

The Epistle of the Báb: Divine Proof and the Challenge of Revelation¹

Mohammad Norozi²

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Introduction and background:

This sacred Epistle of the Báb, revealed in the port city of Búshihir sometime between mid-May and late June 1845, was composed in Persian. In it, the Báb expounds with matchless lucidity the principle of divine proof and the touchstone by which truth is to be distinguished from falsehood. The Epistle exposes the peril of blind imitation and the vanity of human conjecture when confronted with the summons of Revelation. The Báb affirms that the essence of religion lies not in ritual observance, but in submission to the living command of “Him Whom God hath made Manifest”. He proclaims that any soul who, in this day, should advance a claim supported by sufficient proof and entailing no denial of the fundamentals of faith must be acknowledged by all peoples, for the criterion of belief is divine evidence, not the opinion of men.

In vindication of His own mission, the Báb points to the verses He has revealed—the *Commentary on the Súrah of Joseph*, the *Book*, and the *Şahífa*—as proofs surpassing all human attainment, challenging the divines to bring forth aught comparable. The idiom of the “ball and the arena” is employed to dramatize this contest of Revelation, wherein the initiative and victory belong solely to the Possessor of the Cause. Throughout the Epistle, the Báb’s voice alternates between profound humility and unmistakable authority—the Servant confessing His lowliness before God, yet the Manifestation conscious of a power before which “all creation, in knowledge, standeth as this lifeless pen” in His hand. Thus, does He unveil the eternal pattern of denial and belief, and summon the discerning to emerge from the sea of doubt and attain the shore of certitude.

The Epistle appears to have been revealed in response to the objections and opposition of Mírzá Ibráhím-i-Shírází, who had allied himself with Mullá Jawád-i-Baraghání and Mullá ‘Abdu’l-‘Alí-i-Harátí in their hostility toward the Báb. As noted by Muḥammad Afnán (*Safíneh-yi ‘Irfán*, vol. 8, p. 118), another extant copy of the text identifies the direct addressee of the Epistle as Ḥájí Mírzá Ḥasan-‘Alí, the Báb’s maternal uncle, known as Khál-i-Aşghar (“the Younger Uncle”); however, Afnán offers no further commentary on the matter.

The Epistle is preserved on pages 170–180 of Volume 91 of the *Iran National Bahá’í Archives* (INBA) series, published in 133 B.E. (1976–77 C.E.), which constitutes a compilation of the Writings of the Báb.

Another version of the same Epistle appears in Fāzil Māzandarānī, *Zuhūr al-Ḥaqq*, vol. 3, pp. 283–286. Māzandarānī’s publication does not include the entirety of the Epistle as preserved in INBA; however, apart from very minor differences, the two versions are identical in the portion published in *Zuhūr al-Ḥaqq*. The present study is based primarily on the *Zuhūr al-Ḥaqq* version. The INBA version was also consulted, and phrases highlighted in red in this article are drawn from that source. Both the INBA and *Zuhūr al-Ḥaqq* versions may also be consulted at the following addresses: [INBA](#), vol. 91, pp.170-180, and [TZH](#), vol. 3 pp.283-286

¹ The original manuscripts of this Epistle bear no title; the designation “*The Epistle of Divine Proof and the Challenge of Revelation*” has been assigned by the author of this article, based on the content and central motifs of the text itself.

² Contact email address: nsm_dist@hotmail.com.

A typed version of the Epistle (based on the *Zuhūr al-Ḥaqq* version) is reproduced on page 9 of this article.

Presented below is a provisional English rendering of this profoundly spiritual Epistle, offered for scholarly study and reflection. I am deeply indebted to Dr. Khazeh Fananapazir for his invaluable assistance, perceptive insights, and meticulous corrections, which have greatly enhanced both the accuracy and clarity of this work.

Thus Doth the Báb Reveal:

“In the Name of God, the Most Gracious, the Most Merciful

O honoured Qiblih³—may thy glory be everlasting!—thou hast performed the recitation of the Blessed Verses. Yet how truly astonishing it is that men of insight should follow the sayings of the people and the promptings of their own selves, for the sake of what they deem to be obedience to the ordinance of Religion, though they perceive it not.

Although it is far removed from the method of the learned, yet when one is confronted with a matter in which one is ignorant, and the addressee of the divine summons should appear doubtful in the matter of divine proof, it behoves the claimant of the Cause that He should respond with conclusive and compelling answers. But since I am firmly established in the station of servitude, I endure that which may be outside the consideration of the people endowed with worldly wisdom.

The decree of the Possessor of this Cause exceedeth not beyond these two conditions: if the Cause be true, blessed is he who followeth it; and if it be false, woe betide him who knoweth it and yet loveth it.

There can be no doubt that, for the Cause of truth and falsehood, the Lord of all being hath ordained a sign whereby truth may be distinguished from error. And this sign is not the affirmation or denial of men. Indeed, the affirmation of the men of justice is a mighty proof.

Yet today, the distinctions made by such men of justice is a path most arduous for all men. And thus it is incumbent upon every soul to distinguish, for himself, truth from falsehood.

Having established this premise, there can remain no doubt that should a soul, in this day, advance a claim to a Cause which entails no denial of any one of the essential obligations of Divine Religion, and which is established by a sufficient proof, it is incumbent upon all the peoples of the world to acknowledge the judgment of its veracity.

And by the consensus of the Imāmiyyah (the Twelver Shia)⁴—should, in this day, a ruling proceed from the Imām (Leader) of the Age—peace be upon Him!—and should all turn aside therefrom, they would assuredly be reckoned among the disbelievers.

For the essence of Religion consisteth not in the mere outward observance of fasting and prayer, but in following the command that proceedeth from Him. But it is beyond doubt that most men occupy a station even more misguided than that of animals.

Nay, the pure believer—according to the explicit text of the Tradition—is scarcer than the philosopher’s stone.⁵

³ The term *Qiblih* literally signifies the “direction of prayer” or “point of adoration.” In this context, it is honorifically applied to a spiritual leader or as a term of endearment to a spiritual friend, denoting one toward whom the heart of the writer turns in affection or reverence.

⁴ Imāmiyyih (also Imāmiyyah, Imāmī)—The principal branch of Shia Islam, commonly known in English as the Twelver Shia. This sect recognizes a succession of twelve divinely appointed Imāms, beginning with ‘Alī ibn Abī Ṭālib (d. 661 CE) and concluding with Muḥammad al-Mahdī (d. 874 CE), who is believed to be in occultation and will reappear as the Mahdī. The Imāmiyyih constitute the majority of Shia Muslims, with doctrinal emphasis on the spiritual and temporal authority of the Imāms as guides, interpreters of the Qur’ān, and custodians of divine law.

⁵ Philosopher’s Stone [*Kibrit-i Ahmar* (Arabic: الكبريت الأحمر, “Crimson Sulphur”)]—A term in Islamic alchemy (*al-kīmiyā*) denoting the legendary Philosopher’s Stone, believed to possess the power to transmute base metals into gold and, in some

In this very year, concerning the performance of pilgrimage—whose apparent number God alone knoweth—only three firm souls are inscribed in the Ṣaḥīfa⁶ of the Imám of Justice;⁷ their decree I have inscribed in a Letter to Baghdad.⁸ Consider, then, the rest of men's deeds to be of this same measure.

Marvel not at this, for the Cause of Truth is subtler and mightier than all matters, and most are doomed save those whom God willeth—He, verily, is the Mighty, the Forgiving.

After the passing of the late Siyyid,⁹ it is inevitable that one like unto him should appear among his followers in every age. Yet none were delivered from the tribulation save those humble souls who undertook migration from the Holy Land.¹⁰

And they are inscribed in the Book of the True Imám among the noblest of creation. Though outwardly none bestow upon them the slightest regard, yet My purpose in citing these passages is to indicate the limit of men, so that a mere sprinkling of people may be aware and cognizant.

Now, the people demand a proof from Him who claimeth a Cause. What proof could be greater than that God, the Lord of all worlds, should make manifest a Person from Persia Who speaketh the language of the Qur'án, such that if all the dwellers on earth were gathered, they would be unable to comprehend a single letter of His words—how much less to bring forth its equal!

Though men have turned a blind eye to all that hath already been made manifest, the Súrah revealed upon this very sheet sufficeth as a proof unto all that dwell on earth. Were the whole of the Qur'án to consist but of the Súrah of Tabbat,¹¹ could any soul presume to say that it is not a proof? God forbid! Never, by no means!

Nay, in its character as a proof, this Súrah is equivalent to the ordinance of the Qur'án and to the miracles of all the Prophets and the Chosen Ones—those who would say, 'If only Thou wouldst bring

traditions, to confer spiritual perfection or immortality. In Persian and Ottoman alchemical literature, *kibrit-i ahmar* is often associated with the culmination of the alchemist's opus, symbolizing both material and metaphysical refinement.

⁶ Ṣaḥīfa (pl. Ṣaḥā'if) refers to a written Tablet or compilation of divine revelation in the Bábí and Bahá'í Writings. In the Báb's usage, a Ṣaḥīfa may encompass legal ordinances, theological expositions, mystical commentary, or epistolary instructions. Each Ṣaḥīfa is considered a complete and self-contained revelation, often addressed to an individual, a community, or the broader creation, and demonstrates the Báb's unique revelatory authority.

⁷ By the phrase "three souls are recorded in the Tablet of the Imám of Justice," the Báb refers, in addition to Himself, to Quddús and Mubarakh, His devoted attendant, who accompanied Him on the pilgrimage in the year 1844.

⁸ The "Letter to Baghdad" ("Khaṭṭ-i Baghdād"): in this context *khaṭṭ* refers not to a style of script but to a specific letter the Báb composed and addressed to the authorities in Baghdad (see historical notes regarding the Báb's correspondence concerning Mullá 'Alí Bastamí).

⁹ The term "Siyyid" here refers to Siyyid Kāzim Rashtī (1793–1843 CE)—a prominent Shia scholar of the Twelver (*Imāmiyyih*) tradition and the appointed leader (*marja'*) of the Shaykhí community following the death of Shaykh Ahmad al-Aḥsa'ī. Renowned for his erudition and spiritual authority, he played a pivotal role in shaping the early Shaykhí movement. The Báb refers to him here to indicate a figure of exceptional guidance and influence among his followers.

¹⁰ By the phrase, "Yet none were delivered from this tribulation save those humble souls who undertook migration from the Holy Land," the Báb refers to the disciples of Siyyid Kāzim Rashtī who, following his passing, voluntarily departed the Holy Land in search of the Promised One. Among these seekers, eighteen were ultimately designated by the Báb as the Letters of the Living—the first to recognize His Manifestation and to embrace His Cause.

¹¹ The *Súrah of Tabbat* (Qur'án 111), one of the shortest chapters of the Qur'án, consists of five brief verses condemning Abū Lahab, His uncle, an early opponent of the Prophet Muḥammad. By invoking this Súrah, the Báb underscores that the *proof* (*hujjat*) of divine revelation does not depend on the length, complexity, or subject matter of the revealed text, but upon its heavenly origin. Even a single verse—nay, the briefest Súrah—suffices as a conclusive testimony to the authority of the Revealer, for its source is none other than God Himself. Thus, the Báb repudiates the human tendency to measure the validity of revelation by outward criteria, affirming instead that its truth lies in its divine provenance.

*us a sign!*¹² But The ball is cast into the arena, and the arena of this contest belongeth to the Possessor of this Cause.¹³

*Let, then, the divines assemble and cast forth their own ball into the arena.*¹⁴ *Then shall the cry of “By God!” be raised on high.*¹⁵

Ye yourselves have ever recited the Qur’án and, to the measure of your recitation, are able to discern the tone of Revelation. By the Lord in Whose hand is My life! Should all the dwellers on earth assemble to bring but one verse like unto it, they would assuredly fail.

*Should they produce aught, it would be but stolen words, not such as floweth from their tongues in accordance with their innate and essential nature.*¹⁶ *Even as, in the dawn of Islam, the eloquent Arabs vaunted themselves, yet in the end were abased and confounded.*

*This lowly One completed the commentary upon the Súrah of Joseph*¹⁷ *in forty days, writing a portion thereof each day.*¹⁸

¹² The phrase لَوْ تَأْتَيْنَا rendered here as “those who said, ‘If only Thou wouldst bring us a sign!’,” appears in the INBA, vol. 91 manuscript of this Epistle. Its wording recalls the Qur’ānic verse:

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا يُاتِينَا بَآيَةٌ مِنْ رَبِّهِ

“And those who disbelieve say, ‘Why is a sign not sent down to him from his Lord?’” (Qur’ān 20:133).

This expression conveys the challenge or demand for a divine sign, emphasizing the audacity of those who call for proof.

¹³ The phrase “گوی است و میدان این گوی صاحب این امر” literally reads, “The ball is cast, and the field/arena of this ball belongeth to the Possessor of this Cause,” and has been rendered here as “The ball is cast, and the arena of this contest belongeth to the Possessor of this Cause.” In this expression, گوی (gūy) metaphorically represents the challenge or test—likened to a ball set in motion—while میدان این گوی (maydān-i īn gūy) denotes the arena or domain in which the challenge is undertaken. The idiom conveys that the initiative, authority, and resolution of this divine contest rest solely with the Manifestation of God, thereby emphasizing both the extraordinary station of the Báb and the inimitable nature of the proof He presents.

¹⁴ The phrase علماء هم اجتماع نموده گوی خود را بمیدان آرند is rendered as “Let, then, the divines assemble and cast forth their own ball into the arena.” Here, گوی (gūy, “ball”) continues the metaphor introduced earlier (see footnote 12), representing a challenge or proof, while میدان (maydān, “arena/field”) denotes the domain in which this challenge is presented. The idiom emphasizes the initiative and authority of the Manifestation of God, indicating that even the learned and authoritative divines are summoned to present their proofs; yet the ultimate resolution and authority of the contest remain solely with the Possessor of the Cause. This imagery aligns with the Báb’s recurrent use of این گوی و این میدان (“this ball and this arena”) as a Persian proverbial expression denoting a test of skill or claim.

¹⁵ It should be noted that the phrase “Then shall the cry of ‘By God!’ be raised on high” does not appear in the version of this Epistle published in *Zuhūr al-Ḥaqq*, vol. 3, p. 284. This divergence reflects a minor variation between extant copies of the text, with the *Iran National Bahá’i Archives* (INBA) version preserving this additional phrase. Such differences, though slight, underscore the importance of consulting multiple manuscript and published sources when studying the Báb’s Writings, particularly for passages that convey emphatic or hortatory expressions.

¹⁶ The term *fīrat* (فطرت), rendered here as “innate and essential nature,” denotes the innate constitution and inherent endowment of the Manifestation of God — that sacred nature through which the verses of Revelation (*āyāt*) are revealed. In this Epistle, the Báb contrasts His divinely endowed *fīrat* with the artificial utterances of the learned, whose words, being “stolen,” possess no share in that God-given source of knowledge. Thus, *fīrat* here signifies the intrinsic, preordained capacity implanted by God within His chosen Manifestation, whereby divine knowledge flows spontaneously and independently, unlike the acquired or derivative learning of others.

¹⁷ The “commentary on the Súrah of Joseph,” also known as *Qayyūmu’l-Asmā’*, was revealed by the Báb on the Qur’anic chapter of Joseph (*Sūrat Yūsuf*). Composed in a highly elevated style, it exemplifies the Báb’s unique revelatory authority and serves as a central proof of His mission, displaying both exegesis and the mystical articulation of His Cause.

¹⁸ For further discussion of the Báb’s statement that He “completed the commentary upon the Súrah of Joseph in forty days, writing a portion thereof each day,” see *Gate of the Heart*, pp. 124–125. This passage highlights not only the remarkable rapidity and precision of His exegesis, but also the extraordinary spiritual station from which His revelation flowed, a theme characteristic of His early writings and commentaries.

And whenever I desire to write whatsoever I will, the Spirit of God aideth Me. Even as that Ṣaḥīfa which I sent you—I wrote it within the span of one night and day.¹⁹ Whoso among the divines claimeth the like—Bismillāh!²⁰—let him bring it forth.

As those who beheld the manner of writing have recognized that such a thing hath never, until this day, been manifested by any of the divines.

After the Book and the Ṣaḥīfa, the proof of God standeth complete before all the world. And as for those who calumniate their Imām,²¹ saying that these verses and this Ṣaḥīfa are taken from the Book of God and from the prayers—unto God be their recompense and their judgement.

From the day this Cause was made manifest, the deeds of all men have been rendered void, save those who have acknowledged it. Such is the ordinance of God: whosoever desireth to acknowledge it, it is for his own sake; and whosoever denieth it, the punishment recoileth upon his own soul.

My purpose in these words is that they may emerge from the sea of their confusion and reach the shore of certitude.²²

At first, I deemed the people of My hometown²³ unworthy of the disclosure; indeed, it were a pity if any were to come to know of such a Cause, save those souls truly worthy of its admittance. God, verily, is aware of the secrets of all hearts.

That which I have hitherto made known hath been in accordance with the ordinance of the Age, which hath humbled Me.²⁴

¹⁹ The phrase “Even as that Ṣaḥīfa which I sent you—I wrote it within the span of one night and day” most probably refers to the *Ṣaḥīfa-yi-Makhzunih* (“Epistle of the Treasured Tablet”), an early work of the Báb revealed in the form of devotional supplications. See Nader Saiedi, *Gate of the Heart: Understanding the Writings of the Báb* (Waterloo: Wilfrid Laurier University Press, 2008), p. 124; for further discussion of this Epistle, see also p. 30.

²⁰ The phrase *Bismillāh* (بِسْمِ اللَّهِ, “In the Name of God”) appears here in an idiomatic Persian sense rather than as the conventional Qur’anic preface (*Bismillāh al-Raḥmān al-Raḥīm*) that begins each Surah. In colloquial Persian usage, particularly in exhortation or challenge, *Bismillāh* carries the sense of “Come, let us do it,” “Go ahead,” or “Put it to the test.” The Báb employs it in this Epistle as a verbal challenge to the divines: those who claim similar knowledge or authority are invited to demonstrate it openly. This usage differs from the formulaic Qur’anic invocation, which functions as a ritual prelude to recitation, rather than a prompt for action or proof. By invoking *Bismillāh* in this manner, the Báb simultaneously calls upon God as witness and emphasizes the seriousness of the challenge, blending piety with polemical force.

²¹ The Báb.

²² In *Zuhūr al-Haqq*, vol. 3, Fāzil Māzandarānī records the word as “kursī” (کُرسی), whereas the *INBA* version (vol. 91) reads “rūkn” (رُكن). As the latter accords more naturally with the imagery of the passage—depicting the soul’s emergence from “the sea of confusion” and its attainment to a station of firmness—the reading “rūkn” has been adopted in the present translation. For completeness, the variant may be noted as follows:

مرادم از این فقرات این است که از بحر اضطراب خارج شده بر کُرسی سکون مستقر گردند

“My purpose in these words is that they may emerge from the sea of confusion and be seated upon the throne of certitude.”

²³ The phrase “My hometown” refers to Shiraz, the birthplace of the Báb.

²⁴ The phrase *الدَّهْرُ أَنْزَلَنِي* employs *الدَّهْرُ* (al-dahr, “the Age/Time”) to denote the ordained dispensation of the era rather than mere chronological time or random fate. The verb *أنزَلَ* (anzala-ni) in this context conveys the sense of being brought low or humbled; hence “humbled Me” best captures both the literal sense and the rhetorical-theological nuance: the Báb attributes the measure and timing of his disclosures to the decree of the Age, which has ordained that He be, for the time being, in a posture of humility and restraint. A similar expression is found in a poignant saying attributed to Imām ‘Alī—peace be upon Him—who lamented:

الدَّهْرُ أَنْزَلَنِي ثُمَّ أَنْزَلَنِي ثُمَّ أَنْزَلَنِي حَتَّى يُقَالَ عَلِيُّ وَ مُعَاوِيَةُ وَ مُعَاوِيَةُ وَ عَلِيُّ

“The vicissitudes of time have cast Me down, and again cast Me down, and yet again cast Me down, until people have come to say, ‘Alī and Mu‘āwiyah,’ and ‘Mu‘āwiyah and ‘Alī’—as though the two could be compared.”

This utterance reflects Imām ‘Alī’s profound sense of injustice and the degradation of truth in the eyes of his contemporaries, who had reduced his exalted station to mere parity with his adversary, Mu‘āwiyah.

Otherwise, it would ill befit Him upon Whose tongue and the Tongue's utterance is that which the Tree of Sinai²⁵ gives utterance, as though in the station of human limitation, to strive with the servants of God.

By the Lord Who hath exalted My tongue as a proof!—all creation, in knowledge, standeth before Me as this lifeless pen in My hand.

My purpose in this station is not vainglory; for every soul of discernment perceiveth that should one of exalted station describe himself according to a lower rank, he would indeed be doing injustice to himself.

For such a one would be incapable of discerning the Cause of that Exalted Station. Rather, I concealed the Name²⁶ from the very beginning, for I had observed these idle fancies of the hosts of Satan.

Now that the Cause hath been made manifest, there is no dispute with anyone; the proof is with all. Yet no soul is able to comprehend the words of this lowly One who supposes that their purpose is instruction or judgment among men.

Such is the share of the divines—impotence [to adduce an equivalent testimony]; and the portion of the common people—is recognition. As for those who remark that the people utter false words, it harmeth them not.

At first they said concerning God, 'Uzair is the son of God.'²⁷ Then, concerning the Messenger of God—may blessings be upon Him and His kindred—they said of Him what they now say of Me: 'He is surely mad.'²⁸

And God, the Lord of all worlds, hath sent down concerning them: 'He, verily, is naught but a Remembrance²⁹ unto all the worlds.'³⁰

Likewise, was it with the Family (of the Prophet)—peace be upon them! This same august precedent abideth with Us in these most exalted principles.

²⁵ The "Tree of Sinai" (*shajarat-i tūr*)—often rendered "Burning Bush"—alludes to the locus of divine revelation on Mount Sinai where Moses heard the voice of God (cf. *Qur'ān* 20:9–14; *Exodus* 3:2–6). In the writings of the Báb and Bahá'u'lláh, it symbolizes the Manifestation of God as the seat of divine speech and the medium through which the Word of God is revealed to humankind.

²⁶ The phrase "*I concealed the Name*" alludes to the Báb's deliberate concealment of His personal identity during the earliest days of His ministry. In this period, He enjoined upon His first disciples—the Letters of the Living—to refrain from disclosing His name or station until the appointed time. This act of self-veiling reflected both divine wisdom and the exigencies of the hour, ensuring that the nascent Cause might unfold in accordance with the measure ordained by God.

²⁷ The Holy Qur'an 9:30 ***the Jews say Ezra is the Son of God and...*** thereby illustrating the recurring pattern of denial and misjudgement encountered by the Manifestations of God. In *Zuhūr al-Haqq*, vol. 3, the word appears incorrectly as عَزِيز (*'Aziz*, "dear" or "mighty"), whereas in the *INBA*, vol. 91 manuscript, it is correctly written as عَزَائِر (*Uzair*). Accordingly, in the typed version of the present Epistle (p. 8), this word has been marked in green to indicate the correction.

²⁸ Qur'an 68:51.

²⁹ Title of the Báb.

³⁰ Sura 12:104, Sura S.ad verse 87, and Sura 68:52.

*However much I may desire to withdraw, yet since the Lord of all being hath so decreed, it must needs flow forth.*³¹ *Fear ye no one whatsoever, for they are as the frail house of the spider.*³²

*And whatsoever the Lord of all being hath brought to pass is good. Should the people—God forbid—arise in denial, they will be debarred from the verses of their own Imám, and their bewilderment will avail them naught. And so forth...*³³

³¹ It should be noted that the phrase “*However much I may desire to withdraw, yet since the Lord of all being hath so decreed, it must needs flow forth*” does not appear in the version of this Epistle published in *Zuhūr al-Haqq*, vol. 3, p. 286. This divergence reflects a minor variation between extant copies of the text, with the *Iran National Bahá’i Archives* (INBA) version preserving this additional phrase. Such differences, though slight, underscore the importance of consulting multiple manuscript and published sources when studying the Báb’s Writings, particularly for passages that convey emphatic or hortatory expressions.

³² cf Qur’an 29:41.

³³ The phrase “*And so forth*” is employed here to signify that the Epistle extends beyond the portion presented, indicating that the text continues. The version of the Epistle published in *Zuhūr al-Haqq*, vol. 3, encompasses only this segment, and for the purposes of this provisional translation, only this portion has been rendered. This usage thus preserves the continuity of the original composition while signaling to the reader that the present rendering does not constitute the complete text of the Epistle.

The Epistle of the Báḇ: Divine Proof and the Challenge of Revelation (According to a Typed Copy)

(بسم الله الرحمن الرحيم)

قبله محترم دام عزكم تلاوت آیات کریمه را نموده ولی چه بسیار عجب است که اهل بصیرت تابع اقوال مردم و هوای انفس شوند لاجل اتباع حکم دین من حیث لا یعلمون اگر چه از طریقه اهل علم دور است در مقامی که مخاطب ایشان در امری بلا علم واقع و حجت ظاهر شک نماید او را بجواب مجاب فرماید ولی از آنجائیکه در مقام عبودیت واقف متحمل غیر طریقه اهل حکمت میشود حکم صاحب این امر از دو مرحله خارج نیست یا حق است فطوبی لمن اتبعه یا باطل است فالویل لمن عرفه و احبه و شکی نیست از برای امر حق و باطل خداوند عالم علامتی معین فرموده که بآن تمیز داده شود و این علامت تصدیق و تکذیب ناس نخواهد بود بلی تصدیق اهل عدل حجتی است قوی و لیکن امروز تمیز عدول از برای کافه مردم امری است صعب و بهر نفس واجب است که بنفسه تمیز حق از باطل نماید بعد از اثبات این مقدمه شبهه نیست که هر گاه نفسی امروز ادعای بر امری نماید که باعث بر انکار جزئی از ضروریات دین نباشد با حجة وافیه بکل عالم فرض است تصدیق حکم او نمایند و باجماع مذهب امامیه هر گاه امروز حکمی از امام زمان علیه السلام صادر شود و کل اعراض نمایند کافر میشوند زیرا که مناط دین عمل صوم و صلوة نیست بلکه اتباع حکم صادرة از خود ایشان است و شبهه نیست که اکثر مردم در مقام اضل از انعام واقع هستند بلکه مؤمن خالص بنص حدیث اقل از کبریت احمر است درین سنه در عمل حج که خدا میداند عدد او را سه نفر در صحیفه امام عدل مکتوب شده که حکم آنرا در خط بغداد نوشتم سائر اعمال مردم را هم مثل این فرض فرمائید و تعجب نفرمائید که امر حق ادق و اعظم ازین است و اکثر هالک هستند الا من شا الله انه عزیز غفور بعد از فوت مرحوم سید مثل سیدی در میانه طائفه ایشان لابد است که در هر عصری باشد معذک از این فتنه خارج نشد مگر همان فقرا از ارض مقدسه هجرت نموده و ایشان در کتاب امام حق اشرف خلق مکتوباند با وجود آنکه بر سبیل ظاهر کسی اعتنائی بدیشان ندارد و مرادم از ذکر این فقرات حد خلق است که رشحه عالم باشند حال مردم از کسی که مدعی امریست حجت میخواهند چه حجت ازین عظیمتر است که در عجم خداوند عالم کسی را ظاهر فرماید بلسان قرآن که اگر جمیع اهل ارض جمع شوند نتوانند حرفی از کلمات آنرا بفهمند چه جای آنکه اتیان بمثل نمایند حال از آنچه ظاهر شده چشم پوشیده سوره که در همین ورقه نازل شده کفایت میکند در حجت بودن اهل ارض را هر گاه کل قرآن سوره ثبت بود آیا کسی را میرسید که بگوید حجت نیست حاشا و کلا بلکه در حجت بودن این سوره معادل است با حکم قرآن و معجزه جمیع انبیاء و اوصیاء **لَوْ تَأَيَّنَّا** گوی است و میدان این گوی صاحب این امر علما هم اجتماع نموده گوی خود را بمیدان آرند **آنوقت صدای ای والله بلند خواهد شد** خود شما همیشه قرآن خواندهاید بقدر تلاوت لحن تمیز میدهید بحق خداوندیکه جانم برید اوست که اگر جمیع اهل ارض جمع شوند باینکه یک آیه بیاورند عاجز خواهند شد اگر هم چیزی بیاورند کلمات مسروقه خواهد بود نه این است که از لسان ایشان بر فطرت جاری شود چنانچه در صدر اسلام فصحاء اعراب ادعا نمودند و آخر روسیاه و خجل شدند حقیر شرح سوره یوسف را در چهل روز که هر روزی بعضی از آن مینوشتم اتمام نمودم و هر وقت بخوام هر چه بنویسم روح الله مؤید است مثل صحیفه که فرستادم یکشنبه روز منتها نوشتم هر کس از علماء مدعی آن است بسم الله چنانچه اشخاصیکه مشاهده نوشتن را نمودهاند فهمیده اند که چنین امری تا حال از احدی از علماء ظاهر نشده بعد از کتاب و صحیفه حجت خداوند بر کل عالم تمام است و اشخاصی که افتراء بر امام خود میزنند که آیات و صحیفه ماخوذه از کتاب الله و ادعیه است جزای ایشان با خداوند است از روزیکه این امر ظاهر شده عمل کل خلق باطل است الا بعد از تصدیق و این حکم خداوند است هر کس میخواهد تصدیق کند از برای خودش است هر کس هم تکذیب کند عقوبت بخودش میرسد مرادم از این فقرات این است که از بحر اضطراب خارج شده **برکن** سکون مستقر گردند کلیه اهل بلد را اول قابل ندیدم اظهار کنم بلکه حیف است که بر علم چنین امری غیر اشخاصی که قابل هستند وارد شوند الان هم حکم بلد مثل قبل است هر کس را تصدیق از تبعیت یکدیگر است خداوند سرائر همه را مطلع است آنچه اظهار نمودم تابحال بحکم الدهر انزلنی بود و الا کسی که بر لسان آن حکم شجره طور جاری شود لایق نیست این قسم در مقام عجز با عباد الله مجاهده نماید بحق خداوندی که لسان مرا باین علو حجت فرموده که کل خلق امروز در علم نزد من مثل این قلم جمادی است که در ید من است و غرضم ازین مقام اظهار فخریه نیست بلکه هر ذی روحی تمیز میدهد که عالی هر گاه وصف کند خود را از برای رتبه مؤخر ظلم بخود کرده زیرا که آن نمیتواند تمیز امر عالی را دهد بلکه از کتمان اسم روز اول ملاحظه همین مزخرفات جنود شیطان را مینمودم حال که ظاهر شده حرفی با کسی نیست حجت نزد هرکس هست کسی هم قادر بر فهمیدن کلمات حقیر نیست که مقصود تدریس و حکم میان خلق باشد همین قدر حظ علماء عجز است و حظ عوام تصدیق آنکه اشاره نمودهاند که مردم کلمات باطل میگویند ضرری نمیرساند اول در حق خداوند گفتند **عزیر** ابن الله است دوم در حق رسول الله صلی الله علیه و آله گفتند مثل آنچه در حق من گفتهاند انه لمجنون و خداوند عالم بر ایشان نازل فرموده و ما هو الا ذکر للعالمین کذلک در شأن آل سلام الله علیهم و این سنت سنیة در مبادی عالیه با ما است **هر چه هم میخواهم فرار کنم چون خداوند عالم مقرر فرموده جاری** بهیچوجه خوفی از احدی نداشته باشید که مثل بیت عنکبوت هستند و هر چه خداوند عالم جاری فرمود خیر است هرگاه نعوذ بالله مردم بنای انکار گذارند محروم خواهند شد از آیات امام خود و حیرت ایشان بجائی نخواهد رسید. الخ...