



Lawh-i-'Abdu'r-Razzaq – Gleannings From The Writings of Bahá'u'lláh

لوح عبد الرزاق – حضرت بهاء الله – اقتدارات و چند لوح دیگر ، صفحه ۴۳ - ۷۸ -

(بسم الله الأقدس الأعظم الأعلى)

* Partial Translation *

Thou hast asked Me whether man, as apart from the Prophets of God and His chosen ones, will retain, after his physical death, the self-same individuality, personality, consciousness, and understanding that characterize his life in this world. If this should be the case, how is it, thou hast observed, that whereas such slight injuries to his mental faculties as fainting and severe illness deprive him of his understanding and consciousness, his death, which must involve the decomposition of his body and the dissolution of its elements, is powerless to destroy that understanding and extinguish that consciousness? How can any one imagine that man's consciousness and personality will be maintained, when the very instruments necessary to their existence and function will have completely disintegrated?

و اما ما سئلت بنی نوع انسانی بعد از موت ظاهری غیر از انبیاء و اولیاء آیا همین تعین و تشخص و ادراک و شعوری که قبل از موت در او موجود است بعد از موت هم باقیست یا زائل میشود و بر فرض بقا چگونه است که در حال حیات فی الجمله صدمه که بمشاعر انسانی وارد میشود از قبیل بیهوشی و مرض شدید شعور و ادراک از او زایل میشود و موت که انعدام ترکیب و عناصر است چگونه میشود که بعد از تشخص و شعوری متصور شود با آنکه آلات بتمامها از هم پاشیده
انتهی *

Know thou that the soul of man is exalted above, and is independent of all infirmities of body or mind. That a sick person showeth signs of weakness is due to the hindrances that interpose themselves between his soul and his body, for the soul itself remaineth unaffected by any bodily ailments. Consider the light of the lamp. Though an external

معلوم آنجناب بوده که روح در رتبه خود قائم و مستقر است و اینکه در مریض ضعف مشاهده میشود بواسطه اسباب مانع بوده و آلا در اصل ضعف بروح راجع نه * مثلاً در سراج ملاحظه نمائید مضیء و روشنست و لکن اگر حائل مانع شود در اینصورت نور او ممنوع مع آنکه در رتبه خود مضیء بوده و لکن باسباب مانع اشراق نور منع شده و همچنین مریض در حالت مرض ظهور قدرت و قوت روح بسبب اسباب حائل ممنوع و مستور و لکن بعد از خروج از بدن بقدرت



PART-TRANSLATION



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<p>object may interfere with its radiance, the light itself continueth to shine with undiminished power. In like manner, every malady afflicting the body of man is an impediment that preventeth the soul from manifesting its inherent might and power. When it leaveth the body, however, it will evince such ascendancy, and reveal such influence as no force on earth can equal. Every pure, every refined and sanctified soul will be endowed with tremendous power, and shall rejoice with exceeding gladness.</p>	<p>و قوت و غلبه ای ظاهر که شبه آن ممکن نه و ارواح لطیفه طیبه مقدسه بکمال قدرت و انبساط بوده و خواهند بود *</p>
<p>Consider the lamp which is hidden under a bushel. Though its light be shining, yet its radiance is concealed from men. Likewise, consider the sun which hath been obscured by the clouds. Observe how its splendor appeareth to have diminished, when in reality the source of that light hath remained unchanged. The soul of man should be likened unto this sun, and all things on earth should be regarded as his body. So long as no external impediment interveneth between them, the body will, in its entirety, continue to reflect the light of the soul, and to be sustained by its power. As soon as, however, a veil interposeth itself between them, the brightness of that light seemeth to lessen.</p>	<p>مثلا اگر سراج در تحت فانوس حدید واقع شود ابدأ نور او در خارج ظاهر نه مع آنکه در مقام خود روشن بوده * در آفتاب خلف سحاب ملاحظه فرمائید که در رتبه خود روشن و مضیء است و لکن نظر بسحاب حائله نور او ضعیف مشاهده میشود * و همین آفتاب را روح انسانی ملاحظه فرمائید و جمیع اشیا را بدن او که جمیع بدن بافاضه و اشراق آن نور روشن و مضیء و لکن این مادامیست که اسباب مانعه حائله منع ننماید و حجاب نشود و بعد از حجاب ظهور نور شمس ضعیف مشاهده میشود</p>
<p>Consider again the sun when it is completely hidden behind the clouds. Though the earth is still illumined with its light, yet the measure of light which it receiveth is considerably reduced. Not until the clouds have dispersed, can the sun shine again in the plenitude of its glory. Neither the presence of the cloud nor its absence can, in any way, affect the inherent splendor of the sun. The soul of man is the sun by which his body is illumined, and from which it draweth its sustenance, and should be so regarded.</p>	<p>چنانچه ایامیکه غمام حائلست اگر چه ارض بنور شمس روشنست و لکن آن روشنی ضعیف بوده و خواهد بود و بعد از رفع سحاب انوار شمس بکمال ظهور مشهود و در دو حالت شمس در رتبه خود علی حدّ واحد بوده هم چنین است آفتاب نفوس که باسم روح مذکور شده و میشود *</p>
<p>Consider, moreover, how the fruit, ere it is formed, lieth potentially within the tree. Were the tree to be cut into pieces, no sign nor any part of the fruit, however small, could be detected. When it appeareth, however, it manifesteth itself, as thou hast observed, in its wondrous</p>	<p>و همچنین ملاحظه در ضعف وجود ثمره نمائید در اصل شجره که قبل از خروج از شجر مع آنکه در شجر است بشائی ضعیف که ایدا مشاهده نمیشود و اگر نفسی آن شجر را قطعه قطعه نماید ذره ای از ثمر و صورت آن نخواهد یافت و لکن بعد از خروج از شجر بطراز بدیع و قوت منبع ظاهر چنانچه در اثمار ملاحظه میشود و بعضی از فواکه است که بعد از قطع از سدره لطیف میشود *</p>

	beauty and glorious perfection. Certain fruits, indeed, attain their fullest development only after being severed from the tree.
	* Gleanings From The Writings of Bahá'u'lláh, pages: 153 - 54 *

As to thy question concerning the origin of creation. Know assuredly that God's creation hath existed from eternity, and will continue to exist forever. Its beginning hath had no beginning, and its end knoweth no end. His name, the Creator, presupposeth a creation, even as His title, the Lord of Men, must involve the existence of a servant.	و اینکه سؤال از خلق شده بود * بدانکه لم یزل خلق بوده و لا یزال خواهد بود لا لأوله بدایة و لا لآخره نهاییه اسم الخالق بنفسه یطلب المخلوق و كذلك اسم الرب یقتضی المربوب *
As to those sayings, attributed to the Prophets of old, such as, "In the beginning was God; there was no creature to know Him," and "The Lord was alone; with no one to adore Him," the meaning of these and similar sayings is clear and evident, and should at no time be misapprehended. To this same truth bear witness these words which He hath revealed: "God was alone; there was none else besides Him. He will always remain what He hath ever been." Every discerning eye will readily perceive that the Lord is now manifest, yet there is none to recognize His glory. By this is meant that the habitation wherein the Divine Being dwelleth is far above the reach and ken of any one besides Him. Whatsoever in the contingent world can either be expressed or apprehended, can never transgress the limits which, by its inherent nature, have been imposed upon it. God, alone, transcendeth such limitations. He, verily, is from everlasting. No peer or partner has been, or can ever be, joined with Him. No name can be compared with His Name. No pen can portray His nature, neither can any tongue depict His glory. He will, for ever, remain immeasurably exalted above any one except Himself.	و اینکه در کلمات قبل ذکر شده کان إلها و لا مألوه و رباً و لا مربوب و أمثال ذلك معنی آن در جمیع احیان محقق و این همان کلمه ایست که میفرماید کان الله و لم یکن معه من شیء و یكون بمثل ما قد کان و هر ذی بصری شهادت میدهد که الآن رب موجود و مربوب مفقود یعنی آن ساحت مقدس است از ماسوی و آنچه در رتبه ممکن ذکر میشود محدود است بحدودات امکانیه و حق مقدس از آن لم یزل بوده و نبوده با او احدی نه اسم و نه رسم و نه وصف و لایزال خواهد بود مقدس از کل ما سویه *
Consider the hour at which the supreme Manifestation of God revealeth Himself unto men. Ere that hour cometh, the Ancient Being,	مثلاً ملاحظه کن در حین ظهور مظهر کلیه قبل از آنکه آن ذات قدم خود را بشناساند و بکلمه امریه تنطق فرماید عالم بوده و معلومی با او نبوده و هم چنین خالق بوده و مخلوقی با او نه چه که در آن

<p>Who is still unknown of men and hath not as yet given utterance to the Word of God, is Himself the All-Knower in a world devoid of any man that hath known Him. He is indeed the Creator without a creation. For at the very moment preceding His Revelation, each and every created thing shall be made to yield up its soul to God. This is indeed the Day of which it hath been written: "Whose shall be the Kingdom this Day?" And none can be found ready to answer!</p>	<p>حين قبض روح از كلّ ما يصدق عليه اسم شيء میشود و اينست آن يوميكه ميفرمايد لِمَن الملك اليوم و نيست احدى مجيب</p>
<p>* Gleanings From The Writings of Bahá'u'lláh, pages: 150- 51 *</p>	
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<p>And now regarding thy question, "How is it that no records are to be found concerning the Prophets that have preceded Adam, the Father of Mankind, or of the kings that lived in the days of those Prophets?" Know thou that the absence of any reference to them is no proof that they did not actually exist. That no records concerning them are now available, should be attributed to their extreme remoteness, as well as to the vast changes which the earth hath undergone since their time.</p>	<p>و اينكه سوال شده بود كه چگونه ذكر انبياي قبل از آدم ابو البشر و سلاطين آن ازمنه در كتب تواريخ نيست * عدم ذكر دليل بر عدم وجود نبوده و نيست نظر بطول مدّت و انقلابات ارض باقى نمانده</p>
<p>Moreover such forms and modes of writing as are now current amongst men were unknown to the generations that were before Adam. There was even a time when men were wholly ignorant of the art of writing, and had adopted a system entirely different from the one which they now use. For a proper exposition of this an elaborate explanation would be required.</p>	<p>و از اين گذشته قبل از آدم ابوالبشر قواعد تحرير و رسوميكه حال ما بين ناس است نبوده و وقتى بود كه اصلاً رسم تحرير نبود قسم ديگر معمول بوده و اگر تفصيل ذكر شود بيان بطول انجامد *</p>
<p>Consider the differences that have arisen since the days of Adam. The divers and widely-known languages now spoken by the peoples of the earth were originally unknown, as were the varied rules and customs now prevailing amongst them. The people of those times spoke a language different from those now known. Diversities of language arose in a later age, in a land known as Babel. It was given the name</p>	<p>ملاحظه در اختلاف بعد از آدم نمايند كه در ابتدا اين السن معروفه مذكوره در ارض نبوده و هم چنين اين قواعد معموله، بلسانى غير اين السن مذكوره تكلم مينمودند و اختلاف السن در ارضيكه ببابل معروفست از بعد وقوع يافت لذا آن ارض ببابل ناميده شد اى تبّلىل فيها اللسان اى اختلافت</p>

	Babel, because the term signifieth "the place where the confusion of tongues arose."
	Subsequently Syriac became prominent among the existing languages. The Sacred Scriptures of former times were revealed in that tongue. Later, Abraham, the Friend of God, appeared and shed upon the world the light of Divine Revelation. The language He spoke while He crossed the Jordan became known as Hebrew (Ibrani), which meaneth "the language of the crossing." The Books of God and the Sacred Scriptures were then revealed in that tongue, and not until after a considerable lapse of time did Arabic become the language of Revelation....
	Witness, therefore, how numerous and far-reaching have been the changes in language, speech, and writing since the days of Adam. How much greater must have been the changes before Him!
	Our purpose in revealing these words is to show that the one true God hath, in His all-highest and transcendent station, ever been, and will everlastingly continue to be, exalted above the praise and conception of all else but Him. His creation hath ever existed, and the Manifestations of His Divine glory and the Day Springs of eternal holiness have been sent down from time immemorial, and been commissioned to summon mankind to the one true God. That the names of some of them are forgotten and the records of their lives lost is to be attributed to the disturbances and changes that have overtaken the world.
	Mention hath been made in certain books of a deluge which caused all that existed on earth, historical records as well as other things, to be destroyed. Moreover, many cataclysms have occurred which have effaced the traces of many events. Furthermore, among existing historical records differences are to be found, and each of the various

و بعد لسان سریانی مابین ناس معتبر بوده و کتب الهی از قبل بآن لسان نازل تا ایامیکه خلیل الرحمن از افق امکان بانوار سبحانی ظاهر و لائح گشت آن حضرت حین عبور از نهر اردن تکلم بلسان و سمی عبرانی چون در عبور خلیل الرحمن بآن تنطق فرمود لذا عبرانی نامیده شد و کتب و صحف الهیه بعد بلسان عبرانی نازل و مدتی گذشت و بلسان عربی تبدیل شد *....

حال ملاحظه نمائید بعد از آدم چقدر لسان و بیان و قواعد خطیه مختلف شده تا چه رسد بقبل از آدم *

مقصود از این بیانات آنکه لم یزل حق در علو امتناع و سمو ارتفاع خود مقدس از ذکر ما سویه بوده و خواهد بود و خلق هم بوده و مظاهر عز احدیه و مطالع قدس باقیه در قرون لا اولیه مبعوث شده اند و خلق را بحق دعوت فرموده اند و لکن نظر باختلافات و تغییر احوال عالم بعضی اسماء و اذکار باقی نمانده *

در کتب ذکر طوفان مذکور و در آن حادثه آنچه بر روی ارض بوده جمیع غرق شده چه از کتب تواریخ و چه غیره و هم چنین انقلابات بسیار شده که سبب محو بعضی امور محدثه گشته * و از این مراتب گذشته در کتب تواریخ موجوده در ارض اختلاف مشهود است و نزد هر ملتی از ملل مختلفه از عمر دنیا ذکری مذکور و وقایعی مسطور * بعضی از هشت هزار سال تاریخ دارند و بعضی بیشتر و بعضی دوازده هزار سال و اگر کسی کتاب جوک دیده باشد مطلع میشود که چه

peoples of the world hath its own account of the age of the earth and of its history. Some trace their history as far back as eight thousand years, others as far as twelve thousand years. To any one that hath read the book of Juk it is clear and evident how much the accounts given by the various books have differed. Please God thou wilt turn thine eyes towards the Most Great Revelation, and entirely disregard these conflicting tales and traditions

مقدار اختلاف مابین کتب است * انشاء الله باید بمنظر اکبر ناظر شد و توجه را از جمیع این اختلافات و اذکار برداشت.

* Gleanings From The Writings of Bahá'u'lláh, pages: 172 - 75 *

