

	<p style="text-align: center;">LAWH-I-HIKMAT (Tablet of Wisdom)</p> <p><i>This Tablet was addressed to Áqá Muḥammad, a distinguished believer from the town of Qá'ín, who was surnamed Nabil-i-Akbar (see Memorials of the Faithful pages 1-5). Another distinguished believer of Qá'ín, Mullá Muḥammad-'Alí, was known as Nabil-i-Qá'íní (see Memorials of the Faithful pages 49-54). In the abjad notation the name 'Muḥammad' has the same numerical value as 'Nabil'.</i></p>	<p style="text-align: center;">لوح حكمت</p>
		<p style="text-align: center;">بِسْمِ الْمُبْدِعِ الْعَلِيمِ الْحَكِيمِ</p>
1	<p>THIS is an Epistle which the All-Merciful hath sent down from the Kingdom of Utterance. It is truly a breath of life unto those who dwell in the realm of creation. Glorified be the Lord of all worlds! In this Epistle mention is made of him who magnifieth the Name of God, his Lord, and who is named Nabil in a weighty Tablet.</p>	<p>كُتِبَ أَنْزَلَهُ الرَّحْمَنُ مِنْ مَلَكُوتِ الْبَيَانِ وَ أَنَّهُ لِرُوحِ الْحَيَوَانِ لِأَهْلِ الْإِمْكَانِ تَعَالَى اللَّهُ رَبِّ الْعَالَمِينَ يَذْكُرُ فِيهِ مَنْ يَذْكُرُ اللَّهَ رَبَّهُ أَنَّهُ لَهُوَ النَّبِيلُ فِي لَوْحِ عَظِيمٍ</p>
2	<p>O Muḥammad! Harken unto the Voice proceeding out of the Realm of Glory, calling aloud from the celestial Tree which hath risen above the land of Za'farán ۱ : Verily, no God is there but Me, the Omniscient, the Wise. Be thou as the breezes of the All-Merciful for the trees of the realm of existence and foster their growth through the potency of the Name of thy Lord, the Just, the All-Informed. We desire to acquaint thee with that which will serve as a reminder unto the people, that they may put away the things current amongst them and set their faces towards God, the Lord of the sincere.</p>	<p>يَا مُحَمَّدَ اسْمِعِ النَّدَاءَ مِنْ شَطْرِ الْكِبْرِيَا مِنْ السَّدْرَةِ الْمَرْتَفِعَةِ عَلَى أَرْضِ الزَّعْفَرَانِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْحَكِيمُ كُنْ هَيُوبَ الرَّحْمَنِ لِأَشْجَارِ الْإِمْكَانِ وَ مَرَبِّيَهَا بِاسْمِ رَبِّكَ الْعَادِلِ الْخَبِيرِ أَنَا أَرْدْنَا إِنْ نَذَكَّرَ لَكَ مَا يَتَذَكَّرُ بِهِ النَّاسُ لِيَدْعُنَّ مَا عِنْدَهُمْ وَ يَتَوَجَّهْنَ إِلَى اللَّهِ مَوْلَى الْمُخْلِصِينَ</p>
3	<p>We exhort mankind in these days when the countenance of Justice is soiled with dust, when the flames of unbelief are burning high and the robe of wisdom rent asunder, when tranquillity and faithfulness have ebbed away and trials and tribulations have waxed severe, when covenants are broken and ties are severed, when no man knoweth how to discern light and darkness or to distinguish guidance from error.</p>	<p>أَنَا نَنْصَحُ الْعِبَادَ فِي هَذِهِ الْإَيَّامِ الَّتِي فِيهَا تَغْبَرُ وَجْهُ الْعَدْلِ وَ انْأَارَتْ وَجَنَّةُ الْجَهْلِ وَ هَتَيْتُكَ سِتْرَ الْعَقْلِ وَ غَاضَتْ الرَّاحَةَ وَ الْوَفَاءَ وَ فَاضَتْ الْمَحَنَةَ وَ الْبَلَاءَ وَ فِيهَا تُقْضَى الْعُهُودُ وَ تُكْتَبُ الْعُقُودُ لَا تَدْرِي نَفْسٌ مَا يُبْصِرُهُ وَ يُعْمِيهِ وَ مَا يُضِلُّهُ وَ يَهْدِيهِ</p>
4	<p>O peoples of the world! Forsake all evil, hold fast that which is good. Strive to be shining examples unto all mankind, and true</p>	<p>قُلْ يَا قَوْمِ دَعُوا الرِّذَائِلَ وَ خُذُوا الْفَضَائِلَ كُونُوا قَدْوَةً حَسَنَةً بَيْنَ النَّاسِ وَ صَحِيفَةً يَتَذَكَّرُ بِهَا الْإِنْسَانُ مَنْ قَامَ لخدمَةِ الْأَمْرِ لَهُ أَنْ</p>

	<p>reminders of the virtues of God amidst men. He that riseth to serve My Cause should manifest My wisdom, and bend every effort to banish ignorance from the earth. Be united in counsel, be one in thought. Let each morn be better than its eve and each morrow richer than its yesterday. Man's merit lieth in service and virtue and not in the pageantry of wealth and riches. Take heed that your words be purged from idle fancies and worldly desires and your deeds be cleansed from craftiness and suspicion. Dissipate not the wealth of your precious lives in the pursuit of evil and corrupt affection, nor let your endeavours be spent in promoting your personal interest. Be generous in your days of plenty, and be patient in the hour of loss. Adversity is followed by success and rejoicings follow woe. Guard against idleness and sloth, and cling unto that which profiteth mankind, whether young or old, whether high or low. Beware lest ye sow tares of dissension among men or plant thorns of doubt in pure and radiant hearts.</p>	<p>يصدع بالحكمة و يسعى في ازالة الجهل عن بين البرية قل أن اتحدوا في كلمتكم و اتفقوا في رأيكم و اجعلوا اشراقكم افضل من عشيتكم و غدكم احسن من امسكم فضل الانسان في الخدمة و الكمال لا في الزينة و الثروة و المال اجعلوا اقوالكم مقدسة عن الرّيب و الهوى و اعمالكم منزّهة عن الرّيب و الرّيا قل لا تصرفوا نفود اعماركم النفيسة في المشتهايات النفسية و لا تقتصروا الامور على منافعكم الشخصية انفقوا اذا وجدتم و اصبروا اذا فقدتم ان بعد كل شدة رخاء و مع كل كدر صفاء اجتنبوا التكاهل و التكاسل و تمسكوا بما ينتفع به العالم من الصغير و الكبير و الشيوخ و الارامل قل اياكم ان تزرعوا زوان الخصومة بين البرية و شوك الشوك في القلوب الصافية المنيرة</p>
5	<p>O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! Ye were created to show love one to another and not perversity and rancour. Take pride not in love for yourselves but in love for your fellow-creatures. Glory not in love for your country, but in love for all mankind. Let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened. Abase not the station of the learned in Bahá and belittle not the rank of such rulers as administer justice amidst you. Set your reliance on the army of justice, put on the armour of wisdom, let your adorning be forgiveness and mercy and that which cheereth the hearts of the well-favoured of God.</p>	<p>قل يا احباء الله لا تعملوا ما يتكدر به صافي سلسيل المحبة و ينقطع به عزف المودة لعمرى قد خلقتم للوداد لا للضعينة و العناد ليس الفخر لحبكم انفسكم بل لحب ابناء جنسكم و ليس الفضل لمن يحب الوطن بل لمن يحب العالم كونوا في الطرف عفيفاً و في اليد أميناً و في اللسان صادقاً و في القلب متذكراً لا تسقطوا منزلة العلماء في البهاء و لا تصغروا قدر من يعدل بينكم من الامراء اجعلوا جندكم العدل و سلاحكم العقل و شيمكم العفو و الفضل و ما تفرح به افئدة المقربين</p>
6	<p>By My life! Thy grievances have plunged Me into sorrow. Regard not the children of the world and all their doings but fix thy gaze upon God and His never-ending dominion. Verily, He calleth to thy remembrance that which is the source of delight for all mankind. Drink thou the life-giving water of blissful joy from the chalice of utterance proffered by the Fountainhead of divine Revelation—He Who hath made mention of thee in this mighty</p>	<p>لعمرى قد احزننى ما ذكرت من الاحزان لا تنظر إلى الخلق و اعمالهم بل إلى الحق و سلطانه انه يذكرك بما كان مبدء فرح العالمين اشرب كوثر السرور من قدح بيان مطلع الظهور الذى يذكرك في هذا الحصن المتين و افرغ جهدك في احقاق الحق بالحكمة و البيان و ازهاق الباطل عن بين الامكان كذلك يأمرک</p>

	stronghold. Endeavour to the utmost of thy powers to establish the word of truth with eloquence and wisdom and to dispel falsehood from the face of the earth. Thus directeth thee the Dayspring of divine knowledge from this luminous horizon.	مشرق العرفان من هذا الافق المنير
7	O thou who speakest in My Name! Consider the people and the things they have wrought in My days. We revealed unto one of the rulers that which overpowereth all the dwellers of the earth, and requested him to bring Us face to face with the learned men of this age, that We might set forth for him the testimony of God, His proofs, His glory and His majesty; and naught did We intend thereby but the highest good. However, he committed that which hath caused the inmates of the cities of justice and equity to lament. Thus hath judgement been given between Me and him. Verily thy Lord is the Ordainer, the All-Informed. In such circumstances as thou seest, how can the Celestial Bird soar into the atmosphere of divine mysteries when its wings have been battered with the stones of idle fancy and bitter hatred, and it is cast into a prison built of unyielding stone? By the righteousness of God! The people have perpetrated a grievous injustice.	يا ايها الناطق باسمى أنظر النَّاسَ و ما عملوا فى ايامى انا نزلنا لاحدٍ من الامراء ما عجز عنه من على الارض و سألناه أن يجمعنا مع علماء العصر ليظهر له حجة الله و برهانه و عظمته و سلطانه و ما اردنا بذلك الا الخير المحض انه ارتكب ما ناح به سگان مدائن العدل و الانصاف و بذلك قضى بينى و بينه ان ربك لهو الحاكم الخبير و مع ما تراه كيف يقدر ان يطير الطير الالهى فى هواء المعانى بعد ما انكسرت قوادمه باحجار الظنون و البغضاء و حُبسٍ فى سجن بُني من الصخرة الملساء لعمرك الله ان القوم فى ظلم عظيم
8	As regards thine assertions about the beginning of creation, this is a matter on which conceptions vary by reason of the divergences in men's thoughts and opinions. Wert thou to assert that it hath ever existed and shall continue to exist, it would be true; or wert thou to affirm the same concept as is mentioned in the sacred Scriptures, no doubt would there be about it, for it hath been revealed by God, the Lord of the worlds. Indeed He was a hidden treasure. This is a station that can never be described nor even alluded to. And in the station of 'I did wish to make Myself known', God was, and His creation had ever existed beneath His shelter from the beginning that hath no beginning, apart from its being preceded by a Firstness which cannot be regarded as firstness and originated by a Cause inscrutable even unto all men of learning.	و اما ما ذكرت فى بدأ الخلق فهذا مقام يختلف باختلاف الافئدة و الانظار لو تقول انه كان و يكون هذا حق و لو تقول كما ذكر فى الكتب المقدسة انه لا ريب فيه نزل من لدى الله رب العالمين انه كان كنزاً مخفياً و هذا مقام لا يعبر بعبارة و لا يُشار باشارة و فى مقام أحببت أن أعرف كان الحق و الخلق فى ظلّه من الاول الذى لا اول له الا انه مسبوق بالاولية التى لا تعرف بالاولية و بالعلة التى لم يعرفها كل عالم عليم
9	That which hath been in existence had existed before, but not in the form thou seest today. The world of existence came into being through the heat generated from the interaction between the active force and that which is its recipient. These two are the	قد كان ما كان و لم يكن مثل ما تراه اليوم و ما كان تكوّن من الحرارة المحدثّة من امتزاج الفاعل و المنفعل الذى هو عينه و غيره كذلك ينبئك النبأ الأعظم من هذا البناء العظيم ان الفاعلين

	same, yet they are different. Thus doth the Great Announcement inform thee about this glorious structure. Such as communicate the generating influence and such as receive its impact are indeed created through the irresistible Word of God which is the Cause of the entire creation, while all else besides His Word are but the creatures and the effects thereof. Verily thy Lord is the Expounder, the All-Wise.	و المنفعلين قد خُلقت من كلمة الله المطاعة و أنّها هي علة الخلق و ما سواها مخلوق معلول انّ ربّك لهو المبيّن الحكيم
10	Know thou, moreover, that the Word of God—exalted be His glory—is higher and far superior to that which the senses can perceive, for it is sanctified from any property or substance. It transcendeth the limitations of known elements and is exalted above all the essential and recognized substances. It became manifest without any syllable or sound and is none but the Command of God which pervadeth all created things. It hath never been withheld from the world of being. It is God’s all-pervasive grace, from which all grace doth emanate. It is an entity far removed above all that hath been and shall be.	ثمّ اعلم أنّ كلامَ الله عزّ و جلّ اعلى و اجلّ من ان يكون ممّا تدركه الحواسّ لانه ليس بطبيعة و لا بجوهر قد كان مقدّساً عن العناصر المعروفة و الأسطُفُسات العوالى المذكورة و أنّه ظهر من غير لفظ و صوت و هو امر الله المهيمن على العالمين أنّه ما انقطع عن العالم و هو الفيض الاعظم الذى كان علة الفيوضات و هو الكون المقدّس عمّا كان و ما يكون
11	We are loath to enlarge on this subject, inasmuch as the unbelievers have inclined their ears towards Us in order to hear that which might enable them to cavil against God, the Help in Peril, the Self-Subsisting. And since they are unable to attain to mysteries of knowledge and wisdom from what hath been unravelled by the Source of divine splendour, they rise in protest and burst into clamour. But it is true to say that they object to that which they comprehend, not to the expositions given by the Expounder, nor the truths imparted by the One true God, the Knower of things unseen. Their objections, one and all, turn upon themselves, and I swear by thy life that they are devoid of understanding.	انّا لا نحبّ ان نفصلّ هذا المقام لأنّ آذان المُعرضين ممدودة اليّنا ليستمعوا ما يعترضون به على الله المهيمن القيوم لأنهم لا ينالون بسرّ العلم و الحكمة عمّا ظهر من مطلع نور الاحديّة لذا يعترضون و يصيحون و الحقّ ان يقال أنّهم يعترضون على ما عرفوه لاعلى ما بيّنه المبيّن و انباه الحقّ علام الغيوب ترجع اعتراضاتهم كلّها على انفسهم و هم لعمرک لا يفقهون
12	Every thing must needs have an origin and every building a builder. Verily, the Word of God is the Cause which hath preceded the contingent world—a world which is adorned with the splendours of the Ancient of Days, yet is being renewed and regenerated at all times. Immeasurably exalted is the God of Wisdom Who hath raised this sublime structure.	لا بدّ لكلّ امر من مبدأ و لكلّ بناء من بان و أنّه هذه العلة التى سبقت الكون المزيّن بالطراز القديم مع تجدّده و حدوثه فى كلّ حين تعالى الحكيم الذى خلق هذا البناء الكريم
13	Look at the world and ponder a while upon it. It unveileth the book of its own self before thine eyes and revealeth that which	فانظر العالم و تفكّر فيه انه يُريك كتاب نفسه و ما سطر فيه من

	the Pen of thy Lord, the Fashioner, the All-Informed, hath inscribed therein. It will acquaint thee with that which is within it and upon it and will give thee such clear explanations as to make thee independent of every eloquent expounder.	قلم ربك الصانع الخبير و يخبرك بما فيه و عليه و يفصح لك على شأن يغنيك عن كل مبين فصيح
14	Say: Nature in its essence is the embodiment of My Name, the Maker, the Creator. Its manifestations are diversified by varying causes, and in this diversity there are signs for men of discernment. Nature is God's Will and is its expression in and through the contingent world. It is a dispensation of Providence ordained by the Ordainer, the All-Wise. Were anyone to affirm that it is the Will of God as manifested in the world of being, no one should question this assertion. It is endowed with a power whose reality men of learning fail to grasp. Indeed a man of insight can perceive naught therein save the effulgent splendour of Our Name, the Creator. Say: This is an existence which knoweth no decay, and Nature itself is lost in bewilderment before its revelations, its compelling evidences and its effulgent glory which have encompassed the universe.	قل ان الطبيعة بكيونتها مظهر اسمى المبتعث و المكون و قد تختلف ظهوراتها بسبب من الاسباب و فى اختلافها لآيات للمتفرسين و هى الارادة و ظهورها فى رتبة الإمكان بنفس الامكان و انها لتقدير من مقدر عليم و لو قيل إنها لهى المشيئة الامكانية ليس لأحد ان يعترض عليه و قدر فيها قدرة عجز عن ادراك كنهها العالمون ان البصير لا يرى فيها الا تجلي اسمنا المكون قل هذا كون لا يدركه الفساد و تحيرت الطبيعة من ظهوره و برهانه و اشراقه الذى احاط العالمين
15	It ill beseemeth thee to turn thy gaze unto former or more recent times. Make thou mention of this Day and magnify that which hath appeared therein. It will in truth suffice all mankind. Indeed expositions and discourses in explanation of such things cause the spirits to be chilled. It behoveth thee to speak forth in such wise as to set the hearts of true believers ablaze and cause their bodies to soar.	ليس لجنابك أن تلتفت الى قبل و بعد اذكر اليوم و ما ظهر فيه انه ليكفى العالمين ان البيانات و الاشارات فى ذكر هذه المقامات تُخمد حرارة الوجود لك ان تنطق اليوم بما تشتعل به الافئدة و تطير اجساد المقبلين
16	Whoso firmly believeth today in the rebirth of man and is fully conscious that God, the Most Exalted, wieldeth supreme ascendancy and absolute authority over this new creation, verily such a man is reckoned with them that are endued with insight in this most great Revelation. Unto this beareth witness every discerning believer.	من يوقن اليوم بالخلق البديع و يرى الحق المنيع مهيمناً قيوماً عليه انه من اهل البصر فى هذا المنظر الاكبر يشهد بذلك كل موقن بصير
17	Walk thou high above the world of being through the power of the Most Great Name, that thou mayest become aware of the immemorial mysteries and be acquainted with that wherewith no one is acquainted. Verily, thy Lord is the Helper, the All-Knowing, the All-Informed. Be thou as a throbbing artery, pulsating in the body of the entire creation, that through the heat	إمش بقوة الاسم الاعظم فوق العالم لترى اسرار القدم و تطلع بما لا اطلع به أحد ان ربك لهو المؤيد العليم الخبير كن نباضا كالشريان فى جسد الامكان ليحدث من الحرارة المحدثه من الحركة ما تسرع به افئدة المتوقفين

	generated by this motion there may appear that which will quicken the hearts of those who hesitate.	
18	At the time when We were hidden behind countless veils of light thou didst commune with Me and didst witness the luminaries of the heaven of My wisdom and the billows of the ocean of Mine utterance. Verily thy Lord is the Truthful, the Faithful. Great indeed is the blessedness of him who hath attained the liberal effusions of this ocean in the days of his Lord, the Most Bountiful, the All-Wise.	آنك عاشرت معي و رأيت شمساً سماء حكمتي و امواج بحر بياني اذ كنا خلف سبعين الف حجاب من النور ان ربك لهو الصادق الأمين طوبى لمن فاز بفيضان هذا البحر في أيام ربه الفياض الحكيم
19	During Our sojourn in 'Irāq when We were at the house of one named Majīd, We set forth clearly for thee the mysteries of creation and the origin, the culmination and the cause thereof. However since Our departure We have limited Ourselves to this affirmation: 'Verily, no God is there but Me, the Ever-Forgiving, the Bountiful.'	إننا بيّننا لك اذ كنا في العراق في بيت من سمى بالمجيد اسرار الخليقة و مبدأها و منتهاها و علتها فلما خرجنا اقتصرنا البيان بانه لا اله الا انا الغفور الكريم
20	Teach thou the Cause of God with an utterance which will cause the bushes to be enkindled, and the call 'Verily, there is no God but Me, the Almighty, the Unconstrained' to be raised therefrom. Say: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets. Meditate upon that which hath streamed forth from the heaven of the Will of thy Lord, He Who is the Source of all grace, that thou mayest grasp the intended meaning which is enshrined in the sacred depths of the Holy Writings.	كن مبلغ امر الله ببيان تحدث به النار في الاشجار و تنطق انه لا اله الا انا العزيز المختار قل ان البيان جوهر يطلب النفوذ و الاعتدال و اما النفوذ معلق باللطافة و اللطافة منوطة بالقلوب الفارغة الصافية و اما الاعتدال امتزاجه بالحكمة التي نزلناها في الزبر و الالواح تفكر فيما نزل من سماء مشية ربك الفياض لتعرف ما اردناه في غياهب الآيات
21	Those who have rejected God and firmly cling to Nature as it is in itself are, verily, bereft of knowledge and wisdom. They are truly of them that are far astray. They have failed to attain the lofty summit and have fallen short of the ultimate purpose; therefore their eyes were shut and their thoughts differed, while the leaders among them have believed in God and in His invincible sovereignty. Unto this beareth witness thy Lord, the Help in Peril, the Self-Subsisting.	ان الذين انكروا الله و تمسكوا بالطبيعة من حيث هي هي ليس عندهم من علم و لا من حكمة الا انهم من الهائمين اولئك ما بلغوا الدروة العليا و الغاية القصوى لذا سكرت ابصارهم و اختلفت افكارهم و الا رؤساء القوم اعترفوا بالله و سلطانه يشهد بذلك ربك المهيمم القيوم
22	When the eyes of the people of the East were captivated by the	و لما ملئت عيون اهل الشرق من صنائع اهل الغرب لذا هاموا في

	arts and wonders of the West, they roved distraught in the wilderness of material causes, oblivious of the One Who is the Causer of Causes, and the Sustainer thereof, while such men as were the source and the wellspring of Wisdom never denied the moving Impulse behind these causes, nor the Creator or the Origin thereof. Thy Lord knoweth, yet most of the people know not.	الاسباب و غفلوا عن مسببها و ممدّها مع انّ الذين كانوا مطالع الحكمة و معادنها ما انكروا علّتها و مُبدِعها و مبدأها انّ ربّك يعلم و النَّاس اكثرهم لا يعلمون
23	Now We have, for the sake of God, the Lord of Names, set Ourselves the task of mentioning in this Tablet some accounts of the sages, 2 that the eyes of the people may be opened thereby and that they may become fully assured that He is in truth the Maker, the Omnipotent, the Creator, the Originator, the All-Knowing, the All-Wise.	و لنا أن نذكر في هذا اللوح بعضَ مقالات الحكماء لوجه الله مالك الاسماء ليفتح بها ابصار العباد و يوقننّ أنّه هو الصّانع القادر المُبدع المنشئ العليم الحكيم
24	Although it is recognized that the contemporary men of learning are highly qualified in philosophy, arts and crafts, yet were anyone to observe with a discriminating eye he would readily comprehend that most of this knowledge hath been acquired from the sages of the past, for it is they who have laid the foundation of philosophy, reared its structure and reinforced its pillars. Thus doth thy Lord, the Ancient of Days, inform thee. The sages aforetime acquired their knowledge from the Prophets, inasmuch as the latter were the Exponents of divine philosophy and the Revealers of heavenly mysteries. Men quaffed the crystal, living waters of Their utterance, while others satisfied themselves with the dregs. Everyone receiveth a portion according to his measure. Verily He is the Equitable, the Wise.	و لو يرى اليومَ لحكماء العصر يدّ طولى في الحكمة و الصّنائع ولكن لو ينظر أحد بعين البصيرة ليعلم أنّهم أخذوا أكثرها من حكماء القبل و هم الذين أسسوا اساس الحكمة و مهّدوا بنيانها و شيّدوا اركانها كذلك ينبئك ربّك القديم و القدماء اخذوا العلوم من الأنبياء لأنّهم كانوا مطالع الحكمة الألهيّة و مظاهر الاسرار الرّبانيّة من النَّاس من فاز بزال سلسال بياناتهم و منهم من شرب نُمالة الكأس لكلّ نصيب على مقداره أنّه لهو العادل الحكيم
25	Empedocles, who distinguished himself in philosophy, was a contemporary of David, while Pythagoras lived in the days of Solomon, son of David, and acquired Wisdom from the treasury of prophethood. It is he who claimed to have heard the whispering sound of the heavens and to have attained the station of the angels. In truth thy Lord will clearly set forth all things, if He pleaseth. Verily, He is the Wise, the All-Pervading.	انّ أبيد قليس الذي اشتهر في الحكمة كان في زمن داود و فيثاغورث في زمن سليمان ابن داود و اخذ الحكمة من معدن النّبوة و هو الذي ظنّ أنّه سمع حفيف الفلك و بلغ مقام الملك انّ ربّك يفصل كلّ أمر اذا شاء أنّه لهو العليم المحيط
26	The essence and the fundamentals of philosophy have emanated from the Prophets. That the people differ concerning the inner meanings and mysteries thereof is to be attributed to the divergence of their views and minds. We would fain recount to	انّ أسّ الحكمة و أصلها من الأنبياء و اختلفت معانيها و اسرارها بين القوم باختلاف الأنظار و العقول انا نذكر لك نبأ يوم تكلم فيه احدٌ من الأنبياء بين الورى بما علّمه شديد القوى انّ ربّك لهو

<p>thee the following: One of the Prophets once was communicating to his people that with which the Omnipotent Lord had inspired Him. Truly, thy Lord is the Inspirer, the Gracious, the Exalted. When the fountain of wisdom and eloquence gushed forth from the wellspring of His utterance and the wine of divine knowledge inebriated those who had sought His threshold, He exclaimed: 'Lo! All are filled with the Spirit.' From among the people there was he who held fast unto this statement and, actuated by his own fancies, conceived the idea that the spirit literally penetrateth or entereth into the body, and through lengthy expositions he advanced proofs to vindicate this concept; and groups of people followed in his footsteps. To mention their names at this point, or to give thee a detailed account thereof, would lead to prolixity, and would depart from the main theme. Verily, thy Lord is the All-Wise, the All-Knowing. There was also he who partook of the choice wine whose seal had been removed by the Key of the Tongue of Him Who is the Revealer of the Verses of thy Lord, the Gracious, the Most Generous.</p>	<p>المهّم العزيز المنيع فلما انفجرت ينابيع الحكمة و البيان من منبع بيانه و اخذ سُكْرُ حَمَرِ العرفان من في فنائه قال الآن قد ملاً الرّوح من النَّاس من أخذ هذا القول و وجد منه على زعمه رائحة الحلول و الدّخول و استدللّ في ذلك ببيانات شتى و اتّبعه حزبٌ من النَّاس لو انا نذكر اسماءهم في هذا المقام و نفصلّ لك ليطول الكلام و نبعد عن المرام انّ ربّك لهو الحكيم العلام و منهم من فاز بالرّحيق المختوم الّذى فكّ بمفتاح لسان مطلع آيات ربّك العزيز الوهاب</p>
<p>27 Verily, the philosophers have not denied the Ancient of Days. Most of them passed away deploring their failure to fathom His mystery, even as some of them have testified. Verily, thy Lord is the Adviser, the All-Informed.</p>	<p>قل انّ الفلاسفة ما انكروا القديم بل مات اكثرهم في حسرة عرفانه كما شهد بذلك بعضهم انّ ربّك لهو المخبر الخبير</p>
<p>28 Consider Hippocrates, the physician. He was one of the eminent philosophers who believed in God and acknowledged His sovereignty. After him came Socrates who was indeed wise, accomplished and righteous. He practised self-denial, repressed his appetites for selfish desires and turned away from material pleasures. He withdrew to the mountains where he dwelt in a cave. He dissuaded men from worshipping idols and taught them the way of God, the Lord of Mercy, until the ignorant rose up against him. They arrested him and put him to death in prison. Thus relateth to thee this swift-moving Pen. What a penetrating vision into philosophy this eminent man had! He is the most distinguished of all philosophers and was highly versed in wisdom. We testify that he is one of the heroes in this field and an outstanding champion dedicated unto it. He had a profound knowledge of such sciences as were current amongst men as well</p>	<p>انّ بقراط الطّبيب كان من كبار الفلاسفة و اعترف بالله و سلطانه و بعده سُقراط أنّه كان حكيما فاضلا زاهدا اشتغل بالرياضة و نهى النفس عن الهوى و اعرض عن ملاذ الدّنيا و اعتزل الى الجبل و اقام في غار و منع النَّاس عن عبادة الاوثان و علّمهم سبيل الرّحمن الى ان ثارت عليه الجهال و اخذوه و قتلوه في السّجن كذلك يقصّ لك هذا القلم السّريع ما احدٌ بصّر هذا الرّجل في الفلسفة انه سيّد الفلاسفة كلّها قد كان على جانب عظيم من الحكمة تشهد انه من فوارس مضمارها و اخصّ القائمين لخدمتها و له يد طولى في العلوم المشهودة بين القوم و ما هو المستور عنهم كانه فاز بجرعة اذ فاض البحر الاعظم بهذا الكوثر المنير</p>

	<p>as of those which were veiled from their minds. Methinks he drank one draught when the Most Great Ocean overflowed with gleaming and life-giving waters. He it is who perceived a unique, a tempered, and a pervasive nature in things, bearing the closest likeness to the human spirit, and he discovered this nature to be distinct from the substance of things in their refined form. He hath a special pronouncement on this weighty theme. Wert thou to ask from the worldly wise of this generation about this exposition, thou wouldst witness their incapacity to grasp it. Verily, thy Lord speaketh the truth but most people comprehend not.</p>	<p>هو الذى اطلع على الطبيعة المخصوصة المعتدلة الموصوفة بالغلبة و انها اشبه الأشياء بالروح الانسانى قد اخرجها من الجسد الجوانى و له بيان مخصوص فى هذا البيان المرصوص لو تسأل اليوم حكماء العصر عما ذكره لتزى عجزهم عن ادراكه ان ربك يقول الحق ولكن الناس اكثرهم لا يفقهون</p>
29	<p>After Socrates came the divine Plato who was a pupil of the former and occupied the chair of philosophy as his successor. He acknowledged his belief in God and in His signs which pervade all that hath been and shall be. Then came Aristotle, the well-known man of knowledge. He it is who discovered the power of gaseous matter. These men who stand out as leaders of the people and are pre-eminent among them, one and all acknowledged their belief in the immortal Being Who holdeth in His grasp the reins of all sciences.</p>	<p>و بعده افلاطون الالهى انه كان تلميذاً لسقراط المذكور و جلس على كرسي الحكمة بعده و اقر بالله و آياته المهيمنة على ما كان و ما يكون و بعده من سمي بارسطو طاليس الحكيم المشهور و هو الذى استنبط القوة البخارية و هؤلاء من صنديد القوم و كبرائهم كلهم اقرؤا و اعترفوا بالقديم الذى فى قبضته زمام العلوم</p>
30	<p>I will also mention for thee the invocation voiced by Bálinus who was familiar with the theories put forward by the Father of Philosophy regarding the mysteries of creation as given in his chrysolite tablets, that everyone may be fully assured of the things We have elucidated for thee in this manifest Tablet, which, if pressed with the hand of fairness and knowledge, will yield the spirit of life for the quickening of all created things. Great is the blessedness of him who swimmeth in this ocean and celebrateth the praise of his Lord, the Gracious, the Best-Beloved. Indeed the breezes of divine revelation are diffused from the verses of thy Lord in such wise that no one can dispute its truth, except those who are bereft of hearing, of vision, of understanding and of every human faculty. Verily thy Lord beareth witness unto this, yet the people understand not.</p>	<p>ثم اذكر لك ما تكلم به بليئوس الذى عرف ما ذكره ابو الحكمة من اسرار الخليفة فى الواحه الزبرجديه ليوقن الكل بما بيئاه لك فى هذا اللوح المشهود الذى لو يعصر بايادى العدل و العرفان ليجرى منه روح الحيوان لاهياء من فى الامكان طوبى لمن يسبح فى هذا البحر و يسبح ربه العزيز المحبوب . قد تضوت نفحات الوحي من آيات ربك على شأن لا ينكرها الا من كان محروماً عن السمع و البصر و الفؤاد و عن كل الشؤون الانسانية ان ربك يشهد ولكن الناس لا يعرفون</p>
31	<p>This man hath said: 'I am Bálinus, the wise one, the performer of wonders, the producer of talismans.' He surpassed everyone else in the diffusion of arts and sciences and soared unto the loftiest</p>	<p>و هو الذى يقول انا بليئوس الحكيم صاحب العجائب و الطلسمات و انتشر منه من الفنون و العلوم ما لا انتشر من غيره و قد ارتقى</p>

	<p>heights of humility and supplication. Give ear unto that which he hath said, entreating the All-Possessing, the Most Exalted: 'I stand in the presence of my Lord, extolling His gifts and bounties and praising Him with that wherewith He praiseth His Own Self, that I may become a source of blessing and guidance unto such men as acknowledge my words.' And further he saith: 'O Lord! Thou art God and no God is there but Thee. Thou art the Creator and no creator is there except Thee. Assist me by Thy grace and strengthen me. My heart is seized with alarm, my limbs tremble, I have lost my reason and my mind hath failed me. Bestow upon me strength and enable my tongue to speak forth with wisdom.' And still further he saith: 'Thou art in truth the Knowing, the Wise, the Powerful, the Compassionate.' It was this man of wisdom who became informed of the mysteries of creation and discerned the subtleties which lie enshrined in the Hermetic writings. ³</p>	<p>الى اعلى مراقى الخضوع و الابتهاال إسْمَع ما قال فى مناجاته مع الغنيّ المتعال (اقوم بين يدي ربّي فاذا ذكر الآءه و نعماءه و أصفه بما وصف به نفسه لأن اكون رحمةً و هدى لمن يقبل قولى) الى ان قال (يا ربّ انت الاله و لا اله غيرك و انت الخالق و لا خالق غيرك ايّدى و قونى فقد رجف قلبى و اضطربت مفاصلى و ذهب عقلى و انقطعت فكرتى فاعطنى القوّة و انطق لسانى حتى اتكلّم بالحكمة) الى ان قال (انك انت العليم الحكيم القدير الرّحيم) انه لهو الحكيم الذى اطلع على اسرار الخليقة و الرّموز المكنونة فى الالواح الهرمسيّة</p>
32	<p>We have no wish to mention anything further but We shall utter that which the Spirit hath instilled into My heart. In truth there is no God but Him, the Knowing, the Mighty, the Help in Peril, the Most Excellent, the All-Praised. By My life! In this Day the celestial Tree is loath to proclaim aught else to the world but this affirmation: 'Verily, there is none other God but Me, the Peerless, the All-Informed.'</p>	<p>انا لا نحبّ أن نذكر ازيد ممّا ذكرناه و نذكر ما القى الرّوخ على قلبى انه لا اله الا هو العالم المقننر المهيمن العزيز الحميد لعمرى هذا يوم لا تحبّ السدرة الا أن تنطق فى العالم انه لا اله الا انا الفرد الخبير</p>
33	<p>Had it not been for the love I cherish for thee, I would not have uttered a single word of what hath been mentioned. Appreciate the value of this station and preserve it as thou wouldst thine eye and be of them that are truly thankful.</p>	<p>لو لا حُبى اياك ما تكلمت بكلمة ممّا ذكرناه إعرّف هذا المقام ثمّ احفظه كما تحفظ عينيك و كن من الشّاكرين</p>
34	<p>Thou knowest full well that We perused not the books which men possess and We acquired not the learning current amongst them, and yet whenever We desire to quote the sayings of the learned and of the wise, ⁴ presently there will appear before the face of thy Lord in the form of a tablet all that which hath appeared in the world and is revealed in the Holy Books and Scriptures. Thus do We set down in writing that which the eye perceiveth. Verily His knowledge encompasseth the earth and the heavens.</p>	<p>و انك تعلم انا ما قرأنا كتب القوم و ما اطلعنا بما عندهم من العلوم كلّما اردنا أن نذكر بيانات العلماء و الحكماء يظهر ما ظهر فى العالم و ما فى الكتب و الرّبر فى لوح امام وجه ربك نرى و نكتب انه احاط علمه السموات و الارضين</p>
35	<p>This is a Tablet wherein the Pen of the Unseen hath inscribed the knowledge of all that hath been and shall be—a knowledge that</p>	<p>هذا لوح رقم فيه من القلم المكنون علم ما كان و ما يكون و لم</p>

	none other but My wondrous Tongue can interpret. Indeed My heart as it is in itself hath been purged by God from the concepts of the learned and is sanctified from the utterances of the wise. In truth naught doth it mirror forth but the revelations of God. Unto this beareth witness the Tongue of Grandeur in this perspicuous Book.	يكن له مترجم إلا لسانى البديع إن قلبى من حيث هو هو قد جعله الله ممرّداً عن اشارات العلماء و بيانات الحكماء أنّه لا يحكى إلا عن الله وحده يشهد بذلك لسان العظمة فى هذا الكتاب المبين
36	Say, O people of the earth! Beware lest any reference to wisdom debar you from its Source or withhold you from the Dawning-Place thereof. Fix your hearts upon your Lord, the Educator, the All-Wise.	قل يا ملى الأرض اياكم ان يمنّكم ذكر الحكمة عن مطلعها و مشرقها تمسّكوا برّبكم المعلم الحكيم
37	For every land We have prescribed a portion, for every occasion an allotted share, for every pronouncement an appointed time and for every situation an apt remark. Consider Greece. We made it a Seat of Wisdom for a prolonged period. However, when the appointed hour struck, its throne was subverted, its tongue ceased to speak, its light grew dim and its banner was hauled down. Thus do We bestow and withdraw. Verily thy Lord is He Who giveth and divesteth, the Mighty, the Powerful.	انا قدرنا لكلّ ارض نصيباً و لكلّ ساعة قسمة و لكلّ بيان زماناً و لكلّ حال مقالا فانظروا اليونان انا جعلناها كرسي الحكمة فى برهة طويلة فلما جاء اجلها ثلّ عرشها و كلّ لسانها و خبث مصابيحها و نُكثت اعلامها كذلك نأخذ و نعطي ان ربك لهو الآخذ المعطى المقننر القدير
38	In every land We have set up a luminary of knowledge, and when the time foreordained is at hand, it will shine resplendent above its horizon, as decreed by God, the All-Knowing, the All-Wise. If it be Our Will We are fully capable of describing for thee whatever existeth in every land or hath come to pass therein. Indeed the knowledge of thy Lord pervadeth the heavens and the earth.	قد أودعنا شمس المعارف فى كلّ ارض اذا جاء الميقات تشرق من افقها امراً من لدى الله العليم الحكيم انا لو نريد ان نذكر لك كلّ قطعة من قطعات الارض و ما ولج فيها و ظهر منها لنقدر ان ربك احاط علمه السموات و الارضين
39	Know thou, moreover, that the people aforesaid have produced things which the contemporary men of knowledge have been unable to produce. We recall unto thee Murtús who was one of the learned. He invented an apparatus which transmitted sound over a distance of sixty miles. Others besides him have also discovered things which no one in this age hath beheld. Verily thy Lord revealeth in every epoch whatsoever He pleaseth as a token of wisdom on His part. He is in truth the supreme Ordainer, the All-Wise.	ثم اعلم أنّه قد ظهر من القدماء ما لم يظهر من الحكماء المعاصرين انا نذكر لك نبأ مورطس أنّه كان من الحكماء و صنع آلة تُسمِع على ستين ميلا و كذلك ظهر من غيره ما لا تراه فى هذا الزمان ان ربك يُظهر فى كلّ قرن ما اراد حكمة من عنده أنّه لهو المدبّر الحكيم
40	A true philosopher would never deny God nor His evidences, rather would he acknowledge His glory and overpowering majesty which overshadow all created things. Verily We love	من كان فيلسوفاً حقيقياً ما انكر الله و برهانه بل اقرّ بعظمته و سلطانه المهيمن على العالمين انا نحب الحكماء الذين ظهر منهم

	those men of knowledge who have brought to light such things as promote the best interests of humanity, and We aided them through the potency of Our behest, for well are We able to achieve Our purpose.	ما انتفع به النَّاس و ايدناهم بامر من عندنا انا كنا قادرين
41	Beware, O My loved ones, lest ye despise the merits of My learned servants whom God hath graciously chosen to be the exponents of His Name 'the Fashioner' amidst mankind. Exert your utmost endeavour that ye may develop such crafts and undertakings that everyone, whether young or old, may benefit therefrom. We are quit of those ignorant ones who fondly imagine that Wisdom is to give vent to one's idle imaginings and to repudiate God, the Lord of all men; even as We hear some of the heedless voicing such assertions today.	اياكم يا احبائي ان تنكروا فضل عبادى الحكماء الذين جعلهم الله مطالع اسمه الصنائع بين العالمين افرغوا جهدكم ليظهر منكم الصنائع و الامور التى بها ينتفع كل صغير و كبير انا نتبراً من كل جاهل ظن بان الحكمة هى التكلم بالهوى و الاعراض عن الله مولى الورى كما نسمع اليوم من بعض الغافلين .
42	Say: The beginning of Wisdom and the origin thereof is to acknowledge whatsoever God hath clearly set forth, for through its potency the foundation of statesmanship, which is a shield for the preservation of the body of mankind, hath been firmly established. Ponder a while that ye may perceive what My most exalted Pen hath proclaimed in this wondrous Tablet. Say, every matter related to state affairs which ye raise for discussion falls under the shadow of one of the words sent down from the heaven of His glorious and exalted utterance. Thus have We recounted unto thee that which will exhilarate thy heart, will bring solace to thine eyes and will enable thee to arise for the promotion of His Cause amidst all peoples.	قل اول الحكمة و اصلها هو الاقرار بما بينه الله لان به استحکم بنیان السياسة التى كانت درعاً لحفظ بدن العالم تفكروا لتعرفوا ما نطق به قلمي الاعلى فى هذا اللوح البديع قل كل امر سياسي انتم تتكلمون به كان تحت كلمة من الكلمات التى نزلت من جبروت بيانه العزيز المنيع كذلك قصصنا لك ما يفرح به قلبك و تقر عينك و تقوم على خدمة الامر بين العالمين
43	O My Nabíl! Let nothing grieve thee, rather rejoice with exceeding gladness inasmuch as I have mentioned thy name, have turned My heart and My face towards thee and have conversed with thee through this irrefutable and weighty exposition. Ponder in thy heart upon the tribulations I have sustained, the imprisonment and the captivity I have endured, the sufferings that have befallen Me and the accusations that the people have levelled against Me. Behold, they are truly wrapped in a grievous veil.	نبيلى لا تحزن من شىء افرح بذكرى اياك و اقبالى و توجهى اليك و تكلمى معك بهذا الخطاب المبرم المتين تفكر فى بلائى و سجنى و غربتى و ما ورد على و ما ينسب الي الناس الا انهم فى حجاب غليظ
44	When the discourse reached this stage, the dawn of divine mysteries appeared and the light of utterance was quenched. May His glory rest upon the people of wisdom as bidden by One	لما بلغ الكلام هذا المقام طلع فجر المعانى و طفئ سراج البيان البهاء لأهل الحكمة و العرفان من لدن عزيز حميد

	Who is the Almighty, the All-Praised.	
45	Say: Magnified be Thy Name, O Lord my God! I beseech Thee by Thy Name through which the splendour of the light of wisdom shone resplendent when the heavens of divine utterance were set in motion amidst mankind, to graciously aid me by Thy heavenly confirmations and enable me to extol Thy Name amongst Thy servants.	قل سبحانك اللهم يا الهى اسألك باسمك الذى به سطع نور الحكمة اذ تحركت افلاك بيانه بين البرية بان تجعلنى مؤيداً بتأييداتك و ذاكراً باسمك بين عبادك
46	O Lord! Unto Thee have I turned my face, detached from all save Thee and holding fast to the hem of the robe of Thy manifold blessings. Unloose my tongue therefore to proclaim that which will captivate the minds of men and will rejoice their souls and spirits. Strengthen me then in Thy Cause in such wise that I may not be hindered by the ascendancy of the oppressors among Thy creatures nor withheld by the onslaught of the disbelievers amidst those who dwell in Thy realm. Make me as a lamp shining throughout Thy lands that those in whose hearts the light of Thy knowledge gloweth and the yearning for Thy love lingereth may be guided by its radiance.	اي ربّ توجّهت اليك منقطعاً عن سوائك و متشبّثاً بذيل الطافك فانطقتنى بما تنجذب به العقول و تطير به الارواح و النفوس ثم قوّننى فى امرك على شأن لا تمنعنى سطوة الظالمين من خلقك و لاقدرة المنكرين من اهل مملكتك فاجعلنى كالسراج فى ديارك ليهدى به من كان فى قلبه نور معرفتك و شغف محبّتك
47	Verily, potent art Thou to do whatsoever Thou willest, and in Thy grasp Thou holdest the kingdom of creation. There is none other God but Thee, the Almighty, the All-Wise.	انك انت المقدر على ما تشاء و فى قبضتك ملكوت الإنشاء لا اله الا انت العزيز الحكيم .

1. In a Tablet Bahá'u'lláh states, 'The Holy Tree [Sadrat] is, in a sense, the Manifestation of the One True God, exalted be He. The Blessed Tree in the land of Za'farán referreth to the land which is flourishing, blessed, holy and all-perfumed, where that Tree hath been planted.'
2. In many of the passages that follow concerning the Greek philosophers, Bahá'u'lláh quotes verbatim from the works of such Muslim historians as Abu'l-Fath-i-Sháhristání (1076-1153 A.D.) and Imádu'd-Dín Abu'l-Fidá (1273-1331 A.D.).
3. In one of His Tablets Bahá'u'lláh wrote: 'The first person who devoted himself to philosophy was Ídrís. Thus was he named. Some called him also Hermes. In every tongue he hath a special name. He it is who hath set forth in every branch of philosophy thorough and convincing statements. After him Bálinus derived his knowledge and sciences from the Hermetic Tablets and most of the philosophers who followed him made their philosophical and scientific discoveries from his words and statements...'. In the Qur'án, Súra 19, verses 57 and 58, is written: 'And commemorate Ídrís in the Book; for he was a man of truth, a Prophet; And we uplifted him to a place on high.'
4. In many of the passages that follow concerning the Greek philosophers, Bahá'u'lláh quotes verbatim from the works of such Muslim historians as Abu'l-Fath-i-Sháhristání (1076-1153 A.D.) and Imádu'd-Dín Abu'l-Fidá (1273-1331 A.D.).