

## Tablet to Ashraf (Lawḥ-i Ashraf)

Revealed by Bahā'u'llāh in Edirne

Translated by Keven Brown

Notes on the Arabic text: Sen McGlinn

Windflower Translations Project: <http://whoisbahauallah.com/windflower/>

He is the Mighty, the Incomparable!  
O Ashraf<sup>1</sup>, listen carefully to what the Tongue of the Eternal has to say. Any one of the melodies of your Lord would be sufficient to attract the hearts of all people, if they were to perceive it with a new and purified ear. And if the names were to release themselves from the limitations of the world of creation, they would surely all become the most great Name, could you but apprehend [212], for the Ancient Beauty has manifested himself to all things in the splendor of all the names during these blessed, mighty, and sublime days.

Strive to act uprightly in the Cause of your Lord and wholly for the sake of His love that He may appoint you among His most beautiful names in the kingdom of creation. This, indeed, is a great bounty.

I swear by my life! Were the hands of all created things to be lifted in this day, free of any evil suggestions, toward the court of hope of the King of Names, and ask Him for the treasures of the heavens and the earth, He would grant their wish, by His all-pervasive grace, before they lowered their hands. Thus does His mercy encompass all things.

Say: O people!<sup>2</sup> Do not withhold yourselves from the grace of God and His mercy. Whoever withholds himself from it is indeed in

هو العزيز البديع  
أَنْ يَا أَشْرَفَ اسْمِعْ مَا يَلْقِيكَ لِسَانُ الْقِدَمِ وَ  
لَا تَكُنْ مِنَ الْغَافِلِينَ \* وَ أَنْ اسْتِمَاعَ نِعْمَةٍ مِنْ  
نِعْمَاتِ رَبِّكَ أَلْيَجْذِبُ الْعَالَمِينَ لَوْ يَتَوَجَّهَنَّ إِلَيْهَا  
بِسْمِ طَاهِرٍ بَدِيعٍ \* وَ أَنْ الْأَسْمَاءَ لَوْ يَخْلُصُنَّ  
أَنْفُسَهُمْ عَنْ حُدُودَاتِ الْإِنشَاءِ لِيَصِيرُنَّ كُلُّهَا  
الاسْمَ الْأَعْظَمَ لَوْ أَنْتَ مِنَ الْعَارِفِينَ \*

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لَأَنَّ جَمَالَ الْقِدَمِ قَدْ تَجَلَّى عَلَى كُلِّ الْأَشْيَاءِ بِكُلِّ  
الْأَسْمَاءِ فِي هَذِهِ الْأَيَّامِ الْمَقْدَسِ الْعَزِيزِ الْمُنْبَعِ \*  
وَ أَنْتَ فَاسِعٌ فِي نَفْسِكَ بِأَنْ تَكُونَ مُحْسِنًا فِي  
أَمْرِ رَبِّكَ وَ خَالصًا لِحُبِّهِ لِيَجْعَلَكَ مِنْ أَسْمَائِهِ  
الْحَسَنِي فِي مَلَكُوتِ الْإِنشَاءِ \* وَ أَنْ هَذَا لِفَضْلِ  
كَبِيرٍ \* فَوِ عَمْرِي لَوْ يُرْفَعُ الْيَوْمَ أَيْدِي كُلِّ  
الْمُمْكِنَاتِ خَالصًا عَنِ الْإِشَارَاتِ إِلَى شَطْرِ  
الرَّجَاءِ مِنْ مَلِيكِ الْأَسْمَاءِ وَ يَسْأَلُنَّهُ خَزَائِنَ  
السَّمَوَاتِ وَ الْأَرْضِ لِيُعْطِيَهُمْ بِفَضْلِهِ الْعَمِيمِ  
قَبْلَ أَنْ يَرْجِعَنَّ أَيْدِيَهُمْ إِلَيْهِمْ وَ كَذَلِكَ كَانَ  
رَحْمَتُهُ عَلَى الْعَالَمِينَ مُحِيطًا \* قُلْ يَا قَوْمَ لَا  
تَمْنَعُوا أَنْفُسَكُمْ عَنْ فَضْلِ اللَّهِ وَ رَحْمَتِهِ وَ مَنْ  
يَمْنَعُ أَنَّهُ عَلَى خَسْرَانَ عَظِيمٍ \* قُلْ يَا قَوْمَ

<sup>1</sup> Siyyid Ashraf-i-Zanjāni. In *Gleanings from the Writings of Bahā'u'llāh*, section LXIX, Bahā'u'llāh tells the story of Siyyid Ashraf's mother, who was brought to the scene her son's imminent death so she could urge him to recant, but instead she urged him not to. An outline of Siyyid Ashraf's life can be found in Adib Taherzadeh: *The Revelation of Bahā'u'llāh. Adrianople 1863-68*, vol. 2, pp. 223-30.

<sup>2</sup> The section of the Tablet to Ashraf commencing here has also been translated by Shoghi Effendi and can be found in *Gleanings*, section LII.

great loss. Say: O people! Do you worship the dust and forsake your Lord, the Gracious, the Bountiful? Fear God, and be not of those who have gone astray. Say: The Book of God has now appeared in the temple of this youth. Blessed, therefore, be God, the most excellent of makers! Flee not from him, O peoples of the world; rather, hasten to attain his presence and be of those who have returned. Repent, O people, for having abandoned God and for having transgressed against His Cause. Do not be heedless. It is He who [213] has created you, who has provided for you by His command and acquainted you with himself—the Mighty, the Exalted, the Knowing—and who has unveiled to you the treasures of His knowledge and caused you to ascend to the heaven of certainty in His incorruptible, resistless, and transcendent Faith. Take care that you do not deprive yourselves of the grace of God, invalidate your works, and disavow Him in this most manifest, most exalted, shining, and glorious Revelation. Judge, then, the Cause of God, your maker, with justice, examine what He has sent down from the throne on high, and meditate on it with pure and faultless hearts. In this way, the truth of this Cause will appear to you as clearly as the midday sun and you will be assured.

Say: His first evidence is His own self, and following that is His revelation.<sup>3</sup> But for whoever is unable to recognize these two evidences, He has made His verses His proof by His grace to all the worlds. He has endowed every soul with the capacity to recognize the signs of God. If human beings did not have this capacity, He could not complete His proof to them, were you to reflect on His Cause. He will never deal unjustly with anyone, nor will He task a soul beyond its power. He, verily, is the Compassionate, the Merciful.

Say: The Cause of God has become manifested in such a manner that even the blind can perceive it, how much more those whose vision is sharp and pure. Although the

أَتَعْبُدُونَ التُّرَابَ وَتَدْعُونَ رَبَّكُمْ الْعَزِيزَ  
الْوَهَّابَ \* اتَّقُوا اللَّهَ وَ لَا تَكُونُوا مِنَ الْخَاسِرِينَ  
\* قُلْ قَدْ ظَهَرَ كِتَابُ اللَّهِ عَلَىٰ هَيْكَلِ الْغَلَامِ  
فَتَبَارَكَ اللَّهُ أَحْسَنَ الْمُبْدِعِينَ \* أَنْتُمْ يَا مَلَأَ  
الْأَرْضِ لَا تَهْرَبُوا عَنْهُ أَنْ اسْرِعُوا إِلَيْهِ وَ  
كُونُوا مِنَ الرَّاجِعِينَ \* تَوْبُوا يَا قَوْمَ عَمَّا فَرَّطْتُمْ  
فِي جَنْبِ اللَّهِ وَ مَا أَسْرَفْتُمْ فِي أَمْرِهِ وَ لَا تَكُونُوا  
مِنَ الْجَاهِلِينَ \* هُوَ الَّذِي

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خَلَقَكُمْ وَ رَزَقَكُمْ بِأَمْرِهِ وَ عَرَّفَكُمْ نَفْسَهُ الْعَزِيزَ  
الْعَلِيِّ الْعَلِيمِ وَ أَظْهَرَ لَكُمْ كُنُوزَ الْعِرْفَانِ وَ  
عَرَّجَكُمْ إِلَىٰ سَمَاءِ الْإِيْقَانِ فِي أَمْرِهِ الْمَحْكَمِ  
الْعَزِيزِ الرَّفِيعِ \* أَيَّاكُمْ أَنْ تَمْنَعُوا فَضْلَ اللَّهِ عَنْ  
أَنْفُسِكُمْ وَ لَا تَبْطُلُوا أَعْمَالَكُمْ وَ لَا تَنْكُرُوهُ فِي  
هَذَا الظُّهُورِ الْأَظْهَرَ الْأَمْنَعِ الْمَشْرِقِ الْمَنِيرِ \*  
فَانصِبُوا فِي أَمْرِ اللَّهِ بَارئَكُمْ ثُمَّ انظُرُوا إِلَىٰ مَا  
نَزَّلَ عَنْ جِهَةِ الْعَرْشِ وَ تَفَكَّرُوا فِيهِ بِقُلُوبِ  
طَاهِرِ سَلِيمٍ \* إِذَا يَظْهَرُ لَكُمْ الْأَمْرُ كَظُهُورِ  
الشَّمْسِ فِي وَسْطِ السَّمَاءِ وَ تَكُونُونَ مِنَ الْمَوْقِنِينَ  
\* قُلْ إِنَّ دَلِيلَهُ نَفْسَهُ ثُمَّ ظُهُورُهُ وَ مَنْ يَعْجَزُ عَنْ  
عِرْفَانِهِمَا جَعَلَ الدَّلِيلَ لَهُ آيَاتِهِ وَ هَذَا مِنْ فَضْلِهِ  
عَلَى الْعَالَمِينَ \* وَ أَوْدَعَ فِي كُلِّ نَفْسٍ مَا يَعْرِفُ  
بِهِ آثَارَ اللَّهِ وَ مِنْ دُونِ ذَلِكَ لَنْ يَتِمَّ حُجَّتُهُ عَلَى  
عِبَادِهِ إِنْ أَنْتُمْ فِي أَمْرِهِ مِنَ الْمَتَفَكِّرِينَ \* إِنَّهُ لَا  
يَظْلِمُ نَفْسًا وَ لَا يَأْمُرُ الْعِبَادَ فَوْقَ طَاقَتِهِمْ وَ إِنَّهُ  
لَهُوَ الرَّحْمَنُ الرَّحِيمُ \* قُلْ قَدْ ظَهَرَ أَمْرُ اللَّهِ  
عَلَىٰ شَأْنٍ يَعْرِفُهُ أَكْمَهُ الْأَرْضُ فَكَيْفَ ذُو بَصَرٍ  
طَاهِرٍ مَنِيرٍ \* وَ إِنْ الْأَكْمَهُ لَنْ يُدْرِكَ الشَّمْسَ  
بِبَصَرِهَا وَ لَكِنَّ يَدْرِكَ الْحَرَارَةَ الَّتِي تَظْهَرُ  
مِنْهَا فِي كُلِّ شَهْوَرٍ

<sup>3</sup> Or ...His “manifestation” (*zuhūr*).

blind cannot see the light of the sun, they can feel its continual heat. [214] The blind in heart, however, among the people of the Bayān—and to this God is my witness—are powerless, no matter how long the Sun may shine on them, either to perceive the radiance of its glory or to appreciate the warmth of its rays.

Say: O people of the Bayān! We have singled you out from among humankind to recognize us. We have caused you to draw near to the right side of Paradise—the place from which the undying Fire<sup>4</sup> proclaims in every melody: “There is no God besides Me, the Powerful, the Most High!” Take care not to veil yourselves from this Sun that is shining above the horizon of the Will of your Lord, the All-Merciful, with a radiance that has encompassed all things, small and great. Open your eyes that you may behold it with your own vision, without depending on the vision of anyone else, for God does not burden a soul beyond its ability. Thus has it been revealed in all the scriptures to the prophets and messengers of the past.

Enter, O people, into this vast expanse for which neither a beginning nor an end has been decreed, in which the call of God has been raised and the breezes of His transcendent sanctity are wafting. Remove not from yourselves the robe of glory; neither let your hearts be deprived of remembering your Lord nor your ears from hearing His wondrous, sublime, compelling, and most eloquent melodies.<sup>5</sup>

O Ashraf! Give thanks to God inasmuch as He has honored you with meeting Him and permitted you to enter [215] His presence, the seat of sublime glory. Blessed are your eyes, for they have beheld the beauty of God, your Lord and the Lord of the entire creation. Blessed are your ears, for they have heard the melody of God, the Powerful, the Knowing, the Wise.

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و سنين \* و لكن أكمه البيان تالله لن يعرف الشمس و لا أثرها و ضياءها و لو تطّلع في مقابلة عينه في كلّ حين \* قل يا ملأ البيان إنا اختصناكم لعرفان نفسنا بين العالمين \* و قرّبناكم الى شاطئ الأيمن عن يمين بقعة الفردوس المقام الذي فيه تنطق النار على كلّ الألسان بانه لا إله إلا أنا العليّ العظيم \* اياكم أن تحجبوا أنفسكم عن هذه الشمس التي استضاءت عن أفق مشيئة ربكم الرحمن بالضياء الذي أحاط كلّ صغير و كبير \* أن افتحوا أبصاركم لتشهدوها بعيونكم و لا تعلقوا أبصاركم بذي بصر لأن الله ما كلّف نفساً الا وسعها و كذلك نزل في كلّ الألواح على النبيين و المرسلين \* أن ادخلوا يا قوم في هذا الفضاء الذي ما قدر له من أول و لا من آخر و فيه ارتفع نداء الله و تهب روائح قدسه المنيع \* و لا تجعلوا أجسادكم عريّة عن رداء العزّ و لا قلوبكم عن ذكر ربكم و لا سمعكم عن استماع نعماته الأبدع الأمتع العزيز الأفصح البليغ \* ان يا أشرف فاشكر الله بما شرفك بلقائه و أدخلك

ص ٢١٥

تلقاء العرش مقعد عزّ عظيم \* فطوبى لعينك بما رأت جمال الله ربك و رب الخلائق أجمعين \* فطوبى لأذنك بما سمعت نعمة الله المقتدر العليم الحكيم \* ثمّ اعلم بأن تمّ ميقات و قوفك لدى العرش \* قم ثمّ اذهب بلوح الله الى عباده المريردين الذين أحرقوا الأحباب بنار الانجذاب و صعدوا الى الله الملك العزيز الحميد \* ثمّ ذكّرهم بما ورد علينا من الذين هم

<sup>4</sup> This is a reference to the Fire in the Burning Bush from which Moses heard the voice of God proclaiming “I am God, the Lord of the universe...” (Qur’ān 28:30; cf. Exodus 3:1–15).

<sup>5</sup> The section of this tablet that Shoghi Effendi has also translated ends here.

Know that the time has come for your sojourn before the throne to end. Arise, and go forth with the tablet of God to His faithful servants, who have consumed the veils with the fire of their attraction and ascended to God, the King, the Mighty, the Praised. Tell them what has happened to us at the hands of those who were created by our command, then announce to them the glad tidings of the Paradise of God that they may rejoice. Recount to them one of the stories of this youth that they may be informed and give praise to God.

Say: O loved ones of God! Arise and assist Him. Pay no attention to those who contend with the Self of God and who repudiate the evidence that God has made the proof of His Cause between the heavens and the earth. They have wronged God by arising in opposition against Him, and they do not feel ashamed before God, who created them by His command. This is what has befallen the Ancient Beauty at the hands of these oppressors. So severe did their opposition become that they attempted to kill me through a plan that Satan cast into their breasts. God knows [216] and is a witness to this. When they found themselves impotent before the sovereignty of God and His power, they devised a new plot. This is what befell us at the hands of those who were created by our command, yet we are well able to achieve our purpose.

O loved ones of God! Be clouds of bounty to those who believe in God and in His verses, and a sure torment to those who disbelieve in Him and His Cause and who join partners with God.

Say: O people! Do not listen to the words of those who are unfaithful to God and the Manifestation of Himself. Be mindful of the day when each will be asked about his deeds in the presence of his Lord, the Exalted, the Great, and will receive either reward or punishment for what he has done during this vain life. This is what has been ordained in God's mighty and guarded tablets. Do not be like those who habitually adhere to something

خُلِقُوا بِأَمْرٍ مِنْ لَدُنَّا ثُمَّ بَشَّرَهُمْ بِرِضْوَانِ اللَّهِ  
لِيَكُونَنَّ مِنَ الْمُسْتَبْشِرِينَ \* أَنْ أَقْصَصُ لَهُمْ مِنْ  
قِصَصِ الْغُلَامِ لِيَطَّلَعَنَّ بِهَا وَيَكُونَنَّ مِنَ  
الذَّاكِرِينَ \* قُلْ يَا أَحِبَّاءَ اللَّهِ قَوْمُوا عَلَى النَّصْرِ  
وَلَا تَتَّبِعُوا الَّذِينَ هُمْ جَادِلُوا بِنَفْسِ اللَّهِ وَانْكُرُوا  
الْحِجَّةَ الَّتِي جَعَلَهَا اللَّهُ بِرَهَانٍ أَمْرَهُ بَيْنَ  
السَّمَوَاتِ وَالْأَرْضِينَ \* وَبَعَثْنَا عَلَى اللَّهِ عَلَى  
شَأْنٍ قَامُوا عَلَى الْأَعْرَاضِ فِي مَقَابِلَةِ الْوَجْهِ وَ  
مَا اسْتَحْيُوا مِنْ اللَّهِ الَّذِي خَلَقَهُمْ بِأَمْرٍ مِنْ عِنْدِهِ  
\* وَكَذَلِكَ وَرَدَ عَلَى جَمَالِ الْقَدَمِ مِنْ هَوْلَاءِ  
الظَّالِمِينَ \* وَبَلَغَ الْأَعْرَاضِ إِلَى مَقَامِ قَامُوا  
عَلَى قَتْلِي بِمَا ألقى الشَّيْطَانُ فِي صَدُورِهِمْ وَ  
كَانَ اللَّهُ

ص ٢١٦

على ذلك لعليم وشهيد \* ولما شهدوا أنفسهم  
عجزاء عند سلطنة الله وقدرته اذا قاموا على  
مكر جديد كذلك ورد علينا من الذين هم  
خُلِقُوا بِأَمْرٍ مِنْ عِنْدِنَا وَآنَا كُنَّا قَادِرِينَ \* أَنْتُمْ يَا  
أَحِبَّاءَ اللَّهِ كُونُوا سَحَابَ الْفَضْلِ لِمَنْ آمَنَ بِاللَّهِ وَ  
آيَاتِهِ وَعَذَابَ الْمَحْتَمِ لِمَنْ كَفَرَ بِاللَّهِ وَ أَمْرَهُ وَ  
كَانَ مِنَ الْمُشْرِكِينَ \* قُلْ يَا قَوْمِ لَا تَسْمَعُوا قَوْلَ  
الْمُشْرِكِينَ فِي اللَّهِ وَ مَظْهَرَ نَفْسِهِ اتَّقُوا مِنْ يَوْمِ  
كُلِّ يُسْأَلُونَ عَمَّا فَعَلُوا فِي مُحَضَّرِ رَبِّهِمُ الْعَلِيِّ  
الْعَظِيمِ \* وَ يُجْزَوْنَ بِمَا كَسَبُوا فِي الْحَيَاةِ  
الْبَاطِلَةِ وَ هَذَا مَا قُدِّرَ عَلَى الْوَاخِ عَزَّ حَفِيظٌ \* وَ  
لَا تَكُونُوا مِنَ الَّذِينَ يَتَّخِذُونَ فِي كُلِّ حِينٍ  
لِأَنْفُسِهِمْ أَمْراً وَ يَكْفُرُونَ بِهِ فِي حِينٍ آخَرَ اتَّقُوا  
اللَّهَ يَا مَلَأَ الْمُؤْمِنِينَ \* أَنْ اتَّخَذُوا مَا نَزَّلَ عَلَيْكُمْ  
مِنْ جِهَةِ الْعَرْشِ وَ دَعَا مَا دُونَهُ وَ كُونُوا عَلَى  
الْأَمْرِ لِمَنْ الرَّاسِخِينَ \* وَ ان رَأَيْتَ الَّذِي سُمِّيَ  
بِمُحَمَّدٍ قَبْلَ عَلِيِّ ذِكْرِهِ مِنْ لَدُنَّا وَ بَلَغَهُ مَا أَمْرَتْ  
بِهِ لِيَقُومَ عَلَى الْأَمْرِ وَ يَكُونَ مُسْتَقِيماً بِحَيْثُ لَا  
تَزَلْ قَدَمَاهُ عَنِ صِرَاطِ اللَّهِ الْعَزِيزِ الْحَمِيدِ \* قُلْ  
يَا عَبْدُ تَالله كَلَّمَا سَمِعْتَ وَ عَرَفْتَ قَدْ ظَهَرَ مِنْ

as it suits them and at another moment reject it. Fear God, O concourse of believers. Hold fast to what has been sent down to you from the throne on high, forsake all else, and remain steadfast in His Cause.

If you see Muḥammad ‘Alī,<sup>6</sup> give him our greetings and deliver to him that with which you have been entrusted that he may arise to serve the Cause and be so steadfast that his steps will not slip from the path of God, the Almighty, the Praised.

Say: O servant! I swear by God! All you have heard and perceived has been manifested by us, and all besides me [217] has been created by my command, if you apprehend. All that we have mentioned is due to a wisdom on our part, of which no one is apprised save for those whom we have acquainted with the repositories of divine revelation and aided with the Faithful Spirit. Tear away the veils of idle fancies that the daystar of certainty may shine on you from the dawning place of my name, the All-Merciful, and He may appoint you among the sincere. Arise to serve your Lord, and turn away from those who have disbelieved in God and have denied Him. Summon the people to remembrance with wisdom and heavenly counsel, and do not dispute idly with anyone concerning the Cause of your Lord that His proof may be fulfilled to the entire creation. Be united with the loved ones of God, and gather them into the haven of security under the shade of the name of your Lord, the Almighty, the Knowing. Shield His servants so that the temptations of Satan do not cause them to falter when he arrives in your land with a great deception, by which he intends to deprive all of you of the love of this youth. Thus do we inform you with a message from the Unseen that you may be aware and remain steadfast.

Be detached from all things, then set your face toward the sanctuary that is the seat of the

لدنَّا و ما دونى

ص ٢١٧

قد خُلِقَ بأمرى ان أنت من العارفين \* و كلما  
أشرفنا به الى دونى هذا لِحِكْمَةٍ من لدنَّا و ما  
اطَّلَعَ بذلك أحدٌ الا الذين عرَّفناهم مواقعَ الأمر  
و أيدناهم بروح الأمين \* و أنك شقَّ حجبات  
الأوهام ليستشرقَ عليك شمسُ الايقان عن  
مشرقِ اسمى الرَّحمن و يجعلك من  
المخلصين \* قم على خدمة ربك و لا تلتفت  
الى الذين هم كفروا بالله و كانوا من المنكرين  
\* أن اذكر النَّاسَ بالحكمة و الموعدة و لا  
تجادلَ مع أحد في أمر ربك ليتَّ حجةُ ربك  
على العالمين \* كن متَّحداً مع أحبَّاء الله ثم  
اجمعهم على مقرِّ الامن في ظلِّ اسم ربك  
العزیز العليم \* أن احفظ العبادَ بأن لاتزلهم  
همزاتُ الشيطان حين الذى يردُّ على أرضكم  
بمكر عظيم \* و معه ما يمنعكم عن حبِّ  
الغلام كذلك نبأناك من نبا الغيب لتطلع به  
وتكون من الثابتين \* أن انقطع عن كلِّ  
الأشطار ثم ولِّ وجهك شطرَ الحرام مقرِّ  
عرش ربك الغفور الرحيم \* ثم اعلم بأننا  
أذكرناك فى الألواح من قبل و من بعد و ما  
وجدنا منك ما ينبغى

ص ٢١٨

لك اياك أن تمنع نفسك عما قدرناه لك على  
ألواح قدس حفيظ \* خلص نفسك عن كلِّ ما  
يمنعك عن الله ثم اذكره بقلب خاشع منير \*  
فينبغى لك بان تكون مستقيماً على الامر على  
شأن لو يجادلنَّ معك كلُّ من فى السموات و  
الأرضين لن يقدرنَّ أن ينزلنَّك عن الأمر و

<sup>6</sup> Probably a reference to Āqā Mīrzā Muḥammad-‘Alī-i-Ṭabīb, who was also from Zanjān and died a martyr. Bahā’u’llāh wrote a tablet of visitation jointly for him, Siyyid Ashraf and Abā Baṣīr. See *The Revelation of Bahā’u’llāh*, vol. 2, p. 229.

throne of your Lord, the Forgiving, the Merciful. Know that we have admonished you in other tablets, and we found you lacking in what is worthy [218] of you. Beware that you do not deprive yourself of what we have ordained for you in our holy and preserved tablets. Cleanse yourself of everything that stands between you and God, then commune with Him with a humble and radiant heart. You should be so steadfast in the Cause that were all in the heavens and on earth to conspire against you, they would be unable to turn you aside from it and would find themselves powerless. This is what is worthy of those who consider themselves followers of God, in these days when most of the servants are submerged in a deluge of doubts and vain imaginings and set on the path of perdition.

If you see Abā Baṣīr,<sup>7</sup> bring him this tablet so that he can read it and be of those who know. Convey my greetings to him that he may rejoice in the glad tidings of the spirit coming from the Almighty, the All-Wise.

Say: O servant! We have sent down the verses to you and delivered them to you as a mercy from us so that those who dwell in your land may be admonished, awakened from their slumber, and turn with their hearts toward the object of the adoration of the world, at whose appearance the inmates of the concourse on high fall prostrate. Call then to remembrance the loved ones of God, whom no obstacles have prevented from entering the depths of the ocean of the mercy of your Lord, the All-Bountiful, the Most Generous. [219] Thus, do we bid and direct you that you may be thankful to God, your Lord, at all times.

Peace, honor and glory rest upon you, O people of Bahā, and upon those who have desired God's countenance and turned toward Him.

يَشْهَدُنَّ أَنْفُسَهُمْ عِزَاءَ كَذَلِكَ يَنْبَغِي لِمَنْ يَنْسُبُ  
نَفْسَهُ إِلَى اللَّهِ فِي تِلْكَ الْأَيَّامِ الَّتِي غَرِقَ فِيهَا  
أَكْثَرُ الْعِبَادِ فِي غَمَرَاتِ الظُّنُونِ وَالْأَوْهَامِ وَ  
كَانُوا مِنَ الْهَالِكِينَ \* وَ إِذَا رَأَيْتَ أَبَا بَصِيرٍ  
فَأَحْضِرْ هَذَا اللَّوْحَ تَلْقَاءَ وَجْهِهِ لِيَقْرَأَهُ وَ يَكُونَ  
مِنَ الْعَارِفِينَ \* وَ كَبِّرْ مِنْ لَدُنَّا عَلَى وَجْهِهِ  
لِيَسْتَبْشِرَ بِبِشَارَاتِ الرُّوحِ مِنْ لَدُنْ عَزِيزٍ حَكِيمٍ  
\* قُلْ يَا عَبْدُ إِنَّا أَنْزَلْنَا عَلَيْكَ الْآيَاتِ وَ  
أَرْسَلْنَاكَ إِلَيْكَ رَحْمَةً مِنْ لَدُنَّا لِتُذَكِّرَ الَّذِينَ هُمْ  
كَانُوا فِي أَرْضِكَ لِيَقُومُوا عَنْ رَفْدِهِمْ وَ يُقْبَلُونَ  
بِقُلُوبِهِمْ إِلَى قِبَلَةِ اللَّهِ عِنْدَ ظَهْرِهَا خَرَّتْ  
وَجْوهُ أَهْلِ مَلَأَ الْعَالِينَ \* ثُمَّ ذَكَرَ مِنْ لَدُنَّا أَحْبَاءَ  
اللَّهِ الَّذِينَ مَا مَنَعَهُمُ الْإِحْبَابَ عَنِ الدَّخُولِ فِي  
أُجَّةِ بَحْرِ رَحْمَةِ رَبِّكَ الْمُعْطِيِّ الْكَرِيمِ \*

ص ٢١٩

كَذَلِكَ أَمْرُنَاكَ وَ الْفَيْنَاكَ وَ أَلْهَمْنَاكَ لِتَشْكُرَ  
اللَّهِ رَبَّكَ فِي كُلِّ الْأَحْيَانِ وَ تَكُونَ مِنْ  
الشَّاكِرِينَ \* وَ الرُّوحُ وَ الْعِزُّ وَ الْبِهَاءُ عَلَيْكُمْ يَا  
أَهْلَ الْبِهَاءِ وَ عَلَى الَّذِينَ أَرَادُوا الْوَجْهَ وَ كَانُوا  
مِنَ الْمُقْبَلِينَ \*

<sup>7</sup> Āqā Naqd-‘Alī, who was blind and given the title ‘Baṣīr’ (Seeing) by Bahā’u’llāh. He was Siyyid Ashraf’s close friend and was beheaded just before Ashraf was killed. See *The Revelation of Bahā’u’llāh*, vol. 2, pp. 226-7. The sacrifice of the pair is mentioned by Bahā’u’llāh in *Epistle to the Son of the Wolf*, pp. 73-74.

## Notes on the Arabic text of the Lawḥ-i Ashraf

The electronic text is from the Baha'i Reference Library and can be found at <http://reference.bahai.org/fa/t/b/MR/mr-220.html>

The text follows the version in *Majmu`eh-ye Alvah-e Mubaraka Hadrat-e Baha'u'llah*. Cairo, 11/1338AH = July 1920AD pp. 211-219; reprinted Baha'i Publishing Trust, Wilmette, 1978, 1982. It has the following orthographical corrections:

- The Cairo edition, which marks some harakat, has العالمين أليجذبُ in the opening lines; the fathah sign has been removed in this text.
- The Cairo edition (p. 214) has صغير و كبير which has been corrected to صغير و كبير.
- At the top of page 217, a م has failed to print in the Cairo edition, but the text is clearly intended to read . وما اطلع