

THE TABLET OF BAHĀ'U'LLĀH TO QUEEN VICTORIA (LAWH-I MALIKIH): AN INTRODUCTORY NOTE AND COMPLETED TRANSLATION

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Between 31 August, 1868 and 4 November, 1870 Bahā'u'llāh was a political prisoner of the Ottoman authorities in the army barracks of the great citadel of 'Akkā'. During this unpropitious period he continued to dispatch individual letters to the major political and religious rulers of the European continent. Among those potentates to whom Bahā'u'llāh proclaimed His divinely appointed Mission was the renowned monarch of the British Empire, Queen Victoria (r. 1837-1901). 'Abdu'l-Bahā in a talk about the Bahā'ī principle of the equality of men and women delivered in Boston, Massachusetts (USA) on 26 August, 1912 said of this Queen : "Victoria, Queen of England, was really superior to all the kings of Europe in ability, justness and equitable administration. During her long and brilliant reign the British Empire was immensely extended and enriched, due to her political sagacity, skill and foresight." (*Promulgation*, 282)

Bahā'u'llāh's Arabic Tablet to Queen Victoria was never translated in its entirety by Shoghi Effendi.¹ The English translation of lengthy sections of it were, however, included in three of his major works; namely *The Promised Day is Come* (1941; Wilmette, Illinois: BPT., 1980 = PDC), the translation of Bahā'u'llāh's *Epistle to the Son of the Wolf* (1941; Wilmette, Illinois: BPT., 1971 = ESW) and Shoghi Effendi's own compilation of English translations of Bahā'u'llāh's Tablets (*alwāh*), *Gleanings from the Writings of Bahā'u'llāh* (1949; Wilmette, Illinois: BPT., 1983 = GI). After organizing all the passages rendered into English by Shoghi Effendi in these works (there are some duplications), relatively little remained to be translated. It should be noted that even though great care has been taken to render the hitherto untranslated passages in a similar style and format as that of Shoghi Effendi, they nevertheless remain provisional.

¹ The Tablet to Queen Victoria was earlier published in a complete English translation in the volume *Bahā'ī Scriptures* (Ed. Horace Holley; New York: Brentano's Inc., 1923 / New York: Bahā'ī Publishing Committee, 1928) No. 45, pp. 111-115. (SNL. Ed.)

TABLET TO THE QUEEN (*LAWH-I MALIKIH*) : COMPLETED TRANSLATION

I

O Queen in London! Incline thine ear unto the voice of thy Lord, the Lord of all mankind, calling from the Divine Lote-Tree: Verily, no God is there but Me, the Almighty, the All-Wise! Cast away all that is on earth, and attire the head of thy kingdom with the crown of the remembrance of Thy Lord, the All-Glorious. He, in truth, hath come unto the world in His most great glory, and all that hath been mentioned in the Gospel hath been fulfilled. The land of Syria hath been honoured by the footsteps of its Lord, the Lord of all men, and North and South are both inebriated with the wine of His presence. Blessed is the man that hath inhaled the fragrance of the Most Merciful, and turned unto the Dawning-Place of His Beauty, in this resplendent Dawn. The Mosque of Aqsā vibrateth through the breezes of its Lord, the All-Glorious, whilst Bathā (Mecca) trembleth at the voice of God, the Exalted, the Most High. Every single stone of them celebrateth the praise of the Lord, through this Great Name.

II

Lay aside thy desire, and set then thine heart towards thy Lord, the Ancient of Days. We make mention of thee for the sake of God, and desire that thy name be exalted through thy remembrance of God, the Creator of earth and heaven. He, verily, is witness unto that which I say. We have been informed that thou hast forbidden the trading in slaves, both men and women. This, verily, is what God hath enjoined in this wondrous Revelation. God hath, truly, destined a reward for thee, because of this. He, verily, will pay the doer of good his due recompense, wert thou to follow what hath been sent unto thee by Him Who is the All-Knowing, the All-Informed. As to him who turneth aside, and swelleth with pride, after that the clear tokens have come unto him, from the Revealer of signs, his work shall God bring to naught. He, in truth, hath power over all things. Man's actions are acceptable after his having recognized (the Manifestation). He that turneth aside from the True One is indeed the most veiled amongst His creatures. Thus hath it been decreed by Him Who is the Almighty, the Most Powerful.

6

III

We have also heard that thou hast entrusted the reins of counsel into the hands of the representatives of the people. Thou, indeed, hast done well, for thereby the foundations of the edifice of thine affairs will be strengthened, and the hearts of all that are beneath thy shadow, whether high or low, will be tranquillized. It behooveth them, however, to be trustworthy among His servants, and to regard themselves as the representatives of all that dwell on earth. This is what counselleth them, in this Tablet, He Who is the Ruler, the All-Wise. [PDC: 35-36] And if any one of them directeth himself towards the Assembly [British Parliament], let him turn his eyes unto the Supreme Horizon, and say: 'O my God! I ask Thee, by Thy most glorious Name, to aid me in that which will cause the affairs of Thy servants to prosper, and Thy cities to flourish. Thou, indeed, hast power over all things!' Blessed is he that entereth the Assembly for the sake of God, and judgeth between men with pure justice. He, indeed, is of the blissful.

IV

O ye members of Assemblies in that land and in other countries! Take ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof; if ye be of them that scan heedfully. Regard the world as the human body which, though at its creation whole and perfect, hath been afflicted, through various causes, with grave disorders and maladies. Not for one day did it gain ease, nay, its sickness waxed more severe, as it fell under the treatment of ignorant physicians, who gave full rein to their personal desires, and have erred grievously. And if, at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise. [ESW:61-2]

V

We behold it, in this day, at the mercy of rulers so drunk with pride that they cannot discern clearly their own best advantage, much less recognize a Revelation so bewildering and challenging as this. And whenever any one of them hath striven to improve its condition, his motive hath been his own gain, whether confessedly so or not; and the unworthiness of this motive hath limited his power to heal or cure.

VI

That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error. [GI:255]

VII

Each time that Most Mighty Instrument hath come, and that Light shone forth from the Ancient Dayspring, He was withheld by ignorant physicians who, even as clouds, interposed themselves between Him and the world. It failed therefore, to recover, and its sickness hath persisted until this day. They indeed were powerless to protect it, or to effect a cure, whilst He Who hath been the Manifestation of Power amongst men was withheld from achieving His purpose, by reason of what the hands of the ignorant physicians have wrought.

VIII

Consider these days in which He Who is the Ancient Beauty hath come in the Most Great Name, that He may quicken the world and unite its peoples. They, however, rose up against Him with sharpened swords, and committed that which caused the Faithful Spirit to lament, until in the end they imprisoned Him in the most desolate of cities, and broke the grasp of the faithful upon the hem of His robe. Were anyone to tell them: 'The World Reformer is come,' they would answer and say: 'Indeed it is proven that He is a fomenter of discord!', and this notwithstanding that they have never associated with Him, and have perceived that He did not seek, for one moment, to protect Himself. At all times He was at the mercy of the wicked doers. At one time they cast Him into prison, at another they banished Him, and at yet another hurried Him from land to land. Thus have they pronounced judgment against Us and God, truly, is aware of what I say. [ESW:63-64] In the estimation of the one true God they are the most ignorant of creatures. They sever their own arms from their bodies while remaining heedless, and unwittingly forbid themselves what is beneficial to them. Like callow youths they cannot distinguish between the fomenter of discord and the Reformer or differentiate between good and evil. Verily We see them in this Day wrapt in a manifest veil.

IX

O ye rulers of the earth! Wherefore have ye clouded the radiance of the Sun, and caused it to cease from shining? Harken unto the counsel given you by the Pen of the Most High, that haply both ye and the poor may attain unto tranquillity and peace. We beseech God to assist the kings of the earth to establish peace on earth. He, verily, doth what He willeth.

X

O kings of the earth! We see you increasing every year your expenditures, and laying the burden thereof on your subjects. This, verily, is wholly and grossly unjust. Fear the sighs and tears of this Wronged One, and lay not excessive burdens on your peoples. Do not rob them to rear palaces for yourselves; nay rather choose for them that which ye choose for yourselves. Thus We unfold to your eyes that which profiteth you, if ye but perceive. Your people are your treasures. Beware lest your rule violate the commandments of God, and ye deliver your wards to the hands of the robber. By them ye rule, by their means ye subsist, by their aid ye conquer. Yet, how disdainfully ye look upon them! How strange, how very strange!

Now that ye have refused the Most Great Peace, hold ye fast unto this, the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents.

XI

O rulers of the earth! Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. Beware lest ye disregard the counsel of the All-Knowing, the Faithful.

Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice. [Gl. CXIX:253] Thus did We counsel you in the Tablet* which We previously sent you on another

* The "Tablet" referred to is *Sūrat al-Mulūk (Sūra of the Kings)* an earlier work of Bahā'u'llāh composed circa 1866 in Edirne. The passage alluded to is: "Lay not aside the fear of God, O kings of the earth, . . . Compose your differences, and reduce your armaments, that the burden of your expenditures may be lighted, and that your minds and hearts may be tranquillized. Heal the dissensions that divide you and ye will no longer be in need of any armaments except what the protection of your cities and territories demandeth." (*Sūrat al-Mulūk* in *Alvāh-i nāzilih khatāb bih mulūk va rū'asā-yi ard*, pp. 7-8; the translation is that of Shoghi Effendi, *Gleanings*. CXVIII). → [contd.]

occasion, that ye may follow that which hath been revealed by Him Who is the Almighty, the All-Wise.

Should anyone seek refuge beneath your shadow protect them and do not betray them. Thus doth the Supreme Pen exhort you on behalf of Him Who is the All-Knowing, the All-Informed. Beware lest ye commit that which was perpetrated by the King of Islam [Sultān of Turkey, 'Abdu'l-Azīz, r. 1861-76] when he commanded Us to come to him. His ministers pronounced judgement against Us with such injustice that all created things were made to lament and the hearts of those who have near access to God were consumed. We found on their part no stability, for the winds of a corrupt inclination moved them in whatever direction they pleased. They, indeed, are of those who are lost in oblivion.

XII

O Ancient Pen! Withhold the pen and leave them to sink in their vain imaginings. Make mention of the Queen, that perchance she may turn to the Most Great Beauty with a pure heart. Prevent thou not her eyes from looking in the direction of her Lord, the Lord of Predestination, and disclose to her what hath been revealed in the Scrolls and Tablets by Him Who is the Creator of humanity, through Whom the sun was darkened and the moon was eclipsed and the call was raised between the heavens and the earth.

[contd.] Bahā'u'llāh also reiterates this counsel in the *Tablet of Maqṣūd (Lawḥ-i Maqṣūd)* written circa 1882 at Bahji near 'Akká. He writes:

"The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and composure of every people, government and nation." (*Lawḥ-i Maqṣūd* in *Majmū'a-yī az alvāḥ-i Jamā'i Aqdas-i Abhā kih ba'd-az Kitāb-i Aqdas nāzil Shudih* [Hofheim-Langenhain: Bahá'í Verlag GmbH, 1980], p.99; the translation is that of Shoghi Effendi, *Gleanings*, CXVII).

XIII

Turn thou unto God and say: O my Sovereign Lord! I am but a vassal of Thine, and Thou art, in truth, the King of Kings. I have lifted my suppliant hands unto the heaven of Thy grace and Thy bounties. Send down, then, upon me from the clouds of Thy generosity that which will rid me of all save Thee, and draw me nigh unto Thyself. I beseech Thee, O my Lord, by Thy name, which Thou hast made the king of names, and the manifestation of Thyself to all who are in heaven and on earth, to rend asunder the veils that have intervened between me and my recognition of the Dawning-Place of Thy signs and the Dayspring of Thy Revelation. Thou art, verily, the Almighty, the All-Powerful, the All-Bounteous. Deprive me not, O my Lord, of the fragrances of the Robe of Thy mercy in Thy days, and write down for me that which Thou hast written down for Thy handmaidens who have believed in Thee and in Thy signs, and have recognized Thee, and set their hearts towards the horizon of Thy Cause. Thou art truly the Lord of the worlds and of those who show mercy the Most Merciful. Assist me, then, O my God, to remember Thee amongst Thy handmaidens, and to aid Thy Cause in Thy lands. Accept, then, that which hath escaped me when the light of Thy countenance shone forth. Thou, indeed, hast power over all things. Glory be to Thee, O Thou in Whose hand is the kingdom of the heavens and of the earth. [PDC:36]

□ Key to passages translated by Shoghi Effendi

I-IIIa = PDC:35-6 "O Queen in London! . . ." to ". . . He Who is the Ruler, the All-Wise."

IIIb-IV = ESW:61-2 "And if any one of them . . ." to ". . . the All-Knowing, the All-Wise."

V-VI = Gl. CXX:255 "We behold it . . ." to ". . . naught but error."

VII-VIIIa = ESW:63-4 "Each time that . . ." to ". . . aware of what I say."

VIIIb trans. Monjazebe.

IX-XIa = Gl. CXIX:252-4 "O ye rulers of the earth! . . ." to ". . . but manifest justice."

XIb-XII trans. Monjazebe.

XIII = PDC:36 "Turn thou unto God . . ." to the end.

THE ARABIC TEXT OF THE TABLET TO QUEEN VICTORIA **

يَا أَيُّهَا الْمَلِكَةُ فِي اللَّوْنِ نَدْرَةٌ أَنْ اسْمِعِي نَدَاؤَ رَبِّكَ
 مَالِكِ الْبَرِّيَّةِ مِنَ السَّوْدَةِ الْأَلْيَةِ إِنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَسِيرُ الْكَلِيمُ
 صَنَعِي مَا عَلَى الْأَرْضِ ثُمَّ زَيْسِي رَأْسَ الْمَلِكِ بِالْكَلْبِ بِالْكَلْبِ بِالْكَلْبِ
 إِنَّ قَدَاتِي فِي الْعَالَمِ بِجِدِّهِ الْأَعْظَمِ وَكُلُّ مَا ذُكِرَ فِي الْأَنْجِيلِ قَدْ شَرَفْتُ
 سَبْرَ الشَّامِ بِعَبْدِ دَوْمِ رَبِّهِ مَالِكِ الْأَنَامِ وَأَخَذَ سِكْرَ خَيْرِ الْوَصَالِ شَطْرَ
 الْجَنُوبِ وَالشَّمَالِ طُوبَى لِمَنْ وَجَدَ عَرَفَ الرَّحْمَنَ قَبْلَ أَنْ يَشْرُقَ الْكَمَالُ

** The printed texts which I consulted are found in the following two sources -- the second of which is reproduced below:- 1) *Kitāb-i mubīn* or *Āthār-i qalam-i a'lā* (Tehran: Mu'asisih-yi Millī-yi Matbū'at-i Amrī, 120 B.E. [1963-1964]) Volume 1, pp. 61-66 -- a collection of some of the Arabic Tablets of Bahā'u'llāh lithographed from the handwriting of Mullā Zayn al-Ābidīn-i Najafābādī better known as Jināb-i Zayn al-Muqarrabīn; 2) *Ahwāh-i nāzilīh khatāb bih mulūk va rū'asā-yi ard* (Tehran: Mu'asisih-yi Millī-yi Matbū'at-i Amrī, 124 B.E. [1967-1968], pp. 131-141 -- a collection of Bahā'u'llāh's letters to the various kings and rulers of His time.

فِي بَدَا الْعَجَسِ الْمُبِينِ قَدِ اهْتَرِ الْمَسْجِدَ الْأَقْصَى مِنْ نِسْمَاتِ رَبِّهِ الْإِبْنِي
 وَالْبَطْحَى مِنْ نَدَاؤِ اللَّهِ الْعَلِيِّ الْأَعْلَى إِذَا كُلُّ حَصَاةٍ مِنْهَا سَجِدَ الرَّبَّ
 بِهَذَا الْأَسْمِ الْعَظِيمِ دَعَى بِهِيَ كَيْبِ ثُمَّ أَقْبَلِي تَعْلِيكَ إِلَى مَوْلَاكَ الْقَدِيمِ
 أَنَا نَذْرُكَ لِوَجْهِ اللَّهِ وَنَحْتَبُ أَنْ يُعَلِّمُوا أَسْمَاكَ بِذِكْرِ رَبِّكَ خَالِقِ
 الْأَرْضِ وَالسَّمَاءِ أَنْ عَلَى مَا أَقُولُ شَيْدٌ قَدْ بَلَعْنَا أَنْكَ مَنَعَتْ بَيْعِ
 الْعِيَانِ وَالْأَمَاهِدِ مَا حَكَمَ بِهِ اللَّهُ فِي بَدَا الظُّمُورِ الْبَدِيعِ كَتَبَ اللَّهُ
 لَكَ جِزَارَ ذَلِكَ أَنْ تُؤْتِي أَجْرَ الْمُحْسِنِينَ إِنْ تَتَّبِعِي مَا أَرْسَلْنَا
 مِنْ لَدُنِّهِ عَزِيمٌ خَيْرٌ إِنْ أَعْرَضَ وَاسْتَكْبَرَ كَعَبْدٍ مَا جَاءَتْهُ الْبِنَاءُ
 مِنْ لَدُنِّهِ مُنْزَلِ الْآيَاتِ لِيُحِيطَ اللَّهُ عَلَيْكَ بِكُلِّ شَيْءٍ وَتَدْرُ

إِنَّ الْأَعْمَالَ تَعْبَلُ بَعْدَ الْإِقْبَالِ مَنْ أَعْرَضَ عَنِ الْحَقِّ أَنَّهُ مِنْ أَرْجَاءِ
 الْخَلْقِ كَذَلِكَ قَدْ مَنَّ لَدُنْ غَرِيبٍ تَدِيرٍ وَبِمَعْنَا الْكِبَرِ أَوْ عِزِّ
 زِمَامِ الْمَشَاوِرِ بِأَيَادِي الْجَهْمِ نَعْمَ مَا عَمِلْتَ لِأَنَّ بَهْتِ سِحْمِ أَصُولِ آيَاتِهِ
 الْأُمُورِ تَطْمِئِنُّ قُلُوبٌ مَنْ فِي ظُلْمَاتٍ مِنْ كُلِّ وَضِيعٍ وَشَرِيفٍ
 وَكَلِمَةٍ مَنِيحٍ لَكُمْ بَابٌ كَيُونُوا أَسْمَاءَ بَيْنَ الْعِبَادِ وَيُرَوْنَ نَفْسَهُمْ وَكَلَامًا
 لِمَنْ عَلَى الْأَرْضِ كَلِمًا بَدَا مَا وَعِظُوا بِهِ فِي اللُّجِجِ مِنْ لَدُنْ مَدِيرٍ حَكِيمٍ وَأَوْ
 تَوَجَّهَ أَحَدًا إِلَى الْمَجْمَعِ يُجُولُ طَرَفًا إِلَى الْأَفْقِ الْأَعْلَى وَيَعُولُ بِاللَّيْلِ سَلَامًا
 بِأَسْمَاءِ الْأَبْنَى بَابٌ تُوَيْدِي نِي عَمَلِي مَا تَصْلِحُ بِأُمُورِ عِبَادِكُمْ وَتُعْمِرُ بِأَوْلَادِكُمْ
 أَنْتَ أَنْتَ عَلَى كُلِّ شَيْءٍ تَدِيرٌ طُوبَى لِمَنْ يَدْعُلُ الْمَجْمَعِ لَوْجِهِ السَّعِيدِ

ويحكيم من الناس بالعدل الخالص إلا أنه من الخائزين يا أصحاب
 المجلس في مناك وديار أخرى تدبروا وكلموا فيما يصلح به العالم جاهد
 لو أنتم من المتوسمين فانظروا العالم كيهكل إنسان أنه خلق صميماً
 كما طافا عثره الأمراض بالأسباب المختلفة المتغايرة وما طابت
 في يوم بل اشتد مرضه بما وقع تحت تصرف أطباء غير جاذقة اليد
 ركبوا مطية الموتى وكانوا من الهائمين وإن طاب عضو من أعضاء
 في عصر من الأعصار بطبيب حاذق بعيت أعضاؤه أخرى فيما كان
 كذلك فيسلكم بعلمهم الخبير واليوم يرى تحت أيدي الذين أخذتم
 سكر خمر العزود على شأن لا يعرفون خيراً أنفسهم فكيف هذا الأمر لا وعظيمة

ان سعى احد من بولاء في صحته لم يكن معصوده الابان يفتح بها
 كان اورسما لدا لا يعبر عنى برئته الا على وقت معدوده الذي جعله الله
 الذرياق الا عظم واسبب الاتم لصحته هو اتحاد من على الارض عنى
 امر واحد وشرعية واحدة هذا لا يمكن ابد الا بطيب حاووق كامل مؤيد
 لغمرى هذا هو الحق وما بعده الا الضلال لمين كظما اتى ذلك السبب
 الا عظم واسرق ذلك النور من مشرق بعثدم مسعه المتطيقون وصاروا
 سخا بامنه وبين العالم لدا ما طاب مرضه ونهى فى سقمه الى بحين
 انتم لم بعثدوا على حفظه وصحته والذي كان منظر القدره بين لسرته
 منع عما راو بما كتبت ايدي المتطيقين فانظروا فى حسنه الايام التى

اَتَى جِبَالِ عَمِّ كَرِيمٍ وَالْأَسْمِ الْعَظِيمِ نَحْوَةَ الْعَالَمِ وَتَحْسَادِهِمْ إِيْتَهُمْ فَأَمَرُوا
 عَلَيْهِ بِأَسْيَافٍ شَاهِدَةٍ وَأَرْكَبُوا مَا قَرَعَ بِهِ الرُّوحَ الْأَمِينُ إِلَى أَنْ جَعَلُوا
 مَسْجُودًا فِي أَخْرَابِ الْبِلَادِ الْمَعَامِ الَّذِي تَقَطَّعَتْ عَنْ ذِيهِ أَيَادِي الْمَقْلِينِ
 إِذْ قَبِلَ لَهُمْ أَتَى مُصَلِّحُ الْعَالَمِ قَالُوا قَدْ تَحَقَّقَ أَنْهُ مِنَ الْمُسْغِينِ بَعْدَ ذَلِكَ
 مَا عَاشَرُوا مَعَهُ وَيَرَوْنَ أَنَّهُ مَا حَفِظَ نَفْسَهُ فِي قَتْلِ مَنْ صِينَ كَانَ فِي كُلِّ
 الْأَحْيَانِ بَيْنَ أَيَادِي أَهْلِ الطَّيْبَانِ مَرَّةً حَبَسُوهُ وَطَوَّرُوا تَحْسَرُ حَبْسَهُ وَد
 تَارَةً وَأَرَادُوا بِهِ السَّلَاةَ كَذَلِكَ حَكَمُوا عَلَيْنَا وَاللَّهِ عَلَيَّ مَا أَقُولُ عَلِيمٌ أَوْ
 مِنْ أَجْلِ نَخْلِقُ لَدَى تَحِيٍّ يَطْعُونَ أَعْضَادَهُمْ وَلَا يَشْعُرُونَ بِمَسْخُونِ خَيْرِ
 مِنْ نَفْسِهِمْ وَلَا يَعْرِفُونَ مَسَلَّمَ كَمَلِ الصَّبِيَّانِ لَا يَعْرِفُونَ الْمَقْدِ

مِنَ الْمُصْلِحِ وَالشَّرِّ مِنَ الْخَيْرِ قَدْ رَأَيْتُمْ الْيَوْمَ فِي حِجَابِ مَسِينِ
 يَا مَعْشَرَ الْأُمَرَاءِ مَا حَرَّمَ سَخَابًا بِالْوَجْهِ الشَّمْسِ وَمَنْعَتُهُ عَنِ الْأَشْرَاقِ
 أَنْ اسْتَمِعُوا مَا يَحْكُمُ بِهِ الْعِلْمُ الْأَعْلَى لَعَلَّ تَسْرِيحَ بِنَفْسِكُمْ فِي الْمَسِينِ
 نَسَلِ اللَّهُ بَانَ يُؤَيِّدُ الْمُلُوكَ عَلَى الصُّلْحِ أَنْ لَكُمُ الْعَادِرُ عَلَى مَا يَرِيدُ
 يَا مَعْشَرَ الْمُلُوكِ إِنَّا زَاكِمٌ فِي كُلِّ سَنَةٍ تَزَادُونَ مَصَارِعَكُمْ وَتُحْمَلُونَ
 عَلَى الرَّعِيَةِ إِنَّ هَذَا الْأَظْلَمُ عَظِيمٌ أَتَقْوَارِ فِرَاتِ الْمَظْلُومِ وَعَجْرَاتِهِ وَلَا
 تَحْكُمُوا عَلَى الرَّعِيَةِ فَوْقَ طَائِفَتِهِمْ وَلَا تَحْسُرُوا بِهِمْ لَتَعْمِيرِ قُصُورِكُمْ أَنْ حَسَبُوا
 لَكُمْ مَا نَحْتُ زُورَهُ لَا نَفْسُكُمْ لَكُنْتُمْ بَيْنَ كُفْرِكُمْ مَا يَنْفَعُكُمْ أَنْ تَسْتَمِعُوا مِنَ التَّنْفِيزِ
 إِنَّهُمْ حَرَامُكُمْ أَنْ يَكُونَ أَنْ تَحْكُمُوا عَلَيْهِمْ مَا لَا حُكْمَ بِهِ اللَّهُ وَأَيُّكُمْ أَنْ تَسْلُمُوا

بِأَيْدِي السَّارِقِينَ يَتِيمَ كَلْبُونَ وَتَالِفُونَ وَعَلِيُونَ وَعَلِيمٌ تَسْكُرُونَ
 إِنَّ هَذَا إِلَّا أَمْرٌ حَبِيبٌ لِمَا نَبَذْتُمْ أَصْلِحِ الْأَكْبَرِ عَنْ ذُرِّيَّتِكُمْ تَسْلُكُوا بِنَدَا
 الصَّالِحِ الْأَصْغَرِ لَعَلَّ بِتَصْلِحِ أُمُورِكُمُ الَّذِينَ فِي ظِلْمِكُمْ عَلَى قَدَرٍ مِثْرَةٌ
 الْأَمْرِينَ أَنْ صِلُوا إِذَا تَبَيْتُمْ إِذَا تَحْتِ جُؤُنْ كَثِيرَةٌ الْعَاكِرُ وَمَتَمَّ
 إِلَّا عَلَى قَدَرٍ تَحْطُونَ بِمَمَالِكِكُمْ وَبِلَدَائِكُمْ أَيَاكُمُ أَنْ تَدْعُوا مَا نَصَحْتُمْ بِهِ مِنْ
 لَدُنْ عَلِيمٍ أَيْمِينَ أَنْ اتَّخَذُوا مِثْرَةَ الْمَلُوكِ بِتَسْكُنِ إِيْرَاحِ الْأَحْمَارِ
 بِتَيْمٍ وَتَسْرِجِ الرَّعِيَّةِ وَمَنْ حَوْلَكُمْ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ إِنْ قَامَ هَدًى
 مِنْكُمْ عَلَى الْأَخْرِ قَوْمُوا عَلَيْهِ إِنْ هَذَا إِلَّا عَدْلٌ مَبِينٌ كَذَلِكَ وَتَسْنِيكُمْ
 فِي اللَّوْحِ الَّذِي أَرْسَلْنَا مِنْ قَبْلِكَ مَرَّةً أُخْرَى إِنْ تَتَّبِعُوا مَا فِي

مِنْ لَدُنِّ عَسِيرٍ حَكِيمٍ إِنَّ سِيرَتَكَ إِحْدَى إِلَى ظُلْمِكُمْ أَنْ حَفَظُوا وَلَا تُسَلِّمُوا

كَذَلِكَ نَعْظِمُ لِقَلَمِ الْأَعْلَى مِنْ لَدُنِّ عَظِيمٍ حَسْبِ آيَاتِكُمْ أَنْ تَفْعَلُوا مَا

فَعَلْتُمْ بِالْإِسْلَامِ أَوْ آيَاتِهِ بِأَمْرِ حَكِيمٍ عَلِيمٍ نَاكِلًا وَكَلَامًا بِالْقَلَمِ الَّذِي

نَاحَتْ الْأَشْيَاءُ وَحَرَقَتْ أَلْبَابَ الْمُتَعَرِّينَ تُحَرِّكُهُمْ أَرِيحُ الْعَوَى كَيْفَ

تَسَارُ مَا وَجَدْنَا لَكُمْ مِنْ تَسَارٍ إِلَّا أَنْتُمْ مِنَ الْهَامِيينَ أَنْ يَأْتِيَهُمْ الْقَدِيمُ

إِنْ أَسْكَبَ الْقَلَمُ دَعْوَاهُمْ لِيُخَوِّضُوا فِي أَوْهَامِهِمْ ثُمَّ أَدْرَكَ الْمَلَكَةَ لَعَلَّ تَبَوَّجُوا

بِالْعَلْبِ الْأَطْرَافِ إِلَى الْمَنْظَرِ الْأَكْبَرِ وَلَا تَمْنَعُ الْبَصَرَ عَنِ النَّظَرِ إِلَى شَطْرَيْهَا

مَا لَكَ الْقَدْرَ وَتَطْلُعُ بِأَنْزِلٍ فِي الْأَلْوَابِ وَالزُّبُرِ مِنْ لَدُنِّ خَالِقِ الْبَشَرِ

الَّذِي بِرَبِّهِ ظَلَمْتَ تَشْتَمِ وَأَنْسَفَ الْقَمْرَ وَارْتَفَعَ الْبِنَادُ بَيْنَ السَّمَوَاتِ وَالْأَرْضِ

اَنْ اَقْبِلِي اِلَى السَّمَوَاتِ وَتُؤْتِي يَا مَالِكِي اَنَا الْمَلُوكُ وَاَنْتَ مَالِكُ الْمُلُوكِ
 قَدْ فَغَمْتُ يَدَ الرَّجَاءِ اِلَى سَهَابِ فَضْلِكَ وَمَوَاهِبِكَ فَانزِلْ عَلَيَّ مِنْ سَحَابِ
 جُودِكَ يَا جَلِيئِي مُنْقِطَةً عَنْ ذَوْنِكَ وَتَعْرِيفِي اِلَيْكَ اَمْنِي رَبِّ سُبْحَانَكَ
 يَا سَمَاءَ الدَّمِيِّ جَعَلْتَهُ سُلْطَانَ الْاَسْمَادِ وَمَطْهَرَةً لِنَفْسِكَ لِمَنْ فِي الْاَرْضِ
 وَالسَّمَاءِ يَا مَنْ تَحْسُرُ الْاَعْجَابَ الَّتِي حَالَتْ بَيْنِي وَبَيْنَ عِرْفَانِ مَطْلَعِ
 اَيَاتِكَ وَمَشْرِقِ حَيَاتِكَ اَنْتَ الْمُقَدَّرُ الْعَسِيرُ الْكَرِيمُ اَمِي رَبِّ
 لَا تَحْرِمْ نِي عَنْ نَفْحَاتِ قَمِيصِ رَحْمَتِكَ فِي اَيَاتِكَ وَكَثْبِ لِي مَا يَكْتَسِبُهُ
 لِي يَا مَالِكُ اللّٰهُ اَمَّنْ بِكَ وَيَا مَالِكُ وَفَرَنْ بَعْرَفَاتِكَ وَقَبْلِنِ تَقْلِبِنَا
 اِلَى اُنْفِقِ اَمْرِكَ اَنْتَ مَوْلَى الْعَالَمِينَ اَرْحَمُ الرَّاحِمِينَ ثُمَّ اَيْدِي

يا الهمي على ذكرك بين ايمانك ونصرة امرك في ديارك ثم اقبل مني
 ما فات عني عند طلوع انوار وجهك انا انت على كل شيء قدير
 والسموات لك يا من بيدك ملك السموات والارضين .
