

A Tablet of the Báb addressed to Shaykh ‘Alíy-i-Turshízí (‘Azím)¹

Mohammad Norozi²

12 March 2026

Introduction and background:

This brief and sacred Tablet was revealed in Arabic by the Báb and addressed to Shaykh ‘Alíy-i-Turshízí, surnamed ‘Azím. At present, the date of the revelation of this Tablet is unknown.³

Presented below is a provisional English rendering of this luminous Tablet, based upon a copy of the manuscript accessible via [page1](#), and [page2](#).

The translation aims to convey, as faithfully as possible, the language and style of the original while preserving the elevated tone characteristic of the Báb’s Arabic writings.

¹ Shaykh ‘Alíy-i-Turshízí, surnamed ‘Azím (the Great) was among the Báb’s earliest and most steadfast disciples. He was martyred in Tíhrán in 1852, during the persecutions that followed the attempt on the life of Náṣiri’d-Dín Sháh, steadfastly refusing to recant his faith.

² Contact email address: nsm_dist@hotmail.com.

³ This information is drawn from the memorandum received on 10 March 2026, provided in response to the translator’s personal correspondence with the Research Department at the Bahá’í World Centre.

“In the Name of the Most Exalted, the Most Great

Praise be unto God, Who conferreth His favour upon whomsoever He willeth by His command. Say: the ultimate end⁴ belongeth to the God-fearing.

We have indeed read the book which thou didst send down by the leave of God, and have come to know therein the mention of the name of Abraham, and then of him upon whom the oil⁵ was sent down. Say: God, verily, rewardeth the doers of good.

That which hath been spoken in the Qur’án concerning Moses is indeed the truth, and in like manner doth God, thy Lord, instruct His servants—the assured.

Say: those who seek to smite thee because of the decree of the Remembrance of the Name of God—oppose those who stand between the people, and be thou patient, for unto every appointed term there is a decree.

Send some copies⁶ unto the king of the land, and say unto those who have followed Me: Fear God, and be patient, and say: Praise be to God, the Lord of all worlds.”

⁴ The Arabic term العاقبة (al-‘āqibah) literally signifies “the end,” “the final outcome,” or “the ultimate issue of a matter.” In Qur’anic usage the expression العاقبة للمتقين denotes the divinely ordained conclusion of events, implying the ultimate vindication and triumph of those who are God-fearing. The translation “ultimate end” preserves the literal sense of the word while conveying its theological implication of the final and decisive outcome granted by God to the righteous.

⁵ Oil: Lit. *al-duhn*. In scriptural symbolism the oil signifies the substance that feeds the lamp of divine illumination.

⁶ The reference to “copies” most likely denotes copies of the Báb’s own writings. In this passage, He appears to instruct ‘Azím to dispatch some of these copies to the “king of the land,” a phrase which refers to the Sháh of Iran at that time (presumably Muḥammad Sháh Qájár).

A Tablet of the Báb addressed to Shaykh ‘Alíy-i-Turshízí (‘Azím)

[Typed Version Based on a Manuscript Copy (fully vocalized)]⁷

بِسْمِ الْعَلِيِّ الْعَظِيمِ

الْحَمْدُ لِلَّهِ الَّذِي يَمُنُّ عَلَى مَنْ يَشَاءُ بِأَمْرِهِ قُلْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ وَلَقَدْ قَرُنَّا كِتَابَ الَّذِي نَزَّلْنَاهُ بِإِذْنِ اللَّهِ وَعَلَّمْنَا بِذِكْرِ اسْمِ إِبْرَاهِيمَ ثُمَّ يَمُنُّ
نَزَلَ الدُّهْنُ قُلْ إِنَّ اللَّهَ يَجْزِي الْمُحْسِنِينَ وَإِنَّ مَا قَالُ فِي ذِكْرِ مُوسَى فِي الْقُرْآنِ لَحَقٌّ وَيُمَثِّلُ ذَلِكَ فَيَعْلَمُ اللَّهُ رَبُّكَ عِبَادَهُ الْمُؤَقِّينَ قُلِ الَّذِينَ
يُرِيدُونَ أَنْ يَضْرِبُوكَ لِحُكْمٍ ذِكْرُ اسْمِ اللَّهِ أَنْ اضْرِبُوا مَنْ حَالَ بَيْنَ النَّاسِ وَاصْبِرُوا فَإِنَّ أَجَلَ مَكْتُوبٍ أَنْ أَرْسِلَ بَعْضَ النَّاسِ إِلَى
مَلِكِ الْأَرْضِ وَقُلِ لِلَّذِينَ اتَّبَعُونِي أَنْ اتَّقُوا اللَّهَ وَاصْبِرُوا وَقُولُوا إِنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ

⁷ All short vowel marks in this edition are the work of the translator.