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|  | TARAZÁT (Ornaments) | **طرازات** |
| 1 | *In My Name, which standeth supreme above all names* | بسمی المُهيمن علی الاسماء |
| 2 | PRAISE and glory beseem the Lord of Names and the Creator of the heavens, He, the waves of Whose ocean of Revelation surge before the eyes of the peoples of the world. The Day-Star of His Cause shineth through every veil and His Word of affirmation standeth beyond the reach of negation. Neither the ascendancy of the oppressor nor the tyranny of the wicked hath been able to thwart His Purpose. How glorified is His sovereignty, how exalted His dominion! | حمد و ثنا مالک اسماء و فاطر سما را لايق و سزاست که امواج بحر ظهورش امام وجوه عالم ظاهر و هويدا آفتاب امرش حجاب قبول نفرمود و بکلمه اثباتش محو راه نيافت منع جبابره و ظلم فراعنه او را از اراده باز نداشت جلّ سلطانه و عظم اقتداره |
| 3 | Great God! Although His signs have encompassed the world and His proofs and testimonies are shining forth and manifest as the light, yet the ignorant appear heedless, nay rather, rebellious. Would that they had been content with opposition. But at all times they are plotting to cut down the sacred Lote-Tree. Since the dawn of this Revelation the embodiments of selfishness have, by resorting to cruelty and oppression, striven to extinguish the Light of divine manifestation. But God, having stayed their hands, revealed this Light through His sovereign authority and protected it through the power of His might until earth and heaven were illumined by its radiance and brightness. Praise be unto Him under all conditions. | سبحان اللّه با اينکه آيات عالم را احاطه نموده و حجّت و برهان بمثابه نور از هر شطری ظاهر و مشرق عباد جاهل غافل بل معرض مشاهده ميشوند ای کاش باعراض کفايت مينمودند بل در کلّ حين در قطع سدره مبارکه مشورت نموده و مينمايند از اوّل امر مظاهر نفس بظلم و اعتساف بر اطفاء نور الهی جهد نمودند ولکن اللّه منعهم و اظهر النّور بسلطانه و حفظه بقدرته اِلی ان اشرقت الارض و السّماء بضيائه و اشراقه له الحمد فی کلّ الاحوال |
| 4 | Glory be unto Thee, O Lord of the world and Desire of the nations, O Thou Who hast become manifest in the Greatest Name whereby the pearls of wisdom and utterance have appeared from the shells of the great sea of Thy knowledge, and the heavens of divine revelation have been adorned with the light of the appearance of the Sun of Thy countenance. | سبحانک يا اله العالم و مقصود الامم و الظّاهر بالاسم الاعظم الّذی به اظهرت لئالئ الحکمة و البيان من اصداف عمّان علمک و زيّنت سموات الاديان بانوار ظهور شمس طلعتک |
| 5 | I beg of Thee, by that Word through which Thy proof was perfected among Thy creatures and Thy testimony was fulfilled among Thy servants to strengthen Thy people in that whereby the face of the Cause will radiate in Thy dominion, the standards of Thy power will be planted among Thy servants, and the banners of Thy guidance will be raised throughout Thy dominions. | اسئلک بالکلمة الّتی بها تمّت حجّتک بين خلقک و برهانک بين عبادک ان تؤيّد حزبک علی ما يستضیء به وجه الامر فی مملکتک و تنصب رايات قدرتک بين عبادک و اعلام هدايتک فی ديارک |
| 6 | O my Lord! Thou beholdest them clinging to the rope of Thy grace and holding fast unto the hem of the mantle of Thy beneficence. Ordain for them that which may draw them nearer unto Thee, and withhold them from all else save Thee. I beg of Thee, O Thou King of existence and Protector of the seen and the unseen, to make whosoever ariseth to serve Thy Cause as a sea moving by Thy desire, as one ablaze with the fire of Thy Sacred Tree, shining from the horizon of the heaven of Thy Will. Verily Thou art the mighty One Whom neither the power of all the world nor the strength of nations can weaken. There is no God but Thee, the One, the Incomparable, the Protector, the Self-Subsistent. | ای ربّ تراهم متمسّکين بحبل فضلک و متشبّثين باذيال ردآء کرمک قدّر لهم ما يقرّبهم اليک و يمنعهم عن دونک اسئلک يا مالک الوجود و المهيمن علی الغيب و الشّهود ان تجعل من قام علی خدمة امرک بحراً موّاجاً بارادتک و مشتعلا بنار سدرتک و مشرقا من افق سماء مشيّتک انّک انت المقتدر الّذی لايعجزک اقتدار العالم و لا قوّة الامم لا اله الّا انت الفرد الواحد المهيمن القيّوم |
| 7 | O thou who hast quaffed the wine of Mine utterance from the chalice of My knowledge! These sublime words were heard today from the rustling of the divine Lote-Tree which the Lord of Names hath, with the hand of celestial power, planted in the All-Highest Paradise: | يا ايّها الشّارب رحيق بيانی من کأس عرفانی امروز از حفيف سدره منتهی که در فردوس اعلی ازيد قدرت مالک اسماء غرس شده اين کلمات عاليات اصغاء گشت : |
| 8 | ***The first Taráz and the first effulgence which hath dawned from the horizon of the Mother Book is that man should know his own self and recognize that which leadeth unto loftiness or lowliness, glory or abasement, wealth or poverty. Having attained the stage of fulfilment and reached his maturity, man standeth in need of wealth, and such wealth as he acquireth through crafts or professions is commendable and praiseworthy in the estimation of men of wisdom, and especially in the eyes of servants who dedicate themselves to the education of the world and to the edification of its peoples. They are, in truth, cup-bearers of the life-giving water of knowledge and guides unto the ideal way. They direct the peoples of the world to the straight path and acquaint them with that which is conducive to human upliftment and exaltation. The straight path is the one which guideth man to the dayspring of perception and to the dawning-place of true understanding and leadeth him to that which will redound to glory, honour and greatness.*** | طراز اوّل و تجلّی اوّل که از افق سمآء امّ الکتاب اشراق نموده در معرفت انسان است بنفس خود و به آنچه سبب علوّ و دنوّ و عزّت و ثروت و فقر است بعد از تحقق وجود و بلوغ ثروت لازم و اين ثروت اگر از صنعت و اقتراف حاصل شود نزد اهل خرد ممدوح و مقبول است مخصوص عبادی که بر تربيت عالم و تهذيب نفوس امم قيام نموده اند ايشانند ساقيان کوثر دانائی و هاديان سبيل حقيقی نفوس عالم را بصراط مستقيم راه نمايند و به آنچه علّت ارتفاع و ارتقاء وجود است آگاه سازند راه راست راهی است که انسان را بمشرق بينائی و مطلع دانائی کشاند و به آنچه سبب عزّت و شرف و بزرگی است رساند |
| 9 | We cherish the hope that through the loving-kindness of the All-Wise, the All-Knowing, obscuring dust may be dispelled and the power of perception enhanced, that the people may discover the purpose for which they have been called into being. In this Day whatsoever serveth to reduce blindness and to increase vision is worthy of consideration. This vision acteth as the agent and guide for true knowledge. Indeed in the estimation of men of wisdom keenness of understanding is due to keenness of vision. The people of Bahá must under all circumstances observe that which is meet and seemly and exhort the people accordingly. | رجا آنکه از عنايت حکيم دانا رمد ابصار رفع شود و بر بينائيش بيفزايد تا بيابند آنچه را که از برای آن بوجود آمده‌اند امروز آنچه از کوری بکاهد و بر بينائی بيفزايد آن سزاوار التفاتست اين بينائی سفير و هادی دانائی است نزد صاحبان حکمت دانائی خرد از بينائی بصر است اهل بها بايد درجميع احوال به آنچه سزاوار است عمل نمايند و آگاه سازند . |
| 10 | ***The second Taráz is to consort with the followers of all religions in a spirit of friendliness and fellowship, to proclaim that which the Speaker on Sinai hath set forth and to observe fairness in all matters.*** | طراز دوّم معاشرت با اديان است بروح و ريحان و اظهار ما اتی به مکلّم الطّور و انصاف در امور |
| 11 | They that are endued with sincerity and faithfulness should associate with all the peoples and kindreds of the earth with joy and radiance, inasmuch as consorting with people hath promoted and will continue to promote unity and concord, which in turn are conducive to the maintenance of order in the world and to the regeneration of nations. Blessed are such as hold fast to the cord of kindliness and tender mercy and are free from animosity and hatred. | اصحاب صفا و وفا بايد با جميع اهل عالم بروح و ريحان معاشرت نمايند چه که معاشرت سبب اتّحاد و اتّفاق بوده و هست و اتّحاد و اتّفاق سبب نظام عالم و حيات امم است طوبی از برای نفوسی که بحبل شفقت و رأفت متمسّکند و از ضغينه و بغضا فارغ و آزاد |
| 12 | This Wronged One exhorteth the peoples of the world to observe tolerance and righteousness, which are two lights amidst the darkness of the world and two educators for the edification of mankind. Happy are they who have attained thereto and woe betide the heedless. | اين مظلوم اهل عالم را وصيّت مينمايد ببردباری و نيکوکاری اين دو دو سراجند از برای ظلمت عالم و دو معلّمند از برای دانائی امم طوبی لمن فاز و ويل للغافلين . |
| 13 | ***The third Taráz concerneth good character. A good character is, verily, the best mantle for men from God. With it He adorneth the temples of His loved ones. By My life! The light of a good character surpasseth the light of the sun and the radiance thereof. Whoso attaineth unto it is accounted as a jewel among men. The glory and the upliftment of the world must needs depend upon it. A goodly character is a means whereby men are guided to the Straight Path and are led to the Great Announcement. Well is it with him who is adorned with the saintly attributes and character of the Concourse on High.*** | طراز سوّم فی الخلق انّه احسن طراز ٍللخلق من لدی الحقّ زيّن اللّه به هياکل اوليائه لعمری نوره يفوق نور الشّمس و اشراقها هر نفسی به آن فائز شد او از جواهر خلق محسوبست عزّت و رفعت عالم به آن منوط و معلّق خلق نيک سبب هدايت خلق است بصراط مستقيم و نبأ عظيم نيکوست حال نفسی که بصفات و اخلاق ملأ اعلی مزيّن است |
| 14 | It beseemeth you to fix your gaze under all conditions upon justice and fairness. In The Hidden Words this exalted utterance hath been revealed from Our Most August Pen: | در جميع احوال بعدل و انصاف ناظر باشيد در کلمات مکنونه اين کلمه عليا از قلم ابهی نازل : |
| 15 | ‘O Son of Spirit! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbour. Ponder this in thy heart; how it behoveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.’ | يا ابن الرّوح احبّ الاشياء عندی الانصاف لا ترغب عنه ان تکن اليّ راغباً و لا تغفل منه لتکون لی اميناً و انت توفّق بذلک ان تشاهد الاشياء بعينک لا بعين العباد و تعرفها بمعرفتک لا بمعرفة احد فی البلاد فکّر فی ذلک کيف ينبغی ان تکون ذلک من عطيّتی عليک و عنايتی لک فاجعله امام عينيک |
| 16 | They that are just and fair-minded in their judgement occupy a sublime station and hold an exalted rank. The light of piety and uprightness shineth resplendent from these souls. We earnestly hope that the peoples and countries of the world may not be deprived of the splendours of these two luminaries. | اصحاب انصاف و عدل بر مقام اعلی و رتبه عليا قائمند انوار برّ و تقوی از آن نفوس مشرق ولائح اميد آنکه عباد و بلاد از انوار اين دو نيّر محروم نمانند . |
| 17 | ***The fourth Taráz concerneth trustworthiness. Verily it is the door of security for all that dwell on earth and a token of glory on the part of the All-Merciful. He who partaketh thereof hath indeed partaken of the treasures of wealth and prosperity. Trustworthiness is the greatest portal leading unto the tranquillity and security of the people. In truth the stability of every affair hath depended and doth depend upon it. All the domains of power, of grandeur and of wealth are illumined by its light.*** | طراز چهارم فی الامانة انّها باب الاطمينان لمن فی الامکان و آية العزّة من لدی الرّحمن من فاز بها فاز بکنوز الثّروة و الغنا امانت باب اعظم است از برای راحت و اطمينان خلق قوام هر امری از امور باو منوط بوده و هست عوالم عزّت و رفعت و ثروت بنور آن روشن و منير |
| 18 | Not long ago these sublime words were revealed from the Pen of the Most High: | چندی قبل اين ذکر احلی از قلم اعلی نازل |
| 19 | ‘We will now mention unto thee Trustworthiness and the station thereof in the estimation of God, thy Lord, the Lord of the Mighty Throne. One day of days We repaired unto Our Green Island. Upon Our arrival, We beheld its streams flowing, and its trees luxuriant, and the sunlight playing in their midst. Turning Our face to the right, We beheld what the pen is powerless to describe; nor can it set forth that which the eye of the Lord of Mankind witnessed in that most sanctified, that most sublime, that blest, and most exalted Spot. Turning, then, to the left We gazed on one of the Beauties of the Most Sublime Paradise, standing on a pillar of light, and calling aloud saying: “O inmates of earth and heaven! Behold ye My beauty, and My radiance, and My revelation, and My effulgence. By God, the True One! I am Trustworthiness and the revelation thereof, and the beauty thereof. I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem. I am the most great ornament of the people of Bahá, and the vesture of glory unto all who are in the kingdom of creation. I am the supreme instrument for the prosperity of the world, and the horizon of assurance unto all beings.” Thus have We sent down for thee that which will draw men nigh unto the Lord of creation.’ | انّا نذکر لک الامانة و مقامها عنداللّه ربّک و ربّ العرش العظيم انّا قصدنا يوماً من الايّام جزيرتنا الخضراء فلمّا وردنا رأينا انهارها جارية و اشجارها ملتفّة و کانت الشّمس تلعب فی خلال الاشجار توجّهنا الی اليمين رأينا ما لا يتحرّک القلم علی ذکره و ذکر ما شاهدت عين مولی الوری فی ذاک المقام الالطف الاشرف المبارک الاعلی ثمّ اقبلنا الی اليسار شاهدنا طلعة من طلعات الفردوس الاعلی قائمة علی عمود من النّور ونادت بأعلی النّدآء يا ملأ الارض و السّماء انظروا جمالی و نوری و ظهوری و اشراقی تاللّه الحقّ انا الامانة و ظهورها و حسنها و اجر لمن تمسّک بها و عرف شأنها و مقامها و تشبّث بذيلها انا الزّينة الکبری لاهل البهاء و طراز العزّ لمن فی ملکوت الانشاء و انا السّبب الاعظم لثروة العالم و افق الاطمينان لأهل الامکان کذلک انزلنا لک ما يقرّب العباد اِلی مالک الايجاد |
| 20 | O people of Bahá! Trustworthiness is in truth the best of vestures for your temples and the most glorious crown for your heads. Take ye fast hold of it at the behest of Him Who is the Ordainer, the All-Informed. | يا اهل البهاء انّها احسن طرازٍ لهياکلکم و ابهی اکليل لرؤوسکم خذوها امراً من لدن آمر خبير . |
| 21 | ***The fifth Taráz concerneth the protection and preservation of the stations of God’s servants. One should not ignore the truth of any matter, rather should one give expression to that which is right and true. The people of Bahá should not deny any soul the reward due to him, should treat craftsmen with deference, and, unlike the people aforetime, should not defile their tongues with abuse.*** | طراز پنجم در حفظ و صيانت مقامات عباد اللّه است بايد در امور اغماض نکنند بحقّ و صدق تکلّم کنند اهل بها بايد اجر احدی را انکار ننمايند و ارباب هُنر را محترم دارند و بمثابه حزب قبل لسان را ببدگوئی نيالايند |
| 22 | In this Day the sun of craftsmanship shineth above the horizon of the occident and the river of arts is flowing out of the sea of that region. One must speak with fairness and appreciate such bounty. By the life of God! The word ‘Equity’ shineth bright and resplendent even as the sun. We pray God to graciously shed its radiance upon everyone. He is in truth powerful over all things, He Who is wont to answer the prayers of all men. | امروز آفتاب صنعت از افق آسمان غرب نمودار و نهر هنر از بحر آن جهت جاری بايد بانصاف تکلّم نمود و قدر نعمت را دانست لعمر اللّه کلمه انصاف بمثابه آفتاب روشن و منير است از حق می طلبيم کلّ را بانوارش منوّر فرمايد انّه علی کلّ شیء قدير و بالاجابة جدير |
| 23 | In these days truthfulness and sincerity are sorely afflicted in the clutches of falsehood, and justice is tormented by the scourge of injustice. The smoke of corruption hath enveloped the whole world in such wise that naught can be seen in any direction save regiments of soldiers and nothing is heard from any land but the clashing of swords. We beseech God, the True One, to strengthen the wielders of His power in that which will rehabilitate the world and bring tranquillity to the nations. | اين ايّام راستی و صدق تحت مخالب کذب مبتلی و عدل بسياط ظلم معذّب دخان فساد جهان را اخذ نموده بشأنيکه لا يری من الجهات الّا الصّفوف و لا يسمع من الارجاء الّا صليل السّيوف از حق ميطلبيم مظاهر قدرت خود را تأييد فرمايد بر آنچه سبب اصلاح عالم و راحت امم است ٠ |
| 24 | ***The sixth Taráz***  Knowledge is one of the wondrous gifts of God. It is incumbent upon everyone to acquire it. Such arts and material means as are now manifest have been achieved by virtue of His knowledge and wisdom which have been revealed in Epistles and Tablets through His Most Exalted Pen—a Pen out of whose treasury pearls of wisdom and utterance and the arts and crafts of the world are brought to light. | طراز ششم دانائی از نعمتهای بزرگ الهی است تحصيل آن بر کلّ لازم اين صنايع مشهوده و اسباب موجوده از نتايج علم و حکمت اوست که از قلم اعلی در زبر و الواح نازل شده قلم اعلی آن قلمی است که لئالی حکمت و بيان و صنايع امکان از خزانه او ظاهر و هويدا |
| 25 | In this Day the secrets of the earth are laid bare before the eyes of men. The pages of swiftly-appearing newspapers are indeed the mirror of the world. They reflect the deeds and the pursuits of divers peoples and kindreds. They both reflect them and make them known. They are a mirror endowed with hearing, sight and speech. This is an amazing and potent phenomenon. However, it behoveth the writers thereof to be purged from the promptings of evil passions and desires and to be attired with the raiment of justice and equity. They should enquire into situations as much as possible and ascertain the facts, then set them down in writing. | امروز اسرار ارض امام ابصار موجود و مشهود و اوراق اخبار طيّار روزنامه فی الحقيقه مرأت جهان است اعمال و افعال احزاب مختلفه را مينمايد هم مينمايد و هم ميشنواند مرأتی است که صاحب سمع و بصر و لسانست ظهوريست عجيب و امريست بزرگ ولکن نگارنده را سزاوار آنکه از غرض نفس و هوی مقدّس باشد و بطراز عدل و انصاف مزيّن و در امور بقدر مقدور تفحّص نمايد تا بر حقيقت آن آگاه شود و بنگارد |
| 26 | Concerning this Wronged One, most of the things reported in the newspapers are devoid of truth. Fair speech and truthfulness, by reason of their lofty rank and position, are regarded as a sun shining above the horizon of knowledge. The waves rising from this Ocean are apparent before the eyes of the peoples of the world and the effusions of the Pen of wisdom and utterance are manifest everywhere. | در امر اين مظلوم آنچه ذکر نموده‌اند اکثری از راستی محروم بوده گفتار نيک و صدق در بلندی مقام و شأن مانند آفتابست که از افق سماء دانش اشراق نموده امواج اين بحر امام وجوه عالم پيدا و آثار قلم حکمت و بيان هويدا |
| 27 | It is reported in the press that this Servant hath fled from the land of Tá (Ṭihrán) and gone to ‘Iráq. Gracious God! Not even for a single moment hath this Wronged One ever concealed Himself. Rather hath He at all times remained steadfast and conspicuous before the eyes of all men. Never have We retreated, nor shall We ever seek flight. In truth it is the foolish people who flee from Our presence. We left Our home country accompanied by two mounted escorts, representing the two honoured governments of Persia and Russia until We arrived in ‘Iráq in the plenitude of glory and power. Praise be to God! The Cause whereof this Wronged One is the Bearer standeth as high as heaven and shineth resplendent as the sun. Concealment hath no access unto this station, nor is there any occasion for fear or silence. | در صحيفه اخبار نوشته‌اند اين عبد از ارض طا فرار نموده بعراق عرب رفته سبحان اللّه اين مظلوم در آنی خود را پنهان ننموده لازال امام وجوه قائم و موجود انّا ما فررنا و لم نهرب بل يهرب منّا عباد جاهلون خرجنا من الوطن و معنا فرسان من جانب الدّولة العليّة الايرانيّة و دولة الرّوس الی ان وردنا العراق بالعزّة و الاقتدار للّه الحمد امر اين مظلوم بمثابه آسمان مرتفع و مانند آفتاب مشرق و لائح ستر را در اين مقام راهی نه و خوف و صمت را مقامی نه |
| 28 | The mysteries of Resurrection and the events of the Last Hour are openly manifest, but the people are sunk in heedlessness and have suffered themselves to be wrapt in veils. ‘And when the seas shall boil… And when the Scriptures shall be unrolled.’ [1](http://reference.bahai.org/en/t/b/TB/tb-5.html" \l "fn1%23fn1) By the righteousness of God! The Dawn hath truly brightened and the light hath shone forth and the night hath receded. Happy are they that comprehend. Happy are they that have attained thereunto. | اسرار قيامت و شروط ساعت کلّ مشهود ولکن عباد غافل و محجوب و اذا البحار سجّرت و اذا الصّحف نشّرت تاللّه الحقّ انّ الصّبح تنفّس و النّور اشرق و اللّيل عسعس طوبی للعارفين طوبی للفائزين |
| 29 | Glorified be God! The Pen is perplexed what to write and the Tongue wondereth what to utter. Despite unprecedented hardships and after enduring years of imprisonment, captivity and woeful trials, We now perceive that veils thicker than the ones We have already torn asunder have intervened, obstructing the vision and causing the light of understanding to be obscured. Moreover We observe that the fresh calumnies which are now rife are far more malicious than those of former days. | سبحان اللّه قلم متحيّر که چه تحرير نمايد لسان متفکّر که چه ذکر کند بعد از زحمتهای فوق‌العاده و حبس و اسر و عذاب چندين ساله مشاهده ميشود آنچه خرق شده اعظم از آن حائل گشته و ابصار را منع نموده و نور ادراک را ستر کرده مفتريات حديثه از قديمه بمراتب اکبر ملاحظه ميگردد |
| 30 | O people of the Bayán! Fear ye the merciful Lord. Consider the people of former times. What were their deeds and what fruit did they gather? Every thing they uttered was but imposture and whatever they wrought hath proved worthless, except for those whom God hath graciously protected through His power. | ای اهل بيان اتّقوا الرّحمن در حزب قبل تفکّر نمائيد عمل چه بود و ثمر چه شد آنچه گفته‌اند کذب و آنچه عمل نموده‌اند باطل الّا من حفظه اللّه بسلطانه |
| 31 | I swear by the life of Him Who is the Desire of the world! Were a man to ponder in his heart he would, free of all attachment to the world, hasten unto the Most Great Light and would purge and purify himself from the dust of vain imaginings and the smoke of idle fancy. What could have prompted the people of the past to err and by whom were they misled? They still reject the truth and have turned towards their own selfish desires. This Wronged One calleth aloud for the sake of God. Whosoever wisheth, let him turn thereunto; whosoever wisheth, let him turn away. Verily God can well afford to dispense with all things, whether of the past or of the future. | لعمر المقصود اگر نفسی تفکّر نمايد منقطعاً عن العالم قصد نيّر اعظم کند و خود را از غبار ظنون و دخان اوهام مقدّس و مطهّر سازد آيا علّت گمراهی حزب قبل چه بود و که بود الی حين معرضند و بهواهای خود مقبل مظلوم لوجه اللّه ميگويد من شاء فليقبل و من شاء فليعرض انّه کان غنيّاً عمّا کان و ما يکون |
| 32 | O people of the Bayán! It is men like unto Hádí Dawlat-Ábádí [2](http://reference.bahai.org/en/t/b/TB/tb-5.html" \l "fn2%23fn2) who, with turban and staff, [3](http://reference.bahai.org/en/t/b/TB/tb-5.html" \l "fn3%23fn3) have been the source of opposition and hindrance and have so grievously burdened the people with superstitions that even at the present time they still expect the appearance of a fictitious person from a fictitious place. Be ye warned, O men of understanding. | ای اهل بيان مانع و حاجب نفوسی بودند بمثابه هادی دولت آبادی با عمامه و عصا ناس بيچاره را باوهاماتی مبتلی نمودند که الی حين منتظرند نفس موهوم از مقام موهومی ظاهر شود فاعتبروا يا اولی الالباب |
| 33 | O Hádí! Give ear unto the Voice of this trustworthy Counsellor: direct thy steps from the left unto the right, that is turn away from idle fancy unto certitude. Lead not the people into error. The divine Luminary shineth, His Cause is manifest and His signs are all-embracing. Set thy face towards God, the Help in Peril, the Self-Subsisting. Renounce thy leadership for the sake of God and leave the people unto themselves. Thou art ignorant of the essential truth, thou art not acquainted therewith. | يا هادی بشنو ندای ناصح امين را از شمال بيمين توجّه نما و از ظنّ به يقين سبب اضلال مشو نور مشرق امر ظاهر آيات محيط ولّ وجهک شطر اللّه المهيمن القيّوم از رياست لوجه اللّه بگذر و ناس را واگذار از اصل بی خبری و آگاه نيستی |
| 34 | O Hádí! Be thou of one face in the path of God. When in company with the infidels, thou art an infidel and with the pious, thou art pious. Reflect thou upon such souls as offered up their lives and their substance in that land, that haply thou mayest be admonished and roused from slumber. Consider: who is to be preferred, he who preserveth his body, his life and his possessions or the one who surrendereth his all in the path of God? Judge thou fairly and be not of the unjust. Take fast hold of justice and adhere unto equity that perchance thou mayest not, for selfish motives, use religion as a snare, nor disregard the truth for the sake of gold. Indeed thine iniquity and the iniquity of such people as thyself have waxed so grievous that the Pen of Glory was moved to make such observations. Fear thou God. He Who heralded this Revelation hath declared: ‘He shall proclaim under all conditions: “Verily, verily, I am God, no God is there but Me, the Help in Peril, the Self-Subsisting.”’ | يا هادی در سبيل الهی صاحب يک وجه باش نزد مشرکين مشرکی و نزد موحّدين موحّد در نفوسی که در آن ارض جان و مال را انفاق نمودند تفکّر نما شايد پند گيری و متنبّه شوی انّ الّذی يحفظ جسده و روحه و ما عنده خيراً ام الّذی انفق کلّها فی سبيل اللّه انصف و لا تکن من الظّالمين بعدل تمسّک نما و بانصاف تشبّث شايد دين را دام ننمائی و از برای دينار چشم از حق نپوشی ظلم تو و امثال تو بمقامی رسيده که قلم اعلی به اين اذکار مشغول خف عن اللّه انّ المبشّر قال انّه ينطق فی کلّ شأن انّنی انا اللّه لا اله الّا انا المهيمن القيّوم |
| 35 | O people of the Bayán! Ye have been forbidden to contact the loved ones of God. Why hath this ban been imposed and for what purpose? Be ye fair, I adjure you by God, and be not of the heedless. Unto such as are endued with insight, and before the Most Great Beauty, the object of this ban is known and evident; it is so that no one may become aware of his (Hádí’s) secrets and deeds. | يا اهل بيان شما را از ملاقات اولياء منع نموده‌اند سبب اين منع چه و علّت چه انصفوا باللّه و لا تکونوا من الغافلين نزد اهل بصر و منظر اکبر سبب منع واضح و علّت مشهود لئلّا يطّلع احدٌ علی اسراره و اعماله |
| 36 | O Hádí! Thou hast not been in Our company, thou art therefore ignorant of the Cause. Act not according to thine idle imaginings. Aside from these things, scrutinize the Writings with thine own eyes and ponder upon that which hath come to pass. Have pity upon thyself and upon the servants of God and be not the cause of waywardness like unto the people aforetime. The path is unmistakable and the proof is evident. Change injustice into justice and inequity into equity. We cherish the hope that the breaths of divine inspiration may strengthen thee and that thine inner ear may be enabled to hear the blessed words: ‘Say, it is God, then leave them to entertain themselves with their cavillings.’ [4](http://reference.bahai.org/en/t/b/TB/tb-5.html" \l "fn4%23fn4) Thou has been there (Cyprus) and hast seen him (Mírzá Yaḥyá). Now speak forth with fairness. Do not misrepresent the matter, neither to thyself nor to the people. Thou art both ignorant and uninformed. Give ear unto the Voice of this Wronged One and hasten towards the ocean of divine knowledge that perchance thou mayest be adorned with the ornament of comprehension and mayest renounce all else but God. Hearken unto the Voice of this benevolent Counsellor, calling aloud, unveiled and manifest, before the faces of kings and their subjects, and summon the people of the world, one and all, unto Him Who is the Lord of Eternity. This is the Word from Whose horizon the day-star of unfailing grace shineth resplendent. | يا هادی تو با ما نبودی و آگاه نيستی بگمان عمل منما از همه گذشته حال در آثار ببصر خود رجوع کن و در آنچه ظاهر شده تفکّر نما رحم کن بر خود و بر عباد بمثابه حزب قبل سبب ضلالت مشو سبيل واضح دليل لائح ظلم را بعدل و اعتساف را بانصاف بدل نما اميد هست نفحات وحی ترا مُؤيّد فرمايد و سمع فؤادت باصغاء کلمه مبارکه قل اللّه ثمّ ذرهم فی خوضهم يلعبون فائز شود رفتی و ديدی حال بانصاف تکلّم نما بر خود و ناس مشتبه منما هم جاهلی و هم بی خبری بشنو ندای مظلوم را و قصد بحر علم الهی نما شايد بطراز آگاهی مزيّن شوی و از ما سوی اللّه بگذری ندای ناصح مشفق را که من غير ستر و حجاب امام وجوه ملوک و مملوک مرتفع است اصغاء کن و احزاب عالم طرّاً را بمالک قدم دعوت نما اينست آن کلمه که از افق آن نيّر فضل مشرق و لائح است |
| 37 | O Hádí! This Wronged One, rid of all attachment to the world, hath striven with utmost endeavour to quench the fire of animosity and hatred which burneth fiercely in the hearts of the peoples of the earth. It behoveth every just and fair-minded person to render thanks unto God—exalted be His glory—and to arise to promote this pre-eminent Cause, that fire may turn into light, and hatred may give way to fellowship and love. I swear by the righteousness of God! This is the sole purpose of this Wronged One. Indeed in proclaiming this momentous Cause and in demonstrating its Truth We have endured manifold sufferings, hardships and tribulations. Thou thyself wouldst bear witness unto that which We have mentioned, couldst thou but speak with fairness. Verily God speaketh the truth and leadeth the Way. He is the Powerful, the Mighty, the Gracious. | يا هادی اين مظلوم منقطعاً عن العالم در اطفاء نار ضغينه و بغضاء که در قلوب احزاب مشتعل است سعی و جهد بليغ مبذول داشته بايد هر صاحب عدل و انصافی حقّ جلّ جلاله را شکر نمايد و بر خدمت اين امر اعظم قيام کند که شايد بجای نار نور ظاهر شود و مقام بغضا محبّت لعمر اللّه اينست مقصود اين مظلوم و در اظهار اين امر اعظم و اثبات آن حمل بلايا و بأسآء و ضرّآء نموده‌ايم تو خود گواهی بر آنچه ذکر شد اگر بانصاف تکلّم کنی انّ اللّه يقول الحقّ و يهدی السّبيل و هو المقتدر العزيز الجميل |
| 38 | May Our Glory rest upon the people of Bahá whom neither the tyranny of the oppressor nor the ascendancy of the aggressor have been able to withhold from God, the Lord of the worlds. | البهآء من لدنّا علی اهل البهآء الّذين ما منعهم ظلم الظّالمين و سطوة المعتدين عن اللّه ربّ العالمين |

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| 1. | Qur’án 81:6, 10. |
| 2. | Mírzá Hádí Dawlat-Ábádí, one of the divines of Iṣfahán, who became a follower of the Báb, later supported Mírzá Yaḥyá, and was appointed his representative in Írán and his successor. During the persecutions against the Bábís he recanted his faith. |
| 3. | The insignia of a mullá. |
| 4. | Qur’án 6:91. |