

	<b><i>TAJALLIYÁT (Effulgences)</i></b>	<b>تجلیات</b>
1	<i>This is the Epistle of God, the Help in Peril, the Self-Subsisting</i>	صحيفة الله المهيمن القيوم
2	<i>He is the One Who heareth from His Realm of Glory.</i>	هُوَ السَّمْعُ مِنْ أَفْقِهِ الْأَعْلَى
3	GOD testifieth that there is none other God but Him and that He Who hath appeared is the Hidden Mystery, the Treasured Symbol, the Most Great Book for all peoples, and the Heaven of bounty for the whole world. He is the Most Mighty Sign amongst men and the Dayspring of the most august attributes in the realm of creation. Through Him hath appeared that which had been hidden from time immemorial and been veiled from the eyes of men. He is the One Whose Manifestation was announced by the heavenly Scriptures, in former times and more recently. Whoso acknowledgeth belief in Him and in His signs and testimonies hath in truth acknowledged that which the Tongue of Grandeur uttered ere the creation of earth and heaven and the revelation of the Kingdom of Names. Through Him the ocean of knowledge hath surged amidst mankind and the river of divine wisdom hath gushed out at the behest of God, the Lord of Days.	شهد الله أنه لا إله إلا هو و الذي أتى أنه هو السر المكنون و الرمز المخزون و الكتاب الأعظم للأمم و سماء الكرم للعالم و هو الآية الكبرى بين الورى و مطلع الصفات العليا فى ناسوت الانشاء به ظهر ما كان مخزوناً فى ازل الازال و مستوراً عن اولى الابصار أنه هو الذى بشرت بظهوره كتب الله من قبل و من بعد من اقر به و بآياته و بيناته أنه اقر بما نطق به لسان العظمة قبل خلق الارض و السماء و قبل ان يظهر ملكوت الاسماء به ماج بحر العلم بين الانام و جرى فرات الحكمة من لدى الله مالك الايام
4	Well is it with the man of discernment who hath recognized and perceived the Truth, and the one possessed of a hearing ear who hath hearkened unto His sweet Voice, and the hand that hath received His Book with such resolve as is born of God, the Lord of this world and of the next, and the earnest wayfarer who hath hastened unto His glorious Horizon, and the one endued with strength whom neither the overpowering might of the rulers, nor the tumult raised by the leaders of religion hath been able to shake. And woe betide him who hath rejected the grace of God and His bounty, and hath denied His tender mercy and authority; such a man is indeed reckoned with those who have throughout eternity repudiated the testimony of God and His proof.	طوبى لبصير شهد و رأى و لسميع سمع ندائه الأحلى و ليد اخذت الكتاب بقوة ربها سلطان الآخرة و الأولى و لسريع سرع إلى افقه الاعلى و لقوي ما اضعفته سطوة الامراء و ضوضاء العلماء و ويل لمن انكر فضل الله و عطائه و رحمته و سلطانه أنه ممن انكر حجة الله و برهانه فى ازل الازال

5	Great is the blessedness of him who hath in this Day cast away the things current amongst men and hath clung unto that which is ordained by God, the Lord of Names and the Fashioner of all created things, He Who is come from the heaven of eternity through the power of the Most Great Name, invested with so invincible an authority that all the powers of the earth are unable to withstand Him. Unto this beareth witness the Mother Book, calling from the Most Sublime Station.	و نعيماً لمن نبذ اليوم ما عند القوم و اخذ ما أمر به من لدى الله مالك الاسماء و فاطر الاشياء الذى اتى من سماء القدم بالاسم الاعظم و بسلطان لاتقوم معه جنود الارض يشهد بذلك ام الكتاب فى اعلى المقام
6	O 'Alí-Akbar! 1 We have repeatedly heard thy voice and have responded to thee with that which the praise of all mankind can never rival; from which the sincere ones inhale the sweet savours of the sayings of the All-Merciful, and His true lovers perceive the fragrance of heavenly reunion, and the sore athirst discover the murmuring of the water that is life indeed. Blessed the man who hath attained thereto and hath recognized that which is at this moment being diffused from the Pen of God, the Help in Peril, the Almighty, the All-Bountiful.	يا على قبل اكبر انا سمعنا نداءك مرة بعد مرة اجبتناك بما لا تعادله اذكار العالم و يجد منه المخلصون عرف بيان الرحمن و العشاق نفحات الوصال و العطشان خرب كوتر الحيوان طوبى لمن فاز به و وجد ما ترضع فى هذا الحين من يراعة الله المهيمن العزيز الوهاب
7	We testify that thou hast set thy face towards God and travelled far until thou didst attain His presence and gavest ear unto the Voice of this Wronged One, Who hath been cast into prison through the misdeeds of those who have disbelieved in the signs and testimonies of God and have denied this heavenly grace through which the whole world hath been made to shine. Blessed thy face, for it hath turned unto Him, and thine ear, for it hath heard His Voice, and thy tongue, for it hath celebrated the praise of God, the Lord of lords. We pray God to graciously aid thee to become a standard for the promotion of His Cause and to enable thee to draw nigh unto Him at all times and under all conditions.	نشهد اناك اقبلت و قطعت السبيل الى ان وردت و حضرت و سمعت نداء المظلوم الذى سجن بما اكتسبت ايدى الذين كفروا بايات الله و برهانه و انكروا هذا الفضل الذى به انارت آفاق طوبى لوجهك بما توجه و لاذنك بما سمعت و لسانك بما نطق بثناء الله رب الارباب نسئل الله ان يجعلك علماً لنصرة امره و يقربك اليه فى كل الاحوال
8	The chosen ones of God and His loved ones in that land are remembered by Us, and We give them the joyful tidings of that which hath been sent down in their honour from the Kingdom of the utterance of their Lord, the sovereign Ruler of the Day of Reckoning. Make mention of Me to them and illumine them with the resplendent glory of Mine utterance. Verily thy Lord is the Gracious, the Bountiful.	و نذكر اولياء الله و احبائه هناك و نبشّرهم بما نزل لهم من ملكوت بيان رحمت مالك يوم الحساب ذكرهم من قبلى و نورهم بانوار نبي بيانى ان ربك هو العزيز الفضال
9	O thou who dost magnify My praise! Give ear unto that which the people of tyranny ascribe unto Me in My days. Some of them say: 'He hath laid claim to divinity'; others say: 'He hath devised a lie	يا ايها التاطق بثنائى اسمع ما قاله الظالمون فى ايامى منهم من قال انه ادعى

	against God'; still others say: 'He is come to foment sedition'. Base and wretched are they. Lo! They are, in truth, enslaved to idle imaginings.	الرَّبَّوِيَّةِ وَ مِنْهُمْ مَنْ قَالَ أَنَّهُ افْتَرَى عَلَى اللَّهِ وَ مِنْهُمْ مَنْ قَالَ أَنَّهُ ظَهَرَ لِلْفَسَادِ تَبّاً لَهُمْ وَ سَحَقاً لَهُمْ إِلَّا أَنَّهُمْ مِنْ عِبَادَةِ الْاَوْهَامِ
10	We shall now cease using the eloquent language. 2 Truly thy Lord is the Potent, the Unconstrained. We would fain speak in the Persian tongue that perchance the people of Persia, one and all, may become aware of the utterances of the merciful Lord, and come forth to discover the Truth.	اِنَّا اَرَدْنَا اِنْ نَبَدَّلَ اللِّغَةَ الْفَصْحَى اِنَّ رَبِّكَ هُوَ الْمُقْتَدِرُ الْمُخْتَارُ اِرَادَهُ اَنَّهُ كَهَ بِلِسَانِ پارسی نطق نمائیم که شاید اهل ایران طرّاً بیانات رحمن را بشنوند و بیابند و بیابند .
11	<b><i>The first Tajallí which hath dawned from the Day-Star of Truth is the knowledge of God—exalted be His glory. And the knowledge of the King of everlasting days can in no wise be attained save by recognizing Him Who is the Bearer of the Most Great Name. He is, in truth, the Speaker on Sinai Who is now seated upon the throne of Revelation. He is the Hidden Mystery and the Treasured Symbol. All the former and latter Books of God are adorned with His praise and extol His glory. Through Him the standard of knowledge hath been planted in the world and the ensign of the oneness of God hath been unfurled amidst all peoples. Attainment unto the Divine Presence can be realized solely by attaining His presence. Through His potency everything that hath, from time immemorial, been veiled and hidden, is now revealed. He is made manifest through the power of Truth and hath uttered a Word whereby all that are in the heavens and on the earth have been dumbfounded, except those whom the Almighty was pleased to exempt. True belief in God and recognition of Him cannot be complete save by acceptance of that which He hath revealed and by observance of whatsoever hath been decreed by Him and set down in the Book by the Pen of Glory.</i></b>	تَجَلَّى اَوَّلُ كِهْ اَزْ اَفْتَابِ حَقِيقَتِ اشراق نمود معرفت حق جلّ جلاله بوده و معرفت سلطان قدم حاصل نشود مگر بمعرفت اسم اعظم اوست مکلم طور که بر عرش ظهور ساکن و مستوی است و اوست غیب مکنون و سرّ مخزون کتب قبل و بعد الهی بذکرش مزین و بشنايش ناطق به نصب علم العلم فی العالم و ارتفعت رایة التّوحید بین الامم لقاء الله حاصل نشود مگر بقاء او باو ظاهر شد آنچه که ازل الازال مستور و پنهان بوده آنکه ظاهر بالحقّ و نطق بکلمة انصعق بها من فی السّموات و الارض الا من شاء الله ایمان بالله و عرفان او تمام نشود مگر بتصدیق آنچه از او ظاهر شده و همچنین عمل به آنچه امر فرموده و در کتاب از قلم اعلى نازل گشته
12	They that immerse themselves in the ocean of His utterances should at all times have the utmost regard for the divinely-revealed ordinances and prohibitions. Indeed His ordinances constitute the mightiest stronghold for the protection of the	منغمسین بحر بیان باید در کلّ حین به اوامر و نواهی الهی ناظر باشند اوامرش حصن اعظم است از برای حفظ عالم و صیانت امم نورا لمن اقرّ و

	world and the safeguarding of its peoples—a light upon those who acknowledge and recognize the truth, and a fire unto such as turn away and deny.	اعترف و ناراً لمن ادير و انكر.
13	<b>The second Tajallí is to remain steadfast in the Cause of God—exalted be His glory—and to be unswerving in His love. And this can in no wise be attained except through full recognition of Him; and full recognition cannot be obtained save by faith in the blessed words: ‘He doeth whatsoever He willeth.’ Whoso tenaciously cleaveth unto this sublime word and drinketh deep from the living waters of utterance which are inherent therein, will be imbued with such a constancy that all the books of the world will be powerless to deter him from the Mother Book. O how glorious is this sublime station, this exalted rank, this ultimate purpose!</b>	تجلی دوم استقامت بر امر الله و حبه جلّ جلاله بوده و آن حاصل نشود مگر بمعرفت کامل و معرفت کامل حاصل نشود مگر به اقرار بکلمه مبارکه یفعل ما یشاء هر نفسی به این کلمه علیاً تمسک نمود و از کوثر بیان مودع در آن آشامید او خود را مستقیم مشاهده نماید بشأنی که کتب عالم او را از امّ الكتاب منع نکند حبّذا هذا المقام الأعلى و الرتبة العلیا و الغایة القصوی
14	O ‘Alí-Akbar! Consider how abject is the state of the disbelievers. They all give utterance to the words: ‘Verily He is to be praised in His deeds and is to be obeyed in His behest.’ Nevertheless if We reveal aught which, even to the extent of a needle’s eye, runneth counter to their selfish ways and desires, they will disdainfully reject it. Say, none can ever fathom the manifold exigencies of God’s consummate wisdom. In truth, were He to pronounce the earth to be heaven, no one hath the right to question His authority. This is that whereunto the Point of the Bayán hath testified in all that was sent down unto Him with truth at the behest of God, He Who hath caused the Dawn to break.	یا علی قبل اکبر در پستی مقام معرضین تفکر نما کلّ بکلمه انه هو محمود فی فعله و مطاع فی امره ناطق اند معذک اگر بقدر سم ابره مخالف نفس و هوی ظاهر شود اعراض نمایند بگو بر مقتضیات حکمت بالغه الهیه احدی آگاه نه انه لو یحکم علی الارض حکم السماء لیس لاحد ان یعترض علیه هذا ما شهد به نقطة البیان فیما انزله بالحقّ من لدی الله فالق الإصباح .
15	<b>The third Tajallí is concerning arts, crafts and sciences. Knowledge is as wings to man’s life, and a ladder for his ascent. Its acquisition is incumbent upon everyone. The knowledge of such sciences, however, should be acquired as can profit the peoples of the earth, and not those which begin with words and end with words. Great indeed is the claim of scientists and craftsmen on the peoples of the world. Unto this beareth witness the Mother Book on the day of His return. Happy are those possessed of a hearing ear. In truth, knowledge is a veritable treasure for man, and a</b>	تجلی سوم علوم و فنون و صنایع است علم بمنزله جناح است از برای وجود و مرقاست از برای صعود تحصیلش بر کلّ لازم ولکن علمی که اهل ارض از آن منتفع شوند نه علمی که بحرف ابتداء شود و بحرف منتهی گردد صاحبان علوم و صنایع را حق عظیم است بر اهل عالم یشهد بذلک امّ البیان فی الماب نعیماً للسامعین فی الحقیقه کنز حقیقی از برای

	<b>source of glory, of bounty, of joy, of exaltation, of cheer and gladness unto him. Thus hath the Tongue of Grandeur spoken in this Most Great Prison.</b>	انسان علم اوست و اوست علّت عزّت و نعمت و فرح و نشاط و بهجت و انبساط کذلک نطق لسان العظمة فی هذا السجن العظيم
16	<b>The fourth Tajallí is concerning Divinity, Godhead and the like. Were a man of insight to direct his gaze towards the blessed, the manifest Lote-Tree and its fruits, he would be so enriched thereby as to be independent of aught else and to acknowledge his belief in that which the Speaker on Sinai hath uttered from the throne of Revelation.</b>	تجلی چهارم در ذکر الوهیت و ربوبیت و امثال آنست اگر صاحب بصر در سدره مبارکه ظاهره و آثارش نظر نماید آنّها تغنیه عن دونها و يعترف بما نطق به مکلم الطور علی عرش الظهور
17	O 'Alí-Akbar! Acquaint the people with the holy verses of thy Lord and make known unto them His straight Path, His mighty Announcement.	یا علی قبل اکبر ذکر التّاس بآیات ربّک و عرفهم صراطه المستقیم ونبأه العظيم
18	Say: O people, if ye judge fairly and equitably, ye will testify to the truth of whatsoever hath streamed forth from the Most Exalted Pen. If ye be of the people of the Bayán, the Persian Bayán will guide you aright and will prove a sufficient testimony unto you; and if ye be of the people of the Qur'án, ponder ye upon the Revelation on Sinai and the Voice from the Bush which came unto the Son of 'Imrán [Moses].	بگو ای عباد اگر از اهل عدل و انصافید تصدیق مینمائید آنچه را که از قلم اعلی جاری شده اگر اهل بیانید بیان پرسی شما را راه نماید و کفایت کند و اگر اهل فرقانید در تجلی و ندای سدره از برای ابن عمران تفکر نمائید
19	Gracious God! It was intended that at the time of the manifestation of the One true God the faculty of recognizing Him would have been developed and matured and would have reached its culmination. However, it is now clearly demonstrated that in the disbelievers this faculty hath remained undeveloped and hath, indeed, degenerated.	سبحان الله گمان آنکه عرفان در ظهور حق کامل و بالغ شده و بغایت قصوی رسیده حال معلوم میشود عرفان نزد معرضین تنزل نموده و نابالغ مانده .
20	O 'Alí! That which they accepted from the Bush they now refuse to accept from Him Who is the Tree of the world of existence. Say, O people of the Bayán, speak not according to the dictates of passion and selfish desire. Most of the peoples of the earth attest the truth of the blessed Word which hath come forth from the Bush.	یا علی آنچه از شجر پذیرفتند از سدره وجود نمی پذیرند بگو ای اهل بیان از روی نفس و هوی تکلم مینمائید اکثر احزاب عالم مقرّند بکلمه مبارکه که از شجر ظاهر شد
21	By the righteousness of God! But for the anthem of praise voiced by Him Who heralded the divine Revelation, this Wronged One would never have breathed a word which might have struck	لعمر الله اگر ذکر مبشّر نبود هرگز این مظلوم به آنچه سبب اضطراب و

	<p>terror into the hearts of the ignorant and caused them to perish. Dwelling on the glorification of Him Whom God shall make manifest—exalted be His Manifestation—the Báb in the beginning of the Bayán saith: ‘He is the One Who shall proclaim under all conditions, “Verily, verily, I am God, no God is there but Me, the Lord of all created things. In truth all others except Me are My creatures. O, My creatures! Me alone do ye worship.”’ Likewise in another instance He, magnifying the Name of Him Who shall be made manifest, saith: ‘I would be the first to adore Him.’ Now it behoveth one to reflect upon the significance of the ‘Adorer’ and the ‘Adored One’, that perchance the people of the earth may partake of a dewdrop from the ocean of divine knowledge and may be enabled to perceive the greatness of this Revelation. Verily, He hath appeared and hath unloosed His tongue to proclaim the Truth. Well is it with him who doth acknowledge and recognize the truth, and woe betide the froward and the wayward.</p>	<p>هلاکت جهال است تکلم نمینمود در اول بیان در ذکر ذکر من یظهره الله جلّ ظهوره میفرماید الذی ینطق فی کلّ شأنٍ اتّنی انا الله لا اله الاّ انا ربّ کلّ شیء و انّ مادونی خلقی ان یا خلقی ایّای فاعبدون و همچنین در مقام دیگر عند ذکر من یظهر میفرماید اتّنی انا اول العابدین حال باید در عابد و معبود تفکر نمود شاید عباد ارض بقطره از بحر عرفان فائز گردند و مقام ظهور را ادراک نمایند انّه ظهر و نطق بالحقّ طوبی لمن اقرّ و اعترف و ویلّ لكلّ منکر بعید</p>
22	<p>O kindreds of the earth! Incline your ears unto the Voice from the divine Lote-Tree which overshadoweth the world and be not of the people of tyranny on earth—men who have repudiated the Manifestation of God and His invincible authority and have renounced His favours—they in truth are reckoned with the contemptible in the Book of God, the Lord of all mankind.</p>	<p>یا ملاء الارض اسمعوا نداء السّدرة الّتی احاط علی العالم ظلّها و لاتکونوا من جبابرة الارض الذّین انکروا ظهور الله و سلطانه و کفروا بنعمته الاّ انّهم من الصّاغرین فی کتاب الله ربّ العالمین</p>
23	<p>The Glory which hath dawned above the horizon of My tender mercy rest upon thee and upon whosoever is with thee and giveth ear to thy words concerning the Cause of God, the Almighty, the All-Praised.</p>	<p>البهاء المشرق من افق سماء عنایتی علیک و علی من معک ویسمع قولک فی امرالله العزیز الحمید.</p>

1. Ustád `Alí-Akbar, one of the staunch believers in Yazd. He designed the Mashriqu'l-Adhkár of Ishqábád and his design was approved by `Abdu'l-Bahá. Ustád `Alí-Akbar offered up his life as a martyr in Yazd in 1903. [[↑ Back To Reference](#)]

2. Arabic. [[↑ Back To Reference](#)]