

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

<p>1</p>	<p style="text-align: center;">Súriy-i-Ra'ís</p> <p style="text-align: center;">In His name, the All-Glorious!</p> <p>Hearken, O Chief,ⁱ 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.</p>	<p style="text-align: right;">سوره رئيس</p> <p style="text-align: center;">بسمه الأبهي</p> <p>يا رئيس اسمع نداء الله الملك المهيمن القيوم انه ينادى بين الأرض والسّماء ويدعو الخلق الى المنظر الأبهي ولا يمنعه قباعك ولا نباح من في حولك ولا جنود العالمين قد اشتعل العالم من كلمة ربك الأبهي وانها ارق من نسيم الصّبا قد ظهرت على هيئة الانسان وبها احى الله عباده المقبلين وفي باطنها ماء طهر الله به افئدة الذين اقبلوا اليه وغفلوا عن ذكر ما سواه وقربهم الى منظر اسمه العظيم وانزلنا منه على القبور وهم قيام ينظرون جمال الله المشرق المنير</p>
<p>2</p>	<p>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</p>	<p>يا رئيس قد ارتكبت ما ينوح به محمد رسول الله في الجنة العليا وغرتك الدنيا بحيث اعرضت عن الوجه الذي بنوره استضاء الملاء الأعلى سوف تجد نفسك في خسران مبين و</p>

	<p>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.</p>	<p>أتحدت مع رئيس العجم فى ضرى بعد اذ جئتكم من مطلع العظمة و الكبرياء بأمر قرت منه عيون المقربين</p>
3	<p>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 Ourselves 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.</p>	<p>تالله هذا يوم فيه تنطق النار فى كل الأشياء قد اتى محبوب العالمين و عند كل شىء من الأشياء قام كلیم الأمر لا صغاء كلمة ربك العزيز العليم انا لو نخرج من القميص الذى لبسناه لضعفكم ليفدينى من فى السموات و الأرض بانفسهم و ربك يشهد بذلك و لا يسمعه الا الذين انقطعوا عن كل الوجود حبا لله العزيز القدير</p>
4	<p>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.</p>	<p>هل ظننت انك تقدر ان تطفى النار التى اوقدها الله فى الآفاق لا و نفسه الحق لو كنت من العارفين بل بما فعلت زاد لهيها و اشتعالها سوف يحيط الأرض و من عليها كذلك قضى الأمر و لا يقوم معه حكم من فى السموات و الأرضين</p>
5	<p>The day is approaching when the Land of Mystery¹ and what is beside it shall be changed, and shall pass out of the hands of the King, and commotions shall</p>	<p>سوف تبدل ارض السر و ما دونها و تخرج من يد الملك و</p>

¹ Adrianople.

	<p>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.ⁱⁱ</p>	<p>يظهر الزلزال ويرتفع العويل و يظهر الفساد فى الأقطار و تختلف الأمور بما ورد على هؤلاء الأسراء من جنود الظالمين و يتغير الحكم و يشتد الأمر بحيث ينوح الكتيب فى الهضاب و تبكي الأشجار فى الجبال و يجرى الدم من الأشياء و ترى الناس فى اضطراب عظيم</p>
6	<p>O Chief! We revealed Ourselves unto thee at one time upon Mount Tíiná, and at another time upon Mount Zaytá,ⁱⁱⁱ 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,^{iv} 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.</p>	<p>يا رئيس قد تجلينا عليك مرة فى جبل التيناء و اخرى فى الزيتاء و فى هذه البقعة المباركة أنك ما استشعرت بما أتتبع هواك و كنت من الغافلين انظر ثم اذكر اذ اتى محمد بآيات بينات من لدن عزيز عليم كان القوم ان يرحموا فى المراصد و الأسواق و كفروا بآيات الله ربك و رب آبائك الأولين و انكره العلماء ثم الذين أتبعوهم من الأحزاب و كذلك ملوك الأرض كما سمعت من قصص الأولين و منهم كسرى الذى ارسل اليه كتاباً كريماً و دعاه الى الله و نهاه عن الشرك ان ربك بكل شئ عليم انه استكبر على الله و مزق اللوح بما أتبع النفس و الهوى الا انه من اصحاب السعير</p>
7	<p>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</p>	<p>هل فرعون استطاع ان يمنع الله عن سلطانه اذ بغى فى الأرض</p>

	<p>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 Oppressor² 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.</p>	<p>وكان من الطّاعين انا اظهرنا الكليم من بيته رغماً لأنفه انا كنا قادرين واذكر اذ اوقد نمرود نار الشّرك ليحترق بها الخليل انا نجّيناه بالحقّ و اخذنا نمرود بقهر مبین قل انّ الظّالم قتل محبوب العالمين ليطفئ بذلك نور الله بين ما سواه و يمنع النّاس عن سلسيل الحيوان في ايام ربّه العزيز الكريم</p>
8	<p>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.</p>	<p>قد اظهرنا الأمر في البلاد و رفعنا ذكره بين الموحّدين قل قد جاء الغلام ليحيى العالم و يتّحد من على الأرض كلّها سوف يغلب ما اراد الله و ترى الأرض جنّة الأبهى كذلك رقم من قلم الأمر على لوح قويم</p>
9	<p>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.</p>	<p>دع ذكر الرّئيس ثمّ اذكر الأنيس الّذى استأنس بحبّ الله و انقطع عن الّذين اشركوا و كانوا من الخاسرين و حرق الأحجاب بحيث سمع اهل الفردوس صوت خرقها تعالى الله الملك المقتدر العليم الحكيم</p>

² Muḥammad Sháh.

10	<p>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.</p>	<p>يا أيتها الورقاء اسمعي نداء الأبهى فى هذه الليلة التى فيها اجتمع علينا ضباط العسكرية و نكون على فرح عظيم يا ليت يسفك دمائنا على وجه الأرض فى سبيل الله و نكون مطروحين على الثرى هذا مرادى و مراد من ارادنى و صعد الى ملكوتى الأبدع البديع</p>
11	<p>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.</p>	<p>اعلم يا عبد انا اصبحنا ذات يوم وجدنا احباء الله بين ايدي المعاندين اخذ النظام كل الأبواب و منعوا العباد عن الدخول و الخروج و كانوا من الظالمين و ترك احباء الله و آله من غير قوت فى الليلة الأولى كذلك قضى على الذين خلقت الدنيا و ما فيها لأنفسهم أف لهم و للذين امرهم بالسوء سوف يحرق الله اكبادهم بالنار انه اشد المنتقمين</p>
12	<p>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.</p>	<p>زحف الناس حول البيت و بكى علينا الاسلام و النصرارى و ارتفع نحيب البكاء بين الأرض و السماء بما اكتسبت ايدي الظالمين انا وجدنا ملاً الابن اشد بكاء من ملل اخرى و فى ذلك لآيات للمتفكرين</p>
13	<p>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</p>	<p>و فدى احد من الاحباء بنفسه و قطع حنجره بيده حباً لله هذا ما</p>

<p>His might.^v He, verily, is the Unconstrained, the All-Subduing. As for the one who thus slew himself in 'Iráq,^{vi} 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.</p>	<p>لا سمعناه من قرون الأولين هذا ما اختصه الله بهذا الظهور اظهاراً لقدرته أنه هو المقتدر القدير والذي قطع حنجره في العراق أنه لمحجوب الشهداء و سلطانهم و ما ظهر منه كان حجة الله على الخلائق اجمعين اولئك اثرت فيهم كلمة الله و ذاقوا حلاوة الذكر و اخذتهم نفحات الوصال بحيث انقطعوا عمّن على الأرض كلّها و اقبلوا الى الوجه منير ولو ظهر منهم ما لا اذن الله لهم ولكن عفا عنهم فضلاً من عنده أنه هو الغفور الرحيم اخذهم جذب الجبار بحيث اخذ عن كفهم زمام الاختيار الى ان عرجوا الى مقام المكاشفة و الحضور بين يدي الله العزيز العليم</p>
<p>14 Say: This Youth hath departed out of this country and deposited beneath every tree and every stone a trust, which God will ere long 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.</p>	<p>قل قد خرج الغلام من هذه الديار و اودع تحت كلّ شجرة حجر و دبة سوف يخرجها الله بالحق كذلك اتى الحق و قضى الأمر من مدبر حكيم لا يقوم مع امره جنود السموات و الأرضين و لا يمنعه عمّا اراد كلّ الملوك و السلاطين قل البلايا دهن لهذا المصباح و بها يزداد نوره ان كنتم من العارفين قل ان الاعراض من كلّ معرض مناد لهذا الأمر و به انتشر امر الله و ظهوره بين العالمين</p>

15	<p>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.</p>	<p>طوبى لكم بما هاجرتم من دياركم و طفتم البلاد حباً لله مولاكم العزيز القديم الى ان دخلتم ارض السر في يوم فيه اشتعلت نار الظلم و نعب غراب البين انتم شركاء في مصائبى بما كنتم معنا فى ليلة اضطربت فيها قلوب الموحدين دخلتم بحبنا و خرجتم بأمرنا تالله بكم ينبغى ان تفتخر الأرض على السماء يا حبذا هذا الفضل المتعالى العزيز المنيع يا اطيوار البقاء منعتم عن الأوكار فى سبيل ربكم المختار ان مأواكم تحت جناح فضل ربكم الرحمن طوبى للعارفين</p>
16	<p>O My <u>Dhabîh</u>! 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!</p>	<p>يا ذبيحى الروح لك و لمن انس بك و وجد منك عرفى و سمع منك ما يطهر به افئدة القاصدين اشكر الله بما وردت فى شاطئ البحر الأعظم و اسمع نداء كل الذرات هذا لمحبوب العالم و يظلمه اهل العالم و لا يعرفون الذى يدعونه فى كل حين قد خسروا الذين غفلوا عنه و اعرضوا عن الذى ينبغى لهم أن يقدوا بانفسهم فى سبيل احبائه و كيف جماله المشرق المنير</p>

17	<p>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.</p>	<p>انك ولو ذاب قلبك في فراق الله اصبر ان لك عنده مقاماً عظيماً بل تكون قائماً تلقاء الوجه و نتكلم معك بلسان القدرة والقوة بما منعت عن استماعه آذان المخلصين قل انه لو يتكلم بكلمة تكون احلى عن كلمات العالمين</p>
18	<p>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!"</p>	<p>هذا يوم لو ادركه محمد رسول الله لقال قد عرفناك يا مقصود المرسلين و لو ادركه الخليل ليضع وجهه على التراب خاضعاً لله ربك و يقول قد اطمئن قلبي يا اله من في ملكوت السموات و الارضين و اشهدتني ملكوت امرك و جبروت اقتدارك اشهد بظهورك اطمئت ائفدة المقبلين لو ادركه الكليم ليقول لك الحمد بما اريتني جمالك و جعلتني من الزائرين</p>
19	<p>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</p>	<p>فكر في القوم و شأنهم و ما خرج من افواههم و ما اكتسبت ايديهم في هذا اليوم المبارك المقدس البديع ان الذين ضيعوا الامر و توجهوا الى الشيطان اولئك لعنهم الاشياء و اولئك</p>

	<p>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.</p>	<p>من اصحاب السّعير انّ الذی سمع ندائی لا یؤثر فیہ نداء العالمین و الذی یؤثر فیہ کلام غیرى انه ما سمع ندائی تالله انه محروم عن ملکوتی و ممالک عظمتی و اقتدارى و کان من الأخرین</p>
20	<p>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.</p>	<p>لا تحزن عمّا ورد علیک انک حملت فی حبّی ما لا حملة اکثر العباد انّ ربک علیم و خبیر و کان معک فی المجالس و المحافل و سمع ما جرى من معین قلمک فی ذکر ربک الرحمن انّ هذا لفضل مبین</p>
21	<p>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.</p>	<p>سوف یبعث الله من الملوک من یعین اولیائه انه على کلّ شیء محیط و یلقى فی القلوب حبّ اولیائه هذا حتم من لدن عزیز جمیل</p>
22	<p>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.</p>	<p>نسئل الله أن یشرح من ندائک صدور عباده و یجعلک علم الهدایة فی بلاده و ینصربک المستضعفین لا تلتفت الی نعاق من نعق و الذی ینعق اکف برّبک الغفور الکریم اقصص علی احبّتی قصص الغلام عمّا عرفت و رأیت ثمّ الق علیهم ما القینا الیک انّ ربک یؤیدک فی کلّ الأحوال انه معک رقیب</p>

	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.	يصلّي عليك الملائ الأعلی و يكبرّ عليك آل الله و اهله من الورقات الطائفات حول الشجرة و يذكرنك بذكر بديع
23	O Pen of Revelation! Call Thou to remembrance him³ whose letter reached Us during this darksome night. He it is who wandered from region to region until he entered the City,⁴ 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 الوحي ذكر من حضر كتابه تلقاء الوجه في الليلة الدلماء و دار البلاد الى ان دخل المدينة و استجار في جوار رحمة ربه العزيز المنيع و بات فيها في العشي مرتقباً فضل ربه و في الاشراق خرج بأمر الله بذلك حزن الغلام و كان الله على 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 transmutheth every doubt into certainty.	طوبى لك بما اخذت راح البيان من راحة الرحمن و اخذتك رائحة المحبوب بحيث انقطعت عن راحة نفسك و كنت من المسرعين الى شطر الفردوس مطلع آيات ربك العزيز الفريد يا روحا لمن شرب حمياً المعانى من محياً ربه و علل من زلال هذه الخمر تالله بها يطير الموحدون الى سماء العظمة و الاجلال و يبذل الظن 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,	لا تحزن عما ورد عليك توكل على الله المقتدر العليم الحكيم اسس اركان البيت من زبر البيان ثم اذكر ربك انه يكفيك عن

³ Anís.

⁴ Adrianople.

	shall suffice thee above all the peoples of the earth.	العالمين
26	<p>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.</p>	<p>قد كتب الله ذكركم في اللوح الذى فيه رقت اسرار ما كان سوف يذكر الموحدون هجرتكم و ورودكم و خروجكم في سبيل الله انه يريد من اراده و انه ولي المخلصين تالله ينظركم الملائه الاعلى و يشيرن اليكم باصابعهم كذلك احاط بكم فضل ربكم يا ليت القوم يعرفون ما غفلوا عنه في ايام الله العزيز الحميد</p>
27	<p>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.</p>	<p>اشكر الله بما ايدك على عرفانه و ادخلك في جواره في يوم فيه احاط المشركون باهل الله و اوليائه و اخرجوهم من البيوت بظلم مبين و ارادوا ان يفرقوا بيننا في شاطئ البحر ان ربك عليم بما في صدور المشركين قل لو تقطعون اركاننا لن يخرج حب الله من قلوبنا انا خلقنا للفداء و بذلك نفتخر على العالمين</p>
28	<p>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.</p>	<p>اعلم يا ايها المشتعل بنار الله قد حضر بين يدينا كتابك و عرفنا ما فيه نسئل الله ان يوفقك على حبه و رضائه و يؤيدك على تبليغ امره و يجعلك من الناصرين</p>

29	<p>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.</p>	<p>وَأَمَّا مَا سَأَلْتَ عَنِ النَّفْسِ فَأَعْلَمُ أَنَّ لِلْقَوْمِ فِيهَا مَقَالَاتٍ شَتَّى وَ مَقَامَاتٍ شَتَّى وَ مِنْهَا نَفْسٌ مَلَكُوتِيَّةٌ وَ نَفْسٌ جَبْرُوتِيَّةٌ وَ نَفْسٌ لَاهُوتِيَّةٌ وَ نَفْسٌ هَيْبَةٌ وَ نَفْسٌ قَدْسِيَّةٌ وَ نَفْسٌ مَطْمَئِنَّةٌ وَ نَفْسٌ رَاضِيَةٌ وَ نَفْسٌ مَرْضِيَّةٌ وَ نَفْسٌ مَلْهَمَةٌ وَ نَفْسٌ لَوَّامَةٌ وَ نَفْسٌ أَمَّارَةٌ لِكُلِّ حِزْبٍ فِيهَا بَيِّنَاتٌ أَنَا لَا نَحِبُّ أَنْ نَذْكُرَ مَا ذَكَرَ مِنْ قَبْلِ عِنْدِ رَبِّكَ عِلْمَ الْأَوَّلِينَ وَ الْآخِرِينَ</p>
30	<p>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.</p>	<p>يَا لَيْتَ كُنْتَ حَاضِرًا لَدَى الْعَرْشِ وَ سَمِعْتَ مَا هُوَ الْمَقْصُودُ مِنْ لِسَانِ الْعِظَمَةِ وَ بَلَغْتَ ذُرُوءَ الْعِلْمِ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ وَلَكِنَّ الْمُشْرِكِينَ حَالُوا بَيْنَنَا وَ بَيْنَكَ أَيَّاكَ أَنْ تَحْزَنَ بِذَلِكَ أَرْضَ بَمَا جَرَى مِنْ مَبْرَمِ الْقَضَاءِ وَ كُنْ مِنَ الصَّابِرِينَ</p>
31	<p>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.</p>	<p>أَعْلَمُ أَنَّ النَّفْسَ الَّتِي يَشَارِكُ فِيهَا الْعِبَادُ أَنَّهَا تَحْدُثُ بَعْدَ امْتِشَاجِ الْأَشْيَاءِ وَ بُلُوغِهَا كَمَا تَرَى النَّطْفَةَ أَنَّهَا بَعْدَ ارْتِقَائِهَا إِلَى الْمَقَامِ الَّذِي قَدَّرَ فِيهَا يَظْهَرُ اللَّهُ بِهَا نَفْسَهَا الَّتِي كَانَتْ مَكْنُونَةً فِيهَا أَنَّ رَبِّكَ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يَرِيدُ</p>
32	<p>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</p>	<p>وَ النَّفْسَ الَّتِي هِيَ الْمَقْصُودُ أَنَّهَا تَبْعُثُ مِنْ كَلِمَةِ اللَّهِ وَ أَنَّهَا لَهْيٌ الَّتِي لَوْ اشْتَعَلَتْ بِنَارِ حَبِّ رَبِّهَا لَا تَخْمِدُهَا مِيَاهُ الْأَعْرَاضِ وَ لَا</p>

	<p>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.</p>	<p>بحور العالمين و أنّها لهي النار المشتعلة الملتهبة في سدره الانسان و تنطق أنّه لا اله الا هو و الذي سمع ندائها أنّه من الفائزين و لما خرجت عن الجسد يبعثها الله على احسن صورة و يدخلها في جنة عالية ان ربك على كل شيء</p>
33	<p>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.</p>	<p>ثم اعلم ان حياة الانسان من الروح و توجه الروح الى جهة دون الجهات أنّه من النفس فكر فيما القينا اليك لتعرف نفس الله الذي اتى من مشرق الفضل بسطان مبين</p>
34	<p>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.</p>	<p>و اعلم ان للنفس جناحين ان طارت في هواء الحب و الرضا تنسب الى الرحمن و ان طارت في هواء الهوى تنسب الى الشيطان اعاذنا الله و اياكم منها يا ملاء العارفين و انها اذا اشتعلت بنار محبة الله تسمى بالمطمئنة و المرضية و ان اشتعلت بنار الهوى تسمى بالامارة كذلك فصلنا لك تفصيلاً لتكون من المتبصرين</p>
35	<p>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,</p>	<p>يا قلم الأعلى اذكر لمن توجه الى ربك الأبهى ما يغنيه عن ذكر العالمين قل ان الروح و العقل و النفس و السمع و البصر واحدة تختلف باختلاف الأسباب كما في الانسان تنظرون ما</p>

	<p> 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.</p>	<p> يفقه به الانسان ويتحرك ويتكلم ويسمع ويبصر كلها من آية ربه فيه وانها واحدة في ذاتها ولكن تختلف باختلاف الأسباب ان هذا لحق معلوم مثلاً بتوجهها الى اسباب السمع يظهر حكم السمع واسمه وكذلك بتوجهها الى اسباب البصر يظهر اثر آخر واسم آخر ففكر لتصل الى اصل المقصود وتجد نفسك غنياً عما يذكر عند الناس وتكون من الموقنين وكذلك بتوجهها الى الدماغ والرأس واسباب اخرى يظهر حكم العقل والنفس ان ربك هو المقتدر على ما يريد</p>
36	<p> 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.</p>	<p> انا قد بينا كل ما ذكرناه في الألواح التي نزلناها في جواب من سئل عن الحروفات المقطعات في الفرقان انظر فيها لتطلع على ما نزل من جبروت الله العزيز الحميد لذا اختصرنا في هذا اللوح ونسئل الله ان يعرفك من هذا الاختصار ما لا ينتهي بالأذكار ويشربك من هذه الكأس ما في البحور ان ربك هو الفضال ذو القوة المتين</p>
37	<p> O Pen of the Ancient of Days! Call Thou to remembrance ‘Alí,⁵ 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</p>	<p> يا قلم القدم ذكر علياً الذي كان معك في العراق الى ان خرج منه نير الآفاق وهاجر الى ان حضر تلقاء الوجه حين اذ كنا</p>

⁵ Mirzá ‘Alí-Akbar-i-Naráqí.

	<p>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.</p>	<p>اسارى بأيدى من كان عن نفحات الرحمن محروماً لا تحزن عماً ورد علينا و عليك فى سبيل الله اطمئن ثم استقم انه ينصر من احبه و انه كان على كل شىء قديراً و الذى اقبل اليه استضاء منه وجوه الملاء الأعلى و كان الله على ما اقول شهيداً</p>
38	<p>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.</p>	<p>قل يا قوم أ تظنون الايمان لأنفسكم بعد اذ عرضتم عن الذى به ظهرت الأديان فى الامكان تالله انتم من اصحاب النيران كذلك كان الأمر من قلم الله على الألواح مسطوراً قل بنباح الكلب لن تمنع الورقاء عن نغماتها تفكروا لكى تجدوا الى الحق سبيلاً</p>
39	<p>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.</p>	<p>قل سبحانك اللهم يا الهى اسئلك بدموع العاشقين فى هواك و صريخ المشتاقين فى فراقك و بمحبوبك الذى ابتلى بين ايادى معانديك ان تنصر الذين اووا فى ظل جناح مكرمتك و الطافك و ما اتخذوا لأنفسهم رباً سواك</p>
40	<p>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</p>	<p>اى رب قد خرجنا عن الأوطان شوقاً للقائك و طلباً لوصالك و قطعنا البر و البحر للحضور بين يديك و اصغاء آياتك فلما</p>

	between us and the light of Thy countenance.	وردنا البحر منعنا عنه و حال المشركون بيننا و بين انوار وجهك
41	<p>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.</p>	<p>ای ربّ قد اخذتنا رعدة الظمّاء و عندک کوثر البقاء و انک انت المقتدر علی ما تشاء لا تحرمنا عمّا اردنا ثمّ اکتب لنا اجر المقرّیین من عبادک و المخلصین من بریتک ثمّ استقمنا فی حبّک بحيث لا یمنعنا عنک ما دونک و لا یصرفنا عن حبّک ما سواک انک انت المقتدر علی ما تشاء و انک انت العزیز الکریم .</p> <p>انتهی</p>

ⁱ This Tablet was revealed in Arabic in honour of Hájí Muhammad Ismá‘íl-i-Káshání, entitled *Dhabih* (Sacrifice) and *Anís* (Companion) by Bahá’u’lláh, and addresses ‘Alí Páshá, the Ottoman Prime Minister, referred to here as Ra’ís (Chief or Ruler).

ⁱⁱ 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.

ⁱⁱⁱ Literally, “the Mount of Figs” and “the Mount of Olives”, cf. Qur’án 95:1.

^{iv} Chosroes II, the Sasanian monarch who reigned in Persia during the lifetime of Muhammad.

^v Hájí Ja‘far-i-Tabrízí; he was prevented in time from ending his life.

^{vi} Siyyid Ismá‘íl of Zavárih.