



Volume: III of III

# Combat Kit

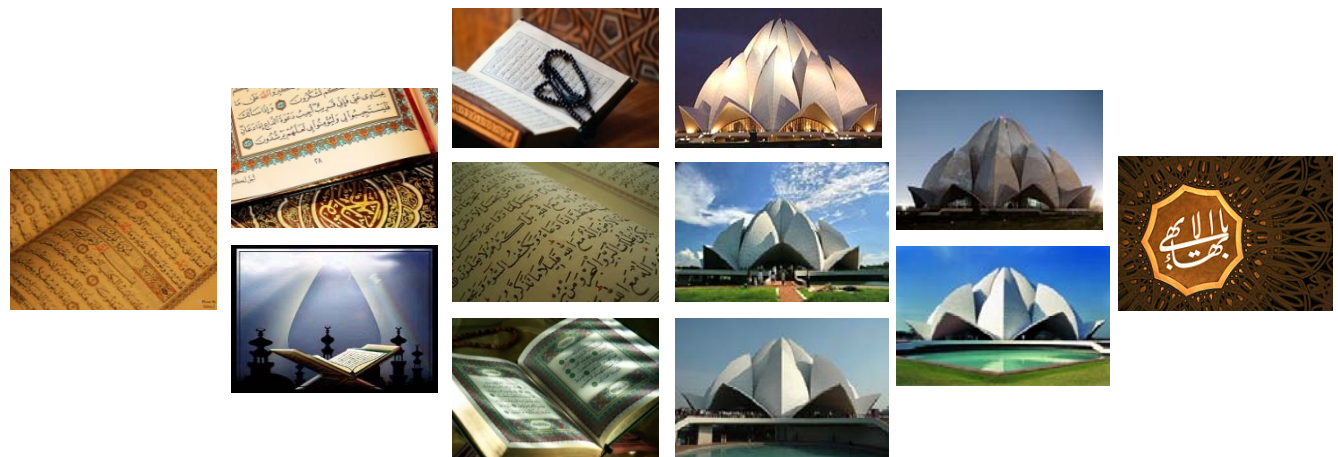
## Bahai Faith

### INFORMATION

Compiled by: Shabbir Ahmed

Trial Edition - January 01, 2009

Web address for free download  
<http://geocities.com/combatkit>  
em@il: combatkit@live.com





# Combat Kit

(Baha'i Faith)

[Index](#)

Volume	Cointain
Volume I of III	Chapter 1 to Chapter 28
Volume II of III	Chapter 29 to Chapter 57
Volume III of III	Chapter 58 to Chapter 84

## UPDATES HISTORY

Chapter Name	Chapter	Volume	Status
ZiQad 13, 1429 November 12, 2008			
The Actual Bahai View on Finality	41	II of III	New
Ramazan 04, 1429 September 05, 2008			
Sects or branches of the Bahai Faith	28	I of III	Updated
August 24, 2008			
BLUNDERS - Few more	54	II of III	Updated
August 10, 2008			
Are Al-Quran and Writings of "Bahauallah" from same Author (Allah)?	38	II of III	Ammendments

July 15, 2008			
BLUNDERS - Few more	54		Updated (Overided on August 19, 2008)
July 01, 2008			
Bible changed or unchanged?	32	II of III	Updated
June 11, 2008			
Universal Auxiliary Language	31	I of III	New

### Note:

New	It represents those chapters that has newly been added to the compilation.
Updated	It represents those chapters that has been updated by adding new details.
Ammended	It represents those chapters that has entirely been changed or updated.
Overided	It represents those chapters that has entirely been Overided through other update(s) or amendment(s).



# Combat Kit

(Baha'i Faith)

## Index

### INDEX

Chapter No.	Chapter Name
<b>Volume I of III</b>	
1	The Independent Investigation of Truth
2	'Annulment' of Islam
3	The 'Annulment' of Islam by "Bab" "Baha" and the companions – according to Shoghi Effendi's 'God Passes By'
4	Claims of Mirza Ali Muhammad "Bab"
5	Claims of Mirza Hussein Ali Nuri "Bahauallah"
6	Claims of the 'followers' and 'companions'
7	Mirza Ali Muhammad "Bab" (Gate / Door) as the "Bab" of the "Hidden Imam" (the "Twelfth Imam")
8	Mirza Ali Muhammad "Bab" (Gate / Door) as the "Twelfth Imam"
9	Position of Mirza Ali Muhammad "Bab" according to Shoghi Effendi's 'God Passes by'
10	Position of Mirza Hussein Ali "Bahauallah" according to Shoghi Effendi's 'God Passes by'
11	Position of Mirza Hussein Ali "Bahauallah"
12	Position of the Companions – according to Shoghi Effendi's 'God Passes by'
13	Position of Mirza Yayha Noori – "Subh e Azal" according to Shoghi Effendi's 'God Passes by'
14	Oneness of Mankind OR Blood thicker than water
15	Position of Mirza Abbas Effendi "Abdul Baha" according to Shoghi Effendi's 'God Passes by'
16	Pray to "Baha'u'llah"
17	Titles of "Bahauallah" in bahai scripture
18	Titles of the "Bab" in bahai scripture
19	Yazharahullaho - 'He Who Allah Shall Manifest'
20	Unlettered Mirza Ali Muhammad Shirazi – "Bab"???
21	Unlettered Mirza Hussein Ali Nuri – "Bahauallah"???
22	Racism
23	Universality of the Bahai Faith
24	Process of Growth and unfoldment
25	Role of Foreign Powers in the Origin and Growth of the Bahai Faith; according to Shoghi Effendi's "God Passes By"
26	Who is the "Paraclete" prophecied by Esa (Jesus) (Peace be upon him): Muhammad (Peace be upon him) or Mirza Hussin Ali Nuri "Bahauallah"?
27	Shaykhi Sect: 'The forerunner' to the Mirza Ali Muhammad "Bab"
28	Sects or branches of the Bayani (Babi) Faith
<b>Volume II of III</b>	
29	Sects or branches of the Bahai Faith
30	Taqaiyyah: (Dissimulation) in the Baha'i Faith
31	Universal Auxiliary Language



# Combat Kit

(Baha'i Faith)

## Index

32 Bible changed or unchanged?

33 Biblical discrepancies in Shoghi Effendi's 'God Passes By'

34 Blunders, errors and points to be highlighted in Shoghi Effendi's 'God Passes By'

35 Why was the history of the "Bab" altered?

36 An Examination of Suppression and Distortion in 20th-Century Baha'i Literature

37 Recantation of Claims by Mirza Ali Muhammad Sharazi "Bab"

38 Are Al-Quran and Writings of "Bahauallah" from same Author (Allah)

39 Jesus Christ Peace Be Upon Him; Was he crucified or killed?

40 Messenger of God OR Prophet

41 The Actual Bahai View on Finality

42 A few un-answered questions

43 COVENANT: from Mirza Hussine Ali ("Bahauallah") to the Year 2000

44 Coveant: Some Basics related to THE BAHÁ'Í COVENANT

45 Justification of Universal House of Justice's existence without the Guardian

46 Right to Expel Believers

47 Embryonic Universal House of Justice (The International Bahá'í Council)

48 'Some Answered Questions'; by Mirza Abbas Effendi

49 The Writings of "Bab", "Baha" and "The Companions"; according to Shoghi Effendi's 'God Passes By'

50 What 'A Traveller's Narrative has to say...!

51 The Dictionary Meaning of Khatam

52 Virgin Birth of Jesus (Peace Be Upon Him)

53 The violent way of the "Bab" and the Babis

54 BLUNDERS: Few more

55 Why?

56 Verdict on Photographs of "Baha'u'llah" and Writings of "Covenant-breakers" and other "Enemies of the Faith"

57 Few more out of Many

## Volume III of III

58 "Baha"'s Family Chart

59 Wives of Mirza Hussein Ali – "Bahauallah"

60 Apostles of Mirza Hussein Ali - "Bahá'u'lláh"

61 Hands of the Cause of God

62 Disciples of 'Abdu'l-Bahá and 'Heralds of the Covenant'

63 Bibliography for the Tablets of "Baha'u'llah"

64 Writings of "Báb"

65 Writings of "Bahá'u'lláh"

66 Numbers of Tablets revealed

67 The Tablets of "Bahá'u'lláh" Revealed After the "Kitáb-i-Aqdas"

68 Tablets of the Divine Plan

69 Universal House of Justice



# Combat Kit

(Baha'i Faith)

## Index

- 
- 70 Letters of the Living
  - 71 Mírzá Abu'l-Fadl
  - 72 Mirza Yahya Nuri - "Subh-i Azal"
  - 73 The Guardianship of Shoghi Effendi: Losses and Losses
  - 74 Fátimih Baraghání – "Táhirih"
  - 75 Bayán
  - 76 Calender - Bahai Calender
  - 77 John Esslemont
  - 78 Mírzá `Alí-Muhammad - Varqá
  - 79 Nabíl-i-A`zam - Mullá Muhammad-i-Zarandí
  - 80 Martha Louise Root
  - 81 Chronology of persecutions of Babis and Baha'is
  - 82 Key to sources
  - 83 Obligatory Bahá'í prayers
  - 84 Scaned Documents
-



## INDEX – Alphabetical order

Chapter Name	Chapter No.	Volume
<b>A</b>		
A few un-answered questions	42	II of III
An Examination of Suppression and Distortion in 20th-Century Baha'i Literature	36	II of III
'Annulment' of Islam	2	I of III
Apostles of Mirza Hussein Ali - "Bahá'u'lláh"	60	III of III
Are Al-Quran and Writings of "Bahauallah" from same Author (Allah)	38	II of III
<b>B</b>		
"Baha"'s Family Chart	58	III of III
Bayán	75	III of III
Bible changed or unchanged?	32	II of III
Biblical discrepancies in Shoghi Effendi's 'God Passes By'	33	II of III
Bibliography for the Tablets of "Baha'u'llah"	63	III of III
Blunders, errors and points to be highlighted in Shoghi Effendi's 'God Passes By'	34	II of III

---

BLUNDERS: Few more	54	II of III
--------------------	----	-----------

## C

Calender - Bahai Calender	76	III of III
---------------------------	----	------------

Chronology of persecutions of Babis and Baha'is	81	III of III
---	----	------------

Claims of Mirza Ali Muhammad "Bab"	4	I of III
------------------------------------	---	----------

Claims of Mirza Hussein Ali Nuri "Bahauallah"	5	I of III
---	---	----------

Claims of the 'followers' and 'companions'	6	I of III
--	---	----------

Coveant: Some Basics related to THE BAHÁ'Í COVENANT	44	II of III
---	----	-----------

COVENANT: from Mirza Hussine Ali ("Bahauallah") to the Year 2000	43	II of III
--	----	-----------

## D

Disciples of 'Abdu'l-Bahá and 'Heralds of the Covenant'	62	III of III
---	----	------------

## E

Embryonic Universal House of Justice (The International Bahá'í Council)	47	II of III
---	----	-----------

---



# Combat Kit

(Baha'i Faith)

## Index

### F

Fátimih Baraghání – “Táhirih” 74 III of III

Few more out of Many 57 II of III

### H

Hands of the Cause of God 61 III of III

### J

Jesus Christ Peace Be Upon Him; Was he crucified or killed? 39 II of III

John Esslemont 77 III of III

Justification of Universal House of Justice's existence without the Guardian 45 II of III

### K

Key to sources 82 III of III

### L

Letters of the Living 70 III of III

### M

Martha Louise Root 80 III of III

Messenger of God OR Prophet 40 II of III

Mírzá `Alí-Muhammad - Varqá 78 III of III

Mírzá Abu'l-Fadl 71 III of III

Mirza Ali Muhammad "Bab" (Gate / Door) as the "Bab" of the “Hidden Imam” (the “Twelfth Imam”) 7 I of III

Mirza Ali Muhammad "Bab" (Gate / Door) as the “Twelfth Imam” 8 I of III

Mirza Yahya Nuri - “Subh-i Azal” 72 III of III

### N

Nabíl-i-A`zam - Mullá Muhammad-i-Zarandí 79 III of III

Numbers of Tablets revealed 66 III of III

### O

Obligatory Bahá'í prayers 83 III of III

Oneness of Mankind OR Blood thicker than water 14 I of III



# Combat Kit

(Baha'i Faith)

## Index

### P

Position of Mirza Abbas Effendi "Abdul Baha" according to Shoghi Effendi's 'God Passes by' 15 I of III

Position of Mirza Ali Muhammad "Bab" according to Shoghi Effendi's 'God Passes by' 9 I of III

Position of Mirza Hussein Ali "Bahauallah" according to Shoghi Effendi's 'God Passes by' 10 I of III

Position of Mirza Hussein Ali "Bahauallah" 11 I of III

Position of Mirza Yayha Noori – "Subh e Azal" according to Shoghi Effendi's 'God Passes by' 13 I of III

Position of the Companions – according to Shoghi Effendi's 'God Passes by' 12 I of III

Pray to "Baha'u'llah" 16 I of III

Process of Growth and unfoldment 24 I of III

### R

Racism 22 I of III

Recantation of Claims by Mirza Ali Muhammad Sharazi "Bab" 37 II of III

Right to Expel Believers 46 II of III

Role of Foreign Powers in the Origin and Growth of the Bahai Faith; according to Shoghi Effendi's "God Passes By" 25 I of III

### S

Scanned Documents 84 III of III

Sects or branches of the Bahai Faith 29 II of III

Sects or branches of the Bayani (Babi) Faith 28 I of III

Shaykhi Sect: 'The forerunner' to the Mirza Ali Muhammad "Bab" 27 I of III

'Some Answered Questions'; by Mirza Abbas Effendi 48 II of III

### T

Tablets of the Divine Plan 68 III of III

Taqaiyyah: (Dissimulation) in the Baha'i Faith 30 II of III

The Actual Bahai View on Finality 41 II of III

The 'Annulment' of Islam by "Bab" "Baha" and the companions – according to Shoghi Effendi's 'God Passes By' 3 I of III

The Dictionary Meaning of Khatam 51 II of III





# Combat Kit

(Baha'i Faith)

## Index

The Guardianship of Shoghi Effendi: Losses and Losses	73	III of III
---	----	------------

The Independent Investigation of Truth	1	I of III
--	---	----------

The Tablets of “Bahá’u’lláh” Revealed After the “Kitáb-i-Aqdas”	67	III of III
---	----	------------

The violent way of the “Bab” and the Babis	53	II of III
--	----	-----------

The Writings of “Bab”, “Baha” and “The Companions”; according to Shoghi Effendi’s ‘God Passes By’	49	II of III
---	----	-----------

Titles of “Bahauallah” in bahai scripture	17	I of III
---	----	----------

Titles of the “Bab” in bahai scripture	18	I of III
--	----	----------

## U

Universal Auxiliary Language	31	II of III
------------------------------	----	-----------

Universal House of Justice	69	III of III
----------------------------	----	------------

Universality of the Bahai Faith	23	I of III
---------------------------------	----	----------

Unlettered Mirza Ali Muhammad Shirazi – “Bab”???	20	I of III
--	----	----------

Unlettered Mirza Hussein Ali Nuri – “Bahauallah”???	21	I of III
---	----	----------

## V

Verdict on Photographs of "Baha'u'llah" and Writings of "Covenant-breakers" and other "Enemies of the Faith"	56	II of III
--	----	-----------

Virgin Birth of Jesus (Peace Be Upon Him)	52	II of III
---	----	-----------

## W

What 'A Traveller's Narrative has to say...!	50	II of III
--	----	-----------

Who is the “Paraclete” prophesied by Esa (Jesus) (Peace be upon him): Muhammad (Peace be upon him) or Mirza Hussin Ali Nuri “Bahauallah”?	26	I of III
---	----	----------

Why was the history of the “Bab” altered?	35	II of III
---	----	-----------

Why?	55	II of III
------	----	-----------

Wives of Mirza Hussein Ali – “Bahauallah”	59	III of III
---	----	------------

Writings of “Báb”	64	III of III
-------------------	----	------------

Writings of “Bahá'u'lláh”	65	III of III
---------------------------	----	------------

## Y

Yazarahullaho - 'He Who Allah Shall Manifest'	19	I of III
---	----	----------



## INFORMATION

### "Baha"'s Family Chart



**Mirza Husayn Ali** Commonly called "**Baha**" or "**Bahauallah**" was the founder and prophet of the Bahá'í Faith. He was born in 1817 to Khadíjih Khánum and Mírzá Buzurg of Nur (in the province of Mazandaran), a Persian man, and went on to be a follower of Islam than follower in the Bábí movement/Faith, and then established the Bahá'í Faith in 1863.

He married:

- A. **Asiya**
- B. **BiBi Fatima**
- C. **Gawhar**

A. **Asiya** surnamed Nawwaba (Highness)

**Asiya** is stated to have been surnamed the mother of the Universe. This is denied by the followers of Mirza Muhammad Ali and dismissed as devoid of historical foundation.

To his first wife (**Asiya**) he gave the title Nawwaba, because she was the daughter of Nawwab of Tehran (**Al-Kawakib-al-Durriyya by Awara, vol. II., p. 4; Materials, p. 62**).

Ásíyih was "Bahá'u'lláh"'s first and best-known wife. She was a daughter of a nobleman, Mirza Isma'il-i-Vazir. Her date of birth is not known. They married some time between 24 September and 22 October, 1835 in Tehran and she had seven of "Bahá'u'lláh"'s children, of whom only three made to adulthood. She

was given the title *Navváb* by which she is best known within Bahá'í circles. She died in 1886 in `Akká.

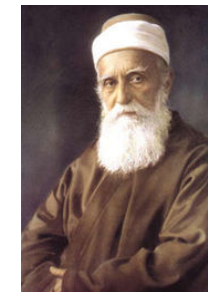
She bore him:

1. **Abbas**
2. **Bahiyya or Sultan**
3. **Mírzá Mihdí**

Navváb bore at least three other children, but due to their early deaths little is known about them

- **Sádiq** who died aged 3-4
- **Alí Muhammad** who died in Mázandarán at the age of 7
- **Alí Muhammad** who was born and died in Baghdad at the age of 2

1. **Abbas**



Born in 1844 and died 1921 He was the oldest child of Ásíyih and "Bahá'u'lláh". He was variously referred to by "Bahá'u'lláh" as "**Mystery of God**", "**The Master**", "**Perfect Exemplar**" and "**the Most Great Branch**". "Abdu'l-Bahá" went on to be the Centre of the Covenant of the Bahá'í Faith after the death of His father. During this time, he bore attacks from his half-brother Muhammad `Alí, who was not given a leadership role or authority by "Bahá'u'lláh". Muhammad `Alí claimed that "Abdu'l-Bahá" was taking on too much authority; Bahá'ís refute this claim by citing "Bahá'u'lláh"'s *Lawh-i-Ghusn* (Tablet of the Branch) (**National Spiritual Assembly of the Bahá'ís of the United States (ed.) [1943] (1976). Bahá'í World Faith: Selected Writings of Báha'u'lláh and Abdu'l-Bahá, pp. 204-207, Kitáb-i-Ahd (The Book of the Covenant) (Bahá'u'lláh [1873-92] (1994). Tablets of**



## Combat Kit

(Baha'i Faith)

## INFORMATION

### "Baha"'s Family Chart

*Bahá'u'lláh Revealed After the Kitáb-i-Aqdas*, pp. 219-223), and the *Kitáb-i-Aqdas* (The Most Holy Book) (Bahá'u'lláh [1873] (1992). *The Kitáb-i-Aqdas: The Most Holy Book*, para. 121) as clear appointments of "Abdu'l-Bahá" as his sole successor and interpreter of his writings. The struggle led to increasingly deteriorating prison conditions until "Abdu'l-Bahá" was released after the Turkish Revolution.

During Bahá'u'lláh's lifetime, he referred to his eldest son, Abbás, by terms such as "Sirru'lláh" (Mystery of God), or "Sarkár-i-Áqá" (the Master). After the passing of "Bahá'u'lláh", he chose the title "Abdu'l-Bahá" (Servant of Bahá).

2. **Bahiyya or Sultan** surnamed the Supreme Leaf (Waraqah-i-Ulya). She died a spinster.



Bahíyyih Khánum in 1895

Born in 1846 she was called Bahíyyih Khánum and entitled **the Greatest holy Leaf**. She was particularly dear to her father and is seen within the Bahá'í Faith as one of the greatest women to have lived:

**"Verily, We have elevated thee to the rank of one of the most distinguished among thy sex, and granted thee, in My court, a station such as none other woman hath surpassed."** (Baha'u'llah, quoted in *The Bahá'í World*, vol. V, p. 171)

She stood by and remained faithful to the **Centers of the Covenant** over years of infighting within the "Bahá'u'lláh"'s family that led to the expelling of many of

them. Shoghi Effendi in particular felt her support during difficult times such as the passing of "Abdu'l-Bahá", and in the years afterwards when she was entrusted with the Faith when he was absent from the Bahá'í World Center in Haifa.

She died on 15 July 1932 was buried in the Bahá'í gardens below the Bahá'í Arc on Mount Carmel not far from her two brothers and mother. The shock to the administration meant that religious festivals were suspended for nine months.

3. **Mírzá Mihdí**



Mírzá Mihdí in 1868

Born in 1848 and entitled *the Purest Branch*, Mírzá Mihdí died on 23 June 1870. He was chanting Qasidiy-i-Varqa'iyih (a poem written by "Bahá'u'lláh" in Kurdistan) (Bahá'u'lláh [1873] (1992). *The Kitáb-i-Aqdas: The Most Holy Book*, para. 121) when he fell through a skylight in the prison city of 'Akká while pacing back and forth in prayer and meditation. He was 22 at the time.

The death is significant as Bahá'ís believe that "Bahá'u'lláh" offered him the chance of being cured, however he chose to use his life as a sacrifice so that the prison gates would open and the pilgrims would be able to visit "Bahá'u'lláh" in prison. It reflected one of the toughest times for them, but restrictions on them



## Combat Kit (Baha'i Faith)

## INFORMATION "Baha"'s Family Chart

did lift in the years to come with them eventually being allowed to live a short distance outside the prison city.

Mírzá Mihdí was eventually buried alongside his mother in the gardens below the Bahá'í Arc on Mount Carmel in Haifa near his brother and sister.

### B. BiBi Fatima surnamed the Supreme Cradle (Mahd-i-Ulya),

**Fatima** surnamed the Supreme Cradle (Mahd-i-Ulya) born in 1828 and generally known as Mahd-i-'Ulya, Fatimih was one of "Bahá'u'lláh"'s first cousins, and later become his second wife. They married in 1849 in Tehran and she had six of Bahá'u'lláh's children, of whom only four survived to adulthood. She was said to have harbored great enmity towards "Abdu'l-Bahá". She died in 1904, **BiBi Fatima and her four children were excommunicated by "Abbas Effendi"**. To his second wife (**BiBi Fatima**) he gave the title 'The Supreme Cradle' [a title reserved for the Queen-Mother in Iran, T.A p. 361] (al-Kawakib, ibid, p.8; Materials, p.63)

She bore him:

4. **Muhammad Ali**
5. **Samadiyya**
6. **Ziyaullah**
7. **Badiullah**

**BiBi Fatima** (Mahd-i-'Ulya) bore at least two other children:

- **`Alí Muhammad** who died at the age of 2 in Baghdad
- **Sádhajiyya Khánim** who was born in Baghdad and died at the age of 2 in Constantinople

#### 4. **Muhammad Ali**

Born in Baghdad in approximately 1852, his father called him the "**Greater Branch**". When "Bahá'u'lláh" declared "Abdu'l-Bahá" his successor, he set that Muhammad `Alí was next in rank after him. (**Bahá'u'lláh [1873-92] (1994).**

**Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas, p. 221).** When "Abdu'l-Bahá" died, his Will went into great detail about how Muhammad `Alí had been unfaithful to the Covenant, labelling him a Covenant-breaker (**`Abdu'l-Bahá [1901-08] (1992). The Will And Testament of 'Abdu'l-Bahá, p. 5)**, and appointing Shoghi Effendi his successor instead.

Muhammad `Alí is often described as the "**Arch-Breaker of Bahá'u'lláh's Covenant**" (**Shoghi Effendi (1944). God Passes By, p. 263 & p.317).** He died in 1937.

#### 5. **Samadiyya, (married 37)**

She was born at Baghdad. Married Majdu'd-Din (son of "Bahá'u'lláh"'s faithful brother Aqay-i-Kalim also known as Mirzá Musa), who was one of "Abdu'l-Bahá"'s greatest critics. Both were eventually declared Covenant-breakers. She died at age 49 in 1904/5 and her husband died at over one-hundred years of age in 1955.

#### 6. **Ziyaullah**

Relatively little is known about Díyá'u'lláh (Ziyaullah), so it is difficult to piece together an accurate account of his life, but we do know:

- Born 15 August 1864 in Edirne (modern day Adrianople)
- Married **Thurayya**
- He swayed between the two sides in his brothers' argument, and died before taking part in an act against "Abdu'l-Bahá", but has still been labelled a Covenant-breaker
- He died in 30 October 1898 (without issue) and was buried in the room next to where "Bahá'u'lláh" was buried
- His body was moved by relatives to a building covering the grave of his brother Muhammad `Alí
- In 1965 the Universal House of Justice removed his body from the vicinity of the Shrine of Bahá'u'lláh as an act of purification. (**Bahá'u'lláh [1873-92] (1994). Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas, p. 221) .)**

#### 7. **Badiullah**



## Combat Kit (Baha'i Faith)

## INFORMATION "Baha"'s Family Chart

### C. Gawhar,

Gawhar was "Bahá'u'lláh"'s third wife. They are said to have married in Baghdad some time before he declared his mission. When "Bahá'u'lláh" left Baghdad in 1863 she and her daughter stayed and lived with her brother Mirza Mihdiy-i-Kashani. Later, on her way to join "Bahá'u'lláh" and the family she is reported to have been taken captive along with other believers, and for some years she was among the Bahá'í refugees in Mosul. She later went to Akká at "Bahá'u'lláh"'s instruction. ([Letter from Universal House of Justice: 1998, Apr 06, Memorandum re Wives of Bahá'u'lláh](#))

Gawhar may have been a maid of the first wife of "Bahá'u'lláh" when he married her. ([Juan Cole. A Brief Biography of Baha'u'llah](#))

[Both mother and daughter were declared Covenant-breakers by Mirza Abbas Effendi](#) after the death of "Bahá'u'lláh". Gawhar died during the ministry of "Abdu'l-Bahá", thus between 1892 and 1921.

She bore him:

#### 8. Furughiyya

Relatively little is known about Furughiyyih so it is difficult to write a documented account. What is known is:

- Until her mother moved to Akká, she was raised by her in the area around Mosul
- She married Siyyid Ali (the son of the Báb's brother-in-law) on 17 May 1886 and bore him two sons
- She, her husband and her children (in particular her eldest Nayyir), all rebelled against "Abdu'l-Bahá"'s authority as Centre of the Covenant, and became Covenant-breakers
- According to Shoghi Effendi she died of cancer (date unknown)

1. **Abbas** Married Munira, who bore him:

#### 9. Ziyaiyya

10. Tuba

11. Ruha

12. Munawwar.

9. Hadi Afnan married **Ziyaiyya (9)** who bore him:

13. Shoghi

14. Ruh-Angiz (married 25)

15. Mihr-Angiz (married 28)

16. Husayn

17. Riyadh

[13 to 15 were surnamed Rabbani. Mirza Hadi Afnan and their children \(14-17\) were excommunicated by Shoghi Effendi \(13\)](#), on whom the title of Effendi was conferred by Mirza Abbas Effendi.

10. Muhsin Afnan married **Tuba (10)**, who bore him:

18. Ruhi (married 23)

19. Suhayl

20. Thuraiyya (married 27)

[Muhsin Afnan, Tuba and their children were excommunicated by Shoghi Effendi.](#)

11. Jalal Shahid married **Ruha (11)** who bore him:

21. Munir

22. Hasan

23. Zahra (married 18)

[Jalal Shahid, Ruha and their children were excommunicated by Shoghi Effendi.](#)

12. Ahmad Yazdi married **Munawwar (12)**. No further detail found.

[Ahmad Yazdi and Munawwar were excommunicated by Shoghi Effendi.](#)

8. Sayyid Ali Afnan married **Furughiyya (8)** who bore him:



## Combat Kit (Baha'i Faith)

## INFORMATION "Baha"'s Family Chart

- 24. Husayn
- 25. Nayyir (married 14)
- 26. Hasan (married 15)
- 27. Fawzi (married 20)

Sayyid Ali Afnan, and Furughiyya were excommunicated by Abbas Effendi. Their children were excommunicated by Shoghi Effendi and Husayn posthumously.

- 4. Muhammad Ali (4) married:
  - i) Masuma, who bore him:
    - 28. Shuaullah
    - 29. Aminullah

- ii) Hizariyya who bore him:
    - 30. Musa (married 35)

Mirza Muhammad Ali, his wives and children were excommunicated by Abbas Effendi.

- 5. Majd-al-Din Musa (38) married Samadiyya (5) who bore him:

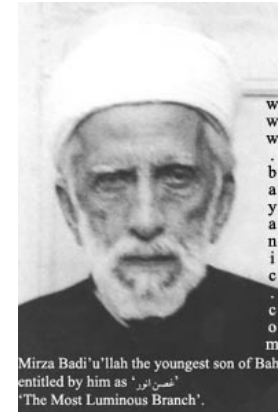
- 31. Maryam
  - 32. Zar-Azgiz

Majd-al-Din Musa, Samadiyya and their children were excommunicated by Abbas Effendi.

- 6. Ziyaullah (6) married Thuraiyya Samandar. No further detail found.

Ziyaullah and his wife were excommunicated by Abbas Effendi.

- 7. Badiullah married Aliya, who bore him:



- 33. Sazitch
- 34. Salah
- 35. Ghamar married
- 36. Iffat
- 37. Ismat (married Jalal Azal)

Badiullah, Aliya and their children were excommunicated by Abbas Effendi.

Baha's full brother Musa surnamed Kalim (Interlocutor) because he talked with god, "Baha". His children:

- 38. Majd-al Din (married 5)
- 39. Jamil
- 40. Jalal / Jaleh
- 41. Hizaiyya (married 4)

Note:

One of "Bahá'u'lláh"'s titles is **Sadratu'l-Muntahá**, which translates from Arabic as *the tree beyond which there is no passing*. In this connection, "Bahá'u'lláh" entitled his descendants as follows:

His male descendants were given the title of **Aghsán** (Arabic for "Branches") which in singular form is "*Ghusn*". In particular, three of his sons were given specific "branch" titles



## Combat Kit

(Baha'i Faith)

## INFORMATION

### "Baha"'s Family Chart

- `Abdu'l-Bahá (given name, Abbás): *Ghusn-i-A'zam* (Arabic) "The Most Great Branch")
- Mírzá Muhammad `Alí: *Ghusn-i-Akbar*, (Arabic) "The Greater Branch")  
(Note1)
- Mírzá Mihdí: *Ghusn-i-Áthár*, (Arabic) "The Purest Branch").

His daughters were given the title of *Afnán* (translated from Arabic as "Leaves"). This title should not be confused with the Afnán title given by "Bahá'u'lláh" to the maternal relatives of the "Báb", which is translated as "twigs", and was adopted by their descendants as a surname. Thus "Bahá'u'lláh"'s eldest daughter, Bahíyyih (given name, Fatimih), was given the title of the *Greatest Holy Leaf*.

#### Note 1:

*Ghusn-i-A'zam* and *Ghusn-i-Akbar* can both be translated as "the great branch", "the greater branch" or "the most great branch". *A'zam* carries a higher status in Arabic, so Bahá'í authors and others translate `Abdu'l-Bahá's title as "Most Great" and Muhammad `Alí's title as "Greater" (Taherzadeh, 2000, p. 256.). Some authors have reversed the English translations (Maulana, 1933, p.56). However the designations of *Ghusn-i-A'zam* and *Ghusn-i-Akbar* are clear. (Browne, 1918, p. 61, & p. 85)





## Wives of Mirza Hussein Ali – "Bahauallah"

Mirza Hussein Ali had three wives, when his religion teaches monogamy, has been the subject of criticism. There are facts and speculation.

Mirza Hussein Ali had three concurrent wives according to his great-grandson Shoghi Effendi.

Bahá'í marriage laws were written in the Kitáb-i-Aqdas more than ten years after his last marriage. These set a limit to two wives and no concubines on the condition of justice. (Bahá'u'lláh [1873] (1992). *The Kitáb-i-Aqdas: The Most Holy Book*, para. 63) This was later interpreted by "Abdu'l-Bahá" as impossible, thus establishing monogamy. (Bahá'u'lláh [1873] (1992). *The Kitáb-i-Aqdas: The Most Holy Book*, pp. 205-206)

Juan Cole has speculated that his last marriage to Gawhar Khanum appeared to have been a Pro forma temporary marriage *mut'ah* of a sort required of Shi'ite law where a man had a live-in maid and Gawhar Khanum had been brought into the household in the Shi'ite Karkh district in order to serve Asiyih Khanum. There is little evidence to support this other than Gawhar did not follow Bahá'u'lláh as closely as his other two wives. (Juan Cole. *A Brief Biography of Baha'u'llah*)

But Baha'i apologia

The general view among Mirza Hussein Ali's family and Bahá'ís today is that all the wives were legal and equal. The question about how this conforms to religious law is addressed directly in two letters from Universal House of Justice quoting Shoghi Effendi twice:

**Bahá'u'lláh had no concubine, He had three legal wives. As He married them before the "Aqdas" (His book of laws) was revealed, He was only acting according to the laws of Islám, which had not yet been superseded. He made plurality of wives conditional upon justice; `Abdu'l-Bahá interpreted this to mean that a man may not have more than one wife at a time, as it is impossible to be just to two or more women in marriage.**

**...Bahá'u'lláh married the first and second wives while He was still in Tihrán, and the third wife while He was in Baghdád. At that time, the Laws of the**

**"Aqdas" had not been revealed, and secondly, He was following the Laws of the previous Dispensation and the customs of the people of His own land. (Letter from Universal House of Justice: 1998, April 06, Memorandum re Wives of Bahá'u'lláh)**

Bahá'í sources argue that polygamy is an ancient practice and other religions did not require monogamy (Universal House of Justice, (1996), p. 449, and Letters from Universal House of Justice, October 23, 1995, June 27, 1996, and April 06, 1998). Under the Law of Moses a man could take as many wives as he chose. Jesus did not prohibit polygamy, and used parables with polygamous marriage incorporated into them. In the Arabian peninsula Muhammad peace be upon him introduced a limit of four wives to men who were accustomed to hundreds. The Bahá'í Faith slowly introduced monogamy to a region that considered polygamy a righteous lifestyle. Note 89 of the Kitáb-i-Aqdas comments on the verse in question:

**Bahá'u'lláh, Who was revealing His Teachings in the milieu of a Muslim society, introduced the question of monogamy gradually in accordance with the principles of wisdom and the progressive unfoldment of His purpose. The fact that He left His followers with an infallible Interpreter of His Writings enabled Him to outwardly permit two wives in the Kitáb-i-Aqdas but uphold a condition that enabled 'Abdu'l-Bahá to elucidate later that the intention of the law was to enforce monogamy. (Synopsis and Codification... of the Kitab-i-Aqdas, note 89)**





## Apostles of Mirza Hussein Ali - "Bahá'u'lláh"



Apostles of Bahá'u'lláh

Apostles of Bahá'u'lláh were nineteen eminent early followers of "Bahá'u'lláh", the founder of the Bahá'í Faith. The apostles were designated as such by Shoghi

Effendi, the Guardian of the Bahá'í Faith, and the list was included in *The Bahá'í World*, Vol. III (pp. 80-81).

- |  |                         |
|--|-------------------------|
| 1 Mírzá Músá                               | 11 Ibn-i-Abhar          |
| 2 Badí'                                    | 12 Nabíl-i-A'zam        |
| 3 Sultánu'sh-Shuhada'<br>(King of Martyrs) | 13 Samandar             |
| 4 Hájí Amín                                | 14 Mírzá Mustafá        |
| 5 Mírzá Abu'l-Fadl                         | 15 Mishkín-Qalam        |
| 6 Varqá                                    | 16 Adíb                 |
| 7 Mírzá Mahmúd                             | 17 Shaykh Muhammad-'Alí |
| 8 Habjí Ákhúnd                             | 18 Zaynu'l-Muqarrabín   |
| 9 Nabíl-i-Akbar                            | 19 Ibn-i-Asdaq          |
| 10 Vakílu'd-Dawlih                         |                         |

Shoghi Effendi referred to **Martha Root** as "that unique and great-hearted apostle of "Bahá'u'lláh", but she is not considered one of the nineteen Apostles designated as such by Shoghi Effendi. ([Baha'i Administration](#), p. 112)

This picture of the Apostles was taken from Balyuzi's book on pg. 262 [Balyuzi, H.M. (1985). *Eminent Bahá'ís in the time of "Bahá'u'lláh"*. The Camelot Press Ltd, Southampton.]

### Notability

Many of the stories of the Apostles are well known to Bahá'ís. Prominent among them are:

- **Badí'** - The 17 year old who delivered "Bahá'u'lláh"'s tablet to Nassiru'd-Din Shah and was subsequently "martyred".
- **Sultánu'sh-Shuhada'** - The "King of Martyrs" of Isfahan who was beheaded with his brother
- **Mírzá Abu'l-Fadl** - The famous scholar who travelled as far as America and wrote several notable books about the Bahá'í Faith
- **Varqá** - The father of Rúhu'lláh. The two were killed at the same time and with great heroism



## Combat Kit

(Baha'i Faith)

INFORMATION  
Apostles of Mirza Hussein Ali - "Bahá'u'lláh"

---

- **Nabíl-i-Akbar** - Famous teacher of the Faith, and recipient of several tablets from "Bahá'u'lláh"
- **Nabíl-i-A`zam** - The author of **The Dawn-breakers**
- **Mishkín-Qalam** - Noteworthy calligrapher of his time and designer of The Greatest Name.



## Hands of the Cause of God

The Hands of the Cause of God are a select group of Bahá'ís, appointed for life, whose main function is to propagate and protect the Bahá'í Faith on the international level.

According to **The Will and Testament of “Abdu'l-Bahá”**, they are to be nominated and appointed by the Guardian of the Cause of God and are to be under his direction and obey his command.(pp. 12,13)

The title is no longer given out. As of June 2006 there is only one living Hand of the Cause - Dr. Varqá. The work of the Hands of the Cause is now carried out by **the Continental Counsellors** and the **Auxiliary Boards**.

There were **fifty** Hands of the Cause in all, **four** named by “Bahá'u'lláh”, **four** by “Abdu'l-Bahá” and **forty-two** by Shoghi Effendi (including ten posthumously). **Twenty-seven Hands were alive when Shoghi Effendi died in 1957.**

The most complete list of the Hands available is from "**The Bahá'í World: Vol XIV**". The Universal House of Justice has confirmed that this list may not be complete, and that a study of the letters and archives may reveal others named to this station.

### Appointed by Mirza Hussein Ali – “Bahá'u'lláh”

1. Hají Mullá `Alí-Akbar (1842-1910), known as Hají Ákhúnd
2. Háji Mírzá Muhammad-Taquí (d.1917), known as Ibn-i-Abhra
3. Mírzá Muhammad-Hasan (1848-1919), known as Adíb
4. Mírzá `Ali-Muhammad (d.1928), known as Ibn-i-Asdaq

### Appointed by Mirza Abbas Effendi - “Abdu'l-Bahá”

1. Aqa Muhammad-i-Qa'ini (1829-1892), known as Nabil-i-Akbar



**Áqá Muḥammad-i-Qá'íní** (1829-1892) also known as **Fadil-i-Qa'ini** (the Learned One of Qa'in) surnamed **Nabil-i-Akbar** was a distinguished Bahá'í from the town of Qá'in. He is **one of 19 Apostles of “Bahá'u'lláh”**, and referred to by “Abdu'l-Bahá” as a **Hand of the Cause of God**.

In the abjad notation the name 'Muhammad' has the same numerical value as 'Nabíl'.

Nabíl-i-Akbar was the recipient of a tablet from “Bahá'u'lláh”, **the Tablet of Wisdom**.

“Abdu'l-Bahá” has recounted,

**"There was, in the city of Najaf, among the disciples of the widely known mujtahid, Shaykh Murtada, a man without likeness or peer. His name was Aqa Muhammad-i-Qa'ini, and later on he would receive, from the Manifestation, the title of Nabil-i-Akbar. This eminent soul became the leading member of the mujtahid's company of disciples. Singled out from among them all, he alone was given the rank of mujtahid -- for the late Shaykh Murtada was never wont to confer this degree.**

**"He excelled not only theology but in other branches of knowledge, such as the humanities, the philosophy of the Illuminati, the teachings of the mystics and of the Shaykhi School. He was a universal man, in himself alone a convincing proof. When his eyes were opened to the light of Divine guidance, and he**



## Combat Kit (Baha'i Faith)

INFORMATION  
Hands of the Cause of God

breathed in the fragrances of Heaven, he became a flame of God. Then his heart leapt within him, and in an ecstasy of joy and love, he roared out like leviathan in the deep." (*`Abdu'l-Bahá [1971] (1997). Memorials of the Faithful, Softcover, Wilmette, Illinois, USA: Bahá'í Publishing Trust., p. 1*)

Nabíl completed his studentship under Shaykh Murtaday-i-Ansari, and after he had obtained his sanction and blessing, Nabíl moved from Najaf to Baghdad. This teacher was the same Shaykh who refused to associate himself with the Shi'ih divines gathered together to concert plans against Bahá'u'lláh during his time in Baghdad.

It has been claimed that "no one within the enclave of the Bahá'í Faith has ever surpassed the profundity of his erudition". As far as the accomplishment demanded of a Shi'ih mujtahid is concerned, his attainment was superb, but naturally he had little knowledge of the lore and the scholarship of the West. Mírzá Abu'l-Fadl of Gulpáygán, on the other hand, was well versed in Islamic studies and had a wide and comprehensive knowledge of Western thought as well. (*Balyuzi, Hasan (1985). Eminent Bahá'ís in the time of Bahá'u'lláh. The Camelot Press Ltd, Southampton*)

2. Mirza 'Alí-Muhammad Varqá (d. 1896), the father of Rúhu'lláh
3. Mulla Sadiq-i-Muqaddas, entitled Ismu'llahu'l-Asdaq
4. Shaykh Muhammad-Riday-i-Yazdi

### Appointed posthumously by Shoghi Effendi

1. John Ebenezer Esslemont (1874-1925)
2. Hájí Amín (1817-1928)
3. Keith Ramsom-Kehler (1876-1933)
4. Martha Root (1872-1939)
5. Hyde Dunn (1855-1941)
6. Siyyid Mustafá Rúmí (d. 1942)
7. Abdu'l-Jalil Bey Sa'd (d. 1942)
8. Muhammed Taqiy-i-Isfahani (d. 1946)
9. Roy C. Wilhelm (1875-1951)
10. Louis George Gregory (1874-1951)

### First contingent, appointed 24 December 1951 by Shoghi Effendi.



Hands of the Cause at their plenary meeting, April 1963

1. Dorothy Beecher Baker (1898-1954)
2. Amelia Engelder Collins (1873-1962)
3. `Alí-Akbar Furútan (1905-2003)
4. Ugo Giachery (1896-1989)
5. Hermann Grossmann (1899-1968)
6. Horace Hotchkiss Holley (1887-1960)
7. Leroy C. Ioas (1896-1965)
8. William Sutherland Maxwell (1874-1952)
9. Taráz'u'lláh Samandarí (1874-1968)
10. Valíyu'lláh Varqá (1884-1955)
11. George Townshend (1876-1957)
12. Charles Mason Remey (1874-1974)

### Second contingent, appointed 29 February 1952 by Shoghi Effendi

1. Siegfried Schopflocher (1877-1953)
2. Shu'á'u'lláh `Alá'í (1889-1984)
3. Músá Banání (1886-1971)
4. Clara Dunn (1869-1960)
5. Dhikru'lláh Khádim (1904-1986)
6. Adelbert Mühlischlegel (1897-1980)
7. Corinne Knight True (1861-1961)

### Appointed by Shoghi Effendi [year of appointment]

1. Amatu'l-Bahá Rúḡíyyih Khánum (1910-2000) [1952]
2. Jalál Kháḡih (1897-1990) [1953] (also transliterated Jalal Khazeh)



3. Paul Edmond Haney (1909-1982) [1954]
4. `Alí-Muhammad Varqá (b.1912) [1955]
5. Agnes Baldwin Alexander (1875-1971) [1957]

**Last contingent, appointed 2 October 1957 by Shoghi Effendi**

1. Hasan Muvaqqar Balyúzí (1908-1980)
2. Abu'l-Qásim Faizi (1906-1980)
3. John Graham Ferraby (1914-1973)
4. Harold Collis Featherstone (1913-1990)
5. Rahmatu'lláh Muhájir (1923-1979)
6. Enoch Olinga (1926-1979)
7. John Aldham Robarts (1901-1991)
8. William Sears (1911-1992)



## Disciples of 'Abdu'l-Bahá and 'Heralds of the Covenant'

Shoghi Effendi, Guardian of the Bahá'í Faith, designated nineteen Western Bahá'ís as Disciples of 'Abdu'l-Bahá and 'Heralds of the Covenant':

1. Dr. John E. Esslemont
2. Thornton Chase
3. Howard MacNutt
4. Sarah Farmer
5. Hippolyte Dreyfuss-Barney
6. Lillian Kappes
7. Robert Turner
8. Dr. Arthus Brauns
9. Lua Getsinger
10. Joseph Hannan
11. Chester I. Thatcher
12. Charles Greenleaf
13. Mrs. J.D. Brittingham
14. Mrs. Thornburgh
15. Helen S. Goodall
16. Arthur P. Dodge
17. William H. Hoar
18. Dr. J.G. Augur

The Bahá'í World, vol. III, pp. 84-5  
The Bahá'í World, vol. IV, pp. 118-19



## Bibliography for the Tablets of "Baha'u'llah"

### List of citations and resources for Tablets revealed 1853-1863

#### Overviews of this period

1853-63, Tablets in both Arabic and Persian

Many of these works haven't been authoritatively translated

Brief mention by Baha'u'llah of this period *Epistle to the Son of the Wold* 22; overview *God Passes By* 120-24, 137; *Revelation of Baha'u'llah* vol. 1 in toto; *Baha'u'llah: King of Glory* 115-22

Overviews of this period can be found in John Hatcher *Ocean of His Words* 77-80; Peter Smith *The Babi and Baha'i Religions* 62-65; Juan Cole "Baha'u'llah and the Naqshbandi Sufis" in *From Iran East to West: Studies in Babi and Baha'i History* vol. 2; Kamran Ekbal "The Zoroastrian Heritage of the 'Maid of Heaven'" in *Scripture and Revelation* 131

**Name of Tablet :** Az-Bágh- i-Iláhi (From The Garden of Holiness)

**Brief notes :** Alternating Persian and Arabic.

**Primary Sources :** Gan 66 (incomplete)

**Secondary sources: first key texts, then supplementary texts :** *Revelation of Baha'u'llah* vol.1 211, 218-20

**Name of Tablet :** Four Valleys (Chihar-Vadi)

**Brief notes :** late Baghdad, 1858-1862. Persian. Addressee Shaykh Abdu'r-Rahman of Karkuk

**Primary Sources :** AQA3 140-157. Trans. by Gail & Khan published in numerous forms. A partial academic prov. trans. by Juan Cole posted Irfan Nov/Dec 96 exists.

**Secondary sources: first key texts, then supplementary texts :** mentions *God Passes By* 120-22 and 140; brief mention in *Baha'u'llah: King of Glory* 163; discussion *Revelation of Baha'u'llah* vol.1 104; mention of recipient Rev. *Baha'u'llah* vol. 1 62

Julio Savi explores themes of Tablet in "Will, Knowledge, and Love as Explained in Baha'u'llah's Four Valleys" in the *Journal of Baha'i Studies* 6:1 (1994), available online at [bahai-library.com/articles/jbs.6-1.savi.html](http://bahai-library.com/articles/jbs.6-1.savi.html); overview of history Bijan Ma'sumian "Bahá'u'lláh's Seclusion in Kurdistan" in *Deepen* magazine, available online at <http://bahai-library.com/articles/kurdistan.masumian.html>; John Walbridge discusses these in *Sacred Acts, Sacred Space, Sacred Time*, 157-158 and 288; David Langness meditates on the Tablet in "Mystical Content and Symbolism of Baha'u'llah's Four Valleys," available online at <http://bahai-library.com/essays/four.valleys.html>; passing mentions Jack McLean *Dimensions of Spirituality* 7-8; Zaid Lundberg *Bahá'í Apocalypticism: The Concept of Progressive Revelation*, available only online at [bahai-library.com/theses/apocalyptic/apocalypticism.05.html](http://bahai-library.com/theses/apocalyptic/apocalypticism.05.html); see also student papers on Tablet at [bahai-library.com/students](http://bahai-library.com/students)

**Name of Tablet :** Hidden Words / Book of Fatimih / Hidden Book of Fatimih (Kalimat-i- Maknuniyih, Sahifiy-i- Fatimiyyih, Sahifiyyih- Maknuniyih- Fatimiyyih)

**Brief notes :** Baghdad. Arabic and Persian. 1274/1857

**Primary Sources :** MaM 17-32; MaM 373-398; INBA 30; Law-gold 1-55. Five trans. by Shoghi Effendi with slight variants, published in many forms: the first in 1923, the second in 1924, the third in 1925, the fourth in 1929, with a final revision in 1954. Earlier trans. of Arabic HW in Kheirella and McNutt, 1894 and 1900; E.G. Browne first translated parts for his rendition of A Traveller's Narrative in 1891; a Mrs. Stannard rendered it in English in 1921; and Amin Fareed trans. and published it in 1905; also French transl. by Dreyfus, Oeuvre1

**Secondary sources: first key texts, then supplementary texts :** Quoted in Baha'u'llah's "Book of the River," available online at <http://bahai-library.com/provisionals/river.html>; Definition *Messages* 1963-86 743; mention in *Promulgation of Universal Peace* 46, 148, 457; *Selections from the Writings of Abdu'l-Baha* #17 and #181 (on interpretations of a number of symbols); *Traveller's Narrative* 68-69 (abridged Wilmette edition); mention *Vignettes from the Life of Abdu'l-Baha* 49; mentions in *World Order of Baha'u'llah* 46 (on Persian#63), 59-60 (on P.#77) and 116 (also on P.#77); discussion *God Passes By* 140; mentions (mostly regarding translation and publication) in *Unfolding Destiny* 14, 23, 55, 86-87, and general comments 429-30, 456; *Directives of the Guardian* 37 (on A.#13); *The Light of Divine Guidance* vol. 2 65-67 (on Arabic#1, A.#70, and A.#71, as well as comments on translation); *Revelation of Baha'u'llah* vol.1 71-83;





## Combat Kit

(Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

brief mentions *Rev. Baha'u'llah* vol. 4 53, discussed in *Baha'u'llah: King of Glory* 159, sample of Mishqin-Qalam's calligraphy of the Tablet *ibid.* 161 and 251; mentions of dating and naming of Hidden Words in George Latimer's 1920 pilgrim's notes *The Light of the World*, 98; brief mentions of translation in Ruhyyih Rabbani *The Priceless Pearl* 38, 205, 219; brief mention *Dawnbreakers* 9

Complete discussion in Diana Malouf *Unveiling the Hidden Words* and also her article "The Hidden Words of Baha'u'llah: Translation Norms Employed by Shoghi Effendi," in *The Vision of Shoghi Effendi*; literary and symbolic analyses in John Hatcher *Ocean of His Words* 36-40, 108-111, 181-193; full coverage Julio Savi "The Love Relationship between God and Humanity: Reflections on Baha'u'llah's Hidden Words" in *Scripture and Revelation*, available online at [bahai-library.com/articles/hiddenwords.savi.html](http://bahai-library.com/articles/hiddenwords.savi.html); brief mentions in Bahyyih Nakhjavani *Asking Questions* 3, 26; E.G. Browne discusses this Tablet and its mythological origins in the original *Traveller's Narrative* 122-126, available online at <http://bahai-library.com/books/tn/tn.translation.html>; coverage in Franklin Lewis' "Scripture as Literature," available only online at [bahai-library.com/conferences/scripture.lit.html](http://bahai-library.com/conferences/scripture.lit.html); comments John Hatcher "The Validity and Value of an Historical-Critical Approach" in *Scripture and Revelation* 34 (on Persian#77), 39; David Hofman discusses George Townshend's role in the authorized translation in *George Townshend* 56-59, 78-79; discussion Stephen Lambden "Sinaitic Mysteries: Notes on Moses/Sinai Motifs" in *Studies in Honor of the Late Hasan M. Balyuzi: Studies in the Babi and Baha'i Religions* vol. 5 120-22 and Stephen Lambden "Apophatic Theology in Babi and Baha'i Scripture" in *Revisioning the Sacred: Studies in the Babi and Baha'i Religions* vol. 8 59; comments Stephen Lambden "The Word Bahá': The Quintessence of the Greatest Name of God" in *Journal of Baha'i Studies* 8:2 (1997-1998) [republished from *Baha'i Studies Review* 3.1 (1993)] 18 and n.10 (on P.#77), 38 (on intro), available online in two drafts, one at [bahai-library.com/articles/baha.2.html](http://bahai-library.com/articles/baha.2.html) and one at [bahai-library.com/encyclopedia/greatest.name.html](http://bahai-library.com/encyclopedia/greatest.name.html); brief mentions Ramona Brown *Memories of Abdu'l-Baha* 6, 28; Peter Smith *The Babi and Baha'i Religions* 64; Sen McGlinn "Commentary on Kitab-i Aqdas verse one," available online at [bahai-library.com/essays/aqdas.verse1.html](http://bahai-library.com/essays/aqdas.verse1.html) (on P.#19); calligraphic renditions of some Hidden Words by Mishqin Qalam reproduced in Julie Oeming Badiie and Heshmatollah Badiie "The Calligraphy of Mishkin-Qalam" in *Journal of Baha'i Studies* 3:4 (1990-1991) 5, 11, discussion *ibid.* passim; Jack McLean *Dimensions of Spirituality* 121-23 (on P.#19), 185-86 (on P.#26), 218, 244, 261 (on Arabic#55); symbolism of the Maiden in Hidden Words in Ross Woodman "In the

Beginning was the Word: Apocalypse and the Education of the Soul" in *Journal of Baha'i Studies* 5:4 (1993-1994) 37, 43, 55; symbolism of creation of humankind Michael Sours "Baha'i Cosmological Symbolism and the Ecofeminist Critique" in *Journal of Baha'i Studies* 7:1 (1995) 30; brief discussion of Divine "Feminine" Ross Woodman "The Role of the Feminine in the Baha'i Faith" in *Journal of Baha'i Studies* 7:2 (1995) 95-96; Christopher Buck "A Symbolic Profile of the Baha'i Faith" *Journal of Baha'i Studies* 8:4 (1998) 30 (on P.#1), 32 (on A.#63); discussion on the place of the Iqan in the Baha'i Faith in Seena Fazel and Khazeh Fananapazir "The Station of the Kitab-i-Iqan" in *Baha'i Studies Review* 3:1 (1993), online at [bahai-library.com/articles/station.iqan.html](http://bahai-library.com/articles/station.iqan.html); see also student papers on Tablet at [bahai-library.com/students](http://bahai-library.com/students)

**Name of Tablet :** Húr-i-Ujáb (The Wondrous Maiden)

**Brief notes :** Baghdad. Arabic, rhyming prose

**Secondary sources: first key texts, then supplementary texts :** Discussion *Revelation of Baha'u'llah* vol.1 211, 218

Brief description of content in John Walbridge *Sacred Acts* 239

**Name of Tablet :** Hurufat-i-'Allin, Musibat-i- Hurufat-i-'aliyyat (The Exalted Letters)

**Brief notes :** Baghdad. Arabic, but also translated by Baha'u'llah into Persian. Often used as a prayer for the deceased. Addressees Maryam and Havva

**Primary Sources :** T&T 242-270; AHM 217-8

**Secondary sources: first key texts, then supplementary texts :** Discussion in *Revelation of Baha'u'llah* vol.1 122-25; mention of recipient (Maryam) *Rev. Baha'u'llah* vol. 1 12-13, 61; mention of recipient (Maryam) *Baha'u'llah: King of Glory* 14, 102, 117

Coverage by John Walbridge in *Sacred Acts, Sacred Space, Sacred Time* 267-268

**Name of Tablet :** Javáhiru'l- Asrár (The Essence of Mysteries, The Gems of Mysteries)

**Brief notes :** Baghdad. Arabic. In reply to questions of Siyyid Yusuf-i-Sidihi





## Combat Kit (Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

**Primary Sources :** AQA3 4-88; Leiden Ms Or 4970, item 1. A prov. trans. exists by Juan Cole

**Secondary sources: first key texts, then supplementary texts :** Mentioned *God Passes By* 140; Discussed *Revelation of Baha'u'llah* vol.1 151-52.

Discussion by Stephen Lambden in "Apophatic Theology in Babi and Baha'i Scripture" in *Revisioning the Sacred: New Perspectives on a Baha'i Theology* 63 and 77n.121; brief discussion in Juan Cole, "The Concept of Manifestation in the Baha'i Writings" 18 and 24, available online at <http://www-personal.umich.edu/~jrcole/bhmanif.htm>; passing mention Peter Smith *The Babi and Baha'i Religions* 83; discussion of Biblical quotations in this Tablet Stephen Lambden "Paraclete, Ahmad and the Comforter" in *Scripture and Revelation* 90, 102, 121-22 (notes 100, 104)

**Name of Tablet : Kitáb-i-Íqán** (The Book of Certitude)

**Brief notes :** Baghdad, dated in various Mss as A.H. 1278 or 1280 (1861/2 or 1863/4), the latter date possibly marking an editing with marginal glosses by Baha'u'llah. Persian, with Arabic quotations. Addressee Haji Mirza Siyyid Muhammad

**Primary Sources :** Various printings. Bibliographical history in C. Buck, *Symbol and Secret*, pp. 14-37. Persian. English trans. Shoghi Effendi 1946; Earlier trans. by Ali Quli Khan is more literal. French trans. "Le Livre de la Certitude" by Hippolyte Dreyfus & Mirza Habib-Ullah Chirazi, Paris, Ernest Leroux, 1904, contains an additional exordium. The 1893 lithograph, in the hand of Mishqin Qalam, has been published online in .gif format at [h-net2.msu.edu/~bahai/areprint/baha/G-/I/iqan1893/iqan1893.htm](http://h-net2.msu.edu/~bahai/areprint/baha/G-/I/iqan1893/iqan1893.htm). Ishraq-Khavari wrote a 4-volume tafsir dictionary of the Iqan, *Qamus-i-Iqan*; a translation of the original four questions submitted to Baha'u'llah, in answer to which the Iqan was revealed, are available only online at [bahai-library.com/histories/iqan.questions.html](http://bahai-library.com/histories/iqan.questions.html)

**Secondary sources: first key texts, then supplementary texts :** Brief mention in *Promulgation of Universal Peace* 151; *God Passes By* 138-39; various topics in *Unfolding Destiny* 424-26, 430, 432, 451; *Messages from the Universal House of Justice* 1963-86 547; discussed *Baha'u'llah: King of Glory* 163-67, 266; mention of recipient *Baha'u'llah: King of Glory* 344, 388, 405; discussion *Covenant of Baha'u'llah* 74-76, 101, 201; mention of recipient *Eminent Baha'is in the Time of Baha'u'llah* 35 (footnote), 121, 217-18, 220-21, 226-27, 229; discussion of

recipient and the Iqan *The Bab* 86-87, 107; mention *Abdu'l-Baha: The Centre of the Covenant* 109, 527 (n.62); discussion *Revelation of Baha'u'llah* vol.1 153-197; *Rev. Baha'u'llah* vol. 2 52, 68-70, 101, 219-20, 370; brief mentions *Rev. Baha'u'llah* vol. 3 39, 93, 98, 275, 302-03, 334; *Rev. Baha'u'llah* vol. 4 95, 136, 140, 152, 154, 207, 295, 322, 329, 385, 421; mention of addressee *Rev. Baha'u'llah* vol. 4 329; comment in Ruhyyih Rabbani *The Priceless Pearl* 214, repeated in her *Shoghi Effendi* 91

The most complete discussion is by Christopher Buck, *Symbol and Secret: Qur'an Commentary in Baha'u'llah's Kitab-i-Iqan*, where translation history, theology, and symbolism are discussed; see also review of same by Frank Lewis in *Baha'i Studies Review* 6 (1996); Buck also published a study online, "The Kitab-i Iqan: An Introduction to Baha'u'llah's Book of Certitude with Two Digital Reprints of Early Lithographs," at <http://h-net2.msu.edu/~bahai/bhpapers/vol2/iqan&sn.htm> and a lengthy meditation on Baha'u'llah's program of "world reform" as delineated by the Iqan in "Baha'u'llah as World Reformer" in *Journal of Baha'i Studies* 3:4 (1999-1991) 23-68 passim; brief summary of themes and history of Iqan in Nasser Sabet "An Introduction to the Kitab-i-Iqan" in *Journal of Baha'i Studies* 3:4 (1999-1991) 71-75; John Hatcher's *Ocean of His Words* includes much discussion of the Iqan: passing mentions 45-49, 73-76, 111-114, discussion of the "true seeker" 152-53, complete treatment and a detailed outline 247-337; discussion of the content and publication history of the Iqan by E.G. Browne in *Moojan Momen Selections from the Writings of E. G. Browne* 250-254; short literary discussion Peter Smith *The Babi and Baha'i Religions* 63-65; discussion Stephen Lambden "Sinaitic Mysteries: Notes on Moses/Sinai Motifs" in *Studies in Honor of the Late Hasan M. Balyuzi: Studies in the Babi and Baha'i Religions* vol. 5 122 and Stephen Lambden "Apophatic Theology in Babi and Baha'i Scripture" in *Revisioning the Sacred* 64; mentions in Hatcher and Martin *The Baha'i Faith* 37, 81, 84, 116; Bahiyyih Nakhjani *Asking Questions* 132; John Walbridge *Sacred Acts* 157, 159; John Hatcher "The Validity and Value of an Historical-Critical Approach" in *Scripture and Revelation* 35-36, 39; Robert Stockman "Revelation, Interpretation, and Elucidation" in *Scripture and Revelation* 58, 60, 64-65; discussion of Biblical quotations in this Tablet Stephen Lambden "Paraclete, Ahmad and the Comforter" in *Scripture and Revelation* 90-91; discussion of some of the Iqan's "inner teachings" in Ross Woodman "The Inner Dimensions of Revelation" in *Scripture and Revelation* 343-47; comments on symbolism in Michael Sours "The Maid of Heaven, the Image of Sophia, and the Logos" in *Journal of Baha'i Studies* 4:1 (1991) 49 and passim; comments on interpretation



## Combat Kit

(Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

in Seena Fazel and Khazeh Fananapazir "Some Interpretive Principles in the Baha'i Writings" in *Bahai Studies Review* 2:1 (1992) 4-8 and Dann May "A Preliminary Survey of Hermeneutical Principles Found within the Baha'i Writings" in *Journal of Baha'i Studies* 1:2 (1989) 41-52; short discussion of theology in the Iqan in Michael Sours "Seeing with the Eye of God" in *Bahai Studies Review* 1:1 (1991) 31-32 and some notes; comments on Iqan's reception in Moojan Momen "Learning from History" in *Journal of Baha'i Studies* 2:2 (1989-1990) 57, 63; some discussion of eschatology in Ross Woodman "The End of the World" in *Journal of Baha'i Studies* 3:2 (1990-1991) passim; mention of relevance of Iqan to Baha'i theology Jack McLean "Prolegomena to a Baha'i Theology" in *Journal of Baha'i Studies* 5:1 (1992) 49-50, 61; passing mentions Jack McLean *Dimensions of Spirituality* 5, 11-12, 23, 156, 247; discussion of theology Michael Sours "Immanence and Transcendence in Divine Scripture" in *Journal of Baha'i Studies* 5:2 (1992) passim; discussion of Islamic symbolism Seena Fazel and Khazeh Fananapazir "A Baha'i Approach to the Claim of Finality in Islam" in *Journal of Baha'i Studies* 5:3 (1993) passim, available online at <http://bahai-library.com/articles/jbs.5-3.fazel.html>; symbolism of the Maiden in Iqan in Ross Woodman "In the Beginning was the Word: Apocalypse and the Education of the Soul" in *Journal of Baha'i Studies* 5:4 (1993-1994) 36, 39-40, 52-54; passing mentions of "social theology" John Hatcher "Unsealing the Choice Wine at the Family Reunion" in *Journal of Baha'i Studies* 6:3 (1994); comments on cosmology and ecology Michael Sours "Baha'i Cosmological Symbolism and the Ecofeminist Critique" in *Journal of Baha'i Studies* 7:1 (1995) passim; discussions of gender symbolism Ross Woodman "The Role of the Feminine in the Baha'i Faith" in *Journal of Baha'i Studies* 7:2 (1995) passim; examination of meaning of metaphor in Iqan in Ross Woodman "Metaphor and the Language of Revelation" in *Journal of Baha'i Studies* 8:1 (1997) 18-25; comments on epistemology and the Iqan Jalil Mahmoudi "Irfan, Gnosis, or Mystical Knowledge" in *World Order* 7:4 (1973) 5-15 and Jack McLean "The Knowledge of God: An Essay on Baha'i Epistemology" in *World Order* 12:3 (1978) 48-49; discussion of the Islamic concept of "corruption of texts" (*tahrif*) William Collins "Islam's Tahrif: Implications for the Baha'i Faith" in *World Order* 11:1 (1976) 22-30

**Name of Tablet :** Lawh-i- Ayyi-i-Núr (Tablet of the Verse of Light)  
Also known as Tafsir-i- Hurufat-i- Muqatta'ib (Interpretation of the Isolated Letters)

**Brief notes :** Baghdad. Arabic. Addressee is Mirza Aqay-i- Rikab-Saz

**Primary Sources :** MA4 49-82. A prov. trans. by Stephen Lambden exists

**Secondary sources: first key texts, then supplementary texts :** circumstances and discussion in Rev. *Baha'u'llah* vol.1 125-28; mention *God Passes By* 140; on the meaning of the isolated letters, see Kitab-i-Iqan 202-203 and Dawnbreakers p. 156 (posted with other secondary quotations at Baha'i Academics Bulletin Board archive, available online at [bahai-library.com/wwwboard/index98.html](http://bahai-library.com/wwwboard/index98.html)).

Lengthy discussion of symbolism Stephen Lambden "Sinaitic Mysteries: Notes on Moses/Sinai Motifs" in *Studies in Honor of the Late Hasan M. Balyuzi* 117-120

**Name of Tablet :** Lawh-i- Ayyúb (Tablet of Job) Also known as Suriy-i-Sabr and Madinatu's- Sabr (Surih- or City of Patience)

**Brief notes :** Baghdad (Ridvan, on 22 April 1863). Arabic. Addressee Haji Muhammad- Taqi-i-Nayrizi (not to be confused with Haji Mirza Muhammad-Taqi, Vakilu'd-Dawlih)

**Primary Sources :** AyT 262-304; LANv1 379-408. Prov. trans.s exist by Khazeh Fananapazir, Habib Taherzadeh, and Stephen Lambden

**Secondary sources: first key texts, then supplementary texts :** discussed Rev. *Baha'u'llah* vol.1 263-73 passim; mention of recipient ibid. 141 (and footnote); mention *God Passes By* 140; Bio of recipient in *Baha'u'llah: King of Glory* 130-131; Tablet mentioned in ibid. 195; partial bio of recipient Rev. *Baha'u'llah* vol.1 138-44;

Brief definition John Walbridge *Sacred Acts* 239; discussion of symbolism Stephen Lambden "Sinaitic Mysteries: Notes on Moses/Sinai Motifs" in *Studies in Honor of the Late Hasan M. Balyuzi* 125; some history of recipient Ali-Akbar Furutan, comp., *Stories of Baha'u'llah* 17-18

**Name of Tablet :** Lawh-i- Fitnih (Tablet of the Test)

**Brief notes :** Baghdad or Edirne. Arabic. Addressee Shams-i-Jahan, entitled Varaqatu'r- Ridvan (one of several tablets for her).

**Primary Sources :** MA4 261-265

**Secondary sources: first key texts, then supplementary texts :** Discussion Rev. *Baha'u'llah* vol.1 128-129, 136-37



## Combat Kit (Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

**Name of Tablet :** Lawh-i- Ghulámu'l- Khuld (Tablet of the Deathless Youth, Eternal Youth, Youth of Paradise)

**Brief notes :** Baghdad. Arabic and Persian

**Primary Sources :** AyT 92-99. Prov. trans. exists. John Walbridge with annotations online

**Secondary sources: first key texts, then supplementary texts :** Discussion Rev. *Baha'u'llah* vol.1 211-14

discussion in Walbridge *Sacred Acts* 159, 161-163, 222, and also his "Erotic Imagery In the Allegorical Writings of Baha'u'llah" available online at [bahai-library.com/unpubl.articles/erotic.allegory.html](http://bahai-library.com/unpubl.articles/erotic.allegory.html)

**Name of Tablet :** Lawh-i- Húríyyih (Tablet of the Maiden, Tablet of the Hour)

**Brief notes :** Baghdad. Arabic, dialogue form.

**Primary Sources :** AQA4(i) 342-350; AQA4(rev) 379-391. Prov. trans. Juan Cole, available online exists

**Secondary sources: first key texts, then supplementary texts :** Brief discussion Rev. *Baha'u'llah* vol.1 125; mention *God Passes By* 140; Mention in *Baha'u'llah: King of Glory* 167

Discussion in David Ruhe *Robe of Light: The Persian Years of the Supreme Prophet Baha'u'llah 1817-1853* 187-88; brief mention in *Baha'u'llah: King of Glory* 167, where it is referred to as "Prayer of the Maiden;" discussion in Walbridge *Sacred Acts* 158-161, and also his "Erotic Imagery In the Allegorical Writings of Baha'u'llah" available online at [bahai-library.com/unpubl.articles/erotic.allegory.html](http://bahai-library.com/unpubl.articles/erotic.allegory.html)

Discussions of the Maiden, though without mention of this Tablet, include Kamran Ekbal "The Zoroastrian Heritage of the 'Maid of Heaven'" in *Scripture and Revelation*; Ross Woodman "The Inner Dimensions of Revelation" in *Scripture and Revelation* 347-49, 353-56, 362-64; Michael Sours "The Maid of Heaven, the Image of Sophia, and the Logos" in *Journal of Baha'i Studies* 4:1 (1991) passim; Paula A. Drewek "Feminine Forms of the Divine in Baha'i Scripture" in *Journal of Baha'i Studies* 5:1 (1992) passim; Michael Sours "Immanence and Transcendence in Divine Scripture" in *Journal of Baha'i Studies* 5:2 (1992) 40-44

**Name of Tablet :** Lawh-i- Kullu't- Ta'am (Tablet of All Food)

**Brief notes :** Baghdad, probably late 1853, certainly before April 1854. Arabic. An esoteric commentary on Qur'an 3:87, and against antinomian tendencies in Babi community. Addressee Haji Mirza Kamalu'd-Din

**Primary Sources :** Partial trans. Shoghi Effendi in GPB 116. A good text in INBA 36:268-277; MA4 265-276 (or is it 260-70?) said to be 'inadequate'; RM2 416-426 (slightly better). Prov. trans. has been published by Stephen Lambden, *Baha'i Studies Bulletin* 3:1 (June 1984): 4-67

**Secondary sources: first key texts, then supplementary texts**

mentions in Rev. *Baha'u'llah* vol.1 50-55 passim; discussed in *God Passes By* 116-117 and a short passage translated on p. 118; Discussed in *Baha'u'llah: King of Glory* 112-113; mention *Covenant of Baha'u'llah* 69

Full discussion Bijan Ma'sumian "The Realms of Divine Existence as Described in the Tablet of All Food" in *Deepen* magazine 3:2:2 (Summer, 1994), available online at [bahai-library.com/articles/allfood.masumian.html](http://bahai-library.com/articles/allfood.masumian.html); Stephen Lambden "A Tablet of Baha'u'llah: The Tablet of All Food" in *Baha'i Studies Bulletin* 3:1 (June 1984) 4-67; full discussion of cosmology of Tablet Moojan Momen "Relativism: A Basis for Baha'i Metaphysics," in *Studies in Honor of the Late Hasan M. Balyuzi: Studies in the Babi and Baha'i Religions* vol. 5 190-94; brief discussion Stephen Lambden "Sinaitic Mysteries: Notes on Moses/Sinai Motifs" in *Studies in Honor of the Late Hasan M. Balyuzi* 110 and Stephen Lambden "Apophatic Theology in Babi and Baha'i Scripture" in *Revisioning the Sacred: Studies in the Babi and Baha'i Religions* vol. 8 59; Juan Cole addresses terminology in "Baha'u'llah and the Naqshbandi Sufis" in *From Iran East to West: Studies in Babi and Baha'i History* vol. 2; Jack McLean produces a thorough analysis of the worlds of God in "Prolegomenon to a Baha'i Theology" *Journal of Baha'i Studies* 5:1 (1992), esp. 58-60, with a description of this Tablet page 53n.55, available online at [bahai-library.com/articles/jbs.5-1.mclean.html](http://bahai-library.com/articles/jbs.5-1.mclean.html); passing mentions John Hatcher *Ocean of His Words* 82, 84; Peter Smith *The Babi and Baha'i Religions* 62

**Name of Tablet :** Lawh-i- Madínatu't- Tawhíd (The City of Divine Unity, or, in the Guardian's translation, Tablet of the City of Unity)

**Brief notes :** Baghdad ca. 1858 (or later?). Arabic. Addressee Shaykh Salman

**Primary Sources :** Section trans. in Gleanings XXIV. AQA4 313-329; MA4 313-29. Unpublished study and prov. trans. by Steve Lambden has been done



## Combat Kit (Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

#### Secondary sources: first key texts, then supplementary texts

biography of subject in *Memorials of the Faithful* 13-16; mentions in 109, 113-19 passim; mention *God Passes By* 140-41; discussion *Rev. Baha'u'llah* vol.1 109-119; mention of subject *Rev. Baha'u'llah* vol.1 255-56; vol.2 67, 168, 208, 263, 283, 384, 400; vol.3 174-75; vol.4 172; *Covenant of Baha'u'llah* 63-64, 87; 'Abdul-Baha: *Centre of the Covenant* 96; *Stories from the Delight of Hearts* 133

discussion Stephen Lambden in "Apophatic Theology in Babi and Baha'i Scripture" *Revisioning the Sacred* 62-63; discussion of Divine Unity (though without mention of this Tablet) Mirza Abu'l-Fadl Golpaygani "Treating of the meaning of Divine Unity..." in *The Baha'i Proofs* 137-153; mentions in Juan Cole "The Concept of Manifestation in the Baha'i Writings" (*Baha'i Studies* vol. 9) 3 and Jack McLean "Prolegomena to a Baha'i Theology" in *Journal of Baha'i Studies* 5:1 (1992) 51

#### Name of Tablet : Madínatu'r- Ridá (City of Radiant Acquiescence)

**Brief notes** : Baghdad. Arabic

**Primary Sources** : Published in AQA4 (first edition) 135-149: in the second edition (AQA4(i)) it is listed among the tablets removed because no reliable MS could be found. Prov. trans. Juan Cole exists

**Secondary sources: first key texts, then supplementary texts** : discussion *Rev. Baha'u'llah* vol.1 108-09

#### Name of Tablet : Qasídiy-i- Varqá'íyyih (Ode of Dove); full title *Qasídiy-i-'Izz-Varqa'íyyih*

**Brief notes** : Sulaymaniyyih. Arabic, with Persian notes by Baha'u'llah

**Primary Sources** : Short extract transl. Shoghi Effendi GPB 116. AQA3 196-215; MA4 197-209. Prov. trans.s of both the (Arabic) Tablet and Baha'u'llah's (Persian) notes on it exist, one published by Denis MacEoin, *Baha'i Studies Bulletin* 2:2, & comments 2:3, 2:4; also trans. Juan Cole, available online

**Secondary sources: first key texts, then supplementary texts** : *Rev. Baha'u'llah* vol.1 62-64, 84-85; *Rev. Baha'u'llah* vol. 3 206; discussion *God Passes By* 123, mention *ibid.* 118; discussed *Baha'u'llah: King of Glory* 118, and briefly 294, 415; *Eminent Baha'is in the Time of Baha'u'llah* 98; brief mention *Dawnbreakers* 9

Lengthy discussion of symbolism Stephen Lambden "Sinaitic Mysteries: Notes on

Moses/Sinai Motifs" in *Studies in Honor of the Late Hasan M. Balyuzi* 111-16; discussion of historical context in Juan Cole "Baha'u'llah and the Naqshbandi Sufis," in *From Iran East to West: Studies in Babi and Baha'i History* vol. 2; some coverage in Franklin Lewis' "Scripture as Literature," available online at [bahai-library.com/conferences/scripture.lit.html](http://bahai-library.com/conferences/scripture.lit.html); discussion of literary form and this Tablet's Sufi background in Jonah Winters Themes of 'The Erotic' in Sufi Mysticism," available online at [bahai-library.com/personal/jw/my.papers/Erotic.mysticism.html](http://bahai-library.com/personal/jw/my.papers/Erotic.mysticism.html); dialogue on translation Juan Cole and Denis MacEoin "Exchanges on Baha'u'llah's al-Qasida al-Warqa'iyya" in *Baha'i Studies Bulletin* 2:4 (March 1984) 44-57; brief mention Peter Smith *The Babi and Baha'i Religions* 64; the original poem which Baha'u'llah is modelling is, to my knowledge, only available in (partial) translation in R. A. Nicholson *Studies in Islamic Mysticism*

#### Name of Tablet : Rashh-i- 'Amá (Sprinkling of the Cloud of Unknowing)

**Brief notes** : Tehran, 1853/3. Persian

**Primary Sources** : M4:184-6; INBAMC 36:460-1. Persian. Prov. trans. & commentary has been published by Stephen Lambden, *Baha'i Studies Bulletin* 3:2 September 1984

**Secondary sources: first key texts, then supplementary texts** : discussion *Rev. Baha'u'llah* vol.1 45-46, 51; discussion *Covenant of Baha'u'llah* 52-53

Very detailed discussion Stephen Lambden "An Early Poem of Baha'u'llah: The Sprinkling of the Cloud of Unknowing" in *Baha'i Studies Bulletin* 3:2 (Sept. 1984) 4-114; description David Ruhe *Robe of Light* 164, brief discussion Stephen Lambden "Sinaitic Mysteries: Notes on Moses/Sinai Motifs" in *Studies in Honor of the Late Hasan M. Balyuzi*, 109; detailed discussion in Juan Cole "Baha'u'llah and the Naqshbandi Sufis," in *From Iran East to West*; discussion of the role of the Maid of Heaven in Kamran Ekbal "The Zoroastrian Heritage of the 'Maid of Heaven'" in *Scripture and Revelation* 129

#### Name of Tablet : Sahífiy-i- Shattíyyih (Book of the Tigris, Book of the River)

Baghdad (1857?). Persian, with Arabic citations

**Primary Sources** : MA4 142-149; RM1 349-357. Prov. trans. Juan Cole. exists

**Secondary sources: first key texts, then supplementary texts** : Mention *God Passes By* 141; Discussion *Rev. Baha'u'llah* vol.1 105-8





## Combat Kit

(Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

#### **Name of Tablet : Seven Valleys (Haft-Vadi)**

**Brief notes :** late Baghdad, 1858-1862. Persian. Written in response to questions of Muhyi'd-Din, Shaykh

**Primary Sources :** Numerous published trans. see Collins; trans. of Exordium by Stephen Lambden, with occasional notes, Pt. 01 BSB 6:2-3 (26-74). AQA3 92-137; INBA35. French trans. by Dreyfus and Chirazi bound with Les Paroles cachées contains additional exordium; French transl. by Dreyfus Oeuvre1 1923. First translated into English by Ali Kuli Khan in 1906 and reprinted frequently. A revised trans. published in 1945, done by Khan and his daughter Marzieh Gail, is to this day the standard trans. Hippolyte Dreyfus also trans. it into French directly from the Persian a year before Kuli Khan's English version, in 1905, with Julie Chanler then re-translating it from the French into English in 1936

**Secondary sources: first key texts, then supplementary texts :** mention in *Promulgation of Universal Peace* 244, *God Passes By* 140; mention of meaning of "guardian" *Unfolding Destiny* 453; Discussed *Baha'u'llah: King of Glory* 161-63; mentioned *ibid.* 139; discussion *Rev. Baha'u'llah* vol.1 96-104; mentioned *ibid* 151; *Rev. Baha'u'llah* vol. 2 26, *Rev. Baha'u'llah* vol. 4 142, 181

Complete treatment in Stephen Lambden "The Seven Valleys of Baha'u'llah: A Provisional Translation with Occasional Notes, pt. 1," in *Baha'i Studies Bulletin* 6:2-3 (Feb. 1992) 26-74, continued in *Baha'i Studies Bulletin* 6:4-7:2 (1992) 129-34 and John Walbridge *Sacred Acts* 150-157 and 287-288; discussion of the Valleys of Love and Knowledge in B. Hoff Conow *The Baha'i Teachings* 122-24; brief notes on the Valley of Nothingness Rodney Clarken "Absolute Poverty and Utter Nothingness" in *Journal of Baha'i Studies* 8:1 (1997) 30, 40; passing mentions in John Hatcher *Ocean of His Words* 87, 103-107, 134-135, 194-201; Peter Smith *The Babi and Baha'i Religions* 64, 81; Stephen Lambden "Paraclete, Ahmad and the Comforter" in *Scripture and Revelation* 89; Jack McLean "Prolegomena to a Baha'i Theology" in *Journal of Baha'i Studies* 5:1 (1992) 54-55; Julio Savi "Will, Knowledge, and Love as Explained in Baha'u'llah's Four Valleys" in the *Journal of Baha'i Studies* 6:1 (1994), available online at [bahai-library.com/articles/jbs.6-1.savi.html](http://bahai-library.com/articles/jbs.6-1.savi.html); relation of Seven Valleys to Attar's *Conference of the Birds* Michael Sours "Immanence and Transcendence in Divine Scripture" in *Journal of Baha'i Studies* 5:2 (1992) 16-18 and notes; detailed discussion of symbolic relations between Attar's *Conference* and Seven Valleys Christopher Buck "A Symbolic Profile of the Baha'i Faith" *Journal of Baha'i Studies* 8:4 (1998) 26-30; comments on mystic knowledge Jack McLean "The Knowledge of God: An

Essay on Baha'i Epistemology" in *World Order* 12:3 (1978) 50-52; see also student papers on Tablet at [bahai-library.com/](http://bahai-library.com/) students

Discussions of mysticism, many with passing references to the Seven Valleys, in Glenn Shook *Mysticism, Science, and Revelation*; Farnaz Ma'sumian "Mysticism and the Baha'i Faith" in *Deepen*, 6.3 (1995), available online at [bahai-library.com/articles/mysticism.masumian.html](http://bahai-library.com/articles/mysticism.masumian.html); Moojan Momen "The Psychology of Mysticism and its Relationship to the Baha'i Faith" in *Baha'i Studies Bulletin* 2.4 (1984); William S. Hatcher "Myths, Models, and Mysticism" in *Logic and Logos: Essays on Science, Religion, and Philosophy*; Jack McLean *Dimensions of Spirituality* 8, 82-88, 130, 244

#### **Name of Tablet : Shikkar- Shikan -Shavand (Sweet Scented Being)**

**Brief notes :** Baghdad. Persian. Addressee Mirza Sa'id Khan, although Taherzadeh says it was Siyyid Husayn-i- Mutivvaly-i -Qumi

**Primary Sources :** First half trans. in "The Baha'i World", vol 18, p 11 (by Habib Taherzadeh?). DiD 147-153; INBA30. Prov. trans. also exists Shahrokh Monjaze

**Secondary sources: first key texts, then supplementary texts :** Discussed *Rev. Baha'u'llah* vol.1 147-50; *Baha'u'llah: King of Glory* 149 (see also footnote), 446; mention of addressee *ibid* 89, 100-01; mention of Sa'id Khan *Rev. Baha'u'llah* vol. 1 225-26, *Rev. Baha'u'llah* vol. 2 131-34

Leiden List adds: Ishraq-Khavari and Muhammad-Ali Faizi consider this was the tablet referred to in the Tablet to the Shah, cited in Traveller's Narrative p 110 of Browne's trans., p 62 of the abridged Baha'i edition, but the content does not seem to match.

#### **Name of Tablet : Subhána- Rabbíya'I- A'Ilá (Praise to the Exalted Lord)**

**Brief notes :** Baghdad. Arabic. A Maiden tablet. Addressee Haji Mirza Musay-i-Javahiri, known as Harf-i-Baqa

**Primary Sources :** Gan 61-64

**Secondary sources: first key texts, then supplementary texts :** Discussion in *Rev. Baha'u'llah* vol.1 211-13; mention of addressee *Rev. Baha'u'llah* vol. 2 329; mention addressee *Baha'u'llah: King of Glory* 174, 250



**Name of Tablet :** Súriy-i- Nush (Tablet of Advice)

**Brief notes :** Baghdad. Arabic. Addressee Siyyid Ja'far-i-Yazdi

**Primary Sources :** MA4 135-136 (incomp.)

**Secondary sources:** first key texts, then supplementary texts : Discussed Rev. *Baha'u'llah* vol.1 137, 142, 146; mention of addressee Rev. *Baha'u'llah* vol. 1 331

**Name of Tablet :** Súriy-i- Qadír (Súrih of the Omnipotent)

**Brief notes :** Taherzadeh dates Baghdad; Cole dates Edirne (?1866?)

**Primary Sources :** AQA4(i) 317-320; AQA4(rev) 373-378. Prov. trans. exists Juan Cole

**Secondary sources:** first key texts, then supplementary texts : Discussion in Rev. *Baha'u'llah* vol.1 119-22

**Name of Tablet :** Tablet of the Holy Mariner (Lawh-i- Mallahu'l- Quds)

**Brief notes :** Baghdad. Arabic and Persian sections

**Primary Sources :** Arabic section trans. Shoghi Effendi and published in many sources, including Prayers for Special Occasions (=Baha'i Prayers, British) 51-7; Rev. *Baha'u'llah* vol.1 228-244; 'Rituals' 127-8. Photographic reproduction in frontispiece of Rev. *Baha'u'llah* vol.1. AQA4 335-341; ?MA4 335-41?. Earlier trans. in Star of the West, vol. 13, no. 4, pp. 75-77 contains misprints. Prov. trans. of Persian section also exists Shahroakh Monjaze

**Secondary sources:** first key texts, then supplementary texts : Mention *Selections from the Writings of Abdul-Baha* para. 233.15 (p. 314); discussion in Rev. *Baha'u'llah* vol.1 228-243; mention in Rev. *Baha'u'llah* vol. 2 6; discussion *God Passes By* 147-48; mention *ibid.* 140; *Baha'u'llah: King of Glory* 154; brief discussion *Covenant of Baha'u'llah* 167-68

Full treatment in Michael Sours *Beyond the Mystic Veil: An Illustrated Guide to Baha'u'llah's Tablet of the Holy Mariner* (as yet unpublished); John Walbridge *Sacred Acts* 159-165, 234; John Hatcher *Ocean of His Words* 39, 49-51, 88-96, 135-137; discussion of historical context John Hatcher "The Validity and Value of an Historical-Critical Approach" in *Scripture and Revelation* 41-42; discussion of the role of the Maiden in Kamran Ekbal "The Zoroastrian Heritage of the 'Maid of Heaven'" in *Scripture and Revelation* 155-56; discussion of the Maiden in Ross Woodman "The Inner Dimensions of Revelation" in *Scripture and Revelation* 347-49, 353-56, 362-64; Paula A. Drewek "Feminine Forms of the Divine in Baha'i Scripture" in *Journal of Baha'i Studies* 5:1 (1992) 20-21; detailed overview of

symbolism Christopher Buck "A Symbolic Profile of the Baha'i Faith" in *Journal of Baha'i Studies* 8:4 (1998) 37-44

---

## List of citations and resources for Tablets revealed 1863-68

### Overviews of this period

notes on Adrianople Momen *Basic Baha'i Dictionary* 10; mentions of period Baha'u'llah *ESW* 68-9, 106-8, 123-5, 132, 137; mentions of Adrianople Baha'u'llah *Aqdas* K37, Q100, n33, n63, n190; mentions of Constantinople *Aqdas* 15, K89, 164, n107, n119-20, n178; mentions of and addresses to Kings *Aqdas* K78-93, 163; anecdotes from period Furutan *Stories of Baha'u'llah* 31-41; anecdotes from period Muhammad Aliy-i Salmani *My Memories* 25-70 passim, 93-105; overview of period Abdu'l-Baha *SAQ* 31-4; mentions of period and tablets to kings *PUP* 12, 27, 202-3, 223-4, 301, 372, 388, 398; eyewitness discussion of the Adrianople period Mirza Haydar-Ali *Stories Delight of Hearts* 21-8; *GPB* 171-7, *PDC* paragraphs 12, 22, 41-61, 68-119, 152-62, 170-5, 210; Balyuzi *BKoG* 196-260; *Revelation* vol.3 108-10 brief overview of letters to the Kings Hatcher *Ocean of His Words* 126-31; discussion of Baha'u'llah's self disclosure in these tablets Buck *Paradise and Paradigm* 139-41; notes on the duties of the kings Peter Smith *The Babi and Baha'i Religions* 74-7; many mentions of period and of themes of Baha'u'llahs revelation during in Juan Cole *Modernity and the Millennium* passim; some discussions of period Cole "Redating the Surah of God," in *BSB* 6:4-7:2 (October 1992); passing mentions Stephen Lambden "Some Notes on Baha'u'llah's Gradually-Evolving Claims of the Adrianople/Edirne Period," in *BSB* 5:3-6:1 (June 1991), 75-83; overview of regional politics in the period in Moojan Momen "The Baha'i Influence on the Reform Movements of the Islamic World in the 1860s and 1870s," in *BSB* 2:2 (September 1983), 47-65

**Name of tablet :** *Kitáb-i-Badí'* ("The Wondrous Book," "the Unique Book")

**Brief notes :**  
Edirne.

**Note:** tablet bears no relation to the person surnamed Badi'



## Combat Kit

(Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

Mainly Persian. Apologia to Azalis. Addressee is Mirza Mihdiy-i Gilani or Mirza Mihdiy-i Rashti (not to be confused with Bahá'u'lláh's son Mirza Mihdi, surnamed "the purest Branch"), in the form of the words of Aqa Muhammad-'Ali Tambaku-Furush of Isfahan (the recipient of the tablet *Subhánika-Yá-Hú*, also known as the *Lawh-i Naqus*, Tablet of the Bell)

**Primary Sources (translations) :** Two sentences trans. GPB 28

**Secondary sources: first key texts, then supplementary texts :** mentioned GPB 172; mentioned Balyuzi BKG 124, 245 footnote, 257; brief discussion Taherzadeh *Revelation* vol.1 102, 250, 279; described *Revelation* vol.2 370-387

description Hatcher *Ocean of His Words* 84-86; analysis of one passage Buck *Paradise and Paradigm* 327

**Name of tablet : *Lawh-i-Ahmad*** Arabic (Tablet to Ahmad)

**Brief notes :**

Edirne, about 1865.

Addressee Ahmad-i Yazdi.

**Primary Sources (translations) :** Tasbih va Tahlil 215-218; Rosen3 t4; Ad'iyih-i H.Mahbub 193-9; Nafahat-i Fadl 1; INBA 30. Ms in the hand of Baha'u'llah. Mss also in hand of 'Abdu'l- Baha.

Trans. 1924 by Shoghi Effendi with the assistance of Dr. Esslemont and printed in many prayerbooks, from 1933 on, including *Baha'i Prayers*, US 1991 209; MacEoin *Rituals* 121-2 (abridged one para.). Earlier translations appear in early prayerbooks.

**Secondary sources: first key texts, then supplementary texts :** definition/bio notes Momen *Basic Baha'i Dictionary* 11; brief mention Balyuzi BKG 217; discussed Taherzadeh *Revelation* vol.2 107-36; mention of recipient *Revelation* vol.3 257; discussion of meaning of sincerity in tablet *Revelation* vol.4 141

paper by Omid Furutan presented at the 7th Annual Grand Canyon Baha'i Conference December 1991; extensive description and analysis Hatcher *Ocean of His Words* 340-378; discussion of historical relevance of recipient to tablet John Hatcher "The Validity and Value of an Historical-Critical Approach" in BS3 42-6; analysis of the name "Ahmad" (though no mention of this tablet) Stephen

Lambden "Prophecy in the Johannine Farewell Discourse" in BS3 76-89; meanings of tablet Seena Fazel "Understanding Exclusivist Texts" in BS3 269-70

**Name of tablet : *Lawh-i-Ahmad*** Persian (Tablet to Ahmad)

**Brief notes :**

Edirne.

Addressee is Haji Mirza Ahmad of Kashan.

**Primary Sources (translations) :** Majmu'ih-yi Alvah-i Mubarakih 315-330; Darya-i Danish 114-130. One of the tablets of Ahmad is in INBA30.

Almost two thirds has been trans. *Gleanings* CLII (=Majmu'ih-yi Alvah-i Mubarakih 317-9/Darya-i Danish 116-8) and *Gleanings* CLIII (=Majmu'ih-yi Alvah-i Mubarakih 315-6, 320-22, 324-7, 328-9 / Darya-i Danish 114-5, 119-21, 123-6, 128-9).

**Secondary sources: first key texts, then supplementary texts :** definition/bio notes Momen *Basic Baha'i Dictionary* 11-12; anecdotes of tablet and recipient Salmani *My Memories* 46-50 and elsewhere, passim; mentions of tablet and discussion of recipient Balyuzi BKG 157, 179, 202, 220-3, 227, 231, 253, 261, 323, illustration 200; tablet mentioned Taherzadeh *Covenant* 82 and footnote; discussed Taherzadeh *Revelation* vol.2 137-151, mention of recipient 67, 118, 127, 137, 159

description Hatcher *Ocean of His Words* 361-5

**Name of tablet : *Lawh-i-Ashraf*** (Tablet for Ashraf [the Noble])

**Brief notes :**

Edirne, after separation.

Arabic. Addressee is Siyyid Ashraf Zanjani, also known as Aqa Siyyid Ashraf (not to be confused with Mulla Ashraf, mentioned in Haydar-Ali *Stories Delight of Hearts* 113-116, or Aqa Mirza Ashraf-i-Abadi'i who was martyred in Isfahan, and concerning whom Baha'u'llah writes these words in the Epistle to the Son of the



## Combat Kit

(Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

Wolf, p. 72: 'Before them one named Kazim ... and after them, his honour Ashraf, all quaffed the draught of martyrdom...'

**Primary Sources (translations)** : Majmu'ih-yi Alvah-i Mubarakih 211-219. Section trans. *Gleanings* LII (Majmu'ih-yi Alvah-i Mubarakih 212-4).

**Secondary sources: first key texts, then supplementary texts** : mention of recipient Baha'u'llah *ESW* 73-4; *GPB* 199-200; anecdotes of recipient Muhammad Aliy-i Salmani *My Memories* 71-2; discussion of recipient Balyuzi *BKoG* 236, bio note 470; recipient and tablet discussed Taherzadeh *Revelation* vol.2 223-232, quoted 120

brief mention Stephen Lambden "Sinaitic mysteries" in *SBBR5* 136-7

**Name of tablet** : *Lawh-i-Bahá* (Tablet of Glory)

**Brief notes** :

Edirne, prior to separation.

Arabic, with parts trans. to Persian by Baha'u'llah. Addressee is Khatun-Jan.

**Primary Sources (translations)** : Ganj-i Shayigan 40-42 (incomp.).

**Secondary sources: first key texts, then supplementary texts** : mention of recipient Abdu'l-Baha *Memorials* 200 (199 in old ed.); mention of period (though no mention of tablet) *GPB* 166-8, Balyuzi *BKoG* 230-1, and Taherzadeh *Covenant* 84-5; period and tablet discussed Taherzadeh *Revelation* vol.2 162-3, 171, 179-80

**Name of tablet** : *Lawh-i-Hawdaj*, *Suriy-i Hawdaj*, *Lawh-i Samsun* (Tablet of the Howdah, Tablet from Samsun)

**Brief notes** :

Istanbul (actually at Samsun, en route from Baghdad to Istanbul).

Arabic, 1863.

**Primary Sources (translations)** : Ganj-i Shayigan 67 (incomp.); La'alyiu'l-Hikmat Vol.1 4. Translation Stephen Lambden *BSB* 3:4, 84-97.

**Secondary sources: first key texts, then supplementary texts** : definition of howdah Momen *Basic Baha'i Dictionary* 111; description of context *GPB* 156-7; anecdote of location and tablet Muhammad Aliy-i Salmani *My Memories* 34-5; description of howdah *My Memories* 127, illustration of howdah 24; discussion of

context Balyuzi *BKoG* 175-97, illustration 177; overview of period Taherzadeh *Revelation* vol.1 283-92; discussed *Revelation* vol.2 6-7, 16 (with summary of contents)

complete annotated translation Stephen Lambden *BSB* 3:4 (December 1985), 84-97; brief mention Hatcher *Ocean of His Words* 92; discussion Buck *Paradise and Paradigm* 224; E. G. Browne *Materials for the Study of the Babi Religion* 17 (online at bahai-library.com/books)

**Name of tablet** : *Lawh-i-Khalil* (Tablet to Jinab-i Khalil [the friend])

**Brief notes** : Edirne, after separation (March 1866?)

Not to be confused with *Lawh-i Khalil* II (possibly trans. *Gleanings* CXXVII) or *Lawh-i Khalil* III (trans. *Gleanings* CXXXVI)

Addressee is Haji Muhammad Ibrahim-i Qazvini, not to be confused (?) with the Haji Muhammad Ibrahim mentioned in *Revelation* vol.4 153 and footnote.

**Primary Sources (translations)** : Athar-i Qalam-i A'la Vol.1 65-68 (incomplete). Phrase trans. *GPB* 242; page quoted Taherzadeh *Covenant* 10; trans. Stephen Lambden *BSB* 4:1, 33-79.

There are a number of other tablets addressed to Haji Muhammad Ibrahim-i Qazvini, one of which (tentatively numbered II although no date is available) appears to be trans. at *Gleanings* CXXVII. The *Lawh-i Ibrahim* may be one of these tablets (*Gleanings* XXXIII, XXXVIII), and *Gleanings* LXXVII may also be related..

**Secondary sources: first key texts, then supplementary texts** : Mention of a "tablet addressed to Haji Muhammad Ibrahim-i-Khalil," which might or might not be this one, in *GPB* 242; Taherzadeh *Covenant* 10, 127-8; discussed Taherzadeh *Revelation* vol.2 259-262; mention of unspecified tablets to recipient *Revelation* vol.4 153 footnote, 405

**Name of tablet** : *Lawh-i-Laylatu'l-Quds* (Tablet of the Sacred Night I)

**Brief notes** : Edirne, possibly earlier.





## Combat Kit

(Baha'i Faith)

## INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

Addressee Darvish Sidq-'Ali, also referred to as Gul-i Mawla, "The Master's Rose" (Muhammad Aliy-i Salmani *My Memories* 34)

**Primary Sources (translations)** : Iqtidarāt va chand lawh-i Digar 216-8, Majmu'ih-yi Alvah-i Mubarakih 230-1.

Extracts in *Gleanings* CXLVII.

**Secondary sources: first key texts, then supplementary texts** : biography of recipient Abdu'l-Baha *Memorials* 36-8; Haydar-Ali *Stories Delight of Hearts* 71-2; Muhammad Aliy-i Salmani *My Memories* 34, 58-61, 93, 96-7; mentions of recipient Balyuzi *BKoG* 132, 156, 178, 231, 250-2, 279, 331, bio note 482; Balyuzi *Eminent Baha'is* 316-7; mentioned Taherzadeh *Revelation* vol.1 289; *Revelation* vol.2 164-5, discussed 188-90, mention of recipient 329-30, 402, 409

**Name of tablet** : *Lawh-i-Napulyun I* (First Tablet to Napoleon III)

**Brief notes** : Not to be confused with the much more well-known Second tablet to Napoleon III, from 1869. Edirne, after separation.

**Primary Sources (translations)** : Unpublished.

**Secondary sources: first key texts, then supplementary texts** : mentioned Baha'u'llah *ESW* 51, other (?) tablet to Napoleon also quoted in *ESW* passim; mention of recipient Baha'u'llah *Tablets* 210; *Aqdas* 15, K86, 164, notes 117-8; discussion of recipient Abdu'l-Baha *SAQ* 32-3; discussion of France in the 1870s *Secret Divine Civilization* 62-3, *PUP* 27-8, 203, 211, 223, 398, 432; mention of Napoleon I 67-8; *GPB* 173, 207-8, 225-6; mentions of tablet and recipient *PDC* paragraphs 39, 69-70, 83, 116, 118, 120-6, 140; Balyuzi *Eminent Baha'is* 208-9, illustration 208; mentions of recipient and tablets to him Balyuzi *BKoG* 245, 320, 352, 392, 426; quoted Taherzadeh *Covenant* 22-3; discussion of tablet Taherzadeh *Revelation* vol.2 368-9; mention of tablet *Revelation* vol.3 109-10, mention of recipient 81, 109-15, 149, 201; mention of recipient *Revelation* vol.4 95, 249, 388, 434; account of grandson of Shah converting to the Baha'i Faith in the presence of Abdu'l-Baha in Honnold *Vignettes* 51-2

discussion of literary style John Hatcher *Ocean of His Words* 126-9; mention Stephen Lambden "Prophecy in the Johannine Farewell Discourse" in *BS3* 91

**Name of tablet** : *Lawh-i-Nasir*, *Lawh-i Nasir Qazvini* (Tablet of Nasir [the defender] of Qazvini)

**Brief notes** :

Not to be confused with the *Lawh-i Nasir Hajji*, ca. 1869, which begins "He is the Helper. I bear witness that thou hast helped thy Lord, and art one of the helpers."

Edirne, after separation.

Mainly Persian.

Addressee is Haji Muhammad-Nasir of Qazvin.

Begins: Huwa al-Baha'i al-abha. Bi-nam-i khodavand etc (see Momen, *Selections* 310, 256)

**Primary Sources (translations)** : Majmu'ih-yi Alvah-i Mubarakih 166-202.

Sections trans. *Gleanings* LIII (Majmu'ih-yi Alvah-i Mubarakih 170), LXXV (Majmu'ih-yi Alvah-i Mubarakih 186-8). Sentence(s?) quoted *GPB* 169.

**Secondary sources: first key texts, then supplementary texts** : discussed Taherzadeh *Revelation* vol.2 39, 245-259

complete discussion Moojan Momen, ed., *Selections from the Writings of E.G. Browne* 255-9

**Name of tablet** : *Lawh-i-Ruh*, *Lawh ar-Ruh* (Tablet of the Spirit)

**Brief notes** : Edirne, at about the time of the separation (March-May 1866).

Arabic.

**Primary Sources (translations)** : Athar-i Qalam-i A'la Vol.4(i) 123-154; Athar-i Qalam-i A'la Vol.4(rev) 150-200.

**Secondary sources: first key texts, then supplementary texts** : mentioned *GPB* 171; discussed Taherzadeh *Revelation* vol.2 181-8 passim, mentioned 260

brief mention Stephen Lambden "Sinaitic mysteries" in *SBBR5* 136



## Combat Kit

(Baha'i Faith)

INFORMATION  
Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

**Name of tablet : *Lawh-i-Salmán I*** (first Tablet to Salman)

**Brief notes :**

Not to be confused with the Lawh-i Salman II, from the early 'Akka period (*Gleanings* XXI, *Gleanings* CXLVIII, and *Gleanings* CLIV, para. trans. *PDC* 70); the Lawh-i Salman III (date?); or the Lawh-i Madinatu't tawhid (The City of Unity, partially trans. *Gleanings* XXIV), which is addressed to the same person and is sometimes referred to as the tablet of Salman.

Edirne.

Mainly Persian.

Addressee Shaykh Salman

**Primary Sources (translations) :** Majmu'ih-yi Matbu'ih 128-160.

Paragraphs trans. *Gleanings* XXI (Majmu'ih-yi Alvah-i Mubarakih 144-5), *Gleanings* CXLVIII (=Majmu'ih-yi Alvah-i Mubarakih 143-4), *Gleanings* CLIV (Majmu'ih-yi Alvah-i Mubarakih 153-4); *PDC* paragraph 175. Trans. J. Cole posted on H-Bahai 3/97. The paragraph trans. at *PDC* 70 is also trans. by Cole *Modernism* 60 and see n39. Partially trans. Taherzadeh *Revelation* vol.1 111-3.

**Secondary sources: first key texts, then supplementary texts :** mention of Muhammad's companion Ruz-Bih (Salman) Baha'u'llah *Tablets* 65; biography of recipient Abdu'l-Baha *Memorials of the Faithful* 13-16, mentions 109, 113-19 passim; mention of recipient *Stories Delight of Hearts* 133; Balyuzi 'Abdul-Baha: *Centre of the Covenant* 96; Balyuzi *BKoG* 226, 233, 237, 344-7, 441-4; illustration Balyuzi *Eminent Baha'is* 231; Taherzadeh *Revelation* vol.1 109-13, 255-56; discussed *Revelation* vol.2 283-90, mentioned 67, 168, 208, 263-4, 384, 400; mentioned *Revelation* vol.3 25-6, 174-75 and footnote, quoted 89-90; vol.4 172; Taherzadeh *Covenant* 87, mention of recipient 63-64, quoted 160-1

subject of a paper by Juan Cole, Second Irfan Mysticism Conference, February 1997; brief mention of tablet Cole *Modernity and the Millennium* 73

**Name of tablet : *Lawh-i-Sayyáh*** (Tablet of Sayyah [the Traveller])

**Brief notes :** Edirne, following separation (? Feb-June 1867?)

Addressee is Mulla Adi-Guzal, entitled Sayyah (Mirza 'Aliy-i-Sayyah) by the Bab.

**Primary Sources (translations) :** Ganj-i Shayigan 80-81 (incomp.).

Sentence trans. *GPB* 184.

**Secondary sources: first key texts, then supplementary texts :** mention of recipient Abdu'l-Baha *Memorials* 99; mentioned *GPB* 184; Muhammad Aliy-i Salmani *My Memories* 57; mentions of recipient Balyuzi *BKoG* 62-3, 243, 247-8, 269, bio note 468, illustration 242; discussed Taherzadeh *Revelation* vol.2 213-215, mentioned 210, quoted *Revelation* vol.3 13

**Name of tablet : *Lawh-i-Siráj*** (Tablet for Siraj, or Sarraj)

**Brief notes :** Edirne.

Persian, a long tablet (Balyuzi *BKoG* says "it has the proportions of a book" (237).

According to MacEoin *Rituals* 86 (n108) the tablet refers to several Hajj tablets.

Addressee is 'Ali-Muhammad-i Siraj (Sarraj) of Isfahan.

**Primary Sources (translations) :** INBA 76 (?); Ma'iydih-i Asmani vol.7 14-97(c).

Sections trans. *Gleanings* L (Ma'iydih-i Asmani vol.7 57-8), *Gleanings* XCVII (Ma'iydih-i Asmani vol.7 18). Two sentences trans. *GPB* 169 (etext).

**Secondary sources: first key texts, then supplementary texts :** mentioned Balyuzi *BKoG* 237; discussed Taherzadeh *Revelation* vol.2 262-3, 268-9, mentioned *Revelation* vol.3 89

mention Stephen Lambden "Sinaitic mysteries" in *SBBR5* 173-4 n192; sections are mentioned in Denis MacEoin *Sources for Early Babi Doctrine and History* 40, 89, 106

**Name of tablet : *Lawh-i-Sultán*** (Tablet to the King of Persia, [Nasiri'd-Din Shah])

**Brief notes :** Edirne, after separation.



## Combat Kit

(Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

According to a letter from Mirza Sa'id Khan to Mirza Husayn Khan, the original of this tablet was sent to the latter, so it may be in Ottoman archives.

Arabic and Persian, long.

'Abdu'l-Baha says the tablet especially recommended justice for the Jews, but this is not borne out by Browne's translation.

Beginning and ending words see Momen *Selections Browne* 310.

Addressed to Nasiri'd-Din Shah

**Primary Sources (translations)** : Mss: Leiden Ms Or 4970 item 7; British Museum Or. 3115 (and another in Browne's collection, with some variant readings).

Published sources: Athar-i Qalam-i A'la Vol.1 66-96; Alvah/Brazil 145-201; Rosen2 195-216 (with numerous glosses); Lawh-i Mubarak-i Sultan-i Iran (with notes by Azizullah Sulaymani), 132 BE, and repr. India, 158 pages; Mubin/Bombay 98-102(c). Another edition not sighted publ. Egypt 1940.

Sections trans. *PB* 57-60; *PDC* 39-41, 44, 72; self-citations in *ESW* 11, 39. Full text trans. Browne in *Traveller's Narrative (TN)* 112ff and in the appendix beginning 390. The appendix translates the portions of the tablet which are not cited by 'Abdu'l-Baha in the version of *TN* which Browne had. But in the Persian (printed) edition of *TN* 'Abdu'l-Baha cites the whole tablet (?). Browne indicates variant readings, but the Sulaymani edition has significant phrases missing in *TN*. Rosen2 192 also gives Baha'u'llah's instructions to Badi', and describes the Mss (part of Ms247) in St Petersburg. These instructions and the exordium not cited in *TN* are produced in Browne's edition of *TN* 390f, with the Persian of the instructions. Browne's translation of the tablet is reprinted in *Baha'i World* Vol.4 p. 102-4, with some sections omitted and changes for clarity or doctrinal purposes. For example, Browne's opening "I [Baha'u'llah] am a man" becomes "I am a servant", Browne's "O King" becomes "O Shah". Browne's translation is also the basis of the translation in *Baha'i Scriptures* 1923 68-81.

Browne's translation of the instructions is reprinted in Balyuzi *King of Glory* 299 and Taherzadeh *Revelation* vol.3 176. Part of the Arabic exordium also trans.

*ESW* 11, 39, and *PB* 57f, with only minor differences in translation. Cited in *PDC* 42-3, *POB* 60. A composite of these translations with Browne's notes at bahai-library.com/provisionals. A section of Browne's translation (p. 395) is printed in *Star of the West* 2:6 3, with stylistic amendments only, except that Browne's 'will persecute him' becomes 'will contradict Him'.

**Secondary sources: first key texts, then supplementary texts** : recipient mentioned Baha'u'llah *ESW* 11, 39, 124-5; *PUP* 27-8, 203, 211, 223-4, 372, 398-9; discussed 'Abdu'l-Baha *Star of the West* 3:11 9-10 and *PUP* 223-4; brief mentions of tablet or recipient by 'Abdu'l-Baha in *Mahmud's Diary* 182; *Memorials* 3, 50, 136, 173; *SAQ* 33, 85 (footnote); *Secret Divine Civilization* 5-6, 11-2, 105; Shoghi Effendi *GPB* 26, 173-4, 186, 143-44, 173-4, 185-6; mentions of recipient *GPB* 197-8, 225, 232, 296; mentions of tablet and recipient *PDC* paragraphs 97-102, 110, 164, 182, 210, 215 and elsewhere, passim; mention of death of Shah *Aqdas* n177; Balyuzi *Eminent Baha'is* passim; Balyuzi *BKoG* 20, 147, 247, 298, 309-10; other mentions and illustrations of recipient Balyuzi *BKoG* passim; discussed Taherzadeh *Revelation* vol.2 337-40, 346-57, mention of recipient 246, 304, 326; mentioned *Revelation* vol.3 21, 38, 109, 133, 182-191, 199-200, 209-10, quoted 232; many mentions of subject *Revelation* vol.4 passim

discussion in E. G. Browne, *A Traveller's Narrative* 102-8, 151, with annotated partial translation 390-400 (online at bahai-library.com/books/); discussion Browne, *The Babis of Persia, their Literature and Doctrines*, *JRAS* XXI 958-60 (online at bahai-library.com/articles); mention Stephen Lambden "Prophecy in the Johannine Farewell Discourse" in *BS* 91; discussion of literary style John Hatcher *Ocean of His Words* 126-8; discussion of political teachings in tablet Juan Cole *Modernity and the Millennium* 32-4, 76; mentioned Denis MacEoin "Babism to Baha'ism" 225-6

discussion Moojan Momen, ed., *Selections from the Writings of E.G. Browne* 260-6

**Name of tablet** : *Mathnavi-y-i- Mubarak, Mathnavi*

**Brief notes** : Istanbul.

Persian, 300 couplets.

Not to be confused with the abbreviated title "*Mathnavi*" both used in non-



## Combat Kit (Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

Baha'i books and often quoted by the Central Figures, which usually refers to Rumi's *Mathnavi*

**Primary Sources (translations)** : Athar-i Qalam-i A'la Vol.3 160-192; Ma'iydih-i Asmani vol.4; INBA30.

Partial trans. Moojan Khadem presented Irfan Colloquium August 1997.

**Secondary sources: first key texts, then supplementary texts** : mentioned in unpublished portion of Nabil's history (*Dawnbreakers*)--see Balyuzi *BKoG* 265-6; anecdote of Baha'u'llah quoting Rumi's *Mathnavi* Furutan *Stories of Baha'u'llah* 34; mentioned Taherzadeh *Covenant* 219; discussed Taherzadeh *Revelation* vol.2 29-54 passim

Mosaic symbolism of tablet Stephen Lambden "Sinaitic Mysteries" in *SBBR5* 127-8

**Name of tablet** : *Subhánika- Yá-Hú* (lit. "Praised be Thou, O He!") also known as the *Lawh-i Naqus* (Tablet of the Bell),

**Brief notes** : Istanbul. 18 Oct 1863.

Arabic.

Composed in a style that lends itself to collective chanting. MacEoin *Rituals* 64 and Faizi *Stories* 43 say this is intended for the anniversary of the declaration of the Bab.

Addressee is Aqa Muhammad-'Aliy-i Tambaku-Furush-i Isfahani; see *Kitab-i Badi*. Risalih Ayam Tis'ih 100-106; Ad'iyyih-i H.Mahbub 141-53; various mss.

Trans. MacEoin *Rituals* 169-172, online at bahai-library.com/provisionals; section trans. *BW* vol14 632; unpublished trans. 'Ali Kuli Khan and Gail; a provisional trans. Stephen Lambden was posted on H-Bahai in September 1998 (forthcoming with commentary, *BSB*).

**Secondary sources: first key texts, then supplementary texts** : story of chanting tablet Mirza Haydar-Ali *Stories Delight of Hearts* 43 (on this, see also R. Jackson Armstrong-Ingram, *Music, Devotions, and the Mashriqu'l-Adhkar* 4-5); brief mention Balyuzi *BKoG* 206; mention of recipient Balyuzi *BKoG* 245 footnote; discussed Taherzadeh *Revelation* vol.2 18-24 passim, 441

**Name of tablet** : *Súriy-i-Asháb* (Surih of the Companions, Surih of the Servants)

**Brief notes** : Edirne, before separation (Cole: about Winter 1866; Lambden: circa 1864).

Arabic.

Principal addressee is 'Habib': early editions of Taherzadeh *Revelation* vol.1 identified recipient as Mirza Habib-i Maraghi'i (286), but for current editions and in *Revelation* vol.2 this is corrected. Actual addressee is Mirza Aqay-i-Kashani, also known as Mirza Aqay-i Munir and Jinab-i-Munir, surnamed Ismu'llahu'l-Munib or simply "Munib." Many other Persian Babis are addressed.

**Primary Sources (translations)** : Athar-i Qalam-i A'la Vol.1 149-154; Athar-i Qalam-i A'la Vol.4(i) 1-22; Athar-i Qalam-i A'la Vol.4(rev) 205-239.

Short passage trans. *WOB* 108-9; introduction and trans. Juan Cole *BSB* 5:3-6:1, 4-74, short passage posted Talisman 1/97;

**Secondary sources: first key texts, then supplementary texts** : biography Abdu'l-Baha *Memorials* 145-7, mention 123; mentioned *GPB* 169, 182; mention of recipient (referred to as "Munir") and tablet Haydar-Ali *Stories Delight of Hearts* 13-4; mention of Munir Balyuzi *BKoG* 33 footnote, 157, 176-8, 204, 264-5, bio note 479; discussion of recipient and tablet Taherzadeh *Revelation* vol.1 283-7; discussed *Revelation* vol.1 283-7; *Revelation* vol.2 59, 65-106 passim, esp. 72-7, 84-7, 114; *Revelation* vol.3 425

complete annotated translation Juan Cole "Bahah'u'llah's 'Surah of the Companions'" in *BSB* 5:3-6:1 (June 1991) 4-74; brief mention Stephen Lambden "Sinaitic mysteries" in *SBBR5* 135-6

**Name of tablet** : *Súriy-i-Damm, Surat ad-damm* (Tablet of Blood)

**Brief notes** : Not to be confused with other tablets to Nabil-i-A'zam, such as that in *Gleanings CXXXIX*.

Edirne, before separation (late 1865, early 1866).

Arabic.

Addressee Nabil-i A'zam of Zarand (Nabil-i Zarandi, Mulla Muhammad-i Zarandi, author of *Dawnbreakers*).



## Combat Kit

(Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

**Primary Sources (translations)** : Athar-i Qalam-i A'la Vol.4(i) 59-67; Athar-i Qalam-i A'la Vol.4(rev) 1-15.

Sections trans. *Gleanings* XXXIX (Athar-i Qalam-i A'la Vol.4(i) 64-5); trans. and literary analysis of passages by Juan Cole publ. *Poetics Today*; trans. Cole with commentary posted Talisman Jan 96 and at Cole's web page; sentence trans. *WOB* 139.

**Secondary sources: first key texts, then supplementary texts** : mention of recipient Baha'u'llah *Tablets* 73; biography of recipient Abdu'l-Baha *Memorials* 32-6; mentioned *GPB* 169, mention of recipient *GPB* 130, 176; brief bio of recipient *Unfolding Destiny* 406, 427; mentions of recipient Muhammad Ali-yi Salmani *My Memories* 37-8, 57, 85; illustration Balyuzi *Eminent Baha'is* 262, bio note 268-70, and passim; numerous mentions of recipient Balyuzi *BKoG* passim; many mentions of recipient Taherzadeh *Revelation* vol.1 passim, esp. bio notes 202-6; discussed *Revelation* vol.2 236-240, mentions of recipient 59, 114, 140, 166, 276; mention of other tablets to recipient *Revelation* vol.3 7, 26-7, mention of recipient 5-10, 56-7, 60, 74, 176-7, 209, 240, 254-5, 419; many mentions of subject *Revelation* vol.4 passim

brief mention Stephen Lambden "Sinaitic mysteries" in *SBBR5* 136

**Name of tablet** : *Súriy-i-Ghusn* (Tablet of the Branch)

**Brief notes** : Edirne, after separation.

Arabic.

Addressee is Mirza 'Ali-Riday-i Mustawfi (Ali Kuli Khan has: Mirza Ali Riza).

*WOB* 135-6 (1980 edn) mentions and translates extracts from at least 5 other tablets and prayers of Baha'u'llah for 'Abdu'l-Baha. Of these, the tablet written while 'Abdu'l-Baha was in Beirut is the *Lawh-i Ard-i Ba*. *GPB* 242 mentions another tablet written in Edirne regarding 'Abdu'l-Baha, but addressed to Haji Muhammad Ibrahim-i Khalil.

**Primary Sources (translations)** : Athar-i Qalam-i A'la Vol.4(i) 331-335; Athar-i Qalam-i A'la Vol.4(rev) 424-430; Ma'iydih-i Asmani vol.4 115-119.

Extracts trans. *WOB* 134-135; phrases trans. *GPB* 177, 242. A 1918 trans. Ali Kuli

Khan is published in *Three Tablets of Baha'u'llah* (Collins 1.139) and in *Baha'i World Faith* 204-7 (the latter without Khan's explanations). Said to have been poorly trans. to English (*Light of Divine Guidance* vol.1, pages 65-66), which may refer to the anonymous translation of 190? (Collins 1.127).

**Secondary sources: first key texts, then supplementary texts** : definition Momen *Basic Baha'i Dictionary* 2, 218; mention of the "Most Great Branch" Baha'u'llah *Tablets* 221-2, 227; some verses explained by 'Abdu'l-Baha in tablet to Haji Mirza Haydar-'Ali, part of which is trans. *WOB* 238; *PUP* 323, mentioned *GPB* 177, 242; *Messages from the UHJ* 1963-86 para. 330.2; definition of "aghsan" and "ghusn" *Aqdas* n66; Balyuzi *Abdu'l-Baha* 22-3, 220, 270; Balyuzi *BKoG* 250, mention of "ghusn" 420; discussed *Eminent Baha'is* 52-3; Taherzadeh *Covenant* 104, 136, 219, 267, 430; discussed Taherzadeh *Revelation* vol.2 388-96

full discussion of the meaning of the Baha'i covenant, with coverage of this tablet, in Moojan Momen "The Covenant," online at [bahai-library.com/encyclopedia/covenant.html](http://bahai-library.com/encyclopedia/covenant.html); coverage of a variety of covenantal issues in Heller "Covenant and the Foundations of Civil Society," in *BW* 1995-96, 185-222; brief discussion of covenantal symbolism in Lambden "Sinaitic Mysteries..." in *SBBR5* 122; discussion of the style of Writings on the Covenant, including this tablet, in Hatcher *Ocean of His Words* 153-64

**Name of tablet** : *Súriy-i-Hajj, Lawh-i Hajj* I and II (Tablets of Pilgrimage)

**Brief notes** : *Suriy-i Hajj* I refers to pilgrimage to Shiraz; *Suriy-i-Hajj* II refers to pilgrimage to Baghdad.

Both tablets revealed in Edirne, the first before the Most Great Separation (see *GPB* 169) and the second after.

**Primary Sources (translations)** : *Suriy-i Hajj* I:

Athar-i Qalam-i A'la Vol.4(i) 75-100; Amr va Khalq 4 120-134 part; Ganj-i Shayigan 82-3 part.

Section trans. MacEoin *Rituals* 154-163.

**Suriy-i Hajj II:**





## Combat Kit

(Baha'i Faith)

## INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

Gleanings LVII; Athar-i Qalam-i A'la Vol.4(i) 192-215; Amr va Khalq 4 109-120; Ganj-i Shayigan 83-4 part.

Section trans. MacEoin *Rituals* 163-168; *Rituals* 86 (n116) notes textual variants between Athar-i Qalam-i A'la Vol.4 204f and Amr va Khalq 4, without specifying.

**Secondary sources: first key texts, then supplementary texts** : Both tablets mentioned in *GPB* 176-7; mentioned Balyuzi *BKoG* 250; discussed Taherzadeh *Revelation* vol.2 240

described Denis MacEoin *Rituals in Babism and Baha'ism* 52-3, sections translated ibid. 154-68; discussion of tablets and pilgrimage in the Baha'i Faith Walbridge *Sacred Acts* 105-119

**Name of tablet** : *Súriy-i- 'Ibád* (Tablet of the Servants)

**Brief notes** : Not to be confused with a later "Lawh-i-Siyyid Mihdiy-i-Dahaji" (see *Revelation* vol.4 236-7); Siyyih Mihdiy-i Dahaji received many tablets from Baha'u'llah.

early Edirne, circa 1864.

Addressee is Siyyid Mihdiy-i Dahaji.

**Primary Sources (translations)** : AQ4(i) 23-34.

Partial translation in *Gleanings* XXXI (AQ4 24-25).

**Secondary sources: first key texts, then supplementary texts** : ~mentions of recipient Muhammad Aliy-i Salmani *My Memories* 76 and footnote; Balyuzi *BKoG* 33 (footnote), 132, 158, 242-3, 247, 344, 348; discussed Taherzadeh *Revelation* vol.2 272-5, mention of recipient 118-9, 290; mention of recipient *Revelation* vol.3 209, 226-7, 234; mention of recipient *Revelation* vol.4 236-7, 287 footnote

brief mention Stephen Lambden "Sinaitic Mysteries" in *SBBR5* 130; mention of recipient Juan Cole *Modernity and the Millennium* 94

**Name of tablet** : *Súriy-i-Mulúk, Surat al-Muluk* (Tablet to the Kings, Surih of the Kings)

**Brief notes** : Edirne, after separation (late 1867).

Arabic.

Sections are addressed to the Kings collectively *PDC* 20-24, *Gleanings* CXVI (same as *PDC* 23-24), CXVIII (same as *PDC* 21-22 except that the phrase "that the burden of your expenditures may be lightened" is omitted on *PDC* 21); to Sultan 'Abdu'l-'Aziz *Gleanings* CXIV (*GPB* 159; 161; *PB* 5-14); to his ministers *Gleanings* LXV (*GPB* 172); to the people of Istanbul *Gleanings* LXVI (*GPB* 173); to the divines and philosophers of Istanbul (*PB* 102-3; *GPB* 172-3); to the French ambassador (*GPB* 172); to the Persian Ambassador Haji Mirza Husayn Khan (surnamed Mushiru'd-Dawlih); *Gleanings* CXIII (*GPB* 172-3); to the Kings of Christendom (*PDC* 26-27); to the people of Persia (*GPB* 173); to the philosophers of the world (*GPB* 173).

**Primary Sources (translations)** : Alvah/Brazil 3-70; partially in Rosen2 p. 147-8; INBA34 Alvah-i Nazilih (Tehran: MMA, 1968); Athar-i Qalam-i A'la vol.1; Alvah/Bombay.

Sections trans. *Gleanings* LXV, LXVI, CXIII, CXIV, CXVI (same as *PDC* 23-24), CXVIII (mostly the same as *PDC* 21-22), *PB* 5-14, and *PDC* 20-24.

**Secondary sources: first key texts, then supplementary texts** : ~mentions of Mushiru'd-Dawlih by Baha'u'llah *ESW* 68-70; definition/bio notes Momen *Basic Baha'i Dictionary* 2, 217; mentions of and addresses to Kings *Aqdas* 78-84, 163; brief mention of recipient Mirza Husayn Khan by Abdu'l-Baha in *Mahmud's Diary* 167, bio note 443; mention of tablet and/or recipient(s) *GPB* 159, 161, 171-5, 179, 190, 207, 225, 227-8, 316; *PDC* paragraphs 24-5, 39-50, 86-96, 119, 149-62 passim, 170, 173-7, 195, 224; mention of tablet and Abdu'l-Aziz *World Order* 173-4, 176; Turkey in Baha'i history *Baha'i Administration* 151-2, 167-9; *Messages from the UHJ* 1963-86 paras. 14.5, 20.10, 24.15-16, 41, 45.1, 128.8; tablet quoted Balyuzi *BKoG* 207-11, discussed 212-3; mentions of recipient Abdu'l-Aziz *BKoG* 139, 199, 206-7, 245, 253-4, 261-3, 283-5, 307, 337, 352, 359-61, 379, 412, 425-6; mentions of recipient Mirza Husayn Khan *BKoG* 137, 154, 191, 199, 203, 212-4 (quotes from *ESW* and another tablet to Husayn Khan), 248, 257, 286-7, 300, 441-8, 446, bio note 472-3, and briefly elsewhere passim; mentions of Mirza Husayn Khan Balyuzi *Abdu'l-Baha* 18; mentions of Abdu'l-Aziz 18-22, 34, 319; mentions of recipient Abdu'l-Aziz Balyuzi *Eminent Baha'is* 183, 208; mention of Mirza Husayn Khan *Eminent Baha'is* 240; mentions of Abdu'l-Aziz Taherzadeh *The Covenant* 86, 94; discussion of tablet and recipients Taherzadeh *Revelation* vol.2



## Combat Kit

(Baha'i Faith)

## INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

301-36 passim, mentioned 1, 55-9, 61-2, 278, 301, 320-1, 325-8, 332, 337, 370-1, 398-401, 418; mentioned *Revelation* vol.3 109, 147, 238, 242, 251, quoted 156; mentions of Abdu'l-Aziz *Revelation* vol.3 14, 18-9, 37-8, 52, 69, 87, 91, 99-102, 123, 151-4, 191, 252, 410, 413-9, mentions of Mirza Husayn Khan 218-9; mentions of Abdu'l-Aziz *Revelation* vol.4 27, 95, 104-5, 240-2, 421, mentions of Mirza Husayn Khan 434

political teachings contained in tablet in John Esslemont, *Baha'u'llah and the New Era*, 31, 135-6, 235, 246; discussion of literary style John Hatcher *Ocean of His Words* 126-8, 131; social teachings in tablet Juan Cole "Baha'u'llah and Liberation Theology" in *SBBR8* 88-9; Mosaic symbolism Stephen Lambden "Sinaitic Mysteries" in *SBBR5* 137; discussion of Baha'u'llah's social and political teachings in tablet Cole *Modernity and the Millennium* 32, 53-6, 89, 125-9; prophecies contained in tablet Gary Matthews *Challenge of Baha'u'llah* 58-9, 155; complete discussion Moojan Momen, ed., *Selections from the Writings of E.G. Browne* 260-4 (as Rosen's "tablet to the Shah of Persia"; see note to p.264)

**Name of tablet :** *Súriy-i-Ra'is I, Surat-ar-Rais I, Lawh-i Ra'is I* (Tablet of the Premier, Tablet to Ottoman first minister Mehmet Emin 'Ali Pasha)

**Brief notes :** Not to be confused with either the later Lawh-i-Ra'is (see note below) or the tablet to Dhabih included in Baha'u'llah *Gleanings* CXV.

Edirne period (Rabi'u'th-Thani 1285/August 1868, at Kashanih en route to Gallipoli).

Arabic.

The formal addressee is 'Ali Pasha, but it was revealed for Dhabih (full name Haji Muhammad-Isma'il-i Dhabih of Kashan, known as Anis, the Friend). Recipient not to be confused with Siyyid Isma'il of Zavariah, who was also surnamed Dhabih (see *Revelation* vol.1 101-3).

Opening and closing words are given in Momen *Selections Browne* 311-2.

**Primary Sources (translations) :** Majmu'ih-yi Alvah-i Mubarakih 87-102; Rosen 224-231. Substantial parts are trans. Momen *Selections Browne* 266-9, and Browne's translation is used as a basis for a more complete trans. in *Baha'i Scriptures* 88-94, which however omits the last part of the tablet dealing with the

nature and progress of the soul (*Revelation* vol.2 417). This part of the tablet is apparently untrans. *Gleanings* LXXXII, might be worth investigating in this regard, but note the reference in that passage to the large number of tablets covering these subjects. Sentences from the first part, covered in *Baha'i Scriptures*, are also trans. *PDC* 60, 72-3; *GPB* 172, 177-8 (twice); *WOB* 94-5; 164. The passages in *GPB* 172 indicate familiarity with both previous translations but sometimes differ from both. Part of this tablet is trans. *PUP* 398-399, where it is called the "Epistle to the Sultan of Turkey." In a number of instances the passages trans. Shoghi Effendi (above) agree with *PUP* where it differs from the *Baha'i Scriptures* version. A passage concerning the officer 'Umar cited in *GPB* 171 and said to be from this tablet is in fact from the Lawh-i Ra'is III.

**Secondary sources: first key texts, then supplementary texts :** definition/bio notes Momen *Basic Baha'i Dictionary* 15; mention of recipient Baha'u'llah *Tablets* 210; mention of tablet Baha'u'llah *Gleanings* 39 (same tablet?); mentions of tablet to Sultan of Turkey (same tablet?) *PUP* 27-8, 203, 224, 372, 398-9, 432; described *GPB* 174, 180-1, 187; mention of Ali Pasha *PDC* paragraphs 158, 163; mentions of Ali Pasha Balyuzi *BKoG* 13, 154, 206-7, 262, 458, 471, bio note 469; mentions of Dhabih Balyuzi *BKoG* 132, 157, 253, 260-1, 264; mention of Ali Pasha Taherzadeh *Revelation* vol.1 225, 227, 244; discussed *Revelation* vol.2 411-7, mention of Ali Pasha 55, 57, 312, 398, 401; mention of Ali Pasha *Revelation* vol.3 34, 36, 91, 99 footnote, 100 footnote, 109, 419, quoted 151; mentioned *Revelation* vol.4 34 and footnote, 87

E. G. Browne, *Materials for the Study of the Babi Religion* 29-31 (online at bahai-library.com/books); discussion Moojan Momen, ed., *Selections from the Writings of E.G. Browne* 266-9; Juan Cole *Modernity and the Millennium* 57-75; prophecies contained in tablet Gary Matthews *Challenge of Baha'u'llah* 58-9

(Note: *Rev. of Baha'u'llah* vol.3 34 footnote, writes that "Shoghi Effendi generally referred to [the two tablets to Ali Pasha] in this order [as "Suriy-i-Ra'is and Lawh-i-Ra'is"], although occasionally he used the designation Surih for Lawh and vice versa"; hence, some of the sources listed here might actually refer to the later tablet.)

Taherzadeh, in *Revelation* vol.3 99n, adds: "The[re] were the Lawh-i-Ra'is and the Lawh-i-Fu'ad addressed to 'Ali Pasha and Fu'ad Pasha respectively and not to the Sultan, although references are made to the Sultan in these tablets"



---

### List of citations and resources for Tablets revealed 1868-1877

**Name of Tablet : Kitab-i -Aqdas (The Most Holy Book)**

**Add'l info from the Leiden List :** Arabic edition with Persian notes, 1995 Haifa. For a summary of earlier published editions see 'Rituals' 81-2 n2.

**Primary Sources :** English trans. Baha'i World Centre 1992. Two earlier official sources are (1) *Baha'i World volume XV: 1968-73*, which has brief letters from the Universal House of Justice regarding the publication of the *Synopsis and Codification...*, the *Synopsis* itself, and other related official statements, and (2) the separate book publication of the *Synopsis and Codification...* (1973) which also adds a lengthy letter from the House introducing and summarizing the *Aqdas*.

Other English translations done by Anton Haddad, Earl Elder, and Marzieh Gail. Two of these can be found online in parallel with the official translation at [bahai-library.com/provisionals](http://bahai-library.com/provisionals). French Ms trans. by Dreyfus 190?, 62pp, and separate Ms trans. of Questions and Answers, n.d.; for the former see Paris Archives Boite 11107, Grand cahier noir:122 (according to Laura Dreyfus-Barney, "Hippolyte Dreyfus. Article for Baha'i World": "He [Hippolyte Dreyfus-Barney] trans....the Aqdas which he annotated during a sojourn in 'Akka with the aid of 'Abdu'l-Baha".); brief comments by Ruhyyih (Rabbani) Khanum about the Guardian's translation in *The Guardian of the Baha'i Faith* 237-38.

**Secondary sources: first key texts, then supplementary texts :** definition in *Basic Baha'i Dictionary* 132-33; date in *A Basic Baha'i Chronology* 99; 120, 138; 145; 166; 476; *Some Answered Questions* 64; explanation of verse 1 in *ibid* 238; explanation of verse 47 in *ibid*. 171-74; brief mention in *Promulgation of Universal Peace* 454 and elsewhere, *passim*; biography of Zaynu'l-Muqarrabin in *Memorials of the Faithful* 150-153; *God Passes By* 14, 139, 177, 206-09, 213-16, 219, 254-55, 326, 328, 411; *Promised Day is Come* 39-42, 58-60, 64-65, 92, 94-95, 100, 118-21, 133-37 (page numbers differ in different editions); *World Order of Baha'u'llah* *passim*; 3 sentences about translation and punishments in *Unfolding Destiny* 455; discussion of the relationship between the Guardianship and the Universal House of Justice as elucidated in the Aqdas in *Messages from the Universal House of Justice 1968-1973* 37-44, reprinted in *Covenant of Baha'u'llah* 438-40; coverage in *Rev. of Baha'u'llah* vol.1 26, 60, 153, 160, 212, 301; vol.2 120, 122, 130, 240, 354-55, 389; vol.3 147, 164, 240, 275-399; vol.4 114, 116, 123,

138-39, 160, 212, 248-56, 299-300, 321, 399, 400, 417, 421, 423, 433; *Baha'u'llah: King of Glory* 245, 319, 351-53, 382, 422, 425; *Covenant of Baha'u'llah* 24, 68, 99, 141, 143, 155-56, 175-76, 212, 218-19, 240, 264, 266-67, 310-13, 378, 382, 386, 390, 396, 401-02; *Eminent Baha'is* 189, 259; 'Abdul-Baha: *Centre of the Covenant* 49, 51, 163, 492 full discussion of the Kitab-i-Aqdas in John Walbridge "The Kitab-i-Aqdas" available online at [bahai-library.com/encyclopedia/aqdas.html](http://bahai-library.com/encyclopedia/aqdas.html); discussion of the Aqdas' gendered language in Baharieh Ma'ani "The Effect of Philosophical and Linguistic Gender Biases..." *Journal of Baha'i Studies* 8:1 59-61; examination of some of the significances of the Aqdas and the possible impact of its publication upon its Western audience in Udo Schaefer "'The Balance hath been Appointed': Some Thoughts on the Publication of the Kitab-i-Aqdas" *Baha'i Studies Review* 3:1 (1993), also available online at [bahai-library.com/articles/balance.aqdas.html](http://bahai-library.com/articles/balance.aqdas.html); discussion of the "twin duties," social action, and other topics in John S. Hatcher "Unsealing the Choice Wine..." in *Journal of Baha'i Studies* 6:3 27-36; examination of the legal aspects and social principles of the Aqdas in Martha Schweitz "The Kitab-i-Aqdas: Baha'i Law, Legitimacy, and World Order" in *Journal of Baha'i Studies* 6:1 35-59; Robert Stockman discusses the translation of the Aqdas in "Revelation, Interpretation, and Elucidation in the Baha'i Writings" in *Scripture and Revelation* (Baha'i Studies vol.3) 63-66; John Walbridge offers an extended discussion of the Aqdas in *Sacred Acts...* (Baha'i Studies vol.1) xiii, 3-4, 16-22, 248-252, and numerous other pages, *passim*; brief comments on an early translation in Robert Stockman, *Baha'i Faith in America* vol.1 160; vol.2 11, 27, 363, 438n.38; see also other minor citations, esp. concerning the establishment of local "Houses of Justice," in *ibid*. *passim*; history in Hatcher/Martin's *Baha'i Faith...Global Religion* 46-47, 153-56; full introduction in Anonymous "The Kitab-i-Aqdas: Its Place in Baha'i Literature" in *The Baha'i World 1992-93* 103-18; discussion of "socio-cultural constructs" given in the Aqdas in R. Jackson Armstrong-Ingram "The Provisions for Sexuality in the Kitab-i-Aqdas in the Context of Late Nineteenth Century Eastern and Western Sexual Ideologies" available online at [bahai-library.com/conferences/sex.aqdas.html](http://bahai-library.com/conferences/sex.aqdas.html); analysis of the treatment of homosexuality in the Kitab-i Aqdas and its background in Kamran Hakim "Commentary on Kitab-i Aqdas verse 107" available online at [bahai-library.com/essays/aqdas.107.html](http://bahai-library.com/essays/aqdas.107.html); exploration of philosophical framework by William Hatcher in "The Kitab-i-Aqdas: The Causality Principle in the World of Being" in *The Baha'i World 1993-94* 189-236; random observations in Juan Cole *Modernity and the Millennium* 38, 64-66, 68, 73, 76, 91, 95, 149, 158, 171-73, 186; David S. Ruhe *Door of Hope...* 46-48, 51, 56; discussion of the style of Writings on the Covenant, including the Aqdas, in





## Combat Kit (Baha'i Faith)

## INFORMATION Bibliography for the Tablets of "Baha'u'llah" - List of citations and resources for Tablets revealed 1853-1863, 1863-1868, 1868-1877 & 1877-1892

John S. Hatcher *The Ocean of His Words* 153-64; passing mentions in ibid. 11, 16, 71, 79, 99, 122, and other places, passim; a few studies examining the inheritance laws in the Aqdas include Bahiyyih Nakhjavani "Exemption" in *Baha'i Studies Review* 3.1 (1993) 75-78, available online at [bahai-library.com/articles/exemption.html](http://bahai-library.com/articles/exemption.html), Seena Fazel "Inheritance" in ibid. 4.1 (1994) 71-75, Sen McGlinn "Some considerations relating to the inheritance laws of the Kitab-i-Aqdas" in ibid. 5.1 (1995) 37-50, available online at [bahai-library.com/articles/inheritance.BSR.html](http://bahai-library.com/articles/inheritance.BSR.html) and [bahai-library.com/articles/inheritance.arjmand.html](http://bahai-library.com/articles/inheritance.arjmand.html), Linda and John Walbridge "Baha'i Laws on the Status of Men" in *World Order* 19:1-2 (1984) 25-36, John and Linda Walbridge "A Question of Gender" in *Dialogue* 1987 32-34, and Martha Leach Schweitz "Of Webs and Ladders: Gender Equality in Baha'i Law" in *World Order* 27:1 (1995) 22; Suheil Bushrui's *The Style of the Kitab-i-Aqdas* is a lengthy meditation with occasional literary analysis; more analysis is provided in Sen McGlinn's review of this book in *Baha'i Studies Review* 6 (1996) 93-96, also available online at [bahai-library.com/reviews/](http://bahai-library.com/reviews/); some opinions on Baha'u'llah's teachings on politics in the Aqdas in Juan Cole "Iranian Millenarianism and Democratic Thought in the 19th Century" in *International Journal of Middle East Studies* 24 (1992) 1-26 passim; 1/2 page on the meaning of "irfan" in verse 1 in Jalil Mahmoudi "'Irfan, Gnosis, or Mystical Knowledge" in *World Order* 7:4 (1973) 14; discussion of Baha'i law in the Aqdas in Afshin Khavari "Parallels Between Islamic and Baha'i laws and Constitutional Principles" at [bahai-library.com/articles/parallels.html](http://bahai-library.com/articles/parallels.html); some philosophical meditations on the introductory verse of the Aqdas by Sen McGlinn in "Commentary on Kitab-i Aqdas verse one" at [bahai-library.com/articles/aqdas.verse1.html](http://bahai-library.com/articles/aqdas.verse1.html); more information can be found in an online translation project of the Aqdas at [bahai-library.com/provisionals](http://bahai-library.com/provisionals).

**Name of Tablet : Lawh-i -Ahhbab (Tablet of the Friends)**

**Add'l info from the Leiden List :** AQA1 96-113.

**Primary Sources :** (no primary source)

**Secondary sources: first key texts, then supplementary texts :** *Rev. of Baha'u'llah* vol.3 258-59.

**Name of Tablet : Lawh-i -Fu'ad (Tablet on death of Fu'ad Pasha)**

**Add'l info from the Leiden List :** Dated 1869. Rosen2 231-3; Mubin.

**Primary Sources :** Sentence trans. *Promised Day is Come* 106; prov. trans. available on request; WebCole. Trans. with commentary by J Cole posted H-Bahai May 97; idem at WebCole; Addressee Shaykh Kazim-i-Samandar of Qazvin.

**Secondary sources: first key texts, then supplementary texts :** mention of subject in *God Passes By* 28, 231; *Promised Day is Come* 100-01, 106; *Rev. of Baha'u'llah* vol.1 225; discussion in vol.2 375; vol.3 87-107, 151, 419; vol.4 437; illustration of subject *Baha'u'llah: King of Glory* 254; bio of subject ibid. 471; mention of subject ibid. 154, 199, 254, 458, 469, 476, 484; 'Abdul-Baha: *Centre of the Covenant* 20-21; summary of Tablet in Adib Taherzadeh "Three Momentous Years of the Heroic Age--1868-1870" in *Baha'i World XV: 1968-73* 768.

mention of subject Hatcher/Martin's *Baha'i Faith...Global Religion* 38n.16, 46; discussion and mention of subject Juan Cole *Modernity and the Millennium* 31, 56, 58-60, 61, 72, 89-90, 148, 157; discussion of Tablet's prophecy in Gary Matthews *Challenge of Baha'u'llah* 49-50; some comments on Baha'u'llah's address of subject in this Tablet in Juan Cole "Iranian Millenarianism and Democratic Thought in the 19th Century" in *International Journal of Middle East Studies* 24 (1992), 1-26 passim.

**Name of Tablet : Lawh-i -Haft Pursish (Tablet of Seven Questions)**

**Add'l info from the Leiden List :** MaM 240-248 and reprod. in BSB 7:3-4 53-59; incomplete text (without introduction) in Zapiski Imperatorskoy Akademii nauk S. Petersburg 8th series, Vol. 3, No. 6 (1899) 100-108, with Russian trans., and minor variant readings from MaM. Persian,

**Primary Sources :** trans. with notes Shahriar Razavi *Baha'i Studies Bulletin* 7:3-4, 48-68.

**Secondary sources: first key texts, then supplementary texts :** *Rev. of Baha'u'llah* vol.3, 272; *Baha'u'llah: King of Glory* 9.

mention in Christopher Buck "Baha'u'llah and Cross-Cultural Messianism" in *In Iran* (SBBR vol.3) 168.

**Name of Tablet : Lawh-i -Malik-i -Rus (Tablet to Czar Alexander II of Russia)**

**Add'l info from the Leiden List :** AQA1 57-61; Alw-Braz 121-128. Arabic.

**Primary Sources :** Trans. in *Proclamation of Baha'u'llah* 27-30, *Promised Day is Come* 47-48, 52-55; by E.G. Brown in (?), also printed in Kheirella and McNutt



## Combat Kit

(Baha'i Faith)

## INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

1900. A second Tablet to the Czar, written much later in Baha'u'llah's ministry, is available in provisional translation at [h-net2.msu.edu/~bahai/trans/vol2/tsar2.htm](http://h-net2.msu.edu/~bahai/trans/vol2/tsar2.htm).

**Secondary sources: first key texts, then supplementary texts** : mention in *Basic Baha'i Dictionary* 13 and photograph of subject in *ibid.* 131; explanation from 'Abdu'l-Baha of a line in this Tablet in Ali Akbar Furutan *Stories of Baha'u'llah* 48-49; *God Passes By* 106, 207, 226-27; *Promised Day is Come* 32, 90-91; *Rev. of Baha'u'llah* vol.3 111, 113, 118-123; *Baha'u'llah: King of Glory* 445-47; 'Abdul-Baha: *Centre of the Covenant* 109.

discussion of Tablet and subject Juan Cole *Modernity and the Millennium* 60, 65, 75, 126; passing mentions in John S. Hatcher *The Ocean of His Words* 129; some comments on Baha'u'llah's address of subject in this Tablet in Juan Cole "Iranian Millenarianism and Democratic Thought in the 19th Century" in *International Journal of Middle East Studies* 24 (1992), 1-26 *passim*.

**Name of Tablet : Lawh-i -Malikih (Tablet to Queen Victoria)**

**Add'l info from the Leiden List** : AQA1 61-66; Alw-Braz 131-141 (and reprod. in BSB 7:3-4, 11-21); Leiden Ms Or 4970 item 4; partially in Rosen2 p. 147-8. Arabic.

**Primary Sources** : Trans. in *Baha'i Scriptures* 111-115; sections transl. *Gleanings CXIX-CXX*; *Epistle to the Son of the Wolf* 59-64; *Promised Day is Come* 42-43, 55-58; *Proclamation of Baha'u'llah* 33-35; prov. trans. by Shahrokh Monjazebe *Baha'i Studies Bulletin* 7:3-4; by Browne in (?). Browne's trans. also published in Kheirella and McNutt 1900.

**Secondary sources: first key texts, then supplementary texts** : mention in *Basic Baha'i Dictionary* 13, 131; date in *A Basic Baha'i Chronology* 88, 148; *God Passes By* 206, 207-8, 211; *Promised Day is Come* 32, 106; brief comments from the Universal House of Justice on the Queen's response to this Tablet at [bahai-library.com/uhj/napoleon.victoria.html](http://bahai-library.com/uhj/napoleon.victoria.html); discussion in *Rev. of Baha'u'llah* vol.3 123-132; mention of subject in vol.4 388, 434; *Baha'u'llah: King of Glory* 153, 445, 451; 'Abdul-Baha: *Centre of the Covenant* 163, 370.

brief discussion in Baharieh Ma'ani "The Effect of Philosophical and Linguistic Gender Biases..." in *Journal of Baha'i Studies* 8:1 60; mentions of subject in Hatcher/Martin *Baha'i Faith...Global Religion* 43, 45; Gouvion/Jouvion *Gardeners of God* 58-59; discussion of Tablet and subject Juan Cole *Modernity and the Millennium* 41, 60, 63, 65, 93, 98, 100, 129, 152; discussion of Tablet's prophecy

in Gary Matthews *Challenge of Baha'u'llah* 47-48; some comments on Baha'u'llah's address of subject in this Tablet in Juan Cole "Iranian Millenarianism and Democratic Thought in the 19th Century" in *International Journal of Middle East Studies* 24 (1992), 1-26 *passim*; an article originally written for an encyclopedia by Juan Cole on "Baha'u'llah's Tablets to the Rulers" is available online at [bahai-library.com/encyclopedia/kings.html](http://bahai-library.com/encyclopedia/kings.html).

**Name of Tablet : Lawh-i -Manikchi Sahib (Tablet to Manikchi)**

**Add'l info from the Leiden List** : MaM 259-267.

**Primary Sources** : *Gleanings CVI*; prov. trans. available on private request Cole, for Abha. Partial translation by E.G. Browne, "Three Epistles to the Zoroastrians," in *Journal of the Royal Asiatic Society* 24 (1892).

**Secondary sources: first key texts, then supplementary texts** : *Rev. of Baha'u'llah* vol.3 269-71.

relatively detailed biography of subject in Gol Aidun "Manekji Limji Hataria and the Baha'i Faith" in *Baha'i Studies Notebook* 1:1 (1980), 47-62; paragraph about Manekji in context of larger discussion on Zoroastrianism and the Baha'i Faith in Michael Fischer "Social Change and the Mirrors of Tradition: Baha'is of Yazd" in *Debating Muslims...* 233-34, also found in *The Baha'i Faith and Islam* 36; mention in Christopher Buck "Baha'u'llah and Cross-Cultural Messianism" in *In Iran* (SBBR vol.3) 167-68, 174-75; mention of subject Juan Cole *Modernity and the Millennium* 147, 150.

**Name of Tablet : Lawh-i- Napulyun II (2d Tab. Napoleon III)**

**Add'l info from the Leiden List** : Dated 1869. AQA1 47-57; Alw-Braz 95-117; KHay; one of the tablets to Napoleon is in Leiden Or Ms 4970 item 5; one tablet to Napoleon in Rosen2 Ms247 item 2. The section trans. in *Promised Day is Come* 46-49 (page numbers differ in different editions) is extracts from the text trans. in *Proclamation of Baha'u'llah* 17-23, with minor variations, but *Promised Day is Come* 48 has one paragraph beginning "Abandon thy palaces" which is not in *Proclamation of Baha'u'llah*. A section included in *Epistle to the Son of the Wolf* 49-50 as part of this tablet is separately presented in *Proclamation of Baha'u'llah* 95-6 with numerous significant trans. differences some affecting content.

**Primary Sources** : Sections trans. *Gleanings CLVIII* and *Epistle to the Son of the Wolf* 46-56. French trans. by Dreyfus (published?). The French trans. by Louis



## Combat Kit

(Baha'i Faith)

## INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

Catafago may be in Paris State Archives. Trans. *Proclamation of Baha'u'llah* 17-23 based on self-citation *Epistle to the Son of the Wolf* 46ff., omitting two paragraphs *Epistle to the Son of the Wolf* 52-3 beginning "And if anyone ask them:" and another 2 paragraphs *Epistle to the Son of the Wolf* 54-55 beginning "Doth it behoove you to relate yourselves..." The first of these may not be from the Tablet to Napoleon, although the form implies it is. The latter has a close parallel in Gleanings CXXVIII (Suriy-i-Bayan).

**Secondary sources: first key texts, then supplementary texts** : mention in *Basic Baha'i Dictionary* 13 and photograph of subject in *ibid.* 131; date in *A Basic Baha'i Chronology* 88; *Some Answered Questions* 32-33; *Promulgation of Universal Peace* 27-28, 211, 223; *God Passes By* 207; *Promised Day is Come* 32, 77, 79-84, 92; comments from the Universal House of Justice on Napoleon's response to this Tablet at [bahai-library.com/u/hj/napoleon.victoria.html](http://bahai-library.com/u/hj/napoleon.victoria.html); discussion in *Rev. of Baha'u'llah* vol. 2 369; vol.3 81, 110-115, 149, 201; mention of subject in vol.4 95, 249, 388, 434; *Baha'u'llah: King of Glory* 320, 352, 392, 426; *Covenant of Baha'u'llah* 21-22; *'Abdul-Baha: Centre of the Covenant* 63.

mention of subject in Hatcher/Martin's *Baha'i Faith...Global Religion* 45-46; discussion of Tablet and subject Juan Cole *Modernity and the Millennium* 60, 63-64, 76, 124, 127, 131, 155; discussion of Tablet's prophecy in Gary Matthews *Challenge of Baha'u'llah* 43-44; some comments on Baha'u'llah's address of subject in this Tablet in Juan Cole "Iranian Millenarianism and Democratic Thought in the 19th Century" in *International Journal of Middle East Studies* 24 (1992), 1-26 *passim*.

**Name of Tablet : Lawh-i -Pap** (Tablet to Pope Pius IX)

**Add'l info from the Leiden List** : Dated around 1869. AQA1 38-46; Alw-Braz 73-90; Leiden Ms Or 4970 item 2; Rosen2 Ms 247 item 2. Arabic.

**Primary Sources** : Trans. *Proclamation of Baha'u'llah* 83-6; *Promised Day is Come* 49-52, 173-74; by E. G. Browne in (?); also printed in Kheirella and McNutt 1900; summary of impressions of the Tablet by a non-Baha'i reprinted in Moojan Momen, "...Christian Missionaries and the Babi and Baha'i Communities," in *Studies in Babi and Baha'i History* (SBBR vol.1) 63-64.

**Secondary sources: first key texts, then supplementary texts** : mention in *Basic Baha'i Dictionary* 13 and photograph of subject in *ibid.* 131; date in *A Basic Baha'i Chronology* 88, 94; *God Passes By* 209, 227; *Promised Day is Come* 20, 32, 43-44, 79-80, 85-90, 165-68 (related quotations); *Rev. of Baha'u'llah* vol.3 116-118, 133.

mention in Christopher Buck "Baha'u'llah and Cross-Cultural Messianism" in *In Iran* (SBBR vol.3) 165-66; mention of subject in Hatcher/Martin's *Baha'i Faith...Global Religion* 44-45; Gouvion/Jouvion *Gardeners of God* 60; passing mentions in John S. Hatcher *The Ocean of His Words* 129-30; Gary Matthews *Challenge of Baha'u'llah* 62.

**Name of Tablet : Lawh-i -Pisar -`Amm** (Tablet to the Cousin)

**Add'l info from the Leiden List** : IQT 174-182.

**Primary Sources** : (no primary source)

**Secondary sources: first key texts, then supplementary texts** : *Rev. of Baha'u'llah* vol.3 216-18.

**Name of Tablet : Lawh-i -Qad Ihtaraqa'l- Mukhlisun** (The Fire Tablet)

**Add'l info from the Leiden List** : T&T 219-224; AHM 169-79; INBA30; published separately as *Qad-Ihtaraqa'l -Mukhlisun*, London, 1980. Addressee is Haji Siyyid 'Ali-Akbar-i -Dahaji.

**Primary Sources** : Trans. *Baha'i Prayers*, 1982 and 1991 USA editions, pages 214-20; alternate prov. trans. also exists MacEoin, in *Rituals in Babism and Bahaism* 134-7

**Secondary sources: first key texts, then supplementary texts** : date in *A Basic Baha'i Chronology* 95; *Rev. of Baha'u'llah* vol.3 226-31; *Baha'u'llah: King of Glory* 321-22.

mention of subject Juan Cole *Modernity and the Millennium* 94.

**Name of Tablet : Lawh-i -Ra'is II** (Tablet to 'Ali Pasha)

**Add'l info from the Leiden List** : MaM 102-116. Persian.

(Note: *Rev. of Baha'u'llah* vol.3 34, footnote, writes that "Shoghi Effendi generally referred to [the two Tablets to Ali Pasha] in this order [as "Suriy-i-Ra'is and Lawh-i-Ra'is"], although occasionally he used the designation Surih for Lawh and vice versa"; hence, some of the sources listed here might actually refer to the earlier Tablet.)



## Combat Kit (Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

**Primary Sources** : one sentence in *World Order of Baha'u'llah* 194. Full provisional translation, published in *Star of the West* Vol.2 No.2, April 9 1911, page 3, available online at [bahai-library.com/provisionals/lawh.rais.2.html](http://bahai-library.com/provisionals/lawh.rais.2.html).

**Secondary sources: first key texts, then supplementary texts** : definition in *Basic Baha'i Dictionary* 217, mention in *ibid.* 13; date in *A Basic Baha'i Chronology* 86, 88; *God Passes By* 187, 231; *Promised Day is Come* 73-74, 99, 120; mention of subject *Rev. of Baha'u'llah* vol.1 225, 227, 244; vol.2 55, 57, 312, 398, 401, 411, 413-14; discussion in vol.3 20, 33-34, 36-7, 87, 91, 99n., 100n., 103, 109, 419; vol.4 437; illustration of subject *Baha'u'llah: King of Glory* 206; bios of subjects *ibid.* 469 and 471; mention of subject *ibid.* 13, 62, 154, 199, 206-07, 283, 458, 471; 'Abdul-Baha: *Centre of the Covenant* 20-21; summary of Tablet and subject in Adib Taherzadeh, "Three Momentous Years of the Heroic Age--1868-1870," in *Baha'i World XV: 1968-73* 768.

mention of subject Hatcher/Martin's *Baha'i Faith...Global Religion* 38n.16, 46; discussion and mention of subject Juan Cole *Modernity and the Millennium* 30, 31, 54-59, 61, 68, 72, 75, 90, 157; David S. Ruhe *Door of Hope* 28-31, 205, 224, 228; discussion of Tablet's prophecy in Gary Matthews *Challenge of Baha'u'llah* 49-51; some comments on Baha'u'llah's address of subject in this Tablet in Juan Cole "Iranian Millenarianism and Democratic Thought in the 19th Century" in *International Journal of Middle East Studies* 24 (1992), 1-26 *passim*.

**Name of Tablet : Lawh-i -Ridvan** (Leiden List gives as Lawh-i -Ridvan III)

**Add'l info from the Leiden List** : Dated prob. 9th day Ridvan 1869. AyT 313.

**Secondary sources: first key texts, then supplementary texts** : *Rev. of Baha'u'llah* vol.3 53-57.

Walbridge describes at length the meaning of Ridvan in *Sacred Acts...* (Baha'i Studies vol.1) 233-41.

**Name of Tablet : Lawh-i -Ru'ya** (Tablet of Vision)

**Add'l info from the Leiden List** : Dated 1 Muharram 1290 / 1 March 1873. AyT 16-20.

**Primary Sources** : Prov. trans. available on private request posted Juan Cole *Talisman* 8/96, for the anniversary of the birth of the Bab; summary of the Tablet's contents in John Walbridge, *Sacred Acts...* (Baha'i Studies vol.1) 161

**Secondary sources: first key texts, then supplementary texts** : *God Passes By* 221; *Rev. of Baha'u'llah* vol.3 223-24; *Baha'u'llah: King of Glory* 246.

brief mention in David S. Ruhe *Door of Hope* 111.

**Name of Tablet : Lawh-i -Salman** (Tablet of Salman II)

**Add'l info from the Leiden List** : Akka, early in imprisonment. MaM 124-128.

**Primary Sources** : paragraph in Juan Cole *Modernity and the Millennium* 60; prov. trans. available on private request. posted Juan Cole, *Irfan* 9/96

**Secondary sources: first key texts, then supplementary texts** : biography of subject in *Memorials of the Faithful* 13-16; discussion *Rev. of Baha'u'llah* vol.3 25-28; 174-75; mention of subject vol.1 109-13, 255-56; vol.2 67, 168, 208, 263, 283, 384, 400; vol.4 172; *Covenant of Baha'u'llah* 63-64, 87; 'Abdul-Baha: *Centre of the Covenant* 96.

discussion Juan Cole *Modernity and the Millennium* 60, 73; mention of subject in *Stories from the Delight of Hearts* 133.

**Name of Tablet : Lawh-i -Siyyid-i -Mihdiy-i -Dahaji I** (Tablet to Siyyid-i- Mihdiy-i - Dahaji I)

**Add'l info from the Leiden List** : AIA-Be 163-8.

**Primary Sources** : Translation in *Tablets of Baha'u'llah* 193-202.

**Secondary sources: first key texts, then supplementary texts** : *Rev. of Baha'u'llah* vol.4 236-37; mention of subject *Covenant of Baha'u'llah* 166, 216-17, 252.

**Name of Tablet : Lawh-i -Tibb** (Tablet to the Physician or Tablet of Medicine).

**Add'l info from the Leiden List** : MaM 222-226 (reproduced *Baha'i Studies Bulletin* 6:4-7:2 25-29). Arabic-Persian, early 1870s.

**Primary Sources** : Prov. trans. by Khazeh Fananapazir and Stephen Lambden *Baha'i Studies Bulletin* 6:4-7:2 (1992) 17-65. Paragraphs translated in Esslement, *Baha'u'llah and the New Era* 106, 108, 112.

**Secondary sources: first key texts, then supplementary texts** : *Rev. of Baha'u'llah* vol.3 358-360; on health and healing see *Some Answered Questions* 158-59, 254-59, *Selections from the Writings of Abdu'l-Baha* 150-56,





## Combat Kit (Baha'i Faith)

## INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

*Promulgation of Universal Peace* 204-05, and *Lights of Guidance* (3rd ed.) 276-99.

lengthy commentary on this Tablet by Khazeh Fananapazir and Stephen Lambden in *Baha'i Studies Bulletin* 6:4-7:2 (1992) 17-65; very brief mention in Stephen Lambden, "The Word Baha..." in *Journal of Baha'i Studies* 8:2 39-40; mention in Baharieh Ma'ani "The Effect of Philosophical and Linguistic Gender Biases..." in *Journal of Baha'i Studies* 8:1 63; many other secondary sources discuss health and healing without mentioning this Tablet--write to Jonah Winters for research assistance.

**Name of Tablet : Suriy-i -Haykal, Suratu'l -Haykal** (Surah of the Temple, Surah of the Body)

**Add'l info from the Leiden List :** First written in Edirne but revised in 'Akka, probably in 1869 (UHJ memo). AQA1 2-38; AQA4(i) 268-300; Mubin 2-38, with numerous variations; Rosen2 Ms 247, reproduced in full pp. 149-192; revised AQA1. Baha'u'llah had this tablet and those to Pius IX, Napoleon III, Alexander II and Nasiri'd-Din Shah written in the form of a pentacle (see *God Passes By* 212-3)--see also Baha'i World Center, "Questions about the Suratu'l-Haykal," unpublished memo, 5 September 1993. Arabic.

**Primary Sources :** Paragraphs trans. by Shoghi Effendi in *Promised Day is Come* 76; *World Order of Baha'u'llah* (1955) 109-10, 117, 138-39, 169 and *God Passes By* 101-2 (maiden passage). Early trans. by Anton Haddad circulated widely in mimeo--this trans. available online at [bahai-library.com/](http://bahai-library.com/) provisionals; summary of the Tablet's contents in John Walbridge, *Sacred Acts...* (Baha'i Studies vol.1) 166-68; Paragraphs trans. in *Style of the Kitab-i-Aqdas* 40, 62.

**Secondary sources: first key texts, then supplementary texts :** definition in *Basic Baha'i Dictionary* 216; one paragraph history of Tablet in *Some Answered Questions* 32-33; brief mention in *Promulgation of Universal Peace* 433; *Promised Day is Come* 75-76, 79 (page numbers differ in different editions); *God Passes By* 212-13 (very brief mention); *Rev. of Baha'u'llah* vol.1 42, 121-22; vol.3 132-147; vol.4 133; *Covenant of Baha'u'llah* 38-39, 130.

John Walbridge provides a full description of this Tablet in *Sacred Acts...* (Baha'i Studies vol.1) 165-69 and an article "Tablet of the Temple (Suratu'l-Haykal)" available online at [bahai-library.com/encyclopedia/haykal.html](http://bahai-library.com/encyclopedia/haykal.html); brief summary and description in Robert Stockman *Baha'i Faith in America* vol.2 27, 438n.37; delineation of the nine-fold categorization of the Writings of Baha'u'llah in Suheil

Bushrui *The Style of the Kitab-i-Aqdas* 40-41; lengthier coverage of same in John S. Hatcher *The Ocean of His Words* 97-100; discussion of allegory in Tablet in *ibid.* 138-39; passing mentions in *ibid.* 50-51; discussion of Tablet's prophecy in Gary Matthews *Challenge of Baha'u'llah* 42-44, 83.

### List of citations and resources for Tablets revealed 1877-1892

**Name of Tablet : Asl-i -Kullu'l -Khayr** (Words of Wisdom)

**Add'l info from the Leiden List :** MaA 92-94; INBA30.

**Primary Sources :** Translation in *Tablets of Baha'u'llah* 153-158.

**Secondary sources: first key texts, then supplementary texts :** passing comments on literary style in John S. Hatcher *The Ocean of His Words* 121-24 and elsewhere

### Excerpts from other Tablets

**Primary Sources :** (Section 17, Tablets of Baha'u'llah Revealed after the Kitab-i-Aqdas)

**Secondary sources: first key texts, then supplementary texts :** see a List of recipients and dates of Section 17, "Excerpts from other Tablets."

**Name of Tablet : Ishraqat** (Splendours)

**Add'l info from the Leiden List :** Dated 9 Dhi Qa'dih 1302/21 August 1885(?). MaA 57-79. IQT 50-85. Earliest transcription in the International Archives is dated 12 Izzat 44 B.E. (1888), by Zaynu'l-Muqarrabin.

**Primary Sources :** Translation in *Tablets of Baha'u'llah* 99-134.

**Secondary sources: first key texts, then supplementary texts :** definition in *Basic Baha'i Dictionary* 122; some information from the Universal House of Justice regarding the history of this Tablet can be found at [bahai-library.com/uhj/ishraqat.html](http://bahai-library.com/uhj/ishraqat.html); *Rev. of Baha'u'llah* vol.4 16, 116, 146-60, 162; *Baha'u'llah: King of Glory* 382; *Eminent Baha'is* 62; *Covenant of Baha'u'llah* 166, 215, 402.

brief discussion Juan Cole *Modernity and the Millennium* 35, 95, 158; passing comments on literary style in John S. Hatcher *The Ocean of His Words* 71, 122-24

**Name of Tablet : Kalimat-i- Firdawsiyyih** (Words of Paradise)

**Add'l info from the Leiden List :** MaA 30-45.

**Primary Sources :** Translation in *Tablets of Baha'u'llah* 55-80.



## Combat Kit

(Baha'i Faith)

## INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

**Secondary sources: first key texts, then supplementary texts** : definition in *Basic Baha'i Dictionary* 126; *Rev. of Baha'u'llah* vol.4 175-76, 196, 214-26, 374; *Baha'u'llah: King of Glory* 382; *Covenant of Baha'u'llah* 396, 402.

passing comments on literary style in John S. Hatcher *The Ocean of His Words* 79-80, 122-24; discussion of Tablet's prophecy in Gary Matthews *Challenge of Baha'u'llah* 86-87. The many mentions of, quotations from the memoirs of, and brief biographies of Haji Mirza Haydar Ali, in whose honor this Tablet was revealed, include a detailed chapter in *Eminent Baha'is in the Time of Baha'u'llah*, 237-250; *Revelation of Baha'u'llah* vol.1 28-29, vol.2 68-73, 184-202, 438-50, vol.3 99-104, 182-184, 218-19, 248-49, 335-36, 397-98, 401-02, vol.4 270-73, 325-26; *Covenant of Baha'u'llah* 75-77, 86-87, 91-92, 137-38, 170-76, and passing mentions in *Baha'u'llah: King of Glory* and 'Abdu'l-Baha: *The Centre of the Covenant of Baha'u'llah*. Haydar-Ali's book of memoirs has also been published, as *Stories from the Delight of Hearts*.

**Name of Tablet : Kitab-i -'Ahd** (The Book of the Covenant), the "Most Great Tablet," the "Crimson Book," the "Will and Testament of Baha'u'llah," the "Book of Baha'u'llah's Covenant," the "Epistle of the Covenant"; also Kitab-i -'Ahdi (The Book of My Covenant)

**Add'l info from the Leiden List** : Dating prob. prior to *Epistle to the Son of the Wolf*, since it is referred to there as the Crimson Book. Printed in AHM (reviewed by Abdu'l-Baha before printing) where the title is "Kitabu Ahdi" / Book of My Covenant; MaA 134-137.

**Primary Sources** : Translation in *Tablets of Baha'u'llah* 217-224;

**Secondary sources: first key texts, then supplementary texts** : definition in *Basic Baha'i Dictionary* 132; date in *A Basic Baha'i Chronology* 120; definition of "Crimson Book" in *Lights of Guidance* (3rd ed.) 181; *Some Answered Questions* 60; *Tablets of the Divine Plan* 51-52; *Promulgation of Universal Peace* 323, 455-57, and elsewhere, passim; *God Passes By* 236-40; *World Order of Baha'u'llah* 133-34, 137-38, 145; Directives from the Guardian sec. 46 (p. 17); *Rev. of Baha'u'llah* vol.1 37, 80, 134, 137; vol.2 389; vol.3 81, 371; vol.4 419-20, 434; *Baha'u'llah: King of Glory* 420, 422-23, 425; *Covenant of Baha'u'llah* 99, 130-33, 142-44, 146, 149-50, 155-56, 158, 161-62, 164, 166-67, 175-76, 199-200, 218-19, 267, 276, 378, 381, 408-09; 'Abdu'l-Baha: *Centre of the Covenant* 50.

full discussion of the meaning of the Baha'i covenant, with coverage of this Tablet, in Moojan Momen "The Covenant," available online at [bahai-library.com/](http://bahai-library.com/)

[encyclopedia/covenant.html](http://encyclopedia/covenant.html); coverage of a variety of covenantal issues, including "the concept of covenant," in Wendy M. Hellei "Covenant and the Foundations of Civil Society," in *Baha'i World* 1995-96, 185-222; mentions of this Tablet in *Stories from the Delight of Hearts* 121, 127; discussion in Eunice Braun *The March of the Institutions* 30 and passim; study (in Persian) by Shapour Rasekh in "Mahbub-i-'Alam" 534-49; brief discussion of covenantal symbolism in Stephen Lambden "Sinaitic Mysteries..." in *Studies in Honour of...H.M. Balyuzi* (SBBR vol.5) 122; David S. Ruhe *Door of Hope...* 58, 113-14; discussion of the style of Writings on the Covenant, including this Tablet, in John S. Hatcher *The Ocean of His Words* 153-64; passing mentions in *ibid.* 79, 123.

**Name of Tablet : Lawh-i -Aqdas** (The Most Holy Tablet, Tablet to the Christians, first Tablet to Faris the Physician)

**Add'l info from the Leiden List** : MaA 3-9; AQA1 138-144; Alwah-i Baha'u'llah... *sura-yi haykal* 163-172; St. Petersburg. Ms see Rosen2 Ms246.

**Primary Sources** : Translation in *Tablets of Baha'u'llah* 7-17, *Baha'i Studies Bulletin* June 1993, for earlier trans. see Sours book *A Study of Baha'u'llah's Tablet to the Christians*, 7. French trans. by Dreyfus and Chirazi 1905 bound with 'Les paroles cachees'; French transl. by Dreyfus Oeuvre1.

**Secondary sources: first key texts, then supplementary texts** : *Promised Day is Come* 165-68 (related quotations); *Rev. of Baha'u'llah* vol.3 6, 11; vol.4 277-35, 352-53.

The most lengthy examination of this Tablet is Michael Sours' 212-page book *A Study of Baha'u'llah's Tablet to the Christians*. See also Jack McLean's review of this book in *Journal of Baha'i Studies* 2:3 87-89; mention in Christopher Buck "Baha'u'llah and Cross-Cultural Messianism" in *In Iran* (SBBR vol.3) 164-65; on Christianity in the Writings of Baha'u'llah (though with few mentions of this particular Tablet), see also Jack McLean "The Deification of Jesus" in *World Order* 14:3-4 (1989) 23-45, William S. Hatcher "Baha'u'llah to the Christians" in *World Order* 1:2 (1966) 25-33, Juan Cole "Behold the Man: Baha'u'llah on the Life of Jesus" in *Journal of the American Academy of Religion* LXV/1 47-71, available online at [www-personal.umich.edu/~jrcole/bahai/bhjesu.htm](http://www-personal.umich.edu/~jrcole/bahai/bhjesu.htm), and Cole "The Christian-Muslim Encounter and the Baha'i Faith" in *World Order* Winter 1977-78 14-28.

**Name of Tablet : Lawh-i -Ard-i -Ba** (Tablet of the Land of Ba [Beirut])





## Combat Kit

(Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

**Add'l info from the Leiden List :** (place of publication in original language not listed)

**Primary Sources :** Translation in *Tablets of Baha'u'llah* 225-229.

**Secondary sources: first key texts, then supplementary texts :** Rev. of *Baha'u'llah* vol.4 240-41; *Baha'u'llah: King of Glory* 378-79.

**Name of Tablet : Lawh-i -Bisharat** (Tablet of Glad- Tidings)

**Add'l info from the Leiden List :** MaA 10-15; INBA30; MaM 116-24.

**Primary Sources :** Translation in *Tablets of Baha'u'llah* 19-30.

**Secondary sources: first key texts, then supplementary texts :** definition in *Basic Baha'i Dictionary* 44-45; Rev. of *Baha'u'llah* vol.4 116, 158, 161-68; *Baha'u'llah: King of Glory* 382; *Covenant of Baha'u'llah* 396.

discussion of Tablet in Juan Cole *Modernity and the Millennium* 73-74, 76, 158; comments on translation history David Hofman *George Townshend* 208-09; passing comments on literary style in John S. Hatcher *The Ocean of His Words* 79, 106, 122-24.

**Name of Tablet : Lawh-i -Burhan** (Tablet of the Proof, Tablet of Reasoning)

**Add'l info from the Leiden List :** MaA 125-133.

**Primary Sources :** 1879 — revealed "soon after the martyrdom of the King and Beloved of Martyrs," (Taherzadeh, Rev. of *Baha'u'llah* vol. 4 91) which was 03/17/1879. Translated *Tablets of Baha'u'llah* 203-216.

**Secondary sources: first key texts, then supplementary texts :** *Promised Day is Come* 145, 159 [p. 88, 97]; *God Passes By* 219, 232-33; Rev. of *Baha'u'llah* vol.4 91-102, 425, 435; *Baha'u'llah: King of Glory* 382.

David S. Ruhe Door of Hope 91; discussion of style in John S. Hatcher *The Ocean of His Words* 132-33.

**Name of Tablet : Lawh-i -Dunya** (Tablet of the World)

**Add'l info from the Leiden List :** Addressee Mirza Aqay-i-Afnan, known as Nur'u'd-Din. MaA 46-56; MaM 285-301; DiD 84-100.

**Primary Sources :** Partially trans. in *Gleanings XLIII*, *Tablets of Baha'u'llah* 81-98.

**Secondary sources: first key texts, then supplementary texts :** Rev. of *Baha'u'llah* vol.3 85; vol.4 288, 329-48, 401, 429; *Baha'u'llah: King of Glory* 382, 389, 410, 454.

The Tablet's relevance to agriculture is mentioned in Moojan Momen "Learning from History" in *Journal of Baha'i Studies* 2:2 60-61; discussion Juan Cole *Modernity and the Millennium* 35, 100-01; passing comments on literary style in John S. Hatcher *The Ocean of His Words* 71, 123-24; some opinions on Baha'u'llah's teachings on politics in this Tablet in Juan Cole "Iranian Millenarianism and Democratic Thought in the 19th Century" in *International Journal of Middle East Studies* 24 (1992) 16-19, also available online at [www-personal.umich.edu/~jrcole/bhconst.htm](http://www-personal.umich.edu/~jrcole/bhconst.htm).

**Name of Tablet : Lawh-i -Hikmat** (Tablet of Wisdom)

**Add'l info from the Leiden List :** INBA30.

**Primary Sources :** 1873-74. Translation in *Tablets of Baha'u'llah* 135-152. French trans. by Dreyfus and Chirazi bound with *Les paroles cachees*.

**Secondary sources: first key texts, then supplementary texts :** date in Rev. of *Baha'u'llah* vol.4 33; mention in *A Basic Baha'i Chronology* 125; Rev. of *Baha'u'llah* vol.4 33-49, 192, 373; *Baha'u'llah: King of Glory* 382; history of subject in *Memorials of the Faithful* 1-5 and *Eminent Baha'is* 112-15.

full definition in article by Juan Cole "Lawh-i Hikmat (The Tablet of Wisdom)" available online at [bahai-library.com/encyclopedia/wisdom.html](http://bahai-library.com/encyclopedia/wisdom.html); Robert Stockman discusses the nature of revelation as described in this Tablet in "Revelation, Interpretation, and Elucidation in the Baha'i Writings" in *Scripture and Revelation* (Baha'i Studies vol.3) 58-61; discussion of Tablet's literary style and thematic structure in John S. Hatcher *The Ocean of His Words* 117-120, 234-47; passing mentions in ibid. 24, 125 and elsewhere, passim; though only indirectly about this Tablet, Susan Maneck's "Wisdom and Dissimulation: the use and meaning of hikmat in Baha'i writings and history" in *Baha'i Studies Review* 6 (1996) 11-23, also available online at [bahai-library.com/articles/hikmat.html](http://bahai-library.com/articles/hikmat.html), ruminates on the exercise of hikmat (wisdom) in the Baha'i community; brief discussion of some theological issues regarding creation in Juan Cole "The Concept of Manifestation in the Baha'i Writings," *Baha'i Studies* monograph #9, pages 8-9, also available online at [www-personal.umich.edu/~jrcole/bhmanif.htm](http://www-personal.umich.edu/~jrcole/bhmanif.htm); detailed discussion of Baha'u'llah's teachings on early Greek and Hebrew history in Juan Cole "Problems of Chronology in Baha'u'llah's Tablet of Wisdom" in *World Order* 13:3 (1979) 24-39, also available online at [h-net2.msu.edu/~bahai/diglib/articles/A-E/cole/chrono/chrono.htm](http://h-net2.msu.edu/~bahai/diglib/articles/A-E/cole/chrono/chrono.htm).



## Combat Kit (Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

**Name of Tablet : Lawh-i -Ibn-i -Dhib** (Epistle to the Son of the Wolf)

**Add'l info from the Leiden List :** Published by Bahai-Verlag

**Primary Sources :** trans. as *Epistle to the Son of the Wolf*, Shoghi Effendi 1941.

**Secondary sources: first key texts, then supplementary texts :** definition in *Basic Baha'i Dictionary* 78; mentions in *ibid.* 164, 213; date in *A Basic Baha'i Chronology* 120, 121 (dg16, 164); *God Passes By* 200-01, 219-20, 232, 238, 318; *Promised Day is Come* 117, 141 (pages 72-77); Directives from the Guardian sec. 46 (p. 17); excerpt from *Lights of Guidance* #1586; *Rev. of Baha'u'llah* vol.2 206; vol.3 390; vol.4 368-412, 432-40; *Baha'u'llah: King of Glory* 213-14, 382-88, 391-92; *Covenant of Baha'u'llah* 73, 79, 142, 162, 309; *Eminent Baha'is* 45-47, 147.

Unpublished study guide by Michael Sours, "The World Reformer is Come: A Study Guide to Baha'u'llah's Epistle to Shaykh Muhammad-Taqi, the Son of the 'Wolf'," 85 pages; passing observations in Michael Sours, *The Station and Claims of Baha'u'llah*, chapter 8 (pages 67-87) and notes; various meditations in Marzieh Gail, "Baha'u'llah's Epistle to the Son of the Wolf," in *Dawn Over Mt. Hira* 176-83; analysis of symbolism in Stephen Lambden "Sinaitic Mysteries..." in *Studies in Honour of...H.M. Balyuzi* (SBBR vol.5) 148-49, 153-55; mentions of Tablet in David S. Ruhe *Door of Hope* 81, 91, 108, 213; some Islamic symbols in Tablet in *ibid.* 125-26; literary analysis in "Narrative Perspective in Epistle to the Son of the Wolf" in John S. Hatcher *The Ocean of His Words* 41-45, 151-52; passing mentions in *ibid.* 79-80, 86, 147-48

**Name of Tablet : Lawh-i -Ittihad** (Tablet of Unity)

**Add'l info from the Leiden List :** AHM 388-406.

**Primary Sources :** Gleanings CXI. Draft prov. trans. by Shahrokh Monjazeab at 1985 ABS meeting in San Francisco

**Secondary sources: first key texts, then supplementary texts :** *Rev. of Baha'u'llah* vol.4 191-96.

**Name of Tablet : Lawh-i -Karmil** (Tablet of Carmel)

**Add'l info from the Leiden List :** MaA 1-2.

**Primary Sources :** Translated in Gleanings XI, *Tablets of Baha'u'llah* 1-6.

**Secondary sources: first key texts, then supplementary texts :** definition in *Basic Baha'i Dictionary* 218-19; date in *A Basic Baha'i Chronology* 122; *God Passes By* 194, 273-278, 345; *Messages to the Baha'i World* 63; Mt. Carmel extolled in *Citadel of Faith* 95-97; *Rev. of Baha'u'llah* vol.4 351-67, 423; *Baha'u'llah: King of Glory* 375-77; *Covenant of Baha'u'llah* 324, 326, 401.

brief comments about Tablet by Shoghi Effendi in Ruhiiyyih Rabbani *The Guardian of the Baha'i Faith* 112, 231; definition of "Carmel" in Michael Sours, *A Study of Baha'u'llah's Tablet to the Christians*, 37 note 29; discussion of Tablet's gender polarity in Paula Drewek "Feminine Forms of the Divine in Baha'i Scripture" in *Journal of Baha'i Studies* 5:1 18-19; John Walbridge describes at length the meaning of Mount Carmel for the Baha'i Faith in *Sacred Acts...* (Baha'i Studies vol.1) 144-49; Ramona Brown *Memories of 'Abdu'l-Baha* 115 includes a brief pilgrim's note from the Guardian about Mt. Carmel and the Tablet; Ruhiiyyih Rabbani frequently mentions the Guardian's development of the site in *The Priceless Pearl* and *The Guardian of the Baha'i Faith*, *passim*; detailed description of Mt. Carmel and mentions of Tablet in Ugo Giachery *Shoghi Effendi* 53-67 (*passim*), 170-74, 209-18; David S. Ruhe *Door of Hope* 71-72, 126-27, 133-45, 152-56, 162-63, 166-87, and elsewhere, *passim*; John S. Hatcher *The Ocean of His Words* 150, 224-25; discussion of Baha'u'llah's prophecy re pitching His tent on mountain in Gary Matthews *Challenge of Baha'u'llah* 73-76.

**Name of Tablet : Lawh-i -Maqsud** (Tablet of Maqsud, Tablet of the Goal / The Desired One)

**Add'l info from the Leiden List :** Dated Jan. 20 1882 (UHJ) or Dec. 31 1881 (Cole). MaA 95-111; Lawh-i Maqsud, Egypt, 1920, 33 pages; Rosen2 Ms249. Persian.

**Primary Sources :** Translated in Gleanings CX, CXII, CXVII, CXXII; *Tablets of Baha'u'llah* 159-178.

**Secondary sources: first key texts, then supplementary texts :** *Rev. of Baha'u'llah* vol.4 235-36.

discussion Juan Cole *Modernity and the Millennium* 131-33, 135, 158; passing comments on literary style in John S. Hatcher *The Ocean of His Words* 71, 123-24.

**Name of Tablet : Suriy-i -Vafa** (Tablet of Fidelity), also "Lawh-i -Vafa"

**Add'l info from the Leiden List :** MaA 112-119; AQA4(i) 350-358; AQA4(rev) 418-423.

**Primary Sources :** Translated in Gleanings LXXIX, *Tablets of Baha'u'llah* 179-192.

**Secondary sources: first key texts, then supplementary texts :** *Rev. of Baha'u'llah* vol.4 205-13.



## Combat Kit

(Baha'i Faith)

### INFORMATION

Bibliography for the Tablets of "Baha'u'llah" -  
List of citations and resources for Tablets revealed  
1853-1863, 1863-1868, 1868-1877 & 1877-1892

detailed discussion of literary style of this Tablet in John S. Hatcher *The Ocean of His Words* 114-16, 125-26.

#### **Name of Tablet : Tablet to The Times**

**Add'l info from the Leiden List :** (place of publication in original language not listed)

**Primary Sources :** Partial translation in *Rev. of Baha'u'llah* vol.4 350, reprinted in *Baha'i World* XVIII 977.

**Secondary sources: first key texts, then supplementary texts :** date in *A Basic Baha'i Chronology* 121; *Rev. of Baha'u'llah* vol.4 348-50;

Discussion in *Baha'i World* XVIII (vol.18), 976-77.

#### **Name of Tablet : Tajalliyat (Effulgences)**

**Add'l info from the Leiden List :** MaA 25-29.

**Primary Sources :** Translation in *Tablets of Baha'u'llah* 45-54. Image of one page of the Tablet in "Revelation Writing" in *Revelation of Baha'u'llah* vol. 1, 110

**Secondary sources: first key texts, then supplementary texts :** definition in *Basic Baha'i Dictionary* 221; *Rev. of Baha'u'llah* vol.4 117, 118-44, 168; *Baha'u'llah: King of Glory* 382, 414; *Eminent Baha'is* 62.

discussion of symbolism in Stephen Lambden, "Sinaitic Mysteries...", in *Studies in Honour of...H.M. Balyuzi* (SBBR vol.5) 150-51; passing comments on literary style in John S. Hatcher *The Ocean of His Words* 79, 123-24; brief discussion of some theological issues in Juan Cole "The Concept of Manifestation in the Baha'i Writings" *Baha'i Studies* monograph #9, 8-9, also available online at [www-personal.umich.edu/~jrc Cole/bhmanif.htm](http://www-personal.umich.edu/~jrc Cole/bhmanif.htm); discussion of the meaning of "tajalli" in *ibid.*, *passim*.

#### **Name of Tablet : Tarazat (Ornaments)**

**Add'l info from the Leiden List :** Dhi'l-Hajjih 1305 (appr. 1888). MaA 16-24.

**Primary Sources :** Translation in *Tablets of Baha'u'llah* 31-45.

**Secondary sources: first key texts, then supplementary texts :** definition in *Basic Baha'i Dictionary* 221; *Rev. of Baha'u'llah* vol.4 16, 18, 117; *Baha'u'llah: King of Glory* 382; *Eminent Baha'is* 62.

John Walbridge summarizes this Tablet in *Sacred Acts...* (*Baha'i Studies* vol.1) 252-54; passing comments on literary style in John S. Hatcher *The Ocean of His Words* 79, 123-24.



## Writings of "Báb"

**1844**

***Qayyúm-al-'Asmá'***, "Self-Subsisting of Names," also known as *Ahsan al-qisas*, "The Best of Stories"

[Translation](#) (partial, provisional, by Todd Lawson)

[Faculty notes](#) (Messiah; Day of God; Imám; Shaykhism)

[Notes on Joseph](#)

**1847-48**

***Bayán***, "Exposition," Arabic and Persian

Translations: [provisional, from the French by A.L.M. Nicolas](#), and [provisional, by Denis MacEoin](#)

[Faculty notes](#) (Writings containing word "Bayán"; Laws; Symbols; Bábí conversion patterns)

["Letters" and Letters of the Living](#) (see also [The disconnected letters](#))



## Writings of "Bahá'u'lláh"

1852

***Rashh-i-'Amá***, "Sprinkling from a Cloud"

Translations: [provisional, by Ramin Neshati](#), and  
[provisional, by Juan Cole](#)

[Tablet study outline](#) [?]

[Faculty notes](#) (Overview; Baha'u'llah's station prior to this  
Tablet)

1854

***Lawh-i-Kullu'-Ta'ám***, "Tablet of All Food"

[Translation](#) (provisional, by Stephen Lambden)

[Faculty notes](#) (Overview; Symbols; Worlds of God)

[Tablet study outline](#) [?]

1855

***Qasídiy-i-Varqá'íyyih***, "Ode of the Dove"

[Translation](#) (provisional, by Juan Cole)

[Tablet study outline](#) [?]

1857

***Sahífiy-i-Shattíyyih***, "Book of the River [Tigris]"

[Translation](#) (provisional, by Juan Cole)

[Notes](#) (Translator's introduction)

1857-58

***Chahár Vádí***, "Four Valleys"

[Translation](#) (authorized, by Marzieh Gail)

[Faculty notes](#) (Overview; Names of the Valleys)

[Tablet study outline](#) [?]

1857-58

***Kalimát-i-Maknúnih***, "Hidden Words"

[Translation](#) (authoritative, by Shoghi Effendi)

[Tablet study outline](#) [?]

[Lights of Guidance compilation](#)

[Faculty notes](#) (Excerpt from E.G. Browne; Meanings of  
name; "True and Radiant Morn"; Covenant; etymology of *insáf*,  
"justice")

1857-63

***Haft Vádí***, "Seven Valleys"

[Translation](#) (authorized, by Marzieh Gail)

[Faculty notes](#) (Why seven?; Some symbols explained); see  
also [Javáhiru'l-Asrár](#)

[Tablet study outline](#) [?]

1857-63

***Hurúfát-i-'Álín***, "The Exalted Letters"

Translation not yet available

[Excerpts from John Walbridge, \*Sacred Acts...\*](#)

1857-63

***Javáhiru'l-Asrár***, "Jewels/Essence of Mysteries"

[Faculty notes](#) (Overview); see also [Seven Valleys](#)

1857-63

***Lawh-i-Áyiy-i-Núr***, "Tablet of the 'Light Verse'" [of the  
Qur'an]], also known as *Tafsír-i-Hurúfát-i-Muqatta'ih*,  
"Commentary on the Isolated Letters"

Translation not yet available

[Faculty notes](#) (Overview)

[The "Disconnected Letters"](#) (see also ["Letters" and Letters](#))



## Combat Kit

(Baha'i Faith)

## INFORMATION

### Writings of "Bahá'u'lláh"

	<a href="#">of the Living"</a>	<b>1858-63</b>	<b><i>Subhána-Rabbíya'l-A'lá</i></b> , "Praise to the Exalted Lord" Translation not yet available
<b>1857-63</b>	<b><i>Lawh-i-Fitnih</i></b> , "Tablet of the Test" <a href="#">Translation</a> (provisional, by Juan Cole)	<b>1858-63</b>	<b><i>Lawh-i-Ghulámu'l-Khuld</i></b> , "Tablet of the Eternal Youth" <a href="#">Translation</a> (provisional, by John Walbridge)
<b>1857-63</b>	<b><i>Lawh-i-Huríyyih</i></b> , "Tablet of the Maiden" <a href="#">Translation</a> (provisional, by Juan Cole)	<b>1858-63</b>	<b><i>Húr-i-Ujáb</i></b> , "The Wondrous Maiden" <a href="#">Translation</a> (provisional, by Juan Cole)
<b>1857-63</b>	<b><i>Madínatu'r-Ridá</i></b> , "City of Radiance/Radiant Acquiescence" Translation not yet available	<b>1858-63</b>	<b><i>Az-Bágh-i-Iláhi</i></b> , "From The Garden of Holiness" Translation not yet available
<b>1857-63</b>	<b><i>Madínatu't-Tawhíd</i></b> , "City of Unity" Translation not yet available	<b>1862</b>	<b><i>Kitáb-i-Íqán</i></b> , "The Book of Certitude" <a href="#">Translation</a> (authoritative, by Shoghi Effendi) <a href="#">Faculty notes</a> (4 <sup>th</sup> heaven and 7 <sup>th</sup> sphere; words for "Prophet"; Manifestations) <a href="#">Tablet study outline</a> [?] <a href="#">Excerpt from Ugo Giachery, Shoghi Effendi: Recollections</a> <a href="#">Dating the Íqán</a>
<b>1857-63</b>	<b><i>Shikkar-Shikan-Shavand</i></b> , "Sweet Scented Being" <a href="#">Translation</a> (authorized, by Habib Taherzadeh) <a href="#">Faculty notes</a> (Overview)		
<b>1857-63</b>	<b><i>Súriy-i-Nush</i></b> , "Tablet of Advice" Translation not yet available		
<b>1857-63</b>	<b><i>Súriy-i-Qadír</i></b> , "Surih of the Omnipotent" Translation not yet available	<b>1863</b>	<b><i>Lawh-i-Ayyúb</i></b> , "Tablet of Job" <a href="#">Translation</a> (provisional, by Juan Cole)
<b>1857-68</b>	<b><i>Asl-i-Kullu'l-Khayr</i></b> , "Words of Wisdom" <a href="#">Translation</a> (authorized, by Habib Taherzadeh) <a href="#">Faculty notes</a> (Overview; meaning of title)	<b>1863</b>	<b><i>Lawh-i-Malláhu'l-Quds</i></b> , "Tablet of the Holy Mariner" Translations: <a href="#">Arabic portion</a> (authoritative, by Shoghi Effendi) and <a href="#">Persian portion</a> (provisional, by Juan Cole) <a href="#">Tablet study outline</a> [?] <a href="#">Faculty notes</a> ("Maiden" symbolism; allegories and symbols)





## Combat Kit

(Baha'i Faith)

## INFORMATION

### Writings of "Bahá'u'lláh"

used; prophecies)

[Translation](#) (provisional, by Frank Lewis)

**1863** *Lawh-i-Hawdaj*, "Tablet of the Howdah [a seat for riding a camel]"

Translation not yet available

**1864-68** *Súriy-i-Asháb*, "Surih of the Companions"

[Translation](#) (provisional, by Juan Cole)

**1863** *Subhánika-Yá-Hú*, "Praised be Thou, O He!", also known as *Lawh-i-Naqus*, "Tablet of the Bell"

[Translation](#) (provisional, by Denis MacEoin)

[Faculty notes](#) (Etymology; use of Tablet in Baha'i hymns)

**1864-68** *Súrihs of Hajj*, "Tablets of Pilgrimage"

[Translation of Surih I](#) and [Translation of Surih II](#)  
(provisional, both by Denis MacEoin)

[Faculty notes](#) (What is the fate of the sacred houses?)

**1864** *Súriy-i-'Ibád*, "Tablet of the Servants/People"

[Translation](#) (partial, authoritative, by Shoghi Effendi)

**1865** *Lawh-i-Ahmad*, "Tablet of Ahmad," Arabic

[Translation](#) (authoritative, by Shoghi Effendi)

[Tablet study outline](#) [?]

**1864** *Lawh-i-Salmán*, "First Tablet to Salmán"

Translations: [Gleanings XXI](#), [Gleanings CXLVIII](#), and [Gleanings CLIV](#) (partial, authoritative, by Shoghi Effendi)

**1865** *Lawh-i-Ahmad*, "Tablet of Ahmad," Persian

Translations: [Gleanings CLII](#) and [Gleanings CLIII](#) (partial, authoritative, by Shoghi Effendi)

**1864-66** *Lawh-i-Laylatu'l-Quds*, "Tablet of the Sacred Night"

[Translation](#) (provisional, by Juan Cole)

[Faculty notes](#) (Letter from the Universal House of Justice; Translator's introduction; Sufi context)

**1865-66** *Lawh-i-Bahá*, "Tablet of Glory"

Translation not yet available

**1864-68** *Lawh-i-Siráj*, "Tablet for Siraj"

Translations: [Gleanings L](#) and [Gleanings XCVII](#) (partial, authoritative, by Shoghi Effendi)

**1865-66** *Súriy-i-Damm*, "Tablet of Blood"

[Translation](#) (provisional, by Juan Cole)

[Notes](#) (article: "The Poetics of Pluralism in Bahá'í Texts")

**1864-68** *Mathnaví-i-Mubárák*, "Blessed *Mathnaví* [collection of poetry]"

**1866** *Lawh-i-Rúh*, "Tablet of Spirit"

Translation not yet available



<b>1866-68</b>	<b><i>Lawh-i-Ashraf</i></b> , "Tablet to Ashraf ["The Noble"]" <a href="#">Translation</a> (partial, authoritative, by Shoghi Effendi)	<a href="#">Tablet study outline</a> [?]
<b>1866-68</b>	<b><i>Lawh-i-Nasír</i></b> , "Tablet to Nasír ["the defender"]" Translations: <a href="#">Gleanings LIII</a> and <a href="#">Gleanings LXXV</a> (partial, authoritative, by Shoghi Effendi)	<b>1867</b> <b><i>Lawh-i-Napulyún</i></b> , "First Tablet to Napoleon III" <a href="#">Translation</a> (partial, provisional, by Ismael Velasco) <a href="#">Overview of the Tablets to Napoleon</a> <a href="#">Bio of Napoleon</a>
<b>1866</b>	<b><i>Lawh-i-Khalíl</i></b> , "Tablet to Jinab-i Khalil ["the friend"]" Translation not yet available	<b>1868</b> <b><i>Súriy-i-Ra'ís</i></b> , "Tablet of the Premier/President [Ali Pasha]" <a href="#">Translation</a> (partial, provisional, by anonymous)
<b>1867</b>	<b><i>Lawh-i-Sayyáh</i></b> , "Tablet of the Traveller" Translation not yet available	<b>1868</b> <b><i>Lawh-i-Salmán II</i></b> , "Second Tablet of Salmán" Translation not yet available <a href="#">Tablet study outline</a> [?]
<b>1867-68</b>	<b><i>Súriy-i-Mulúk</i></b> , "Tablet to the Kings" <a href="#">Translation</a> (authoritative, by Shoghi Effendi) <a href="#">Tablet study outline</a> [?]	<b>1868</b> <b><i>Lawh-i-Ra'ís</i></b> , "Tablet to the Premier/President [Ali Pasha]" <a href="#">Translation</a> (authorized, by Ahmad Sohrab) <a href="#">Tablet study outline</a> [?]
<b>1867-68</b>	<b><i>Kitáb-i-Badí'</i></b> , "Wondrous/Unique Book" Translation not yet available <a href="#">Tablet study outline</a> [?]	<b>1868-70</b> <b><i>Lawh-i-Malik-i-Rus</i></b> , "Tablet to Tsar Alexander II" <a href="#">Translation</a> (authoritative, by Shoghi Effendi) <a href="#">Bio of Tsar Alexander</a>
<b>1867-68</b>	<b><i>Súriy-i-Ghusn</i></b> , "Tablet of the Branch" <a href="#">Translation</a> (authorized, by anonymous) <a href="#">Tablet study outline</a> [?] <a href="#">Notes on the succession</a>	<b>1868-70</b> <b><i>Lawh-i-Maliki</i></b> , "Tablet to Queen Victoria" <a href="#">Translation</a> (authorized and authoritative, by Shoghi Effendi and anonymous) <a href="#">Bio of Queen Victoria</a>
<b>1867-69</b>	<b><i>Lawh-i-Sultán</i></b> , "Tablet to the Sultan [Nasiri'd-Din Shah]" Translations: <a href="#">authoritative and provisional, by Shoghi Effendi and E.G. Browne</a> , and <a href="#">authorized, by anonymous</a>	<b>1868-70</b> <b><i>Lawh-i-Pisar-'Amm</i></b> , "Tablet to the Cousin" Translation not yet available



	<a href="#">Faculty notes</a> (Bio of recipient)	<b>1870-75</b>	<b><i>Lawh-i-Tibb</i></b> , "Tablet to the Physician/Tablet of Medicine" Translation not yet available <a href="#">Tablet study outline</a> [?] <a href="#">notes</a> (Etymology; history of Islamic medicine) <a href="#">Letter from the Universal House of Justice</a> (Overview; excerpts from Tablet)
<b>1869</b>	<b><i>Lawh-i-Ridván</i></b> , "Tablet of Ridván" Translation not yet available <a href="#">Tablet study outline</a> [?] <a href="#">Faculty notes</a> (The three Tablets of Ridvan; Ridvan as a peace festival; jihád)		
<b>1869</b>	<b><i>Lawh-i-Fu'ád</i></b> , "Tablet to Fu'ád Páshá" <a href="#">Translation</a> (provisional, by Juan Cole) <a href="#">Bio of Fuad Páshá</a> <a href="#">Translator's introduction</a>	<b>1870-77</b>	<b><i>Lawh-i-Mánikchí Sáhib</i></b> , "Tablet to Mánikchí" <a href="#">Translation</a> (provisional, by Ramin Neshati)
		<b>1870-77</b>	<b><i>Lawh-i-Haft Purshish</i></b> , "Tablet of Seven Questions" <a href="#">Translation</a> (provisional, by Shahriar Razavi)
<b>1869</b>	<b><i>Lawh-i-Napulyún</i></b> , "Second Tablet to Napoleon III) see also First Tablet, above <a href="#">Translation</a> (authoritative, by Shoghi Effendi) <a href="#">Tablet study outline</a> [?] <a href="#">Overview of the Tablets to Napoleon</a>	<b>1871</b>	<b><i>Lawh-i-Qad Ihtaraqa'l-Mukhlisún</i></b> , "The Fire Tablet" <a href="#">Translation</a> (authoritative, by Shoghi Effendi) <a href="#">Tablet study outline</a> [?]
<b>1869</b>	<b><i>Lawh-i-Páp</i></b> , "Tablet to Pope Pius IX" <a href="#">Translation</a> (authoritative, by Shoghi Effendi) <a href="#">Bio of Pope Pius IX</a>	<b>1873</b>	<b><i>Kitáb-i-Aqdas</i></b> , "The Most Holy Book" <a href="#">Translation</a> (authoritative and authorized, by Shoghi Effendi and anonymous) <a href="#">Tablet study outline</a> [?] <a href="#">Faculty notes</a> (Guardianship; symbol of water gushing from rocks) <a href="#">Notes on the "choice wine"</a> <a href="#">The Obligatory Prayers</a> <a href="#">Bio of Jamál-i-Burújirdí</a> <a href="#">Excerpts from John Walbridge, <i>Sacred Acts...</i></a> <a href="#">Study questions</a> <a href="#">Excerpts from Soheil Bushrui, <i>The Style of the Kitáb-i-</i></a>
<b>1869</b>	<b><i>Súriy-i-Haykal</i></b> , "Tablet of the Temple/Body" <a href="#">Translation</a> (authoritative and provisional, by Shoghi Effendi and Anton Haddad) <a href="#">Tablet study outline</a> [?] <a href="#">Faculty notes</a> (Etymology of "haykal") <a href="#">Excerpts from John Walbridge, <i>Sacred Acts...</i></a>		



## Combat Kit

(Baha'i Faith)

## INFORMATION

### Writings of "Bahá'u'lláh"

	<a href="#"><u>Aqdas</u></a>	1879-91	<i>Kalimát-i-Firdawsíyyih</i> , "Words of Paradise" <a href="#"><u>Translation</u></a> (authorized, by Habib Taherzadeh)
1873	<i>Lawh-i-Ru'yá</i> , "Tablet of Vision" <a href="#"><u>Translation</u></a> (provisional, by Juan Cole)	1879-91	<i>Lawh-i-Aqdas</i> , "Most Holy Tablet" <a href="#"><u>Translation</u></a> (authorized, by Habib Taherzadeh)
1873-74	<i>Lawh-i-Hikmat</i> , "Tablet of Wisdom" <a href="#"><u>Translation</u></a> (authorized, by Habib Taherzadeh) <a href="#"><u>Tablet study outline</u></a> [?]	1879-91	<i>Lawh-i-Ard-i-Bá</i> , "Tablet of the Land of 'B' [Beirut]" <a href="#"><u>Translation</u></a> (authorized, by Habib Taherzadeh)
1877-79	<i>Lawh-i-Burhán</i> , "Tablet of the Proof" <a href="#"><u>Translation</u></a> (authorized, by Habib Taherzadeh)	1879-91	<i>Kitáb-i-`Ahdí</i> , "Book of My Covenant" <a href="#"><u>Translation</u></a> (authorized, by Habib Taherzadeh)
1879-91	<i>Tajalliyát</i> , "Effulgences" <a href="#"><u>Translation</u></a> (authorized, by Habib Taherzadeh) <a href="#"><u>Tablet study outline</u></a> [?]	1879-91	<i>Lawh-i-Dunyá</i> , "Tablet of the World" <a href="#"><u>Translation</u></a> (authorized, by Habib Taherzadeh) <a href="#"><u>Faculty notes</u></a> (Meaning of <i>Urvatu'l-Vuthqá</i> , "Sure Handle")
1879-91	<i>Bishárát</i> , "Glad-Tidings" <a href="#"><u>Translation</u></a> (authorized, by Habib Taherzadeh) <a href="#"><u>Faculty notes</u></a> (Overview; contents)	1882	<i>Lawh-i-Maqsúd</i> , "Tablet of The Desired One [ <i>maqsúd</i> ]" <a href="#"><u>Translation</u></a> (authorized, by Habib Taherzadeh) <a href="#"><u>Notes</u></a> (Letter from the Universal House of Justice: date of revelation; "Two great powers"; excerpt from <i>Modernity and Millennium</i> )
1879-91	<i>Lawh-i-Ittihad</i> , "Tablet of Unity" Translations: <a href="#"><u>provisional, by Moojan Momen</u></a> , and <a href="#"><u>provisional, by Juan Cole</u></a>	1885-88	<i>Ishráqát</i> , "Splendors" <a href="#"><u>Translation</u></a> (authorized, by Habib Taherzadeh) <a href="#"><u>Tablet study outline</u></a> [?]
1879-91	<i>Súriy-i-Vafá</i> , "Tablet to Muhammad Husayn, 'Vafá'" ["fidelity"] <a href="#"><u>Translation</u></a> (authorized, by Habib Taherzadeh)	1888	<i>Tarázát</i> , "Ornaments" <a href="#"><u>Translation</u></a> (authorized, by Habib Taherzadeh)



[Faculty notes](#) (Overview; contents)

- 1891**      *Lawh-i-Times*, "Tablet to The Times"  
[Translation](#) (authorized, by Adib Taherzadeh)
- 1891**      *Lawh-i-Karmil*, "Tablet of [Mount] Carmel"  
[Translation](#) (authorized, by Habib Taherzadeh)  
[Faculty notes](#) (Etymology of "karmil" and "Zion")
- 1891**      *Lawh-i-Ibn-i-Dhib*, "Epistle to the Son of the Wolf"  
[Translation](#) (authoritative, by Shoghi Effendi)  
[Bio of addressee](#)  
[Faculty notes](#) (Reason for its revelation; false prophets; historical context; "re-revelation" of Tablets)  
[The Lesser Peace](#)



## Numbers of Tablets revealed

From [Resource Guide](#), "scripture":

The writings, or tablets, of the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi are stored at various places at the Bahá'í World Center in Haifa, Israel. Soon they will be moved to a building named "**The Center for the Study of the Sacred Texts**," which is under construction as of this writing. Microfiche copies of the tablets are also preserved for safekeeping at a variety of places around the world. Many texts were lost, stolen, or destroyed, and many others are still held in private hands. The estimated figures for the total number of individual tablets are as follows:

**Bahá'u'lláh, 7,160 tablets archived, 15,000 total estimated to have been written;**

**'Abdu'l-Bahá, 15,549 tablets archived, 30,800 total estimated to have been written;**

**Shoghi Effendi, 16,370 letters archived, 30,100 total estimated to have been written** ("Bahá'í Archives: Preserving and Safeguarding the Sacred Texts," in 'Andalíb magazine, 12.48 (Fall 1993): insert).

William Collins has described the structure of the International Bahá'í Archives and other considerations relevant to preserving the sacred texts in "Library and Archival Resources at the Bahá'í World Centre," in Bahá'í Studies Bulletin, 3.4 (Dec. 1985).

---

### Notes by Robert Stockman:

Bahá'u'lláh revealed over 15,000 tablets. Some are long (several hundred pages) but most are a page or two, written to a specific individual to

answer a question or convey encouragement. Shoghi Effendi translated about a thousand pages into English in His lifetime. *Gleanings* contains 166 extracts, *Prayers and Meditations* 184, but some tablets provided more than one extract, so the total number of tablets that the Guardian used was less than the sum of the extracts in the two books (350). Since the Guardian did not assemble a list of his sources, it has been necessary to search for the original tablets he used, and they have not all been identified yet. More recently, the Universal House of Justice has overseen production of *Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas* and *The Kitáb-i-Aqdas: The Most Holy Book*, rendering into English 500 more pages of revelation. It appears that less than 500 of the 15,000 tablets — a relatively small percentage of the total revelation — have been partially translated and published in English. Since the works were selected by the Guardian and Universal House of Justice, we can be sure that those available are the most significant and useful texts. Much of the rest probably is encouragement to individuals. We can also be sure that in subsequent centuries our understanding of the revelation of Bahá'u'lláh will undergo significant expansion and deepening as more tablets are translated.

A search for references to all the tablets discussed in English and Persian by Bahá'í writers shows that only about 360 tablets have names. In some cases the names were given by Bahá'u'lláh Himself (like the Hidden Words), 'Abdu'l-Bahá, or Shoghi Effendi. In other cases the name is derived from a prominent theme (such as the Tablet to the Christians). Many tablets are named for their recipients (like the Tablet to Queen Victoria) but some individuals (like Salmán) received dozens of tablets and thus naming the tablets for their recipients can be confusing. A few tablets (such as the Lawh-i-Ra'ís [Adrianople period] and the Súriy-i-Ra'ís [early Akká period] are perpetually confused, and even Shoghi Effendi appears to use the two names interchangeably.

Taherzadeh's four-volume *Revelation of Bahá'u'lláh* provides historical information on and summaries of only about 86 tablets. At least one prominent tablet is absent: the Kitáb-i-Ahd, presumably because its date





of revelation is unknown (and Taherzadeh's survey covers the revelation chronologically).

---

**Notes by Juan Cole** (non-faculty):

... As for the question about whether there are any significant Tablets by Bahá'u'lláh that have not been translated, I would personally say "yes, large numbers." But these Tablets are certainly not on the same level as Bishárát and etc. Many have read and studied more of Bahá'u'lláh's Tablets than have I, including Habíb, Ahang, Steve Lambden, and others, and they are better able to comment here. Having, myself, read and taken notes on only a few thousand pages of the original Arabic and Persian Tablets of the Blessed Beauty [remember, these books run about 300 pages, so ten would be 3,000 pages], I would say that what remains untranslated falls into five categories:

1. Significant Tablets treating at length a particular theme (as with Essence of the Mysteries or the Tablet of the City of Radiant Acquiescence)
2. Letters to individuals on specific subjects, such as Jesus or the interpretation of the Tablets, or the history of philosophy, etc.
3. Letters to individuals that contain important historical, ethical, or other theological passages, but which are largely pastoral in nature.
4. Letters to individuals that are almost pastoral, evoking spiritual images of billowing oceans and fragrant gardens, and which contain only occasional sentences or phrases that might be important to a historian or theologian.
5. Pastoral letters to individuals that contain only stock images and phrases, and which were probably intended simply to establish contact with a particular family and give them a precious heirloom; these often short letters might be seen as something equivalent to the Manifestation giving His "autograph" to an

admirer. It appears to be the case that Khadimu'lláh wrote many of these on Bahá'u'lláh's behalf. Of course, even these are nice to meditate on and contain many luminous images.

The vast majority of 7,100 extant Tablets of Bahá'u'lláh fall into category number 5. On the other hand, only by reading each Tablet can a historian or theologian be sure it does not fall into one of the other categories. I read a Tablet last summer that, I found to my excitement, commented on the overthrow and suicide of Sultán `Abdu'l-`Azíz in 1876 (I suspect the Tablet was written around June of that year, right after these events). Now, most people would not get as excited about this passage as I did, but for me it made this Tablet a "4" rather than a "5". Then there is a Tablet on the British destruction of Alexandria, Egypt, on June 11, 1882, which I would put in category 2 but others, not historians of Egypt, might see as a 4.



## The Tablets of "Bahá'u'lláh" Revealed After the "Kitáb-i-Aqdas"

*The Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas* are selected tablets written by Mirza Hussein Ali Nuri – "Bahá'u'lláh", the founder of the Bahá'í Faith, and published together as of 1978.

As his mission drew to a close after his writing of the Kitáb-i-Aqdas in 1873, he continued to write unnumbered tablets and letters, doing so until the last days of his life in 1892.

Six of the tablets in this volume were translated into English and published in 1917. The translations were improved upon by Shoghi Effendi, and those not translated by him were filled in with the publication in 1978 under the supervision of the Universal House of Justice.

1. Lawḥ-i-Karmil (Tablet of Carmel)
2. Lawḥ-i-Aqdas (The Most Holy Tablet)
3. Bishárát (Glad-Tidings)
4. Tarázát (Ornaments)
5. Tajalliyát (Effulgences)
6. Kalimát-i-Firdawsíyyih (Words of Paradise)
7. Lawḥ-i-Dunyá (Tablet of the World)
8. Ishráqát (Splendours)
9. Lawḥ-i-Ḥikmat (Tablet of Wisdom)
10. Aṣl-i-Kullu'l-Khayr (Words of Wisdom)
11. Lawḥ-i-Maqṣúd (Tablet of Maqṣúd)
12. Súriy-i-Vafá (Tablet of Vafá)
13. Lawḥ-i-Siyyid-i-Mihdíy-i-Dahají (Tablet to Siyyid Mihdíy-i-Dahají)
14. Lawḥ-i-Burhán (Tablet of the Proof)
15. Kitáb-i-'Ahd (Book of the Covenant)
16. Lawḥ-i-Arḍ-i-Bá (Tablet of the Land of Bá)
17. Excerpts from Other Tablets

### 1. Lawḥ-i-Karmil (Tablet of Carmel)

The **Tablet of Carmel** (Persian) is a short tablet of only a few pages, but it is considered one of the charters of the Bahá'í administration. It consists essentially of a conversation between God and Mount Carmel. In it, God says to the mountain:

**"Render thanks unto thy Lord, O Carmel. The fire of thy separation from Me was fast consuming thee... Rejoice, for God hath in this Day established upon thee His throne, hath made thee the dawning-place of His signs and the dayspring of the evidences of His Revelation... Beware lest thou hesitate or halt. Hasten forth and circumambulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favoured of God, the pure in heart, and the company of the most exalted angels... Ere long will God sail His Ark upon thee, and will manifest the people of Bahá who have been mentioned in the Book of Names."**

Shoghi Effendi described the tablet as "the Charter of the World Spiritual and Administrative Centers of the Faith on that mountain."

Implying that this document established that Mount Carmel would be the physical location of the Bahá'í World Centre.

The two other documents described as charters by Shoghi Effendi include the Tablets of the Divine Plan, and the Will and Testament of 'Abdu'l-Bahá.

### 2. Lawḥ-i-Aqdas (The Most Holy Tablet)

The **Lawḥ-i-Aqdas** (Persian) or **Most Holy Tablet**, sometimes also referred to as the **Tablet to the Christians**, was addressed to a believer of Christian background. In the Tablet Bahá'u'lláh proclaims his message to Christians across the world, and in clear terms declares that his station is that of the Father who Jesus Christ had promised.

### 3. Bishárát (Glad-Tidings)

The **Bishárát** (Arabic) is a Tablet that is composed of fifteen headings, each designated a glad-tiding, where Bahá'u'lláh provides teachings and laws. While the identity of the person that Tablet was addressed to is not known, Adib



Taherzadeh states that the tone of the utterances throughout the Tablet indicate that it was addressed to humankind and not specifically to an individual.

The fifeteen glad-tidings are:

1. The abolition of the law of holy war practised by Muslims, where Bahá'u'lláh states that war of any kind is incompatible with the Bahá'í principles of love and unity.
2. The statement that everyone should associate with all the people of the world with a spirit of friendliness regardless of race or religion.

**"The second Glad-Tidings It is permitted that the peoples and kindreds of the world associate with one another with joy and radiance. O people! Consort with the followers of all religions in a spirit of friendliness and fellowship."**  
(Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 28)

3. Advocates the adoption of a universal language (See Bahá'í Faith and language policy).
4. Serve Monarchs that protect the oppressed.
5. Exhorts Bahá'ís to honesty and truthfulness towards their government.
6. Concerns the establishment of the Lesser Peace.
7. Confirms that clothing and facial hair are left to the discretion of each individual.
8. Abolishes the practice of idleness in the name or religion, performed by people who would lead an ascetic life and go into seclusion. Bahá'u'lláh instead states that every person must work for the betterment of humanity.
9. Abrogates the practice of the confession of sins as practices by some Christian churches.
10. Abolishes the law of the destruction of Books. This refers to the Báb's advice in the Bayan to destroy holy books of the past.
11. Permits the study of arts and sciences which "would redound to the progress and advancement of the people." This is in reference to some Muslim clergy who had forbidden the study of modern sciences.
12. Enjoins everyone to engage in some form of occupation, such as crafts, and trades and raises this occupation to the station of worship.
13. Writes about the duties of the Universal House of Justice and that in particular that they are charged with the affairs of all people.

14. States that it is not necessary to undertake long journeys to visit the resting-places of the dead. This is in reference to the practice by Muslims who believe that it is conducive to the forgiveness of sins. Bahá'u'lláh states that instead the cost of this journey should be offered to the Bahá'í Fund. While Bahá'u'lláh disapproves of special long journeys to visit the graves of the dead, he states that there is some spiritual value in praying at the resting-place of the dead.
15. Recommends a constitutional monarchy combined with representative democracy in preference to a republic.

#### 4. *Ṭarázát* (Ornaments)

In the *Ṭarázát* (Arabic) Bahá'u'lláh reveals some of his teachings and exhortations. The Tablet is composed of six headings, each designating an ornament representing the characteristics that each person should obtain. Bahá'u'lláh writes that truthfulness and sincerity is lacking in the world, and that corruption has spread. He also describes newspapers as the "mirror of the world" and delineates guidelines for the editorial staff.

The ornaments are:

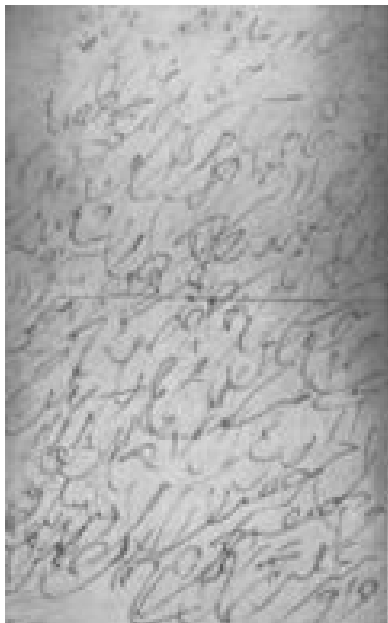
1. That everyone should know oneself understand what characters leads to glory or poverty, and after he has understood this he should be active in a profession or craft that serves humankind. Bahá'u'lláh singles out people who dedicate themselves to the education of others.
2. That everyone should consort with the followers of all religions in a spirit of friendliness and fellowship.
3. That everyone should strive to obtain a good character, especially justice and fairness.
4. States that trustworthiness is the greatest character that leads to the security of the world.
5. That people should not defile their tongues with the abuse of others.
6. States that knowledge is a wondrous gift from God, and that everyone should try to acquire it.

Near the end of the Tablet, Bahá'u'lláh writes to the Bábís who didn't accept his claim as He whom God shall make manifest and who instead followed Mirza



Yahya, and tells them not to follow the promptings of their own selves and passions; he admonishes them lovingly to return to path of God

#### 5. **Tajallíyát (Effulgences)**



'Revelation writing': The first draft of a page from the Tajallíyát of Baha'u'llah

The **Tajallíyát** (Arabic) was revealed circa 1885 while Bahá'u'lláh was in Bahjí in honour of Ustád `Alí-Akbar, who was one of the believers from the city of Yazd, and who designed the first Bahá'í House of Worship in Ishqábád. The first couple pages of the tablet are written in Arabic, and the remainder in Persian.

In the tablet, Bahá'u'lláh explains the station of the Manifestation of God, and specifically his own mission. He states that he has ushered in the Day of God, and that no one can recognize God except through him.

The tablet is written as four Tajallíyáts, or effulgences, which are:

1. The knowledge of God can only be obtained through the Manifestation of God.
2. Steadfastness in the cause of God is obtained by recognizing the Manifestation of God, and through faith in his wisdom and teachings.
3. It is incumbent upon everyone to acquire knowledge in the arts, crafts, and sciences, but only those that can help humanity advance, and "not those which begin with words and end with words."
4. Recognition of the divinity of the Manifestations of God

#### 6. **Kalimát-i-Firdawsíyyih (Words of Paradise)**

The **Kalimát-i-Firdawsíyyih** (Arabic) was revealed by Bahá'u'lláh two years before his death in honour of his trusted disciple Hájí Mirzá Haydar-`Alí. The tablet is partly written in a style where the words of God are written on ten leaves

Among other things, Bahá'u'lláh states that people will be exalted through "honesty, virtue, wisdom and saintly character," and that the fear of God is a safe stronghold for all the peoples of the world. He states that living in seclusion or practising asceticism is not acceptable, and that instead all should work towards the betterment of humanity rather than that what profits themselves; he exhorts the praiseworthiness of charity and the use of sciences and arts to promote the well-being of humankind. He furthermore writes that moderation is desirable in all matters, and that anything taken to an excess is a source of evil. He also writes regarding the importance of the moral education of children. Furthermore, Bahá'u'lláh restates the Golden Rule:

**"O son of man! If thine eyes be turned towards mercy, forsake the things that profit thee and cleave unto that which will profit mankind. And if thine eyes be turned towards justice, choose thou for thy neighbour that which thou chooseth for thyself."** (Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 64)

He further enjoins the kings and rules of the world to uphold the cause of religion, and enjoins all the nations to cleave tenaciously to unity, which will lead to the well-being of humankind. He further writes about the use of an international auxiliary language to increase the unity of the world. He states that the basis of



world order is established on the twin principles of reward and punishment, and that justice is the chief instrument for promoting unity and fellowship among people.

Regarding the Universal House of Justice, he authorizes its members "to take counsel together regarding those things which have not been outwardly revealed in the Book" referring to its legislative authority and infallibility in those matters. He commands the members of the Universal House of Justice "to ensure the protection and safeguarding of men, women and children."

### 7. *Lawḥ-i-Dunyá* (Tablet of the World)

The *Lawḥ-i-Dunyá* (Persian) was revealed in Haifa by Bahá'u'lláh in 1891 in honour of Áqá Mírzá Aqay-i-Afnán, whose mother was the sister of the wife of the Báb. The tablet was handed to Áqá Mírzá Aqay-i-Afnán's son by Bahá'u'lláh. In the opening of tablet, Bahá'u'lláh bestows his bounties upon Hands of the Cause `Alí-Akbar and Trustee of Huqúqu'lláh, Amín who were imprisoned in Qazvin. Bahá'u'lláh then reiterates many of the teachings he had revealed in previous tablets, such as being detached from worldly desires, living a virtuous life, forbidding contention and conflict, and observing courtesy among other things.

Bahá'u'lláh, then in the tablet, promulgetes some of his teachings which were aimed for the unity of a world society, such as the establishment of an international language, the promotion of fellowship among all peoples, the education of children, the importance of agriculture, and the establishment of a constitutional government.

### 8. *Ishráqát* (Splendours)

The '*Ishráqát*' (Arabic) was written by Bahá'u'lláh circa 1885 while he was in Bahjí to Jalíl-i-Khu'í, a coppersmith and a believer from Azerbaijan in response to questions that Jalíl-i-Khu'í asked of him. The tablet starts in Arabic and continues in Persian. The title *Ishráqát*, which translates in English to "effulgences," "radiant lights," or "splendours," refers to the splendours of Bahá'u'lláh's Revelation.

Bahá'u'lláh, in the tablet, first calls the Bábís to accept Bahá'u'lláh's claim to be "He whom God shall make manifest," a figure who was foretold by the Báb. He

then elucidates on the principle of the infallibility of the Manifestations of God, and discusses the response of humanity to new Manifestations of God when they appear and why humanity, in general, does not accept the new Manifestation of God. Bahá'u'lláh then discusses various prophecies of previous religions which he claims are fulfilled by his coming. He goes on to discuss the personal virtues and behaviours, mainly justice and trustworthiness, that all Manifestations of God have enjoined.

He then list the nine splendours of his revelation:

1. Those in power must have a profound regard for religion, for it is the means of all human prosperity and progress
2. The Lesser Peace is necessary to humankind's tranquillity and advancement.
3. Everyone must obey God's commandments.
4. Humankind must exhibit upright character and perform deeds of service.
5. Governments must rule with justice and equity.
6. There must be a international auxiliary language that will bind all mankind together.
7. Education is of paramount importance.
8. The Universal House of Justice is given responsibilities for the well-being of humankind and are given legislative authority to make new and authoritative laws that are not specified in his writings.
9. The purpose of religion is to establish unity and concord among humankind. Humankind must follow the teachings God has sent.

Bahá'u'lláh explicitly makes the eighth *Ishráq* an addendum to the *Kitáb-i-Aqdas*. He also foresees Jalíl-i-Khu'í's defection from the covenant, which occurred after the passing of Bahá'u'lláh.

### 9. *Lawḥ-i-Ḥikmat* (Tablet of Wisdom)

The *Tablet of Wisdom* (Persian) was addressed to Áqá Muḥammad, a distinguished believer from the town of Qá'in, who was surnamed Nabil-i-Akbar. In the abjad notation the name 'Muḥammad' has the same numerical value as 'Nabil'. Bahá'u'lláh wrote the Tablet during his latter years in Akká and in the





Tablet provides counsel regarding individual conduct, expounds the basic beliefs of some of the philosophers of ancient Greece, and writes about the fundamentals of true philosophy.

#### 10. **Aṣḥ-i-Kullu'l-Khayr (Words of Wisdom)**

The **Words of Wisdom** (Arabic) is a relatively short tablet of only three pages. Research has indicated that it was actually revealed before the Kitáb-i-Aqdas, but it is, at least for now, being kept in the publication. Through a series of short aphorisms, it describes the essence of wisdom, love, religion and detachment. One of the quotes from this Tablet, "The source of all learning is the knowledge of God, exalted be His glory" was chosen by Shoghi Effendi to adorn one of the doors on the House of Worship in Wilmette, Illinois.

#### 11. **Lawḥ-i-Maqṣúd (Tablet of Maqṣúd)**

Out of respect, the Bahá'ís, rather than addressing Bahá'u'lláh directly, would write to his amanuensis, Mírzá Áqá Ján. The reply would be in the form of a letter from Mírzá Áqá Ján quoting words of Bahá'u'lláh, but would, in fact, be dictated in its entirety by Bahá'u'lláh. Thus all parts of the tablet, even those which ostensibly are the words of Mírzá Áqá Ján himself, are sacred scripture by Bahá'u'lláh. The **Tablet of Maqṣúd** (Persian) is in this form. It was addressed to Mírzá Maqṣúd, one of the early believers living at that time in Damascus and Jerusalem.

#### 12. **Súriy-i-Vafá (Tablet of Vafá)**

The **Súriy-i-Vafá** (Arabic) was written to Shaykh Muḥammad Ḥusayn, one of the early believers of Shiraz, surnamed Vafá (Fidelity) by Bahá'u'lláh. The tablet was written while Bahá'u'lláh was in Akká, and was in response to some of the questions of Shaykh Muḥammad Ḥusayn. In the tablet, Bahá'u'lláh refers to the immensity and boundlessness of the spiritual worlds.

#### 13. **Lawḥ-i-Siyyid-i-Mihdí-i-Dahají (Tablet to Siyyid Mihdí-i-Dahají)**

In the **Tablet to Siyyid Mihdí-i-Dahají** (Persian), Bahá'u'lláh writes to Siyyid Mihdí-i-Dahají who later broke the Covenant. Bahá'u'lláh stresses the importance of serving the Bahá'í cause, and of teaching the Faith to others. He explains the power of a pure and stainless heart in influencing one's words to have an impact on people, and asks that people memorize passages from the Holy Writings to use in the course of their speech. He also cautions against causing division and discord between people.

#### 14. **Lawḥ-i-Burhán (Tablet of the Proof)**



King of Martyrs (left), and Beloved of Martyrs (right)

The **Tablet of the Proof** (Persian) was written after the martyrdom of the King of Martyrs and the Beloved of Martyrs, and was addressed to Shaykh Muḥammad Báqir, denounced by Bahá'u'lláh as the 'Wolf'. In this tablet Bahá'u'lláh refers to Mír Muḥammad Ḥusayn, the Imám Jum'ih of Isfahán, surnamed the 'She-Serpent', who was Shaykh Muḥammad Báqir's accomplice in the persecution of the Bahá'ís. The Epistle to the Son of the Wolf was addressed to the son of Shaykh Muḥammad Báqir.

#### 15. **Kitáb-i-'Ahd (Book of the Covenant)**





The **Kitáb-i-`Ahd** (Arabic - literally "**Book of My Covenant**") is Bahá'u'lláh's Will and Testament, where he selects `Abdu'l-Bahá as his successor. While the Tablet of the Branch, composed in the Adrianople period had clearly signaled a high station for "the Branch of Holiness" and the Kitáb-i-Aqdas has specified that this high station involved leadership of the Bahá'í community after Bahá'u'lláh's passing, it was only with the unsealing of the **Kitáb-i-`Ahd** after the passing of Bahá'u'lláh that it was confirmed that the Branch referred to was indeed `Abdu'l-Bahá.

#### **16. Lawḥ-i-Arḍ-i-Bá (Tablet of the Land of Bá)**

Bahá'u'lláh wrote the **Tablet of the Land of Bá** (Persian) on the occasion of `Abdu'l-Bahá's visit to Beirut, which is what is referred to as the **Land of Bá**. In the tablet, Bahá'u'lláh extolls the station of the Master and Most Mighty Branch, `Abdu'l-Bahá.

#### **17. Excerpts from Other Tablets**

In this portion of the compilation of the **Tablets of Bahá'u'lláh**, parts of further tablets from Bahá'u'lláh are included. Some of the topics discussed in this section include that God can be only known through the Manifestations of God, that humanity should be detached from self-glorification, and instead should follow the teachings of Bahá'u'lláh.



## Tablets of the Divine Plan

The ***Tablets of the Divine Plan*** collectively refers to 14 letters (tablets) written between September, 1916 and March, 1917 by `Abdu'l-Bahá, to Bahá'ís in the United States and Canada.

Four of the letters were addressed to the Bahá'í community of North America and ten subsidiary ones addressed to five specific segments of that community. Of primary significance was the role of leadership given to its recipients in establishing their Cause throughout the planet.

These collective letters, along with Bahá'u'lláh's *Tablet of Carmel* and `Abdu'l-Bahá's *Will and Testament* were described by Shoghi Effendi as three of the "Charters" of the Bahá'í Faith.

[Abdu'l-Bahá [1916-17] (1991). [\*Tablets of the Divine Plan\*](#), Paperback, Wilmette, Illinois, USA: Bahá'í Publishing Trust.]



## Universal House of Justice

The **Universal House of Justice** is the supreme governing institution of the Bahá'í Faith. Its **nine members** are **elected every five years** by an **electoral college consisting of all the members of each National Spiritual Assembly**. It is a legislative institution with the authority to supplement and apply the laws of Bahá'u'lláh and exercises a judicial function as the highest appellate institution in the Bahá'í administration.

The Seat of the Universal House of Justice and its members reside in Haifa, Israel, on the slope of Mount Carmel. It was alluded to in the writings of Bahá'u'lláh and `Abdu'l-Bahá, and was officially established in 1963 as the culmination of the Ten Year Crusade.

The books and documents published by the Universal House of Justice are considered authoritative and its legislative decisions are considered infallible to Bahá'ís.

### **Note:**

In the Bahá'í writings it is sometimes called the '**Supreme House of Justice**', the '**International House of Justice**', or the '**Universal House of Justice**'. Bahá'ís now refer to it as the 'Universal House of Justice', which is sometimes abbreviated to the '**House of Justice**', or '**the House**'.

### **History**

In the *Kitáb-i-Aqdas*, Bahá'u'lláh ordains the institution of the House of Justice and defines its functions. Its responsibilities are also referred to in several other *Tablets of Bahá'u'lláh*.



Original members of the first Universal House of Justice, 1963

Abdu'l-Bahá, in his Will and Testament, elaborated on its functioning, its composition and outlines the method for its election. He first used the term "Universal House of Justice" to distinguish the supreme body from those local 'Houses of Justice' to be established in each community. Shoghi Effendi, during his lifetime, prepared for the election of the Universal House of Justice, by establishing a strong administrative structure at the local and national levels.

In 1951, Shoghi Effendi appointed members to the International Bahá'í Council, and described it as an embryonic international House of Justice. In 1961 the council was changed to an elected body, with members of all National Spiritual Assemblies voting.

The first Universal House of Justice was elected in April 1963, six years after the passing of Shoghi Effendi, by 56 National Spiritual Assemblies. The date of the election coincided with the completion of the Ten Year Crusade instituted by the Guardian and also with the first Centenary Anniversary of the Public Declaration of Bahá'u'lláh in the Garden of Ridván in April 1863.

### **Election Process**

The Universal House of Justice is elected through secret ballot and plurality vote in a three-stage election by adult Bahá'ís throughout the world. The House is elected without nominations or campaigning and all adult male members of the Bahá'í Faith are eligible for election to the House.



## Combat Kit (Baha'i Faith)

## INFORMATION Universal House of Justice

The body is elected every five years during a convention of the members of the various National or Regional Spiritual Assemblies (NSAs) across the world. There are currently 178 NSAs in existence. Each member of the various NSAs, who were themselves elected by the Bahá'ís of their country, votes for nine adult male Bahá'ís. The nine people who have the most votes are elected onto the Universal House of Justice.

The most recent full election was in the spring of 2003 when 178 National and Regional Spiritual Assemblies were in existence. On 21 March 2005, the Bahá'í Holy Day of Naw-Rúz, a by-election was held to replace two members "who requested the Universal House of Justice for permission to resign their office owing to considerations of age and related needs of the Faith."

Women are not eligible for election to the Universal House of Justice. `Abdu'l-Bahá stated that the reason for this will be revealed in the future, and that women and men are spiritually equal. For more on this issue see Bahá'í Faith and gender equality.

### Responsibilities

The Universal House of Justice itself states in its constitution that "The provenance, the authority, the duties, the sphere of action of the Universal House of Justice all derive from the revealed Word of Bahá'u'lláh which, together with the interpretations and expositions of `Abdu'l-Bahá and of Shoghi Effendi ... constitute the binding terms of reference of the Universal House of Justice and are its bedrock foundation."

The Universal House of Justice today guides the growth and development of the global Bahá'í community. Some of its responsibilities include:

- Promoting the spiritual qualities that characterize Bahá'í life individually and collectively
- Preserving the Bahá'í Sacred Texts
- Defending and protecting the global Bahá'í community
- Preserving and developing the world spiritual and administrative centre of the Bahá'í Faith
- Encouraging the growth and maturation of the Bahá'í community

Furthermore, the Universal House of Justice is instructed by Bahá'u'lláh to exert a positive influence on the general welfare of humankind, to promote a permanent peace among the nations of the world, ensure the "training of peoples, the upbuilding of nations, the protection of man and the safeguarding of his honor."

The Universal House of Justice is supported by the elected national and local governing bodies of the Bahá'í Faith, (the National Spiritual Assemblies and Local Spiritual Assemblies respectively). It has, furthermore, created several appointed institutions to support its work around the world; among these are the Continental Board of Counselors and the International Teaching Centre.

### Jurisdiction

The Universal House of Justice is also given the responsibility of adapting the Bahá'í Faith as society progresses, and is thus given the power to legislate on matters not explicitly covered in the Bahá'í sacred texts. While the Universal House of Justice is authorized to change or repeal its own legislation as conditions change, it cannot dissolve or change any of the laws which are explicitly written in the sacred texts.

**"... the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings.... whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed.... Neither the Guardian of the Faith nor any institution apart from the International House of Justice can ever usurp this vital and essential power or encroach upon that sacred right."**

In the same book, Shoghi Effendi mentions that certain issues were left intentionally for the House of Justice to apply and legislate on as time progressed.

**"Severed from the no less essential institution of the Universal House of Justice this same System of the Will of 'Abdu'l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances."**



## Combat Kit

(Baha'i Faith)

## INFORMATION

### Universal House of Justice

It is considered to be the Supreme Institution of the Branch of the "elected", alongside the Supreme Institution of the "appointed", which is the Guardian of the Bahá'í Faith.

#### Location

The Seat of the Universal House of Justice is on Mount Carmel in Haifa, Israel. The location for the Universal House of Justice was indicated by Bahá'u'lláh in the Tablet of Carmel.

#### Publications

- [The Promise of World Peace](#) (1985)

Statement addressed "To the Peoples of the World", presented to over 160 heads of state and government. It outlines the major prerequisites for, as well as the obstacles working against, the establishment of world peace.

- [Bahá'u'lláh](#) (1992)

Marking the centenary of the passing of Bahá'u'lláh, this statement is a review of his life and work.

- [The Prosperity of Humankind](#) (1995)

A statement on the concept of global prosperity in the context of the Bahá'í Teachings.

- [Century of Light](#) (2001)

Review of the 20th century, focusing on dramatic changes and the emergence of the Baha'i Faith from obscurity.

- [Letter to the World's Religious Leaders](#) (2002)

Letter addressing the disease of sectarian hatreds. Calling on all religious movements to "rise above fixed conceptions inherited from a distant past."

- [One Common Faith](#) (2005)

Document primarily intended for a Bahá'í audience, in which it identifies as a major challenge for the Bahá'í community the inculcation of the principle of the oneness of religion and the overcoming of religious prejudices.

#### Members

The current members of the Universal House of Justice are:

1. Glenford Eckleton Mitchell (Elected: 1982)
2. Peter Jamel Khan (1987)
3. Hooper Cameron Dunbar (1988)
4. Farzam Arbab (1993)
5. Kiser Barnes (2000)
6. Hartmut Grossmann (2003)
7. Firaydoun Javaheri (2003)
8. Paul Lample (2005)
9. Payman Mohajer (2005)



## Letters of the Living

The **Letters of the Living** was a title provided by the Báb to the first eighteen disciples of the Bábí Religion. In some understandings the Báb places himself at the head of this list (as the first letter). In this article, the former notation will be used except when specifically said otherwise

### The Letters

The Letters are listed here in the order given by **Nabíl in The Dawn-Breakers (chapter 3, p80)**, and supported by **Qatíl al-Karbalá'í** except where indicated

1. Mullá Husayn
2. Muhammad-Hasan Bushrú'í
3. Muhammad-Báqir Bushrú'í
4. Mullá `Alí Bastámí
5. Mullá Khudá-Bakhsh Qúchání
6. Mullá Hasan Bajistání
7. Siyyid Husayn Yazdí
8. Mullá Muhammad Rawḍih-Khán Yazdí
9. Sa`íd Hindí(\*)
10. Mullá Mahmud Khu'í
11. Mullá (`Abdu'l-)Jalíl Urúmí (Urdúbádí)
12. Mullá Ahmad-i-Ibdál Marághí'í
13. Mullá Báqir Tabríz
14. Mullá Yúsuf Ardibílí(\*)
15. Mullá Hádí Qazvíní
16. Mullá Muhammad-`Alí Qazvíní
17. Táhirih(\*)
18. Quddús

### Mystical meaning of "Letters of the Living"

One of the Báb's titles was the "Primal Point" (*nuqti-yi-úlá*). From that *Point* the *Letters* became manifested. The Báb named the first eighteen believers in his mission as the *Letters of the Living* (*Hurúfu'l-hayy* in Arabic). In the Abjad

numerals system the letters of the Arabic alphabet are assigned numerical values. The Arabic letters h ه and y ي, which compose the Arabic singular adjective meaning "living" in the phrase Letters of the Living, add up to 18, and therefore the phrase *Letters of the Living* refers to the number 18. Some people say there is a similar symbolism about the numerical value of the corresponding Hebrew word in Judaism.

The Báb referred to the 18 Letters of the Living, along with himself, as the first *Váhid* of the Bayán Dispensation. The Abjad numerical value of the word *Váhid* is 19. The word *Váhid* means "One" and is sometimes translated by Shoghi Effendi as "one and the same". The Báb used this term as a reference to God and his Manifestations. The Báb revealed an Epistle for Dayyán, "The Tablet of the Letters". In this Epistle, he refers to Dayyán as the "Third Letter to believe in Him Whom God shall make manifest" (**ref.: God Passes By, p. 124**)

#### **1. Mullá Husayn**

#### **2. Muḥammad-Ḥasan Bushrú'í**

Muḥammad-Ḥasan Bushrú'í was the second Letter of the Living, and the brother of Mullá Husayn. He, his sons, Muḥammad-Báqir Bushrú'í, and Mullá Husayn travelled to Shiraz where the Báb revealed his message.

He was killed during the Battle of Fort Shaykh Ṭabarsí. Bábís consider him a martyr.

#### **3. Muḥammad-Báqir Bushrú'í**

Muḥammad-Báqir Bushrú'í was the third Letter of the Living, and the nephew of Mullá Husayn. He and Muḥammad-Ḥasan Bushrú'í (his father) travelled with his uncle Mullá Husayn to Shiraz where the Báb revealed his message.

He was killed in the fighting at the Ṭabarsí. Bábís consider him a martyr.





**4. Mullá `Alí Baştámí**

This first Bábí martyr

**5. Mullá Khudá-Bakhsh Qúchání**

Later named Mullá `Alí (\*)

**6. Mullá Hasan Bajistání**

Mullá Hasan Bajistání was the sixth Letter of the Living. He did not play a significant role as a Bábí and seemed to have expressed his doubts of the Bábs message during a meeting with Bahá'u'lláh.

It is unlikely he played a significant role in the Azali-Bahá'í debate that followed.

**7. Siyyid Husayn Yazdí**

Siyyid Husayn Yazdí was the seventh Letter of the Living. He is known as the Báb's amanuensis who shared his imprisonment in Maku and then Chihriq. In the story of the Báb's execution, he is the secretary that the Báb spoke to before being taken away to be shot.

Siyyid Husayn Yazdí was executed in Tehran in 1852 in the aftermath on the attempt on the Shah's life.

**8. Mullá Muḥammad Rawḍih-Khán Yazdí**

**9. Sa`íd Hindí (\*)**

**10. Mullá Maḥmud Khu'í**

He was killed at Ṭabarsí.

**11. Mullá (`Abdu'l-)Jalíl Urúmí (Urdúbádí)**

He was killed at Ṭabarsí.

**12. Mullá Aḥmad-i-Ibdál Marághí'í**

He was killed at Ṭabarsí

**13. Mullá Báqir Tabrízí**

Mullá Báqir Tabrízí was the Thirteenth Letter of the Living. He lived beyond the Bábí uprisings and later became a Bahá'í, the only Letter to do so.

He outlived the other Letters and died in Istanbul in around 1881.

[A tablet written to Mullá Baqir-i-Tabrizi](#) - Translator has included a short biographical stub

**14. Mullá Yúsuf Ardibílí (\*)**

Mullá Yúsuf Ardibílí was the fourteenth Letter of the Living.

He was killed in the fighting at the Ṭabarsí. Bábís consider him a martyr.

[Glossary of the Kitáb-i-Íqán](#) - includes a small biography of Mullá Yusif-i-Ardibili

**15. Mullá Hádí Qazvíní**

Qatíl has Mullá Muhammad-i-Mayáma'í in his place among the Letters of the Living.

**16. Mullá Muḥammad-`Alí Qazvíní**

Ṭáhirih's brother-in-law. Killed at Ṭabarsí

**17. Ṭáhirih(\*)**

**18. Quddús**



**(\*) - Not included in the list provided by Qatil which was created far earlier. He does not however provide alternatives and leaves the count at fourteen. Although the Báb seems to have written a tablet to each of the letters, the names are not on any of them so the identities cannot be confirmed.**

*Of these the most distinguished are Mullá Ḥusayn, Táhirih and Quddús. Táhirih is singled out because she is the only woman and recognised the Báb without even meeting him. She sent a letter of belief through her brother-in-law and was sure he would find the Báb.*

### **Polemical claims about the Letters**

The Letters of the Living were all appointed by the Báb in the period between May 1844, when he first declared his mission and October 1844 when he set out for his pilgrimage to Mecca. Individuals such as Mírzá Yaḥyá, Bahá'u'lláh, Áqá Sayyid 'Alí Arab and Mullá Rajab 'Alí who all became Bábís after this period were not and could not have been part of the Letters of the Living as has been claimed in some accounts.

Most of the Letters died in Bábí uprisings before Bahá'u'lláh started the Bahá'í Faith. Therefore those sources that claim that two of the Letters were murdered by followers of Bahá'u'lláh such as the Ahmadi author; Maulana ("Among these are Aqa Syed Ali Arab, one of the 'letters of Hayy' [the Living], was killed at Tabriz; Mulla Rajab Ali of the 'letters of Hayy', was killed in Baghdad" [Maulana, 1933]) would seem to be wrong. Maulana's original source is unknown.

### **Mírzá Yahyá amongst the Letters**

It has been stated that Mírzá Yaḥyá was the fourth of the Letters of the Living (where the Báb would be the first) **by E.G. Browne in A Traveller's Narrative (page xvi)**. The book does not include any other details of the Letters and is against the Bahá'ís' commonly accepted view that Mulla Ḥusayn's brother and nephew recognised the Báb shortly after him (since they'd take the third and fourth place).

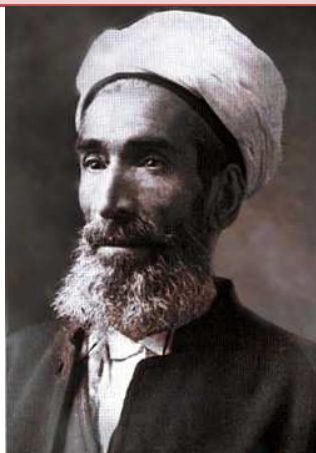
Also the paragraph claims that Bahá'u'lláh was also in the group. The assertion that either were Letters is against Bahá'í belief and is also denied by Miller in his book

It is important to point out that Mírzá Yaḥyá would have been 12, or perhaps 13 at the declaration of the Báb.

It is unclear from where Browne attained this information, but most likely from Mírzá Yaḥyá himself since he was one of Browne's major sources.



### Mírzá Abu'l-Fadl



Mírzá Abu'l-Fadl-i-Gulpáygání

**Mírzá Muḥammad**, or **Mírzá Abu'l-Faḍl-i-Gulpáygání** (1844-1914) was the foremost Bahá'í scholar who helped spread the Bahá'í Faith in Egypt, Turkmenistan, and the United States. He is one of the few Apostles of Bahá'u'lláh who never actually met Bahá'u'lláh. His given name was Muhammad, and he chose the alias Abu'l-Fadl (progenitor of virtue) for himself, but `Abdu'l-Bahá frequently addressed him as Abu'l-Fada'il (progenitor of virtues). (Momen, Moojan (2002-03-04). [Abu'l-Fadl Gulpaygani, Mirza.](#))

**Early life** (Momen, Moojan (2002-03-04). [Abu'l-Fadl Gulpaygani, Mirza.](#))

Mírzá Abu'l-Fadl was born in a village near Gulpaygan, Iran, sometime in the months of June or July 1844. His family were prominent religious scholars in the village; his father, Mirza Muhammad Rida Shari'atmadar, was a religious leader, and his mother, Sharafu'n-Nisa, was related to the prayer leader of the town. Abu'l-Fadl completed his preliminary education in Gulpaygan, and then successively went to Arak, Karbala and Najaf to continue his education. In 1868 he left to Isfahan to study Islamic sciences at one of the religious colleges in the city; he was given a room by one of the prayer leaders, Imam-Jum'ih, Sayyid

Muhammad Sultanu'l-'Ulama, who was a friend of his fathers. Abu'l-Fadl remained at the college for three years, becoming well versed in several branches of knowledge. Abu'l-Fadl's father died in the winter of 1871, and after his death, Abu'l-Fadl's brothers schemed against him and took all their father's inheritance.

In October 1873, Mírzá Abu'l-Fadl was invited to Tehran to teach *Kalam*, or speculative theology, at the Madrasah Hakim Hashim, one of the religious colleges in the city. During the time he was at the religious college, he was able to continue learning about philosophy and mystical philosophy, or *Irfan*, by attending the lectures of Mírzá Abu'l-Hasan Jilvī, one of the leading figures on the subject. Furthermore during his time at Madrasah Hakim Hashim, he also discussed the history of religion with two Buddhist scholars who were in Tehran at the same time, and attended science classes at the technical college which had been set up by the Shah. After a short time at the Madrasah Hakim Hashim, he was selected to be the head of the religious college.

### Conversion to the Bahá'í Faith and arrests

Mírzá Abu'l-Fadl's first encounters with Bahá'ís was in the beginning of 1876 during his time in Tehran. Abu'l-Fadl, at one point, met an uneducated cloth-seller, named Aqa `Abdu'l-Karim, with whom he would have discussions over difficult religious questions. Over time Abu'l-Fadl came to appreciate `Abdu'l-Karim's keenness and moral qualities, but when eventually he learnt that `Abdu'l-Karim was a Bahá'í and that the points he was making were predominantly derived from Bahá'í scripture, Abu'l-Fadl was saddened. (Momen, Moojan (2002-03-04). [Abu'l-Fadl Gulpaygani, Mirza.](#)) . Abu'l-Fadl, however, became curious of the Bahá'í Faith, and asked to meet other Bahá'ís. There is a famous story of Mírzá Abu'l-Fadl's meeting with a Bahá'í blacksmith:

**"It so happened that on the way out one of the donkeys lost a shoe, so the party called at the nearest blacksmith for help. Noticing the long beard and large turban of Mirza Abu'l-Fadl -- indications of his vast knowledge -- the blacksmith Ustad Husayn-i-Na'l-Band (shoeing smith), who was illiterate, was tempted to enter into conversation with the learned man. He said to Mirza that since he had honoured him with his presence, it would be a great privilege for him if he could be allowed to ask a question which had perplexed his mind for some time. When permission was granted he said, 'Is it true that in the**



## Combat Kit

(Baha'i Faith)

INFORMATION  
Mírzá Abu'l-Fadl

**Traditions of Shí'ah Islam it is stated that each drop of rain is accompanied by an angel from heaven? And that this angel brings down the rain to the ground?' 'This is true,' Mirza Abu'l-Fadl responded. After a pause, the blacksmith begged to be allowed to ask another question to which Mirza gave his assent. 'Is it true', the blacksmith asked, 'that if there is a dog in a house no angel will ever visit that house?' Before thinking of the connection between the two questions, Mirza Abu'l-Fadl responded in the affirmative. 'In that case', commented the blacksmith, 'no rain should ever fall in a house where a dog is kept.' Mirza Abu'l-Fadl, the noted learned man of Islam, was now confounded by an illiterate blacksmith. His rage knew no bounds, and his companions noticed that he was filled with shame. They whispered to him, 'This blacksmith is a Bahá'í!'"(Adib Taherzadeh, *The Revelation of Baha'u'llah* v 3, p. 93)**

In the next several months, Abu'l-Fadl met with some of the leading Bahá'ís including Nabíl-i-Akbar, Mirza Isma'il Dhabih and Aqa Mirza Haydar 'Ali Ardistani. While he was at Mirza Isma'il Dhabih's house, he read two of Bahá'u'lláh's tablets, the *Lawh-i-Ra'ís* (Tablet of the Chief) and the *Lawh-i-Fu'ád* (Tablet of Fu'ad Pasha), which contain prophecies both of the fall of the Ottoman Sultan Abd-ul-Aziz and vizier 'Ali Páshá and of the loss of Adrianople from the Sultan. He determined that if the events portrayed in those tablets came to pass, he would believe in Bahá'u'lláh. (Momen, Moojan (2002-03-04). [Abu'l-Fadl Gulpaygani, Mirza.](#))

A few months later, when precisely the events foretold in the tablets occurred, Mírzá Abu'l-Fadl accepted the Bahá'í Faith and became a Bahá'í on September 20, 1876. As soon as he became a Bahá'í, Abu'l-Fadl began to teach the new religion to others, and when news spread of his conversion away from Islam, he was removed from the religious college. He found a new position as a teacher at a school for Zoroastrian children that was established by Mánikchi Sáhíb, an Indian Parsi. During his time at the school, a number of Zoroastrians converted to the Bahá'í Faith including Ustad Javanmard and Mulla Bahram Akhtar-Khavari. He continued to teach the Bahá'í Faith during the next ten years that he spent in Tehran, and helped Mírzá Husyan Hamadani produce an account of the history of the Bábí and Bahá'í religions, the *Tarikh-i-Jadid* (*The New History*), which was commissioned by Mánikchi Sáhíb. In Tehran, he was also imprisoned on three occasions. He was first imprisoned in December 1876 when it was found that he had converted to the Bahá'í Faith; he was released after five months. He was next imprisoned in 1882-83 for nineteen months, with fifty or so other Bahá'ís in

Tehran, when the governor of the city, Kamran Mirza, ordered their arrests at the instigation of Sayyid Sadiq Sanglaji, a religious leader in the city. Then, in October 1885 he was imprisoned for another six months, once again, due to orders from Kamran Mirza. (Momen, Moojan (2002-03-04). [Abu'l-Fadl Gulpaygani, Mirza.](#))

### Travels

After his 1882 imprisonment, he began extensive travels throughout the Persian Empire, especially after he received letters from Bahá'u'lláh in 1886 asking him to travel to teach the Bahá'í Faith. It was principally through his writings that the Bahá'í Faith was presented to the Jews of Iran in such a way as to bring a large number of them into accepting Bahá'u'lláh. During his travels in Iran he visited Kashan, Isfahan, Yazd and Tabriz. In 1888 and the three years thereafter he travelled to Ashgabat, Samarkand, and Bukhara. During his time in Ashgabat, Haji Muhammad Rida Isfahani, a prominent Bahá'í was assassinated; Abu'l-Fadl acted as the spokesman on behalf of the Bahá'í at the trial of the murders, and helped establish the independence of the Bahá'í Faith from Islam for the Russian government. In Samarkand, his teaching efforts allowed for the conversion of the first Afghan Bahá'í, Dr. 'Ata'u'llah Khan. (Momen, Moojan (2002-03-04). [Abu'l-Fadl Gulpaygani, Mirza.](#))

In 1894 Abu'l-Fadl spent ten months with 'Abdu'l-Bahá in 'Akká, then in 1894 went to Cairo, where he settled for several years. In Egypt, he was successful in converting some thirty of the students of Al-Azhar University, the foremost institution of learning in the Sunni Muslim world. Abu'l-Fadl also became friends with writers and magazine publishers, and many articles about that he authored appeared in the Egyptian press. In 1896, when Nasiru'd-Din Shah was assassinated in Iran, an enemy of the Bahá'ís, Za'imud-Dawlih, used the rumour that the assassination had been performed by Bahá'ís, to cause a massacre of the Bahá'ís in Egypt. When Abu'l-Fadl, stood up in defence for the Bahá'ís and stated that he himself was a Bahá'í, his allegiance became public; then when his two books *Fara'id* and *Al-Duraru'l-Bahiyyih* were published in 1897-1900 the al-Azhar University decreed that Abu'l-Fadl was an infidel. (Momen, Moojan (2002-03-04). [Abu'l-Fadl Gulpaygani, Mirza.](#))

Between 1900 and 1904 he travelled to Paris and the United States, by request of 'Abdu'l-Bahá, where his talks and writings enabled the fledgling Bahá'í



## Combat Kit

(Baha'i Faith)

INFORMATION  
Mírzá Abu'l-Fadl

communities to gain confidence and a clear understanding of the religion. During his travels, he was accompanied by Laura Clifford Barney, an American Bahá'í. In Paris, his talks were translated by Anton Haddad, and over thirty people became Bahá'ís. Then in the autumn of 1901 travelled to the United States, and specifically to Chicago, where the largest Bahá'í community was, and gave a large number of talks. Then in December 1901, Abu'l-Fadl travelled to Washington D.C. and gave talks to both Bahá'ís and the general population. During this time, he also continuously worked on an introductory book on the Bahá'í Faith. (Momen, Moojan (2002-03-04). [Abu'l-Fadl Gulpaygani, Mirza.](#))

Abu'l-Fadl then travelled to the Green Acre Bahá'í School in Eliot, Maine where he stayed during the months of July and August of 1903 and lectured to a Bahá'í audience. In 1904, `Abdu'l-Bahá asked that Abu'l-Fadl return to the Middle East, and the Bahá'ís held a large farewell gathering for him in New York on November 29, 1904. (Momen, Moojan (2002-03-04). [Abu'l-Fadl Gulpaygani, Mirza.](#))

### Later years

Mírzá Abu'l-Fadl lived most of his later years in Cairo until his death on 21 January 1914. During his final years, he also visited Beirut and Haifa. Abu'l-Fadl was in Egypt when `Abdu'l-Bahá visited Egypt in August 1910, and he stayed near `Abdu'l-Bahá in Alexandria in mid 1911. Near the end of 1912, Abu'l-Fadl started to become ill, and Aqa Muhammad-Taqi Isfahani was able to move Abu'l-Fadl to his house in Cairo, where he remained until his death on January 21, 1914. (Momen, Moojan (2002-03-04). [Abu'l-Fadl Gulpaygani, Mirza.](#))

After his death, `Abdu'l-Bahá gave a eulogy which can be found in *Bahá'í Proofs*. Moojon Momen, a Bahá'í historian, states that Abu'l-Fadl possessed a critical mind, and had a complete devotion to the Bahá'í Faith.<sup>[1]</sup> Momen states that Abu'l-Fadl's writings "show a keen understanding of modern currents of thought remarkable in a man who only knew oriental languages." and was able to apply the Bahá'í teachings to a wide range of different issues. (Momen, Moojan (2002-03-04). [Abu'l-Fadl Gulpaygani, Mirza.](#))

### As an author

Mírzá Abu'l-Fadl wrote on a wide range of Bahá'í subjects, including extensive amounts of material about the proofs of Bahá'u'lláh's mission. He was consistently praised by the central figures of the Bahá'í Faith and Shoghi Effendi. His papers and letters include a wide range of presentations of the Bahá'í Faith for those of Christian and Jewish backgrounds, and his concepts in the presentation of the Bahá'í Faith continue to be important today. After his death, his papers, including several unfinished works, were taken to Ashkhabad, where his nephew lived; many of these papers were, however, lost during the Russian Revolution.<sup>[1]</sup>

Abdu'l-Bahá once wrote, referring to *The Brilliant Proof*:

**"His Honour Mírzá Abu'l-Fadl has written a treatise answering the criticisms of a London preacher. Each one of you should have a copy. Read, memorize and reflect upon it. Then, when accusations and criticisms are advanced by those unfavourable to the Cause, you will be well armed."** (Abdu'l-Baha, *The Promulgation of Universal Peace*, p. 429)

### Publications

***Sharh-i-Ayat-i-Mu'arrakhih*** (In Explanation of Massacre Verses that Prophecy Dates): Written in 1888, the work discusses the date of the prophecies concerning the coming of the Promised One in the scriptures of Islam, Christianity, Judaism, and Zoroastrianism.

***Risaliḥ Ayyubiyyih*** (Treatise addressed to Ayyub): Written in 1887, concerning prophecies relating to the Promised One in the Torah.

***Faslu'l-Khitab*** (The Decisive Utterance): A large book written in Samarqand in 1892; among its subjects, it discusses the traditions in Shia Islam regarding the persecution of the Promised One. The book was written in reply to an attack by an Adharbayjan Shia cleric. No known copy of the work exists.

***Fara'id*** (The Peerless Gems): A book written in 1898 in reply to an attack on the Kitáb-i-Íqán and published in Cairo. Generally considered Mírzá Abu'l-Fadl's greatest work.





## Combat Kit

(Baha'i Faith)

INFORMATION  
Mírzá Abu'l-Fadl

***Al-Duraru'l-Bahiyyih*** (The Shining Pearls): Published in 1900, it is a collection of essays on the history of the Bahá'í Faith. Since it was written in Arabic, it was responsible for making the Bahá'ís known in Egypt. It has been translated by Juan Cole as *Miracles and Metaphors* (Mírzá Abu'l-Fadl Gulpáygání (1981). [Miracles and metaphors](#). Los Angeles: Kalimát Press)

***Risaliyyih Iskandaraniyyih***: Published along with *Al-Duraru'l-Bahiyyih*, the paper provides proofs for Muhammad's prophethood from Christian and Jewish scripture. It also explains the verse from the Qur'an "Then it is ours to explain it."

***The Kitáb-i-Ibrar*** (Book of Justification): While no manuscript of this book currently exists, it was referred to in Abu'l-Fadl's other works and seems to have dealt with the Covenant.

***Al-Hujaju'l-Bahá'íyyih*** (The Bahá'í Proofs): A book written while in the United States, and explains and defends the Bahá'í Faith from a Christian point of view.

***Burhan-i-Lami`*** (The Brilliant Proof): Published, along with an English translation, in Chicago in 1912, the paper responds to a Christian clergyman's questions. Republished as Mírzá Abu'l-Fadl Gulpáygání (1998). [The Brilliant Proof](#). Los Angeles: Kalimát Press.

***Kashfu'l-Ghita*** (The Uncovering of Error): After E.G. Browne published the *Nuqtatu'l-Kaf*, which was hostile to the Bahá'í Faith, Abu'l-Fadl began working on refutations of that book. When he learned that other Bahá'í scholars had also started working on refutations that had reached an advanced stage, he suspended his writing. He never completed the book, and when his papers were sent to his cousin in Ashkhabad, his cousin worked on completing the book, of which 132 of 438 pages are written by Abu'l-Fadl.

### Letters

In addition to the books that Abu'l-Fadl wrote, he also wrote a number of shorter works in response to questions addressed to him; some of these letters have been published in a number of compilations:

***Majmu'iy-i-Rasa'il-i-Hadrat-i-Abi'l-Fadl***: Published in Cairo in 1920 and contains 16 letters and treatises.

***Rasa'il wa Raqa'im***: Published in Persian in Tehran in 1977, and contains 23 treatises and 59 letters. Some of the treatises from this work have been translated by Juan Cole into English in *Letters & Essays* including:

Two treatises on the Covenant: Published in 1911 in Cairo consisting of two treatises written in 1899 and 1896 which deal with proofs from the Bible and the Qur'an, and about the actions of Covenant breakers.

***Risalih Iskandariyyih*** (Treatise of Alexander): Written in response to a request by E.G. Browne to write about the life of Bahá'u'lláh among other things. The letter was named in honour of Alexander Tumanski, who had also requested information about Bahá'u'lláh.

***Al-Bab wa'l-Babiyyih*** (The Báb and Bábism): A brief history of the Bahá'í Faith commissioned by the editor of the Egyptian magazine *Al-Muqtataf* after the assassination of Nasser al-Din Shah.

A treatise regarding Bahá'u'lláh's ancestry which traces it to the last [Sasanian](#) king, [Yazdgerd III](#)



## Mirza Yahya Nuri - "Subh-i Azal"



Mirza Yahya Nuri entitled "Subh-i-Azal"

**Mirza Yahya Nuri** entitled "**Subh-i-Azal**" was born in Teheran in the year 1247 A.H. (1831) to Kuchak **Khanum-i-Karmanshahi** (Atiyya Ruhi - A Brief Biography of His Holiness Subh-i Azal) and **Mirzá Buzurg-i-Núrí**, in the province of Mazandaran,). His mother died while giving birth to him, and his father died in 1834 when Mirza Yahya was three years old. His father is buried at Vadi-al-Islam in Najaf. He was the half brother of Mirza Husayn Ali commonly called Baha, to whom he was junior by thirteen years. His exact date of birth is not known. His mother died in childbirth. He lost his father when he was three years old. He was brought up by his step-mother **Khadija Khanum**, *Baha's mother*, and grew up under the care of his elder brother (Baha) (**Tarikh-i-Jadid, appendix II. Mirza Jani's History, PP. 374-376**).

According to Browne, Mirza Yahya had several wives, and at least nine sons and five daughters. His sons included: Nurullah, Hadi, Ahmad, Abdul Ali, Rizwan Ali, and four others. Rizwan Ali reports that he had eleven or twelve wives. (E.G. Browne, (1897). "Personal Reminiscences of the Babi Insurrection at Zanjan in 1850, written by Aqa 'Abdu'l-Ahad-i-Zanjan". *Journal of the Royal Asiatic Society*) Later research reports that he had up to seventeen wives including four in Iran and at least five in Baghdad, although it is not clear how many, if any, were simultaneous. (M. Momen (1991). "The Cyprus Exiles". *Bahá'í Studies Bulletin*: pp. 87-96)

His prominent work is *A Succinct Account of the New Manifestation*

In 1863 both half-brothers and their retinue were exiled to Adrianople. In 1868 Mirza Yahya was exiled to Cyprus where he died in Famagusta, Cyprus on April 29, 1912. He was buried with Muslim rites.

### Adopting The Bayani Faith

How he adopted the Bayani faith is related by him to **Mirza Jani (ibid, P. 376)**:

"I, the author of this book, once met him. He appeared to me an amiable child. I subsequently enquired his experiences, and asked him, 'How was it that you were first drawn to this society?' He replied, 'The announcement of the mission of His Holiness took place when I had just reached the age of puberty.

Not liking to follow blindly any of the doctors of religion, I made enquiries about him. At the time when my honoured brother used to bring the followers of His Holiness to the house, and converse with them by night, and read his writings.

I too used to listen to what passed, till one time when they were reading a prayer of his in which the expression 'Fa'ah, ya ilahi (O, O my God), occurred very frequently, the attraction of the spirit of this word enthralled my heart, and love for him [whose words these were] established itself firm within me.

Afterwards I saw his [explanation of the] Traditions of the Imams and other pispicuous signs, and believed with full assurance' ".



In one of his epistles he states that he was 13 years of age when he embraced the Bayani faith. He first rose to prominence after the death of the Last Letter of the Living Quddus, which took place on the last night of Jamad Thani A.H. 1265 (May 22, 1849) (*ibid*, P. 364 & P. 385).

### **The source Of The Title 'Subh-i Azal'**

It was common practice among the Bábís to receive titles. The Tradition of Kumayl Ibn Ziyad, one of Imam Ali's chosen disciples. He once demanded of Ali to explain "what is truth?" The tradition as set forth in Point's Persian Dalail-i-Sab'a (The Seven Proofs) is as follows:

و نظر نموده راجع به مرفوعین قبلین یقین میمائی بر اینکه ظهور موعود منتظر همان ظهور حقیقت  
مسئول عنه است که در حدیث کمیل دیده ای. در سنه اول کشف سبحات الجلال من غیر اشاره ببین. ببین.  
و در ثانی محوالموهوم و صحوالمعلوم و در ثالث هتک الستار و در رابع جذب الاحدیة لصفة التوحید.  
ببین. و در خامس. نوراشرق من صبح الازل را خواهی دید اگر خود هارب نگریدی و مضطرب نشوی.

The Truth is: "the revelation of the splendours of divine majesty without a sign."

"The effacement of the conjectured and the clearing of the known."

"The rending of the veil by the triumph of the majesty."

"The attraction of the Divine Unity through the apprehension of its oneness." "Al light shining forth from the Morning of Eternity (i.e. Subh-i Azal)" [and irradiating the temples of the Unity]".

The Primal Point quotes this tradition in support of his manifestation and its development. Mirza Jani of Kashan, in his Nuqtatul-Kaf, associates 'a light shining forth from the Morning of Eternity and irradiating the temple of the Unity' with the appearance, and appointment of Subh-i Azal as successor to the Point [i.e. the BÂB]. By the Point himself, by whom he was entitled "The Morning of Eternity" [Subh-i Azal] in allusion to the promise connected with this year in the tradition.

The Báb's Will and Testament addresses Mirza Yahya in the first verse:

**"Name of Azal, testify that there is no God but I, the dearest beloved."**  
(Manuchehri, S. (2004). "[The Primal Point's Will and Testament](#)". *Research Notes in Shaykhi, Babi and Baha'i Studies* Vol. 7 (No. 2))

Manuchehri (2004) notes that Mirza Yahya was the only Bábí with such a title as "Azal". (Manuchehri, S. (2004). "[The Primal Point's Will and Testament](#)". *Research Notes in Shaykhi, Babi and Baha'i Studies* Vol. 7 (No. 2))

However, the Báb appears to mention him only occasionally, if ever, specifically as "Subh-i-Azal", while attributing others with the title. He appeared to prefer calling him "Thamaratu'l-Azaliyya" and "Ismu'l-Azal", while in early books he is called "Hadrat-i-Azal". This has led certain academics to doubt its origin, although they cite error, rather than deception as a motive. (U. Schaefer ; Towfigh, N. & Gollmer, U. (2000). *Making the Crooked Straight: A Contribution to Bahá'í Apologetics*, p.631. quoted in The Universal House of Justice (28 May 2004). Tablet of the Báb Lawh-i-Vasaya, "Will and Testament"; Titles of Mírzá Yahyá) There are also references to the titles al-Wahid, Tal'at al-Nur and al-Tamara.

### **Subh-i Azal's Rise to Prominence**

Subh-i Azal's first epistle addressed to the Primal Point is reproduced in old BÂBi manuscripts. In his work the BÂB refers to him as having appeared in "the year of Waw و [6] of the Point's declaration. The Primal Point's declaration took place on Jamad Awwal 5, 1260 A.H. (May 23, 1844). The sixth year or 'the year Waw' begins on Jamad Awwal 5, A.H. 1265 (March 29, 1849) and ends on Jamad Awwal 5, A.H. 1266 (March 19, 1850).

"Now, the remainder of the history of His Holiness the 'Reminder' [Zikr, i.e. the Primal Point] (may my life be his sacrifice) is as follows. After the martyrdom of Hazrat-i Quddus [see 4.5.1] and his companions, the Master was filled with sadness, until such a time as the writings of Janab-i Azal [i.e. Subh-i Azal] met his gaze, when through the violence of his delight, he rose up and sat down several times, pouring forth his gratitude to God whom he worshipped.

Subh-i Azal met and became acquainted His Holiness Quddus on the way to Barfurush and went with him to Barfurush, where he met with Qurrat-al-Ayn. Both these leaders showed great kindness and attention. At the command of Quddus, Qurrat-al-Ayn conducted Mirza Yahya to the place she was directed to take namely, to Nur district in Mazandaran. [Mirza Jani in Nuqta-al-Kaf](#) (New History), pp. 377-378.



مدرّب مدوب رومأم مک یئاج هب ار لزا حبص سودق روتسد هب

From the Nur district Mirza Yahya returned to Teheran and later went back to Mazandaran with the intention of reaching Shaykh Tabarsi. He was captured en route. Subh-i Azal's Sata'at, Sat'a 186. (For Sata'at see Materials, p.313).

Subh-i-Azal rose to prominence after May 22, 1849, and allowing for the time consumed in travelling and probable delays for purposes of correspondence, Subh-i-Azal's appointment as the Primal Point's successor took place in 1850.

Notice in writing of Subh-i-Azal's appointment as such was given by the Primal Point to prominent BÂBis, including his Letters of the Living. These communications are reproduced in old BÂBi manuscripts. Subh-i-Azal was 19 years old at the time of his appointment.

As 'Ali' had been the Wasi (executor) of the prophet or possessed the general Wilaya (guardianship or saintship) in the Quranic cycle so was Subh-i Azal the Mirror of the Primal Point or possessed the general Mirror-ness in the Bayanic Dispensation of the Mirror is the image which it reflects. That is why the Primal Point in his writings refers to Subh-i Azal as the Mirror of the Bayan (Mirat'al-Bayan).

The first communication from Subh-i Azal addressed to the Point in his prison at Chihriq was conveyed to him by means of Mirza (Shaykh) Ali Sayyah. T.A Note W, p.352; *ibid*, pp.380-381, footnote 2.

This historic document is reproduced in all manuscripts of A.H. 1287 (1870). According to Subh-i Azal in his Sata'at (Sata' 151 the receipt of the first communication by the Primal Point coincided with the twenty fifth of Day of Naw-Ruz, Farvardin (of the Iranian Solar year 1229) (1850), when the Primal Point appointed him as his successor and commanded his followers to celebrate that day as feast.

[Appendix II to the Tarikh-i Jadid \(The New History\) of Mirza Husayn of Hamadan, translated into English by Professor Browne:](#)

"Now, when the letters of Janab-i Azal [i.e. Subh-i Azal] came to His Holiness "the Reminder" [i.e. the Primal Point], he rejoiced exceedingly, and thenceforth began the deadline of the Sun of 'the Reminder' and the rising of the Moon of Azal. So he [i.e. the Primal Point] sent of his personal effects, such as pen-cases, paper, writings, his own blessed raiment, and his holy rings, [refer to the Point's

personal Diary], according to the "number of the Unity [Wáhid = 19], that the outward form might correspond with the inward reality."

"He also wrote a testamentary disposition, explicitly nominating him [i.e. Subh-i Azal] as his successor, and added, 'Write the eight [unwritten] Wáhids [Unities] of the Bayan, and if "He Whom God shall manifest" should appear in His Power in thy time, abrogate the Bayan; and put into practice which we shall inspire into thine heart.' Now the mystery of his bestowing his effects on Azal according to the 'Number of the Unity' is perfectly evident, namely he intended the inner meaning thereof, that it might be known to all his followers that after himself Azal should bear the divine influences. And his object in explicitly nominating him as successor also was to re-assure the hearts of the weak so that they might not be bewildered as to his real nature, but enemies and friends alike might know that there is no intermission in god's grace and that god's religion is a thing which he made manifest.

And the reason why [the Point] himself refrained from writing eight [unwritten] Wáhids of the Bayan, but left them to Azal, was that all men might know that the Tongue of god is one, and that He in Himself is a sovereign Proof. And what he meant by 'Him Whom God Shall Manifest' after himself was Hazrat-i Azal [a personal mistake by Mirza Jani] and none other than him, for there may not be two "Points" at one time. And the secret of the Point's saying, ' \_ thus and thus,' while Azal was himself also a 'Proof' was that at this time His Holiness 'the Reminder' was the Heaven of Volition, and Azal was accounted the Earth of Devotion and the product of purified gift, wherefore was he thus addressed."

"In short, as soon as this time had come the 'Eternal Fruit' [Thamara-i Azaliyya] had reached maturity, the Red Blossom of Reminder-hood [i.e. the Primal Point] casting itself from the branch of the Blessed Tree of the Qarmate (which is neither of the East nor of the West' [Quran, xxiv, 35) to the simoon-wind of the malice of foes, destroyed itself, and prepared to ascend from the outward and visible 'world of dominion' to the inward realm of the mystery of god head. Therefore it was that the accessories of his martyrdom appeared in the world; for it is sufficiently obvious that, had he not himself been content with martyrdom, none would have had proven to harm him."

#### **Subh-i Azal's Specific Nomination**



## Combat Kit (Baha'i Faith)

INFORMATION  
Mirza Yahya Nuri - "Subh-i Azal"

On the authority of the Persian Bayan, Wáhid (Unity) VI, BÂB (chapter) 7 and II:3, Sayyid Ali Muhammad, the BÂB-ULLAH, the Primal Point, as the bearer of a new Revelation, retained the Imamate doctrine of specific nomination, whereunder a successor in-office owed his appointment to his predecessor in-office an appointee by specific nomination is the "Speaking Book" overriding the 'Silent Book', the Bayan. Upon cesser of specific nomination return is made to the 'Silent Book' which is maintained by the maintainer of the law, called witnesses until the advent of the next manifestation. Subh-i-Azal was the appointee by specific nomination. The relevant section of the Primal Point's testamentary dispositions addressed to Subh-i-Azal runs as follows:

"Exhort to virtue those who believe in me and in my words, that they disgrace not touching the command of god, (for them) shall they stray away from the path, and if god cause one like unto thee to appear in thy days, then he it is to whom shall be bequeathed the command on the part of god, the Single, the One. But if [such an One] appears not, know for surely that god hath not willed to make himself known, and renders up the command to god, and the lord of the worlds, all, and to enjoin the witnesses who are god-fearing and do not overstep the bounds, set by god". See also Prof. Browne's article J.R.A.S July 1892, pp. 444-474).

Subh-i-Azal left no will and testament, and ordained no witness with his death specific nomination ceased and determined.

The Primal Point declared his mission on May 23, 1844 (Jamad-Awwal 5, 1260 A.H.) He was martyred on July 8, 1850 (Sha'ban 27, 1266 A.H).

5 Jamad Awwal 1260-1261 May 23rd, 1844-1845 1st

1261-1262	1845-1846	2nd
1262-1263	1846-1847	3rd
1263-1264	1847-1848	4th
1264-1265	1848-1849	5th

1265-1266

1849-1850

6th

Quddus was martyred on Jamad Thani 29, 1265 A.H. (May 22, 1849). New History, Appendix II, P.366.

Subh-i Azal rose to prominence, after the martyrdom of Quddus in A.H. 1263 (1849), the first year (ibid, p.369). The Primal Point appointed him as his successor in A.H. 1266 (1850), the sixth year.

In his communication addressed to Mulla Shaykh Ali surnamed Azim the Primal Point informs him that the Bayan bore fruit in the year Waw (=6=1266). The Point's Five grades (Panj Sha'n) of 1850, p.255. This is also confirmed by Subh-i Azal in his writings.

There is dispute over who the Báb named as successor and it eventually turned the supporters of Subh-i-Azal and Bahá'u'lláh against each other. (Abbas Amanat (1989). *Resurrection and Renewal: The Making of the Babi Movement in Iran*. Ithaca: Cornell University Press, p. 414.) Shortly before the Báb's execution, a follower of the Báb, Abd al-Karim, brought it to the Báb's attention of the necessity to appoint a successor; thus the Báb wrote a certain number of tablets which he gave to Abd al-Karim to deliver to "Subh-i-Azal" and "Bahá'u'lláh". (Abbas Amanat (1989). *Resurrection and Renewal: The Making of the Babi Movement in Iran*. Ithaca: Cornell University Press, p. 384) These tablets were later interpreted by both Azalis and Bahá'ís as proof of the Báb's delegation of leadership. (Abbas Amanat (1989). *Resurrection and Renewal: The Making of the Babi Movement in Iran*. Ithaca: Cornell University Press, p. 384)

In one of the tablets, which is commonly referred to as the Will and Testament of the Báb, Subh-i-Azal is viewed to have been appointed as leader of the Bábis after the death of the movement's founder; the tablet, in verse 27, also appears to order Subh-i-Azal "...to obey Him Whom God Shall Make Manifest." (Manuchehri, S. (2004). "The Primal Point's Will and Testament". *Research Notes in Shaykhi, Babi and Baha'i Studies* Vol. 7 (No. 2)) Some state that Subh-i-Azal's claim to successorship is obvious, (Nicolas, A.L.M (1933). *Qui est le successeur du Bab?*. Paris: Librairie d'Amerique et d'Orient, 15) others state that the Báb, for the purposes of secrecy, when corresponding with Bahá'u'lláh would address the





letters to Subh-i-Azal. (Juan Cole - A Brief Biography of Baha'u'llah) After the Báb's death Subh-i-Azal came to be regarded as the central authority in the movement.

However, the calibre of Subh-i-Azal's leadership of the Bábís was controversial. (Juan Cole - A Brief Biography of Baha'u'llah) He generally absented himself from the Bábí community spending his time in [Baghdad](#) in hiding and disguise; and even went so far as to publicly disavow allegiance to the Báb on several occasions. (Juan Cole - A Brief Biography of Baha'u'llah) (Dennis MacEoin (1989). "Azali Babism". *Encyclopædia Iranica*) (Barrett (2001). p 246) Subh-i-Azal gradually alienated himself from a large proportion of the Bábís who started to give their alliance to other claimants.

During the time that both Bahá'u'lláh and Subh-i-Azal were in Baghdad, Bahá'u'lláh publicly and in his letters pointed to Subh-i-Azal as the leader of the community. (Juan Cole - A Brief Biography of Baha'u'llah) However, since Subh-i-Azal remained in hiding, Bahá'u'lláh performed much of the daily administration of the Bábí affairs. (Juan Cole - A Brief Biography of Baha'u'llah) Then, in 1863 Bahá'u'lláh made a claim to be Him Whom God Shall Make Manifest, the messianic figure in the Báb's writings, to a small number of followers, and in 1866 he made the claim public. (Dennis MacEoin (1989). "Azali Babism". *Encyclopædia Iranica*) Bahá'u'lláh's claims threatened Subh-i-Azal's position as leader of the religion since it would mean little to be leader of the Bábís if "Him Whom God Shall Make Manifest" were to appear and start a new religion. (Juan Cole - A Brief Biography of Baha'u'llah) Subh-i-Azal responded by making his own claims, but his attempt to preserve the traditional Bábism was largely unpopular, and his followers became the minority. (Dennis MacEoin (1989). "Azali Babism". *Encyclopædia Iranica*)

#### **Subh-i Azal, He Who Writes the Verses of God**

Facing the nomination-document is an epistle penned in the Point's own handwriting, addressed to Karim, namely Mulla Abd-al-Karim of Qazwin also known as Mirza Ahmad-i-Katib. The seal affixed to it reads as follows:

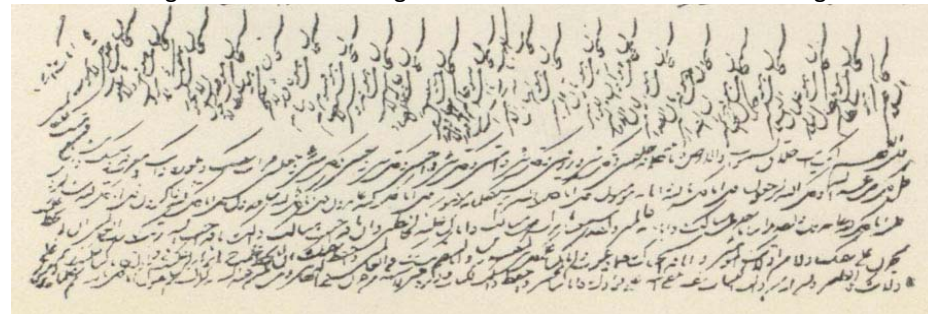
"God witnesseth that there is no God but He, the Mighty, the beloved". This was one of the seals used by the Primal Point.

In the epistle, Mulla Abd al Karim is directed by the Primal Point to preserve the Point's writing, to convey them to Subh-i-Azal and to consult him who writes the verses of god touching the purpose of god, when necessary. "He-Who-Writes the verses of god" signifies the Point's amanuensis Aqa Sayyid Husayn of Yazd. He was one of the Letters of the Living surnamed "Aziz". He was martyred following the attempt on the then Shah's life in August 1852.

The collection called "Some of the autograph epistle of the Primal Point and of his amanuensis Aqa Sayyid Husayn" (were published by Bayanis), which were salvaged out of the wreckage wrought into the Point's writing by Baha (section 9.12.9.2 refers).

[This page contains the Point's autograph epistle addressed to Subh-i-Azal.](#)

The following is the last segment of the tablet above magnified.



رو نوشت آخرین قسمت از لوح بالا: قل اللهم انك انت خالق السموات والارض و ما بينهما قد خلقتني و رزقتني و كلشيئ و امتني و كلشيئ واحييتني و كلشيئ و بعثتني و كلشيئ وجعلتني مرات نفسك و بلورة ذاتك و مغرب قدوسيتك و مشرق قيوميتك للعالمين قل كل من عند الله و كل اليه ليرجعون قل انا كل بالله و آياته مؤمنون قل انا كل بالله ثم بكلماته موقنون قل انا كل الله عابدون قل انا كل الله ساجدون قل انا كل الله ذاكرون قل انا كل الله شاكرون قل انا كل الله حامدون و لقدر اينا ماسطر من هنالك و انا كنا به عالمين و لقد سمعنا مانزل من هنالك و انا كنا عليه لحافظين و ان ماقد





احببت هنالك ذالك ما قد احب الله ربك رب العالمين ان لم يحط علمك يحزن على نفسك و لا من ادلائك المؤمنين و انا قد استجيناك فيما دعوت و انا كنا على كلشيئ لمقتدرين و انا لنتصرنك بك في العالمين و احفظ نفسك ان لا يحط علمك حزنا ثم ما ننزلن عليك في فؤادك فانا كنا عليك ثم على ادلائك لحافظين و فسر آية من ذالك الكتاب كيف يلقي الله على فؤادك فانا كنا لمحبين و احفظ ذالك الكتاب و ذكره حتى لاتشهد من حزن في البهائين و من يكن عندالله يذكرک ثم يقول انا کل بالله ثم بکلماته مؤمنون

In this epistle the Primal Point confers on Subh-i-Azal a rank co-equal with himself . He refers to him as follows:  
"He is that He is ..... He is god .... god is He ..... He is I Myself ... I am He Himself .... I am god ... thou art god .. the mirror of myself, and the crystal of thy Essence, the Setting-place of thy All-Holiness ... and His Rising-Place of thy Self-Subsistence ... Interpret any verse in this epistle in the manner in which god shall inspire into thine heart ... preserve this epistle and its mention so that you experience not sorrow from al-Bahain [i.e. Bahais]."

رو نوشت صفحه پ از مجموعه « قسمتی از الواح خط نقطه اولی و آقا سید حسین کاتب» لوح صفحه 3 که به الله اقدس آغاز شده خطاب به صبح ازل است که علاوه بر نمایش ظاهری و طرز بدیع تحریر ستونهای طولی و عرضی آن که در آغاز هر قسمت خطابهایی از قبیل « هو هو .... هو انا .... انا هو ... انت هو ... انت انا ....» به مخاطب نموده و من تو ام و تو منی به مرآت خود گفته است و ضمن تجلیل و شکر گزاری فراوان از طلوع او در پایان مینویسد « آنچه تو دوست داشته ای همانست که پروردگار عالمیان دوست دارد که به هیچوجه حزنی بر خاطرت راه نیابد – ما آنچه خواسته بودی اجابت کردیم و تو را به خودت یاری میکنیم و تو نفس خود را حفظ کن که اندوهی احساس ننمائی و آنچه را در قلب تو نازل میکنیم نگاهداری نما زیرا که ما نگاهدار تو و ادلاء تو میباشیم و یک آیه از این کتاب را هرطور که خداوند بر قلبت القاء فرماید تفسیر کن که ما دوستدار آنیم و این کتاب را نگاه دار و متذکر آن باش تا هیچ حزنی در

بهائیان مشاهده ننمائی و کسیکه نزد خدا میباشد ترا یاد میکند و میگوید که ما همه به خدا و کلمات او مؤمن هستیم.

#### Subh-i Azal And Him-Whom-God-Will-Make-Manifest

Mirza Jani has 'identified' 'He Whom God Shall Manifest' with Subi-I Azal in the sense that "there may not be two Points [i.e. the Manifestations of the Primal Will, for the definition of the term Point (Nuqta).

No documentary evidence has been traced to uphold Mirza Jani's statement that Subh-i Azal "was to abrogate the Bayan if 'He Whom God Shall Manifest' should appear in His Power in thy time, and to put into practice that which we shall inspire into thine heart."

Mirza Jani in N-K considers the manifestation of Subh-i Azal to be the manifestation of Him-Whom-God-Shall-Make-Manifest. Mirza Jani misdirects himself his in his opinion and thereby arrived at a wrong conclusion. Where the text is clear there is no room for interpretation. The Point's Testamentary Disposition addressed to Subh-i-Azal is clear and prevail.

Mirza Jani was not the only one who was mistaken. Many a believer passed away with the belief that Subh-i Azal was Him-Whom-God-Will-Make-Manifest. In one of his epistles Subh-i Azal says:

بعضی توهم مینمایند که این شجره دعوی مقامات لانهایه داشته و مدعی مقام موعود است. ای جهال نادان اگر چنین مقصود بود از اول کلام تا امروز همگی شما شجره ازلیه را من یظهره الله جلّ و عزّ فرض مینمودید و آن عبد مفتقر منع می نمود و سلب این مقام از خویش مینمود چنانچه کثیری به همین اعتقاد از این عالم فانی رفتند اگر فی الحقیقه مقصود او از بعد این بود قبل را شما خود مقرر بودید چه احتیاج به انکار تا آنکه مزیر بر زحمت شده دلیل و برهان آوریم.

For some years Mirza Husayn Ali Baha himself held the same belief: In his Sata'at, Sat'a 107, Subh-i Azal says:



«... و انا الظلام يومئذ كان في افتكار عظيم بان كيف يظهر الله امره و كيف يظهر نفسا اخر و كان يستقد في بعض سنين بان هذا الوجه ذلك القمص و قد ؟ عن ذلك هذا العبد و ؟ الله امره انه علام حكيم فلما رأى و قد فعل ما اجراه الى ان سفل دمآء و قبل نفوسا و اهلك قوما ...»

The Primal Point did not expect the immediate appearance of the next manifestation, and Subh-i Azal never claimed to be He-Whom-God-Will-Make-Manifest.

Subh-i Azal stood in relation to the Primal Point as did Ali to the Prophet. The Point's Testamentary Disposition addressed to Subh-i Azal confirms no command to abrogate the Bayan, but rather make impossible such a directive.

#### **Subh-i-Azal And The Letters of The Living**

The statement attributed to Subh-i-Azal by Prof. Browne, (T.A. P.95) was misconceived by the latter.

Subh-i Azal had not yet appeared in 1844 when the Point's body of Letters of 18 persons, who first believed in him, was completed before he set out for the pilgrimage. [Tarikh-i-Jadid, Appendix III, Subh-i-Azal's Narrative, P. 399 and P. 417.](#)

The First Letter Mulla Husayn of Bushrawiyeh died in January 1849, *ibid*, P. 363. The Last Letter died in May 1848, *ibid*, [P. 366.](#)

Subh-i Azal appeared in the fifth year of the Point's declaration. *ibid*, P. 330. Subh-i-Azal first rose to prominence on the death of Quddus in 1849. *ibid*, P. 374; P. 381. His first contact with the Primal Point was established when the latter read his writings after the death of Quddus in 1849. *ibid*, [P. 374. P. 381.](#)

His appointment as the Point's successor and vicegerent took place in 1850. As such, and with **full authority to interpret the Bayan and to write the eight unwritten Wáhids [Unities] of the Bayan**, Subh-i-Azal established his ascendancy over all the Letters of the Living. None of the Letters of the Living was invested with such powers on the part of the Primal Point.

Bayanis agree that most of the Letters of the Living perished in the Mazandaran upheaval.

#### **Witnesses of Bayan**

Subject to his paramount authority, witnesses appointed by Subh-i-Azal in the early period of his tenure of office were intended to function during his lifetime. Baha was a witness appointed by Subh-i-Azal during the Baghdad period of the BÂBi exiles. He acted merely **on behalf of Subh-i-Azal** (see [Delegation of authority from Baha to Subh-i Azal](#)). By reason of his defection from the Bayani Cause, Baha as well as any other appointed witnesses who truckled to him forfeited their appointment. The appointment of any other witnesses who adhered faithfully to Subh-i-Azal lapsed on the death of Subh-i-Azal, their appointor.

As for witnesses to function after Subh-i-Azal's death, the BÂB maintained the Imamate doctrine of Special Nomination whereunder each Imam (Spiritual guide) owed his appointment to his special nomination by his predecessor in office. Subh-i-Azal was the Primal Mirror appointed by Special Nomination by the Primal Point. **Subh-i-Azal was the Speaking Book, overseeing the Silent Book, the Bayan.**

Under the provisions of the Point's Testamentary Dispositions, addressed to Subh-i-Azal, Subh-i-Azal was to bequeath the command to one like unto him, if such an one were to appear in his days, and in default of such an one, he was to render up the command to god and ordain witnesses.

As far as is known Subh-i-Azal left no Will and appointed no successor by Special Nomination. With his death Special Nomination ceased. With his death, the Speaking Book, overseeing the Silent Book, the Bayan, ceased, and the Bayan became the authority. As far as known Subh-i-Azal ordained no witnesses.



Subh-i-Azal

### Legacy

Many of the facts about Mirza Yahya are disputed by the respective Bahá'í and Azali historical sources. Bahá'ís claim that he was unscrupulous, jealous, frustrated, and behind several murders and attempted murders of his enemies, including the poisoning of Bahá'u'lláh. (H.M. Balyuzi (2000). *Bahá'u'lláh, King of Glory*, pp. 225-226.) (E.G. Browne (1918). *Materials for the Study of the Bábí Religion*, p.16.) (J.R.I. Cole (2002). "Baha'u'llah's Surah of God: Text, Translation, Commentary". *Translations of Shaykhi, Babi and Baha'i Texts* Vol. 6 (No. 1))

Some Azali sources take these allegations against him and re-apply them to Bahá'u'lláh, even claiming that he poisoned himself. (Mirza Aqa Khan Kirmani made this claim later in his *Hasht-Bihisht*. This book is abstracted in part by E.G. Browne in "Note W" of his translation of *A Traveller's Narrative*, (Browne, E.G. (1891). *A Traveller's Narrative, An epitome of Bábí and Bahá'í history to A.D. 1898*, p. 359. ). However, the practice of *Taqiyya* (Dissimulation) was widespread among Azalis and contemporary historians recognize that: "The Azali Babis and in particular Mirza Aqa Khan Kirmani and Shaykh Ahmad Ruhi showed little

hesitation in alteration and falsification of Babi teachings and history in their works." (Manuchehri, Sepehr (1999). *"The Practice of Taqiyyah (Dissimulation) in the Babi and Bahai Religions"*. *Research Notes in Shaykhi, Babi and Baha'i Studies* Vol. 3 (no. 3)) His legacy did continue, however with diminishing success. Shoghi Effendi reports that Mirza Yahya appointed a distinguished Bábí, Aqa Mirza Muhammad Hadi of Daulatabad (Mirza Hadiy-i-Dawlat-Abadi) successor, but he later publicly recanted his faith in the Báb and in Mirza Yahya. Mirza Yahya's eldest son apparently became a Bahá'í himself. (Shoghi Effendi (1944). *God Passes By*, p. 233) (M. Momen (1991). "The Cyprus Exiles". *Bahá'í Studies Bulletin*: p. 99)

Browne reports that there was confusion over who was to be Mirza Yahya's successor at his death. Mirza Yahya's son, Rizwán 'Ali, reported that he had appointed the son of Aqa Mirza Muhammad Hadi Daulatabadi as his successor; while another, H.C. Lukach's, states that Mirza Yahya had said that whichever of his sons "resembled him the most" would be the successor. None appear to have stepped forward. (E.G. Browne (1918). *Materials for the Study of the Bábí Religion*, pp. 312-314) Miller quoting a later source states that Yahya did not name a successor. (William M. Miller (1974). *The Bahá'í Faith: Its History and Teachings*, p. 107. Miller relied heavily on Jalal Azal who disputed the appointment of Muhammad Hadi Daulatabadi. (M. Momen (1991). "The Cyprus Exiles". *Bahá'í Studies Bulletin*))

In the 1970s there were believed to be between 500 and 5000 Azalis, mostly concentrated in Iran. Current estimates are that there are no more than a few thousand. (Barrett (2001). p 246) ("Azali". *Britannica Concise Encyclopedia* 2006. Encyclopædia Britannica)



## The Guardianship of Shoghi Effendi: Losses and Losses

### Content

- 1- Introduction
- 2- Shoghi Effendi did not shared the contributions with his family members
- 3- Shoghi Effendi excommunicates every member of his family
- 4- Shoghi Effendi usurps the custodianship from Mirza Muhammad Ali
- 5- The Daughter of Mirza Badiullah denied entry into the Tomb
- 6-The house of Mirza Muhammad Ali usurped by Shoghi Effendi
- 7- Shoghi Effendi was interested more in novels
- 8- Shoghi Effendi excommunicates his brother in law (Sayed Ali Nayyar Afnan)

### 1-Introduction

After the deaths of the Bab and Baha'u'llah, bitter quarrels regarding the succession arose among the believers. Fortunately on the death of Abdu'l-Baha no one disputed the succession. This, however, did not indicate that all the followers of Baha'u'llah welcomed the accession of the Guardian, and were ready to obey him. In the early years of the rule of Abdu'l-Baha, most of the members of the family of Baha'u'llah vigorously protested against what they considered **unlawful assumption of authority on the** family members.

### 2-Shoghi Effendi did not shared the contributions with his family members

The honor of being Guardian was not an empty one, for in his Will Abdul-Baha arranged that his grandson should be well provided for financially. In the *Kitab-i-Aqdas* Baha'u'llah had commanded (1) that believers pay to God a 19% "Purification Tax" on capital funds (gold). This money was to be expended only as Baha'u'llah permitted. The payment of this tax lapsed at the death of Baha'u'llah, for in his Will he stipulated, "God has not decreed for the Branches [Baha's sons] a right in one's property." (2) However, in this matter as well as in others, Abdul-Baha disregarded his father's Will, claimed this tax for himself (in addition to the voluntary offerings of believers), (3) and in his own Will commanded (4) that "a fixed money offering (*huququ'llah*, 'the rights of God') to be paid to the guardian of the Cause of God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common

weal." This provision was omitted from the Excerpts from the Will printed in the *Baha'i World 1928-1928*.

**It is reported on good authority that Shoghi Effendi kept all the income for his plans and purposes, and failed to share it with other members of the family of Ahdu'l-Baha, who kept quiet lest they "make a breach in the Cause of God." (5)**

### 3-Shoghi Effendi excommunicates every member of his family

It seems that Shoghi Effendi, pleading inability to enter upon the duties of his office forthwith, retired into solitude for several years after his return to Haifa, leaving the management of Baha'i affairs in the hands of the older members of the family of Abdul-Baha. Bahiyya Khanum, the "Supreme Leaf," the daughter of Baha'u'llah" who had remained loyal to her brother, became the "titular head" of the movement, while Munira Khanum, the grandmother of Shoghi Effendi, who had induced her husband to make him the Guardian and successor, was the power behind the throne. (6)

After a time, however, Shoghi Effendi began to realize the extent of the authority vested in him by the Will of Abdul-Baha, (7) came forth from his seclusion, and proceeded to exercise his power as Guardian of the Cause. Acting in accordance with the provisions of the Will, he "took over the reins of the Baha'i Administration, and demanded ready and implicit obedience from the servants of God, in default of which any servant of God was liable to excommunication or summary expulsion from the faith under some pretence or pretext.... His decisions were absolute and final and his words authoritative." (8)

It is not surprising that this policy brought the Guardian into conflict not only with numerous believers but also with the members of his own family, and resulted in their excommunication. The first person to be purged by Shoghi Effendi was his grandmother Munira Khanum, wife of Abdul-Baha, the first lady of the Baha'i realm, to whom the Guardian, to a considerable extent, was indebted for his position. (9)

Later all the members of Abdul-Baha's family, his daughters, his descendants, his sons-in-law, the brothers and sisters of Shoghi Effendi, and last of all his own parents were excommunicated. (10)



Riyadh Rabbani, a younger brother of the Guardian, has stated (11) that he for years had assisted Shoghi Effendi in his work. Then when Shoghi excommunicated his parents he called upon Riyadh to make a choice between him and his parents. Riyadh decided to side with his parents" whereupon he was rejected by his brother. It seems that Shoghi Effendi's family accepted this severe discipline without resistance, for to whom could they appeal far redress?

#### 4-Shoghi Effendi usurps the custodianship from Mirza Muhammad Ali

Several quarrels, however, took place at the center of the Cause, one of which was over the custodianship of the shrine of Baha'u'llah in Akka. While Abdu'l-Baha lived, he in accordance with Muslim law as eldest son had the responsibility for his father's grave. When he died the custodianship should have gone according to law to Baha'u'llah's eldest surviving son Mirza Muhammad Ali. Not' long after his accession to the Guardianship, Shoghi Effendi ordered the caretaker of the shrine to refuse entrance to certain people. Then the keys were taken from the caretaker by someone, and handed to the legal custodian Mirza Muhammad Ali, and neither the American Baha'is who intervened nor the British High Commissioner were able to dispossess Mirza Muhammad Ali of his rights. Shoghi Effendi could not go to court over this, for the Will of his grandfather which appointed him Guardian had not been probated, Finally, Shoghi Effendi approached the British District Commissioner, and he sent his Arab assistant who was on friendly terms with both parties to arrange a settlement out of court. This was done, the keys were turned over to Shoghi Effendi, and Muhammad Ali and his partisans were allowed free access to the tomb of Baha'u'llah, without let or hindrance. (12)

#### 5-The Daughter of Mirza Badiullah denied entry into the Tomb

Many years later in 1952 the daughter of Mirza Badi'u'llah, Mrs. Qamar Bahai, went to Akka accompanied by a friend, and attempted to visit the tomb of her grandfather Baha'u'llah the caretaker employed by Shoghi Effendi was rude to them, and denied them entrance to the shrine. Whereupon Mrs. Bahai brought an action in the Israeli District Court in Haifa against Shoghi Effendi, to show cause why she was denied access to the tomb of her grandfather. She appeared in court in person accompanied by her counsel. Shoghi Effendi did not appear, but was represented by his counsel and two American Baha'is. The President of the Court, in an effort to settle the matter out of court, took Mrs. Bahai into his office and asked her if she would meet Shoghi Effendi for an amicable settlement, and she agreed. But to the great surprise of the President of the

Court, the two American Baha'is rejected the proposal. Finally, the matter was referred to the Minister for Religious Affairs in the Israeli Government, who called in the parties separately, and worked out a settlement, whereby free access to the shrine, without let or hindrance, was granted to all members of the family of Baha'u'llah, and to this both parties subscribed. (13)

#### 6-The house of Mirza Muhammad Ali usurped by Shoghi Effendi

During the lifetime of Baha'u'llah, Abdu'l-Baha and his family had resided in the town of Akka, while his brothers and their families had lived in the Bahji Palace several miles from Akka near their father. After the death of Baha'u'llah they continued to live there, owning undivided shares in the property, but without the income, which Abdu'l-Baha received, they were unable to keep this large property in good repair. When Shoghi Effendi became the head of the Baha'i Cause, he naturally felt it was important for him to control all the sacred sites. He, therefore, proposed to Mirza Muhammad Ali that he and the others move out of the Palace to nearby buildings, that Shoghi might repair the Palace, and this was done. When they moved out they took with them the household equipment that they had been using, and Shoghi Effendi replaced this. (14) Thus the Palace also became a place of pilgrimage for Baha'is.

#### 7-Shoghi Effendi was interested more in novels

Simple events and incidents are distorted and misrepresented in the furtherance of private ends and personal ambitions. The cases treated in these pages [of *God Passes By*] are glaring examples of misrepresentations of historical facts." It was said that. Shoghi Effendi when a student in Beirut was very fond of reading novels, and *God Passes By* should be considered an historical novel rather than authentic history.

In reading this book one is disappointed to find that *the* guardian of a Cause which has professed allegiance to peace and love and world-brotherhood and absence of any sort of prejudice should have expressed such bitterness toward many of the members of his own family. He refers(15) to Baha'u'llah's second son Mirza Muhammad Ali as "the Prime Mover of sedition," he speaks of the third and fourth sons as "the vacillating Mirza Ziya'u'llah and the treacherous Mirza Badi'u'llah," (16) and he calls the sons-in-law of Baha'u'llah "infamous" and "crafty."

#### 8-Shoghi Effendi excommunicates his brother in law (Sayed Ali Nayyar Afnan)





In his Messages also the Guardian sometimes condemned with great severity those who differed with him. The cable from Shoghi Efendi addressed to the Baha'is of the United States, which was printed in *Baha'i News*, No. 256, and dated April 15, 1952, a part of which will be quoted below, is a sample of his style. In this Message the Guardian announced the death in Haifa of Sayyid Ali Nayyir Afnan, a grandson of Baha'u'llah, and husband of Shoghi's eldest sister Ruhangez. It is said that Sayyid Ali "had a charming personality," and associated with, and befriended, men of all walks of life." He expressed himself strongly as being opposed to the Guardian's policy of rejecting anyone who did not fully agree with him, and as result he was himself excommunicated (*Azal's Notes*, p. 1107) The 300-word cable begins thus:(17)

God's Avenging Wrath

**"Inform National Assemblies (that) God's avenging wrath....(has) now struck down....Sayyid Ali Nayer Afnan, pivot (of) Machinations, connecting link. (between) old (and) new Covenant-breakers. "This alone (will) reveal extent (of) havoc wreaked (by) this virus (of) violation- injected, fostered over two decades (in) Abdul Baha's family....(who) was repeatedly denounced by Center (of the) Covenant (as) his chief enemy....."**

#### FOOTNOTES :

1. Aqdas, pp. 50, 51.
2. Azal's Notes, p. 316.
3. Ibid., pp. 50, 51.
4. Will and Testament of Abdu'l-Baha, Lancaster, Penna., p. 15.
5. Azal's Notes, p. 52.
6. Azal's Notes, p. 46
7. Baha'i World 1956-1928, Vol. II, p. 85.
8. Azal's Notes, p. 47.
9. Ibid., pp. 440-442.
10. Ibid., pp. 53, 98, 340, 441-443, 680. One well acquainted with the Situation has stated that the chief cause of these unhappy family Divisions were "the love of money."
11. Ibid., p. 680.
12. Azal's notes., pp. 91, 92, God Passes By, p. 356
13. Azal's Notes, pp. 92, 93.
14. Azal's notes., pp. 341, 342, God Passes By, p. 356 .
15. *God Passes By*, p. 247.
16. Mirza Badi'u'llah died in Haifa on November 12, 1950, aged 82.

17. See Appendix II, #71.





## Fátimih Baraghání – "Táhirih"

**Táhirih** "The Pure One" or **Qurratu'l-'Ayn** "Comfort of the Eyes" are both titles of **Fátimih Baraghání** (b. 1814-1820, d. 1852), an influential poet and theologian of the Bhaiyáni (**Bábí**) faith in Iran. As a prominent Bhaiyáni (**Bábí**) she is highly regarded by Bahá'ís and Azalís, and often mentioned in Bahá'í literature as an example of courage in the struggle for women's rights. Her date of birth is uncertain, as birth records were destroyed at her execution.

### Before becoming a Bábí

The daughter of Mulla Muhammad Salih Baraghani, a mullah, Táhirih grew up in Qazvin (near Tehran), where she married her cousin Muhammad ibn Muhammad Taqi at the age of thirteen. They had two sons and one daughter.<sup>[1]</sup> Having acquired a religious education from her father, she began a correspondence with leaders of the Shaykhí movement which flourished in the Shi'ah shrine cities in Iraq. Ultimately she travelled there herself.<sup>[1]</sup>

She is equally well-known under an alternate religious title "Qurratu'l-'Ayn", given to her by the second Shaykhí leader, Sayyid Kázim of Rasht.<sup>[1]</sup> After his death in 1844, she, through correspondence, found and accepted 'Ali Muhammad of Shiraz (known as the "Báb") as the Mahdi. She was the seventeenth disciple or "Letter of the Living" of the Báb (contradiction is found that she was on the disciple or not), and the only woman in that group and thus she is sometimes been compared to Mary Magdalene in that aspect.<sup>[2]</sup> She also claim to be the rejaat of Hazrat Bibi Fatima Zehra (Daughter of Muhammad peace be upon him). Táhirih never ever met the "Báb".

### As a Bhaiyáni (Bábí)

While in Karbala in Iraq, Táhirih started teaching her new faith. After some of the Shi'ah clergy complained, the government moved her to Baghdad.<sup>[3]</sup> as a result of which the authorities escorted Táhirih and a number of other **Bhaiyáni** (Bábís) out of Baghdad to the Persian border.

During her journey back to Qazvin, she taught the Bábí Faith on stops in Kirand and Kermanshah, where she debated with the leading clergy of the town, Aqa 'Abdu'llah-i-Bihbihani.<sup>[4]</sup> Aqa 'Abdu'llah-i-Bihbihani, at this point, wrote to Táhirih's father asking his relatives to remove her from Kermanshah. She then travelled to the small town of Sahneh and then to Hamedan, where she met her brothers who had been sent to ask for her return to Qazvin. She agreed to return with her brothers after making a public statement in Hamedan regarding the Báb.<sup>[4]</sup> Upon returning to Qazvin she separated informally (Enc. of Islam says "divorced") from her husband, whose family was hostile to the Báb and his mission, as well as her four children.

While she was in Qazvin, her uncle, Mulla Muhammad Taqi Baraghani, was murdered, and she was alleged for that;<sup>[4]</sup> Baraghani had been an inveterate enemy of Shaykh Ahmad al-Ahsa'i.<sup>[5]</sup> During Táhirih's stay in Qazvin, Baraghani had embarked on a series of sermons in which he exposed the "Báb" and his followers. It was this event that led to her being taken to Tehran and placed there under house arrest.

### Conference of Badasht

After the "Báb"'s arrest in 1848, Bahá'u'lláh made arrangements for Táhirih to leave Tehran and attend a conference of Bábí leaders in Badasht. She is perhaps best remembered for appearing in public without her veil in the course of this conference signalling that the Islamic Sharia law was abrogated and superseded by Bhaiyáni (Bábí) law.<sup>[5]</sup> It was at the Badasht conference that she was given the title Táhirih (Bahá'í sources indicate by Bahá'u'lláh) which means "the Pure One".<sup>[1]</sup>

### Death

After the conference of Badasht ended, Táhirih was captured and once again put under house arrest in Tehran.<sup>[4]</sup> Two years after the execution of the Báb, three Bábís, attempted to assassinate Nasser-al-Din Shah as he was returning from the chase to his palace at Niyávarfin. The attempt failed, but was the cause of a fresh persecution of the Bábís, and on the August 31, 1852 some thirty Bábís, including Táhirih, were put to death in Tehran.<sup>[5]</sup> She was in her early to mid 30's and was killed in the garden of Ilkhani in Tehran. Afterwards her body was thrown into a well located in the garden.<sup>[5]</sup>



While the historical figure of Táhirih is most well-known among Baha'is, her influence has extended far beyond the Baha'is, as attested to by Persian scholar Azar Nafisi on PBS's News Hour on October 10, 2003: "The first woman to unveil and to question both political and religious orthodoxy was a woman named Tahireh who lived in early 1800s... And we carry this tradition." <sup>161</sup>

#### A note on sources

With the exception of an entry in the Encyclopedia of Islam (under "Kurrat al-'Ayn"), English-language sources are almost exclusively Bahá'í, or reliant on Bahá'í material. These consist of narrative accounts of her life (typically devotional in character) and, in a few cases, translations of poetry selections.

#### Notes

1. Abdu'l-Bahá [1915] (1997). *Memorials of the Faithful*, Softcover, Wilmette, Illinois, USA: Bahá'í Publishing Trust.
2. Peter Mazal (2003-10-21). Selected Topics of Comparison in Christianity and the Bahá'í Faith. bahai-library.org.
3. Nabíl-i-Zarandí (1932). in Shoghi Effendi (Translator): *The Dawn-Breakers: Nabíl's Narrative*, Hardcover, Wilmette, Illinois, USA: Bahá'í Publishing Trust, pp 278-300.
4. Balyuzi, Hasan (1973). *The Báb: The Herald of the Day of Days*. Oxford, UK: George Ronald, 163-171.
5. Susan Maneck (1994). *Religion and Women*. SUNY Press.
6. Táhirih mentioned on PBS NewsHour - Mention of Táhirih as founder of Persian feminism by renowned scholar Azar Nafizi in a discussion on PBS about Shirin Ebadi, winner of the Nobel Peace Prize in 2003.

#### Bhyani and Bahai other books

- Directory of Táhirih's Arabic and Persian writings at h-net
- Translation of Táhirih's poetry to English by Martha Root
- Táhirih - Táhirih's biographical entry from *Memorials of the Faithful* by 'Abdu'l-Bahá



## Bayán

The **Arabic Bayán** is a book written by the Báb around 1848. Its larger sister book is the **Persian Bayán**. The work is incomplete, containing only eleven **Vahids**. Each Vahid serves as a chapter and contains nineteen **Abwab**. The grammar is highly irregular and is difficult to read. The work was composed while the Báb was imprisoned in Maku, Iran.

The **Persian Bayán** is one of the principal scriptural writings of the Báb. Although he started it, it was left unfinished at his death. It is believed that it and its smaller cousin, the **Arabic Bayán**, were to be completed by another (see below).

### Unities and Chapters

Both books were envisaged to have 19 unities (Váhids) each with 19 chapters (so 361 sections) as the number (denoting the numerical value of *all-things*, i.e. **kullu shay'**) had special significance within the movement.

### Unfinished work

Both versions of the *Bayán* were incomplete. The *Persian Bayán* had 9 unities and 10 chapters, with the *Arabic Bayán* having 11 unities. There are two major claims to the position were put forward, however neither presented a completed book.

### Subh-i Azal

Mirza Yahya Nuri "Subh-i Azal" was appointed by the Mirza Ali Muhammad "Báb" as his successor and vicar in a series of testamentary appointments [1]. In the most notable of these testamentary documents, the Báb told Subh-i Azal to complete the eight remaining Unities of the Arabic Bayan on the provision that "victory manifests in his day" with the permission of "He whom God shall make manifest", a messianic figure in the Báb's writings.

"Subh-i-Azal" continued the work to the end of the Eleventh Unity in his *Supplement to the Persian Bayan* (mutamim-i-bayan), which builds it up to eleven unities in total to match the Arabic Bayán [2].

### Bahá'u'lláh

Bahá'ís, led by Bahá'u'lláh, claim that this was left only to "He whom God shall make manifest" - a messianic figure in the Bhaiyani (Bábí) religion which Bahá'u'lláh claimed to be. Bahá'ís state that Bahá'u'lláh's book, the *Kitáb-i-Íqán* was the completion[3].

### References

1. The Báb (1976). *Selections from the Writings of the Báb*. Wilmette, Illinois, USA: Bahá'í Publishing Trust.
2. Edward Granville Browne (1987). *Selections from the Writings of E.G. Browne on the Bábí and Bahá'í Religions*, ed. M. Momen. Oxford, UK: George Ronald.
3. Peter Smith (1999). *A Concise Encyclopedia of the Bahá'í Faith*. Oxford, UK



## Calender - Bahai Calender

The **Bahá'í calendar**, also called the **Badí' calendar**, used by the Bahá'í Faith, is a solar calendar with regular years of 365 days, and leap years of 366 days. Years are composed of 19 months of 19 days each, (361 days) plus an extra period of "Intercalary Days" (4 in regular and 5 in leap years). Years in the calendar begin at the vernal equinox, and are counted with the date notation of BE (Bahá'í Era), with 21 March, 1844 AD being the first day of the first year.<sup>[1]</sup> The period from 21 March, 2007 to 20 March, 2008 is the year 164 BE.

### History

The Bahá'í calendar started from the original Badí' calendar, created by the Báb.<sup>[2]</sup> Bahá'u'lláh confirmed and adopted this calendar and made Naw-Rúz or the vernal equinox the first day of the year, and also clarified the intercalary days.<sup>[2][3]</sup>

Although the vernal equinox can occur on March 20, 21 or 22, Shoghi Effendi declared that, for the time being, the Badí' calendar is 'locked' to the Gregorian calendar with the new year *always* starting at sunset on 20 March.<sup>[4]</sup> Without this, the calendar could vary by a day or two when compared to the Gregorian calendar. The implementation of the variable calendar with respect to the beginning of Naw-Rúz will require the Universal House of Justice selecting a single location for the fixing of the date of the equinox.<sup>[3]</sup> This 'locked' calendar is the one described in this article.

Years in the Bahá'í calendar are counted from Thursday, 21 March 1844, the beginning of the Bahá'í Era or Badí' Era (abbreviated *BE* or *B.E.*).<sup>[1]</sup> Year 1 BE thus began at sundown 20 March 1844. Using the Bahá'í names for the weekday and month, day one of the Bahá'í Era was *Istijlál* (Majesty), 1 *Bahá* (Splendour) 1 BE. As detailed below, the names of the Bahá'í months and days reflect attributes of God.<sup>[5]</sup>

### Months

The Bahá'í calendar is composed of 19 months, each with 19 days.<sup>[6]</sup> The Nineteen Day Fast is held during the final month of 'Alá' (2 March - 20 March), and is preceded by the intercalary days, known as Ayyám-i-Há. There are 4 Intercalary Days in a regular year, and 5 in a leap year.<sup>[6]</sup> The month of fasting is followed by Naw-Rúz, the new year. Because the calendar is currently synchronized with the Gregorian calendar, the Bahá'í leap years happen on common era leap years. In addition, the Intercalary Days include 28 February and 1 March, causing precise synchronization of the 19 months with the Gregorian Calendar.

Arabic Name <sup>[6]</sup>	English Translation <sup>[6]</sup>	Gregorian Dates <sup>[6]</sup>
<b>Bahá</b>	Splendour	21 March - 8 April
<b>Jalál</b>	Glory	9 April - 27 April
<b>Jamál</b>	Beauty	28 April - 16 May
<b>'Aẓamat</b>	Grandeur	17 May - 4 June
<b>Núr</b>	Light	5 June - 23 June
<b>Raḥmat</b>	Mercy	24 June - 12 July
<b>Kalimát</b>	Words	13 July - 31 July
<b>Kamál</b>	Perfection	1 August - 19 August
<b>Asmá'</b>	Names	20 August - 7 September
<b>'Izzat</b>	Might	8 September - 26 September



## Combat Kit (Baha'i Faith)

## INFORMATION Calendar - Bahai Calendar

<b>Mashíyyat</b>	Will	27 September - 15 October	Ninth day of Riḍván	April 29	Yes
<b>'Ilm</b>	Knowledge	16 October - 3 November	Twelfth day of Riḍván	May 2	Yes
<b>Qudrat</b>	Power	4 November - 22 November	Declaration of the Báb	May 23	Yes
<b>Qawl</b>	Speech	23 November - 11 December	Ascension of Bahá'u'lláh	May 29	Yes
<b>Masá'il</b>	Questions	12 December - 30 December	Martyrdom of the Báb	July 9	Yes
<b>Sharaf</b>	Honour	31 December - 18 January	Birth of the Báb	October 20	Yes
<b>Sultán</b>	Sovereignty	19 January - 6 February	Birth of Bahá'u'lláh	November 12	Yes
<b>Mulk</b>	Dominion	7 February - 25 February	Day of the Covenant	November 26	No
<b>Ayyám-i-Há</b>	The Days of Há	26 February - 1 March	Ascension of `Abdu'l-Bahá	November 28	No
<b>'Alá'</b>	Loftiness	2 March - 20 March (Month of fasting)	<b>Weekdays</b>		

### Holy Days

There are eleven holy days in the Bahá'í calendar on nine of which work is suspended.<sup>[7]</sup> The Festival of Ridván, a twelve day festival that commemorates Bahá'u'lláh's announcement of prophethood, is the most holy Bahá'í festival and is referred to as the "Most Great Festival."<sup>[8]</sup>

The Bahá'í week starts on Saturday, and ends on Friday.<sup>[9]</sup> Days begin at sunset on the previous solar day and end at sunset of the present solar day. Like Islám, Friday is also the day of rest in the Bahá'í Faith.<sup>[10]</sup>

Name <sup>[7]</sup>	Gregorian Dates <sup>[7]</sup>	Work Suspended <sup>[7]</sup>	Arabic Name <sup>[9]</sup>	English Translation <sup>[9]</sup>	Day of the Week <sup>[9]</sup>
Naw-Rúz (Bahá'í New Year)	March 21	Yes	Jalál	Glory	Saturday
First day of Riḍván (Arabic: نواضر)	April 21	Yes	Jamál	Beauty	Sunday
			Kamál	Perfection	Monday
			Fidál	Grace	Tuesday



## Combat Kit (Baha'i Faith)

## INFORMATION Calender - Baha'i Calender

'Idál	Justice	Wednesday
Istijlál	Majesty	Thursday
Istiqhlál	Independence	Friday

### Váhid and Kull-i-Shay'

Also existing in the Bahá'í calendar system is a 19-year cycle called Váhid and a 361-year (19x19) supercycle called Kull-i-Shay' (literally, "All Things").<sup>[9]</sup> Each of the 19 years in a Vahid has been given a name as shown in the table below.<sup>[9]</sup> The 9th Váhid of the 1st Kull-i-Shay' started on 21 March 1996, and the 10th Váhid will begin in 2015.<sup>[11]</sup> The current Bahá'í year, year 164 BE, is year Javáb of the 9th Váhid of the 1st Kull-i-Shay'.<sup>[11]</sup> The 2nd Kull-i-Shay' will begin in 2205.<sup>[11]</sup>

The concept of a 19-year cycle has existed in some form since the 4th century BC. The Metonic cycle represents an invented measure that approximately correlates solar and lunar markings of time and which appears in several calendar systems.

### Years in a Váhid

No.	Arabic Name	English Translation
1	Alif	A
2	Bá'	B
3	Ab	Father
4	Dál	D
5	Báb	Gate
6	Váv	V
7	Abad	Eternity
8	Jád	Generosity
9	Bahá'	Splendour
10	Hubb	Love

11	Bahháj	Delightful
12	Javáb	Answer
13	Aḥad	Single
14	Vahháb	Bountiful
15	Vidád	Affection
16	Badí'	Beginning
17	Bahí	Luminous
18	Abhá	Most Luminous
19	Váhid	Unity

### Notes

1. Larry Curtis. [A Day in the Bahá'í Calendar](http://bcca.org). bcca.org.
2. John Taylor. [On Novelty in Ayyám-i-Há and the Badí Calendar](http://bahai-library.org). bahai-library.org.
3. [Universal House of Justice](http://www.universalhouseofjustice.org) (1992). [Notes of the Kitáb-i-Aqdas](http://www.universalhouseofjustice.org). Wilmette, Illinois, USA: Bahá'í Publishing Trust, pp. 178-179.
4. Shoghi Effendi (1973). [Directives from the Guardian](http://www.guardian.co.uk). India/Hawaii: Bahá'í publishing trust, pp. 30.
5. National Spiritual Assembly of the United States . [The Bahá'í Calendar](http://bahai.us). bahai.us.
6. Esslemont, J.E. (1980). [Bahá'u'lláh and the New Era](http://www.bahai.org), 5th ed., Wilmette, Illinois, USA: Bahá'í Publishing Trust, pp.178-179.
7. National Spiritual Assembly of the United States. [The Badi Calendar](http://bahai.us). bahai.us.
8. John Walbridge. [Ridvan](http://www.ridvan.org).
9. [Effendi, Shoghi](http://www.shoghi.org) (1950). [Bahá'í Faith, The: 1844-1950](http://www.bahai.org). Wilmette, IL: Bahá'í Publishing Committee.
10. [Effendi, Shoghi](http://www.shoghi.org); The Universal House of Justice (1983). in Hornby, Helen (Ed.): [Lights of Guidance: A Bahá'í Reference File](http://www.bahai.org). Bahá'í Publishing Trust, New Delhi, India, pp. 109
11. Arjen Bolhuis. [The first Kull-i-Shay' of the Bahá'í Era](http://www.bahai.org).





### John Esslemont



**John Ebenezer Esslemont** M.B., Ch.B. (1874-1925), was a prominent [British Bahá'í](#) from [Scotland](#). He was the author of the well-known introductory book on the Bahá'í Faith, *Bahá'u'lláh and the New Era*, which is still in circulation. He was named posthumously by [Shoghi Effendi](#) as the first of the [Hand of the Cause](#) he appointed<sup>[1]</sup>, and as one of the [Disciples](#) of 'Abdu'l-Bahá. He was also an accomplished medical Doctor and linguist becoming proficient in western and eastern languages.

#### Background

John Esslemont was born in [Aberdeen](#) on 19 May 1874, the third son and fourth child of John E. Esslemont (1859-1927), a successful merchant, and Margaret Esslemont (née Davidson).<sup>[2]</sup> He came from an eminent family and was educated at Ferryhill School, [Robert Gordon's College](#), and the [University of Aberdeen](#).<sup>[2]</sup> John E. Esslemont is related to 19th Century [Liberal Member of Parliament Peter Esslemont](#) - John's Great-Grandfather<sup>[3]</sup> is Peter's Grandfather.<sup>[4]</sup> He graduated in medicine in 1898 with honorable distinction. Unfortunately, Esslemont had contracted tuberculosis during his college days and this caused him to give up his promising career in medical research. He traveled internationally and married Jean Fraser to whom he was drawn by their mutual interest in music. On return to Scotland Esslemont took the position of medical superintendent<sup>[1]</sup> of Home Sanatorium for tuberculosis in [Bournemouth](#).<sup>[2]</sup> Esslemont became a Baha'i in early 1915 after hearing of it in December 1914 from a co-worker's wife.<sup>[2]</sup> News of Esslemont's declaration of faith, and his forthcoming book, played a role in establishing the beginning of the Australian Baha'i community.<sup>[5]</sup>

Esslemont was proficient in French, German, and Spanish, and was an [Esperantist](#)<sup>[2][6]</sup> and later learned Persian and Arabic well enough to assist in translation.<sup>[2]</sup> In 1916 he began work on a book which became *Bahá'u'lláh and the New Era* which became perhaps the foremost introductory volume on the Baha'i faith which eventually was published, and revised and reprinted and translated into dozens of languages.<sup>[2]</sup> The Head of the religion of this period, 'Abdu'l-Bahá, reviewed parts of it and specifically encouraged Esslemont.<sup>[2]</sup> Following the passing of 'Abdu'l-Bahá, the new Head of the religion, Shoghi Effendi, vacationed in Esslemont's familiar area of Bournemouth, and later Esslemont took permanent residence in Palestine to assist Effendi who then also helped further refine Esslemont's book.<sup>[2]</sup>

Esslemont is buried in the Bahá'í Cemetery in Haifa along with several other well known Baha'is.<sup>[7][8]</sup>

There is a named after Esslemont, *The John Esslemont School*, in the [Grampian](#) region of North East Scotland since 1987.<sup>[9]</sup> There is also a *John Esslemont Memorial Lecture* held annually in June in [Aberdeen](#), where speakers from medical backgrounds present research to fellow peers.<sup>[10]</sup>

#### Publications

- Esslemont, J.E. (1980). *Bahá'u'lláh and the New Era*, 5th ed., Wilmette, Illinois, USA: Bahá'í Publishing Trust. ISBN 0-87743-160-4.

Esslemont's *Baha'u'llah and the New Era* was originally published in 1923 and has been translated into numerous languages and remains a key introduction to the Bahá'í religion. More than sixty years later, it remains in the top ten of cited Baha'i books.<sup>[11]</sup>

- Esslemont performed the first review of the worldwide progress of the Bahá'í religion in 1919. While unpublished it was identified and reviewed by recent scholars and was intended to be a chapter in *Baha'u'llah and the New Era*.<sup>[12]</sup>



## Notes

1. [Early British Bahá'í History \(1898-1930\)](#)
2. [Esslemont, John \(1874-1925\)](#) by Moojan Momen, London: Bahá'í Publishing Trust, 1975. Baha'i World 1:133-6.
3. [John Esslemont's Pedigree](#)
4. [Peter Esslemont's Pedigree](#)
5. [William Miller \(b. Glasgow 1875\) and Annie Miller \(b. Aberdeen 1877\) - The First Believers in Western Australia](#) The Scottish Bahá'í No.33 – Autumn, 2003
6. [Making World Peace Real: The Principle of an Universal Auxiliary Language](#) by Paul J Desailly, p.18
7. [Other Sites in Haifa](#)
8. [U.K. Bahá'í Heritage - Picture Display Seven](#)
9. [The John Esslemont School Transforms Itself](#) Journal of the Bahá'í Community of the United Kingdom of Great Britain and Northern Ireland, Volume 19, No.7 – January, 2003
10. [John Esslemont Memorial Lecture](#) The Scottish Bahá'í, No.39 – Spring, 2005
11. [Bahá'í scholarship: an examination using citation analysis](#) by Seena Fazel and John Danes, Table 4: Most cited Bahá'í books, 1988-1993.
12. [Esslemont's Survey of the Baha'i World 1919-1920](#) by Moojan Momen p.63, *Bahá'ís in the West* Ed. by Peter Smith, published by Kalimat Press, 2004.



## Mírzá `Alí-Muhammad - Varqá



**Varqá**, born **Mírzá `Alí-Muhammad** (d. 1896), was an eminent follower of **Bahá'u'lláh**, the founder of the **Bahá'í Faith**, a global religion of Persian origin. Varqá was referred to by `Abdu'l-Bahá as a **Hand of the Cause of God**, and identified as one of the nineteen **Apostles of Bahá'u'lláh**.

Bahá'u'lláh wrote a **tablet** addressed to Varqá, praising the high station of the **King and Beloved of Martyrs**.

### Execution



Rúhu'lláh, son of Varqá

Varqá is well known as the father of Rúhu'lláh. The two of them were the first among a large group to be martyred in 1896 by **Persian** authorities for being **Bahá'ís**. This story is summarized from Balyuzi's book.

The executioner, Hajibu'd Dawlih, was particularly enraged with his prisoners, and brought out Varqá and Rúhu'lláh into an inner room. Varqá's calm reply to questioning further maddened his captors. The executioner plunged a dagger into the chest of Varqá saying 'How are you?' to which Varqá replied 'Feeling better than you'. Hajibu'd Dawlih then asked him which should die first, him or his son Rúhu'lláh, to which Varqá replied 'It is the same to me.'

Hajibu'd Dawlih and four others then began to tear Varqá apart in front of his son. He made an offer to Rúhu'lláh that he could be adopted, offered an allowance, given a post in the government, but Rúhu'lláh asked to join his father instead. Hajibu'd Dawlih then strangled him with a **bastinado**. After his dead body fell to the ground, Rúhu'lláh's body raised and then fell to the ground again, a yard away. The experience scared Hajibu'd Dawlih so much that he ran away screaming.

### Family

The son of Varqá, **Valíyu'lláh Varqá**, later was appointed a **Hand of the Cause** by **Shoghi Effendi** in 1951. When the latter died in 1955, the grandson of Varqá, **`Alí-Muhammad Varqá** was appointed in his place.



## Nabíl-i-A`zam - Mullá Muhammad-i-Zarandí



**Mullá Muḥammad-i-Zarandí** (1831-1892), more commonly known as **Nabíl-i-A`zam** (Persian: مظعأ لیب "the Great Nabíl"<sup>[1]</sup>) or **Nabíl-i-Zarandí** (Persian: نابین "Nabíl of Zarand"), was an eminent Bahá'í historian during the time of Bahá'u'lláh, and one of the nineteen Apostles of Bahá'u'lláh. He is most famous for authoring *The Dawn-breakers*, which stands out as one of the most important and extensive accounts of the ministry of the Báb.

He learned about the Bábí Faith at the age of 16 and met Bahá'u'lláh in 1851. He made several journeys on behalf of Bahá'u'lláh, was imprisoned in Egypt and is the only person known to have made the two pilgrimages to the House of the Báb in Shíráz and the House of Bahá'u'lláh in Baghdád in accordance with the rites set out by Bahá'u'lláh. After the passing of Bahá'u'lláh, and at the request of `Abdu'l-Bahá, he arranged a Tablet of Visitation from Bahá'u'lláh's writings which is now used in the Holy Shrines. Shortly afterwards, overcome with grief, he walked into the sea and drowned.

### Background

Nabíl was born in Zarand, Iran on 29 July 1831. He was a shepherd but strove to overcome his meagre education. He would often go with his father to Qom and listen to religious discourses, and he learned to read the Qur'an. In 1847, Nabíl,

while in the village of Rubat-Karim, overheard a conversation about the Báb and was immediately interested. Later when he was more fully informed of the religion of the Báb through Siyyid Husayn-i-Zavari'i and became a believer in the new movement. He tried to join the Bábís at Shaykh Tabarsi but the siege began before he could get there. He took up residence in Tehran in the same madrisih as the transcriber of the Báb's writings; there he also met many Bábís who lived in or were travelling through the town, including Bahá'u'lláh.<sup>[2]</sup>

In 1852 there was an attempt on the life of the Shah, which was followed by the persecution of the Bábí community. During this time, Nabíl put forward a claim to leadership of the Bábí community stating that he had received divine inspiration. Later, when he visited Baghdad and instead recognized Bahá'u'lláh's claim, he withdrew his own.<sup>[2]</sup>

### Travels

From Baghdad and Adrianople, Bahá'u'lláh sent Nabíl on numerous journeys to the Bábís of Iran. During 1867/8 his major task was to inform the Bábís of Bahá'u'lláh's claim to be He whom God shall make manifest. On one journey, he performed the pilgrimage to the house of the Báb in Shiraz and the house of Bahá'u'lláh in Baghdad, making him the first to perform the pilgrimage according to Bahá'u'lláh's laws.<sup>[2]</sup>

In 1868 Nabíl was sent by Bahá'u'lláh to Egypt where he was imprisoned. When he was freed, Nabíl journeyed to `Akká, but after being recognized by the followers of Azal who had stationed themselves near the gate of the city, he was removed from the city. He travelled around the area including living on Mount Carmel and in Nazareth until he was able to enter `Akká.<sup>[2]</sup> On his second attempt to enter the prison city he was able to stay 81 days, meeting Mírzá Áqá Ján and then Bahá'u'lláh.

After which, he was sent by Bahá'u'lláh again to Iran to confirm the belief of many of the Bahá'ís.<sup>[2]</sup> In 1888 he began writing *The Dawn-breakers* with the personal assistance of Mírzá Músá, the brother of Bahá'u'lláh. It was finished in about a year and a half, and parts of the manuscript were reviewed and approved, some by Bahá'u'lláh, and others by `Abdu'l-Bahá.



### Death

After his return from Iran, he lived in `Akká until Bahá'u'lláh's death in 1892. He was overwhelmed with Bahá'u'lláh's death drowned himself in the sea: and his dead body was found washed ashore near the city of `Akká.

Besides writing a lengthy history of the Bahá'í Faith, he wrote poetry about the historical events of the religion, which he would send to the Bahá'ís of Iran.<sup>[2]</sup> His poetry, however, has not been published. A [tablet](#) by Bahá'u'lláh addresses him by name, describing him as "numbered with My favoured ones whose names the Finger of God hath inscribed."

### Notes

1. The surname is Persian pronunciation of *an-Nabíl al-A`zam*, meaning "Nabíl the Great" or "Nabíl the Greatest" (see [elative](#) for details on translation.) The given translation is from *Memorials of the Faithful*.
2. [H.M. Balyuzi](#) (1985). *Eminent Bahá'ís in the time of Bahá'u'lláh*. The Camelot Press Ltd, Southampton, pp. 268-270.



### Martha Louise Root



**Martha Louise Root** (August 19, 1872 – September 28, 1939) was a prominent traveling teacher of the Bahá'í Faith in the late 19th and early 20th century. Shoghi Effendi, the Guardian of the Bahá'í Faith called her "the foremost travel teacher in the first Bahá'í Century", and named her a *Hand of the Cause* posthumously. Known by her numerous visits with Heads of State and other public figures. Of special importance was her efforts with *Queen Marie of Romania*, considered the first Monarch to accept Bahá'u'lláh.

#### Early life

Martha Root was born on August 19, 1872 to Timothy and Nancy Root in Richwood, Ohio. She had two older brothers, Clarence and Claude. Shortly after her birth, the family moved to Cambridgeboro, Pennsylvania, where her father ran a dairy farm. Martha, known as Mattie, was not a typical girl, since her interest lay in books rather than the usual domestic pursuits, and when she was 14 she earned enough money from writing to pay for a trip to Niagara Falls. She distinguished herself in high school and college, attending Oberlin College, where she designed her own program; she then continued to the University of Chicago and earned her degree 1895.

#### Writing career

While she started teaching after her degree, she gave that up to start writing for different newspapers. In the summer of 1900 she worked at the Pittsburgh

Chronicle Telegraph as the society editor, and then in the fall she worked for the Pittsburgh Dispatch. She then started writing about automobiles, which took her to France and then back to Pittsburgh.

#### Introduction to the Bahá'í Faith

In 1909 she met Roy C. Wilhem who introduced her to the Bahá'í Faith by giving her some literature. While researching the religion for several months she met several members of the Bahá'í community, including Thornton Chase and Arthur Agnew in Chicago, and she, later in that year, declared her faith in the Bahá'í teachings. During this time, she kept on writing and in 1909 she wrote a detailed article for the Pittsburgh Post about the history and teachings of the Bahá'í Faith. She also participated in the first annual Bahá'í convention, which took place in Chicago in 1911.

#### Visit of 'Abdu'l-Bahá to the United States

During 1911 and 1912, 'Abdu'l-Bahá, the son of the founder of the Bahá'í Faith, visited the United States and Canada. Martha Root attended many of 'Abdu'l-Bahá's talks, and arranged his talk in Pittsburgh. During this time Martha Root developed breast cancer, but it went into remission for many years.

#### World travel and teaching

After meeting with 'Abdu'l-Bahá, Martha Root began a world trip where she would spread the teachings of the Bahá'í Faith. She left the United States on January 30, 1915, and after visiting some countries in Europe, she wanted to visit Palestine to visit the Bahá'í holy places, but she could not go due to the First World War. So instead, she travelled to Egypt, and stayed there for six months. During that time she wrote newspaper articles. She then travelled to Bombay, Rangoon, Japan, and Hawaii. She arrived back in the continental United States when she reached San Francisco on August 29, 1915.

After staying in the United States for five years, she then travelled to Canada in 1920, visiting Saint John, Montreal, London and Saint Thomas where she arranged teaching programs. She then travelled to Mexico and then Guatemala where she was going to meet with the president, but due to a political





revolution, the meeting never happened. By 1921, her breast cancer had spread and she was in frequent pain; her father's health was also failing, and thus her travels become more limited.

### Middle years

After her father's death on [November 3, 1922](#), Martha started her travels once again at the age of 50. She travelled to many parts of the United States, Canada, [Japan](#) and [China](#) to spread the teachings of [Bahá'u'lláh](#), and the Bahá'í Faith. She then travelled to [Australia](#), [New Zealand](#), [Tasmania](#), and [Hong Kong](#), and helped [Bahá'í pioneers](#) to teach about the Bahá'í Faith. She then travelled to [South Africa](#), and went on several radio broadcasts. She also studied [Esperanto](#), and met Lidia Zamenhof, the daughter of [Ludwig Zamenhof](#), the creator of Esperanto, who would later become a Bahá'í.

### Meeting with Queen Marie of Romania

In 1923 she arrived in [Bucharest](#) and sent the Queen a copy of the book *Bahá'u'lláh and the New Era*. Two days after the Queen received the book she granted Martha Root an audience in the palace. The Queen then embraced the Bahá'í Faith, becoming the first monarch to do so.

### Visit to the Holy Land

In 1925 Martha Root travelled to the Bahá'í holy land, and met Bahíyyih Khánum and [Shoghi Effendi](#). She then travelled to the [British Isles](#), [Germany](#), [Greece](#), [Yugoslavia](#) and [Czechoslovakia](#), once again teaching the Bahá'í Faith. She then travelled to [Iran](#), even though Shoghi Effendi recommended not doing so. She hoped to meet with the Sháh, [Reza Khan Pahlavi](#), but did not do so.

### Later years

In 1930 she wanted to meet with [Emperor Hirohito](#) of Japan, but US officials blocked her access. Instead she sent the Emperor some Bahá'í books and some other gifts. She continued to teach, even while she was in ill-health travelling in 1937 to Hawaii, China and [India](#). She returned to Hawaii in 1938 where she died on [September 28, 1939](#).

### Publications

- Root, Martha (1981). *Táhirih the Pure*. Los Angeles, USA: Kalimát Press.



## Chronology of persecutions of Babis and Baha'is

### Introduction:

This chronology was compiled from a number of English-language histories of Babi and Baha'i history. Its purpose was to set in context the events of persecution and martyrdom, both to track chronological order and to show the broader historical or social context of each event. I prepared it as background work for my master's thesis *Dying for God: Martyrdom in the Babi and Baha'i Religions*, online at <http://bahai-library.org/theses/dying>.

I would also recommend two other resources for chronological study. The first is the exhaustive chronology of Babi and Baha'i History by Glenn Cameron and Wendi Momen, *A Basic Baha'i Chronology* (Oxford: George Ronald, 1996). The second is Moojan Momen's detailed "A Chronology of some of the Persecutions of the Babis and Baha'is in Iran, 1844-1978," published in *The Baha'i World 1979-1983*, vol. XII, pages 380-392. -J.W.

### Key to Sources:

Amanat	= Abbas Amanat, <i>Resurrection and Renewal</i>
The Bab	= H.M. Balyuzi, <i>The Bab</i>
Bayat	= Mangol Bayat, <i>Mysticism and Dissent</i>
Brown	= Ramona Brown, <i>Memories of Abdu'l-Baha</i>
Browne	= E.G. Browne, <i>Materials for the Study of The Babi Religion</i>
Burgel	Joseph Burgel, "The Baha'i Attitude towards Peace and its = Christian and Islamic Background," in <i>The Baha'i Faith and Islam</i>

EM	= Balyuzi, <i>Eminent Baha'is in the Time of Baha'u'llah</i>
Fischer	Michael Fischer, "Social Change and the Mirrors of Tradition: The = Bahá'is of Yazd," in <i>The Baha'i Faith and Islam</i>
Furutan	= Ali-Akbar Furutan, <i>The Story of My Heart</i>
HMHA	= Hájí Mírzá Haydar-'Alí, <i>Stories From the Delight of Hearts</i>
Huddleston	= John Huddleston, <i>The Earth is But One Country</i>
King	= H.M. Balyuzi, <i>Baha'u'llah: King of Glory</i>
Ma'ani	= Baharieh Ma'ani, "Interdependence of Baha'i Communities...," <i>JBS</i> 4:1
Moayyad	Heshmat Moayyad, "The Historical Interrelationship of Islam and = the Baha'i Faith," in <i>The Baha'i Faith and Islam</i>
Momen	= Moojan Momen, <i>The Babi and Bahai Religions--Western Accounts</i>
Nabil	= Nabil, <i>The Dawnbreakers</i>
Nash	= Geoffrey Nash, <i>Iran's Secret Pogrom</i>
Olya	= Olya Roohizedegan, <i>Olya's Story</i>
Qazvin	= Qazvin's history in E.G. Browne's <i>Materials for the Study of The Babi Religion</i>



Rabbani	= Ruhyyih Rabbani, <i>Priceless Pearl</i>
Root	= Martha Root, <i>Tahirih the Pure</i>
Salmani	= Ustad Salmani, <i>My Memories of Baha'u'llah</i>
SBBR	= Studies in The Babi and Baha'i Religions series vol. x
Schimmel	= Annemarie Schimmel, "Iqbal and the Baha'i Faith," in <i>The Baha'i Faith and Islam</i>
SE	= Shoghi Effendi, <i>God Passes By</i>
Sears	= William Sears, <i>Cry from the Heart</i>
Shii	= Moojan Momen, <i>Introduction to Shi'i Islam</i>
Smith	= Peter Smith, <i>The Babi and Baha'i Religions</i>
Stories	= Ali-Akbar Furutan, <i>Stories of Baha'u'llah</i>
SWEGB	= E.G. Browne, <i>Selections from the Writings of E. G. Browne</i>
Thrzdh	= Adib Taherzadeh, <i>Revelation of Baha'u'llah</i> , vol. x
Waite	= Gary Waite, "The Religious State...", <i>JBS</i> 7:1
Walbridge	= John Walbridge, <i>Sacred Acts Sacred Space Sacred Time</i>
WM	= Wendi Momen, <i>A Basic Baha'i Dictionary</i>

**Chronology:**

Date	Description	Sources
1805-1813	Russo-Persian wars	Amanat 45
1829	Massacre of Russian legation	Amanat 27
1839/40	The Bab leaves for pilgrimage	Smith 13
1840	The Bab's stay in Bushihr, Najaf, and Kerbela	Bayat 88
1840/41	The Bab returns to Shiraz	Smith 14
1841	The Bab in Najaf and Karbila, after having been in Bushihr	SBBR 15
1842.11	Massacre of Shaykhis at Karbala	Amanat 60, 68, 220, The Bab 193 ff.
1843.12.31	Death of Siyyid Kazim Rashti	Momen xxviii
1844.01.22	Mulla Husayn arrives at Karbila. Then on to Najaf, then Bushihr, then Shiraz, where he met The Bab on 1844.5.22	
1844.05.23	Declaration of The Bab	
1844.06?	Mulla Husayn goes to Isfahan, then Kashan, then Qum, then Tehran, then Khurasan	



## Combat Kit (Baha'i Faith)

## INFORMATION Chronology of persecutions of Babis and Baha'is

1844.09	The Bab, Quddus, and a servant leave from Shiraz on hajj (Bayat says uncle--Bayat 91). Momen says 1844.11.12 (Momen xxviii). They leave from Bushihr 1800.10	SBBR 23
1844.10 (1845?)	Arrest, trial, and death of Mulla Ali Bastami. Haji Abdul Majid beat Mulla Ali repeatedly. This was the first affliction that befell a disciple of The Bab after His declaration. He later died, the first The Babi martyr. WMomen gives date as end of 1846. Amanat gives 1844.10, as does Huddleston. SE just says it was before 1845.02. Waite says it was 1845.06 when The Bab heard the news and returned to Iran. Momen, xviii, gives 1845.01.13.	Nabil 61-3, WMomen 15, Amanat 220-237, 254, Huddleston 147, Waite 83, The Bab 58-68
1844.12	The Bab arrives at Mecca	Nabil ?, Bayat 91
1845	A joint fatwa condemning The Bab's writings as kufr is issued.	Shii 141
1845.02	The Bab arrives in Medina	Waite 83
1845.03.04	The Bab leaves Jidda, arrives Bushihr 1845.05.15	SBBR 23
1845.05.15	The Bab returns to Shiraz from pilgrimage	Momen xxviii
1845.06	Disciples of The Bab punished at Shiraz. The Bab is arrested, taken to Shiraz	Momen xxviii

1845.07	The Bab brought under guard to Shiraz, released, re-arrested in Shiraz in 1845.09	Amanat 254-7, Huddleston 145, Smith 16, The Bab 105
1845.07?	The Bab arrives at Bushihr (Nabil says "9 mos. after leaving same city on hajj"). Sends Quddus to Shiraz	
1845.07?	Quddus and Mulla Sadiq beaten and persecuted severely. First Babis persecuted on Persian soil for the sake of their faith.	Nabil 103, 131, Thrzdh3 253-7
1845.10.01	The Bab arrives at Medina (1 Muharram 1261)	
1846.09	The Bab leaves Shiraz for Isfahan, arrives 1846.9/10. Stays in home of governor of Isfahan. Momen, xxviii, gives 1846.07.23	SE 13, Smith 16, 21, Waite 84, The Bab 105
1847-48	With The Bab in prison, Babis got more militant. Folks killed and tortured. "Qazvin massacre." Baha'u'llah has Tahiri taken to Tehran to protect her. Baha'u'llah and Tahiri go to Mashhad	Nabil 201-3, Amanat 350, Smith 21-3
1847.02	Manuchir Khan dies, The Bab ordered to Tehran	Huddleston 146
1847.03.19	The Bab arrives at Kashan from Isfahan (?)	Smith 21



## Combat Kit (Baha'i Faith)

## INFORMATION Chronology of persecutions of Babis and Baha'is

1847.03.21	The Bab delivered into hands of govt., taken to Qum and Tabriz	
1847.03.28	The Bab arrives at Kinar-Gird, near Kulayn, near Tehran. Next day, 1847.3.29, sets up a tent near Kulayn, where he stays a fortnight	
1847.04.11	The Bab leaves his tent at Kulayn for Tabriz	Waite 83
1847.07	The Bab arrives at Mah-Ku, rejects offer of rescue	Waite 84
1847.08-09	Mulla Abdullah arrives in Qazvin to visit The Bab and heard rumors that Mulla Taqi pronounced The Bab a heretic. So he killed Mulla Taqi, in retaliation for which many Babis are tortured and killed. First Babis to have bloodshed on Persian soil. Huddleston 147 gives 1848 as date of first Persian death. Tahiri escapes.	Amanat 322-4, 350-1, Nabil 196-200, Waite 86, The Bab 166, Root 74-9
1848.03.29	Mulla Husayn leaves Mah-Ku for Mazindaran, stays with Quddus	
1848.04.10	The Bab leaves Mah-Ku for Chihriq	SE 19, The Bab 132, Momen xviii.
1848.04.?	Mulla Husayn goes to Mashhad, where Quddus soon joins him	
1848.06-07	Badasht	Momen xxviii.

1848.07	Skirmish at Niyala kills some	Amanat 328, Nabil 215-8
1848.07-08	The Bab brought to Tabriz, tried, and then bastinadoed	Amanat 391, Smith 20-1
1848.07.21	Mulla Husayn carries the Black Flag from Mashhad to Tabarsi	Waite, 83, gives date as 1848.10
1848.09-10	Mulla Husayn's party gets in fight near Barfurush, which leads up to the siege of Tabarsi, Mazandaran	Nabil 238-49, Bayat 118--121
1848.09.04	death of Muhammad Shah, ascension of Nasiri'd-Din Shah	Smith 26
1848.10.10	The Babis first attacked at Barfurush. First of Mulla Husayn's engagements	Nabil 276
1848.10.12	The Babis arrive at Tabarsi, construct fortress, 1848.12.01: Quddus leads attack from Tabarsi, vanquishes most of enemy army. No Babis killed, only one wounded. 2nd of Mulla Husayn's engagements. 1848.12.21: Engagement with forces of Mihdi Quli Mirza. Quddus injured. 3rd of Mulla Husayn's engagements. 1849.02.01: A well inside Tabarsi was finished. Mulla Husayn says now is the time to prepare to die. 1849.02.02: Mulla Husayn killed shortly after midnight. 4th of his engagements. 90 others wounded that night; most died.	Nabil 249-302, Smith 26-7, WMomen 217, Shii 141, Smith 26-7, SWEGB 415-6, Momen 91-7



## Combat Kit (Baha'i Faith)

## INFORMATION Chronology of persecutions of Babis and Baha'is

	1849.04-5: Black Standard ceases to fly. 1849.05.09: Tabarsi ends	
1848.12?	Baha'u'llah arrested on the way to Tabarsi and bastinadoed	Nabil 265-70
1849.05.16	Quddus killed	Nabil 295-301, Bayat 121
1850	uprisings in Zanjan, Yazd, Nayriz, and an aborted one in Tehran	Bayat 121, Shii 141, The Bab 171-88
1850.01/02	Uprising in Yazd	The Bab 204-5, Momen 106-09
1850.02.14-50.03.15	The Babis incarcerated in Tehran, persecuted, and tortured after assassination plot uncovered. Seven became the "7 Martyrs of Tehran." Smith and Momen give date as 1850.02.19/20	Nabil 326-341, Bayat 124, WMomen 225, Amanat 397, Smith 28, The Bab 206-8, Momen xviii, 100-105
1850.05.10	Skirmish between Vahid's forces and their enemy at Yazd	Nabil 349, Fischer 28
1850.05.13	Zanjan uprising. First martyr from this upheaval killed 05.16. Hujjat dies from his wounded arm (Wendi Momen says 1850.05) Zanjan suppressed 1851.01.08.	Nabil 393, 420, WMomen 111, 245 (diff. date), Amanat 397, 405, Smith 28, Bayat 123-5, The Bab 209-13, Momen

		114-127
1850.05.27-06.21	Vahid arrives at Nayriz. Some take shelter in the fort of Khajih, fight over 1,000 govt. troops.	Nabil 353-67, Bayat 121-5, Amanat 397, Smith 28, Momen 109-113
1850.06.19	The Bab arrives in Tabriz	Momen xxix
1850.06.29	Vahid killed	Nabil 367
1850.07.09	Martyrdom of The Bab	Bayat 126, Amanat, Nabil, The Bab 202-3, SWEGB 420, Momen 77-82
1851.06	Baha'u'llah leaves capital for Karbila, arrives 1851.08	Nabil 430, 436
1852.08.15	Attempt on life of Shah. Extensive reprisals followed, including Sulayman Khan's famous martyrdom and Tahirih's.	Huddleston 153, King 86-9, Nabil 459, Amanat 366-7, 405, TN 330-31, Momen 128-46, Browne 265-271, SWEGB 422-3, Momen 9, 128-46, 245, Fischer 28, 46, Thrzdh2 27-51, Root 96-109
1853.01.12	Baha'u'llah leaves for Baghdad. Arrives	Nabil 474





## Combat Kit

(Baha'i Faith)

## INFORMATION

### Chronology of persecutions of Babis and Baha'is

	1853.04.08	
1853.10	Second Nayriz uprising. Ends 1853.12	Smith 29, EM 25-6, Momen xxix, 147-52
1854.04.10	Baha'u'llah leaves for Sulayman, returns 1856.03.19	
1857/58	Sayyid Ismail Zavari kills himself.	Qazvin 10-11, King 132-4
1863.04.22	Baha'u'llah goes to the Najibiyyid Garden, makes declaration	
1863.05.03	Baha'u'llah and companions depart for Istanbul, arrive 1863.08.16	
1863.12.?	Baha'u'llah and companions depart for Adrianople, arrive 1863.12.12	
1864-1914	Thirteen episodes of persecution in Isfahan	Shii 141
1864.05	upheaval at Najafabad	Momen xxix, 268-9
1867.01.11	execution of 3 Baha'is at Tabriz, followed by martyrdoms in Zanjan and Tehran	King 237-8, Momen xxix, 251-4, Thrzdh2 60-1
1868	Hajji Jafar tries to kill himself bc he can't go with Baha'u'llah to Akka	Qazvin 28-9

1868.07	persecution of Baha'is in Egypt	Momen xxix, 257-64
1868.07	Baha'is in Baghdad exiled to Mosul	Momen xxix, 266-7
1868.08.12	Baha'u'llah and companions depart for Akka, arrive 1868.08.31	
1869.07	Badi martyred	Furutan 116-8, Salmani 89-90, SE 199, Qazvin 47-9, SWEGB 91, Momen 254-5, Thrzdh3 174-92, 198-203
1870	Ashraf killed, his mother says not to recant or she'd disown him.	EM 25, King 470, Qazvin 36-7, Thrzdh2 225-30
1870.06.23	Mirza Mihdi dies	WMomen 155, SE 188, Qazvin 49, Thrzdh3 205-11
1870.10	Baha'u'llah, in Akka, moved from citadel to a house	
1872.01.23	Murder of 3 Azalis in Akka	Momen 212-15
1874.05.08	Upheaval in Isfahan	Momen xxix, 269-73
1877.06	Baha'u'llah moves to Mazra'ih	



## Combat Kit (Baha'i Faith)

## INFORMATION Chronology of persecutions of Babis and Baha'is

1877.12	martyrdom of Mulla Kazim of Talkhunchih	Momen xxix, 273-4, Thrzdh4 384-5
1879.03.17	King of and Beloved of Martyrs killed	WMomen 130, Nash 31, EM 33-51, Traveller's Narrative 93, SWEGB 19, 150-151, Momen 274-80, Thrzdh4 73-90
1882.12	Arrest of Baha'is in Tehran	Momen xxix, 292-5
1888.10.23	Mirza Ashraf killed in Isfahan.	EM 31, Qazvin 40 (and Browne ?), Browne 291-308, SWEGB 19, 304-5, Momen xxix, Thrzdh4 385-6
1889	Muhammad Riza killed	Moayyad 88, Nash 31, Thrzdh4 342-5
1889.07	Upheaval at Najafabad	Momen xxix, 280-4
1889.07.08	Martyrdom of Haji Muhammad Riday-i-Isfahani at Isfqabad	Momen xxix, 296-300
1890.02.25	Sidih martyrdoms	Momen xxix, 284-8
1891.05.19	7 Martyrs of Yazd, etc.	Sears 59-64, Fischer 29, 46, Nash 32, Qazvin 41-3, Browne

		291-308, SWEGB 19, Momen 301-304, Thrzdh3 194-6, Thrzdh4 347-50
1892 (?)	Martyrdom of Sabzivari	Ficher 43-4. 46
1892.05.20	Passing of Baha'u'llah at Akka	
1896.05.01	Nasiri'd-Din Shah killed	EM 101-04, Momen 158-60, 359-61
1896.05.?	Varqa and Ruhullah killed	EM 75-97, Momen 361-2, Thrzdh4 57-72
1896.08	Martyrdom of five Baha'is of Turbat-i-Haydari	Momen xxix, 405-6
1898.02.09	Martyrdom of Haji Muhammad-i-Turk at Mashhad	Momen xxx, 406-17
1898.12.10	First Western pilgrims arrive at Akka	Momen xxx
1899.04	Upheaval at Najafabad	Momen xxx, 426-31
1903.05	Upheaval at Rasht	Momen xxx
1903.05-06	Incident at Russian Consulate in Isfahan	Momen xxx



## Combat Kit (Baha'i Faith)

## INFORMATION Chronology of persecutions of Babis and Baha'is

1903.06-07	Martyrdoms in Yazd and Isfahan, 100 killed	Nash 33-5, Fischer 29, 43-6, Moayyad 89, Shii 141, Nash 36-8, Ma'ani 22-3, Momen 363-6, 373-402, Thrzdh2 358-68, Thrzdh4 124
1906.12.30	Shah signs new Constitution	Momen 353-5
1908.07	Abdu'l-Baha freed after Young Turks' Revolution	
1909.11.05	Martyrdom of Haji Haydar at Isfahan	Momen xxx, 430-4
1911.08-12	Abdu'l-Baha's first Western tour	
1912.03.25	Abdu'l-Baha's second Western tour, ends 1913.06.17	
1915.03.14	Martyrdom of Shaykh Ali-Akbar Quchani at Mashhad	Momen xxx, Momen 420-4
1917.05.02	Martyrdom of Mirza Muhammad-i-Bulur-Furush at Yazd	Momen xxx, 443-6
1920.04.17	Knighting of Abdu'l-Baha	
1920.05.21	Martyrdom of Haji Arab at Sultanabad	Momen xxx, 345-6, 444-6, 451

1921.01.23	Martyrdom of Mirza Ya'qub-i- Muttahidih in Kirmanshah	Momen xxx, 446-50
1921.11.28	Passing of Abdu'l-Baha	
1926.04.07	Beginning of attacks on Baha'is in Jahrum.	Sears 30, Nash 39-40, 48, Rabbani 97-99, Momen xxx, 465-72
1934.12.09	Baha'i Tarbiyat Schools in Tehran closed	Momen xxx, 475-9
1942-3	House of The Bab damaged first time	Sears 72, WMomen 108
1944	Three believers martyred in Shahrud, releasing spiritual energy	Furutan 81, 116
1944.05	Persecutions at Abadih	Momen xxx, 479-80
1955--	Persecutions, and Burujirdi's role in them, and etc.	Shii 248, 253, Nash 41-2, Rabbani 310-12, Mottahedeh 239-40
1955.04.21	Troops surround BNC, take it on 1955.05.07, destroy it on 1955.08. House of The Bab, too.	Sears 31-44, Moayyad 87, Furutan 122
1955.07.28	7 Martyrs of Yazd	Sears 57, Fischer 29



## Combat Kit

(Baha'i Faith)

## INFORMATION

### Chronology of persecutions of Babis and Baha'is

1963	Baha'is singled out for attack by anti-govt. rioters	Nash 44
1978	Many student protesters in Iran killed, and their martyrdoms were later commemorated	Shii 283-5
1978.09	Savak begins anti-Baha'i campaign	Sears 55-6, Fischer 44
1979.09.08	House of The Bab destroyed third time	Sears 73-6, WMomen 108, Z&B 123-5, Olya 23-7
1980.09.08	7 Martyrs of Yazd	Sears 64-8, Fischer 29, 41, 48-51
current	see articles online at <a href="http://bahai-library.org/newspapers">http://bahai-library.org/newspapers</a> or <a href="http://www.uga.edu/bahai/News">www.uga.edu/bahai/News</a> .	



## Key to sources

### Key to English materials cited by abbreviation (full citations at end, in bibliography)

**Aqdas** = Bahá'u'lláh, *The Kitab-i-Aqdas*

**BKoG** = Hasan Balyuzi, *Bahá'u'lláh: King of Glory* (vol. 2 of biographical series)

**BS1** = John Walbridge, *Sacred Acts, Sacred Space, Sacred Time: Bahá'í Studies* vol.1

**BS2** = Diana Malouf, *Unveiling the Hidden Words: Bahá'í Studies* vol.2

**BS3** = Moojan Momen, ed., *Scripture and Revelation: Bahá'í Studies* vol.3

**BSB** = *Bahá'í Studies Bulletin*

**BSR** = *Bahá'í Studies Review*

**BW** = *The Bahá'í World: An International Record* (subtitle varies; volume numbers cease after vol.19, replaced with date only)

**Covenant** = Adib Taherzadeh, *The Covenant of Bahá'u'lláh*

**ESW** = Bahá'u'lláh, *Epistle to the Son of the Wolf*

**Gleanings** = Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*

**GPB** = Shoghi Effendi, *God Passes By*

**HW** = Bahá'u'lláh, *The Hidden Words of Bahá'u'lláh*

**Iqan** = Bahá'u'lláh, *The Kitab-i-Iqan*

**JBS** = *Journal of Bahá'í Studies*

**JRAS** = *Journal of the Royal Asiatic Society*

**PDC** = Shoghi Effendi, *The Promised Day is Come*

**PUP** = Abdu'l-Bahá, *Promulgation of Universal Peace*

**Revelation** = Adib Taherzadeh, *The Revelation of Bahá'u'lláh* (vol.1 = 1853-63; vol.2 = 1863-68; vol.3 = 1868-77; vol.4 = 1877-92)

**SAQ** = Abdu'l-Bahá, *Some Answered Questions*

**SBBH1** = Moojan Momen, ed. *Studies in Babi and Bahá'í History: Studies in Babi and Bahá'í History* vol.1

**SBBH2** = Juan Cole and Moojan Momen, eds. *From Iran East to West: Studies in Babi and Bahá'í History* vol.2

**SBBH3** = Peter Smith, ed. *In Iran: Studies in Babi and Bahá'í History* vol.3

**SBBH4** = R. Jackson Armstrong-Ingram. *Music, Devotions, and the Mashriqu'l-Adhkar: Studies in Babi and Bahá'í History* vol.4 (cited as Armstrong-Ingram, *Music, Devotions...*)

**SBBR5** = Moojan Momen, ed. *Studies in Honor of the Late Hasan M. Balyuzi: Studies in the Babi and Bahá'í Religions* vol.5 (before vol. 5 was "SBBH"; see above)



## Combat Kit (Baha'i Faith)

## INFORMATION Key to source

**SBBR6** = Richard Hollinger, ed. *Community Histories: Studies in the Babi and Bahá'í Religions* vol.6

**SBBR7** = Christopher Buck. *Symbol and Secret: Studies in the Babi and Bahá'í Religions* vol.7 (cited as Buck, *Symbol and Secret*)

**SBBR8** = Jack McLean, ed. *Revisioning the Sacred: Studies in the Babi and Bahá'í Religions* vol.8

**SBBR9** = Juan Cole, *Modernity and the Millennium: Studies in the Babi and Bahá'í Religions* vol.9 (cited as Cole, *Modernity and Millennium*)

**SBBR10** = Christopher Buck, *Paradise and Paradigm: Studies in the Babi and Bahá'í Religions* vol.10 (cited as Buck, *Paradise and Paradigm*)

**WOB** = Shoghi Effendi, *The World Order of Bahá'u'lláh*

Wilmette 1978)

**MAx** = *Ma'iydih-i-Asmani*, v. "x"

**Mubin** = *al-Kitab al-mubin*, (Tehran, 120 B.E./1963?)

**Rosen2** = *Collections scientifiques de L'institut de Langues Orientales du Ministere des Affaires Etrangeres*, vol VI, 2e fascicule, 1891. MsX is the Ms number

**T&T** = *Risalih Tasbih va Tahlil*

### Key to Arabic/Persian Sources

**AHM** = *Ad'iyih-i-Hadrat-i-Mahbub*

**Alw-Braz** = *Alwah-i-Hadrat-i-Baha'u'llah Ila'l- Muluk-va'l-Ru'asa*, Brazil, 140 BE, 148 pp

**AQAx** = *Athar-i-Qalam-i-A'la*

**AyT** = *Risalih Ayam Tis'ih*

**DiD** = *Daryai-i-Danish*

**Gan** = *Ganjih Shaygan* (by Ish

**IQT** = *Alvah-i-Mubarakah-yi-hadrat-i- Baha'u'llah ... shamil-i-iqtidarāt va chand lawh-i-Digar* (n.p. n.d., apparently published by the Persian BPT in the 1970s)

**INBA** = Iranian National Baha'i Archives (Tehran archives)

**MaA** = *Majmu'ih-az Alwah-i-Jamal-i- Aqdas-i-Abha*

**MaM** = *Majmu'ih-i-Alwah-i-Mubarakih*. The Persian/ Arabic collection of "Tablets of Baha'u'llah" (Cairo, 11/1338AH, July 1920AD; reprinted BPT Wilmette 1978;

**MaMat** = *Majmu'ih-yi Matbu'ih* ed. Muhyi'd-Din Sabri (Cairo 1920,





## Obligatory Bahá'í prayers

Bahá'ís must, according to Bahá'u'lláh, say at least one of three revealed.

In the Kitáb-i-Aqdas, Bahá'u'lláh prescribes the Bahá'í law of a daily obligatory prayer which is said in private. In the Kitáb-i-Aqdas he further states that the obligatory prayer was recorded separately in another tablet. The tablet containing this obligatory prayer was not released to the Bahá'ís during Bahá'u'lláh's lifetime, but was instead superseded by Bahá'u'lláh with three obligatory prayers. After Bahá'u'lláh's passing the text of the original obligatory prayer was stolen by Mírzá Muhammad `Alí.

### Current Obligatory Prayers

There are three obligatory prayers, and Bahá'ís must fulfill the requirements of one of them each day.

### Short Obligatory Prayer

This shortest of the three available obligatory prayers must be said once between noon and sunset:

**I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee. I testify, at this moment, to my powerlessness and to Thy might, to my poverty and to Thy wealth. There is none other God but Thee, the Help in Peril, the Self-Subsisting. (Bahá'u'lláh, Prayers and Meditations by Bahá'u'lláh, p. 313)**

### Medium Obligatory Prayer

The medium obligatory prayer must be said three times during the day: once between sunrise and noon, once between noon and sunset, and once after sunset till two hours after sunset. It includes a series of positions (and movements from one position to the next), along with specific supplications.

### Long Obligatory Prayer

The long obligatory prayer can be said anytime during the day. It includes a series of positions (and movements from one position to the next), along with specific supplications.

### Laws concerning the Obligatory Prayer

There are a number of laws and practices associated with the obligatory prayers concerning how to say the obligatory prayer, when Bahá'ís are exempt from saying the obligatory prayers, and what to do if one misses saying an obligatory prayer.

### Practices associated with the saying of the Obligatory Prayers

There are certain practices that must be associated with the saying of the obligatory prayers. They include:

If water is unavailable, or its use harmful to the face or hands, the verse "In the Name of God, the Most Pure, the Most Pure" should be repeated five times.

The prayer must be said in private.

While saying the prayer, the reader must be facing the Qiblih which is the Shrine of Bahá'u'lláh.

The person may perform a single prostration (laying the forehead on any clean surface) in the place of each unsaid obligatory prayer. The prostrations should be performed while saying the verse "Glorified be God, the Lord of Might and Majesty, of Grace and Bounty." The prostrations should be followed by saying the verse "Glorified be God, the Lord of the kingdoms of earth and heaven" eighteen times while the person is sitting cross-legged. It is preferable for the reader to be standing while saying the obligatory prayers in an attitude of humble reverence.

### Exemptions from saying the Obligatory Prayer

Children under the age of 15 do not have to say the obligatory prayers.



Those that are of ill-health do not have to fulfill the obligations of obligatory prayer.

Those that are older than 70 do not have to say the obligatory prayers.

Women who are menstruating are exempt from saying their obligatory prayer. They should instead perform their ablutions and repeat the verse "Glorified be God, the Lord of Splendour and Beauty" ninety-five times.

Travellers, if they can not find a safe place to say their prayer, do not have to say their obligatory prayer.

#### **Missed Obligatory Prayers**

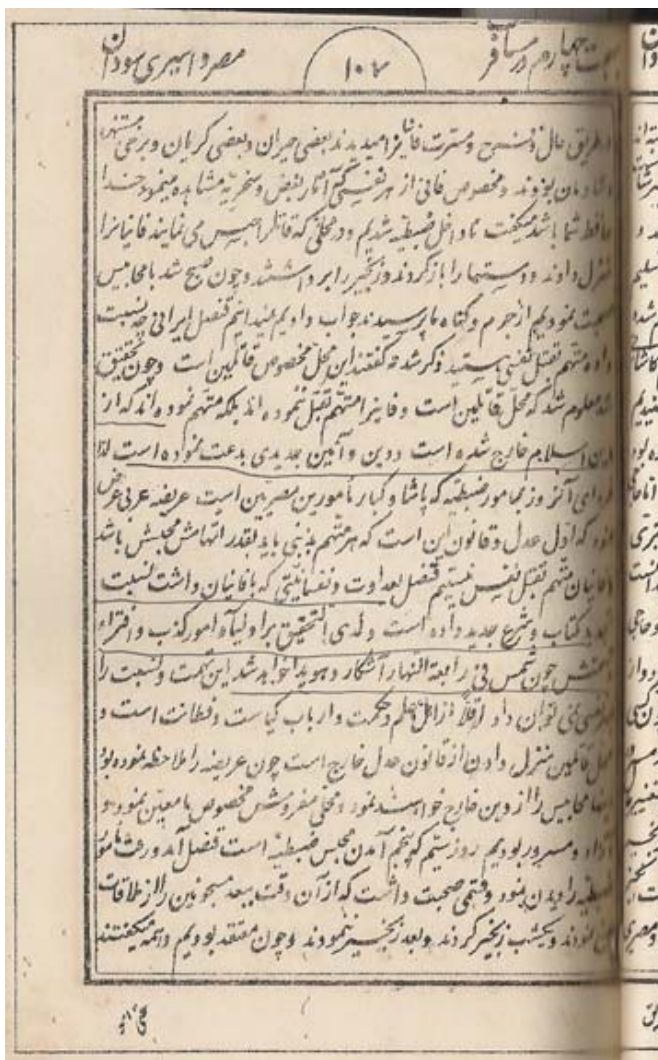
The person may perform a single prostration (laying the forehead on any clean surface) in the place of each unsaid obligatory prayer. The prostrations should be performed while saying the verse "Glorified be God, the Lord of Might and Majesty, of Grace and Bounty." The prostrations should be followed by saying the verse "Glorified be God, the Lord of the kingdoms of earth and heaven" eighteen times while the person is sitting cross-legged.



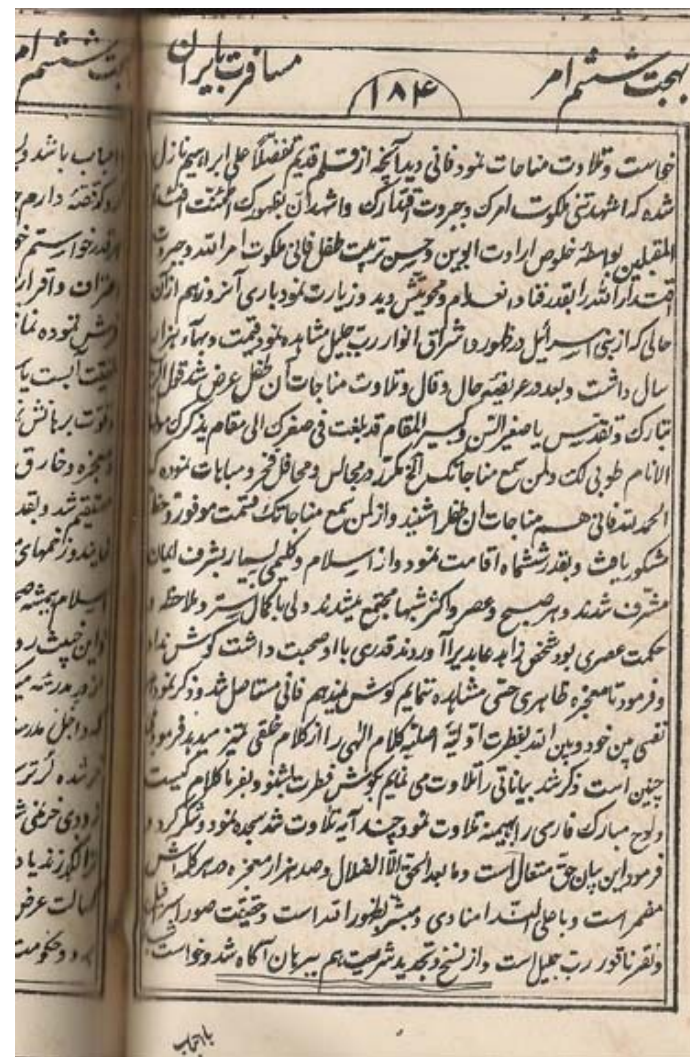
## Combat Kit

(Baha'i Faith)

Few Scanned Documents



Behjat-us-Sudoor page # 107

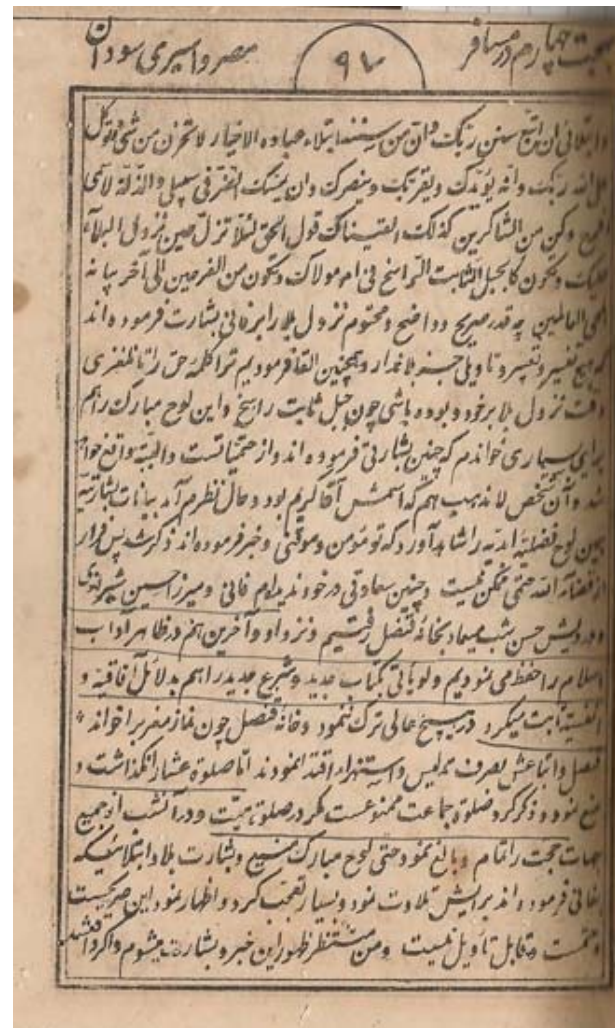


Behjat-us-Sudoor page # 184





Behjat-us-Sudoor page # 86 – 87



Behjat-us-Sudoor page # 97



http://epaper.hindustantimes.com - SPY RING BUSTED? - Bahai trustees accused of embezzling fund - Microsoft Internet Explorer

## SPY RING BUSTED? - Bahai trustees accused of embezzling funds

MAZIYA ALVI  
New Delhi

Story in Audio | Email | Print | Newspaper View | Add to Clipping

IN A complaint filed in a city court, a few trustees of the National Spiritual Assembly of Bahais of India have been accused of espionage by their colleagues. Apparently, they were supplying classified documents from India's defence establishments to Israeli and Iranian spying agencies and making huge amounts in foreign currency.

Taking cognisance of the complaint, the additional chief metropolitan magistrate, Kamini Lau, has directed the Economic Offence Wing Cell to immediately register a case against the accused persons. The court has also asked the cell to file a status report with it by August 10.

As per the allegations in the complaint, one of the accused, N.K. Bhudhiraja, general manager of finance with the spiritual organisation, forged an identity card and affixed his photograph on an armed forces concessions form for fee baggage allowance, which is needed for military officials travelling to places in India and abroad. Apparently, he also used to [travel](#) under the fictitious name of 'Captain S. Budhiraja' of the air force station at Yelahanka.

Apparently, the accused, by using such impersonations and forgery managed to clandestinely penetrate into the prohibited defence establishment of the country and get hold of classified documents. In turn, he supplied the sensitive documents to spying agencies in Israel and Iran in return of foreign currency.

The complaint has also alleged that the stamp of the air force station at Yelahanka had been forged with some amount of accuracy and was being used by the accused trustees of the 'spiritual assembly'.

The complaint also alleges that another accused, Payam Shoghi, also a trustee with the society, is in truth an Iranian national. He fraudulently got his name inserted in the ration card of another accused and also got it attested.

On the basis of the ration card he managed to procure an Indian [passport](#). The complaint also states that such passports have been issued to a number of other foreigners by the accused people through a similar fashion of forgery.

The counsel of three complainants Swadesh Kumar, Khub Singh and Gulshan Kumar told the court that they have definitive documentary evidence to prove that the accused were, in addition to the other violations, involved in a large scale Hawala transaction network.

TOP

۲۴۲ - کشف الغطاء -

۹۵ در این صفحه نیز از سطر (۷) بیداستدلال میکند بمبارتی از توقیعات مبارکه نقطه اولی که بشیخ عظیم خطاب شده و از راست قائمیت حضرت قدوس میسازد

اولا باید پرسید چگونه نقطه مشیتی است که محتاج است بتقریب خود (۱) و حال آنکه بنصوص صریحه بیان همه بکلمه مشیت اولیه مخلوق و بنقش نقطه مشیت محتاج میباشند چنانچه در حدیث نیز وارد شده ان الله خلق المشیة والمشیة بنفسها وثانیاً مختلفین این کتاب قبل از این زحمتم در اثبات بی بدری حضرت قدوس کشیدند تا مقام مسیحیت بمذالقات را بایشان تخصیص دهند در این صورت این همه زحمت بیسوده در اثبات قائمیت چه معنی دارد زیرا مهدی و عیسی در احادیث دو وجود مشخص معلوم و دو ظهور و وعود محتومند و اقماً باید بسفاهت این بیچارگان جاهل عاجز خسود خندید و از تناقضات و لاپلاطیها که نوشته اند تعجب نمود

۹۶ صفحه (۲۱۲) الی (۲۱۳) تعریف مؤمن هندی و قائمیت اوست

سبحان الله از حال مصنف و مختار این کتاب جای هزار گونه تعجب و استعجاب است که همه کس را قائم و نقطه مشیت و لسان وحی و مظهر الوهیت میدانند الا نفس مظهر امر الله را گویا ادعای الوهیت و ربوبیت و قائمیت و مظهریت مانده بوده که از آسمان مخدوس

(۱) تصدیق بایمان و سائر کتب آسمانی در حدیث جمال قدس الباری از قبیل اشتباه و دعوت امر است ساعدی عدم استدلال و دلیل بتعصب است بایمان ظاهر و بیانات صادره از نفس مظهر قدوس لا یمیر





۴۷

و در خطبه یوم قدیر فرموده . و سیأتی نصر الله  
علی عدوه لحینه . والله لطیف خبیر . و در همین  
خطبه . در موضع دیگر فرموده . و سارعوا الی  
مغفرة من ربکم . قبل ان یضرب . بسورله باب .  
باطنه فیہ الرحمة . وظاهره من قبله العذاب . تفکر  
کن در این فقره . حق تفکر تا آخر آن .  
و در اشعار خود فرموده . چنانچه در دیوان مسطور  
است : بنی اذا ما جاشت التریک فانتظر . ولایة مهدی  
یقوم و یعدل . و ذل ملوک الارض من آل هاشم . و  
بویع منهم من یلذو یهزل . صبی من الصبان لارأی  
عنده . ولا عنده جد ولا هو یعقل . فثم یقوم القائم  
الحق منکم . وبالحق یأتیکم وبالحق یعمل . سمی  
رسول الله نفسی فدائه . فلا تذلولوا یا بنی و  
عجل . و از آنجمله حدیث لوح فاطمه (ع) است .  
که در کتب حدیث مسطور است . الی ان قال  
واکمل ذلک باینه . م ح م د . رحمة للعالمین . علیه  
کمال موسی (ع) . و بهاء عیسی (ع) . و صبر ایوب .  
و ینزل اولیائہ فی زمانه . و تنهائی رؤسهم . کما تنهائی

رحمت اور ادا دارم و مطلقاً خلاف رضای حق را نخواستم و اگر کلماتی  
که خلاف رضای او بوده از قلم جاری شده غرضم عیان نبوده و در  
هر حال مستغفرو تا نبم حضرت او را و این بنده را مطلقاً علمی نیست که  
منوط با دعائی باشد استغفر الله ربی و اتوب الیه من ان ینسب الی امر  
و بعضی مناجات و کلمات که از لسان جاری شده دلیل بر هیچ امری نیست  
و مدعی نیابت خاصه حضرت حجة الله علیه السلام را محض ادعی مبطل است  
و این بنده را چنین ادعائی نبوده و نه ادعای دیگر . مستدعی از الطاف  
حضرت شاهنشاهی و آنحضرت چنان است که این دعا گور را بالطف و  
ثنایت سلطانی و زلفت و رحمت خود سرفراز فرمایند (۱)

صورت جوابی که مجتهدین تبریز در صدر ورقه نوشته اند  
سید علی محمد شیرازی شما در بزم همایون و محفل میمون در  
حضور ثواب اشرف والا و لیمهد دولت یزوال اید الله وسدده و نصره  
و حضور جمعی از علماء اعلام اقرار بمطالب چندی کردی که هر یک یک  
جدا گانه باعث ارتداد شماست و موجب قتل توبه مرتد فطری مقبول  
نیست و چیزیکه موجب تاخیر قتل شما شده است شبهه خطب دماغ است  
که اگر آن شبهه رفع بشود بلا تأمل احکام مرتد فطری شما جاری  
میشود حرره خادم الشریعة المطهره محل مهر میرزا علی اصغر  
شیخ الاسلام محل مهر میرزا ابوالقاسم پسر شیخ الاسلام

۵۰ در همین صفحه سطر (۱۳) تفصیل خواب مهدی قلی میرزا است

(۱) اصل این دو مکتوب و بعضی مکاتیب رسمی از قریب یکصد سال میگذرد پس از طبع مجلدهای شاه که متناوب  
دوران قدرت و ثبات در آمد یک از همین تاریخ مکتوب را داشته و منتشر نموده است





۲۰۱۶

شیخ الاسلام را احتضار کرده باب را چوب مضبوط زده تنبیه معقول نمود و توبه و بازگشت و از غلطهای خود انابه و استغفار کرد و التزام پابهر سپرده که دیگر این غلطها نکند و الان مجبوس و مقید است منتظر حکم اعلی حضرت اقدس همایون شهر یاری روح العالمین فداء است امر امر همایونی است انتهى

چون در این عریضه انابه و استغفار کردن باب و التزام پابهر سپردن حضرت مذکور است مناسب چنان بنظر میاید که صورت همان دست خط مبارک را نیز محض تکمیل فائده در این مقام مندرج سازیم و موازنه از باب الواحیکه از قلم جمال قدم در سجن اعظم بجهة ملوک و سلاطین عالم نازل گردیده بدقت نظر اولی البصائر وا گذاریم

صورت دستخط حضرت نقطه اولی ناصر الدین شاه در اوقات ولیمهدی او در تبریز که بر علما جوابی نوشته اند

فداک روحی الحمد لله كما هو اهل ومستحقه که ظهورات فضل و رحمت خود را در هر حال بر کافه عباد خود شامل گردانیده فحمد الله ثم حمدا که مثل انحضرت را ینوع رأفت و رحمت خود فرموده که بظهور و رفع و غشش عفو از بندگان و ستر بر مجرمان و ترحم بداعیان فرموده اشهد الله و من عنده که این بنده ضعیف را قصدی نیست که خلاف رضای خداوند عالم و اهل ولایت او باشد اگر چه بنفسه وجودم ذنب صرفست ولی چون قلبم موقوف بتوحید خداوند جل ذکره و بنسبت رسول او و ولایت اهل ولایت اوست و لسانم مقرر بر کل مائزل من عند الله است امید

۲۹۲  
نمود تا کل فائز شوند با نوحه که مقصود از خلقت خلق بوده  
تعالی فضل و تعالی کریمه تقسیم وجوده اعظم اصلو و السلام  
علی سید العالم و مرئی الامم الذی به انتهت الرسا  
و النبوة و علی الله و اصحابه و انتم ابد اسرمد الله  
جناب محمد قبل علی علیه سلام الله و ارو و ذکر شمار نمود  
لذا انما یظلم مره اخیری بان شرط اقبال فرمود  
لیتیک سبیل الحجة من کاس الوفا و نسلی الله  
تعالی ان یؤتیک و یوفقک علی ما یحب و یرضی ان یجوز  
ما لک يوم الدين و رب العرش العظيم اگر دوستی  
یافت شود از قبل مظلوم سلام برسان البقره لسلام  
الی سولی الامام و یؤیده علی ما انزل فی الکتاب  
هو الله تعالی شأنه  
حمد مقصود عالم و محسود امم را لائق و سزااست که بکلمه  
علیا ارض سما را خلق فرمود و از عدم بوجود آورد و کل  
عرفان ذات متقدس و این عرفان حاصل نشود الا بشرف

دی

Ishraqat, page 293



مطاف ارواح نبیین و مرسلین هجوم نموده اند کوی  
 محروم ملاظه نما که سلطان معلوم ان ظهور محو  
 مکون را به پیش طعی مشروط فرموده ذات بها لا  
 فوالدی خلق المکات بکله من عند الما این غمورا  
 معلوق و مشروط بامری و شرطی نموده اند چه که شرط  
 دران حالت مفقود صرف است و چه نفس را و را  
 احدی محیط و مطلع نه میفرماید یا تش دلیل بر است  
 و ظهور و وجودش مثبت نفسش مع ذلک کلمات  
 موهومه و اشارات فایده حق منیع را محروم و غوه  
 فزلیهم و بما اکتسب اید بهم کلمات الهی را به هواها  
 خود تحریف نمایند و تفسیر میکنند چه که احدی  
 ان فایز نشود چنانچه در احکام ظاهریه و ساینی را  
 امر فرموده اند که از جناب سید حسین علیه السلام  
 تلقاء عرش بوده سوال نمایند میفرمایند چه که شما  
 غارت برداشته نیستید مع ذلک شما معجز الله را  
 نفس الله دانسته اید از این گذشته حاتم التیقین از  
 حکمات آیات کما رب العالمین است اگر هزار و دویست  
 و هفتاد سنه احدی عجزی ان مطلع شد حال هم مع  
 کلمات منزله میان را نفسی و من الله می تواند ادراک  
 نماید

۲۴۶  
 ظاهر گشته و میگردد از حق بطلبیم ترا موند فرماید بر آنچه  
 رضای دوست و دوست بعضی از افغان علیهم السلام  
 طائف حوله و در ظل قیاب عظمت ساکن و شیرین و بعد  
 الامرب یفعل بالیسا و حکم مایرید و هو المقدر الله و یکج  
 در باب گرفتاری خلق و عدم شعورشان ذکر نمودیم  
 حق لاریب فیه آنچه بر اهل ارض وارد شده و میشود از  
 جزای اعمال است انسان و جمیع اشیا و تحیر حزنی و غم  
 و احسار یا فایده گفتند و بالاخره شهیدش نمودند  
 با افغانی یومی از ایام در ارض طاکه متعطلت است  
 شمسین ویم نقتبه از کل جهات خن برقع بعد از توجیه  
 سنا بر کیه در مدین و دیار ان استقامت اصفا شد و این  
 کلمات ذاکر الهی خاتم رسل و سید کل رسول الله  
 روح باو پیوسته او را از برای ذکر و شای تو  
 داده مقصود آنکه بر مذکر حق و شایش و شای او  
 مرتفع گردد و حال مشرف به باب و لمن حشر



## "Epoch Making Decision Formation First International Bahá'í Council"

(Cablegram from the Guardian)

Proclaim National Assemblies (of) East (and) West weighty epoch-making decision (of) formation (of) first International Bahá'í Council, forerunner (of) supreme administrative institution destined (to) emerge (in) fullness (of) time within precincts beneath shadow (of) World Spiritual Center (of) Faith already established (in) twin citios (of) 'Akka (and) Haifa. Fulfillment (of) prophecies uttered (by) Founder (of) Faith (and) Center (of) His Covenant culminating (in) establishment (of) Jewish State, signaling birth after lapse (of) two thousand years (of an) independent nation (in) the Holy Land, (the) swift unfolding (of) historic undertaking associated (with) construction (of) superstructure (of) the Báb's Sepulchre (on) Mount Carmel, (the) present adequate maturity (of) nine vigorously functioning national administrative institutions throughout Bahá'í World, combine (to) induce me (to) arrive (at) this historic decision, marking most significant milestone (in) evolution (of) Administrative Order (of) the Faith (of) Bahá'u'lláh (in) course (of) last thirty years. Nascent Institution now created (is) invested (with) threefold function: first, (to) forge link (with) authorities (of) newly emerged State; second, (to) assist me (to) discharge responsibilities involved (in) erection (of) mighty superstructure (of) the Báb's Holy Shrine; third, (to) conduct negotiations related (to) matters (of) personal status (with) civil authorities. To these will be added further functions (in) course (of) evolution (of) this first embryonic International

Institution, marking its development into officially recognized Bahá'í Court, its transformation into duly elected body, its efflorescence into Universal House (of) Justice, (and) its final fruition through erection (of) manifold auxiliary institutions constituting (the) World Administrative Center destined (to) arise (and) function (and) remain permanently established (in) close neighborhood (of) Twin Holy Shrines. Hail (with) thankful, joyous heart (all) long last (the) constituent (of) International Council which history will acclaim (as) the greatest event shedding lustre (upon) second epoch (of) Formative Age (of) Bahá'í Dispensation potentially unsurpassed (by) any enterprise undertaken since inception (of) Administrative Order (of) Faith (on) morrow (of) 'Abdu'l-Bahá's Ascension, ranking second only (to) glorious immortal events associated (with) Ministries (of) the Three Central Figures (of) Faith (in) course (of) First Age (of) most glorious Dispensation (of) the five thousand century Bahá'í Cycle. Advice publicize announcement through Public Relations Committee.

(signed) Shoghi

Haifa, Israel  
January 9, 1951

### A New Step in Building the Báb's Shrine

Cablegram from the Guardian

Announce (to) National Assemblies (of) America, Europe (and) Australia (the) initiation (of) preliminary measures (for) erection (of) steel framework designed (to) support (the) contemplated dome (of) the Báb's Sepulchre. Holy Edi-

fice whose site (the) Founder (of) the Faith designated while Himself (an) exile (in) Most Great Prison, whose central structure (the) Center (of) His Covenant erected (in) the course (of) the turbulent years (of) His Ministry, whose enveloping arcade was constructed despite internal disturbance rocking (the) Holy Land, (is) now carried forward despite (the) mounting international tension through signing sixty-three thousand dollar contract for stone-work (of) octagon. Request beloved friends, collaborators (in) historic undertaking, (to) join me (in) prayers (for) uninterrupted prosecution (of) work simultaneously initiated (in) Italy (and) Holy Land designed (to) attain final consummation (in) rearing lofty dome, crowning unit (of) enterprise so intimately associated (with) the Three Central Figures (of) Faith linking (the) Heroic (and) Formative Ages (of) Bahá'í Dispensation.

(signed) Shoghi

Haifa, Israel  
January 4, 1951  
Received at National Bahá'í Office, Wilmette, Illinois, January 4, 1951

### "Opening Door"

Cablegram from the Guardian

Announce (to) friends (the) delivery after more than fifty years (of) key (to) Qasr Mazra'ih by Israel authorities. Historic dwelling place (of) Bahá'u'lláh after leaving Prison City (of) 'Akka now being furnished (in) anticipation opening door (to) pilgrimage.

- Shoghi

Haifa, Israel  
December 16, 1950

## Bahá'ís Believe

All humanity is one family.

Women and men are equal.

All prejudice—racial, religious, national, or economic—is destructive and must be overcome.

We must investigate truth for ourselves, without preconceptions.

Science and religion are in harmony.

Our economic problems are linked to spiritual problems.

The family and its unity are very important.

There is one God.

All major religions come from God.

World peace is the crying need of our time.

The Bahá'í teachings stress the fundamental harmony of science and religion. Bahá'ís consider that it is the same unique God who is both the Author of revelation and the Creator of the reality which science investigates.

If indeed there is only one truth (reality), it is not possible for something to be scientifically false and religiously true; contradictions are attributed to human fallibility and arrogance.

The unity of religion and science »






## Combat Kit

*(Baha'i Faith)*

## Few Scanned Documents

[illegible]

[www.bahai.org](#) | [Other Bahá'í Sites](#)


**Bahá'í Topics**  
 AN INFORMATION RESOURCE OF THE BAHÁ'Í INTERNATIONAL COMMUNITY

*'Religion bestoweth upon man the most precious of all gifts..*  
*..Bahá'u'lláh.*

Français | Español | Português | 中文 | عربي | فارسی

<b>Introduction</b>  <b>Central Figures &amp; Institutions</b>  The Báb, Forerunner of Bahá'u'lláh Bahá'u'lláh: Manifestation of God The Covenant of Bahá'u'lláh 'Abdu'l-Bahá: the Center of the Covenant The Guardian of the Bahá'í Faith The Universal House of Justice Historical Context of the Bábí and Bahá'í Faiths	<b>The Unity of Religion and Science</b>  A major source of conflict and disunity in the world today is the widespread opinion that there is some basic opposition between science and religion, that scientific truth contradicts religion on some points, and that one must choose between being a religious person, a believer in God, or a scientist, a follower of reason. <sup>1</sup>  The Bahá'í teachings stress the fundamental harmony of science and religion. This view derives from the belief that truth (or reality) is one. For if truth is indeed one, it is not possible for something to be scientifically false and religiously true. 'Abdu'l-Bahá expressed forcefully this idea in the following passage:  <i>If religious beliefs and opinions are found contrary to the standards of science, they are mere superstitions and imaginations; for the antithesis of knowledge is ignorance, and the child of ignorance is superstition. Unquestionably there must be agreement between true religion and science. If a question be found contrary to reason, faith and belief in it are impossible, and there is no outcome but wavering and vacillation.</i> <sup>2</sup>  Bahá'u'lláh affirmed that man's intelligence and reasoning powers are a gift from God: "This gift giveth man the power to discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation." <sup>3</sup> Science results from our systematic use of these God-given powers. The truths of science are thus discovered truths. The truths of prophetic religion are revealed truths, i.e., truths which God has shown to us without our having to discover them for ourselves. Bahá'í consider that it is the same unique God who is both the Author of revelation and the Creator of the reality which science investigates, and hence there can be no contradiction between the two.  Contradictions between science and traditional religious beliefs are attributed to human fallibility and arrogance. Over the centuries, distortions have gradually infiltrated the doctrines of many religious systems and diluted the pure teachings originally given by the Manifestation who was their Founder. With time these distortions become increasingly difficult to distinguish from the original message. Similarly, unsupported speculations of various schools of scientific thought have at times become more popular and influential than the results of rigorous scientific research, and have further blurred the picture.  'Abdu'l-Bahá affirmed that religion and science are, in fact, complementary:  <i>Religion and science are the two wings upon which man's intelligence can soar into the heights, with which the human soul can progress. It is not possible to fly with one wing alone! Should a man try to fly with the wing of religion alone he would quickly fall into the quagmire of superstition, whilst on the other hand, with the wing of science alone he would also make no progress, but fall into the despairing slough of materialism.</i> <sup>4</sup>  In another passage from the same work, He affirmed that the result of the practice of the unity of science and religion will be a strengthening of religion rather than its weakening as is feared by many religious apologists:  <i>When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then will there be a great unifying, cleansing force in the world which will sweep before it all wars, disagreements, discords and struggles--and then will mankind be united in the power of the Love of God.</i> <sup>5</sup>
--	--

- Adapted from William S. Hatcher and Douglas Martin, *The Bahá'í Faith: The Emerging Global Religion* (San Francisco: Harper and Row, 1985), pp. 87-89.
- 'Abdu'l-Bahá, *The Promulgation of Universal Peace* (Wilmette: Bahá'í Publishing Trust, 1922, 2nd edition 1982, p. 181.
- Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh* (Wilmette: Bahá'í Publishing Trust, 1939, 2d rev. ed. 1976), p. 194.
- 'Abdu'l-Bahá, *Paris Talks* (London: Bahá'í Publishing Trust, 1969), p. 143.
- 'Abdu'l-Bahá, *Paris Talks* (London: Bahá'í Publishing Trust, 1969), p. 146.

Copyright 2006, Bahá'í International Community | About the Bahá'í Faith | Contact Us