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|  | **Tablet to Czar Alexander II** |  **لوح سزار الكزاندر 2** |
| 1 | O Czar of Russia! Incline thine ear unto the voice of God, the King, the Holy, and turn thou unto Paradise, the Spot wherein abideth He Who, among the Concourse on high, beareth the most excellent titles, and Who, in the kingdom of creation, is called by the name of God, the Effulgent, the All-Glorious. Beware lest thy desire deter thee from turning towards the face of thy Lord, the Compassionate, the Most Merciful. We, verily, have heard the thing for which thou didst supplicate thy Lord, whilst secretly communing with Him. Wherefore, the breeze of My loving-kindness wafted forth, and the sea of My mercy surged, and We answered thee in truth. Thy Lord, verily, is the All-Knowing, the All-Wise. Whilst I lay chained and fettered in the prison, one of thy ministers extended Me his aid. Wherefore hath God ordained for thee a station which the knowledge of none can comprehend except His knowledge. Beware lest thou barter away this sublime station. Thy Lord, verily, doeth what He willeth. What He pleaseth will God abrogate or confirm, and with Him is the knowledge of all things in a Guarded Tablet. | يا ملک الرّوس اسمع ندآء اللّه الملک القدّوس و اقبل الی الفردوس المقرّ الّذی فيه استقرّ من سمّی بالأسمآء الحسنی بين الملأ الأعلی و فی ملکوت الانشآء باسم اللّه البهيّ الأبهی ايّاک ان يحجبک هواک عن التّوجّه الی ربّک الرّحمن الرّحيم انّا سمعنا ما ناديت به مولاک فی نجواک لذا هاج عرف عنايتی و ماج بحر رحمتی اجبناک بالحقّ انّ ربّک هو العليم الحکيم قد نصرنی احد سفرائک اذ کنت فی السّجن تحت السّلاسل و الأغلال بذلک کتب اللّه لک مقاماً لم يحط به علم احد الّا هو ايّاک ان تبدّل هذا المقام العظيم انّ ربّک هو القادر علی ما يشآء يمحو ما يشآء و يثبت و عنده علم کلّ شیء فی لوح حفيظ |
| 2 | Beware lest thy sovereignty withhold thee from Him Who is the Supreme Sovereign. He, verily, is come with His Kingdom, and all the atoms cry aloud: "Lo! The Lord is come in His great majesty!" He Who is the Father is come, and the Son, in the holy vale, crieth out: "Here am I, here am I, O Lord, My God!", whilst Sinai circleth round the House, and the Burning Bush calleth aloud: "The All-Bounteous is come mounted upon the clouds! Blessed is he that draweth nigh unto Him, and woe betide them that are far away." | اياک ان يمنعک الملک عن المالک انّه قد اتی بملکوته و تنادی الذّرّات قد ظهر الرّبّ بمجده العظيم قد اتی الأب و الابن فی الوادی المقدّس يقول لبّيک اللّهمّ لبّيک و الطّور يطوف حول البيت و الشّجر ينادی بأعلی النّدآء قد اتی الوهّاب راکباً علی السّحاب طوبی لمن تقرّب اليه ويل للمبعدين  |
| 3 | Arise thou amongst men in the name of this all-compelling Cause, and summon, then, the nations unto God, the Exalted, the Great. Be thou not of them who called upon God by one of His names, but who, when He Who is the Object of all names appeared, denied Him and turned aside from Him, and, in the end, pronounced sentence against Him with manifest injustice. Consider and call thou to mind the days whereon the Spirit of God appeared, and Herod gave judgement against Him. God, however, aided Him with the hosts of the unseen, and protected Him with truth, and sent Him down unto another land, according to His promise. He, verily, ordaineth what He pleaseth. Thy Lord truly preserveth whom He willeth, be he in the midst of the seas, or in the maw of the serpent, or beneath the sword of the oppressor. | قم بين النّاس بهذا الأمر المبرم ثمّ ادع الأمم الی اللّه العليّ العظيم لا تکن من الّذين کانوا ان يدعوا اللّه باسم من الأسمآء فلمّا اتی المسمّی کفروا به و اعرضوا عنه الی ان افتوا عليه بظلم مبين انظر ثمّ اذکر الأيام الّتی فيها اتی الرّوح و حکم عليه هيرودس قد نصر اللّه الرّوح بجنود الغيب و حفظه بالحقّ و ارسله الی ارض اخری وعداً من عنده انّه هو الحاکم علی ما يريد انّ ربّک يحفظ من يشآء لو يکون فی قطب البحر او فی فم الثّعبان او تحت سيوف الظّالمين  |
| 4 | Blessed be the king whom the veils of glory have not deterred from turning unto the Dayspring of beauty and who hath forsaken his all in his desire to obtain the things of God. He, indeed, is accounted in the sight of God as the most excellent of men, and is extolled by the inmates of paradise and them that circle morn and eve round the Throne on high. | طوبی لملک ما منعته سبحات الجلال عن التّوجّه الی مشرق الجمال و نبذ ما عنده ابتغآء ما عند اللّه الا انّه من خيرة الخلق لدی الحقّ يصلّی عليه اهل الفردوس و الّذين يطوفون العرش فی البکور و الأصيل |
| 5 | Again I say: Hearken unto My voice that calleth from My prison, that it may acquaint thee with the things that have befallen My Beauty, at the hands of them that are the manifestations of My glory, and that thou mayest perceive how great hath been My patience, notwithstanding My might, and how immense My forbearance, notwithstanding My power. By My life! Couldst thou but know the things sent down by My Pen, and discover the treasures of My Cause, and the pearls of My mysteries which lie hid in the seas of My names and in the goblets of My words, thou wouldst, in thy love for My name, and in thy longing for My glorious and sublime Kingdom, lay down thy life in My path. Know thou that though My body be beneath the swords of My foes, and My limbs be beset with incalculable afflictions, yet My spirit is filled with a gladness with which all the joys of the earth can never compare. | اسمع ندائی مرّة اخری من شطر سجنی ليخبرک بما ورد علی جمالی من مظاهر جلالی و تعرف صبری بعد قدرتی و اصطباری بعد اقتداری وعمری لو تعرف ما نزّل من قلمی و تطّلع علی خزائن امری و لآلئ اسراری فی بحور اسمائی و اواعی کلماتی لتفدی بنفسک فی سبيلی حبّاً لاسمی و شوقاً الی ملکوتی العزيز المنيع اعلم جسمی تحت سيوف الأعدآء و جسدی فی بلآء لا يحصی ولکن الرّوح فی بشارة لا يعادلها فرح العالمين  |
| 6 | Set thine heart towards Him Who is the Point of adoration for the world, and say: "O peoples of the earth! Have ye denied the One in Whose path He Who came with the truth, bearing the announcement of your Lord, the Exalted, the Great, suffered martyrdom?" Say: This is an Announcement whereat the hearts of the Prophets and Messengers have rejoiced. This is the One Whom the heart of the world remembereth, and is promised in the Books of God, the Mighty, the All-Wise. The hands of the Messengers were, in their desire to meet Me, upraised towards God, the Mighty, the Glorified. Unto this testifieth that which hath been sent down in the sacred Scriptures by Him Who is the Lord of might and power. | اقبل الی قبلة العالم بقلبک و قل يا ملأ الأرض أ کفرتم بالّذی استشهد فی سبيله من اتی بالحقّ بنبأ ربّکم العليّ العظيم قل هذا نبأ استبشرت به افئدة النّبيّين و المرسلين هذا هو المذکور فی قلب العالم و الموعود فی صحائف اللّه العزيز الحکيم قد ارتفعت ايادی الرّسل للقائی الی اللّه العزيز الحميد يشهد بذلک ما نزّل فی الألواح من لدن مقتدر قدير |
| 7 | Some lamented in their separation from Me, others endured hardships in My path, and still others laid down their lives for the sake of My Beauty, could ye but know it. Say: I, verily, have not sought to extol Mine own Self, but rather God Himself, were ye to judge fairly. Naught can be seen in Me except God and His Cause, could ye but perceive it. I am the One Whom the tongue of Isaiah hath extolled, the One with Whose name both the Torah and the Evangel were adorned. Thus hath it been decreed in the Scriptures of thy Lord, the Most Merciful. He, verily, hath borne witness unto Me, as I bear witness unto Him. And God testifieth to the truth of My words. | منهم من ناح فی فراقی و منهم من حمل الشّدائد فی سبيلی و منهم من فدی بنفسه جمالی ان کنتم من العارفين قل انّی ما اردت وصف نفسی بل نفس اللّه لو کنتم من المنصفين لا يُری فيّ الّا اللّه و امره لو کنتم من المتبصّرين قل انّی انا المذکور بلسان اشعيا و زيّن باسمی التّوراة و الانجيل کذلک قضی الأمر فی الواح ربّکم الرّحمن انّه شهد لی و انا اشهد له و اللّه علی ما اقول شهيد  |
| 8 | Say: The Books have been sent down for naught but My remembrance. Whosoever is receptive to their call shall perceive therefrom the sweet fragrances of My name and My praise; and he who hath unstopped the ear of his inmost heart shall hear from every word thereof: "The True One is come! He indeed is the beloved of the worlds!" | قل ما نُزّلت الکتب الّا لذکری يجد منها کلّ مقبل عرف اسمی و ثنائی و الّذی فتح سمع فؤاده يسمع من کلّ کلمة منها قد اتی الحقّ انّه لمحبوب العالمين |
| 9 | It is for the sake of God alone that My tongue counselleth you and that My pen moveth to make mention of you, for neither can the malice and denial of all who dwell on earth harm Me, nor the allegiance of the entire creation profit Me. We, verily, exhort you unto that which We were commanded, and desire naught from you except that ye draw nigh unto what shall profit you in both this world and the world to come. Say: Will ye slay Him Who summoneth you unto life everlasting? Fear ye God, and follow not every contumacious oppressor. | انّ لسانی ينصحکم خالصاً لوجه اللّه و قلمی يتحرّک علی ذکرکم بعد اذ لا يضرّنی ضرّ من علی الأرض و اعراضهم و لا ينفعنی اقبال الخلائق اجمعين انّا نذکّرکم بما امرنا به و ما نريد منکم شيئاً الّا تقرّبکم الی ما ينفعکم فی الدّنيا و الآخرة قل أ تقتلون الّذی يدعوکم الی الحياة الباقية اتّقوا اللّه و لا تتّبعوا کلّ جبّار عنيد  |
| 10 | O proud ones of the earth! Do ye believe yourselves to be abiding in palaces whilst He Who is the King of Revelation resideth in the most desolate of abodes? Nay, by My life! In tombs do ye dwell, could ye but perceive it. Verily, he who faileth, in these days, to be stirred by the breeze of God is accounted among the dead in the sight of Him Who is the Lord of all names and attributes. Arise, then, from the tombs of self and desire and turn unto the Kingdom of God, the Possessor of the Throne on high and of earth below, that ye may behold that which ye were promised aforetime by your Lord, the All-Knowing. | قل يا ملأ الغرور أ ترون انفسکم فی القصور و سلطان الظّهور فی اخرب البيوت لا وعمری انتم فی القبور لو تکوننّ من الشّاعرين انّ الّذی لم يهتزّ من نسمة اللّه فی ايامه انّه من الأموات لدی اللّه مالک الأسمآء و الصّفات قوموا عن قبور الهوی مقبلين الی ملکوت ربّکم مالک العرش و الثّری لتروا ما وعدتم به من قبل من لدن ربّکم العليم |
| 11 | Think ye that the things ye possess shall profit you? Soon others will possess them and ye will return unto the dust with none to help or succour you. What advantage is there in a life that can be overtaken by death, or in an existence that is doomed to extinction, or in a prosperity that is subject to change? Cast away the things that ye possess and set your faces toward the favours of God which have been sent down in this wondrous Name. | أ تظنّون ينفعکم ما عندکم سوف يملکه غيرکم و ترجعون الی التّراب من غير ناصر و معين لا خير فی حياة يأتيها الموت و لا لبقآء يدرکه الفنآء و لا لنعمة تتغيّر دعوا ما عندکم و اقبلوا الی نعمة اللّه الّتی نزّلت بهذا الاسم البديع  |
| 12 | Thus doth the Pen of the Most High warble unto thee its melodies by the leave of thy Lord, the All-Glorious. When thou hast heard and recited them, say: "Praise be unto Thee, O Lord of all the worlds, inasmuch as Thou hast made mention of me through the tongue of Him Who is the Manifestation of Thy Self at a time when He was confined in the Most Great Prison, that the whole world might attain unto true liberty." | کذلک غرّد لک القلم الأعلی باذن ربّک الأبهی اذا سمعت و فزت قل لک الحمد يا اله العالمين بما ذکرتنی بلسان مظهر نفسک اذ کان مقيّداً فی السّجن الأعظم لعتق العالمين  |
| 13 | Blessed be the king whose sovereignty hath withheld him not from his Sovereign, and who hath turned unto God with his heart. He, verily, is accounted of those that have attained unto that which God, the Mighty, the All-Wise, hath willed. Erelong will such a one find himself numbered with the monarchs of the realms of the Kingdom. Thy Lord is, in truth, potent over all things. He giveth what He willeth to whomsoever He willeth, and withholdeth what He pleaseth from whomsoever He willeth. He, verily, is the All-Powerful, the Almighty. | طوبی لملک ما منعه الملک عن مالکه اقبل الی اللّه بقلبه انّه ممّن فاز بما اراد اللّه العزيز الحکيم سوف يری نفسه من ملوک ممالک الملکوت انّ ربّک هو المقتدر علی ما يشآء يعطی من يشآء ما يشآء و يمنع عمّن يشآء ما اراد انّه هو المقتدر القدير |