

Comparison of Yazíd and Shimr with the Divines of Persia

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The Ancient Beauty, in a Tablet, hath declared:

“From the ignorant ones of Persia, who are known as divines, there hath proceeded that which was never committed by Shimr² and Yazíd.³ In truth, the tongue of Shimr and Yazíd in Hell (Sáqár) uttereth these words: ‘O God, O God! The time hath come for Thee to forgive us, for our misdeeds, in comparison with the misdeeds of the divines of Persia, are even as mercy.’

I seek refuge in Thee, O My God, from their evil. I seek refuge in Thee, O My God, from their oppression (ẓulm). I seek refuge in Thee, O My God, from their cruelty (shaqāwat). I seek refuge in Thee, O My God, from the fire of their idolatry (shirk), their infidelity (kufr), and their hypocrisy (nifāq).

Glorified be God! Their rebellion hath caused them to speak thus. Though the truth is not with them, yet this word hath proceeded from them: ‘O My God, O My God!’

Though outwardly the Pen hath spoken in jest, and its purpose hath been the delight of Thy branches, yet the deeds of these wicked ones have melted livers and caused hearts to burn.

O My God, O My God! Bestow new ears upon the people of existence and grant them keen sight, that they may behold and hear that which draweth them nigh unto Thee and guideth them unto Thy path. Verily, Thou art the One Whose aid is sought, and Thou art the Almighty, the All-Bounteous.”

Bahá’u’lláh, *Majmū‘iy-i-Āthār-i-Qalam-i-A‘lá*, no. 31, p. 140 (provisional translation).

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² Shimr was commander in the army of the Umayyad governor at Kúfih and one of the principal figures responsible for the killing of Ḥusayn ibn ‘Alí at the Battle of Karbilā’ in 680 CE. In Islamic memory, especially within Shí‘ah tradition, he symbolizes extreme cruelty and impiety.

³ Yazíd was the second Umayyad caliph (r. 680–683 CE), under whose authority the Battle of Karbilā’ occurred and Ḥusayn ibn ‘Alí was killed. He is widely regarded in Islamic history—particularly in Shí‘ah thought—as a symbol of tyranny and illegitimate rule.

مقایسه یزید و شمر با علمای ایران

جمال قدم در لوحی می‌فرمایند:

"از جهلای ایران که بعلماء معروفند وارد شده آنچه

که از شمر و یزید نشده فی‌الحقیقه لسان شمر و یزید

در سقر باین کلمه ناطق خدایا خدایا وقت آن رسیده که

ما را بیمارزی چه که سیئات ما

نزد سیئات علمای ایران بمنزلء رحمتست.

اعوذ بك اعوذ بك يا الهی من شرهم اعوذ بك يا الهی من ظلمهم اعوذ بك يا الهی من شقاوتهم اعوذ بك يا الهی من نار

شرکهم و کفرهم و نفاقهم.

سبحان الله عصیان اینها سبب نطق آنها شده اگر حق با آنها نیست ولكن اینکلمه از آنهاست الهی الهی اگر چه در ظاهر

قلم مزاح نموده و مقصودش تبسم افنان تو است ولكن اعمال این اشقیا اکباد را ذوب نمود و قلوب را گداخت

الهی الهی آذان جدید بر اهل امکان بذل نما و

ابصار جدید عطا فرما

لينظروا و يسمعوا ما يُقرَّبهم اليك و يهديهم الى صراطك انك انت المستعان و انك انت العزيز المنان."

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