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|  | LAWH-I-DUNYÁ (Tablet of the World) | **لوح دنيا** |
| 1 | *In My Name, calling aloud in the Kingdom of Utterance* | بسمی النّاطق فی ملکوت البيان |
| 2 | PRAISE and thanksgiving beseem the Lord of manifest dominion Who hath adorned the mighty prison with the presence of their honours ‘Alí-Akbar and Amín, and hath illumined it with the light of certitude, constancy and assurance. [1](http://reference.bahai.org/en/t/b/TB/tb-8.html" \l "fn1%23fn1) The glory of God and the glory of all that are in the heavens and on the earth be upon them. | حمد و ثنا سلطان مبين را لائق و سزاست که سجن متين را بحضور حضرت علی قبل اکبر و حضرت امين مزيّن فرمود و بانوار ايقان و استقامت و اطمينان مزيّن داشت عليهما بهآءاللّه و بهآء من فی السّموات و الارضين |
| 3 | Light and glory, greeting and praise be upon the Hands of His Cause, through whom the light of fortitude hath shone forth and the truth hath been established that the authority to choose rests with God, the Powerful, the Mighty, the Unconstrained, through whom the ocean of bounty hath surged and the fragrance of the gracious favours of God, the Lord of mankind, hath been diffused. We beseech Him—exalted is He—to shield them through the power of His hosts, to protect them through the potency of His dominion and to aid them through His indomitable strength which prevaileth over all created things. Sovereignty is God’s, the Creator of the heavens and the Lord of the Kingdom of Names. | النّور و البهآء و التّکبير و الثّناء علی ايادی امره الّذين بهم اشرق نورُ الاصطبار و ثبت حکم الاختيار للّه المقتدر العزيز المختار و بهم ماج بحر العطاء و هاج عرف عناية اللّه مولی الوری نسئله تعالی ان يحفظهم بجنوده و يحرسهم بسلطانه و ينصرهم بقدرته الّتی غلبت الأشياء الملک للّه فاطر السّماء ومالک ملکوت الاسماء |
| 4 | The Great Announcement proclaimeth: O people of Persia! In former times ye have been the symbols of mercy and the embodiments of affection and kindliness. The regions of the world were illumined and embellished by the brightness of the light of your knowledge and by the blaze of your erudition. How is it that you have arisen to destroy yourselves and your friends with your own hands? | نبأ عظيم ميفرمايد ای اصحاب ايران شما مشارق رحمت و مطالع شفقت و محبّت بوده‌ايد و آفاق وجود بنور خرد و دانش شما منوّر و مزيّن بوده آيا چه شد که بدست خود بر هلاکت خود و دوستان خود قيام کرديد |
| 5 | O Afnán, O thou that has branched from Mine ancient Stock! My glory and My loving-kindness rest upon thee. How vast is the tabernacle of the Cause of God! It hath overshadowed all the peoples and kindreds of the earth, and will, ere long, gather together the whole of mankind beneath its shelter. Thy day of service is now come. Countless Tablets bear the testimony of the bounties vouchsafed unto thee. Arise for the triumph of My Cause, and, through the power of thine utterance, subdue the hearts of men. Thou must show forth that which will ensure the peace and the well-being of the miserable and the downtrodden. Gird up the loins of thine endeavour, that perchance thou mayest release the captive from his chains, and enable him to attain unto true liberty. | يا افنانی عليک بهائی و عنايتی خيمه امر الهی عظيم است جميع احزاب عالم را فرا گرفته و خواهد گرفت روز روز شماست و هزار لوح گواه شما بر نصرت امر قيام نمائيد و بجنود بيان بتسخير افئده و قلوب اهل عالم مشغول شويد بايد از شما ظاهر شود آنچه که سبب آسايش و راحت بيچارگان روزگار است کمر همّت را محکم نمائيد شايد بندگان از اسيری فارغ شوند و به آزادی رسند |
| 6 | Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, the most joyful tidings imparted by the Pen of this Wronged One to mankind. Wherefore fear ye, O My well-beloved ones? Who is it that can dismay you? A touch of moisture sufficeth to dissolve the hardened clay out of which this perverse generation is moulded. The mere act of your gathering together is enough to scatter the forces of these vain and worthless people. | امروز ناله عدل بلند و حنين انصاف مرتفع دود تيره ستم عالم و امم را احاطه نموده از حرکت قلم اعلی روح جديد معانی به امر آمر حقيقی در اجساد الفاظ دميده شد و آثارش در جميع اشيای عالم ظاهر و هويدا اينست بشارت اعظم که از قلم مظلوم جاری شده بگو ای دوستان ترس از برای چه و بيم از که گلپارهای عالم به اندک رطوبتی متلاشی شده و ميشوند نفس اجتماع سبب تفريق نفوس موهومه است |
| 7 | Strife and conflict befit the beasts of the wild. It was through the grace of God and with the aid of seemly words and praiseworthy deeds that the unsheathed swords of the Bábí community were returned to their scabbards. Indeed through the power of good words, the righteous have always succeeded in winning command over the meads of the hearts of men. Say, O ye loved ones! Do not forsake prudence. Incline your hearts to the counsels given by the Most Exalted Pen and beware lest your hands or tongues cause harm unto anyone among mankind. | نزاع و جدال شأن درّنده‌های ارض . بياری باری شمشيرهای برنده حزب بابی بگفتار نيک و کردار پسنديده بغلاف راجع لازال اخيار بگفتار حدائق وجود را تصرّف نمودند بگو ای دوستان حکمت را از دست مدهيد نصايح قلم اعلی را بگوش هوش بشنويد عموم اهل عالم بايد از ضرّ دست و زبان شما آسوده باشند |
| 8 | Referring to the land of Tá (Ṭihrán) We have revealed in the Kitáb-i-Aqdas that which will admonish mankind. They that perpetrate tyranny in the world have usurped the rights of the peoples and kindreds of the earth and are sedulously pursuing their selfish inclinations. The tyrant [2](http://reference.bahai.org/en/t/b/TB/tb-8.html" \l "fn2%23fn2) of the land of Yá (Yazd), committed that which hath caused the Concourse on High to shed tears of blood. | در کتاب اقدس در ذکر ارض طا نازل شده آنچه که سبب انتباه عالميانست ظالمهای عالم حقوق امم را غصب نموده‌اند و بتمام قدرت و قوّت بمشتهيات نفوس خود مشغول بوده و هستند از ظالم ارض يا ظاهر شد آنچه که عيون ملأ اعلی خون گريست |
| 9 | O thou who hast quaffed from the wine of Mine utterance and hast fixed thy gaze upon the horizon of My Revelation! How strange that the people of Persia, who were unrivalled in sciences and arts, should have sunk to the lowest level of degradation among the kindreds of the earth. O people! In this blessed, this glorious Day, deprive not yourselves of the liberal effusions of bounty which the Lord of abounding grace hath vouchsafed unto you. In this Day showers of wisdom and utterance are pouring down from the clouds of divine mercy. Well is it with them who judge His Cause with fairness, and woe betide the unjust. | يا ايّها الشّارب رحيق بيانی و النّاظر اِلی افق ظهوری آيا چه شده که اهل ايران مع اسبقيّتشان در علوم و فنون حال پست تر از جميع احزاب عالم مشاهده ميشوند يا قوم در اين يوم مبارک منير خود را از فيوضات فيّاض محروم منمائيد امروز از سحاب رحمت رحمانی امطار حکمت و بيان نازل طوبی لمن انصف فی الأمر و ويلٌ للظّالمين |
| 10 | Every man of insight will, in this day, readily admit that the counsels which the Pen of this Wronged One hath revealed constitute the supreme animating power for the advancement of the world and the exaltation of its peoples. Arise, O people, and, by the power of God’s might, resolve to gain the victory over your own selves, that haply the whole earth may be freed and sanctified from its servitude to the gods of its idle fancies—gods that have inflicted such loss upon, and are responsible for the misery of their wretched worshippers. These idols form the obstacle that impedeth man in his efforts to advance in the path of perfection. We cherish the hope that the Hand of divine power may lend its assistance to mankind and deliver it from its state of grievous abasement. | امروز هر آگاهی گواهی ميدهد بر اينکه بياناتی که از قلم مظلوم نازل شده سبب اعظم است از برای ارتفاع عالم و ارتقاء امم بگو ای قوم بقوّت ملکوتی بر نصرت خود قيام نمائيد که شايد ارض از اصنام ظنون و اوهام که فی الحقيقه سبب و علّت خسارت و ذلّت عباد بيچاره‌اند پاک و طاهر گردد اين اصنام هائلند و خلق را از علوّ و صعود مانع اميد آنکه يد اقتدار مدد فرمايد و ناس را از ذلّت کبری برهاند |
| 11 | In one of the Tablets these words have been revealed: O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behaviour. Valiant acts will ensure the triumph of this Cause, and a saintly character will reinforce its power. Cleave unto righteousness, O people of Bahá! This, verily, is the commandment which this Wronged One hath given unto you, and the first choice of His unrestrained Will for every one of you. | در يکی از الواح نازل يا حزب اللّه بخود مشغول نباشيد در فکر اصلاح عالم و تهذيب امم باشيد اصلاح عالم از اعمال طيّبه طاهره و اخلاق راضيه مرضيّه بوده ناصر امر اعمالست و مُعينش اخلاق يا اهل بها بتقوی تمسّک نمائيد هذا ما حکم به المظلوم و اختاره المختار |
| 12 | O friends! It behoveth you to refresh and revive your souls through the gracious favours which in this Divine, this soul-stirring Springtime are being showered upon you. The Day-Star of His great glory hath shed its radiance upon you, and the clouds of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved in this, His new attire. Watch over yourselves, for the Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the All-Seeing God, make your escape from the darkness that surroundeth you. Let your vision be world-embracing, rather than confined to your own self. The Evil One is he that hindereth the rise and obstructeth the spiritual progress of the children of men. | ای دوستان سزاوار آنکه در اين بهار جانفزا از باران نيسان يزدانی تازه و خرّم شويد خورشيد بزرگی پرتو افکنده و ابر بخشش سايه گسترده با بهره کسی که خود را بی بهره نساخت و دوست را در اين جامه بشناخت بگو اهريمنان در کمينگاهان ايستاده‌اند آگاه باشيد و بروشنائی نام بينا از تيرگيها خود را آزاد نمائيد عالم بين باشيد نه خود بين اهريمنان نفوسی هستند که حائل و مانعند مابين عباد و ارتفاع و ارتقاء مقاماتشان . |
| 13 | It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments. Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men. We have erewhile declared—and Our Word is the truth—: ‘Consort with the followers of all religions in a spirit of friendliness and fellowship.’ Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished. From the heaven of God’s Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the education of the whole human race. The highest essence and most perfect expression of whatsoever the peoples of old have either said or written hath, through this most potent Revelation, been sent down from the heaven of the Will of the All-Possessing, the Ever-Abiding God. Of old it hath been revealed: ‘Love of one’s country is an element of the Faith of God.’ The Tongue of Grandeur hath, however, in the day of His manifestation proclaimed: ‘It is not his to boast who loveth his country, but it is his who loveth the world.’ Through the power released by these exalted words He hath lent a fresh impulse and set a new direction to the birds of men’s hearts, and hath obliterated every trace of restriction and limitation from God’s holy Book. | امروز بر کلّ لازم و واجب است تمسّک نمايند به آنچه که سبب سموّ و علوّ دولت عادله و ملّت است قلم اعلی در هر يک از آيات ابواب محبّت و اتّحاد باز نموده قلنا و قولنا الحقّ عاشروا مع الأديان کلّها بالرّوح و الرّيحان از اين بيان آنچه سبب اجتناب و علّت اختلاف و تفريق بود از ميان برخاست و در ارتقاء وجود و ارتفاع نفوس نازل شده آنچه که باب اعظم است از برای تربيت اهل عالم آنچه از لسان و قلم ملل اولی از قبل ظاهر فی الحقيقه سلطان آن در اين ظهور اعظم از سماء مشيّت مالک قدم نازل از قبل فرموده‌اند حبّ الوطن من الايمان و لسان عظمت در يوم ظهور فرموده ليس الفخر لمن يحبّ الوطن بل لمن يحبّ العالم به اين کلمات عاليات طيور افئده را پرواز جديد آموخت و تحديد و تقليد را از کتاب محو نمود |
| 14 | This Wronged One hath forbidden the people of God to engage in contention or conflict and hath exhorted them to righteous deeds and praiseworthy character. In this day the hosts that can ensure the victory of the Cause are those of goodly conduct and saintly character. Blessed are they who firmly adhere unto them and woe betide such as turn away therefrom. | اين مظلوم حزب اللّه را از فساد و نزاع منع فرمود و به اعمال طيّبه و اخلاق مرضيّه روحانيّه دعوت نمود امروز جنودی که ناصر امرند اعمال و اخلاق است طوبی لمن تمسّک بهما و ويلٌ للمعرضين |
| 15 | O people of God! I admonish you to observe courtesy, for above all else it is the prince of virtues. Well is it with him who is illumined with the light of courtesy and is attired with the vesture of uprightness. Whoso is endued with courtesy hath indeed attained a sublime station. It is hoped that this Wronged One and everyone else may be enabled to acquire it, hold fast unto it, observe it, and fix our gaze upon it. This is a binding command which hath streamed forth from the Pen of the Most Great Name. | يا حزب اللّه شما را بادب وصيّت مينمايم و اوست در مقام اوّل سيّد اخلاق طوبی از برای نفسی که بنور ادب منوّر و بطراز راستی مزيّن گشت دارای ادب دارای مقام بزرگست اميد آنکه اين مظلوم و کلّ به آن فائز و به آن متمسّک و به آن متشبّث و به آن ناظر باشيم اينست حکم محکم که از قلم اسم اعظم جاری و نازل گشته |
| 16 | This is the day when the gems of constancy that lie hid in the mine of men’s inner selves should be made manifest. O people of Justice! Be as brilliant as the light and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things. | امروز روز ظهور لئالی استقامت است از معدن انسانی يا حزب العدل بايد بمثابه نور روشن باشيد و مانند نار سدره مشتعل اين نار محبّت احزاب مختلفه را در يک بساط جمع نمايد و نار بغضا سبب و علّت تفريق و جدالست نسئل اللّه ان يحفظ عباده من شرّ اعدائه انّه علی کلّ شیء قدير |
| 17 | All praise be to the one true God—exalted be His glory—inasmuch as He hath, through the Pen of the Most High, unlocked the doors of men’s hearts. Every verse which this Pen hath revealed is a bright and shining portal that discloseth the glories of a saintly and pious life, of pure and stainless deeds. The summons and the message which We gave were never intended to reach or to benefit one land or one people only. Mankind in its entirety must firmly adhere to whatsoever hath been revealed and vouchsafed unto it. Then and only then will it attain unto true liberty. The whole earth is illuminated with the resplendent glory of God’s Revelation. In the year sixty He Who heralded the light of Divine Guidance—may all creation be a sacrifice unto Him—arose to announce a fresh revelation of the Divine Spirit, and was followed, twenty years later, by Him through Whose coming the world was made the recipient of this promised glory, this wondrous favour. Behold how the generality of mankind hath been endued with the capacity to hearken unto God’s most exalted Word—the Word upon which must depend the gathering together and spiritual resurrection of all men. | الحمد للّه حق جلّ جلاله بمفتاح قلم اعلی ابواب افئده و قلوب را گشوده و هر آيه از آيات منزله بابيست مبين از برای ظهور اخلاق روحانيّه و اعمال مقدّسه اين ندا و اين ذکر مخصوص مملکتی و يا مدينه نبوده و نيست بايد اهل عالم طرّاً به آنچه نازل شده و ظاهر گشته تمسّک نمايند تا به آزادی حقيقی فائز شوند . گيتی بانوار نيّر ظهور منوّر چه که در سنه ستّين حضرت مبشّر روح ما سويه فداه بروح جديد بشارت داد و در سنه ثمانين عالم بنور جديد و روح بديع فائز گشت حال اکثر اهل بلاد مستعدند از برای اصغاء کلمه عليا که بعث و حشر کلّ به آن منوط و معلّق است |
| 18 | Whilst in the Prison of ‘Akká, We revealed in the Crimson Book that which is conducive to the advancement of mankind and to the reconstruction of the world. The utterances set forth therein by the Pen of the Lord of creation include the following which constitute the fundamental principles for the administration of the affairs of men: | در صحيفه حمراء در سجن عکا نازل شد آنچه که سبب سموّ عباد و عمار بلاد است از جمله اين بيانات در آن از قلم مالک امکان نازل : اسّ اعظم که اداره خلق به آن مربوط و منوط آنکه |
| 19 | First: It is incumbent upon the ministers of the House of Justice to promote the Lesser Peace so that the people of the earth may be relieved from the burden of exorbitant expenditures. This matter is imperative and absolutely essential, inasmuch as hostilities and conflict lie at the root of affliction and calamity. | اوّل بايد وزرای بيت عدل صلح اکبر را اجرا نمايند تا عالم از مصاريف باهظه فارغ و آزاد شود اين فقره لازم و واجب چه که محاربه و مجادله اسّ زحمت و مشقّت است . |
| 20 | Second: Languages must be reduced to one common language to be taught in all the schools of the world. | دوّم بايد لغات منحصر بلغت واحده گردد و در مدارس عالم به آن تعليم دهند . |
| 21 | Third: It behoveth man to adhere tenaciously unto that which will promote fellowship, kindliness and unity. | سوّم بايد باسبابی که سبب الفت و محبّت و اتّحاد است تشبّث جويند . |
| 22 | Fourth: Everyone, whether man or woman, should hand over to a trusted person a portion of what he or she earneth through trade, agriculture or other occupation, for the training and education of children, to be spent for this purpose with the knowledge of the Trustees of the House of Justice. | چهارم جميع رجال و نساء آنچه را که از اقتراف و زراعت و امور ديگر تحصيل نمايند جزئی از آن را از برای تربيت و تعليم اطفال نزد امينی وديعه گذارند و به اطّلاع امنای بيت عدل صرف تربيت ايشان شود . |
| 23 | Fifth: Special regard must be paid to agriculture. Although it hath been mentioned in the fifth place, unquestionably it precedeth the others. Agriculture is highly developed in foreign lands, however in Persia it hath so far been grievously neglected. It is hoped that His Majesty the Sháh—may God assist him by His grace—will turn his attention to this vital and important matter. | پنجم توجّه کامل است در امر زراعت اين فقره اگر چه در پنجم ذکر شد و لکن فی الحقيقه دارای مقام اوّل است در ممالک خارجه اين فقره بسيار ترقّی نموده و امّا در ايران الی حين امرش معوّق است اميد آنکه پادشاه ايّده اللّه توجّهی به اين امر عظيم خطير فرمايد |
| 24 | Were men to strictly observe that which the Pen of the Most High hath revealed in the Crimson Book, they could then well afford to dispense with the regulations which prevail in the world. Certain exhortations have repeatedly streamed forth from the Pen of the Most High that perchance the manifestations of power and the dawning-places of might may, sometime, be enabled to enforce them. Indeed, were sincere seekers to be found, every emanation of God’s pervasive and irresistible Will would, for the sake of His love, be revealed. But where are to be found earnest seekers and inquiring minds? Whither are gone the equitable and the fair-minded? At present no day passeth without the fire of a fresh tyranny blazing fiercely, or the sword of a new aggression being unsheathed. Gracious God! The great and the noble in Persia glory in acts of such savagery that one is lost in amazement at the tales thereof. | باری به آنچه در صحيفه حمراء از قلم اعلی نازل اگر تمسّک نمايند از قوانين عالم خود را فارغ مشاهده کنند مکرّر بعضی از اذکار از قلم اعلی جاری که شايد مشارق قدرت و مطالع عزّت الهی وقتی از اوقات مؤيّد شوند بر اجرای آن اگر طالب يافت شود آنچه از اراده مطلقه نافذه ظاهر گشته لوجه اللّه اظهار ميشود ولکن اين الطّالب واين السّائل و اين العادل واين المنصف حال هر يوم نار ظلمی مشتعل و سيف اعتسافی مسلول سبحان اللّه بزرگان ايران و نجبای عظام به اخلاق سَبُعی فخر مينمايند حيرت اندر حيرت آمد زين قصص |
| 25 | Day and night this Wronged One yieldeth thanks and praise unto the Lord of men, for it is witnessed that the words of counsel and exhortation We uttered have proved effective and that this people hath evinced such character and conduct as are acceptable in Our sight. This is affirmed by virtue of the event which hath truly cheered the eye of the world, and is none other than the intercession of the friends with the high authorities in favour of their enemies. Indeed one’s righteous deeds testify to the truth of one’s words. We cherish the hope that men of piety may illumine the world through the radiant light of their conduct, and We entreat the Almighty—glorified and exalted is He—to grant that everyone may in this Day remain steadfast in His love and stand firm in His Cause. He is, in truth, the Protector of those who are wholly devoted to Him and observe His precepts. | اين مظلوم در ليالی و ايّام بشکر و حمد مالک انام مشغول چه که مشاهده شد نصائح و مواعظ تأثير نموده و اخلاق و اطوار اين حزب بدرجه قبول فائز چه که ظاهر شد آنچه که سبب روشنی چشم عالم است و آن شفاعت دوستان از دشمنان نزد اُمرا بوده کردار نيک گواه راستی گفتار است اميد آنکه اخيار بروشنی کردار گيتی را روشن نمايند نسئل اللّه تبارک و تعالی ان يؤيّد الکلّ علی الاستقامة علی حبّه و امره فی ايّامه انّه وليّ المخلصين و العاملين |
| 26 | O people of God! Countless are the realms which Our Pen of Glory hath revealed and manifold the eyes to which it hath imparted true enlightenment. Yet most of the people in Persia continue to be deprived of the benefits of profitable counsels and remain sorely lacking in useful sciences and arts. Formerly these sublime words were especially revealed by the Pen of Glory in honour of one of the faithful, that perchance those that have gone astray may embrace the Truth and become acquainted with the subtleties of the Law of God. | يا حزب اللّه قلم اعلی عالمها ظاهر نموده و ابصار را روشنی حقيقی بخشيده ولکن اکثری از اهل ايران لازال از بيانات نافعه و علوم و فنون مبارکه محروم بوده‌اند يوم قبل مخصوص از برای يکی از اولياء اين کلمه عليا از قلم اعلی نازل که شايد اهل اعراض باقبال فائز گردند و بغوامض مسائل اصول الهيّه پی برند و آگاه شوند |
| 27 | The unbelievers and the faithless have set their minds on four things: first, the shedding of blood; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes. Exalted is His purpose; glorified is His power; magnified is His dominion! Now let us beseech God—praised be His glory—to graciously guide aright the followers of the Shí’ih sect and to purge them of unseemly conduct. From the lips of the members of this sect foul imprecations fall unceasingly, while they invoke the word ‘Mal’ún’ (accursed)—uttered with a guttural sound of the letter ‘ayn—as their daily relish. | معرضين و منکرين به چهار کلمه متمسّک اوّل کلمه فضرب الرّقاب و ثانی حرق کتب و ثالث اجتناب از ملل اخری و رابع فنای احزاب حال از فضل و اقتدار کلمه الهی اين چهار سدّ عظيم از ميان بر داشته شد و اين چهار امر مبين از لوح محو گشت و صفات سبُعی را به صفات روحانی تبديل نمود جلّت ارادته و جلّت قدرته و عظم سُلطانه حال از حق جلّ جلاله بطلبيد و ميطلبيم که حزب شيعه را هدايت فرمايد و از صفات نالايقه نجات بخشد از لسان هر يک از آن حزب در هر يوم لعنت‌ها مذکور و ملعون با عين حلقی از غذاهای يوميّه آن حزبست |
| 28 | O God my God! Thou hearest the sighing of Him Who is Thy Light (Bahá), hearkenest unto His lamentations in the daytime and in the night season and knowest that He desireth naught for Himself but rather seeketh to sanctify the souls of Thy servants and to deliver them from the fire with which they are beset at all times. O Lord! The hands of Thy well-favoured servants are raised towards the heaven of Thy bounty and those of Thy sincere lovers are lifted up to the sublime heights of Thy generosity. Disappoint them not, I entreat Thee, in that which they seek from the ocean of Thy favour and from the heaven of Thy grace and the day-star of Thy bounty. Aid them, O Lord, to acquire such virtues as will exalt their stations among the peoples of the world. Verily Thou art the Powerful, the Mighty, the Most Generous. | الهی الهی تسمع حنين بهائک و صريخه فی اللّيالی و الايّام و تعلم انّه ما اراد لنفسه امرا بل اراد تقديس نفوس عبادک و نجاتهم عن نار الضّغينة و البغضاء الّتی احاطتهم فی کلّ الأحيان ای ربّ قد ارتفعت ايادی المقرّبين اِلی سماء جودک والمخلصين اِلی هواء عطائک اسئلک ان لا تخيّبها عمّا ارادوا من بحر عطائک و سماء فضلک و شمس جودک ای ربّ ايّدهم علی آداب ترتفع بها مقاماتهم بين الاحزاب انّک انت المقتدر العزيز الوهّاب |
| 29 | O people of God! Give ear unto that which, if heeded, will ensure the freedom, well-being, tranquillity, exaltation and advancement of all men. Certain laws and principles are necessary and indispensable for Persia. However, it is fitting that these measures should be adopted in conformity with the considered views of His Majesty—may God aid him through His grace—and of the learned divines and of the high-ranking rulers. Subject to their approval a place should be fixed where they would meet. There they should hold fast to the cord of consultation and adopt and enforce that which is conducive to the security, prosperity, wealth and tranquillity of the people. For were any measure other than this to be adopted, it could not but result in chaos and commotion. | يا حزب اللّه بشنويد آنچه را که اصغاء آن سبب آزادی و آسودگی و راحت و علوّ و سموّ کلّ است از برای ايران قانون و اصولی لازم و واجب ولکن شايسته آنکه حسب الاراده حضرت سلطان ايّده اللّه و حضرات عُلمای اعلام و امرای عظام واقع شود بايد باطّلاع ايشان مقرّی معيّن گردد و حضرات در آن مقرّ جمع شوند و بحبل مشورت تمسّک نمايند و آنچه را سبب و علّت امنيّت و نعمت و ثروت و اطمينان عباد است معيّن فرمايند و اجرا دارند چه اگر بغير اين ترتيب واقع شود علّت اختلاف و ضوضاء گردد |
| 30 | According to the fundamental laws which We have formerly revealed in the Kitáb-i-Aqdas and other Tablets, all affairs are committed to the care of just kings and presidents and of the Trustees of the House of Justice. Having pondered on that which We have enunciated, every man of equity and discernment will readily perceive, with his inner and outer eyes, the splendours of the day-star of justice which radiate therefrom. | در اصول احکام که از قبل در کتاب اقدس و ساير الواح نازل امور راجع به سلاطين و رؤسای عادل و اُمنای بيت عدل شده و منصفين و متبصّرين بعد از تفکّر اشراق نيّر عدل را بعين ظاهر و باطن در آنچه ذکر شده مشاهده نمايند |
| 31 | The system of government which the British people have adopted in London appeareth to be good, for it is adorned with the light of both kingship and of the consultation of the people. | حال آنچه در لندره امّت انگريز به آن متمسّک خوب بنظر ميايد چه که بنور سلطنت و مشورت امّت هر دو مزيّن است |
| 32 | In formulating the principles and laws a part hath been devoted to penalties which form an effective instrument for the security and protection of men. However, dread of the penalties maketh people desist only outwardly from committing vile and contemptible deeds, while that which guardeth and restraineth man both outwardly and inwardly hath been and still is the fear of God. It is man’s true protector and his spiritual guardian. It behoveth him to cleave tenaciously unto that which will lead to the appearance of this supreme bounty. Well is it with him who giveth ear unto whatsoever My Pen of Glory hath proclaimed and observeth that whereunto he is bidden by the Ordainer, the Ancient of Days. | در اصول و قوانين بابی در قصاص که سبب صيانت و حفظ عباد است مذکور ولکن خوف از آن ناس را در ظاهر از اعمال شنيعه نالايقه منع مينمايد امّا امری که در ظاهر و باطن سبب حفظ و منع است خشية اللّه بوده و هست اوست حارس حقيقی و حافظ معنوی بايد به آنچه سبب ظهور اين موهبت کبری است تمسّک جست و تشبّت نمود طوبی لمن سمع مانطق به قلمی الأعلی و عمل بما امر به من لدن آمر قديم |
| 33 | Incline your hearts, O people of God, unto the counsels of your true, your incomparable Friend. The Word of God may be likened unto a sapling, whose roots have been implanted in the hearts of men. It is incumbent upon you to foster its growth through the living waters of wisdom, of sanctified and holy words, so that its root may become firmly fixed and its branches may spread out as high as the heavens and beyond. | يا حزب اللّه وصايای دوست يکتا را بگوش جان بشنويد کلمه الهی بمثابه نهالست مقرّ و مستقرّش افئده عباد بايد آنرا بکوثر حکمت و بيان تربيت نمائيد تا اصلش ثابت گردد و فرعش از افلاک بگذرد |
| 34 | O ye that dwell on earth! The distinguishing feature that marketh the pre-eminent character of this Supreme Revelation consisteth in that We have, on the one hand, blotted out from the pages of God’s holy Book whatsoever hath been the cause of strife, of malice and mischief amongst the children of men, and have, on the other, laid down the essential prerequisites of concord, of understanding, of complete and enduring unity. Well is it with them that keep My statutes. | ای اهل عالم فضل اين ظهور اعظم آنکه آنچه سبب اختلاف و فساد و نفاق است از کتاب محو نموديم و آنچه علّت الفت و اتّحاد و اتّفاقست ثبت فرموديم نعيماً للعاملين |
| 35 | Time and again have We admonished Our beloved ones to avoid, nay to flee from, anything whatsoever from which the odour of mischief can be detected. The world is in great turmoil, and the minds of its people are in a state of utter confusion. We entreat the Almighty that He may graciously illuminate them with the glory of His Justice, and enable them to discover that which will be profitable unto them at all times and under all conditions. He, verily is the All-Possessing, the Most High. | مکرّر وصيّت نموده و مينمائيم دوستان را که از آنچه رائحه فساد استشمام ميشود اجتناب نمايند بل فرار اختيار کنند عالم منقلب است و افکار عباد مختلف نسئل اللّه ان يزيّنهم بنور عدله و يعرّفهم ما ينفعهم فی کلّ الاحوال انّه هو الغنيّ المتعال |
| 36 | We have ere this uttered these sublime words: Let them that bear allegiance to this Wronged One be even as a raining cloud in moments of charity and benevolence and as a blazing fire in restraining their base and appetitive natures. | از قبل به اين کلمه عليا نطق نموديم نفوسی که به اين مظلوم منسوبند بايد در مواقع بخشش و عطا ابر بارنده باشند و در اخذ نفس امّاره شعله فروزنده |
| 37 | Gracious God! A thing hath recently happened which caused great astonishment. It is reported that a certain person [3](http://reference.bahai.org/en/t/b/TB/tb-8.html" \l "fn3%23fn3) went to the seat of the imperial throne in Persia and succeeded in winning the good graces of some of the nobility by his ingratiating behaviour. How pitiful indeed, how deplorable! One wondereth why those who have been the symbols of highest glory should now stoop to boundless shame. What is become of their high resolve? Whither is gone the sense of dignity and honour? The sun of glory and wisdom hath unceasingly been shining above the horizon of Persia, but nowadays it hath sunk to such a low level that certain dignitaries have allowed themselves to be treated as playthings in the hands of the foolish. The aforesaid person hath written such things concerning this people in the Egyptian press and in the Beirut Encyclopedia that the well-informed and the learned were astonished. He proceeded then to Paris where he published a newspaper entitled Urvatu’l-Vuthqá [The Sure Handle] and sent copies thereof to all parts of the world. He also sent a copy to the Prison of ‘Akká, and by so doing he meant to show affection and to make amends for his past actions. In short, this Wronged One hath observed silence in regard to him. We entreat God, the True One, to protect him and to shed upon him the light of justice and fairness. It behoveth him to say: | سبحان اللّه اين ايّام ظاهر شده آنچه که سبب حيرت است از قراری که شنيده شد نفسی وارد مقرّ سلطنت ايران گشت و جمعی بزرگان را به ارادة خود مسخّر نمود فی الحقيقه اين مقام مقام نوحه و ندبه است آيا چه شده که مظاهر عزّت کبری ذلّت عظمی از برای خود پسنديدند استقامت چه شد عزّت نفس کجا رفت لازال آفتاب بزرگی و دانائی از افق سماء ايران طالع و مشرق حال بمقامی تنزّل نموده که بعضی از رجال خود را ملعب جاهلين نموده‌اند و شخص مذکور درباره اين حزب در جرائد مصر و دائرة المعارف بيروت ذکر نموده آنچه را که سبب تحيّر صاحبان آگاهی و دانش گشت و بعد بباريس توجّه نمود و جريده باسم عروة الوثقی طبع کرد و باطراف عالم فرستاد و بسجن عکّا هم ارسال داشت و به اين سبب اظهار محبّت نمود و مقصودش تدارک مافات بوده باری اين مظلوم درباره او صمت اختيار کرد از حق می‌طلبيم او را حفظ نمايد و بنور عدل و انصاف منوّر دارد له ان يقول |
| 38 | O God my God! Thou seest me standing before the door of Thy forgiveness and benevolence, turning my gaze toward the horizon of Thy bountiful favours and manifold blessings. I beg of Thee by Thy sweet accents and by the shrill voice of Thy Pen, O Lord of all mankind, to graciously aid Thy servants as it befitteth Thy days and beseemeth the glory of Thy manifestation and Thy majesty. Verily potent art Thou to do whatsoever Thou willest. All they that dwell in the heavens and on the earth bear witness to Thy power and Thy might, to Thy glory and Thy bounteousness. Praise be to Thee, O Lord of the worlds and the Well-Beloved of the heart of every man of understanding! | الهی الهی ترانی قائماً لدی باب عفوک و عطائک و ناظراً اِلی آفاق مواهبک و الطافک اسئلک بندائک الاحلی و صرير قلمک يا مولی الوری ان توفّق عبادک علی ما ينبغی لايّامک و يليق لظهورک و سلطانک انّک انت المقتدر علی ما تشاء يشهد بقوّتک و اقتدارک و عظمتک و عطائک من فی السّموات و الارضين الحمدلک يا اله العالمين ومحبوب افئدة العارفين |
| 39 | Thou beholdest, O my God, the essence of poverty seeking the ocean of Thy wealth and the substance of iniquity yearning for the waters of Thy forgiveness and Thy tender mercy. Grant Thou, O my God, that which beseemeth Thy great glory and befitteth the loftiness of Thy boundless grace. Thou art in truth the All-Bountiful, the Lord of grace abounding, the Ordainer, the All-Wise. No God is there but Thee, the Most Powerful, the All-Compelling, the Omnipotent. | تری يا الهی کينونة الفقر ارادت بحر غنائک و حقيقة العصيان فرات مغفرتک و عطائک قدّر يا الهی ماينبغی لعظمتک و يليق لسماء فضلک انّک انت الفضّال الفيّاض الآمر الحکيم لا اله الّا انت القويّ الغالب القدير |
| 40 | O people of God! In this day everyone should fix his eyes upon the horizon of these blessed words: ‘Alone and unaided He doeth whatsoever He pleaseth.’ Whoso attaineth this station hath verily attained the light of the essential unity of God and is enlightened thereby, while all others are reckoned in the Book of God among the followers of idle fancy and vain imagination. Incline your ears to the Voice of this Wronged One and safeguard the integrity of your stations. It is highly necessary and imperative that everyone should observe this matter. | يا حزب اللّه اليوم بايد انظار کلّ به افق کلمه مبارکه يفعل ما يشاء وحده متوجّه باشد چه اگر احدی باين مقام فائز گردد او بنور توحيد حقيقی فائز و منوّر و من دون آن در کتاب الهی از اصحاب ظنون و اوهام مذکور و مرقوم بشنويد ندای مظلوم را و مراتب را حفظ نمائيد اين فقره بر کلّ لازم و واجب است |
| 41 | Unveiled and unconcealed, this Wronged One hath, at all times, proclaimed before the face of all the peoples of the world that which will serve as the key for unlocking the doors of sciences, of arts, of knowledge, of well-being, of prosperity and wealth. Neither have the wrongs inflicted by the oppressors succeeded in silencing the shrill voice of the Most Exalted Pen, nor have the doubts of the perverse or of the seditious been able to hinder Him from revealing the Most Sublime Word. I earnestly beseech God that He may protect and purge the people of Bahá from the idle fancies and corrupt imaginings of the followers of the former Faith. | مظلوم در جميع ايّام من غير ستر و حجاب امام وجوه اهل عالم نطق فرمود آنچه را که مفتاح است از برای ابواب علوم و فنون و دانش و آسايش و ثروت و غنا ظلم ظالمين قلم اعلی را از صرير باز نداشت و شبهات مريبين و مفسدين او را از اظهار کلمه عليا منع ننمود از حق در جميع احوال سائل و آملم که اهل بها را از ظنون و اوهام حزب قبل حفظ فرمايد و مقدّس دارد |
| 42 | O people of God! Righteous men of learning who dedicate themselves to the guidance of others and are freed and well guarded from the promptings of a base and covetous nature are, in the sight of Him Who is the Desire of the world, stars of the heaven of true knowledge. It is essential to treat them with deference. They are indeed fountains of soft-flowing water, stars that shine resplendent, fruits of the blessed Tree, exponents of celestial power, and oceans of heavenly wisdom. Happy is he that followeth them. Verily such a soul is numbered in the Book of God, the Lord of the mighty Throne, among those with whom it shall be well. | يا حزب اللّه عُلمای راشدين که بهدايت عباد مشغولند و از وساوس نفس امّاره مصون و محفوظ ايشان از انجم سماء عرفان نزد مقصود عالميان محسوب احترام ايشان لازم ايشانند عيون جاريه و انجم مُضيئه و اثمار سدره مبارکه و آثار قدرت الهيّه و بحور حکمت صمدانيّه طوبی لمن تمسّک بهم انّه من الفائزين فی کتاب اللّه ربّ العرش العظيم |
| 43 | The glory which proceedeth from God, the Lord of the Throne on High and of the earth below, rest upon you, O people of Bahá, O ye the companions of the Crimson Ark, and upon such as have inclined their ears to your sweet voices and have observed that whereunto they are bidden in this mighty and wondrous Tablet. | البهآء من لدی اللّه ربّ العرش و الثّری عليکم يا اهل البهآء و اصحاب السّفينة الحمرآء و علی الّذين سمعوا ندائکم الأحلی و عملوا بما امروا به فی هذا اللّوح العزيز البديع . |

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| 1. | The two Hands of the Cause of God, Ḥájí Mullá ‘Alí-Akbar Sháhmírzádí and Ḥájí Abu’l-Ḥasan Ardakání, Amín-i-Iláhí (Trustee of Ḥuqúqu’lláh), were originally arrested in Ṭihrán, imprisoned in Qazvín in the year 1891, and then transferred to prison in Ṭihrán. |
| 2. | Prince Maḥmúd Mírzá, the Jalálu’d’Dawlih, Governor of Yazd, Persia. |
| 3. | Jamálu’d-Dín-i-Afghání. (See [God Passes By pp. 296](http://reference.bahai.org/reference?work=gpb&page=296), [317](http://reference.bahai.org/reference?work=gpb&page=317).) |