

## Tablet on the Right of the People (Lawḥ-i ḥaqq al-nās)

by Bahā'u'llāh

Translated by Keven Brown

<p>In the name of God, the Merciful, the Compassionate.</p> <p>Praise be to God, who has fulfilled what He revealed to all of His prophets and His messengers, and announced to all people the glad tidings of His days. Among them is the day He promised us in His incorruptible book with the words: the day when “God will provide for each out of His abundance.”<sup>1</sup> That day, in truth, is this day, for He has provided for all who have entered beneath His shelter in this day from the wealth of His knowledge and His wisdom, in such wise that He has entrusted the reins of knowledge into the hands of His most insignificant servant, and the care of His humblest subject, who holds fast to the cord of His love during the days of His revelation.</p> <p>Praise be to God, who inspires whom He desires with the hosts of His</p>	<p>ص ۱۱۹</p> <p>قوله تعالى : بسم الله الرحمن الرحيم</p> <p>الحمد لله الذي وفي بما اوحى على كافة انبيائه ورسله و بشر الكلّ بايامه ومنها يوم الذي وعدنا به في محكم كتابه بقوله جلّ سلطانه يوم يغنى الله كلاً من سعته و انه هو يومنا هذا اذ ارى بانّه اغنى فيه كلّ من دخل في ظله من سعة علمه و حكمه بحيث قد اودع فيه زمام العلوم في قبضة اقل عبيده و في صفقة اذل رعيته اذ تمسك بحبل حبه في ايام ظهوره</p>
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<sup>1</sup> Qur‘ān 4:130.

revelation and casts the light of His knowledge into the hearts of whom He pleases. No God is there but Him, who is so manifest through the manifestation of Himself that He has no veil except the light of His beauty and no cover besides the profusion of His manifestation.

Blessings and peace be on His most honored friend and the prince of His creation,<sup>2</sup> and on his family and his supporters, who have arisen at his bidding and remained steadfast in his love.

Your letter was read, and it is the source of gladness and joy. God willing, this blessing may always be our companion and this confirmation continue, if from time to time you would inquire about, and have compassion for, the state of those who wander in the wilderness of disappointment and humiliation.<sup>3</sup> May God recompense you with the best of rewards and confirm you in that which He pleases and desires.

You have asked how the administration of justice in the world

و الحمد لله الذى يلهم من يشاء بجنود وحيه و  
يقذف فى قلب من يريد نور علمه لا اله الا هو  
الظاهر بظهور نفسه بحيث ما بقى له حجاب  
الا نور جماله و لا سحاب الا فرط ظهوره

ثم الصلوة و السلام على اشرف صفوته و سيد  
بريته و على اله و عترته ثم على اوليائه الذين  
قاموا بامرهم و استقاموا فى حبه

و بعد معروض ميروود كه مكتوب ان محبوب  
مشهود رفت و مايه بهجت و سرور شد انشاء  
الله هميشه اين توفيق رفيق باشد و اين تأييد  
مستدام ماند كه گاهگاهى از حال آوارگان  
بيداى ناكامى و گمنامى آگاهى خواهند و تفقد  
نمايند فجزاك الله احسن الجزاء و وفقك لما  
يحب و يرضى

و اينكه سؤال نموده بوديد كه چگونه احقاق  
حق در عالم بعد موت و اداى حقوق الناس در

<sup>2</sup> Probably a reference to the prophet Muḥammad, though possibly to the Bāb. According to Armin Eshraghi, this type of ambiguity can often be observed in Bahā' u' llāh's writings and is generally done on purpose.

<sup>3</sup> Armin Eshraghi explains that Bahā' u' llāh is here applying conventions of modesty expected in Persian letter writing: that the addressee has thought of the unworthy writer, namely, Bahā' u' llāh, is a great blessing and a token of his goodwill.

after death and the requital of the rights of the people during the Great Resurrection, which is known as the Day of Judgment,<sup>4</sup> should be understood and conceived [120], given that these worldly adornments, possessions, and legal rights sought after in this vain life do not exist in the worlds after death. And even supposing they did exist, they would yield no profit and bear no fruit for those to whom they are due. Therefore, how can justice be said to be administered in those worlds? For instance, it is said that God is merciful and may sometimes waive what is due to Him and grant His pardon, but He does not waive the rights of the people, so they may receive what is justly theirs.

O beloved of my heart! You have asked about a matter that is very abstruse and difficult to explain, for understanding this question depends on understanding and comprehending the days after death and on true knowledge of the Day of Resurrection. Comprehending these two mysteries requires a pure heart and a sanctified ear, and not every ear is worthy of hearing this divine glad tidings. How can

قیامت کبری که بیوم الجزاء تعبیر شده  
بتصویر آید

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و امکان بپذیرد و حال آنکه این زخارف و اموال و حقوق که در حیات باطله مطلوب و مشهود در عوالم بعد موت وجودی ندارد و بر فرض وجود بصاحبان حقوق نفعی نمیدهد و ثمری نمی‌بخشد پس چگونه در آن عوالم احقاق حقوق گفته میشود چنانچه در السنه معروف که خداوند رحمن گاه میشود که از حقّ خود میگذرد و عفو نماید و لکن از حقوق الناس نمیگذرد تا آنکه ادای حقّ آنها شود •

یا حبیب قلبی از امری سؤال نمودی که بغایت صعب و مستصعب است چه که فهم این مقام موقوف بفهم و ادراک ایام بعد موت و عرفان یوم القیام است و ادراک ایندو مقام قلب فارغ یخواهد و گوش طاهر لازم هر گوش لایق اصغاء این سروش نه گوشیه که نعره صور و نعره ناقور را از سماء ظهور اصغاء ننماید دیگر چگونه زمزمه طیور را شنود ولی چون در اجابت فرمان آن حبیب مکرم ناچارم لهذا باختصار مجملی اظهار

<sup>4</sup> According to common Muslim belief, after bodily death the human soul resides in an intermediate world before the event of the Great Resurrection. *Shaykh Ahmad* describes the Great Resurrection as the moment souls are summoned to appear before God in celestial archetypal bodies by the second blast of the archangel Seraphiel's trumpet, after which they receive God's judgment and obtain their just due, whether this be reward or punishment. (See H. Corbin, *Spiritual Body and Celestial Earth*, pp. 191-195.) The Islamic principle of *ḥaqq al-nās* (the right of the people) asserts that in the next world souls will receive compensation for the debts owed to them.

the ear that does not hear the blast of the trumpet and the sound of the horn coming from the heaven of this Revelation still hear the singing of the birds? But, since I am compelled to answer your request, I will respond with brevity and limit myself to setting forth certain comparisons and likenesses. There is no power or strength except in God, the Incomparable, the All-Compelling.

I submit, therefore, that whatever is seen and heard in this temporal world, this world of limitations—of every name and description, of every form and attribute—also has a presence and manifestation in every world of the worlds of God suitable to and befitting that world, where it appears and is revealed by another name and description, and in another form with other attributes. The death of things witnessed in this world [121] applies to the form and the body only, not to the reality and the essence.<sup>5</sup> Without a doubt, the realities of things appear in different guises and have diverse manifestations in every world, and countless realities are revealed in every

میدارم و بذکر بعضی اشباح و امثال اقتصار  
مینمایم و لا حول و لا قوّة الا بالله الواحد  
القهار

پس عرض مینمایم که آنچه در این عالم  
ناسوت و عالم حدود بهر اسم و رسم و بهر  
صورت و وصف دیده و شنیده در هر عالمی  
از عوالم الهی ظهوری و شهودی مناسب و  
ملایم با آن عالم دارد و باسم دیگر و رسم  
دیگر و صورت و وصفی دیگر جلوه مینماید  
و رخساره میگشاید این فنائی که از عالم  
شنیده

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راجع بصورت و قمیص است نه بحقیقت و  
ذات و البته حقایق اشیاء بجلوه‌های مختلفه  
و ظهورات متغایره حقایقا بعد حقایق در هر  
عالمی جلوه نمایند و رخساره گشایند

<sup>5</sup> In Aristotelian philosophy, the essence and reality of “triangleness,” for example, is having three sides and three angles whose sum adds up to 180 degrees. These attributes cannot be removed from a triangle without destroying its fundamental nature. But any acquired accidental attributes, like being red or being dense, can be added or removed, as they are not essential to its nature. In the same way, the essential nature of “humanness” is having a rational mind, while accidental attributes, like being just or being oppressive, are not essential to the reality of man.

world.

Those mature philosophers who have drunk the choice wine of true understanding have acknowledged the embodiment of deeds.<sup>6</sup> The All-Glorious states: “He will requite them for their [acquired] attributes (*wasf*).”<sup>7</sup> The Dayspring of the Revelation of the All-Merciful has declared: “The people will be requited for their deeds, with reward being the consequence of good deeds and punishment the consequence of wrongdoing.” It is evident, then, that deeds will be preserved and every [acquired] attribute will continue to exist, so that through the attribute or deed itself requital can be given. Every [acquired] attribute a person possesses and every deed he commits, therefore, will reveal itself and take on a particular form in each world “so that He may requite each soul for what it has done.

حکمای بالغین که از رَحِیقِ معانی آشامیده‌اند  
بتجسم اعمال قائل شده‌اند و لله در من قال  
حضرت ذو الجلال میفرماید: سیجریهم  
وصفهم مطلع وحی رحمن فرموده النَّاسِ  
مجزیون باعمالهم ان خیرا فخیر و ان شرّا  
فشرّ پس معلوم میشود که عمل باقی خواهد  
بود و هر وصف هستی خواهد داشت تا آنکه  
بنفس وصف و عمل جزا داده شوند پس هر  
وصفی و هر عملی از هر عاملی ظاهر شود  
در هر عالمی صورتی دارد و جلوه مینماید  
لیجزی کلّ نفس بما کسبت و اّنه سریع  
الحساب

<sup>6</sup> In his *Sharḥ-i-Golshan-Rāz*, al-Lāhijī explains that the term *tajassum-i-a 'māl*, which Bahā'u'llāh uses here, refers to the embodiment of human deeds on the day of resurrection after death: “After the separation of the soul from the physical body, man will possess an ideal spiritual body (*jism ma 'nawī mithālī*) devoid of any corporeal darkness or density. That ‘body’ is like crystal clear water, and whatever passes before it appears and becomes reflected in it. He will witness again in that mirror all of his deeds and actions distinguished and represented in appropriate images. Eventually, all the acts, deeds, and attributes preserved and firmly embedded in the soul, by reason of the removal of the dark veils of the body and nature, will become manifest in the ideal inter-world portrayed in befitting images, for that is a world wherein the manifest and the hidden are the same, and all things become revealed” (qtd. in *Farhang-i-Iṣṭilāḥāt-i- 'Irfānī*, p. 222).

<sup>7</sup> Qur'ān 6:139. The verb translated here as “requite” (*jazā*) has the double implied meaning of “to reward” or “to punish”, depending on whether the deed being requited is good or bad. The context of this passage makes it clear that God, in this case, is saying He will punish these people for their wrongdoings (= shameful acquired attributes) and for their false assertions. The term *wasf*, as a synonym for *ṣifa*, means “attribute,” “characteristic,” “trait,” or “property”. It also has the meaning of “description,” “depiction,” “representation,” etc., as well as “attribution” and “ascription,” so the verse in question could also be translated “He will requite them for their [false] attribution,” as some Qur'ān translators have done.

He, indeed, is swift in calling to account.”<sup>8</sup>

Whenever we desire to make statements and give analogies that are easy to understand and comprehend, in order to explain this theme and expound on the nature of the manifestations of things in the innumerable worlds, I consider no analogy more befitting than that of the dream world. It is said that “sleep is the brother of death,”<sup>9</sup> so may you recognize the brother by the likeness of his brother. Consider how in the world of vision you see certain things, and later while awake in this world, you interpret and explain them by referring to other names, forms, and representations. Then after a lapse of time, something very similar to what you interpreted and explained is witnessed.

Therefore, O my brother, when you dream and see such a thing in the world of vision, [122] it will have another name and attribute there different from that which it has here. Recognize, then, that this same difference in forms applies to the world after death. And know of a certainty that while the reality and the essence are one, the form and the representation will

و هر گاه بخواهیم از برای تفهیم این مطلب و تشریح کیفیت ظهورات اشیاء را در عوالم لا تحصی ذکرى نمايم و مثلى آرم که اقرب بفهم و ادراک باشد بهتر از عالم نوم مثلى بنظر ندارم تا ذکر نمايم النوم اخ الموت گفته شد تا برادر را بمشابهت برادر بشناسی پس ملاحظه نمائید که در عالم رؤیا اموری مشاهده میکنید و بعد از بیداری در این عالم او را باسمى دیگر و صورت و وصفی دیگر تعبیر میکنید و تفسیر مینمائید و بعد هم بمرور ایام همان قسم که تعبیر و تفسیر شده مشهود میشود

پس ای برادر هر گاه خود از اهل رؤیا بوده و در عالم رؤیا چنین امری دیده‌ای که

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در آنجا اسم دیگر و وصف دیگر داشت و در اینجا هم اسم دیگر و وصف دیگر دارد پس در عالم بعد از موت هم همین اختلاف صور را تصدیق نما و یقین بدان که حقیقت و ذات و احدیت و صورت و وصف مختلف

<sup>8</sup> Qur'ān 14:51.

<sup>9</sup> From an authentic *ḥadīth* of the Prophet narrated by Jābir Ibn Abd Allāh, al-Ṭabarānī, *al-Mu'jam al-awsaṭ*, p. 938.

vary.

If you are unable to grasp this theme through your own experience, then refer to the interpretations of the wise among those who interpret dreams, for they have an interpretation for every statement and every action, and for each thing they have an explanation. The most truthful of speakers, in His book, mentions Joseph's vision (upon him and the Lord of our age be peace) and his interpretation of the dreams of two other individuals.<sup>10</sup> Now consider. What kind of world is that wherein his father and mother are seen as the sun and the moon, and his brothers appear in the form of stars? And what is this world wherein the reverse is seen: the sun and the moon in the form of his father and mother, and the stars in the form of his brothers? He says (exalted be his sovereignty), "I saw eleven stars, and the sun and the moon; I saw them bowing down before me."<sup>11</sup> The interpretation of this vision became clear once Joseph was established upon the throne of glory, and Jacob and Joseph's eleven brothers prostrated themselves at his feet.

Now, since this question has become established and ascertained, it is

و هر گاه خود اینمقام را بعین شهود ندیده رجوع به تعبیرات عارفین از معبرین نما که از هر فعل و هر قول تعبیری کرده‌اند و از هر شیء تفسیری نموده‌اند اصدق القائلین بذکر رؤیای حضرت یوسف علی ولی عصرنا و علیه السلام و بذکر تعبیرات و تفسیرات آن حضرت از رؤیای نفسین مذکورین در کتاب ناطق است حال تفکر نمائید که آن چه عالمی است که در آن عالم پدر و مادر بصورت شمس و قمر دیده میشود و برادر بصورت کوکب بنظر می‌آید و این چه عالمی است که بعکس دیده میشود چنانچه شمس و قمر بصورت پدر و مادر مشهود رفت و کوکب بصورت برادر ملحوظ شد قوله جلّ سلطانه انّی رأیت احد عشر کوکبا و الشمس و القمر رأیت هم لی ساجدین و تعبیر این رؤیا وقتی ظاهر شد که آنحضرت بر سریر عزت جالس گردید و حضرت یعقوب علیه السلام با یازده برادر بر قدم او افتادند

پس بعد که این مسئله ثابت و محقق شد احقاق هر حقی در هر عالمی بصورتی که در آن

<sup>10</sup> See Qur'ān 12:4-5 and 12:36 ff.

<sup>11</sup> Qur'ān 12:4.

evident that the rendering of each due takes place in every world in a manner befitting that world. Otherwise, assuredly the administration of justice could not be fulfilled.

I will set forth another analogy for you that, by this means, [123] you may more easily comprehend the topic of our discourse and realize your aim. Suppose that during the season of spring someone should steal the seeds and grains of another individual and then plant those seeds in his own garden, so that after a time they grow into tender young bushes, and, finally, during the summer season, they are ready for harvest. Then it happens that a just king, during this same summer season, desires to redress the injustice done to the wronged one. What will his course of action be? Will he take steps to replace the lost seeds or grains, or will he return the shrubs themselves with their fruit on them?

Certainly, you would say the bushes, even though this form is not the same as that form, and this name and this attribute are unlike the name and the attribute the seeds had in the spring. Perhaps you would assert that those same seeds and grains no longer exist in the summer season. And assuming they did exist and the very same seeds could

عالم داده خواهد شد و البته اگر غیر این باشد  
احقاق حقّ نشده

مثلی برای تو میزنم شاید بتعدد امثال آنچه  
عرض

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شده بفهم نزدیک گردد و مطلب تصدیق شود  
ملاحظه کن هر گاه نفسی در فصل ربیع حبه  
و هسته از نفسی غصب نماید و در بستان  
خود بذر افشانی کند تا آنکه سبز و خرم شود  
و بالاخره در فصل صیف بمقام ثمر و یا  
شجر برسد و بعد سلطان عادل اراده فرماید  
که در این فصل که صیف گفته شد اخذ حقّ  
مظلوم نماید چه نحو معمول میدارد آیا در  
عوض حبه و یا هسته اخذ میفرماید و یا آنکه  
نفس شجر را با ثمری که با اوست اخذ میکند  
و تسلیم میدهد

البته خواهی گفت شجر را و حال آنکه  
اینصورت غیر آنصورت است و این اسم و  
وصف غیر آن اسم و وصفی است که در  
فصل ربیع داشت بلکه آن حبه و هسته در  
فصل صیف بزعم تو وجود ندارد و بر فرض  
وجود اگر بعین ادا شود برای صاحب ثمری  
نمیدهد و نتیجه ندارد چه که فصل ربیع که  
هنگام بذر افشانی بود منقضی شد و حبه و  
هسته آلت معطله خواهد بود



be returned, this would provide no benefit or gain to their owner, for the season of spring, which is the time of planting, has already passed, and the seeds and grains would be of no use.

However, it is clearly incorrect to say that the seeds no longer exist and provide no benefit, for in truth and fact, those seeds and grains do exist and have appeared in the form of the bushes and their fruit, which are superior and more valuable.

How often it happens that justice is dispensed in this very world while you remain unaware. Such is the case when one's adornments and possessions become the cloak of tests and afflictions, and tests and afflictions appear in the form of possessions. Often it happens that the loss of these possessions is the reason and cause for dispelling one's afflictions. [124] In this case, there is no distinction between losing one's possessions through spiritual causes and losing them through the oppression of another. Although the oppressor has seized and stolen your property, he has also removed the cause of your affliction and brought it on himself. Is any better method of dispensing justice conceivable? No, by the Lord of the worlds!

Were I to explain and remove the

و این بنظر ظاهر قاصر است که گفته شد که وجود ندارد و ثمر نمیدهد و لکن در حقیقت و واقع این حبه و هسته موجود و بصورت شجر و ثمر که اعلی و اغلی است مشهود

و بسا میشود که احقاق حق در همین عالم شده باشد و تو آگاه نباشی چنانچه گاه میشود زخارف و اموال قمیص قضایا و بلایا میشود و بلا و قضا بصورت مال جلوه مینماید چنانچه تلف اموال گاه میشود که سبب و علت رفع بلا میگردد و

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در این مقام فرق نمیکند که این تلف اموال باسباب سماوی باشد و یا آنکه نفسی ظلم کند و بعدا آن اخذ نماید پس چنین مالی هر که غصب کند و اخذ نماید قضا و بلا را از تو رفع نموده و بر خود وارد آورده آیا احقاق حقّی بهتر از این متصور است لا و ربّ العالمین

veil from the manifestations of the deeds, acts, and words that appear in limitless and manifold forms in the worlds of God, it is feared, on the one hand, that sanctified souls would forsake their bodies and ascend to the seats of the glory of the All-Merciful; and, on the other, that the wicked and perverse would perish out of fear for what they have committed during their futile lives.

How I long for spiritual attributes, goodly deeds, and truthful and beneficial words! For the outcome of these is an upraised heaven, an outspread earth, rising suns, gleaming moons, scintillating stars, crystal fountains, flowing rivers, gentle breezes, sublime palaces, lofty trees, heavenly fruits, rich harvests,<sup>12</sup> warbling birds, crimson leaves, and perfumed blossoms. Thus I say: “Protect me, protect me, O my Lord, the All-Merciful, from blameworthy attributes, wicked deeds, unseemly acts, and deceitful and injurious words!” For the outcome of these is realized in the contingent realm as hell and hellfire, and the infernal and fetid trees,<sup>13</sup> as utter malevolence, loathsome things, sicknesses, misery, pollution, and war

و اگر بخواهم از ظهورات اعمال و افعال و اقوال که بصورت‌های مختلفه غیر محصوره در عوالم الهی جلوه مینماید

شرح دهم و پرده بردارم بیم آنست که از طرفی نفوس قدسیه ابدان را بگذارند و بمقاصد عزّ رحمن عروج نمایند و نفوس شریره ظالمه خوفا عما عملوا فی حیاة الباطلة قالب تهی کنند

فیا شوقا الی اخلاق روحانیه و اعمال طیبیه و اقوال صادقه نافعه و ما یظهر منها من سماء مرفوعه و ارض مبسوطه و شمس مشرقه و اقمار لائحه و کواکب دریّه و عیون صافیّه و انهار جاریه و هواء لطیفه و قصور عالیّه و اشجار رفیعّه و اثمار جنیّه و قطوف دانیّه و طیور متغرّده و اوراق محرّره و اوراد معطرّه ثمّ اقول الامان الامان یا ربّی الرّحمن من اخلاق سیّئه و اعمال شریره و افعال غیر مرضیّه و اقوال کذبه مضرّه و ما یظهر منها که در امکان بصورت نیران و جحیم و زقوم و ضریع و بصورت تمامی خبائث و مکاره و اسقام و احزان و سموم و سیوف و سهام و سنان ظاهر میشود الله اکبر بیش از این کشف

<sup>12</sup> Literally, “low hanging bunches of grapes,” a Qur’ānic image of Paradise, see sūras 69:23, 76:14.

<sup>13</sup> The trees of *Zaqqūm* and *Zarī’*, the fruits of which are said to be more bitter than aloe, more fetid than carrion, and hotter than fire, which are the food of the inmates of hell.

and destruction. Great God! To disclose more than this is not permissible. I declare that all majesty and greatness belong to God, the Incomparable, the All-Compelling. [125]

I will present another example from the realm of divine legislation, which corresponds to the world of creation, by referring to the application of religious law. God willing, to the extent you are informed of the divine worlds, you will recognize and understand the metaphorical nature of this world, and will be able to extend it to the limitless worlds. I relate a parable from the religious law of Islām and the law preceding it, of which you are aware and which you acknowledge. Should a Christian, in accordance with religious law and ordinance, owe a jar of wine and a piece of pork to a debtor, and later on both should become Muslims, what course should the deputies of the sacred law follow in order to redress the right of the wronged and requite the overdue debt owed to him? For in Islām, wine and pork are unlawful and have no value, and will yield no benefit to the one to whom they are due. You have no recourse except to say: either they should compensate the creditor with goods that are lawful in Islām, or they should award him its monetary value in conformity with what

اسرار جائز نه و اقول العظمة

ثم العظمة ثم الكبرياء لله الواحد القهار .

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مثلی دیگر از عالم تشریح الهی که مقابل عالم تکوین است برای تو میآورم و بشرایع الهی مثل را تمام مینمایم شاید بقدری که بر عوالم الهی آگاهی داری تشابه عالم را بدانی و بیابی تا توانی در عوالم لا یتناهی جاری نمائی مثل بشرع اسلام و شرع قبل او میزنم که خود آگاهی داری و نمیتوانی قبول ننمائی هر گاه یکی از نصاری بحسب قانون و زاکون کوبی از شراب و یا مقداری از لحم خنزیر از مثل خود مطالب باشد و بعد هر دو بشرف اسلام فائز شوند و نواب شرع اقدس بخواهند

احقاق حقّ مظلوم نمایند چه نحو معمول میدارند و اخذ حقّ میکنند و حال آنکه در شرع اسلام شراب و لحم خنزیر بکار نمیخورد و قیمتی هم ندارد و برای صاحب حقّ ثمری نمیدهد چاره نداری الا آنکه بگوئی باید از آنچه در شرع اسلام حلال است عوض بدهد و یا آنکه گوئی قیمت او را مطابق آنچه در نزد مستحلین او مقرر و معین است بدهد چنانچه مثل این حکم در بعضی موارد در کتب فقهاء مذکور و مسطور است

legal experts consider equitable and fair. Similar judgments in some legal cases are mentioned and recorded in the books of the jurists.

Should I desire it, I could unfold for you many more analogies, both common and abstruse. Through the power of God and His might, I am able to do this. But I refrain from this lest our discourse become protracted and cause you to become weary and inattentive. Thus, I conclude this discourse and give praise to God, who has guided us to recognize His Most Great Name and has acquainted us with that whereof the peoples of the world are unaware.

(From *Mā'idiy-i-Āsmānī*, vol. 7, pp. 118-125.)

و اگر بخواهم صد هزار مثل دیگر عارفانه  
و عامیانه برای تو بیاورم بحول الله و قوته  
عجزی ندارم و لکن از آن میترسم که بطول  
انجامد و تو را کسالت اخذ نماید و از آنچه  
معروض رفت مانی فاختم القول و اقول الحمد  
لله الّذی هدینا الی عرفان اسمه الاعظم و  
عرفنا ما لا عرفه الامم " انتهى