

	TARAZÁT (Ornaments)	طرازات
1	<i>In My Name, which standeth supreme above all names</i>	بسمی المہیمن 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 لایق و سزاست کہ امواج بحر ظهورش امام وجوه عالم ظاهر و هویدا آفتاب امرش حجاب قبول نفرمود و بکلمہ اثباتش محور نیافت منع جبارہ و ظلم فراعنہ او را از ارادہ باز نداشت جلّ سلطانہ و عظم اقتدارہ
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 اللہ با اینکہ آیات عالم را احاطہ نمودہ و حجّت و برهان بمثابہ نور از ہر شطری ظاہر و مشرق عباد جاہل غافل بل معرض مشاہدہ میشوند ای کاش باعراض کفایت مینمودند بل در کلّ حین در قطع سدرہ مبارکہ مشورت نمودہ و مینمایند از اوّل امر مظاهر نفس بظلم و اعتساف بر اطفاء نور الہی جہد نمودند ولکن اللہ منعہم و اظہر النور بسلطانہ و حفظہ بقدرتہ الی ان اشرفت الارض و السماء بضیائہ و اشراقہ لہ 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 یا الہ العالم و مقصود الامم و الظّاهر بالاسم الاعظم الّذی بہ اظہرت لئالیّ الحکمۃ و البیان من اصداق عمّان علمک و زینت سموات الادیان بانوار ظہور شمس طلعتک
5	I beg of Thee, by that Word through which Thy proof was perfected among Thy creatures and Thy testimony was fulfilled	اسئلك بالكلمة الّتی بما تمّت حجّتک بین خلقک و برهانک بین عبادک

	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.	ان تَوَيْدِ حَزْبِكَ عَلَى مَا يَسْتَضِيءُ بِهِ وَجْهَ الْأَمْرِ فِي مَمْلَكَتِكَ وَ تَنْصِبَ رَايَاتِ قُدْرَتِكَ بَيْنَ عِبَادِكَ وَ اِعْلَامِ هِدَايَتِكَ فِي دِيَارِكَ
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 رَبِّ تَرَاهِمُ مَتَمَسِّكِينَ بِجَبَلِ فَضْلِكَ وَ مَتَشَبِّثِينَ بِأَذْيَالِ رِذَاءِ كَرَمِكَ قَدَّرَ لَهُمْ مَا يَقَرَّبُهُم إِلَيْكَ وَ يَمْنَعُهُمْ عَنِ دُونِكَ اسئَلُكَ يَا مَالِكَ الْوُجُودِ وَ الْمُهَيْمِنِ عَلَى الْغَيْبِ وَ الشَّهُودِ اَنْ تَجْعَلَ مِنْ قَامِ عَلَى خِدْمَةِ امْرِكِ بَجْرًا مَوْجًا بَارَادَتِكَ وَ مَشْتَعَلًا بِنَارِ سُدْرَتِكَ وَ مَشْرِقًا مِنْ اَفْقِ سَمَاءِ مَشِيَّتِكَ اَنْتَ اَنْتَ الْمُقْتَدِرُ الَّذِي لَا يَعْجِزُكَ اِقْتِدَارُ الْعَالَمِ وَ لَا قُوَّةُ الْاُمَمِ لَا اِلَهَ اِلَّا اَنْتَ الْفَرْدُ الْوَاحِدُ الْمُهَيْمِنُ الْقَيُّومُ
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:	يَا اَيُّهَا الشَّارِبُ رَحِيقِ بَيَانِي مِنْ كَأْسِ عِرْفَانِي اَمْرُوزَ اَزْ حَفِيْفِ سَدْرِهِ مَنِتْهِي كِهْ دَرِ فَرْدُوسِ اَعْلَى اَزِيدِ قُدْرَتِ مَالِكِ اَسْمَاءِ غَرَسِ شَدِهْ اَيْنِ كَلِمَاتِ عَالِيَاتِ اَصْغَاءِ گِشْتِ :
8	<i>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</i>	طَرَازِ اَوَّلِ وَ تَجَلَّى اَوَّلِ كِهْ اَزْ اَفْقِ سَمَاءِ اَمِّ الْكِتَابِ اِشْرَاقِ نَمُودِهْ دَرِ مَعْرِفَتِ اِنْسَانِ اَسْتِ بِنَفْسِ خُودِ وَ بِهْ اَنْجِهْ سَبَبِ عِلْمٍ وَ دَنُوِّ وَ عَزَّتِ وَ ثُرُوتِ وَ فُقْرِ اَسْتِ بَعْدَ اَزْ تَحْقِيقِ وُجُودِ وَ بَلُوغِ ثُرُوتِ لَازِمِ وَ اَيْنِ ثُرُوتِ اِگَرِ اَزْ صِنْعَتِ وَ اِقْتِرَافِ حَاصِلِ شُودِ نَزْدِ اَهْلِ خَرْدِ مُمْدُوحِ وَ مَقْبُولِ اَسْتِ مَخْصُوصِ عِبَادِي كِهْ بَرِ تَرْبِيَّتِ عَالَمِ وَ تَهْذِيبِ نَفُوسِ اِمَمِ قِيَامِ نَمُودِهْ اِنْدِ اَيْشَانِنْدِ سَاقِيَانِ كُوثَرِ دَانَائِي وَ هَادِيَانِ سَبِيلِ حَقِيقِي نَفُوسِ عَالَمِ رَا بَصْرَاطِ مَسْتَقِيمِ رَاهِ نَمَايِنْدِ وَ بِهْ اَنْجِهْ عِلَّتِ اَرْتِفَاعِ وَ اَرْتِقَاءِ وُجُودِ اَسْتِ اَگَاهِ سَازِنْدِ رَاهِ رَاسْتِ رَاهِي اَسْتِ

	<i>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.</i>	که انسان را بمشرق بینائی 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 عنایت حکیم دانا رمد ابصار رفع شود و بر بینائیش بیفزاید تا ببیند آنچه را که از برای آن بوجود آمده‌اند امروز آنچه از کوری بکاهد و بر بینائی بیفزاید آن سزاوار التفاتست این بینائی سفیر و هادی دانائی است نزد صاحبان حکمت دانائی خرد از بینائی بصر است اهل بها باید درجمع احوال به آنچه سزاوار است عمل نمایند و آگاه سازند .
10	<i>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.</i>	طراز دوّم معاشرت با ادیان است بروح و ریحان و اظهار ما اتی به مکّم 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 باید با جمیع اهل عالم بروح و ریحان معاشرت نمایند چه که معاشرت سبب اتّحاد و اتّفاق بوده و هست و اتّحاد و اتّفاق سبب نظام عالم و حیات امم است طوبی از برای نفوسی که بجبل شفقت و رأفت متمسّکند و از ضغینه 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.	این مظلوم اهل عالم را وصیّت مینماید بردباری و نیکوکاری این دو دو سراجند از برای ظلمت عالم و دو معلّمند از برای دانائی امم طوبی لمن فاز و ویل للغافلین .
13	<i>The third Taráz concerneth good character. A good character is, verily, the best mantle for men from God.</i>	طراز سوّم فی الخلق انّه احسن طرازٍ للخلق من لدی الحقّ زین الله به هیاکل

	<p><i>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.</i></p>	<p>اولیائے عمری نوره یفوق نور الشمس و اشراقها هر نفسی به آن فائز شد او از جواهر خلق محسوسست عزت و رفعت عالم به آن منوط و معلق خلق نیک سبب هدایت خلق است بصراط مستقیم و نبأ عظیم نیکوست حال نفسی که بصفات و اخلاق ملأ اعلی مزین است</p>
14	<p>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:</p>	<p>در جمیع احوال بعدل و انصاف ناظر باشید در کلمات مکنونه این کلمه علیا از قلم ابھی نازل :</p>
15	<p>‘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.’</p>	<p>یا ابن الروح احب الاشياء عندی الانصاف لا ترغب عنه ان تكن اليّ راغباً و لا تغفل منه لتكون لی امیناً و انت توفّق بذلک ان تشاهد الاشياء بعینک لا بعین العباد و تعرفها بمعرفتک لا بمعرفة احد فی البلاد فکّر فی ذلک کیف ینبغی ان تكون ذلک من عطیّتی علیک و عنایتی لک فاجعله امام عینیک</p>
16	<p>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.</p>	<p>اصحاب انصاف و عدل بر مقام اعلی و رتبه علیا قائمند انوار برّ و تقوی از آن نفوس مشرق و لائح امید آنکه عباد و بلاد از انوار این دو نیر محروم نمانند .</p>
17	<p><i>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</i></p>	<p>طراز چهارم فی الامانة اتمها باب الاطمینان لمن فی الامکان و آية العزة من لدى الرحمن من فاز بها فاز بكنوز الثروة و الغنا امانت باب اعظم است از برای راحت و اطمینان خلق قوام هر امری از امور باو منوط بوده و هست</p>

	<i>affair hath depended and doth depend upon it. All the domains of power, of grandeur and of wealth are illumined by its light.</i>	عوامل عزّت و رفعت و ثروت بنور آن روشن و منیر
18	Not long ago these sublime words were revealed from the Pen of the Most High:	چندی قبل این 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.'	اِنَّا نذکر لک الامانة و مقامها عندالله ربّک و ربّ العرش العظيم اِنَّا قصدنا يوماً من الايام جزيرتنا الخضراء فلما وردنا رأينا انهارها جارية و اشجارها ملتقّة و كانت الشمس تلعب في خلال الاشجار توجّهنا الى اليمين رأينا ما لا يتحرّك القلم على ذكره و ذكر ما شاهدت عين مولی الوری في ذاك المقام الالطف الاشرف المبارك الاعلی ثمّ اقبلنا الى اليسار شاهدنا طلعة من طلعات الفردوس الاعلی قائمة على عمود من النور ونادت بأعلى النداء يا ملأ الارض و السماء انظروا جمالی و نوری و ظهوری و اشراقی تالله الحقّ انا الامانة و ظهورها و حسنها و اجر لمن تمسّک بها و عرف شأنها و مقامها و تشبّث بذيلها انا الزينة الكبرى لاهل البهاء و طراز العزّ لمن في ملکوت الانشاء و انا السبب الاعظم لثروة العالم و افق الاطمینان لأهل الامکان كذلك انزلنا لک ما يقرب العباد الى مالک الایجاد
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 انما احسن طراز لهماكلکم و ابهى اكليل لرؤوسکم خذوها امرأ من لدن آمر خبير .
21	<i>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</i>	طراز پنجم در حفظ و صیانت مقامات عباد الله است باید در امور اغماض نکنند بحقّ و صدق تکلم کنند اهل بها باید اجر احدی را انکار ننمایند و ارباب هنر را محترم دارند و بمثابه حزب قبل لسان را بیدگوئی

	<i>deference, and, unlike the people aforesaid, should not defile their tongues with abuse.</i>	نیالایند
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 باید بانصاف تکلم نمود و قدر نعمت را دانست لعمر الله کلمه انصاف بمثابة آفتاب روشن و منیر است از حق می طلبیم کل را بانوارش منور فرماید انّه علی کل شیء قدیر و بالاجابة جدیر
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.	این ایام راستی و صدق تحت مخالف کذب مبتلی و عدل بسیاط ظلم معذب دخان فساد جهان را اخذ نموده بشأنیکه لا یری من الجهات الا الصفوف و لا یسمع من الارحاء الا صلیل السیوف از حق میطلبیم مظاهر قدرت خود را تأیید فرماید بر آنچه سبب اصلاح عالم و راحت امم است
24	<i>The sixth Taráz</i> 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 تحصیل آن بر کل لازم این صنایع مشهوده و اسباب موجوده از نتایج علم و حکمت اوست که از قلم اعلی در زبر و الواح نازل شده قلم اعلی آن قلمی است که لغالی حکمت و بیان و صنایع امکان از خزانه او ظاهر و هویدا
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	امروز اسرار ارض امام ابصار موجود و مشهود و اوراق اخبار طیار روزنامه فی الحقیقه مرآت جهان است اعمال و افعال احزاب مختلفه را مینماید هم مینماید و هم میشنوند مرآت است که صاحب سمع و بصر و لسانست ظهوریست عجیب و امریست بزرگ ولکن نگارنده را سزاوار آنکه از غرض

	as possible and ascertain the facts, then set them down in writing.	نفس و هوی مقدّس باشد و بطراز عدل و انصاف مزین و در امور بقدر مقدر تفحص نماید تا بر حقیقت 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 این مظلوم آنچه ذکر نموده‌اند اکثری از راستی محروم بوده گفتار نیک و صدق در بلندی مقام و شأن مانند آفتابست که از افق سماء دانش اشراق نموده امواج این بحر امام وجوه عالم پیدا و آثار قلم حکمت و بیان هویدا
27	It is reported in the press that this Servant hath fled from the land of Tá (Tíhrán) 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 صحیفه اخبار نوشته‌اند این عبد از ارض طا فرار نموده بعراق عرب رفته سبحان الله این مظلوم در آنی خود را پنهان ننموده لازل امام وجوه قائم و موجود انا ما فررنا و لم نهرب بل یهرب منا عباد جاهلون خرجنا من الوطن و معنا فرسان من جانب الدولة العلیة الایرانیة و دولة الروس الی ان وردنا العراق بالعزة و الاقتدار لله الحمد امر این مظلوم بمثابة آسمان مرتفع و مانند آفتاب مشرق و لائح ستر را در این 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 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 قیامت و شروط ساعت کلّ مشهود ولکن عباد غافل و محجوب و اذا البحار سجّرت و اذا الصّحف نشّرت تالله الحقّ انّ الصّبح تنفّس و النور اشرق و اللیل عسعس طوبی للعارفین طوبی للفائزین
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	سبحان الله قلم متحیر که چه تحریر نماید لسان متفکر که چه ذکر کند بعد

	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.	از زحمت‌های فوق‌العاده و حبس و اسر و عذاب چندین ساله مشاهده میشود آنچه خرق شده اعظم از آن حائل گشته و ابصار را منع نموده و نور ادراک را ستر کرده مفتریات حدیثه از قدیمه بمراتب اکبر ملاحظه میگردد
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 بیان اتَّقوا الرَّحْمَنَ در حزب قبل تفکر نمائید عمل چه بود و ثمر چه شد آنچه گفته‌اند کذب و آنچه عمل نموده‌اند باطل الا من حفظه الله 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 تفکر نماید منقطعاً عن العالم قصد نیر اعظم کند و خود را از غبار ظنون و دخان اوهام مقدس و مطهر سازد آیا علت گمراهی حزب قبل چه بود و که بود الی حین معرضند و بهواهای خود مقبل مظلوم لوجه الله میگویند من شاء فليقبل و من شاء فليعرض انّه كان غنياً عما كان و ما يكون
32	O people of the Bayán! It is men like unto Hádí Dawlat-Ábádí ² who, with turban and staff, ³ 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 بیان مانع و حاجب نفوسی بودند بمنابه هادی دولت آبادی با عمامه و عصا ناس بیچاره را باوہاماتی مبتلی نمودند که الی حین منتظرند نفس موهوم از مقام موهومی ظاهر شود فاعتبروا یا 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	یا هادی بشنو ندای ناصح امین را از شمال بيمين توجه نما و از ظنّ به یقین سبب اضلال مشو نور مشرق امر ظاهر آیات محیط و وجهک شطر الله المهیمن القیوم از ریاست لوجه الله بگذر و ناس را واگذار از اصل بی

	God and leave the people unto themselves. Thou art ignorant of the essential truth, thou art not acquainted therewith.	خبری و آگاه نیستی
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."'	یا هادی در سبیل الهی صاحب یک وجه باش نزد مشرکین مشرکی و نزد موحدین موحد در نفوسی که در آن ارض جان و مال را انفاق نمودند تفکر نما شاید پندگیری و متنبه شوی انّ الذی یحفظ جسده و روحه و ما عنده خیراً ام الذی انفق کلّها فی سبیل الله انصف و لا تکن من الظالمین بعدل تمسک نما و بانصاف تشبث شاید دین را دام نمائی و از برای دینار چشم از حق نپوشی ظلم تو و امثال تو بمقامی رسیده که قلم اعلی به این ادکار مشغول خف عن الله انّ المبشّر قال انه ینطق فی کلّ شأن انّی انا الله لا اله الا انا المهیمن القیوم
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.	یا اهل بیان شما را از ملاقات اولیاء منع نموده اند سبب این منع چه و علّت چه انصفوا بالله و لا تكونوا من الغافلین نزد اهل بصر و منظر اکبر سبب منع واضح و علّت مشهود لئلا یطلع 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 aforesaid. 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 Thou has been there (Cyprus) and hast seen him	یا هادی تو با ما نبودی و آگاه نیستی بگمان عمل منما از همه گذشته حال در آثار بیصر خود رجوع کن و در آنچه ظاهر شده تفکر نما رحم کن بر خود و بر عباد بمثابه حزب قبل سبب ضلالت مشو سبیل واضح دلیل لایح ظلم را بعدل و اعتساف را بانصاف بدل نما امید هست نفعات وحی ترا مؤیّد فرماید و سمع فؤادت باصغاء کلمه مبارکه قل الله ثمّ ذرهم فی خوضهم یلعبون فائز شود رفتی و دیدی حال بانصاف تکلم نما

	<p>(Mírzá Yahyá). 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.</p>	<p>بر خود و ناس مشتبه منما هم جاهلی و هم بی خبری بشنو ندای مظلوم را و قصد بحر علم الهی نما شاید بطراز آگاهی مزین شوی و از ما سوی الله بگذری ندای ناصح مشفق را که من غیر ستر و حجاب امام وجوه ملوک و مملوک مرتفع است اصغاء کن و احزاب عالم طراً را بمالک قدم دعوت نما اینست آن کلمه که از افق آن نیر فضل مشرق و لائح است</p>
37	<p>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.</p>	<p>یا هادی این مظلوم منقطعاً عن العالم در اطفاء نار ضغینه و بغضاء که در قلوب احزاب مشتعل است سعی و جهد بلیغ مبذول داشته باید هر صاحب عدل و انصافی حقّ جلّ جلاله را شکر نماید و بر خدمت این امر اعظم قیام کند که شاید بجای نار نور ظاهر شود و مقام بغضا محبت لعمر الله اینست مقصود این مظلوم و در اظهار این امر اعظم و اثبات آن حمل بلایا و بأساء و ضرّاء نموده ایم تو خود گواهی بر آنچه ذکر شد اگر بانصاف تکلم کنی انّ الله يقول الحقّ و یهدی السبیل و هو المقتدر العزیز الجمیل</p>
38	<p>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.</p>	<p>البهَاء من لدنّا علی اهل البهَاء الدّین ما منعهم ظلم الظّالمین و سطوة المعتدین عن الله ربّ العالمین</p>

1. Qur'án 81:6, 10.

2. Mírzá Hádí Dawlat-Ábádí, one of the divines of Isfahán, who became a follower of the Báb, later supported Mírzá Yahyá, 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.