his exact words—peace be upon him!—but rather have We imparted a sprinkling from that ocean of life eternal that lieth enshrined within them, that those who hearken thereunto may be quickened and made aware of what hath befallen the trusted ones of God at the hands of a lost and wayward generation. We see the people in this day censuring the oppressors of bygone ages, whilst they themselves commit yet greater wrongs and know it not!	أتا ما ذكرنا عبارته عليه السّلام بل اظهرنا رشحاً من بحر الحيوان الّذى كان مودعاً فى كلماته ليحيى به المقبلون ويطلّعون على ما ورد على امّناء الله من قوم سوء اخسرّين ونرى اليوم يعترض القوم على الّذين ظلموا من قبل وهم يظلمون اشدّ ممّا ظلموا ولا يعرفون
72	God beareth Me witness that My purpose hath not been to foment sedition, but to purify His servants from whatsoever hath prevented them from drawing nigh unto Him, the Lord of the Day of Reckoning. I was asleep upon My couch, when lo, the breezes of My Lord, the All-Merciful, passed over Me, awoke Me from My slumber, and bade Me lift up My voice betwixt earth and heaven. This thing is not from Me, but from God. Unto this testify the dwellers of His Dominion and of His Kingdom, and the inhabitants of the cities of His unfading glory. By Him Who is the Truth! I fear no tribulation in His path, nor any affliction in My love for Him and in the way of His good pleasure. Verily God hath made adversity as a morning dew upon His green pasture, and a wick for His lamp which lighteth earth and heaven.	تالله ائنّى ما اردت الفساد بل تطهير العباد عن كلّ ما منعهم عن التّقرب الى الله مالک يوم التّناد كنت نائماً على مضجعى مرّت عليّ نفحات ربّى الرّحمن وايقظتنى من التّوم وامرنى بالنداء بين الأرض والسّماء ما كان هذا من عندى بل من عنده يشهد بذلك سگان جبروته وملكوته واهل مدائن عزّه ونفسه الحقّ لا اجزع من البلايا فى سبيله ولا عن الرّزايا فى حبه ورضائه قد جعل الله البلاء غادية لهذه الدّسكرة الخضراء وذباله لمصباحه الّذى به اشرفت الأرض والسّماء
73	Shall a man's wealth endure forever, or protect him from the One Who shall, ere long, seize him by his forelock? Gazing upon those who sleep beneath the gravestones, embosomed in the dust, could one ever distinguish the sovereign's crumbling skull from the subject's	هل يبقى لأحد ما عنده من ثروته او يغنيه غداً عن مالک ناصيته لو ينظر احد فى الّذين ناموا تحت الرّضام وجاوروا الرّغام هل

	<p>mouldering bones? Nay, by Him Who is the King of kings! Could one discern the lord from the vassal, or those that enjoyed wealth and riches from those who possessed neither shoes nor mat? By God! Every distinction hath been erased, save only for those who upheld the right and who ruled with justice.</p>	<p>يقدر ان يميّز رمم جماجم المالك عن براجم المملوك لا ومالك الملوک و هل يعرف الولاية من الرّعاة و هل يميّز اولى الثروة و الغناء من الذى كان بلا حذاء و وطاء تالله قد رفع الفرق الا لمن قضى الحقّ و قضى بالحقّ</p>
74	<p>Whither are gone the learned men, the divines and potentates of old? What hath become of their discriminating views, their shrewd perceptions, their subtle insights and sage pronouncements? Where are their hidden coffers, their flaunted ornaments, their gilded couches, their rugs and cushions strewn about? Gone forever is their generation! All have perished, and, by God's decree, naught remaineth of them but scattered dust. Exhausted is the wealth they gathered, dispersed the stores they hoarded, dissipated the treasures they concealed. Naught can now be seen but their deserted haunts, their roofless dwellings, their uprooted tree-trunks, and their faded splendour. No man of insight will let wealth distract his gaze from his ultimate objective, and no man of understanding will allow riches to withhold him from turning unto Him Who is the All-Possessing, the Most High.</p>	<p>اين العلماء و الفضلاء و الأمراء اين دقة انظارهم و حدة ابصارهم و رقة افكارهم و سلامة اذكارهم و اين خزائهم المستورة و زخارفهم المشهودة و سررهم الموضونة و فرشهم الموضوعة هيهات قد صار الكلّ بوراً و جعلهم قضاء الله هباءً منثوراً قد نثل ما كنزوا و تشتت ما جمعوا و تبدد ما كتموا اصبحوا لا يرى الا اماكنهم الخالية و سقوفهم الخاوية و جذوعهم المنقعة و قشيبهم البالية انّ البصير لا يشغله المال عن النظر الى المال و الخبير لا تمسكه الأموال عن التوجّه الى الغنيّ المتعال</p>
75	<p>Where is he who held dominion over all whereon the sun shineth, who lived extravagantly on earth, seeking out the luxuries of the world and of all that hath been created upon it? Where is the commander of the swarthy legion and the upraiser of the golden standard? Where is the ruler of Zawrá', and where the tyrant of Fayhá'? 33 Where are those before whose munificence the treasure-houses of the earth shrank in shame, and at whose largesse and swelling spirit the very ocean was abashed? Where is he who stretched forth his arm in rebellion, and who turned his hand against the All-Merciful?</p>	<p>اين من حكم على ما طلعت الشمس عليها و اسرف و استطرف فى الدنيا و ما خلق فيها اين صاحب الكتيبة السمرآء و الرّاية الصّفراء اين من حكم فى الزورآء و اين من ظلم فى الفيحاء و اين الذين ارتعد الكنوز من كرمهم و قبض البحر عند بسط اكفهم و همهم و اين من طال ذراعه فى العصيان و مال ذرعه</p>

		عن الرَّحْمَنِ
76	Where are they who went in quest of earthly pleasures and the fruits of carnal desires? Whither are fled their fair and comely women? Where are their swaying branches, their spreading boughs, their lofty mansions, their trellised gardens? And what of the delights of these gardens—their exquisite grounds and gentle breezes, their purling streams, their souging winds, their cooing doves and rustling leaves? Where now are their resplendent morns and their brightsome countenances wreathed in smiles? Alas for them! All have perished and are gone to rest beneath a canopy of dust. Of them one heareth neither name nor mention; none knoweth of their affairs, and naught remaineth of their signs.	اين الذى كان ان يجتنبى اللذات ويجتنى اثمار الشهوات اين ربّات الكمال وذوات الجمال اين اغصانهم المتماثلة وافنانهم المتطاولة وقصورهم العالية وبساتينهم المعروشة واين دقة اديمها ورقة نسيمها وحرير مائها وهزير ارياحها وهدير ورقائها و حفيف اشجارها واين سحورهم المفترة و ثغورهم المبتسمة فواها لهم قد هبطوا الحضيض وجاوروا القضيض لا يسمع اليوم منهم ذكرو ولا ركزوا ولا يعرف منهم امر ولا رمز
77	What! Will the people dispute then that whereof they themselves stand witness? Will they deny that which they know to be true? I know not in what wilderness they roam! Do they not see that they are embarked upon a journey from which there is no return? How long will they wander from mountain to valley, from hollow to hill? "Hath not the time come for those who believe to humble their hearts at the mention of God?" 34 Blessed is he who hath said, or now shall say, "Yea, by my Lord! The time is come and the hour hath struck!", and who, thereafter, shall detach himself from all that hath been, and deliver himself up entirely unto Him Who is the Possessor of the universe and the Lord of all creation.	أ يمارون القوم وهم يشهدون أ ينكرون وهم يعلمون لم ادر بأي واد يهيمون اما يرون يذهبون ولا يرجعون الى متى يغيرون و ينجدون يهبطون و يصعدون أ لم يأن للذين آمنوا ان تخشع قلوبهم لذكر الله طوبى لمن قال او يقول بلى يا ربّ آن و حان و ينقطع عما كان الى مالک الأکوان و مليک الامکان
78	And yet, what hope! For naught is reaped save that which hath been sown, and naught is taken up save that which hath been laid down, 35 unless it be through the grace and bestowal of the Lord. Hath the womb of the world yet conceived one whom the veils of glory shall not hinder from ascending unto the Kingdom of his Lord, the All-Glorious, the Most High? Is it yet within us to	هيات لا يحصد الا ما زرع ولا يؤخذ الا ما وضع الا بفضل الله وكرمه هل حملت الأرض بالذى لا تمنعه سبحات الجلال عن الصعود الى ملكوت ربه العزيز المتعال وهل لنا من العمل

	perform such deeds as will dispel our afflictions and draw us nigh unto Him Who is the Causer of causes? We beseech God to deal with us according to His bounty, and not His justice, and to grant that we may be of those who have turned their faces unto their Lord and severed themselves from all else.	ما يزول به العلل ويقرّبنا الى مالك العلل نسل الله ان يعاملنا بفضله لا بعدله ويجعلنا من الذين توجّهوا اليه وانقطعوا عمّا سواه
79	I have seen, O <u>Sháh</u> , in the path of God what eye hath not seen nor ear heard. Mine acquaintances have repudiated Me, and My pathways have been straitened. The fount of well-being hath run dry, and the bower of ease hath withered. How numerous the tribulations which have rained, and will soon rain, upon Me! I advance with My face set towards Him Who is the Almighty, the All-Bounteous, whilst behind Me glideth the serpent. Mine eyes have rained down tears until My bed is drenched.	يا ملك قد رأيت في سبيل الله ما لا رأت عين ولا سمعت اذن قد انكرنى المعارف وضاق عليّ المخارف قد نضب ضحّضاح السّلامة واصفرّ ضحّضاح الرّاحة كم من البلايا نزلت وكم منها سوف تنزل امشى مقبلاً الى العزيز الوهّاب وورائى تنساب الحُباب قد استهلّ مدمعى الى ان بلّ مضجعى
80	I sorrow not for Myself, however. By God! Mine head yearneth for the spear out of love for its Lord. I never passed a tree, but Mine heart addressed it saying: "O would that thou wert cut down in My name, and My body crucified upon thee, in the path of My Lord!", for I see the people wandering distraught and unconscious in their drunken stupor. They have raised on high their passions and set down their God. Methinks they have taken His Cause for a mockery and regard it as a play and pastime, believing all the while that they do well, and that they dwell securely in the citadel of safety. Howbeit the matter is not as they fondly imagine: tomorrow shall they behold that which today they are wont to deny!	وليس حزنى لِنفسى تالله رأسى يشتاك الرّماح فى حبّ مولاه و ما مررت على شجرآلا وقد خاطبه فؤادى يا ليت قطعت لاسمى و صلب عليك جسدى فى سبيل ربّى بل بما ارى النّاس فى سكرتهم يعمهون ولا يعرفون رفعا اهوائهم ووضعوا الههم كأنّهم اتّخذوا امرالله هزواً ولهاواً ولعباً ويحسبون أنّهم محسنون وفى حصن الأمان هم محصنون ليس الأمر كما يظنّون غداً يرون ما ينكرون
81	Erelong shall the exponents of wealth and power banish Us from the land of Adrianople to the city of 'Akká. According to what they say, it is the most desolate of the cities of the world, the most unsightly of them in appearance, the most detestable in climate, and the foulest in water. It is as though it were the metropolis of	فسوف يخرجنا اولو الحكم والغنّاء من هذه الأرض الّتى سمّيت بأدرنة الى مدينة عكّاء ومما يحكون أنّها اخرجت مدن الدّنيا و اقبحها صورة و اردئها هواء وانتنها ماء كأنّها دار حكومة الصّدى

	<p>the owl, within whose precincts naught can be heard save the echo of its cry. Therein have they resolved to imprison this Youth, to shut against our faces the doors of ease and comfort, and to deprive us of every worldly benefit throughout the remainder of our days.</p>	<p>لا يسمع من ارجائها الا صوت ترجيعه و ارادوا ان يحبسوا الغلام فيها و يسدّوا على وجوهنا ابواب الرّخاء و يصدّوا عنّا عرض الحياة الدّنيا فيما غبر من ايّامنا</p>
82	<p>By God! Though weariness lay Me low, and hunger consume Me, and the bare rock be My bed, and My fellows the beasts of the field, I will not complain, but will endure patiently as those endued with constancy and firmness have endured patiently, through the power of God, the Eternal King and Creator of the nations, and will render thanks unto God under all conditions. We pray that, out of His bounty—exalted be He—He may release, through this imprisonment, the necks of men from chains and fetters, and cause them to turn, with sincere faces, towards His face, Who is the Mighty, the Bounteous. Ready is He to answer whosoever calleth upon Him, and nigh is He unto such as commune with Him. We further beseech Him to make of this darksome tribulation a shield for the Temple of His Cause, and to protect it from the assault of sharpened swords and pointed daggers. Adversity hath ever given rise to the exaltation of His Cause and the glorification of His Name. Such hath been God’s method carried into effect in centuries and ages past. That which the people now fail to apprehend they shall ere long discover, on that day when their steeds shall stumble and their finery be folded up, their blades blunted and their feet made to falter.</p>	<p>تالله لو ينهكنى اللّغب و يهلكنى السّغب و يجعل فراشى من الصّخرة الصّمّاء و مؤانسى وحوش العراء لا اجزع و اصبر كما صبر اولو الحزم و اصحاب العزم بحول الله مالک القدم و خالق الأمم و اشكر الله على كلّ الأحوال و نرجو من كرمه تعالى بهذا الحبس يعتق الرّقاب من السّلاسل و الأطناب و يجعل الوجوه خالصة لوجهه العزيز الوّهّاب أنّه مجيب لمن دعاه و قريب لمن ناجاه و نسئله ان يجعل هذا البلاء الأدهم درعاً لهيكل امره و به يحفظه من سيوف شاحذة و قُضُب نافذة لم يزل بالبلاء علا امره و سنا ذكره هذا من سنّته قد خلت فى القرون الخالية و الأعصار الماضية فسوف يعلم القوم ما لا يفقهونه اليوم اذا عثر جوادهم و طوى مهادهم و كلّت اسيافهم و زلت اقدامهم</p>
83	<p>I know not how long they shall spur on the charger of self and passion and rove in the wilderness of error and negligence! Shall either the pomp of the mighty or the wretchedness of the abased endure? Shall he who reposes upon the loftiest seat of honour, who hath attained the pinnacle of might and glory, abide forever?</p>	<p>لم ادرا الى متى يركبون مطيّة الهوى و يهيمون فى هيماء الغفلة و الغوى أ يبقى عزة من عزّ و ذلّة من ذلّ ام يبقى من اتكأ على الوسادة العليا و بلغ فى العزة الغاية القصوى لا وربّى الرّحمن كلّ</p>

	Nay, by My Lord, the All-Merciful! All on earth shall pass away, and there remaineth alone the face of My Lord, the All-Glorious, the Most-Bountiful. 36	من عليها فان ويبقى وجه ربى العزيز المنان
84	What armour hath not been pierced by the arrow of destruction, and what regal brow not divested by the hand of Fate? What fortress hath withstood the approach of the Messenger of Death? What throne hath not been shattered to pieces, what palace not reduced to rubble? Could the people but taste that choice Wine of the mercy of their Lord, the Almighty, the All-Knowing, which lieth in store for them in the world beyond, they would assuredly cease their censure, and seek only to win the good pleasure of this Youth. For now, however, they have hidden Me behind a veil of darkness, whose fabric they have woven with the hands of idle fancy and vain imagination. Erelong shall the snow-white hand of God rend an opening through the darkness of this night and unlock a mighty portal unto His City. On that Day shall the people enter therein by troops, uttering what the blamers aforesaid exclaimed, 37 that there shall be made manifest in the end that which appeared in the beginning.	ايّ درع ما اصابها سهم الردى وايّ فود ما عرّته يد القضاء وايّ حصن مُنع عنه رسول الموت اذ اتى وايّ سرير ما كسر وايّ سدّير ما قفر لو علم الناس ما وراء الختام من رحيق رحمة ربهم العزيز العلام لنبدوا الملام واسترضوا عن الغلام واما الآن حجبونى بحجاب الظلام الذى نسجوه بأيدى الظنون والأوهام سوف تشقّ اليد البيضاء جيباً لهذه الليلة الدّماء ويفتح الله لمدينته باباً رتاجاً يومئذ يدخل فيها الناس افواجاً ويقولون ما قالته اللآئمات من قبل ليظهر فى الغايات ما بدا فى البدايات
85	Is it their wish to tarry here when already they have one foot in the stirrup? Look they to return, once they are gone? Nay, by Him Who is the Lord of Lords! save on the Day of Judgement, the Day whereon the people shall arise from their graves and be asked of their legacy. Well is it with him who shall not be weighted down with his burdens on that Day, the Day whereon the mountains shall pass away and all shall gather to be questioned in the presence of God, the Most Exalted. Stern, indeed, is He in punishing!	أ يريدون الإقامة ورجلهم فى الركاب وهل يرون لذهابهم من اياب لا وربّ الأرباب الآ فى المآب يومئذ يقوم الناس من الأجداث ويستلون عن التّراث طوبى لمن لا تسومه الأثقال فى ذلك اليوم الذى فيه تمرّ الجبال ويحضر الكلّ للسّؤال فى محضر الله المتعال أنّه شديد التّكال
86	We beseech God to purge the hearts of certain divines from rancour and enmity, that they may look upon matters with an eye unclouded by contempt. May He raise them up unto so lofty a station that neither the	نسئل الله ان يقدّس قلوب بعض العلماء من الصّغينة والبغضاء لينظروا الأشياء بعين لا يغلبها الاغضاء ويصعدهم الى مقام لا

	<p>attractions of the world, nor the allurements of authority, may deflect them from gazing upon the Supreme Horizon, and that neither worldly benefits nor carnal desires shall prevent them from attaining that Day whereon the mountains shall be reduced to dust. Though they now rejoice in the adversity that hath befallen Us, soon shall come a day whereon they shall lament and weep. By My Lord! Were I given the choice between, on the one hand, the wealth and opulence, the ease and comfort, the honour and glory which they enjoy, and, on the other, the adversities and trials which are Mine, I would unhesitatingly choose My present condition and would refuse to barter a single atom of these hardships for all that hath been created in the world of being.</p>	<p>تقلّبهم الدّنيا ورياستها عن النّظر الى الأفق الأعلى ولا يشغلهم المعاش واسباب الفراش عن اليوم الذى فيه يجعل الجبال كالفراش ولو أنّهم يفرحون بما ورد علينا من البلاء سوف يأتى يوم فيه ينوحون ويبكون وربّى لو خيّرت فيما هم عليه من العزّة و الغناء والثروة والعلاء والراحة والرّخاء وما انا فيه من الشّدّة و البلاء لاخترت ما انا فيه اليوم والآن لا ابدل ذرّة من هذه البلايا بما خلق فى ملكوت الانشاء</p>
87	<p>But for the tribulations that have touched Me in the path of God, life would have held no sweetness for Me, and Mine existence would have profited Me nothing. For them who are endued with discernment, and whose eyes are fixed upon the Sublime Vision, it is no secret that I have been, most of the days of My life, even as a slave, sitting under a sword hanging on a thread, knowing not whether it would fall soon or late upon him. And yet, notwithstanding all this We render thanks unto God, the Lord of the worlds, and yield Him praise at all times and under all conditions. He, verily, standeth witness over all things.</p>	<p>لولا البلاء فى سبيل الله ما لدّ لى بقائى وما نفعنى حياتى ولا يخفى على اهل البصر والتّائزين الى المنظر الأكبر اتى فى اكثر ايامى كنت كعبد يكون جالساً تحت سيف علّق بشعرة واحدة و لم يدر متى ينزل عليه أ ينزل فى الحين او بعد حين وفى كلّ ذلك نشكر الله ربّ العالمين ونحمده فى كلّ الأحوال انّه على كلّ شىء شهيد</p>
88	<p>We beseech God to extend wide His shadow, that the true believers may hasten thereunto and that His sincere lovers may seek shelter therein. May He bestow upon men blossoms from the bowers of His grace and stars from the horizon of His providence. We pray God, moreover, to graciously aid the King to do His will and pleasure, and to confirm him in that which shall draw him nigh unto the Dayspring of God's most excellent names, so that he may not give countenance to the injustice he witnesseth, may look upon his subjects with</p>	<p>نسئل الله ان يبسط ظلّه ليسرعنّ اليه الموحّدون ويأوينّ فيه المخلصون ويرزق العباد من روض عنايته زهراً و من افق الطافه زهراً ويؤيّدّه فيما يحبّ ويرضى ويوفّقه على ما يقربّه الى مطلع اسمائه الحسنى ليغضّ الطرف ممّا يرى من الاجحاف وينظر الى الرعيّة بعين الالطاف ويحفظهم من الاعتساف ونسئله</p>

	<p>the eye of loving-kindness, and shield them from oppression. We further beseech God, exalted be He, to gather all mankind around the Gulf of the Most Great Ocean, an ocean every drop of which proclaimeth that He is the Harbinger of joy unto the world and the Quickener of all its peoples. Praise be to God, the Lord of the Day of Reckoning!</p>	<p>تعالى ان يجمع الكلّ على خليج البحر الأعظم الذي كلّ قطرة منه تنادى أنّه مبشّر العالمين ومحیی العالمين والحمد لله مالك يوم الدين</p>
89	<p>And finally We beseech God, exalted be His glory, to enable thee to aid His Faith and turn towards His justice, that thou mayest judge between the people even as thou wouldst judge between thine own kindred, and mayest choose for them that which thou chooseth for thine own self. He, verily, is the All-Powerful, the Most Exalted, the Help in Peril, the Self-Subsisting.</p>	<p>ونسئله تعالى ان يجعلك ناصراً لأمره وناظراً الى عدله لتحكم على العباد كما تحكم على ذوى قرابتك وتختار لهم ما تختاره لنفسك انه لهوالمقتدر المتعالى المهيمن القيوم.</p>

1. [Muhammad.] [[↑ Back To Reference](#)]
2. cf. Qur'án 17:78. [[↑ Back To Reference](#)]
3. [Tihrán.] [[↑ Back To Reference](#)]
4. Mírzá Buzurg Khán, the Persian Consul-General in Baghdád. [[↑ Back To Reference](#)]
5. The Mu'taminu'l-Mulk, Mírzá Sa'íd Khán-i-Ansárí, Minister of Foreign Affairs. [[↑ Back To Reference](#)]
6. Bahá'u'lláh here refers to His and His companions' application for Ottoman citizenship. [[↑ Back To Reference](#)]
7. Áqá Siyyid Muhammad-i-Tabátabá'í-y-i-Isfáhání, known as "Mujáhid". [[↑ Back To Reference](#)]
8. The second Russo-Persian War of 1825-28. [[↑ Back To Reference](#)]
9. Qur'án 2:94; 62:6. [[↑ Back To Reference](#)]
10. cf. Persian Hidden Words, nos. 24, 25, 28 and 30. [[↑ Back To Reference](#)]
11. Qur'án 49:6. [[↑ Back To Reference](#)]
12. Qur'án 5:59. [[↑ Back To Reference](#)]
13. A Tradition ascribed to the eleventh Imám, Abú Muhammad al-Hasan al-'Askarí. [[↑ Back To Reference](#)]
14. Traditions ascribed to the sixth Imám, Abú 'Abdu'lláh Ja'far as-Sádiq. [[↑ Back To Reference](#)]
15. Shaykh Murtadáy-i-Ansárí, a prominent mujtahid. [[↑ Back To Reference](#)]
16. Qur'án 2:179. [[↑ Back To Reference](#)]
17. Qur'án 6:164; 17:15; 35:18; 39:7; 53:38. [[↑ Back To Reference](#)]
18. cf. Qur'án 3:40; 14:27; 22:18. [[↑ Back To Reference](#)]
19. cf. Qur'án 5:1. [[↑ Back To Reference](#)]
20. cf. Qur'án 5:64. [[↑ Back To Reference](#)]

21. Qur'án 40:5. [[↑ Back To Reference](#)]
22. Qur'án 36:30. [[↑ Back To Reference](#)]
23. Qur'án 8:30. [[↑ Back To Reference](#)]
24. Qur'án 6:35. [[↑ Back To Reference](#)]
25. cf. Matthew 24:35; Mark 13:31; Luke 21:33. [[↑ Back To Reference](#)]
26. John 14:28. [[↑ Back To Reference](#)]
27. cf. John 14:16; 14:26; 15:26; 16:7. [[↑ Back To Reference](#)]
28. See, for example, Qur'án 4:46; 5:13; 5:41; and 2:75; and the discussion in the Kitáb-i-Íqán, p. 84 ff. [[↑ Back To Reference](#)]
29. [Baghdád.] [[↑ Back To Reference](#)]
30. 'Alí Ibn Husayn, known as "Zaynu'l-'Ábidín", the second of Imám Husayn's sons, who became the fourth Imám. [[↑ Back To Reference](#)]
31. The Khárijites, a faction opposed to both the Imáms and the Umayyad state. [[↑ Back To Reference](#)]
32. [Mecca.] [[↑ Back To Reference](#)]
33. Allusions to the 'Abbásid and Umayyad dynasties, respectively. [[↑ Back To Reference](#)]
34. Qur'án 57:16. [[↑ Back To Reference](#)]
35. cf. Luke 19:21. [[↑ Back To Reference](#)]
36. cf. Qur'án 55:26. [[↑ Back To Reference](#)]
37. cf. Qur'án 12:31. [[↑ Back To Reference](#)]