

	<b>LAWH-I-DUNYÁ (Tablet of the World)</b>	<b>لوح دنیا</b>
1	<i>In My Name, calling aloud in the Kingdom of Utterance</i>	بسمی النَّاطِقِ فِي مَلَكُوتِ الْبَيَانِ
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 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 مبین را لائق و سزاست که سجن متین را بحضور حضرت علی قبل اکبر و حضرت امین مزین فرمود و بانوار ایقان و استقامت و اطمینان مزین داشت علیهما بهاء الله و بهاء من فی السَّمَوَاتِ و الارضین
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 prevaieth over all created things. Sovereignty is God's, the Creator of the heavens and the Lord of the Kingdom of Names.	النُّورِ و البهَاءِ و التَّكْبِيرِ و الثَّنَاءِ عَلَى إِيَادِي أَمْرِهِ الَّذِينَ بِهِمْ أَشْرَقَ نُورُ الْأَصْطِبَارِ و ثَبَتَ حُكْمَ الْأَخْتِيَارِ اللَّهُ الْمُقْتَدِرُ الْعَزِيزُ الْمُخْتَارُ و بِهِمْ مَاجَ بَحْرِ الْعَطَاءِ و هَاجَ عَرَفَ عِنَايَةَ اللَّهِ مَوْلَى الْوَرَى نَسْنَلُهُ تَعَالَى أَنْ يَحْفَظَهُمْ بِجُنُودِهِ و يَحْرَسَهُمْ بِسُلْطَانِهِ و يَنْصُرُهُمْ بِقُدْرَتِهِ الَّتِي غَلَبَتْ الْأَشْيَاءَ الْمَلِكُ اللَّهُ فَاطِرُ السَّمَاءِ وَمَالِكُ مَلَكُوتِ الْأَسْمَاءِ
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 kindness. 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?	نَبَأَ عَظِيمٍ مَيِّفَرْمَايِدِ أَيِ أَصْحَابِ إِيْرَانِ شَمَا مَشَارِقِ رَحْمَتِ و مَطَالَعِ شَفَقَتِ و مَحَبَّتِ بُوْدَهْ اِيْدِ و أَفَاقِ وُجُوْدِ بَنُوْرِ خَرْدِ و دَانَشِ شَمَا مَنُوْرٍ و مَزِيْنٍ بُوْدَهْ أَيَا چِهْ شَدَّ كِهْ بَدَسْتِ خُوْدِ بَرِ هَلَاكْتِ خُوْدِ و دُوَسْتَانِ خُوْدِ قِيَامِ كَرْدِيْدِ
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	يَا أَفْنَانِي عَلِيْكَ بَهَائِي و عِنَايَتِي خِيْمَهْ أَمْرِ الْهِي عَظِيمِ اسْتِ جَمِيْعِ اِحْزَابِ عَالَمِ رَا فَرَا كَرَفْتَهْ و خُوَاْهَدِ كَرَفْتِ رُوْزِ رُوْزِ شَمَا سَمَسْتِ و هَزَارِ لُوْحِ كُوَاْهِ شَمَا بَرِ نَصْرْتِ أَمْرِ قِيَامِ نَمَائِيْدِ و بَجُنُوْدِ بِيَانِ بَتَسْخِيْرِ أَفْنَدَهْ و قُلُوْبِ أَهْلِ عَالَمِ مَشْغُوْلِ شُوِيْدِ بَايْدِ اَزْ شَمَا ظَاْهَرِ

	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.	شود آنچه که سبب آسایش و راحت بیچارگان روزگار است کمر همت را محکم نمائید شاید بندگان از اسیری 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 حنین انصاف مرتفع دود تیره ستم عالم و امم را احاطه نموده از حرکت قلم اعلی روح جدید معانی به امر آمر حقیقی در اجساد الفاظ دمیده شد و آثارش در جمیع اشیای عالم ظاهر و هویدا اینست بشارت اعظم که از قلم مظلوم جاری شده بگو ای دوستان ترس از برای چه و بیم از که گلپارهای عالم به اندک رطوبتی متلاشی شده و میشوند نفس اجتماع سبب تفریق 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 درنده‌های ارض . بیاری باری شمشیرهای برنده حزب بابی بگفتار نیک و کردار پسندیده بغلاف راجع لازال اختیار بگفتار حدائق وجود را تصرف نمودند بگو ای دوستان حکمت را از دست مدهید نصایح قلم اعلی را بگوش هوش بشنوید عموم اهل عالم باید از ضرر دست و زبان شما آسوده باشند
8	Referring to the land of Tá (Tíhrán) 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 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 عالمیانست ظالمهای عالم حقوق امم را غصب نموده‌اند و بتمام قدرت و قوت بمشتهیات نفوس خود مشغول بوده و هستند از ظالم ارض یا ظاهر شد آنچه که عیون ملاً اعلی خون گریست
9	O thou who hast quaffed from the wine of Mine utterance and	یا ایها الشارب رحیق بیانی و الناظر الی افق ظهوری آیا چه شده

	<p>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.</p>	<p>که اهل ایران مع اسبقیتشان در علوم و فنون حال پست تر از جمیع احزاب عالم مشاهده میشوند یا قوم در این یوم مبارک منیر خود را از فیوضات فیاض محروم نمائید امروز از سحاب رحمت رحمانی امطار حکمت و بیان نازل طوبی لمن انصف فی الأمر و ویل للظالمین</p>
10	<p>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.</p>	<p>امروز هر آگاهی گواهی میدهد بر اینکه بیاناتی که از قلم مظلوم نازل شده سبب اعظم است از برای ارتفاع عالم و ارتقاء امم بگو ای قوم بقوت ملکوتی بر نصرت خود قیام نمائید که شاید ارض از اصنام ظنون و اوهام که فی الحقیقه سبب و علت خسارت و ذلت عباد بیچاره اند پاک و طاهر گردد این اصنام هائلند و خلق را از علو و صعود مانع امید آنکه ید اقتدار مدد فرماید و ناس را از ذلت کبری برهاند</p>
11	<p>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.</p>	<p>در یکی از الواح نازل یا حزب الله بخود مشغول نباشید در فکر اصلاح عالم و تهذیب امم باشید اصلاح عالم از اعمال طیبه طاهره و اخلاق راضیه مرضیه بوده ناصر امر اعمالست و معینش اخلاق یا اهل بها بتقوی تمسک نمائید هذا ما حکم به المظلوم و اختاره المختار</p>
12	<p>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</p>	<p>ای دوستان سزاوار آنکه در این بهار جانفزا از باران نیشان یزدانی تازه و خرم شوید خورشید بزرگی پرتو افکنده و ابر بخشش سایه گسترده با بهره کسی که خود را بی بهره نساخت و دوست را در این جامه بشناخت بگو اهریمنان در کمینگاهان</p>

	<p>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.</p>	<p>ایستاده‌اند آگاه باشید و بروشنائی نام بینا از تیرگیها خود را آزاد نمائید عالم بین باشید نه خود بین اهریمنان نفوسی هستند که حائل و مانعند مابین عباد و ارتفاع و ارتقاء مقاماتشان .</p>
13	<p>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.</p>	<p>امروز بر کلّ لازم و واجب است تمسّک نمایند به آنچه که سبب سمّ و علوّ دولت عادلّه و ملّت است قلم اعلی در هر یک از آیات ابواب محبّت و اتّحاد باز نموده قلنا و قولنا الحقّ عاشروا مع الأديان كلّها بالروح و الرّيحان از این بیان آنچه سبب اجتناب و علّت اختلاف و تفریق بود از میان برخاست و در ارتقاء وجود و ارتفاع نفوس نازل شده آنچه که باب اعظم است از برای تربیت اهل عالم آنچه از لسان و قلم ملل اولی از قبل ظاهر فی الحقیقه سلطان آن در این ظهور اعظم از سماء مشیّت مالک قدم نازل از قبل فرموده‌اند حبّ الوطن من الايمان و لسان عظمت در یوم ظهور فرموده لیس الفخر لمن یحبّ الوطن بل لمن یحبّ العالم به این کلمات عالیات طیور افنده را پرواز جدید آموخت و تحدید و تقلید را از کتاب محو نمود</p>
14	<p>This Wronged One hath forbidden the people of God to engage in contention or conflict and hath exhorted them to righteous deeds</p>	<p>این مظلوم حزب الله را از فساد و نزاع منع فرمود و به اعمال</p>

	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.	طیبه و اخلاق مرضیه روحانیّه دعوت نمود امروز جنودی که ناصر امرند اعمال و اخلاق است طوبی لمن تمسک بهما و ویل للمعرضین
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.	یا حزب الله شما را بادب وصیّت مینمایم و اوست در مقام اول سید اخلاق طوبی از برای نفسی که بنور ادب منور و بطراز راستی مزین گشت دارای ادب دارای مقام بزرگست امید آنکه این مظلوم و کلّ به آن فائز و به آن متمسک و به آن متشبّث و به آن ناظر باشیم اینست 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 یا حزب العدل باید بمتابه نور روشن باشید و مانند نار سدره مشتعل این نار محبّت احزاب مختلفه را در یک بساط جمع نماید و نار بغضا سبب و علت تفریق و جدالست نسل الله ان یحفظ عباده من شرّ اعدائه انه علی کلّ شیء قدیر
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,	الحمد لله حق جلّ جلاله بمفتاح قلم اعلی ابواب افنده و قلوب را گشوده و هر آیه از آیات منزله بابیست مبین از برای ظهور اخلاق روحانیّه و اعمال مقدسه این ندا و این ذکر مخصوص مملکتی و یا مدینه نبوده و نیست باید اهل عالم طرّاً به آنچه نازل شده و ظاهر گشته تمسک نمایند تا به آزادی حقیقی فائز شوند . گیتی بانوار نیر ظهور منور چه که در سنه ستین حضرت مبشّر روح ما سویه فداه بروح جدید بشارت داد و در سنه ثمانین عالم بنور جدید و روح بدیع فائز گشت حال اکثر اهل بلاد مستعدند از برای اصغاء کلمه علیا که بعث و حشر کلّ به آن منوط و معلق است

	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.	
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 صحیفه حمراء در سجن عكا نازل شد آنچه که سبب سمو عباد و عمار بلاد است از جمله این بیانات در آن از قلم مالک امکان نازل : اس 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.	اول باید وزرای بیت عدل صلح اکبر را اجرا نمایند تا عالم از مصاریف باهظه فارغ و آزاد شود این فقره لازم و واجب چه که محاربه و مجادله اس زحمت و مشقت است .
20	Second: Languages must be reduced to one common language to be taught in all the schools of the world.	دوم باید لغات منحصر بلغت واحده گردد و در مدارس عالم به آن تعلیم دهند .
21	Third: It behoveth man to adhere tenaciously unto that which will promote fellowship, kindness and unity.	سوم باید باسبابی که سبب الفت و محبت و اتحاد است تشبث جویند .
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 جمیع رجال و نساء آنچه را که از اقتراف و زراعت و امور دیگر تحصیل نمایند جزئی از آن را از برای تربیت و تعلیم اطفال نزد امینی ودیعه گذارند و به اطلاع امنای بیت عدل صرف تربیت ایشان 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 <u>Sháh</u> —may God assist him by His grace—will turn his attention to this vital and important matter.	پنجم توجه کامل است در امر زراعت این فقره اگر چه در پنجم ذکر شد و لکن فی الحقیقه دارای مقام اول است در ممالک خارجه این فقره بسیار ترقی نموده و اما در ایران الی حین امرش معوق است امید آنکه پادشاه ایده الله توجهی به این امر عظیم خطیر فرماید
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	باری به آنچه در صحیفه حمراء از قلم اعلی نازل اگر تمسک نمایند از قوانین عالم خود را فارغ مشاهده کنند مکرر بعضی از

	<p>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.</p>	<p>انکار از قلم اعلی جاری که شاید مشارق قدرت و مطالع عزّت الهی وقتی از اوقات مؤید شوند بر اجرای آن اگر طالب یافت شود آنچه از اراده مطلقه نافذه ظاهر گشته لوجه الله اظهار میشود و لکن این الطالب و این السائل و این العادل و این المنصف حال هر یوم نار ظلمی مشتعل و سیف اعتسافی مسلول سبحان الله بزرگان ایران و نجبای عظام به اخلاق سبعی فخر مینمایند حیرت اندر حیرت آمد زین قصص</p>
25	<p>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.</p>	<p>این مظلوم در لیالی و ایام بشکر و حمد مالک انام مشغول چه که مشاهده شد نصائح و مواعظ تأثیر نموده و اخلاق و اطوار این حزب بدرجه قبول فائز چه که ظاهر شد آنچه که سبب روشنی چشم عالم است و آن شفاعت دوستان از دشمنان نزد امرا بوده کردار نیک گواه راستی گفتار است امید آنکه اخیار بروشنی کردار گیتی را روشن نمایند نسئل الله تبارک و تعالی ان یؤید کلّ علی الاستقامة علی حبّه و امره فی ایامه انه ولیّ المخلصین و العالمین</p>
26	<p>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.</p>	<p>یا حزب الله قلم اعلی عالمها ظاهر نموده و ابصار را روشنی حقیقی بخشیده و لکن اکثری از اهل ایران لازال از بیانات نافعه و علوم و فنون مبارکه محروم بوده اند یوم قبل مخصوص از برای یکی از اولیاء این کلمه علیا از قلم اعلی نازل که شاید اهل اعراض باقبال فائز گردند و بغوامض مسائل اصول الهیه پی برند و آگاه شوند</p>
27	<p>The unbelievers and the faithless have set their minds on four</p>	<p>معرضین و منکرین به چهار کلمه متمسک اول کلمه ضرب</p>

<p>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 <i>Shí'ih</i> 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.</p>	<p>الرّقاب و ثانی حرق کتب و ثالث اجتناب از ملل اخری و رابع فنای احزاب حال از فضل و اقتدار کلمه الهی این چهار سدّ عظیم از میان بر داشته شد و این چهار امر مبین از لوح محو گشت و صفات سبّعی را به صفات روحانی تبدیل نمود جلّت ارادته و جلّت قدرته و عظم سلطانه حال از حقّ جلّ جلاله بطلبید و میطلبیم که حزب شیعه را هدایت فرماید و از صفات نالایقه نجات بخشد از لسان هر یک از آن حزب در هر یوم لعنتها مذکور و ملعون با عین حلقی از غذاهای یومیّه آن حزبست</p>
<p>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.</p>	<p>الهی الهی تسمع حنین بهائک و صریخه فی اللیالی و الایام و تعلم انه ما اراد لنفسه امرا بل اراد تقدیس نفوس عبادک و نجاتهم عن نار الضغینه و البغضاء الّتی احاطتهم فی کلّ الاحیان ای ربّ قد ارتفعت ایادی المقرّبین الی سماء جودک والمخلصین الی هواء عطائک اسئلك ان لا تخیبها عمّا ارادوا من بحر عطائک و سماء فضلک و شمس جودک ای ربّ ایدهم علی آداب ترتفع بها مقاماتهم بین الاحزاب انک انت المقتدر العزیز الوهاب</p>
<p>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</p>	<p>یا حزب الله بشنوید آنچه را که اصغاء آن سبب آزادی و آسودگی و راحت و علوّ و سموّ کلّ است از برای ایران قانون و اصولی لازم و واجب و لکن شایسته آنکه حسب الاراده حضرت سلطان ایدّه الله و حضرات علمای اعلام و امرای عظام واقع شود باید باطلّاع ایشان مقرّی معین گردد و حضرات در آن مقرّ جمع شوند و بحبل مشورت تمسک نمایند و آنچه را سبب و علت</p>



	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.	امنیت و نعمت و ثروت و اطمینان عباد است معین فرمایند و اجرا دارند چه اگر بغیر این ترتیب واقع شود علت 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 سایر الواح نازل امور راجع به سلاطین و رؤسای عادل و امنای بیت عدل شده و منصفین و متبصرین بعد از تفکر اشراق نیز عدل را بعین ظاهر و باطن در آنچه ذکر شده مشاهده نمایند
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 اندره امت انگریز به آن متمسک خوب بنظر میاید چه که بنور سلطنت و مشورت امت هر دو مزین 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 قوانین بابی در قصاص که سبب صیانت و حفظ عباد است مذکور ولکن خوف از آن ناس را در ظاهر از اعمال شنیعه نالایقه منع مینماید اما امری که در ظاهر و باطن سبب حفظ و منع است خشية الله بوده و هست اوست حارس حقیقی و حافظ معنوی باید به آنچه سبب ظهور این موهبت گیری است متمسک جست و تشبث نمود طوبی لمن سمع مانطق به قلمی الأعلی و عمل بما امر به من لدن امر قدیم
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.	یا حزب الله وصایای دوست یکتا را بگوش جان بشنوید کلمه الهی بمثابه نهالست مقرر و مستقرش افنده عباد باید آنرا بکوثر حکمت و بیان تربیت نمایند 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	ای اهل عالم فضل این ظهور اعظم آنکه آنچه سبب اختلاف و فساد و نفاق است از کتاب محو نمودیم و آنچه علت الفت و اتحاد و اتفاقست ثبت فرمودیم نعیماً للعاملین

	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.	
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.	مکرر وصیت نموده و مینمائیم دوستان را که از آنچه رائحه فساد استشمام میشود اجتناب نمایند بل فرار اختیار کنند عالم منقلب است و افکار عباد مختلف نسل الله ان یزینهم بنور عدله و یعرفهم ما ینفعهم فی کلّ الاحوال انه هو الغنی 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 این کلمه علیا نطق نمودیم نفوسی که به این مظلوم منسوبند باید در مواقع بخشش و عطا ابر بارنده باشند و در اخذ نفس اماره شعله فروزنده
37	Gracious God! A thing hath recently happened which caused great astonishment. It is reported that a certain person <sup>3</sup> 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 <i>Urvatu'l-Vuṭḥá</i> [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	سبحان الله این ایام ظاهر شده آنچه که سبب حیرت است از قراری که شنیده شد نفسی وارد مقر سلطنت ایران گشت و جمعی بزرگان را به اراده خود مسخر نمود فی الحقیقه این مقام مقام نوحه و ندبه است آیا چه شده که مظاهر عزت کبری ذلت عظمی از برای خود پسندیدند استقامت چه شد عزت نفس کجا رفت لازال آفتاب بزرگی و دانائی از افق سماء ایران طالع و مشرق حال بمقامی تنزل نموده که بعضی از رجال خود را ملعب جاهلین نموده‌اند و شخص مذکور درباره این حزب در جرائد مصر و دائرة المعارف بیروت ذکر نموده آنچه را که سبب تحیر صاحبان آگاهی و دانش گشت و بعد بیاریس توجه نمود و جریده باسم عروة الوثقی طبع کرد و باطراف عالم فرستاد و بسجن عگا هم ارسال داشت و به این سبب اظهار محبت نمود و مقصودش تدارک مافات بوده باری این مظلوم درباره او صمت اختیار کرد از حق می‌طلبیم او را حفظ نماید و بنور عدل و انصاف منور

	to shed upon him the light of justice and fairness. It behoveth him to say:	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 wilt. 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 لدى باب عفوک و عطائک و ناظراً إلى آفاق مواهبک و الطافک اسئلك بنداىک الاحلى و صریر قلمک یا مولی الوری ان توفق عبادک علی ما ینبغی لایامک و یلیق لظهورک و سلطانک انک انت المقتدر علی ما تشاء یشهد بقوتک و اقتدارک و عظمتک و عطائک من فی السموات و الارضین الحمدلک یا اله العالمین و محبوب 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.	ترى یا الهی کینونة الفقر ارادت بحر غنائک و حقیقة العصیان فرات مغفرتک و عطائک قدر یا الهی ما ینبغی لعظمتک و یلیق لسماء فضلک انک انت الفضال الفیاض الأمر الحکیم لا اله الا انت القوی 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.	یا حزب الله الیوم باید انظار کلّ به افق کلمه مبارکه یفعل ما یشاء وحده متوجه باشد چه اگر احدی باین مقام فائز گردد او بنور توحید حقیقی فائز و منور و من دون آن در کتاب الهی از اصحاب ظنون و اوهام مذکور و مرقوم بشنوید ندای مظلوم را و مراتب را حفظ نمائید این 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	مظلوم در جمیع ایام من غیر ستر و حجاب امام وجوه اهل عالم نطق فرمود آنچه را که مفتاح است از برای ابواب علوم و فنون و دانش و آسایش و ثروت و غنا ظلم ظالمین قلم اعلی را از صریر باز نداشت و شبهات مریبین و مفسدین او را از اظهار کلمه علیا منع ننمود از حق در جمیع احوال سائل و آلم که اهل

	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.	بها را از ظنون و اوهام حزب قبل حفظ فرماید 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.	یا حزب الله علمای راشدین که بهدایت عباد مشغولند و از وساوس نفس اماره مصون و محفوظ ایشان از انجم سماء عرفان نزد مقصود عالمیان محسوب احترام ایشان لازم ایشانند عیون جاریه و انجم مُضییّه و اثمار سدره مبارکه و آثار قدرت الهیّه و بحور حکمت صمدانیّه طوبی لمن تمسّک بهم اّنه من الفائزین فی کتاب الله ربّ العرش العظیم
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 الله ربّ العرش و الثری علیکم یا اهل البهآء و اصحاب السفینه الحمراء و علی الذین سمعوا ندائکم الأحلی و عملوا بما امروا به فی هذا اللّوح العزیز البدیع .

1. The two Hands of the Cause of God, Hájí Mullá 'Alí-Akbar Sháhmirzádí and Hájí Abu'l-Ḥasan Ardakání, Amín-i-Iláhí (Trustee of Ḥuqúqu'láh), were originally arrested in Ṭíhrán, imprisoned in Qazvín in the year 1891, and then transferred to prison in Ṭíhrán.
2. Prince Maḥmúd Mírzá, the Jalálu'd'Dawlih, Governor of Yazd, Persia.
3. Jamálu'd-Dín-i-Afghání. (See [God Passes By](#) pp. 296, 317.)