



Pilgrimage in Bahá'u'lláh's Writings

part 1 of 3

A few notes by
Ahang Rabbani

Schedule

- Tonight
 - Pilgrimage to the Twin Shrines in the Holy Land and their Tablet of Visitation
- Jan 23
 - Pilgrimage to the House of the Bab in Shiraz
- Feb 13
 - Pilgrimage to the House of Baha'u'llah in Baghdad

Introduction

- A pilgrimage is a journey of great spiritual or moral significance.
- It often entails visiting a sacred site, such as the burial spot of a holy person, to offer prayers and to supplicate intercession so that past misdeeds are forgiven and divine confirmations are received.
- In many religious traditions, while this sacred journey is not specifically ordained in their central texts, adherents visit the tomb of a saint or of deceased ancestors.
- In Shi'i communities, the faithful recites special prayers during such visits (*ziyarat*).

Introduction

- In other traditions, the followers of the religion journey to a shrine of importance to the pilgrim's beliefs and Faith.
 - Buddhism offers four sites of pilgrimage:
 - the Buddha's birthplace at Lumbini; the site where he attained Enlightenment at Bodh Gaya; where he first preached at Sarnath; and where he achieved Parinirvana at Kusinagara.
 - The most important site for pilgrimage for Zoroastrians is near Yazd; it is known as Pir Sabz.
 - The Holy Land acts as a focal point for the pilgrimages of a number of the Abrahamic religions such as Judaism, Christianity, Islam and the Bahá'í Faith.
 - In Shi'i communities, the faithful visits the Shrines of the Imams (e.g. Shrine of Imam Husayn in Karbala) or their family members. While these journeys are not enjoined in the Qur'an, the Shi'is feel blessed to be able to make visitation and consider it highly meritorious.

Introduction

- In addition to such visits (ziyarat), Islam introduce a highly innovative idea called the **Hajj**, which is an obligatory pilgrimage with specific rites to Mecca.
- It is currently the largest annual pilgrimage in the world, and is the fifth “pillar” of Islam, a religious duty that must be carried out at least once in their lifetime by every able-bodied Muslim who can afford to do so.
 - “And complete the Hajj or ‘Umra [visitation] in the service of Allah ... For Hajj are the months well known. If anyone undertakes that duty therein, let there be no obscenity nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (with you) for the journey, but the best of provisions is right conduct.” (Qur'an 2:196-7)

Introduction

- There are many Islamic traditions that convey the importance of such visits, particularly *ziyarat*, as means of receiving blessings and confirmations, particularly by visits to the sacred figures (while living or after death) and the learned in religion.
- This practice is rooted in the early Islam and in fact a visit to Muhammad's grave in Medina was part of the *hajj* journey to Mecca.
- The Shi'is have a particular attachment to this idea; the fact that a large number of holy places and shrines exists in their communities attests to this.
 - Many Shi'is travel long distances, often on foot (and even barefooted), to visit shrines; the affluent often put in their wills that their remains be buried near one of these shrines (e.g. Mirza Buzurg Nuri).

Introduction

- Large religious endowments are often associated with major shrines (e.g. the Shrine of Imam Reza in Mashhad) and many are employed to attend to the various needs of pilgrims or to the upkeep of the site.
- Often wealthy families would built homes or inns in the vicinity of such shrines for their own comfort and that of other pilgrims, which helped expand the economic importance of the site, so that it became a center of commerce among the pilgrims.
- It should be noted that contrary to popular belief, no specific text exists from Muhammad in which visit to holy shrines is recommended as means of forgiveness for sins or regaining health.

Pilgrimage in Baha'u'llah's Writings

- While in Edirne, Baha'u'llah revealed several Tablets providing details of the hajj [obligatory pilgrimage] rites.
 - None of these seems to have survived.
- He also revealed *Surih Hajj* addressed to Nabil Zarandi
 - Mazandarani, *Asraru'l-Athar*, v. 4, pp. 115-20
 - This Tablet contained details of the rites to be performed when carrying out hajj to the House of the Bab in Shiraz.
 - House of the Bab had been the Qiblih and the site of pilgrimage for the Babis.
 - In this Tablet, Baha'u'llah instruct Nabil to carry out the hajj on His behalf, which he did in 1867 (for details see, Habibu'llah Afnan, *The Genesis of the Babi-Baha'i Faiths in Shiraz and Fars*).
 - Baha'u'llah also expresses the wish that someone from every city to carry out this hajj on His behalf.

Pilgrimage in Baha'u'llah's Writings

- Sometime afterwards, a second *Surih Hajj* was revealed containing a lengthy Tablet addressed to Nabil.
 - Nabil was instructed to perform a second hajj to the House of Baha'u'llah in Baghdad in accordance with the rites in this Surih
 - Somewhat shorter than the Surih Hajj for the House of the Bab in Shiraz, the rites are fairly similar.
 - Nabil carried out this pilgrimage shortly afterwards.
 - Later in 'Akka, Baha'u'llah revealed a Tablet of Visitation to be recited at the House in Baghdad. It contains no additional rites, but it is to be read by the pilgrim
 - The idea of 2 sites for pilgrimages is highly innovative: It preserves the Babi site for pilgrimage and adds the seat of new revelation.

Pilgrimage in Baha'u'llah's Writings

- In 'Akka, Bahá'u'lláh specifically ordained in the Kitáb-i-Aqdas the law of hajj:
 - “The Lord hath ordained that those of you who are able shall make pilgrimage to the sacred House ...”(Aqdas, K32)
- Later in the Aqdas, Baha'u'llah instructed:
 - Raise up and exalt the two Houses in the Twin Hallowed Spots, (Aqdas, K133)
- Since the identity of the “Houses” was not specifically stated, Zaynu'l-Muqarrabin asked about it:
 - **QUESTION:** Concerning the pilgrimage.
ANSWER: It is an obligation to make pilgrimage to one of the two sacred Houses; but as to which, it is for the pilgrim to decide. (Aqdas, p. 115)

Pilgrimage in Baha'u'llah's Writings

- This was still unclear, so the question was asked again. This time an definite answer was given:

– **QUESTION:** Again inquiry hath been made about the pilgrimage.

ANSWER: By pilgrimage to the sacred House, which is enjoined upon men, is intended both the Most Great House in Baghdad and the House of the Primal Point [the Bab] in Shiraz; pilgrimage to either of these Houses sufficeth. They may thus make pilgrimage to whichever lieth nearer to the place where they reside. (Aqdas, p. 116)

Shrine of Baha'u'llah

- With Baha'u'llah's passing in May 1892, His Shrine became the *qiblah* [point of adoration] for the Baha'is.
- It is regarded by Baha'is as the most holy spot on earth.
- The area around the Shrine itself is termed, in an echo of the sacred enclosure of Mecca, the *haram* or the *haram-i aqdas*.
- Considerable efforts were exerted by the Guardian to cleanse the *haram-i aqdas* by the expulsion from it of rebellious members of the family who had violated His Covenant – even their homes which was situated on the *haram* were demolished and their sites razed.
- From the time of Abdu'l-Baha, great labor has gone into beautification of the *haram*, and the Shrine now stands at the center of magnificent gardens.

Shrine of Baha'u'llah



Pilgrimage Sites for Baha'is

- In a Tablet to an individual believer 'Abdu'l-Bahá commented on the general subject of visits to holy places:
 - “You have asked about visiting holy places and the observance of marked reverence toward these resplendent spots. Holy places are undoubtedly centres of the outpouring of Divine grace, because on entering the illumined sites associated with martyrs and holy souls, and by observing reverence, both physical and spiritual, one's heart is moved with great tenderness. But there is no obligation for everyone to visit such places, other than the three, namely: the Most Holy Shrine, the Blessed House in Baghdad and the venerated House of the Báb in Shiraz. To visit these is obligatory if one can afford it and is able to do so, and if no obstacle stands in one's way. Details are given in the Tablets. These three Holy Places are consecrated to pilgrimage. But as to the other resting places of martyrs and holy souls, it is pleasing and acceptable in the sight of God if a person desires to draw nigh unto Him by visiting them; this, however, is not a binding obligation.” (*Synopsis and Codification of the Kitab-i-Aqdas*, p. 60)

Pilgrimage Sites for Baha'is

- Therefore, in addition to the Hajj (obligatory pilgrimage) which is limited to:
 - House of the Bab in Shiraz
 - House of Baha'u'llah in Baghdad
 - Both designated as “The House of God”
- ‘Abdu’l-Baha also designated the Shrine of Baha'u'llah as a site for obligatory Ziyarat (pilgrimage or visitation)
- But there is more ...

Pilgrimage Sites for Baha'is

- From July 1850 to 1899, the remains of the Bab had been kept secretly at different locations.
 - For details see, Ahang Rabbani, “Efforts to Preserve the Remains of the Bab: Four Historical Accounts”, *Baha'i Studies Review* 11 (2003) 83–95
- In summer 1891, Baha'u'llah designated a spot on Mt Carmel for the permanent Shrine of the Bab and referred to it in the Tablet of Carmel.
- On March 21, 1909, the remains of the Bab were interred in its permanent Shrine by 'Abdu'l-Baha
- 'Abdu'l-Baha designated it as *maqam-i a'la* [the most exalted shrine]

Pilgrimage Sites for Baha'is

- In a Tablet to Haji Abu'l-Qasim Dabbagh and Mirza Husayn Burujirdi, 'Abdu'l-Baha also enjoined a visit (ziyarat) to the Shrine of the Bab as an obligatory act:
 - “the basis of pilgrimage [ziyarat] is the blessed garden [rawdih mubarakah – the Shrine of Baha'u'llah] and the most exalted spot [maqam-i a'la]. It is necessary to set out for these two places” (Amr va Khalq, v. 4, p. 142)
- On His passing, 'Abdu'l-Baha Himself was buried in the Shrine of the Bab, in a room adjacent to the central room where the remains of the Bab were interred.
 - This is a temporary measure and a permanent Shrine for 'Abdu'l-Baha will be raised half way between Haifa and 'Akka.

Pilgrimage Sites for Baha'is

- In 1953, Shoghi Effendi completed a superstructure over the Shrine of the Bab and the land around the Shrine was extensively landscaped.
- He also deposited the remains of Asiyih Khanum, Mirza Mihdi, Bahiyyih Khanum and Munirih Khanum in the same vicinity.
- In accordance with Baha'u'llah's instructions in Tablet of Carmel, an Arc comprising of majestic buildings that will administer the worldwide affairs of the Faith was built under the shadow of the Shrine of the Bab.
- In 2001, magnificent terraces adorned the Shrine.

Shrine of the Bab



Arc in Vicinity of the Shrine of the Bab



Shrine of the Bab

- While the Shrine of Baha'u'llah is qiblah of the Baha'i world, Shoghi Effendi designated the Shrine of the Bab as the center of the world.
 - He speaks of nine concentric circles (*Citadel of Faith*, pp. 95-6):
 1. entire planet
 2. Most Holy Land
 3. Mount Carmel
 4. Precincts of the Bab's sepulcher
 5. Most holy court
 6. The Bab's mausoleum
 7. Chambers of the tomb itself
 8. Vault in which the Bab is laid
 9. Sarcophagus containing the Bab's dust.

Pilgrimage Sites for Baha'is

- Therefore, in addition to the Hajj (obligatory pilgrimage) which is limited to:
 - House of the Bab in Shiraz
 - House of Baha'u'llah in Baghdad
 - Both designated as “The House of God”
- The Baha'is consider the following as sites for ziyarat (obligatory visitations)
 - Shrine of Baha'u'llah in Bahji (near 'Akka)
 - Shrine of the Bab on Mount Carmel

Tablets of Visitation in Islam

- In Islam, there are many ziyarat-namih [visitation prayers] composed by eminent figures or the Imams which are read at the time of visitation to holy sites or as means of growing closer to the Divine.
- These visitation prayers generally fall into two categories:
 - Makhsussih [specific], which are recited at specific times
 - Ziyarat ‘Ashura, recited on the night of the martyrdom of Imam Husayn
 - Ziyarat Arba‘in, recited on the 40th night of Imam Husayn’s passing.
 - Matlaqih, which can be recited at any time and for any occasion.

Tablets of Visitation by the Bab

- The Bab composed many Tablets of Visitation exclusively in Arabic.
 - Some for general use, while others are specific to individuals or date/time.
- A large number of these are available in various manuscript forms, especially in INBA volumes:
 - Ziyarat-Namih Al Allah (the family of God)
 - Ziyarat-Namih Imam ‘Ali
 - Ziyarat-Namih al-Zahra (Fatimih)
 - Ziyarat-Namih Jami‘ Saghir
 - Tablets of visitation for various martyrs of Shaykh Tabarsi
 - INBA 6007C is exclusively devoted to collection of many Visitation Tablets (see next 2 pages).

Tablets of Visitation by the Bab Contents of INBA 6007C

1. Friday and Thursday nights (pp. 30-40)
2. The ten letters' (pp. 40-41)
3. 'The first to believe' (i.e. Bushrū'ī) on Thursday night (pp. 46-52)
4. Thursday night (*Ziyāra jāmi 'a*; pp. 52-61)
5. 'The first [to believe]' (pp. 61-65)
6. 'The first [to believe]' (pp. 65-71)
7. 'The two hidden names' (pp. 71-72)
8. 'The martyrs, on Thursday night' (pp. 72-79)
9. 'The letters of the unity', on Friday (pp. 78-82)
10. Friday (pp. 97-101)
11. 'The first' and 'the last' [to believe], on Friday (pp. 106-13)
12. 'The first to be martyred of the Letters of the Living' (pp. 114-18)
13. 'The second [etc.]' (pp. 118-21)
14. 'The third [etc.]' (pp. 121-23)
15. 'The fourth [etc.]' (pp. 123-26)
16. 'The fifth [etc.]' (pp. 126-28)

Tablets of Visitation by the Bab Contents of INBA 6007C

17. 'The sixth [etc.]' (pp. 128-31)
18. 'The martyrs' (pp. 132-39)
19. 'The letter M' (pp. 139-45)
20. 'The first to believe', on the night of the 'Īd al-Fiṭr (pp. 145-47)
21. 'The middle night of the month of God' (pp. 160-64)
22. 'The first [to believe]', on the Day of 'Arafa (pp. 164-75)
23. 'The last [to believe]' (pp. 175-76)
24. 'The first [to believe]' (pp. 187A-89)
25. 'The eight letters' (pp. 189-201)
26. 'The Point [i.e., the Bāb] and his Letters of the Living' (pp. 201-11)
27. 'The first [to believe]' (pp. 255-62)
28. 'The last' [to believe] (pp. 262-66)
29. 'The last' [to believe] (pp. 266-68)
30. 'The last' [to believe] (pp. 268-72)
31. 'The twenty-nine letters' (pp. 541-47)

The Bab's Visitation Tablet for Quddus

Tablet of visitation for the martyrs, on them be peace, who have sacrificed themselves for the Last Name of God: Quddus, Quddus, Quddus.

In the Name of God, the Most Inaccessible, the Most Holy: Quddus, Quddus, Quddus.

The Glory from God, no other god is there but Him, rest upon thy heart and the heart of whomsoever is in thy heart, and upon thy spirit and the spirit of whomsoever is in thy spirit, and upon thy soul and whomsoever is in thy soul, and upon thy body and whomsoever is in thy body.

Then, the exaltation from God rest upon thy heart and the heart of whomsoever hath been created from the light of thy praise, and upon thy spirit and whomsoever hath been created from the spirit of thy benediction, and upon thy soul and whomsoever hath been created from thy unification, and upon thy body and whomsoever hath been created from the light of thy glorification.

The Bab's Visitation Tablet for Quddus

Thou hast been raised up, nor is there above thee anyone possessed of exaltation like unto thee; thou hast come near, nor is there anyone possessed of proximity like unto thine.

All created things have given praise in unison out of the essence of thy praise, and all atoms have rendered glorification out of the camphor of thy glorification, and all the angels have extolled the oneness of God in unison out of the substance of thine extolling of His unity, and all the individual souls have lauded the greatness of God in unison out of the absolute reality of thy glorification of His greatness.

All render praise unto God through thee, and all sanctify God through thee, and all extol God's singleness through thee, and all magnify God through thee.

So great hath been thine affliction that the afflictions of all created things are cut off from any connection with it; the calamity that hath overwhelmed thee has reached so high as station that no other calamity of any created things may be mentioned in the same breath.

The Bab's Visitation Tablet for Quddus

By thy glory! There is nothing in existence apart from God that weepeth not sore over thee, that is not established under thy shadow, that doth not praise God with the praise thou didst offer, that doth not sanctify His name with the sanctification thou didst render, that doth not extol the unity of God with the praise of His unity that thou didst utter, and that doth not magnify God with the magnification whereby thou didst honor His greatness.

From all eternity and unto all eternity thou hast been at the exaltation of holiness and majesty, and unto all eternity thou shalt be at the apex of sanctity and beauteousness.

Thou art he that hath become manifest through the manifestation of thy Lord, and hath been kept hidden through the concealment of thy Lord and thou art the First, for there is no first save thee, and the Last, for there is no last other than thee.

The Bab's Visitation Tablet for Quddus

Thou hast ascended through the degrees of creation unto that horizon where none hath gone before thee; and thou hast been raised upon the throne of thy glory to the highest horizon of paradise, higher than which there is nothing whatsoever but the knowledge of God.

I call upon thee and upon all things as witnesses that thy blood is pure, untainted and unsullied, and that through the residue of its very mention the realities of all created things have been made manifest ...

I call upon God and upon all things as witnesses that God hath sanctified thee from all likeness and hath given unto thee what He hath given unto no one in His creation – not the dominion of earth and all that is on it, but the dominion of paradise and all that dwell therein.

Thus, there shall not come into the heart of anyone a mention of grandeur or might, save that he shall come unto thee with a mention of humility, and shall descend to the door of thy courtyard in the utmost degree of abasement. ...

The Bab's Visitation Tablet for Quddus

Verily, I call to witness the angels of the Throne, and of the Seat, and of the heavens, and of the most exalted paradise, and of the most glorious gardens, that circle about thy grave, and ask that they may take the water that poureth from the eyes of whomsoever exhibiteth love for thee, and may bring it into the presence of God, thy Lord, and that God may look upon him that hath performed that act of grace, and that His paradise may lament over him, and that He may single him out for all His grace and for all that He may fashion, for there is no drop of water more beloved of God than that which hath flowed out because of thy tribulations and hath appeared on the cheek by reason of thy sufferings. ...[1]

- [1] Denis MacEoin, *Rituals in Babism and Baha'ism*, pp. 105-6 (edited).

Tablet of Visitation for the Bab and Baha'u'llah

- “The inconsolable Nabil, who had had the privilege of a private audience with Bahá'u'lláh during the days of His illness; whom ‘Abdu'l-Bahá had chosen to select those passages which constitute the text of the Tablet of Visitation now recited in the Most Holy Tomb ... (*God Passes By*, p. 222)
- The Tablet of Visitation is a compilation of words of Bahá'u'lláh, revealed at different times for those who were far from Him, made by Nabil, at the Master's instruction, after the Ascension of Bahá'u'lláh.... (Shoghi Effendi, *The Unfolding Destiny of the British Baha'i Community*, p. 443)
- Nabil selected extracts from four Tablets and prepared the text of the present Tablet of Visitation. He included this completed text in his *Tarikh Su'ud Hadrat Baha'u'llah hamrah ba Mathnavi Mulla Muhammad-'Ali Zarandi* [History of the Ascension of Baha'u'llah along with rhymed couplets of Mulla Muhammad-'Ali Zarandi]

Tablet of Visitation for the Bab and Baha'u'llah

- An early translation of this Tablet was completed by Dr. Zia Bagdadi in December 1921 in *Star of the West* (see the concluding slides in this presentation):
 - “Chanted in the Holy Tomb of His Holiness Baha and the Holy Tomb of His Holiness the Bab by all Pilgrims, and now chanted by the Bahais of the world in praise of His Holiness Abdul Baha who hath ascended to the Kingdom of ABHA
- It was retranslated in 1938 by Shoghi Effendi and published in *Prayers and Meditations*.
- This translation consists 24 sentences making 7 paragraphs.

Tablet of Visitation for the Twin Manifestations

Para	Sent.	English	Arabic
1	1	The praise which hath dawned from Thy most august Self, and the glory which hath shone forth from Thy most effulgent Beauty, rest upon Thee, O Thou Who art the Manifestation of Grandeur, and the King of Eternity, and the Lord of all who are in heaven and on earth!	التناء الذى ظهر من نفسك الأعلى و البهاء الذى طلع من جمالك الأبهى عليك يا مظهر الكبرياء و سلطان البقاء و ملك من فى الارض و السماء
1	2	I testify that through Thee the sovereignty of God and His dominion, and the majesty of God and His grandeur, were revealed, and the Day-Stars of ancient splendor have shed their radiance in the heaven of Thine irrevocable decree, and the Beauty of the Unseen hath shone forth above the horizon of creation.	أشهد أنّ بك ظهرت سلطنة الله و اقتداره و عظمة الله و كبرياؤه و بك أشرقت شمس القدم فى سماء القضاء و طلع جمال الغيب عن أفق البدء
1	3	I testify, moreover, that with but a movement of Thy Pen Thine injunction "Be Thou" hath been enforced, and God's hidden Secret hath been divulged, and all created things have been called into being, and all the Revelations have been sent down.	و أشهد أنّ بحركة من قلمك ظهر حكم الكاف و التون و برز سرّ الله المكنون و بدئت الممكنات و بعثت الظهورات

Tablet of Visitation for the Twin Manifestations

Para	Sent.	English	Arabic
2	4	I bear witness, moreover, that through Thy beauty the beauty of the Adored One hath been unveiled, and through Thy face the face of the Desired One hath shone forth, and that through a word from Thee Thou hast decided between all created things, causing them who are devoted to Thee to ascend unto the summit of glory, and the infidels to fall into the lowest abyss.	و أشهد أنّ بجمالِكَ ظهر جمال المعبود و بوجهك لاح وجه المقصود و بكلمة من عندك فصل بين الممكنات و صعد المخلصون الى الدروة العليا و المشركون الى الدركات السفلى
3	5	I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God.	و أشهد بأنّ من عرفك فقد عرف الله و من فاز بـلقائك فقد فاز بـلقاء الله
3	6	Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy sovereignty, and hath been honored with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne.	فطوبى لمن آمن بك و بأياتك و خضع بسلطانك و شرف بـلقائك و بلغ برضائك و طاف في حولك و حضر تـلقاء عرشك

Tablet of Visitation for the Twin Manifestations

Para	Sent.	English	Arabic
3	7	Woe betide him that hath transgressed against Thee, and hath denied Thee, and repudiated Thy signs, and gainsaid Thy sovereignty, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion, and been numbered with the infidels whose names have been inscribed by the fingers of Thy behest upon Thy holy Tablets.	فويل لمن ظلمك و أنكرك و كفر بأياتك و جاحد بسطانك و حارب بنفسك و استكبر لدى وجهك و جادل ببرهانك و فرّ من حكومتك و اقتدارك و كان من المشركين فى ألواح القدس من أصبع الامر مكتوبا
4	8	Waft, then, unto me, O my God and my Beloved, from the right hand of Thy mercy and Thy loving-kindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence.	فيا إلهى و محبوبى فأرسل الىّ عن يمين رحمتك و عنايتك نفحات قدس ألطافك لتجذبني عن نفسي و عن الدنيا الى شطر قربك و لقائك
4	9	Potent art Thou to do what pleaseth Thee.	اتك أنت المقتدر على ما تشاء
4	10	Thou, truly, hast been supreme over all things.	و اتك كنت على كلّ شىء محيطا

Tablet of Visitation for the Twin Manifestations

Para	Sent.	English	Arabic
5	11	The remembrance of God and His praise, and the glory of God and His splendor, rest upon Thee, O Thou Who art His Beauty!	عليك يا جمال الله ثناء الله و ذكره و بهاء الله و نوره
5	12	I bear witness that the eye of creation hath never gazed upon one wronged like Thee.	أشهد بأن ما رأت عين الابداع مظلوماً شبيهك
5	13	Thou wast immersed all the days of Thy life beneath an ocean of tribulations.	كنت في أيامك في غمرات البلايا
5	14	At one time Thou wast in chains and fetters; at another Thou wast threatened by the sword of Thine enemies.	مرّة كنت تحت السلاسل والاعلال ومرّة كنت تحت سيوف الاعداء
5	15	Yet, despite all this, Thou didst enjoin upon all men to observe what had been prescribed unto Thee by Him Who is the All-Knowing, the All-Wise.	و مع كلّ ذلك أمرت الناس بما أمرت من لدن عليهم حكيم

Tablet of Visitation for the Twin Manifestations

Para	Sent.	English	Arabic
6	16	May my spirit be a sacrifice to the wrongs Thou didst suffer, and my soul <u>be</u> a ransom for the adversities Thou didst sustain.	روحي لضرك الفداء و نفسي لبلائك الفداء
6	17	I beseech God, by Thee and by them whose faces have been illumined with the splendors of the light of Thy countenance, and who, for love of Thee, have observed all whereunto they were bidden, to remove the veils that have come in between Thee and Thy creatures, and to supply me with the good of this world and the world to come.	أسأل الله بك و بالذين استضاءت وجوههم من أنوار وجهك و اتبعوا ما أمروا به حباً لنفسك أن يكشف السّجّات التي حالت بينك و بين خلقك و يرزقني خير الدنيا و الآخرة
6	18	Thou art, in truth, the Almighty, the Most Exalted, the All-Glorious, the Ever-Forgiving, the Most Compassionate.	أنت المقتدر المتعالى العزيز الغفور الرحيم

Tablet of Visitation for the Twin Manifestations

Para	Sent.	English	Arabic
7	19	Bless Thou, O Lord my God, the Divine Lote-Tree and its leaves, and its boughs, and its branches, and its stems, and its offshoots, as long as Thy most excellent titles will endure and Thy most august attributes will last.	صَلِّ اللَّهُمَّ يَا إِلَهِي عَلَى السَّدْرَةِ وَ أَوْرَاقِهَا وَ أَغْصَانِهَا وَ أَفْنَانِهَا وَ أَصُولِهَا وَ فُرُوعِهَا بِدَوَامِ أَسْمَائِكَ الْحَسَنِيِّ وَ صِفَاتِكَ الْعَلِيَا
7	20	Protect it, then, from the mischief of the aggressor and the hosts of tyranny.	ثُمَّ أَحْفَظْهَا مِنْ شَرِّ الْمُعْتَدِينَ وَ جُنُودِ الظَّالِمِينَ
7	21	Thou art, in truth, the Almighty, the Most Powerful.	أَتَاكَ أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ
7	22	Bless Thou, also, O Lord my God, Thy servants and Thy handmaidens who have attained unto Thee.	صَلِّ اللَّهُمَّ يَا إِلَهِي عَلَى عِبَادِكَ الْفَائِزِينَ وَ أَمَائِكَ الْفَائِزَاتِ
7	23	Thou, truly, art the All-Bountiful, Whose grace is infinite.	أَتَاكَ أَنْتَ الْكَرِيمُ نَوَ الْفَضْلِ الْعَظِيمِ
7	24	No God is there save Thee, the Ever-Forgiving, the Most Generous.	لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الْكَرِيمُ

Tablet of Visitation for the Bab and Baha'u'llah

- Considerable efforts have been taken to identify the Tablets used by Nabil.
 - Ishraq-Khavari thought the Visitation Tablet consisted of extracts from three Tablets (*Ganj Shaygan*, p. 207)
 - Also, Ishraq-Khavari thought the final extract, paragraph 7, came from Baha'u'llah's Tablet of Visitation for Khadijih Bagum (the widow of the Bab)
 - A translation of Visitation Tablet for Khadijih Bagum (published in *The Genesis of the Babi-Baha'i Faiths in Shiraz and Fars*, pp. 99-102) indicates that no such passage exists in that Tablet.
 - Taherzadeh (*Revelation of Baha'u'llah*, vol. 1, p. 206) echoes the same mistake.

Tablet of Visitation for the Bab and Baha'u'llah

- Through the scholarship of Ishraq-Khavari and the World Centre's Research Department, sources for the first 21 sentences are known.
- Provisional translations by Dr. Khazeh Fananapazir provided later in this document
 - Tablet to Aqa Baba Sar-chahi Birjandi (Codex 1), INBA 49, pp. 286-89; <http://www.h-net.org/~bahai/areprint/baha/G-L/I/inba49/inba49.htm>
 - Tablet to a believer (Codex 2), *Athar Qalam A'la*, vol. 1 (Kitab Mubin), pp. 407-08.
 - Tablet to a female believer (Codex 3), *Nafahu'r-Rahman*, p. 67.
 - The fourth Tablet (representing sentences 22-24) remains unidentified.

Paragraphs	Sentences	Codex
1-4	1-10	1
5-6	11-18	2
7	19-21	3
7	22-24	unidentified

Baha'u'llah's Tablet to Aqa Baba
(Codex 1, INBA 49, pp. 286-9)

صهرا الذي رفع الله قدره من جبرق البقا الذي سقى
بأقانا بالهلوله نبي الله العلي الاعلى بالعسرة والاشرا
سحان الذي تزل الالبان بالحق ويحذب بها قلوب من
بناء وانه كان على ما يشاء فديرا سجد لله ما في السموات
وما في الارض وكل عند في اللوح المذكورا ان يا عبدان
احرم قلبك في الكعبة المحرام ثم زدها بمضوع مبينا
فلا سدا السبيل الى ربك قدر للزائر ين بان يوجهوا
بعلوهم الى مقر عرش عظيمها لان الناس قطعوا السبيل
ومنعوا العباد عن الورد على شاطئ عز منيعا لذاقبل^{لله}
عنهم نوجههم الى شطر البيت بقلب طاهر منبرا فاذا
اردت الزبان نوصيا كما احرف في الكتاب ثم ول وجهك

Baha'u'llah's Tablet to Aqa Baba (Codex 1)

سَطْرَ الْعُرْسِ قَبْلَ الشَّاءِ الْمَدِينِي ظَهَرَ مِنْ قَسْدِكَ الْأَعْلَى
وَالْبَهَاءِ الَّذِي تَخْلَعُ مِنْ جَمَالِكَ الْأَيْمَنِ عَلَيْكَ بِأَمْطِهِ
الْكَبِيرِ يَا وَسْطَانَ الْبِقَا وَمَلِيكَ مَرْجِعِ الْأَرْضِ وَالسَّمَا
أَشْهَدُ أَنَّ بَيْتَ ظَهْرِي سُلْطَنَةُ اللَّهِ وَأَقْدَانُ وَعَظْمَاءُ
وَكِبْرِيَاءُهُ وَبَيْتَ أَشْرَفِ سَمُوسِ الْعَدَمِ فِي سَمَاءِ الْفَضَا
وَطَلْعِ جَمَالِ الْعَيْبِ عَنْ إِفْرِ الْبِدَا وَأَشْهَدُ أَنَّ بِحُرْمَةِ
فَلَمَكَ ظَهَرَ حُكْمُ الْكَلَامِ وَالنُّونِ وَبِرَدِّ سِرِّ اللَّهِ الْمَكُونِ
وَبَيْتِ الْمَمَكَاتِ وَبَيْتِ الظُّهُورَاتِ وَأَشْهَدُ أَنَّ بِجَمَالِكَ
ظَهَرَ جَمَالِ الْمَعْبُودِ وَبِوَجْهِكَ لِأَحْ وَجْهِ الْمَقْصُودِ وَ
بِكَلِمَةٍ مِنْ عِنْدِكَ فَصَلِّ بَيْنَ الْمَمَكَاتِ وَصَعْدِ الْمَخْلُصُونَ
الَّذِي ذُرْوَةُ الْأَعْلَى وَالْمَشْرُكُونَ إِلَى دَرَكَاتِ التَّغْلِي وَ
أَشْهَدُ بِأَنَّ مِنْ عَرَفِكَ وَفَدَعْرِ قَاءِ اللَّهِ وَمَنْ بَلَقَانِكَ
فَقَدْ فَازَ بِلِقَاءِ اللَّهِ فَطُوبَى لِمَنْ أَمِنَ بِكَ وَبِلِقَائِكَ وَخَضَعَ
بِسُلْطَانِكَ وَشَرَفَ بِلِقَائِكَ وَبَلَغَ بِرِضَائِكَ وَخَافَ

Baha'u'llah's Tablet to Aqa Baba (Codex 1)

في حوائك وحضرتك فناء عرشك فويل لمن ظلمك وانكرك
وكفرا بابك وجاهد سلطانك وحارب نفسك وانسرك
لدي وجهك وجاهد برهانك وفر من حكومتك وافندنا
وكان من المشركين في الواح المقدس من اصبح الامر
مكويادنا التي في بيوتنا فاسل على عن يمين رحمتك وعنا
تجاهلنا من الطافت ليجديني عن نفسي وعن الدنيا الى
سطر فريك ولفانك وانك انت المقدز على ما نشاء
وانك انت على كل شيء حجتا كذلك امرناك يا اباها
العبد فم اعل بما امرت وانه بكفيناك عن كل من على
الارض جميعا ومن دار هذا الغريب المحزون المسجون
بما الهى الروح عليه في هذا اللوح وقد بعقر الله وايه
وامه وذوي قرابته من الذين امنوا بالله وبعينه الله
كل ظهور بوجه مشرق منيرا ويدخله في ظله ويسكنه
في جوار رحمة وبرزقه من فواكه قدس جناتنا ويزرع عليه

Baha'u'llah's Tablet to Aqa Baba (Codex 1)

ما يجعله غيباً عن كل من في السموات والارض وكان
ذلك في الاواح محموراً فطوبى لمن اتبع امر مولا في
ملك الايام التي غفلت فيها الكثر العباد وجعلوا انفسهم
من يدابع الفضل محروماً وانك انت فاشكر الله بما
اخصك بهذا الفضل وارسل اليك ما تجد عنه
والبهاء عليك وعلى من لعلك وعلى الذين كانوا اليوم
على الامر منسبفهما

A Provisional Translation of Codex 1

This hath been revealed from the Dominion of Eternity unto him who is named Áqá Bábá, that he may recite it at dawn and eventide:

In the Name of God, the Exalted, the Most High.

Sanctified is He Who causeth verses to descend in truth, and Who through these verses attracts the hearts of whomsoever He wisheth; He is most able to do that which He desireth. All that are in the heavens and on earth have praised Him, and all are mentioned in His Tablet.

A Provisional Translation of Codex 1

O servant! Seek to make a holy pilgrimage in thine heart to the Sacred Ka'ba and visit it with manifest humility. As the path of the visitation to thy Lord is blocked, it hath been ordained for those seeking visitation that they should turn their hearts towards the Mighty Throne. The peoples have stopped the way and prevented the servants of God from approaching the shores of transcendent glory; thus God hath accepted that they should turn towards His Habitation with a pure and luminous heart.

And when thou wishest to perform the visitation, perform thy ablution first and turn thy face towards the Throne and say:

A Provisional Translation of Codex 1

The praise which hath dawned from Thy most august Self, and the glory which hath shone forth from Thy most effulgent Beauty, rest upon Thee, O Thou Who art the Manifestation of Grandeur, and the King of Eternity, and the Lord of all who are in heaven and on earth! I testify that through Thee the sovereignty of God and His dominion, and the majesty of God and His grandeur, were revealed, and the Day-Stars of ancient splendour have shed their radiance in the heaven of Thine irrevocable decree, and the Beauty of the Unseen hath shone forth above the horizon of creation. I testify, moreover, that with but a movement of Thy Pen Thine injunction “Be Thou” hath been enforced, and God’s hidden Secret hath been divulged, and all created things have been called into being, and all the Revelations have been sent down.

A Provisional Translation of Codex 1

I bear witness, moreover, that through Thy beauty the beauty of the Adored One hath been unveiled, and through Thy face the face of the Desired One hath shone forth, and that through a word from Thee Thou hast decided between all created things, causing them who are devoted to Thee to ascend unto the summit of glory, and the infidels to fall into the lowest abyss.

A Provisional Translation of Codex 1

I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God. Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy sovereignty, and hath been honoured with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne. Woe betide him that hath transgressed against Thee, and hath denied Thee, and repudiated Thy signs, and gainsaid Thy sovereignty, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion, and been numbered with the infidels whose names have been inscribed by the fingers of Thy behest upon Thy holy Tablets.

A Provisional Translation of Codex 1

Waft, then, unto me, O my God and my Beloved, from the right hand of Thy mercy and Thy loving-kindness, the holy breaths of Thy favours, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence. Potent art Thou to do what pleaseth Thee. Thou, truly, hast been supreme over all things. [2]

[2] This paragraph and the three before it were translated by Shoghi Effendi, *Prayers and Meditations*, pp. 310-11.

A Provisional Translation of Codex 1

Thus have We commanded thee, O servant. Arise and perform this as thou hast been commanded, and this will suffice thee amongst all that is on earth. And whosoever visits this Sorrowful and Imprisoned Stranger in accordance with that which the Spirit hath vouchsafed in this Tablet, God will forgive him and his father and his mother and his relatives who have believed, and God will cause him to be raised up in each revelation with a luminous and resplendent countenance. God will cause him to enter into His shelter, to live in the shade of His mercy, and will give him to eat of the holy fruits of Paradise. He will cause to descend upon him that which will render him independent of all who are in the heavens and all who are on earth, and this hath been irrevocably decreed in His Tablets.

A Provisional Translation of Codex 1

Great is the blessedness of him who hath followed this commandment of his Lord in these days in which most men are heedless and have caused themselves to be deprived of His wondrous grace. But be thou thankful unto God, inasmuch as He hath chosen thee for this bounty and hath sent unto thee that from which thou mayest inhale His glorious and well-loved fragrance.

May His Glory rest upon thee and upon thy spouse, and upon all those who are steadfast in the Cause in this Day.

Baha'u'llah's Tablet to a Believer (Codex 2)

بِسْمِ اللّٰهِ الْاَقْدَسِ الْعَلِيِّ الْاَبْهَى

هذا كتابٌ من لدنّ اليك انّه لبشارة من لدى الرّحمن عليك و على اهل
الاكوان. خذه بيد اليقين و قل ان الحمد لله ربّ العالمين. يا عبد اسمع
نداء ربّك من هذا الشّطر الذي استضاء من افقه شمس جمال ربّك
الرّحمن الرّحيم. ان اقبل اليه و قل عليك يا جمال الله ثناء الله و ذكره و
بهاء الله و نوره. اشهد بانّ ما رات عين الابداع مظلوماً شبهك. كنت
في ايّامك في غمرات البلايا مرّة كنت تحت السّلاسل و الاغلال و مرّة
كنت تحت سيوف الاعداء و مع كلّ ذلك امرت النّاس بما امرت من لدن
عليم حكيم. روحى لضرّك الفداء و نفسى لبلائك الفداء. اسئل الله بك
و بالذين استضاءت وجوههم من انوار وجهك و اتبعوا ما امروا به حبّاً
لنفسك بان يكشف السّبحات التي حالت بينك و بين خلقك ويرزقني
خير الدّنيا و الآخرة. انك انت المقتدر المتعالى العزيز الغفور الرّحيم.

In the Name of God, the Most Holy, the Most Exalted, the All-Glorious.

This is a Book from Our Presence unto thee. It is a glad tidings from thy Merciful Lord unto thee and unto all existence. Take it up with the hands of certitude and say: Praised be God the Lord of all the worlds!

O servant! Hearken thou unto the Call of Thy Lord from this precinct, from the horizon of which the Luminary of the Beauty of Thy Lord, the All-Merciful, hath shone forth. Turn unto Him and say:

A Provisional Translation of Codex 2

The remembrance of God and His praise, and the glory of God and His splendour, rest upon Thee, O Thou Who art His Beauty! I bear witness that the eye of creation hath never gazed upon one wronged like Thee. Thou wast immersed all the days of Thy life beneath an ocean of tribulations. At one time Thou wast in chains and fetters; at another Thou wast threatened by the sword of Thine enemies. Yet, despite all this, Thou didst enjoin upon all men to observe what had been prescribed unto Thee by Him Who is the All-Knowing, the All-Wise.

A Provisional Translation of Codex 2

May my spirit be a sacrifice to the wrongs Thou didst suffer, and my soul be a ransom for the adversities Thou didst sustain. I beseech God, by Thee and by them whose faces have been illumined with the splendours of the light of Thy countenance, and who, for love of Thee, have observed all whereunto they were bidden, to remove the veils that have come in between Thee and Thy creatures, and to supply me with the good of this world and the world to come. Thou art, in truth, the Almighty, the Most Exalted, the All-Glorious, the Ever-Forgiving, the Most Compassionate. [\[3\]](#)

[\[3\]](#) This and the previous paragraphs were translated by Shoghi Effendi, *Prayers and Meditations*, pp. 311-12.

Baha'u'llah's Tablet to a Female Believer (Codex 3)

الأقدس الأعظم

ترى يا إلهي ورقة من الأوراق التي ظهرت من سدرة وحدانيتك ودوحة فردانيتك بين
المشركين من خلقك والمشركات من إيمانك وأنت تعلم بأنها أقبلت إليك وتمسكت
بحبل عنايتك وتشببت بذيل أطافك وبذلك ورد عليها ما ورد أسئلك يا مالك الأسماء
وفاطر السماء بأن تقدّر لها ما يفرح به قلبها وتقرّ به عينها وينشرح به صدرها أي
ربّ احفظ أوراقك من ضرّ إيمانك اللّائي أعرضن عن جمالك بما اتبعن أهواء الذين
كذبوا بك وبآياتك إنّك أنت الذي أحاطت قدرتك من في السموات والأرض ولا
يعجزك من في ملكوت الأمر والخلق لا إله إلا أنت المقتدر العليم الحكيم أي ربّ
انظر إليها بطرف عنايتك ولحاظ مكرمتك ثمّ احفظها من أحجار ظنون المشركات
وسهام أوهام الخاطئات ثمّ اشربها في كلّ الأحيان رحيق فضلك وكوثر أطافك
وسلسبيل مكرمتك إنّك أنت مولى العالم والمقتدر على الأمم تقدّر لمن تشاء ما تشاء
لا إله إلا أنت البازل الغفور الكريم صلّ اللهمّ يا إلهي على السدرة وأوراقها
وأغصانها وأفنانها وأصولها وفروعها بدوام أسمائك الحسنی وصفاتك العليا ثمّ
احفظها من شرّ المعتدين وجنود الظالمين إنّك أنت المقتدر القدير.

A Provisional Translation of Codex 3

He is the Most Holy, the Most Great!

Thou seest, O my God, a Leaf of Thine, which hath appeared from the Lote-Tree of Thy Oneness and the Stem of Thy Singleness, now surrounded by unbelievers. Thou knowest that she hath turned unto Thee, taken firm hold of the Cord of Thy Loving-kindness, and hath attached herself to the hem of the garment of Thy manifold grace. Because of this there hath befallen her that which hath befallen her. I beseech Thee, O Lord of all Names and the Creator of the heavens, that Thou mayest ordain for her that which will cheer her heart and gladden her eyes and dilate her breast.

O Lord! Protect Thy Leaves from the mischief of Thy handmaidens who have turned away from Thy Beauty because they followed the selfish desires of those who gainsaid Thy Self and Thy verses. Thou art He Whose power hath surrounded all who are in heaven and on earth. Naught in the kingdoms of creation or of revelation can withstand Thee. There is none other God but Thee, the Omnipotent, the All-Knowing, the All-Wise.

A Provisional Translation of Codex 3

O My Lord! Cast the eyes of Thy loving providence and the glances of Thy generosity upon her, and protect her from the stones of vain imaginings cast by the disbelieving iniquitous ones. At all times make her to drink from the Choice Wine of Thy Grace, the kawthar of Thy Bounty and the salsabil of Thy Munificence. Thou art truly the Master of the world, Omnipotent over all peoples. Thou dost ordain for whomsoever Thou wishest whatsoever Thou wishest. There is none other God but Thee, the Giver, the Forgiver, the Generous One.

A Provisional Translation of Codex 3

Bless Thou, O Lord my God, the Divine Lote-Tree, and its leaves, and its boughs, and its branches, and its stems, and its offshoots, as long as Thy most excellent titles will endure and Thy most august attributes will last. Protect it, then, from the mischief of the aggressor and the hosts of tyranny. Thou art, in truth, the Almighty, the Most Powerful.^[3]

^[3] This paragraph was translated by Shoghi Effendi, *Prayers and Meditations*, p. 313.

An Early Translation

- Dr. Zia M. Bagdadi, a prominent Baha'i resident of Chicago, published the following translation of the Tablet of Visitation for the Twin Manifestations in *Star of the West*, vol. 12, p. 246-7
- This translation was prepared in December 1921 following the passing of 'Abdu'l-Baha and printed with the following introductory note:

Tablet of Visitation

Revealed by His Holiness Baha Ollah to His Holiness the Bab
Chanted in the Holy Tomb of His Holiness Baha and the Holy
Tomb of His Holiness the Bab by all Pilgrims, and now chanted
by the Bahais of the world in praise of His Holiness Abdul Baha
who hath ascended to the Kingdom of ABHA:

An Early Translation

The praise that appeared from Thy Supreme Self and the glory that dawned from Thy most glorious beauty, be unto Thee, O Thou the Manifestation of Grandeur, the King of Eternity and the Ruler of whomsoever is in earth and heaven!

I testify that by Thee was revealed the Sovereignty of God and His Power, the greatness of God and His grandeur; and by Thee arose the ancient suns in the heaven of destiny; and dawned the Invisible Beauty from the horizon of creation; and by a motion of Thy pen the command of “BE! and IT IS!” hath appeared, the Hidden Mystery of God was unfolded; the contingent beings were created and the Manifestations (of God) were sent forth.

And I testify by Thy beauty the beauty of the Adored One was manifest and by Thy face, the face of the Desired One was revealed; and by a word from Thee there was a separation among the contingent beings, the sincere ascended to the highest summit and the polytheists descended to the lowest degrees.

An Early Translation

And I testify that whosoever hath known Thee, verily he hath known God, and whosoever hath attained to Thy meeting, verily he hath attained to the meeting of God; therefore, blessed is the one who believed in Thee and in Thy verses, and submitted to Thy sovereignty, was honored by Thy meeting, attained to Thy good pleasure, circled around Thee and was present before Thy throne!

Then woe unto the one who hath oppressed Thee, denied Thee, blasphemed Thy verses, betrayed Thy sovereignty, warred against Thyself, became arrogant before Thy face, contested Thy proofs, fled from Thy dominion and power, and was of the polytheists recorded in the Tablets of Holiness by the Finger of Command.

O my God and my Beloved! send unto me from the right (hand) of Thy mercy and Thy providence the holy fragrances of Thy favors, to draw me from myself and from the world to the side of Thy nearness and Thy meeting.

An Early Translation

Verily, Thou art the Powerful in whatsoever Thou wiliest, and verily Thou art the Knower of all things!

Unto Thee, O Thou Beauty of God, be the praise of God and His mention, and Baha'ullah the Glory of God, and His Light!

I testify that the eye of creation never witnessed an oppressed one, like unto Thee. Thou wert in Thy days in the oceans of calamities! Once Thou wert under the chains and handcuffs; once Thou wert under the swords of the enemies; notwithstanding all this, Thou didst command the people according to that which Thou wert commanded on behalf of the Knower, the Wise! May my spirit be a sacrifice to Thy afflictions, and my soul a sacrifice to Thy sufferings. I ask God, by Thee, and by those whose faces were illumined with the Lights of Thy face and followed that which they were commanded because of their love for Thee, to remove the veils which have intervened between Thee and Thy creatures, and to sustain me with the good of this world and the world to come. Verily, Thou art the Powerful, the Exalted, the Precious, the Forgiver, the Compassionate!

An Early Translation

Pray Thou My God, O my God! for the Tree and its leaves, its branches, its twigs, its roots and its limbs, by the everlastingness of Thy exalted names and supreme attributes; then protect It from the evil of the aggressors and the hosts of the oppressors. Verily, Thou art the Powerful, the Mighty!

Pray Thou My God, O my God! for Thy servants who have attained and Thy maid servants who have attained. Verily, Thou art the Generous, the Possessor of Great Bounty; there is no God but Thee, the Forgiver, the Generous!

Baha'u'llah's Tablets of Visitation

- Aqa Abdu'r-Rasul
- Aqa Abdu's-Salih
- Ashraf, Aba-Basir and Mirza Muhammad-'Ali Tabib, who all suffered martyrdom in Zanjan
- Haji Mulla Mihdi
- Haji Nasir Qazvini
- Imam Husayn
- Ismu'llahu'l-Asdaq
- Maryam "Crimson Leaf"
- Wahid Darabi
- The Seven Martyrs of Yazd

From Bisharat and its Interpretation

- In the Tablet of Bisharat [Glad-Tidings], Baha'u'llah states:

“The fourteenth Glad-Tidings

It is not necessary to undertake special journeys to visit the resting-places of the dead. If people of substance and affluence offer the cost of such journeys to the House of Justice, it will be pleasing and acceptable in the presence of God. Happy are they that observe His precepts.”

(Tablets of Baha'u'llah, p. 27)

From Bisharat and its Interpretation

- ‘Abdu’l-Baha states:

“In the Bisharat, it is revealed that it is not necessary to journey for visiting the resting-place of the dead. The meaning here is that it is not permissible to journey from one country to another solely for the purpose of visiting graves.

Consider: undertaking such journeys have kept many wholly occupied. Therefore, this command [of Baha’u’llah] is general unless otherwise is stated specifically.

However, in every country, the utmost respect must be shown to whatever resting-place of martyrs and those who did not suffer martyrdom, and visiting them will bring spirituality and light to the heart.

Upon thee rest the Glory of God.

9 Ramadan 39 [17 May 1921], Haifa

‘Abdu’l-Baha ‘Abbas.

Other Sites for Ziyarat

- In the Kitab-i-Aqdas, Baha'u'llah ordains that appropriate buildings be built over the sites where He or the Bab resided:
 - “Raise up and exalt the two Houses in the Twin Hallowed Spots, and the other sites wherein the throne of your Lord, the All-Merciful, hath been established. Thus commandeth you the Lord of every understanding heart.” (Aqdas, K133)

Visiting Graves of Prominent Baha'is

- In the Writings of the Faith, special encouragement has been placed on visiting such graves when opportunity is available.
- In some instances, specific instructions have been given. For instance:
- In a Tablet to the Baha'is of Qum, 'Abdu'l-Baha writes:
 - “With the utmost concentration on God, at times visit the luminous grave of the Shamsu'l-Vuzara on behalf of 'Abdu'l-Baha and adorn that sanctified place with a few candles, since doing so will bring one closer to the Divine Threshold.” (*Ma'idih Asimani*, vol. 5, vol. 227)

Visiting Graves of Prominent Baha'is

Similarly, in a Tablet to the Spiritual Assembly of the Baha'is of Ishqabad, 'Abdu'l-Baha writes:

“On the fifth of Jamadu'l-Avval, individuals must be selected to the number of the Greatest Name [9], who would proceed to Bukhara with the utmost spirit and spirituality, and on behalf of 'Abdu'l-Baha would visit the perfumed grave of the honored Nabil-Akbar, Aqa Muhammad Qa'ini. Doing so will attract Divine confirmations and bounties, and the nostrils of the near-ones will be fragrant and sweet-scented by the blessed aroma of the Love of God.

No one should think that other than God, others can answer our prayers, or that other than the Blessed Beauty, others can influence the reality of things. But should one say prayers by the graves of the believers in God who are near His Mighty Threshold, in consideration of the bounties that waft over the deceased, that person of a certainty would receive confirmations of the Greatest Name.” (*Masbih Hidayat*, vol. 1, p. 488)

Visiting Graves of Prominent Baha'is

- Therefore, visiting such graves is about honoring the buried person and not the site. In this regards, 'Abdu'l-Baha remarked in a Tablet to Mulla 'Abdu'l-Ghani Ardakani:

“Sacred burial places are worthy of prostration and respect, as they are associated with an exalted personage. However, this prostration and respect pertains unto that pure spirit and not the dirt-bound remains. At one time, this body was the seat of spirit and that pure soul resided therein. Therefore, those that love the mud would use that site as a kohl of the eye, but this does not belong to earth and they remain deprived of the bounty of the sun.

However, supplicating bounties, protection, safety and security from other than the Blessed Beauty is not permissible; as if it were otherwise, it would become worship of earth.” (*Ma'idih Asimani*, vol. 2, vol. 105)

Burial-spot of Thornton Chase

- While in California in 1912, 'Abdu'l-Baha visited the gravesite of Thornton Chase and encouraged others to regularly visit this site)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Ola 1, 75 (March 2, 1920)

No. 19



The grave of Thornton Chase, Inglewood Cemetery, Los Angeles, California

Recent Tablets from Abdul-Baha to American Bahais

MR. AND MRS. BECKETT

To their honors, Mr. and Mrs. Beckett, Glendale, California—Upon them be BAHÁ'O'LLAH El-Abhá!

He Is God!

O ye two faithful and assured souls!

The letter was received. Praise be to God, it imparted good tidings. California is ready for the promulgation of the teachings of God. My hope is that ye may strive with heart and soul that the sweet scent may perfume the nostrils.

Miss Anna Greig, Mrs. Alice Blackman, Mrs. Katherine Tizzard and Dr. Ruth Newland were blessed souls and, praise be to God, they passed away firm and steadfast. They flew away from a narrow and gloomy world to a spacious and illumined realm. They have been freed from every pain and affliction and have attained unto everlasting joy and gladness.

Convey on my behalf to Mrs. Chase respectful greeting and say: "Mr. Chase is in the horizon of Truth a twinkling star, but at present it is still behind the clouds; soon shall these be dissipated and the radiance of that star shall illumine the state of California. Appreciate thou this bounty that thou hast been his wife and companion in life." In short, every year on the anniversary of the ascension* of that blessed soul the friends must visit his tomb on behalf of Abdul-Baha and in the utmost lowliness and humility should with all respect lay on his grave wreaths of flowers and spend all the day in quiet prayer, while turning the face toward the Kingdom of Sigus and mentioning and praising the attributes of that illustrious person.

Those souls who during the war have served the poor and have been in the

*September 30, 1912.

Pilgrimage Sites for Baha'is

- To sum:
- The Hajj journey is ordained at obligatory to the following sites:
 - House of the Bab in Shiraz
 - House of Baha'u'llah in Baghdad
- Obligatory Ziyarat (pilgrimage) is also ordained for:
 - Shrine of Baha'u'llah in Bahji
 - Shrine of the Bab in Haifa
- Ziyarat (pilgrimage) may be made to other sites if within one's country:
 - Sites where the Twin Manifestations lived
 - Burial place of martyrs, saints and heroes of the Faith