**Source: Tablets of Bahá’u’lláh Published in the Summons of the Lord of Hosts**

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| **1** | **Súriy-i-Ra’ís** **In His name, the All-Glorious!**  **Hearken, O Chief,[[1]](#endnote-2) to the voice of God, the Sovereign, the Help in Peril, the Self-Subsisting. He, verily, calleth aloud between heaven and earth, summoning all mankind unto the scene of transcendent glory. Neither thy grunting, nor the barking of those around thee, nor the opposition of the hosts of the world can withhold the Almighty from achieving His purpose. The whole world hath been set ablaze by the Word of thy Lord, the All-Glorious, a Word softer than the morning breeze. It hath been manifested in the form of the human temple, and through it God hath quickened the souls of the sincere among His servants. In its inner essence, this Word is the living water by which God hath purified the hearts of such as have turned unto Him and forgotten every other mention, and through which He draweth them nigh unto the seat of His mighty Name. We have sprinkled it upon the people of the graves, and lo, they have risen up, with their gaze fixed upon the shining and resplendent Beauty of their Lord.** | **سوره رئیس**  **بسمه الأبهی**  **يا رئيس اسمع ندآء اللّه الملک المهيمن القيّوم انّه ينادی بين الأرض و السّمآء و يدعو الخلق الی المنظر الأبهی و لا يمنعه قباعک و لا نباح من فی حولک و لا جنود العالمين قد اشتعل العالم من کلمة ربّک الأبهی و انّها ارقّ من نسيم الصّبا قد ظهرت علی هيئة الانسان و بها احيی اللّه عباده المقبلين و فی باطنها مآء طهّر اللّه به افئدة الّذين اقبلوا اليه و غفلوا عن ذکر ما سواه و قرّبهم الی منظر اسمه العظيم و انزلنا منه علی القبور و هم قيام ينظرون جمال اللّه المشرق المنير** |
| **2** | **Thou hast, O Chief, committed that which hath caused Muhammad, the Apostle of God, to lament in the most sublime Paradise. The world hath made thee proud, so much so that thou hast turned away from the Face through whose brightness the Concourse on high hath been illumined. Soon thou shalt find thyself in manifest loss! Thou didst conspire with the Persian Ambassador to harm Me, though I had come unto you from the source of majesty and grandeur with a Revelation that hath solaced the eyes of the favoured ones of God.** | **يا رئيس قد ارتکبت ما ينوح به محمّد رسول اللّه فی الجنّة العليا و غرّتک الدّنيا بحيث اعرضت عن الوجه الّذی بنوره استضآء الملأ الأعلی سوف تجد نفسک فی خسران مبين و اتّحدت مع رئيس العجم فی ضرّی بعد اذ جئتکم من مطلع العظمة و الکبريآء بأمر قرّت منه عيون المقرّبين** |
| **3** | **By God! This is the Day wherein the undying Fire crieth out from within all created things: “The Best-Beloved of the worlds is come!” And before all things there standeth a Moses, hearkening to the Word of thy Lord, the Almighty, the All-Knowing. Were We to divest Ourself of the mortal raiment which We have worn in consideration of your weakness, all that are in heaven and on earth would offer up their souls for My sake. To this thy Lord Himself doth testify. None, however, can perceive it save those who have detached themselves from all things for love of their Lord, the Almighty, the Most Powerful.** | **تاللّه هذا يوم فيه تنطق النّار فی کلّ الأشيآء قد اتی محبوب العالمين و عند کلّ شیء من الأشيآء قام کليم الأمر لاصغآء کلمة ربّک العزيز العليم انّا لو نخرج من القميص الّذی لبسناه لضعفکم ليفدينّنی من فی السّموات و الأرض بانفسهم و ربّک يشهد بذلک و لا يسمعه الّا الّذين انقطعوا عن کلّ الوجود حبّاً للّه العزيز القدير** |
| **4** | **Hast thou imagined thyself capable of extinguishing the fire which God hath kindled in the heart of creation? Nay, by Him Who is the Eternal Truth, couldst thou but know it. Rather, on account of what thy hands have wrought, it blazed higher and burned more fiercely. Erelong will it encompass the earth and all that dwell therein. Thus hath it been decreed by God, and the powers of earth and heaven are unable to thwart His purpose.** | **هل ظننت انّک تقدر ان تطفئ النّار الّتی اوقدها اللّه فی الآفاق لا ونفسه الحقّ لو کنت من العارفين بل بما فعلت زاد لهيبها و اشتعالها سوف يحيط الأرض و من عليها کذلک قضی الأمر و لا يقوم معه حکم من فی السّموات و الأرضين** |
| **5** | **The day is approaching when the Land of Mystery[[2]](#footnote-2) and what is beside it shall be changed, and shall pass out of the hands of the King, and commotions shall appear, and the voice of lamentation shall be raised, and the evidences of mischief shall be revealed on all sides, and confusion shall spread by reason of that which hath befallen these captives at the hands of the hosts of oppression. The course of things shall be altered, and conditions shall wax so grievous, that the very sands on the desolate hills will moan, and the trees on the mountain will weep, and blood will flow out of all things. Then wilt thou behold the people in sore distress.[[3]](#endnote-3)** | **سوف تبدّل ارض السّرّ و ما دونها و تخرج من يد الملک و يظهر الزّلزال و يرتفع العويل و يظهر الفساد فی الأقطار و تختلف الأمور بما ورد علی هؤلآء الأسرآء من جنود الظّالمين و يتغيّر الحکم و يشتدّ الأمر بحيث ينوح الکثيب فی الهضاب و تبکی الأشجار فی الجبال و يجری الدّم من الأشيآء و تری النّاس فی اضطراب عظيم** |
| **6** | **O Chief! We revealed Ourself unto thee at one time upon Mount Tíná, and at another time upon Mount Zaytá,[[4]](#endnote-4) and yet again in this hallowed Spot. Following, however, thy corrupt inclinations, thou didst fail to respond and wert accounted with the heedless. Consider, then, and call thou to mind the time when Muhammad came with clear tokens from Him Who is the Almighty, the All-Knowing. The people were wont to pelt Him with stones from hidden places and in the markets, and they rejected the signs of God, thy Lord and the Lord of thy forefathers. The learned also denied Him, as did their followers, and likewise the kings of the earth, as thou hast heard from the tales of old. Among those kings was Chosroes,[[5]](#endnote-5) to whom Muhammad sent a blessed epistle summoning him unto God and forbidding him from misbelief. Verily, thy Lord knoweth all things. Following the promptings of his evil and corrupt desires, however, Chosroes waxed arrogant before God and tore up the Tablet. He, verily, is accounted among the inmates of the nethermost fire.** | **يا رئيس قد تجلّينا عليک مرّةً فی جبل التّيناء و اخری فی الزّيتاء و فی هذه البقعة المبارکة انّک ما استشعرت بما اتّبعت هواک و کنت من الغافلين انظر ثمّ اذکر اذ اتی محمّد بآيات بيّنات من لدن عزيز عليم کان القوم ان يرجموه فی المراصد و الأسواق و کفروا بآيات اللّه ربّک و ربّ آبائک الأوّلين و انکره العلمآء ثمّ الّذين اتّبعوهم من الأحزاب و کذلک ملوک الأرض کما سمعت من قصص الأوّلين و منهم کسری الّذی ارسل اليه کتاباً کريماً و دعاه الی اللّه و نهاه عن الشّرک انّ ربّک بکلّ شیء عليم انّه استکبر علی اللّه و مزّق اللّوح بما اتّبع النّفس و الهوی الا انّه من اصحاب السّعير** |
| **7** | **Was it in Pharaoh’s power to stay the hand of God from exercising His sovereignty when he acted wantonly in the land and was of the transgressors? From within his own house and in spite of his will We brought forth Him Who conversed with God. Well able are We to achieve Our purpose. Recall, moreover, how Nimrod kindled the fire of impiety that its flames might consume Abraham, the Friend of God; We delivered Him, however, through the power of truth and seized Nimrod with the fury of Our wrath. Say: The Oppressor[[6]](#footnote-3) put to death the Beloved of the worlds to quench the light of God amongst the people and to debar them from the wellspring of life eternal in the days of thy Lord, the Gracious, the Most Bountiful.** | **هل فرعون استطاع ان يمنع اللّه عن سلطانه اذ بغی فی الأرض و کان من الطّاغين انّا اظهرنا الکليم من بيته رغماً لأنفه انّا کنّا قادرين و اذکر اذ اوقد نمرود نار الشّرک ليحترق بها الخليل انّا نجّيناه بالحقّ و اخذنا نمرود بقهر مبين قل انّ الظّالم قتل محبوب العالمين ليطفئ بذلک نور اللّه بين ما سواه و يمنع النّاس عن سلسبيل الحيوان فی ايّام ربّه العزيز الکريم** |
| **8** | **We, too, have revealed the Cause of God in His cities and raised aloft His remembrance amidst them that truly believe in Him. Say: This Youth hath come to quicken the world and unite all its peoples. The day is approaching when that which God hath purposed will have prevailed and thou shalt behold the earth transformed into the all-glorious paradise. Thus hath it been inscribed by the Pen of Revelation upon this weighty Tablet.** | **قد اظهرنا الأمر فی البلاد و رفعنا ذکره بين الموحّدين قل قد جآء الغلام ليحيی العالم و يتّحد من علی الأرض کلّها سوف يغلب ما اراد اللّه و تری الأرض جنّة الأبهی کذلک رقم من قلم الأمر علی لوح قويم** |
| **9** | **Forsake Thy mention of the Chief, O Pen, and call to remembrance Anís, that intimate of the love of God who severed himself from the wayward and the infidel. He tore the veils asunder in such wise that the inmates of Paradise could hear them being rent. Glorified be God, the Sovereign, the Powerful, the All-Knowing, the All-Wise.** | **دع ذکر الرّئيس ثمّ اذکر الأنيس الّذی استأنس بحبّ اللّه و انقطع عن الّذين اشرکوا و کانوا من الخاسرين و خرق الأحجاب بحيث سمع اهل الفردوس صوت خرقها تعالی اللّه الملک المقتدر العليم الحکيم** |
| **10** | **O nightingale! Incline thine ear unto the voice of the All-Glorious on this night when armed troops have surrounded Us while We remain in a state of utmost joy. O would that our blood might be shed upon the earth and our bodies cast upon the dust in the path of God! This, indeed, is My desire and the desire of whosoever hath sought Me and attained unto My most wondrous, Mine incomparable Kingdom.** | **يا ايّتها الورقآء اسمعی ندآء الأبهی فی هذه اللّيلة الّتی فيها اجتمع علينا ضبّاط العسکريّة و نکون علی فرح عظيم يا ليت يسفک دمآئنا علی وجه الأرض فی سبيل اللّه و نکون مطروحين علی الثّری هذا مرادی و مراد من ارادنی و صعد الی ملکوتی الأبدع البديع** |
| **11** | **Know thou, O servant, that one day, upon awakening, We found the beloved of God at the mercy of Our adversaries. Sentinels were posted at every gate and no one was permitted to enter or leave. Indeed, they perpetrated a sore injustice, for the loved ones of God and His kindred were left on the first night without food. Such was the fate of those for whose sake the world and all that is therein have been created. Woe betide the perpetrators and those who led them into such evil! Erelong will God consume their souls in the fire. He, verily, is the fiercest of avengers.** | **اعلم يا عبد انّا اصبحنا ذات يوم وجدنا احبّآء اللّه بين ايدی المعاندين اخذ النّظام کلّ الأبواب و منعوا العباد عن الدّخول و الخروج و کانوا من الظّالمين و ترک احبّآء اللّه و آله من غير قوت فی اللّيلة الأولی کذلک قضی علی الّذين خلقت الدّنيا و ما فيها لأنفسهم أفّ لهم و للّذين امروهم بالسّوء سوف يحرق اللّه اکبادهم بالنّار انّه اشدّ المنتقمين** |
| **12** | **The people surrounded the house, and Muslims and Christians wept over Us, and the voice of lamentation was upraised between earth and heaven by reason of what the hands of the oppressors had wrought. We perceived that the weeping of the people of the Son exceeded the weeping of others—a sign for such as ponder.** | **زحف النّاس حول البيت و بکی علينا الاسلام و النّصاری و ارتفع نحيب البکآء بين الأرض و السّمآء بما اکتسبت ايدی الظّالمين انّا وجدنا ملأ الابن اشدّ بکآء من ملل اخری و فی ذلک لآيات للمتفکّرين** |
| **13** | **One of My companions offered up his life, cutting his throat with his own hands for the love of God, an act unheard of in bygone centuries and which God hath set apart for this Revelation as an evidence of the power of His might.[[7]](#endnote-6) He, verily, is the Unconstrained, the All-Subduing. As for the one who thus slew himself in ‘Iráq,[[8]](#endnote-7) he truly is the King and Beloved of Martyrs, and that which he evinced was a testimony from God unto the peoples of the earth. Such souls have been influenced by the Word of God, have tasted the sweetness of His remembrance, and are so transported by the breezes of reunion that they have detached themselves from all that dwell on earth and turned unto the Divine Countenance with faces beaming with light. And though they have committed an act which God hath forbidden, He hath nevertheless forgiven them as a token of His mercy. He, verily, is the Ever-Forgiving, the Most Compassionate. So enraptured were these souls by Him Who is the All-Compelling that the reins of volition slipped from their grasp, until at last they ascended to the dwelling of the Unseen and entered the presence of God, the Almighty, the All-Knowing.** | **و فدی احد من الأحبّآء بنفسه و قطع حنجره بيده حبّاً للّه هذا ما لا سمعناه من قرون الأوّلين هذا ما اختصّه اللّه بهذا الظّهور اظهاراً لقدرته انّه هو المقتدر القدير و الّذی قطع حنجره فی العراق انّه لمحبوب الشّهدآء و سلطانهم و ما ظهر منه کان حجّة اللّه علی الخلآئق اجمعين اولئک اثّرت فيهم کلمة اللّه و ذاقوا حلاوة الذّکر و اخذتهم نفحات الوصال بحيث انقطعوا عمّن علی الأرض کلّها و اقبلوا الی الوجه بوجه منير ولو ظهر منهم ما لا اذن اللّه لهم ولکن عفا عنهم فضلاً من عنده انّه هو الغفور الرّحيم اخذهم جذب الجبّار بحيث اخذ عن کفّهم زمام الاختيار الی ان عرجوا الی مقام المکاشفة و الحضور بين يدی اللّه العزيز العليم** |
| **14** | **Say: This Youth hath departed out of this country and deposited beneath every tree and every stone a trust, which God will erelong bring forth through the power of truth. Thus hath the True One come and the command of Him Who is the Ordainer, the All-Wise, been fulfilled. The hosts of earth and heaven are powerless to resist His Cause, nor can all the kings and rulers of the world ever frustrate His purpose. Say: Adversity is the oil which feedeth the flame of this Lamp and by which its light is increased, did ye but know. Indeed, the repudiation of the froward serveth but to proclaim this Faith and to spread the Cause of God and His Revelation throughout the world.** | **قل قد خرج الغلام من هذه الدّيار و اودع تحت کلّ شجر و حجر وديعة سوف يخرجها اللّه بالحقّ کذلک اتی الحقّ و قضی الأمر من مدبّر حکيم لا يقوم مع امره جنود السّموات و الأرضين و لا يمنعه عمّا اراد کلّ الملوک و السّلاطين قل البلايا دهن لهذا المصباح و بها يزداد نوره ان کنتم من العارفين قل انّ الاعراض من کلّ معرض منادٍ لهذا الأمر و به انتشر امر اللّه و ظهوره بين العالمين** |
| **15** | **Great is your blessedness, inasmuch as ye have forsaken your homes and wandered the land for the love of your Lord, the Almighty, the Ancient of Days, until ye entered the Land of Mystery at a time when the fire of oppression was ablaze and the croaking of the raven of discord had been raised. Ye are My partners in My tribulations, for ye were present with Us during the darksome night in which the hearts of those who testify to the unity of God were agitated. Ye entered this land for the sake of Our love, and departed therefrom through Our command. By the righteousness of God! Because of you the earth itself glorieth over heaven. How excellent is this most sublime, this glorious and exalted bounty! Ye have been deprived of your nest, O birds of eternity, for the sake of your Lord, the Unconstrained, but your true abode is beneath the wings of the grace of the All-Merciful. Blessed are they that understand.** | **طوبی لکم بما هاجرتم من ديارکم و طفتم البلاد حبّاً للّه مولاکم العزيز القديم الی ان دخلتم ارض السّرّ فی يوم فيه اشتعلت نار الظّلم و نعب غراب البين انتم شرکآء فی مصائبی بما کنتم معنا فی ليلة اضطربت فيها قلوب الموحّدين دخلتم بحبّنا و خرجتم بأمرنا تاللّه بکم ينبغی ان تفتخر الأرض علی السّمآء يا حبّذا هذا الفضل المتعالی العزيز المنيع يا اطيار البقآء منعتم عن الأوکار فی سبيل ربّکم المختار انّ مأواکم تحت جناح فضل ربّکم الرّحمن طوبی للعارفين** |
| **16** | **O My Dhabíh! May the breaths of the spirit waft upon thee and upon such as have sought communion with thee, inhaled from thee the sweet fragrance of My presence, and hearkened unto that whereby the hearts of the true seekers are sanctified. Render thanks unto God inasmuch as thou hast attained unto the shores of this Most Great Ocean, and give ear to the very atoms of the earth proclaiming: “This is the Best-Beloved of the worlds!” The dwellers of the earth have wronged Him and failed to recognize the One Whose name they ceaselessly invoke. Lost are such as have remained heedless and have opposed Him for Whose loved ones it would have behoved them to offer up their lives, how much more for His own luminous and resplendent Beauty!** | **يا ذبيحی الرّوح لک و لمن انس بک و وجد منک عرفی و سمع منک ما يطهّر به افئدة القاصدين اشکر اللّه بما وردت فی شاطئ البحر الأعظم و اسمع ندآء کلّ الذّرّات هذا لمحبوب العالم و يظلمه اهل العالم و لا يعرفون الّذی يدعونه فی کلّ حين قد خسر الّذين غفلوا عنه و اعرضوا عن الّذی ينبغی لهم أن يفدوا بانفسهم فی سبيل احبّائه و کيف جماله المشرق المنير** |
| **17** | **Be thou patient, though thy heart be consumed in its separation from God, for He hath granted thee an exalted station in His presence. Nay, thou art even now standing before His face, and We are imparting unto thee, through the tongue of might and power, such words as even the ears of the sincere ones have been deprived of hearing. Say: Were He to utter but one word, that word alone would exceed in sweetness all the sayings of men.** | **انّک ولو ذاب قلبک فی فراق اللّه اصبر انّ لک عنده مقاماً عظيما بل تکون قآئماً تلقآء الوجه و نتکلّم معک بلسان القدرة و القوّة بما منعت عن استماعه آذان المخلصين قل انّه لو يتکلّم بکلمة تکون احلی عن کلمات العالمين** |
| **18** | **Had Muhammad, the Apostle of God, attained this Day, He would have exclaimed: “I have truly recognized Thee, O Thou the Desire of the Divine Messengers!” Had Abraham attained it, He too, falling prostrate upon the ground, and in the utmost lowliness before the Lord thy God, would have cried: “Mine heart is filled with peace, O Thou Lord of all that is in heaven and on earth! I testify that Thou hast unveiled before mine eyes all the glory of Thy power and the full majesty of Thy law! I bear witness, moreover, that through Thy Revelation the hearts of the faithful are well assured and contented.” Had Moses Himself attained it, He, likewise, would have raised His voice saying: “All praise be to Thee for having lifted upon me the light of Thy countenance and enrolled me among them that have been privileged to behold Thy face!”** | **هذا يوم لو ادرکه محمّد رسول اللّه لقال قد عرفناک يا مقصود المرسلين و لو ادرکه الخليل ليضع وجهه علی التّراب خاضعاً للّه ربّک و يقول قد اطمئنّ قلبی يا اله من فی ملکوت السّموات و الأرضين و اشهدتنی ملکوت امرک و جبروت اقتدارک اشهد بظهورک اطمئنّت افئدة المقبلين لو ادرکه الکليم ليقول لک الحمد بما اريتنی جمالک و جعلتنی من الزّائرين** |
| **19** | **Consider the people and their condition. Reflect upon the things that their mouths have uttered and that their hands have wrought in this blessed, this most holy and peerless Day. They that have tarnished the good name of the Cause of God and turned unto the Evil One are accursed of all created things and are numbered among the inmates of the fire. Verily, whosoever hath hearkened to My call shall remain unperturbed by the clamour of all that are on earth; and whosoever is influenced by the words of anyone beside Me hath never heard My call. By God! Such a man is deprived of entering My Kingdom, is debarred from My realms of majesty and power, and is of them that are in utter loss.** | **فکّر فی القوم و شأنهم و ما خرج من افواههم و ما اکتسبت ايديهم فی هذا اليوم المبارک المقدّس البديع انّ الّذين ضيّعوا الأمر و توجّهوا الی الشّيطان اولئک لعنهم الأشيآء و اولئک من اصحاب السّعير انّ الّذی سمع ندائی لا يؤثّر فيه ندآء العالمين و الّذی يؤثّر فيه کلام غيری انّه ما سمع ندائی تاللّه انّه محروم عن ملکوتی و ممالک عظمتی و اقتداری و کان من الأخسرين** |
| **20** | **Sorrow not for that which hath befallen thee. Thou hast borne for My love that which most people have never endured. Thy Lord knoweth and is informed of all. He was with thee in the assemblages and gatherings, and heard that which flowed from the wellspring of thy heart in remembrance of thy Lord, the All-Merciful. This, indeed, is a token of His bountiful favour.** | **لا تحزن عمّا ورد عليک انّک حملت فی حبّی ما لا حمله اکثر العباد انّ ربّک عليم و خبير و کان معک فی المجالس و المحافل و سمع ما جری من معين قلمک فی ذکر ربّک الرّحمن انّ هذا لفضل مبين** |
| **21** | **Erelong will God raise up from among the kings one who will aid His loved ones. He, verily, encompasseth all things. He will instill in the hearts the love of His loved ones. This, indeed, is irrevocably decreed by One Who is the Almighty, the Beneficent.** | **سوف يبعث اللّه من الملوک من يعين اوليائه انّه علی کلّ شیء محيط و يلقی فی القلوب حبّ اوليائه هذا حتم من لدن عزيز جميل** |
| **22** | **We beseech God to gladden the hearts of His servants through thy call, to make thee an ensign of guidance in His lands, and to assist through thee those who have been brought low. Heed not the one who raised a loud clamour and he who raiseth it even now. Let thy Lord, the Ever-Forgiving, the Most Generous, be all-sufficient unto thee. Relate unto My loved ones that which thou hast seen and learned of the tale of this Youth, and convey unto them that which We have imparted unto thee. Verily, thy Lord assisteth and watcheth over thee at all times and under all conditions. The blessings of the Concourse on high surround thee, and the kindred and the leaves of the holy family who circle round the celestial Tree extol thee with a wondrous praise.** | **نسئل اللّه أن يشرح من ندائک صدور عباده و يجعلک علم الهداية فی بلاده و ينصر بک المستضعفين لا تلتفت الی نعاق من نعق و الّذی ينعق اکف بربّک الغفور الکريم اقصص علی احبّتی قصص الغلام عمّا عرفت و رأيت ثمّ الق عليهم ما القينا اليک انّ ربّک يؤيّدک فی کلّ الأحوال انّه معک رقيب يصلّی عليک الملأ الأعلی و يکبّر عليک آل اللّه و اهله من الورقات الطّائفات حول الشّجرة و يذکرنک بذکر بديع** |
| **23** | **O Pen of Revelation! Call Thou to remembrance him[[9]](#footnote-4) whose letter reached Us during this darksome night. He it is who wandered from region to region until he entered the City,[[10]](#footnote-5) seeking the shelter of the mercy of his Lord, the Almighty, the Most High. Eagerly awaiting the favours of his Lord, he dwelt therein for a night, but departed therefrom the following morning as bidden by God, filling with sorrow the heart of this Youth. To this the Almighty is Himself a witness.** | **يا قلم الوحی ذکّر من حضر کتابه تلقآء الوجه فی اللّيلة الدّلمآء و دار البلاد الی ان دخل المدينة و استجار فی جوار رحمة ربّه العزيز المنيع و بات فيها فی العشيّ مرتقباً فضل ربّه و فی الاشراق خرج بأمر اللّه بذلک حزن الغلام و کان اللّه علی ما اقول شهيداً** |
| **24** | **Great is thy blessedness, for thou hast received the wine of utterance from the hand of the All-Merciful, and became so enraptured by the sweet fragrance of the Best-Beloved as to renounce thy comfort and to be numbered with them that have hastened unto His Paradise, the Dawning-Place of the signs of thy Lord, the Gracious, the Peerless. Happy the one who hath quaffed the wine of inner mysteries from the countenance of his Lord and been intoxicated by this pure and crystal draught. By God! It causeth every true believer to soar in the heaven of majesty and grandeur, and transmuteth every doubt into certainty.** | **طوبی لک بما اخذت راح البيان من راحة الرّحمن و اخذتک رائحة المحبوب بحيث انقطعت عن راحة نفسک و کنت من المسرعين الی شطر الفردوس مطلع آيات ربّک العزيز الفريد يا روحا لمن شرب حميّا المعانی من محيّا ربّه و علّل من زلال هذه الخمر تاللّه بها يطير الموحّدون الی سمآء العظمة و الاجلال و يبدّل الظّنّ باليقين** |
| **25** | **25 Grieve not at what hath befallen thee, but put thy whole trust in God, the Almighty, the All-Knowing, the Wise. Raise thy house upon the solid foundation of divine utterances, and give praise to thy Lord. He, verily, shall suffice thee above all the peoples of the earth.** | **لا تحزن عمّا ورد عليک توکّل علی اللّه المقتدر العليم الحکيم اسّس ارکان البيت من زبر البيان ثمّ اذکر ربّک انّه يکفيک عن العالمين** |
| **26** | **God hath, in truth, inscribed your names upon a Tablet wherein are enshrined the hidden secrets of all that hath been. Erelong shall the faithful call to remembrance your exile and all your journeys in His path. He, verily, loveth those who love Him, and is the helper of the sincere. By the righteousness of God! The eyes of the Concourse on high are fixed upon you and their fingers point towards you. Thus doth the bounty of your Lord encompass you. Would that the people might recognize that which hath escaped them in the days of God, the All-Glorious, the All-Praised.** | **قد کتب اللّه ذکرکم فی اللّوح الّذی فيه رقمت اسرار ما کان سوف يذکر الموحّدون هجرتکم و ورودکم و خروجکم فی سبيل اللّه انّه يريد من اراده و انّه وليّ المخلصين تاللّه ينظرکم الملأ الأعلی و يشيرنّ اليکم بأصابعهم کذلک احاط بکم فضل ربّکم يا ليت القوم يعرفون ما غفلوا عنه فی ايّام اللّه العزيز الحميد** |
| **27** | **Render thanks unto God for having aided thee to know Him and to enter within the precincts of His court at a time when the ungodly surrounded the family of thy Lord and His loved ones, and expelled them from their homes with manifest cruelty, intending to separate us at the shore of the sea. Verily, thy Lord is aware of that which lieth concealed within the breasts of the unbelievers. Say: Even should ye tear our bodies asunder, ye could not banish from our hearts the love of God. We were of a truth created for sacrifice, and in this do we take pride before all creation.** | **اشکر اللّه بما ايّدک علی عرفانه و ادخلک فی جواره فی يوم فيه احاط المشرکون باهل اللّه و اوليآئه و اخرجوهم من البيوت بظلم مبين و ارادوا ان يفرّقوا بيننا فی شاطئ البحر انّ ربّک عليم بما فی صدور المشرکين قل لو تقطعون ارکاننا لن يخرج حبّ اللّه من قلوبنا انّا خلقنا للفدآء و بذلک نفتخر علی العالمين** |
| **28** | **O thou who art set aglow with the fire of the love of God! Know thou that thy letter hath reached Us and that We have been apprised of its contents. We beseech God to confirm thee in His love and in His good pleasure, to assist thee in the promotion of His Cause, and to number thee with such as have arisen for the triumph of His Faith.** | **اعلم يا ايّها المشتعل بنار اللّه قد حضر بين يدينا کتابک و عرفنا ما فيه نسئل اللّه أن يوفّقک علی حبّه و رضائه و يؤيّدک علی تبليغ امره و يجعلک من النّاصرين** |
| **29** | **As to thy question regarding the soul: Know thou that among the people there are numerous treatises and manifold views as to its stations. Among these are the soul of the kingdom, the soul of the dominion, the celestial soul, the divine soul, the sanctified soul, as well as the benevolent soul, the contented soul, the soul pleasing unto God, the inspired soul, the irascible soul, and the concupiscent soul. Every group hath its own pronouncements concerning the soul and We are disinclined to dwell upon the sayings of the past. Verily, with thy Lord is the knowledge of the former and latter generations.** | **و امّا ما سئلت عن النّفس فاعلم انّ للقوم فيها مقالات شتّی و مقامات شتّی و منها نفس ملکوتيّة و نفس جبروتيّة و نفس لاهوتيّة و نفس الهيّة و نفس قدسيّة و نفس مطمئنّة و نفس راضية و نفس مرضيّة و نفس ملهمة و نفس لوّامة و نفس امّارة لکلّ حزب فيها بيانات انّا لا نحبّ ان نذکر ما ذکر من قبل عند ربّک علم الأوّلين و الآخرين** |
| **30** | **Would that thou wert present before Our throne to hear from the Tongue of Grandeur itself that which thou desirest and scale the loftiest heights of knowledge by the grace of Him Who is the All-Knowing, the All-Wise! The ungodly, however, have intervened between us. Take heed lest thou be grieved thereby. Be content with that which hath been ordained by an irrevocable decree, and be of them that endure with patience.** | **يا ليت کنت حاضراً لدی العرش و سمعت ما هو المقصود من لسان العظمة و بلغت ذروة العلم من لدن عليم حکيم ولکنّ المشرکين حالوا بيننا و بينک ايّاک ان تحزن بذلک ارض بما جری من مبرم القضآء و کن من الصّابرين** |
| **31** | **Know that the soul which is common to all men cometh forth following the commingling of things and after their maturation, as thou dost observe in the germ: once it hath developed to its predestined stage, God manifesteth the soul that was latent within it. Thy Lord, verily, doeth what He willeth and ordaineth what He pleaseth.** | **اعلم انّ النّفس الّتی يشارک فيها العباد انّها تحدث بعد امتشاج الأشيآء و بلوغها کما تری النّطفة انّها بعد ارتقائها الی المقام الّذی قدّر فيها يظهر اللّه بها نفسها الّتی کانت مکنونة فيها انّ ربّک يفعل ما يشآء و يحکم ما يريد** |
| **32** | **As to the soul which is intended, in truth it hath been called forth by the Word of God and is such that, if it be kindled with the fire of the love of its Lord, neither the waters of opposition nor the oceans of the world can quench its flame. That soul is indeed a fire ablaze in the tree of man which proclaimeth: “No God is there but Him!” Whosoever hearkeneth unto its call is verily of those who have attained unto Him. And when it casteth off its earthly frame, God shall raise it up again in the most excellent of forms and cause it to enter a sublime paradise. Thy Lord, of a certainty, hath power over all things.** | **و النّفس الّتی هی المقصود انّها تبعث من کلمة اللّه و انّها لهی الّتی لو اشتعلت بنار حبّ ربّها لا تخمدها مياه الاعراض و لا بحور العالمين و انّها لهی النّار المشتعلة الملتهبة فی سدرة الانسان و تنطق أنّه لا اله الّا هو و الّذی سمع ندائها انّه من الفائزين و لمّا خرجت عن الجسد يبعثها اللّه علی احسن صورة و يدخلها فی جنّة عالية انّ ربّک علی کلّ شیء** |
| **33** | **Know, furthermore, that the life of man proceedeth from the spirit, and the spirit turneth to wheresoever the soul directeth it. Ponder upon that which We have revealed unto thee that thou mayest recognize the Soul of God which hath appeared above the Dayspring of bounty invested with manifest sovereignty.** | **ثمّ اعلم انّ حياة الانسان من الرّوح و توجّه الرّوح الی جهة دون الجهات انّه من النّفس فکّر فيما القينا اليک لتعرف نفس اللّه الّذی اتی من مشرق الفضل بسلطان مبين** |
| **34** | **Know also that the soul is endowed with two wings: should it soar in the atmosphere of love and contentment, then it will be related to the All-Merciful. And should it fly in the atmosphere of self and desire, then it will pertain to the Evil One; may God shield and protect us and protect you therefrom, O ye who perceive! Should the soul become ignited with the fire of the love of God, it is called benevolent and pleasing unto God, but should it be consumed with the fire of passion, it is known as the concupiscent soul. Thus have We expounded this subject for thee that thou mayest obtain a clear understanding.** | **و اعلم انّ للنّفس جناحين ان طارت فی هوآء الحبّ و الرّضا تنسب الی الرّحمن و ان طارت فی هوآء الهوی تنسب الی الشّيطان اعاذنا اللّه و ايّاکم منها يا ملأ العارفين و انّها اذا اشتعلت بنار محبّة اللّه تسمّی بالمطمئنّة و المرضيّة و ان اشتعلت بنار الهوی تسمّی بالأمّارة کذلک فصّلنا لک تفصيلاً لتکون من المتبصّرين** |
| **35** | **O Pen of the Most High! Recount unto him who hath turned unto Thy Lord, the All-Glorious, that which shall enable him to dispense with the sayings of men. Say: Spirit, mind, soul, and the powers of sight and hearing are but one single reality which hath manifold expressions owing to the diversity of its instruments. As thou dost observe, man’s power to comprehend, move, speak, hear, and see all derive from this sign of his Lord within him. It is single in its essence, yet manifold through the diversity of its instruments. This, verily, is a certain truth. For example, if it directeth its attention to the means of hearing, then hearing and its attributes become manifest. Likewise, if it directeth itself to the means of vision, a different effect and attribute appear. Reflect upon this subject that thou mayest comprehend the true meaning of what hath been intended, find thyself independent of the sayings of the people, and be of them that are well assured. In like manner, when this sign of God turneth towards the brain, the head, and such means, the powers of the mind and the soul are manifested. Thy Lord, verily, is potent to do whatsoever He pleaseth.** | **يا قلم الأعلی اذکر لمن توجّه الی ربّک الأبهی ما يغنيه عن ذکر العالمين قل انّ الرّوح و العقل و النّفس و السّمع و البصر واحدة تختلف باختلاف الأسباب کما فی الانسان تنظرون ما يفقه به الانسان و يتحرّک و يتکلّم و يسمع و يبصر کلّها من آية ربّه فيه و انّها واحدة فی ذاتها ولکن تختلف باختلاف الأسباب انّ هذا لحقّ معلوم مثلاً بتوجّهها الی اسباب السّمع يظهر حکم السّمع و اسمه و کذلک بتوجّهها الی اسباب البصر يظهر اثر آخر و اسم آخر فکّر لتصل الی اصل المقصود و تجد نفسک غنيّاً عمّا يذکر عند النّاس و تکون من الموقنين و کذلک بتوجّهها الی الدّماغ و الرّأس و اسباب اخری يظهر حکم العقل و النّفس انّ ربّک هو المقتدر علی ما يريد** |
| **36** | **All that We have mentioned here hath been elucidated in the Tablets We have revealed in response to questions regarding the disconnected letters of the Qur’án. Ponder them that thou mayest comprehend that which hath been sent down from the Kingdom of Him Who is the Almighty, the All-Praised. Thus have We chosen to be concise in this Tablet. We beseech God to acquaint thee through this brief exposition with that which words can never hope to exhaust, and to give thee to drink of the limitless oceans from this cup. Thy Lord, verily, is the All-Bountiful and unassailable in His power.** | **انّا قد بيّنّا کلّ ما ذکرناه فی الألواح الّتی نزّلناها فی جواب من سئل عن الحروفات المقطّعات فی الفرقان انظر فيها لتطّلع علی ما نزّل من جبروت اللّه العزيز الحميد لذا اختصرنا فی هذا اللّوح و نسئل اللّه ان يعرّفک من هذا الاختصار ما لا ينتهی بالأذکار و يشربک من هذه الکأس ما فی البحور انّ ربّک هو الفضّال ذو القوّة المتين** |
| **37** | **O Pen of the Ancient of Days! Call Thou to remembrance ‘Alí,[[11]](#footnote-6) he who sojourned with Thee in ‘Iráq until the Daystar of the world departed therefrom. He forsook his home to attain the court of Thy presence at a time when We were captive in the hands of such as have been deprived of the sweet savours of the All-Merciful. Grieve not at what hath befallen Us and thee in the path of God. Rest assured and persevere. He, verily, rendereth victorious those who love Him, and His might is equal to all things. Whoso turneth unto Him brighteneth thereby the faces of the Concourse on high, and unto this God Himself is My witness.** | **يا قلم القدم ذکّر عليّاً الّذی کان معک فی العراق الی ان خرج منه نيّر الآفاق و هاجر الی ان حضر تلقآء الوجه حين اذ کنّا اساری بأيدی من کان عن نفحات الرّحمن محروماً لا تحزن عمّا ورد علينا و عليک فی سبيل اللّه اطمئنّ ثمّ استقم انّه ينصر من احبّه و انّه کان علی کلّ شیء قديراً و الّذی اقبل اليه استضآء منه وجوه الملأ الأعلی و کان اللّه علی ما اقول شهيداً** |
| **38** | **Say: O people, do ye imagine that, after rejecting the One through Whom the religions of the world have been made manifest, ye still bear allegiance to the Faith of God? By the righteousness of God! Ye are accounted among the inmates of the Fire. Thus hath the decree been recorded in the Tablets by the Pen of God. Say: Never will the barking of dogs deter the Nightingale from warbling its melodies. Ponder awhile that perchance ye may discover a path leading to the Eternal Truth.** | **قل يا قوم أ تظنّون الايمان لأنفسکم بعد اذ اعرضتم عن الّذی به ظهرت الأديان فی الامکان تاللّه انتم من اصحاب النّيران کذلک کان الأمر من قلم اللّه علی الألواح مسطوراً قل بنباح الکلب لن تمنع الورقآء عن نغماتها تفکّروا لکی تجدوا الی الحقّ سبيلاً** |
| **39** | **Say: Magnified art Thou, O Lord my God! I entreat Thee by the tears Thy lovers have shed in their longing after Thee, and by the yearning of those who cry out in their separation from Thee, and by Thy Best-Beloved Who hath fallen into the hands of Thine adversaries, to graciously assist those who have sought refuge beneath the sheltering wings of Thy favour and loving-kindness, and who have yearned for no other Lord except Thee.** | **قل سبحانک اللّهمّ يا الهی اسئلک بدموع العاشقين فی هواک و صريخ المشتاقين فی فراقک و بمحبوبک الّذی ابتلی بين ايادی معانديک ان تنصر الّذين اووا فی ظلّ جناح مکرمتک و الطافک و ما اتّخذوا لأنفسهم ربّاً سواک** |
| **40** | **We have forsaken our homes, O Lord, in our eagerness to meet Thee and in our longing to be united with Thee. We have traversed land and sea to attain the court of Thy presence and to give ear to Thy verses. When we arrived at the shores of the sea, however, we were held back from Thee, as the ungodly intervened between us and the light of Thy countenance.** | **ای ربّ قد خرجنا عن الأوطان شوقاً للقائک و طلباً لوصالک و قطعنا البرّ و البحر للحضور بين يديک و اصغآء آياتک فلمّا وردنا البحر منعنا عنه و حال المشرکون بيننا و بين انوار وجهک** |
| **41** | **O Lord! Dire thirst hath seized us, and with Thee are the soft-flowing waters of eternal life. Potent art Thou to do what pleaseth Thee. Deny us not the object of our quest. Write down then for us the recompense decreed for such of Thy servants as enjoy near access to Thee and are wholly devoted to Thy will. Make us so steadfast in Thy love that naught shall keep us back from Thee or deter us from Thine adoration. Powerful art Thou to do Thy pleasure. Thou, verily, art the Almighty, the Most Generous.** | **ای ربّ قد اخذتنا رعدة الظّمأ و عندک کوثر البقآء و انّک انت المقتدر علی ما تشآء لا تحرمنا عمّا اردنا ثمّ اکتب لنا اجر المقرّبين من عبادک و المخلصين من بريّتک ثمّ استقمنا فی حبّک بحيث لا يمنعنا عنک ما دونک و لا يصرفنا عن حبّک ما سواک انّک انت المقتدر علی ما تشآء و انّک انت العزيز الکريم.**  **انتهی** |

1. This Tablet was revealed in Arabic in honour of Hájí Muhammad Ismá‘íl-i-Káshání, entitled Dhabíh (Sacrifice) and Anís (Companion) by Bahá’u’lláh, and addresses ‘Álí Páshá, the Ottoman Prime Minister, referred to here as Ra’ís (Chief or Ruler). [↑](#endnote-ref-2)
2. Adrianople. [↑](#footnote-ref-2)
3. Sultán ‘Abdu’l-‘Azíz lost both his throne and his life in 1876. During the subsequent war with Russia (1877–1878), Adrianople was occupied by the enemy and the Turks experienced a violent bloodbath. [↑](#endnote-ref-3)
4. Literally, “the Mount of Figs” and “the Mount of Olives”, cf. Qur’án 95:1. [↑](#endnote-ref-4)
5. Chosroes II, the Sasanian monarch who reigned in Persia during the lifetime of Muhammad. [↑](#endnote-ref-5)
6. Muḥammad Sháh. [↑](#footnote-ref-3)
7. Hájí Ja‘far-i-Tabrízí; he was prevented in time from ending his life. [↑](#endnote-ref-6)
8. Siyyid Ismá‘íl of Zavárih. [↑](#endnote-ref-7)
9. Anís. [↑](#footnote-ref-4)
10. Adrianople. [↑](#footnote-ref-5)
11. Mírzá ‘Alí-Akbar-i-Naráqí. [↑](#footnote-ref-6)