

	<b>LAWH-I-SÍYYID-I-MIHDÍY-I-DAHÁJÍ</b> <b>(Tablet to Siyyid Mihdíy-i-Dahájí)</b>	لوح سيّد مهدي دهجى
1	<i>He is the Most Holy, the Most Great, the Most Exalted, the Most High</i>	الأقدس الأعظم الأَمع الأعلى
2	O MY Name! 1 Yield thou praise unto God for having graciously chosen thee to be a shower of bounty for that which We have sown in the pure and blessed soil and enabled thee to serve as a springtime of tender mercy for the wondrous and sublime trees We have planted. Indeed so great is this favour that of all created things in the world of existence, none can ever hope to rival it. We have moreover given thee to drink the choice wine of utterance from the chalice of the heavenly bestowals of thy merciful Lord, which is none other than this Tongue of holiness—a Tongue that, as soon as it was unloosed, quickened the entire creation, set in motion all beings and caused the Nightingale to pour forth its melodies. This is the Fountain of living water for all that dwell in the realm of being.	ان يا اسمى ان احمد الله بما جعلناك امطار الفضل لما زرعناه فى الاراضى الطيِّبة المباركة و جعلناك ربيع العناية لما غرسناه من الاشجار البديعة المنبوعة هذا فضل لا يعادله ما خلق فى الامكان و سقيناك رحيق البيان من قدح الطاف ربِّك الرحمن و هو هذا الفم المقدس الذى اذا فتح اهتزت الممكنات و تحركت الموجودات و نطقت الورقاء هذا لكوثر الحيوان لمن فى الإبداع
3	Oftentimes have We wafted upon thee the sweet savours of the All-Merciful from this Branch which moveth over the Tablet of thy Lord, the Mighty, the Unconstrained. By the righteousness of the One true God! Were all created things, visible and invisible, to direct themselves towards Him, thou wouldst find them winging their flight unto the Supreme Goal, the Spot wherein the divine Lote-Tree exclaimeth: Verily, no God is there but Me, the Almighty, the All-Bountiful.	و ارسلنا اليك فى اكثر الأحيان عرف الرحمن من هذا الفرع المتحرّك على متن ربِّك العزيز المختار تالله الحقّ لو يتوجّه اليه الوجود من الغيب و الشهود لتراه طائرا الى المقصد الاقصى مقام الذى فيه تنطق السدرة المنتهى انه لا اله الا انا العزيز الوهاب
4	Great is thy blessedness, inasmuch as thou hast been journeying throughout the lands of God, and been the embodiment of joy and assurance for the people of Bahá who have renounced all else but Him, and set their hearts towards this Court which hath shed its radiance upon all realms, and sprinkled them with the surging waters of this Ocean wherewith thou thyself hast been sprinkled—an Ocean which hath encompassed all created things.	طوبى لك بما كنت سائرا فى بلاد الله و كنت آية الفرح و الاطمينان لاهل البهَاء الذين انقطعوا عمّا سواه و توجهوا بالقلوب الى هذا الشطر الذى منه اضائت الآفاق و رشحت عليهم ما ترشح عليك من امواج هذا البحر الذى احاط من فى الاكوان

5	<p>Indeed thou didst grasp the significance of rendering assistance unto God and didst arise to achieve this through the power of wisdom and utterance. Say: To assist Me is to teach My Cause. This is a theme with which whole Tablets are laden. This is the changeless commandment of God, eternal in the past, eternal in the future. Comprehend this, O ye men of insight. They that have passed beyond the bounds of wisdom fail to understand the meaning of assisting God as set forth in the Book. Say: Fear ye God and sow not the seeds of dissension amongst men. Observe ye that which hath been enjoined upon you by your Lord, the Almighty, the All-Knowing. He knoweth the reality of victory and hath taught it to you with an utterance that the vain imaginings of them that rove distraught in the wilderness of doubt can never corrupt.</p>	<p>انت الذى عرفت نصر الله و قمت عليه بالحكمة و البيان قل انّ نصرى هو تبليغ امرى هذا ما ملئت به الالواح هذا حكم الله من قبل و من بعد قل ان اعرفوا يا اولى الأبصار انّ الذين خرجوا عن الحكمة اولئك ما عرفوا نصر الله الذى نزل فى الكتاب قل اتقوا الله و لا تفسدوا فى الأرض خذوا ما أمرتم به من لدن ربكم العزيز العلام انه علم النصر و علمكم بيان لن يعتريه ظنون الذين هاموا فى هيماء الشبهات</p>
6	<p>O My Name! Suffer all created things to quaff once again from this chalice which hath caused the seas to rise. Kindle then in the hearts the blazing fire which this crimson Tree hath ignited, that they may arise to extol and magnify His Name amidst the adherents of all Faiths.</p>	<p>ان يا اسمى ان اسق الممكنات مرة اخرى من هذا القدح الذى به سجرت البحار ثم اضرم فى قلوبهم النار المشتعلة الملتهبة من هذه السدرة الحمراء ليقومن على الذكر و التناء بين ملاء الأديان</p>
7	<p>Numerous letters from thee have been presented before Our Throne. We have perused them as a token of grace on Our part, and for each name thou didst mention therein We have revealed that which will stir the minds of men and will cause the spirits to soar. Moreover We have repeatedly enabled thee to hearken unto the warblings of the birds of heaven and to incline thine ear to the songs of the nightingales pouring forth their melodies upon the branches. Thus was the Pen of God set in motion in thy remembrance that thou mightest admonish men through the power of this utterance which is divinely ordained to be the revealer of the signs of His glory.</p>	<p>قد حضر منك لدى العرش كتب شتى قرئناها بفضل من عندنا و نزلنا لكل اسم كان فيها ما اهتزت به العقول و طارت الأرواح و اسمعناك فى اكثر الأحيان اطوار الورقات و تغنيات العنادل التى تغن على الافنان كذلك تحركت يراعة الله على ذكرك لتذكر الناس بهذا البيان الذى جعله الله مطلع الآيات</p>
8	<p>Blessed is the spot wherein the anthem of His praise is raised, and blessed the ear that hearkeneth unto that which hath been sent down from the heaven of the loving-kindness of thy Lord, the All-Merciful.</p>	<p>طوبى لارض ارتفعت فيها ذكر الله ولأذان فازت باصغاء ما نزل من سماء عناية ربك الرحمن</p>
9	<p>Exhort thou the servants of God unto that whereunto We have exhorted thee that they may abstain from whatsoever is</p>	<p>وص العباد بما وصيناك ليمنعوا انفسهم عما نهوا عنه فى ام البيان</p>

	forbidden them in the Mother Book. Those who perpetrate deeds that would create turmoil among the people have indeed strayed far from helping God and His Cause and are numbered with the mischief-makers in the Tablet which God hath designated to be the dawning-place of all Tablets.	انّ الذين يرتكبون ما يحدث به الفتنة بين البرية اثم بعدوا عن نصر الله و امره الا اثم من المفسدين فى لوح جعله الله مطلع الالواح
10	Say: If it be Our pleasure We shall render the Cause victorious through the power of a single word from Our presence. He is in truth the Omnipotent, the All-Compelling. Should it be God's intention, there would appear out of the forests of celestial might the lion of indomitable strength whose roaring is like unto the peals of thunder reverberating in the mountains. However, since Our loving providence surpasseth all things, We have ordained that complete victory should be achieved through speech and utterance, that Our servants throughout the earth may thereby become the recipients of divine good. This is but a token of God's bounty vouchsafed unto them. Verily thy Lord is the All-Sufficing, the Most Exalted.	قل انا لو نريد لننصر الامر بكلمة من عندنا انه هو المقتدر القهار لو اراد الله ليخرج من عرين القوة غضنفر القدرة و يزأر زئيراً يحكى هزيم الزعود القاصفة فى الجبال انه لما سبقت رحمتنا قدرنا تمام النصر فى الذكر و البيان ليفوز بذلك عبادنا فى الارض هذا من فضل الله عليهم ان ربك هو الغني المتعال
11	Say: Fear ye God and commit not such deeds as would cause My loved ones on earth to lament. Thus biddeth you this Pen which hath set the Pen of Glory in motion within the arena of wisdom and true understanding.	قل خافوا الله و لا ترتكبوا ما يجزع به احبائى فى الملك كذلك يامرکم هذا القلم الذى منه تحرك القلم الاعلى فى مضمار الحكمة و العرفان
12	Convey My greetings unto those whose faces mirror forth the radiance of Bahá, then mention to them this utterance which cheereth the eyes of the righteous. The glory of God rest upon thee and upon such as have firmly clung to the Cord of God, the Revealer of verses....	كبر من قبلى على وجوه الذين تجد منها نضرة البهاء ثم ذكرهم بهذا الذكر الذى به قرت عيون الابرار انما البهاء عليك و على من تمسك بجبل الله المنزل الآيات ...
13	Restrain thou the inhabitants of those regions from provocative acts, from strife, dissension or aught else that would create trouble. That which is praiseworthy in these days is the promotion of the Cause. For instance if those people who pursue certain aims were to dedicate themselves to the teaching of the Cause, all the dwellers of those regions would, ere long, be invested with the mantle of faith.	بارى جميع من فى البلدان را از امور مهيجه و فساد و نزاع و شئوناتي كه سبب حدوث فتنه ميشود منع فرمائيد آنچه اليوم مطلوب است تبليغ امر بوده مثلاً نفوسى كه بخيال بعضى از امور قيام نموده و مينمايند اگر بر تبليغ امر قيام كنند عنقریب كلّ اهل آن ديار بردای ايمان فائز شوند
14	Should anyone perceive the sweetness of the following passage in the Tablet revealed in honour of Nabíl of Qá'in, 2 he would	يك آيه در لوح جناب نبيل اهل قائن نازل اگر كسى بحلاوت آن آيه فائز

	<p>readily comprehend the significance of assistance: Human utterance is an essence which aspires to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement, which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets.</p>	<p>شود معنی نصر را ادراک مینماید قل انّ البیان جوهر یطلب التّفوذ و الاعتدال اما التّفوذ معلق باللّطافة و اللّطافة منوطة بالقلوب الفارغة الصّافیه و اما الاعتدال امتزاجه بالحکمة الّتی نزلناها فی الزّبر و الألواح</p>
15	<p>O My Name! Utterance must needs possess penetrating power. For if bereft of this quality it would fail to exert influence. And this penetrating influence dependeth on the spirit being pure and the heart stainless. Likewise it needeth moderation, without which the hearer would be unable to bear it, rather he would manifest opposition from the very outset. And moderation will be obtained by blending utterance with the tokens of divine wisdom which are recorded in the sacred Books and Tablets. Thus when the essence of one's utterance is endowed with these two requisites it will prove highly effective and will be the prime factor in transforming the souls of men. This is the station of supreme victory and celestial dominion. Whoso attaineth thereto is invested with the power to teach the Cause of God and to prevail over the hearts and minds of men.</p>	<p>یا اسمی بیان نفوذ میطلبد چه اگر نافذ نباشد مؤثر نخواهد بود و نفوذ آن معلق بانفاس طیّبه و قلوب صافیّه بوده و همچنین اعتدال میطلبد چه اگر اعتدال نباشد سامع متحمّل نخواهد شد و در اوّل بر اعراض قیام نماید و اعتدال امتزاج بیانست بحکمت هائی که در زبر و الواح نازل شده و چون جوهر دارای این دو شیء شد اوست جوهر فاعل که علّت و سبب کلیّه است از برای تقلیب وجود و اینست مقام نصرت کلیّه و غلبه الهیّه هر نفسی بآن فائز شد او قادر بر تبلیغ امرالله و غالب بر افنده و عقول عباد خواهد بود</p>
16	<p>O My Name! The Day-Star of utterance, shining resplendent from the dayspring of divine Revelation, hath so illumined the Scrolls and Tablets that the kingdom of utterance and the exalted dominion of understanding vibrate with joy and ecstasy and shine forth with the splendour of His light, yet the generality of mankind comprehend not.</p>	<p>یا اسمی شمس بیان از مطلع وحی رحمن بقسمی در زبر و الواح اشراق فرموده که ملکوت بیان وجبروت تبیان از او در انبساط و اهتزاز و اشراق است و لکنّ النّاس اکثرهم لایفقهون</p>
17	<p>The reason why the subject of aid and assistance hath time and again streamed and will continue to stream from the Pen of Providence is to warn the friends of God lest they engage in activities that would give rise to strife and turmoil. It is incumbent upon them, one and all, to diligently seek ways to help the Cause of God in such manner as We have explained. This is but a token of His grace especially conferred upon His loved ones that every one of them may attain the station characterized by</p>	<p>اینکه مکرّر مقام نصر و انتصار از قلم قدر جاری شده و میشود مقصود آنست که مباد احبّاءالله به اموری که منشأ فتنه و فساد است قیام نمایند جمیع باید در صدد نصرت امرالله بر آیند بقسمی که ذکر شد و این از فضل اوست مخصوص احبّای او تا کلّ بمقامی که میفرماید من احیی نفساً</p>

	the words: 'Whoso quickeneth a soul hath verily quickened all mankind.'	فقد احيى النَّاس جميعاً فائز شونند
18	Temporal ascendancy hath been and will continue to be under the shadow of this station. Its appointed hour is pre-ordained in the Book of God. He is truly cognizant thereof and it will be manifested through the potency of His might. Verily He is the Powerful, the All-Subduing, the Omnipotent, the All-Knowing, the All-Wise.	و غلبه ظاهره تحت این مقام بوده و خواهد بود و از برای او وقتی است معین در کتاب الهی آنه يعلم و يظهر بسلطانه آنه هو القويّ الغالب المقتدر العليم الحكيم
19	The sanctified souls should ponder and meditate in their hearts regarding the methods of teaching. From the texts of the wondrous, heavenly Scriptures they should memorize phrases and passages bearing on various instances, so that in the course of their speech they may recite divine verses whenever the occasion demandeth it, inasmuch as these holy verses are the most potent elixir, the greatest and mightiest talisman. So potent is their influence that the hearer will have no cause for vacillation. I swear by My life! This Revelation is endowed with such a power that it will act as the lodestone for all nations and kindreds of the earth. Should one pause to meditate attentively he would recognize that no place is there, nor can there be, for anyone to flee to.	و باید نفوس مقدّسه تفکّر و تدبّر نمایند در کیفیّت تبلیغ و از کتب بدیعه الهیه در هر مقام آیاتی و کلماتی حفظ نمایند تا در حین بیان در هر مقام که اقتضا نماید به آیات الهی ناطق شوند چه که اوست اکسیر اعظم و طلسم اکبر افخم بشأنیکه سامع را مجال توقّف نماند لعمری این امر بشأنی ظاهر که مغناطیس کلّ ملل و وجود خواهد بود اگر نفسی درست تفکّر نماید مشاهده مینماید که از برای احدی مفری نبوده و نیست
20	In such manner hath the Kitáb-i-Aqdas been revealed that it attracteth and embraceth all the divinely appointed Dispensations. Blessed those who peruse it. Blessed those who apprehend it. Blessed those who meditate upon it. Blessed those who ponder its meaning. So vast is its range that it hath encompassed all men ere their recognition of it. Ere long will its sovereign power, its pervasive influence and the greatness of its might be manifested on earth. Verily, thy God is the All-Knowing, the All-Informed.	و کتاب اقدس بشأنی نازل شده که جاذب و جامع جمیع شرایع الهیه است طوبی للقارئین طوبی للعارفین طوبی للمتفکّرین طوبی للمتفرّسين و به انبساطی نازل شده که کلّ را قبل از اقبال احاطه فرموده سوف يظهر فی الارض سلطانه و نفوذه و اقتداره انّ ربّک هو العليم الخبير
21	O My Name! Hearken thou unto My Voice coming from the direction of My Throne. He wisheth to make mention of thy name at all times inasmuch as thou hast proved thyself steadfast in extolling His virtues amongst men. Indeed thy Lord loveth fidelity as found in the realm of creation, and He hath given it precedence over most of the praiseworthy qualities. Verily, He is Potent and Powerful.	ان يا اسمی ان استمع ندائی من شطر عرشى آنه يجب ان يذكرک فی کلّ الاحوال بما وجدک قائماً علی ذکره بین الرّجال انّ ربّک يحبّ الوفاء فی ملکوت الانشاء و قدّمه علی اکثر الصّفات آنه هو المقتدر القدير

22	<p>O My Name! Hearken thou unto My Voice coming from the direction of My Throne. He wisheth to make mention of thy name at all times inasmuch as thou hast proved thyself steadfast in extolling His virtues amongst men. Indeed thy Lord loveth fidelity as found in the realm of creation, and He hath given it precedence over most of the praiseworthy qualities. Verily, He is Potent and Powerful.</p>	<p>ثمّ اعلم أنّا سمعنا ما اثبتت في مناجاتك مع الله ربّك العليّ العظيم طوبى لك بما اقتصرت أمورك على هذا الامر المبرم العزيز الحكيم نسئل الله بان يجعل نداءك مغناطيس الأسماء في ملكوت الانشاء لتسرّعن اليه الكائنات من غير قصد و ارادة أنّه هو المقتدر على ما يشاء لا اله الا هو المتعالى الامنع الاقدس الارفع الاعزّ الأجلّ الأكرم العليم الخبير .</p>
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1. Siyyid Mihdíy-i-Dahájí, to whom this Tablet was addressed, had been given by Bahá'u'lláh the title Ismu'lláhi'l-Mihdí, 'The Name of God, Mihdí. He later broke the Covenant. (See [God Passes By, page 319.](#))

2. Nabíl-i-Akbar. See [p. 135.](#)