

Tablet of the Báb Revealed to the Divines of Tabríz

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Introduction:

On 19 July 1848, the Báb was brought from the fortress of Chihríq to Tabríz, where He appeared before a tribunal presided over by the seventeen-year-old Crown Prince, Nāṣir al-Dīn Mīrzā. There, He publicly declared His station as the promised Qá'im. Following the interrogation, He was once again returned to His confinement in Chihríq, where He revealed two momentous Tablets of profound spiritual significance.

One of these was addressed to the divines of Tabríz, in which He, with gentleness and loving-kindness, summoned them unto the religion of God. At the same time, He sternly warned and cautioned them that should they close their ears to the Word of God and strive to mislead His servants, they would, in both worlds, be overtaken by the wrath and vengeance of the Almighty, and no path to salvation would remain open to them.

Presented below is my¹ provisional translation of the Tablet revealed by the Báb to the divines of Tabríz (source: Āqá Mīrzá Abú'l-Qásim Afnán, Ādh-i-A'lá, pp. 332–337).

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In the Name of God, the Most Inaccessible, the Most Holy

Glorified be Him to Whom prostrate those in the heavens and on earth. Verily, we all bow down before Him. All that are in the heavens and on earth, and whatsoever lieth between them, celebrate His praise. Verily, we are all obedient to Him.

God witnesseth that there is no God but Him. He giveth life and He causeth death; then He bringeth death again and restoreth life anew. Verily, He is the Ever-Living, the One Who dieth not. In His grasp is the dominion of all things. He createth whatsoever He willeth by His command, ‘Be,’ and it is.

God witnesseth that there is no God but Him, He is the Help in Peril, the Self-Subsisting. **And this is indeed the True Qā’im, the One with Whom you were promised.**

And now—We desire naught but the truth, and praise be to God, We have found a path thereto through the verses of God, which none among the peoples of the world are able to produce. This is that which confirmeth Our former faith, and He is the One Who setteth forth the truth betwixt Us and you. Should any saying not accord with what God hath revealed in the Book, it is not to be acted upon by those who seek the path to God.

Indeed, We have heard that which was decreed concerning the Manifestation of Muḥammad—may the blessings of God rest upon Him and His kindred.

And beyond all doubt, the appearance of the Mahdī² is, in very truth, none other than the appearance of Muḥammad Himself, in the sight of those who behold the Point of the Divine Cause³.

Nay, rather, it is the same as every Manifestation whom God hath sent—for all arise by the command of God, and are created through His Word. That is the beginning of the Cause, the First without a beginning, and its end, the Last without end. By Him are all things sustained.

Verily, the likeness of this is as the sun: all things below it are like mirrors. When they face it, they reflect whatever the sun manifests to them according to their capacity and their substance. Thus are all things seen to proceed from the sun.

Every Manifestation sent by God hath been none other than this—one reality through which all are created, by which all are sustained, and through which all shall die and be raised to life again.

In every Dispensation, He exalteth whomsoever He willeth, and abaseth whom He desireth. He willeth not save what God, thy Lord, hath willed. He desireth not save what

² The Guided One: a title often used to refer to the Promised One, the Qā’im.

³ The original phrase is "نقطة الأمر", which translates literally as "Point of the Command." In this context, I have rendered it as "Point of the Divine Cause." The term "Point" (نقطة) is a veiled allusion to the Báb Himself, who is frequently designated in His own Writings as "the Point of the Bayán" and "the Primal Point." The word "Command" (الأمر) in the Bábí and Qur’anic sense refers to the Divine Cause or Will of God. Hence, "Point of the Divine Cause" preserves both the literal structure and the theological intent of the original expression. At the same time, it conveys the truth that the source of all the Manifestations of God is one, and that they each arise through the Command of God.

thy Lord hath decreed in the Book. Thus, doth God make plain His signs, that perchance ye may understand and believe.

This, in truth, is the meaning of the tradition ye all remember: *“When the Qā’im shall appear by the leave of his Lord, He shall cause to remember from Adam unto Muhammad.”* All that ye desire to see in a Prophet whom ye would follow—ye shall see in Him. For every branch sprang forth from that Tree, and unto it shall all return. Such is the Cause of God—by it are all things established.

Verily, the people are as dead, knowing not. They imagine themselves within the religion of God, yet they have departed from it even as they entered it—though they perceive it not. And were they to truly recognize it, none from among the remnants of the faith of Adam or from times before Him—unto a time with no beginning—would veil themselves from it.

Those who turn away, who claim to be resigned to the will of God, who see themselves as pleasing unto Him—yet fail to comprehend the witness borne by God against them—these are they who are tested.

Every soul may intend to act for the sake of God, but none is accepted save whom God Himself beareth witness as faithful. Such are they who shall abide forever in the good-pleasure of God.

And know that if God willeth to make Him known after thirty years⁴—though it hath been decreed for Him to be concealed for a thousand—He is none but the One Who is the First and the Last, the Manifest and the Hidden. This is the Sun of the Will of God—each time it riseth or setteth by His command, it is but one and the same sun.

Do not protest with the arguments ye advance, for these are but delusions through which ye strive. This matter is confirmed by Him whom God appointed as the witness to the Messenger after Him. He confirmeth that which hath been revealed to Him from God through clear signs. Thereupon ye behold and yet fail to perceive.

Lighten the burden of your souls from that which ye have clung to in the religion of God—for God is independent of your deeds. Were ye to expend all that is upon the earth, ye would neither add to nor subtract from the religion so much as a single letter. God doeth whatsoever He willeth.

Know then the measure of the Days of God among you. For when the sun hath set, ye shall find no path to it until the Day of Resurrection. And ye now dwell in the night.

Ye traverse every path and utter every word which ye attribute to the truth, yet all that hath been revealed through the utterance of God testifieth that this is indeed the beginning of the Cause. How is it, then, that ye fear not God?

⁴ At times, the Báb reckons His age from the moment of His physical conception.

Know that there is no way for you to believe in the Qur'án unless ye likewise believe in the Bayán; for both stand upon one and the same foundation—whether ye believe or deny, the truth remaineth unchanged. Would any one among you in this day be content to say, "*I follow the religion of Jesus*"? Nay, none would be satisfied therewith once the truth is manifest. Then how is it that ye now claim adherence to a faith, while ye have forsaken its foundation?

What was enjoined by Jesus—peace be upon Him—was a religion revealed from God. That same religion, in its appearance, became the faith of Muhammad, and that same faith, in its renewal, is now the Cause of your Qá'im. God desireth to lighten your burdens through His new Dispensation. Give thanks, then, in these Days of your Lord, and be among those who are assured in their faith.

True deliverance lieth not in the outward trappings of sovereignty, nor in honor, nor in mastery of the Qur'án, nor in the possession of worldly sciences. These have ever existed among the believers, whether Sunni or Shí'ih, since the days following the Messenger of God, may peace be upon Him.

But true salvation consisteth in this: that God should raise up a Proof from Himself, endow Him with verses such that none can rival, even as He did with Muhammad, the Messenger of God. For today, it is the Qur'án that is His abiding testimony—not anything else—accepted by the whole of the Islamic community.

Why then do ye veil yourselves with matters of jurisprudence, learning, governance, or power—when ye know full well that day and night ye act according to what ye deem right, yet the truth hath been veiled from your souls?

Even as, in the Day of the Manifestation of Truth, the peoples of former times remained veiled by the very same delusion, imagining themselves to be abiding in God, while in truth they remained in the fire.

The relief ye seek is now made manifest—yet how is it that in this day, under the banner of Islám, there are two sovereigns who both claim authority: one in Rūm⁵ and the other in 'Ajam⁶? And an endless multitude of divines have issued verdicts under this very name, yet veiled themselves from Him in Whom the very truth of Islam is established.

And yet His Proof is evident, and He hath appointed none but His own verses as His testimony. And should any soul, in this day, reflect with fairness, he would recognize that this is the greatest of all signs. Yet all remain heedless of that which hath been set forth in the Qur'án. Even were all who dwell on earth to unite, they would marvel at its like.

Indeed, had this Revelation proceeded from any other than God, it would have been impossible. For from the time of the Prophet's mission until the dawn of this Manifestation—a span of one thousand two hundred and sixty years—no one arose to

⁵ Ottoman Turkey.

⁶ Persia.

challenge the Qur'án with verses like unto it. And now that One hath arisen, is it not self-evident that He is from God?

And if this Revelation were not from God, then it would be incumbent upon the Almighty, the All-Knowing, the All-Seeing, to refute it—either by seizing Him, as the Qur'án itself saith: *“Had He uttered any sayings against Us, We would surely have seized Him by the right hand and severed His life-vein”* (Qur'án 69:44-46)—or by raising up another proof from Himself to produce verses greater than or equal to these.

Now, after the passage of five years, and in the face of God's forbearance, the truth of this Cause hath been firmly established—just as it is through this very argument that the Prophethood of Muhammad is recognized today, and not through successive reports or other means. For in truth, recurrent transmission of traditions (tawātur) availeth not the deniers, such as the People of the Book⁷.

And from the very inception of this Manifestation until this day, it hath spread and advanced with each passing moment, without in any wise suffering the least diminishment—nor shall it ever be diminished. *“God shall perfect His light, though the disbelievers be averse thereto.”* (Qur'án 61:8)

Every objection raised against this Cause is identical to the objections once raised against the Prophethood of Muhammad. Thus, there is no recourse but to accept this Dispensation or to openly renounce your own religion and deny the validity of the Qur'án itself.

Know, then, that should any among you claim to be able to reproduce the like of it—then let him do so, by night or by day. In the span of four days, what hath been revealed in this Cause would equal, in magnitude, the entirety of what was sent down over twenty-four years.

There can be no doubt that this is the very One Who was promised, the Sun of Truth, for none other hath the power to reveal the verses of God as He hath. In every age, He is made manifest under a new name; and in truth, this is none other than Muhammad, the Messenger of God, now revealed on the Day of Resurrection in the form of the Manifestation of God.

From the beginning of the Qur'án unto its end, naught else is proclaimed but this Mighty Remembrance. The encounter with Him is none other than the Meeting with God, for the direct encounter with the Divine Essence is impossible.

Every reference in the Qur'án to the *liqá' Alláh* (Meeting with God) pertains to the encounter with this sacred Reality—Whom God hath honored with that title, even as He referred to the Ka'bah as *His House*.

⁷ Recurrent transmission of traditions (tawātur) is of no benefit to those who deny, like the People of the Book (Jews and Christians), who also received such reports but rejected the new Revelation.

He is the One awaited, Who shall renew the ordinances and the laws, and concerning Whom Imám Šādiq⁸ (peace be upon him) declared: *Three hundred and thirteen shall turn away from Him, and flee, and later return.*

If the Cause is of such weight and gravity, why is it that they do not reflect thereon, and occupy themselves, night, and day, with deeds which, in their estimation, are performed for the sake of God—yet in a single moment are rendered void?

Even as the appearance of Him Who is the Resurrection, was reckoned a minor event—though its majesty and the thunderous upheaval it unleashed upon all who are in the heavens and on earth, and whatsoever lieth between them, became manifest—whereby all were cast into the depths of heedlessness, bereft of faith.

Why, then, do ye not reflect on the traditions? Have ye not read the ḥadīth of Ādhirbáyjān, recorded in the 13th volume of *Biḥār al-Anwār*? It saith: “*Verily, there is no escape for us from Ādhirbáyjān. Nothing shall rise against it. Therefore, remain within your houses, and act as we act. And when One shall arise, hasten unto Him—alive is he whom I behold between the Rukn and the Maqám⁹, while the people pledge allegiance to Him, though He refuseth their allegiance. He shall act and judge among them with new laws.*” (paraphrased)

And likewise in the same book, traditions are recorded regarding the imprisonment of the One Who beareth this Cause, and a detailed ḥadīth describes how this Cause shall begin with ambiguity, then become known, until the name, lineage, and title of its Bearer become openly proclaimed. And by that, the proof is completed for all peoples.

Other traditions foretell: “*When the Qā’im shall arise from Khurāsān... and from Gīlān...*,” and signs have been foretold such as the splitting of the Euphrates¹⁰, the collapse of the wall of Kūfih¹¹, the slaying of a prince, the outbreak of locusts and

⁸ Imám Šādiq (Arabic: الإمام الصادق), whose full name was Ja’far ibn Muhammad al-Šādiq (702–765 CE / 83–148 AH), is one of the most revered figures in Islamic history, particularly within Twelver Shí’ah Islam, where he is recognized as the sixth Imám. Imám Šādiq is revered for his piety, truthfulness, and most of all, for being the foremost religious scholar of his time. He lived during a period of relative political openness between the Umayyad and early ‘Abbāsid caliphates, which allowed him to teach openly. Both the Báb and Bahá’u’lláh refer to Imám Šādiq with reverence, often citing his sayings or alluding to him in support of the truth of their Revelation. He is viewed not only as a divinely guided Imám, but also as one whose utterances foreshadowed the coming of the Promised One.

⁹ Rukn, refers to the Rukn al-Yamāni, one of the corners of the Ka’bah. And Maqám, refers to the Maqám Ibrāhīm (the Station of Abraham), a revered site near the Ka’bah. This space is seen as highly sacred and symbolic of the spiritual center of Islam. In Bábí theology, such references are not limited to physical geography. Instead, they are spiritual symbols pointing to: the place of divine manifestation, the spiritual axis from which the new Revelation arises, a metaphor for the point of union between God and His servant. The Báb Himself is understood by His followers to have fulfilled this prophecy, not necessarily by standing literally between the two landmarks in Mecca, but by spiritually occupying that exalted station where: the Word of God is revealed, the Qā’im is made manifest, the ancient Covenant is renewed.

¹⁰ A sign in Islamic traditions of the Qā’im’s advent. A metaphor for the spiritual transformation and unveiling of truth in a new era.

¹¹ In the Bábí and Bahá’í Faiths, signs such as the collapse of the wall of Kūfih are understood symbolically, not as literal events. The emphasis is on inner meanings, spiritual fulfillment, and the transformation of the religious world.

plague, the appearance of the Dajjāl¹², the Black Banners from Khurāsān¹³, the slaying of the Pure Soul (Nafs Zakiyyah)¹⁴—may my spirit be his ransom—and of the Hasanī¹⁵, as well as the solar and lunar eclipses. All these signs were fulfilled, even as the Commander of the Faithful¹⁶ (peace be upon him) proclaimed in His *Díwān*:

” O my sons!

When the Turks shall surge in tumult, then await—

The rise of the Mahdī’s sovereign state.

Humbled shall be the kings of earth, the sons of Hāshim’s line,

While from among them one shall be acclaimed—who revels, mocks, and drinks like wine.

A boy among the boys, void of judgment, bereft of light,

Neither earnest nor discerning—heedless of the truth and right.

Then shall arise the True Qā’im from your midst, divinely led,

With justice shall He rule, and with truth His people shall be fed.

Named after God’s Apostle—my soul be His ransom bright—

Betray Him not, O my sons! But hasten to His aid with all your might.”

O ye sanctimonious and unjust ones! Have pity upon your own souls and those that follow you. Fear the Day when “*the shin shall be uncovered*” (Qur’án 68:42), and the keepers of Hell shall cry out: “*Did there not come unto you a warner?*” And they shall say: “*Yea, a warner came to us, but we denied and said: ‘God hath sent down naught; ye are but in grievous error.’*” (Qayyúm al-Asmá’, Sūrat al-Mulk 67:8–9)

Reflect, if one among you were to claim that he beheld the Lord of the Age in a dream on the night just passed, how greatly would you honour him, how reverently would you regard his station! And if he were to say, ‘I saw Him standing in such a place,’ you would make of that spot a place of pilgrimage and regard it with reverence.

¹² In Shí’ah belief the Dajjāl is one of the clear signs of the advent of the Qá’im (Imám Mahdī). His emergence precedes the rise of the Qá’im and serves as a test to separate true believers from the heedless. The Dajjāl may be seen as the collective embodiment of falsehood—those who outwardly claim religious authority but reject the Manifestation of God when He appears.

¹³ “When you see the black banners coming from Khurāsān, hasten to them, for the truth is with them.” (Arabic: *إذا رأيتم الرايات السود قد خرجت من خراسان فأتوها، فإن فيها خليفة الله المهدي*) (Source: Musnad Aḥmad, Sunan Ibn Mājah, and various Shí’ah texts). The Black Banners may symbolize the spiritual uprising of the followers of Qá’im (i.e., the Báb), whose teachings challenged religious corruption and revived divine truth.

¹⁴ A pure, righteous soul slain unjustly before the advent of the Qá’im. May symbolize early martyrs of the new dispensation.

¹⁵ A Hasanī figure may arise before the advent of the Qá’im, possibly as a herald or martyr. From a Bahá’í perspective, the signs of the Qá’im — including the Hasanī youth, the Black Standards, and the slaying of Nafs Zakiyyah — are understood symbolically and spiritually, not as rigid literal events. They reflect: stages of purification and rejection, the martyrdom of innocence and truth, the transition between dispensations, and the testing of hearts and veiling of eyes.

¹⁶ Imám ‘Alī.

And yet I know not what hath come over you, that now—despite these clear proofs and eloquent testimonies —ye do not even allow the possibility that this very Personage might indeed be the long-awaited One—may my soul and all that lieth in the knowledge of God be a sacrifice unto Him.

And obedience is a simple matter, and yet behold how grievously ye have treated that sacred Being and His companions! They are in chains and scattered, hunted, and cast out. Verily, the traditions of the People of the House have come to pass. Among them is this: *“When the Promised One appeareth, the divines of My community shall rise up to wage war against Him; They shall inflict upon Him the same torments that befell the Messenger of God.”* They shall strive against Him, interpreting the Word of God according to their false suppositions, and shall thus be counted among the worshippers of the sun and moon.

O beloved ones! Beware lest ye become the very fulfillment of this prophecy. Be not beguiled by your knowledge, nor place your confidence in your own deeds. For how often is an action performed which is, in truth, bereft of the good-pleasure of God—though its doer imagineth it to be acceptable unto Him! And how often is an act committed upon a path far removed from truth, yet presumed to be in the cause of righteousness.

Indeed, should one, in the very moment of action, perceive that it is contrary to the good-pleasure of God, then no wrong hath been done to the cause of truth.

And yet, In that very hour, the divine proof had been made manifest unto him— *“they denied it, though their souls were convinced thereof”* (Qur’án 27:14)— But being beguiled by the illusion of his own certitude, he perished unaware, even as among the believers in the Messenger of God (i.e., Muslims) were those whose very faith became a testimony against unbelievers.

And yet, in this Day, unlike times past, God hath so manifested His Cause that whosoever possesseth a discerning eye, in whatsoever land he may dwell, hath embraced the Cause of the Báb.

Indeed, I have seen it recorded in the sacred writings that, even if the Nuqabā’¹⁷ (the 313 chief supporters of the Qá’im) do not appear, others shall arise.

And behold! The believers in the Qur’án—all, without exception—await the advent of the Qá’im of the House of Muhammad (peace be upon Him). Yet not a single one among them conceiveth even the possibility of faith in Him—just as in the days of old, the

¹⁷ In Twelver Shí’ah tradition they are 313 companions of the Qá’im (Mahdí). In the Bábí Faith, early believers understood these Nuqabā’ to be symbolic prototypes — archetypes of perfect spiritual devotion. Some identified the Letters of the Living, the first 18 disciples of the Báb, as spiritual Nuqabā’. In a broader Bahá’í understanding, the Nuqabā’ may represent the true believers, those spiritually awakened ones who arise with the Manifestation of God and assist in laying the foundation of a new age.

followers of the Spirit awaited the advent of Aḥmad¹⁸, the Messenger of God, and none among them gave thought to His appearance.

And as hath been mentioned in the traditions of old: "*He shall appear, so youthful that the difference between the hair of His head and that of His beard shall scarcely be discernible*¹⁹, until none shall remain save We and Our Shí'ih followers..."—and lo, all hath now come to pass.

And had they truly followed the path of Truth; they would have beheld in this world benefits untold; nothing of theirs would have perished or vanished. Had the sovereign of Islām arisen to champion the Cause of Truth and come to the aid of the believers, that which they had intended and desired in this world would have been doubly attained.

Even now, the time hath not passed—for that which hath been lost may yet be restored, and the matter may yet be put to the test. Should no increase be realized, let them return whence they came, for even the law of their Faith would not be annulled thereby.

Yet each one, out of fear for his position, hath withheld himself, until the matter reached such a pass that the pen is ashamed to recount it. And lo! in the Day of Return, the whole company of the People of the House appeared anew, and the very essence of faith itself was made manifest. All that was recorded in the traditions concerning them hath come to pass, as shall be clear to the discerning observer.

But even now, the past may yet be rectified, for with Him Who holdeth authority there is naught but forgiveness. By that forgiveness alone shall they be pardoned until the Day of Resurrection.

And from the Repository of Divine Authority no other chastisement hath been decreed; by this alone are they shut out from every good until the Day of Resurrection. "*Despair not of the mercy of God.*" (Qur'án 39:53) Enter ye, then, with those who have entered, and be among the believers.

And praise be to God, the Lord of all worlds.

Tablet of the Báḅ Revealed to the Divines of Tabríz in its original language (Arabic and Farsi)

¹⁸ The name Aḥmad (أَحْمَد) is a reference to the Prophet Muhammad, used especially in spiritual, prophetic, and eschatological contexts.

¹⁹ Indicating great youth and unexpectedness in appearance.

بسم الله الامنع الاقدس

سبحان الذى يسجد له من فى السموات و من فى الارض و انا كلّ له ساجدون
سبحان الذى يسبح له من فى السموات و من فى الارض و ما بينهما و انا كلّ له
قانتون شهد الله أنّه لا اله الاّ هو يحيى و يميت ثم يميت و يحيى و أنّه حيّ لا يموت
و فى قبضته ملكوت كلشئى يخلق ما يشاء بامرّه كن فيكون شهد الله أنّه لا اله الاّ

هو المهيمن القيوم و ان هذا هو القائم الحق الذى كنتم به توعدون و بعد لا ريب انا
و اياكم نريد الحق و لكنّا قد وجدنا الى ذلك من سبيل بما قد وجدنا من آيات الله
التي يعجز عنها العالمون و انّ هذا ما يثبت به ديننا من قبل و ان على ما حقّق
بيننا و بينكم ان لم يعدل حديث بما نزل الله فى الكتاب فاذا لم يعمل به من اراد
ان يتخذ الى الله سبيلا و انا قد سمعنا ما قد قضى فى ظهور محمد صلى الله عليه
و آله و لا ريب ان ظهور مهدي ذلك عين ظهور محمد عند الذين هم الى نقطة
الامر ينظرون بل ذلك عين كلّ ما قد بعث الله من نبي اذكلّ بامرالله يخلقون و انّ
ذلك مبدأ الامر الذى لا اول له الى آخر الذى لا آخر له و كلّ به قانمون و انّ مثل
ذلك كمثّل الشمس و انّ ما دونها من كلّ نفس ذات مرآت اذا تقابلها يجد فيها ما
يتجلّى الشمس لها بها فى نفسها بما هى فيها و عليها من عند ربّها فاذا كلّ من
الشمس يبذون و اذا كلّ من يبعث لم يكن الاّ ما قد بعث ذلك امرالله خلق واحد
كلّ به يخلقون و كلّ به يرزقون و كلّ به ليموتون و كلّ به ليحيون و فى كلّ ظهور
يرفع ما يشاء و ينزل ما يريد لم يشاء الاّ ما قد شاء الله ربّه و لم يرد الاّ ما قد اراد
الله ربّك فى الكتاب ذلك يفصل الله ما يشاء الآيات لعلكم تعقلون ثمّ تؤمنون و انّ
هذا معنى حديث انتم كلّكم تذكرون اذا ظهر القائم باذن ربّه فاذا ليذكروا من آدم الى
محمد انتم كلّ ما تحبّون ان تنظروا الى نبيّ تتبعونه فاذا لتنظروا الى فان كلا قد
بدء من ذلك الشجر و يرجعن اليه ذلك امرالله كلّ به قانمون و انما الناس اموات
لايعلمون و يظنون انهم فى دين الله و هم قد خرجوا كما دخلوا فيه ولكن لا يشهدون
ولو عرفوه لم يحتجب عنه من احد ممّن بقى من دين آدم و قبل آدم الى ما لا اول
له فانّ ذلك ليتوجهن الى الله ربّه ولكن لما احتجب لم يكن يومئذ من المؤمنين و
ان بمثل ذلك من يصبر فى الفرقان و لم يؤمن بالله و آياته يرى نفسه على أنّه فى
رضاء الله ولكن لم يحيط علمه بما قد شهد الله عليه كذلك يومئذ كلّ مبتلون ما
تعملن من نفس الاّ و تريد ان تعمل لله ولكن لم يشهد الله عليها الاّ بمن آمن به
كذلك يومئذهم فى رضاءالله خالون و من يريد الله ان يظهره على سنّ ثلاثين بعد ما
قد قضى عليه الف سنة لم يكن دون هذا و ما قضى ما انتم تظنّون هو الاول و
الآخر و الظاهر و الباطن ذلك شمس المشية كلّما طلعت باذن الله او غربت انما هى
شمس واحدة فلا تحتجب باللائل التي انتم بها تجهدون فانّ هذا ثبت بقول من جعله
الله للرسول شهيدا بعده فانه يثبت ما قد اتاه الله من النبوة و الكتاب بما نزل عليه
من الآيات هنالك انتم تنظرون فلتخفّفن من انفسكم ما انتم تحبّون فى دين الله فانّ
الله لغنى عمّا انتم تعملون لو تنفقن عمّا على الارض لن تقدروا ان تزيدوا على اللّتين
من حرف و لا تنقصن من حرف ولكنّ الله يفعل ما يشاء ولتعرفن قدر ايام الله بينكم
فانّ الشمس اذا غربت لن تجدن اليها من سبيل الى يوم القيمة و انتم فى اللّيل

لتسلکون کل ما انتم تنسبون الی الحق قد تحقق بقول الله ذلك مبدا الامر فكيف انتم لا تتقون فلا سبیل لكم ان تؤمنن بالقرآن الا و ان تؤمنن بالبيان و ان علیه سواء ان تؤمنون او لا تؤمنون هل یرضی احد منکم حينئذ بقدر ان یقول انی علی دین عیسی فاذا لا یرضی من بعد ان یقولن ما انتم لتدینون و ان ما شرع عیسی ع من الدین من عند الله ذلك دین محمد فی ظهوره و ذلك دین قائمکم فی ظهوره یرید الله ان یخفف عنکم دینکم فتشکرون الله فی ایام ربکم و لتکونن فی دین الله من الموقنین و انما الفرج ما قد اتاکم الله حیث قد اظهر عبدا و آتاه البینات من عنده مثل ما قد اتی محمداً من قبل و لم یکن دون ذلك حجة یومئذ و لتکفین ذلك عند المؤمنین مثل ما قد نزل الله من قبل فی کتاب عظیم اولم یکفهم انا انزلنا علیک الکتاب یتلى علیهم ان فی ذلك لرحمة و ذکری لقوم یؤمنون و اگر فرج تملک و عزت یا علم بقرآن و شئون مختلفه بود از بعد رسول الله ص تا امروز کل اینها نزد مؤمنین چه از ستی و چه از شیعه بوده و هست بل فرج آنست که خداوند حجتی را مبعوث فرماید و حجتی باو بدهد که کل از او عاجز باشند چنانچه به محمد رسول الله عطا کرده و امروز قرآن حجت اوست نه غیر آن در نزد کل امت چرا محتجب شوید بشئون علمیه یا عملیه یا ملکیه یا عزیه و حال آنکه شبهه نیست که شب و روز در نزد خود از روی حق عمل می کنید ولی بر نفس خود مشتبه کرده اید امر را چنانچه در ظهور حق امت قبل بهمین اشتباه مانده اند و بزعم خود للله مانده اند و حال آنکه در نار ماندند و حال آنکه فرج ظاهر است چرا امروز این نوع در اسلام واقع شود که دو سلطان باسم اسلام سلطنت کنند در روم و عجم و علمای مالانهایه باین اسم فتوی دادند و از کسی که اسلام باو ثابت است محتجب گردند و حال آنکه حجت او ظاهر است غیر از آیات شینی را حجت قرار نداده و اگر کسی امروز تصور کند می داند که این اعظم معجزات بوده و هست و کل غافل بوده بآنچه در قرآن دیده ولو اجتمع من علی الارض الخ استعجاب نمودند بلی اگر غیرالله نازل کرده بود ممتنع چنانچه از بعثت تا اول این ظهور که هزار و دویست و شصت گذشت کسی نیامده که در مقابل قرآن اتیان کند و حال که کسی آمده شک نیست که من عندالله است بدیهی است که اگر من غیر عندالله می شد لازم بود مر خداوند مقتدر علیم بصیر را که بای وجه کان دفعش نماید چنانچه در کلام مجید می فرماید که ولو تقول علينا بعض الاقاویل لاخذناه بالیمین و لقطعنا عنه الوتین ۴۱ یا اینکه حجتی از جانب خود انگیزاند که در مقابل او بهتر از آن یا مثل آن اتیان کند و چون در اینمذت پنجال مهلت از جانب رب قدیر شد ثابت شد حقیقت این امر همچنان که به همین دلیل الآن نبوت نبی ثابت می شود نه بغیر از این از تواتر و غیر ذلك لان التواتر لا ینفع المنکر مثل اهل الکتاب ۴۲ و از اول ظهور تا حال روز بروز در انتشار

و شیوع است و بهیچوجه من الوجوه نقص در این بهم نرسیده و نخواهد رسید لَآنَ الله یتَمَّ نوره ولو کره المشرکون^{۴۳} و هرچه اعتراض در این وارد آید بعینه همان اعتراض در نبوت نبی وارد خواهد آمد پس لابدید از اینکه این امر را قبول کنید و یا از دین خود نکول نمایند و حجیت قرآن را انکار کنید و حال آنکه اگر کسی بتواند تحریر نماید در محضر او لیلاً و نهائراً در عرض چهار روز نازل می شود آنچه در بیست و چهار سال نازل شد و شبهه نیست که این همان منتظر است که شمس حقیقت باشد زیرا که غیر آن مقتدر بر آیات الله نبوده و نیست چنانچه در هر ظهوری باسمى ظاهر و این بعینه همان محمد رسول الله است که در یوم قیامت بظهور الله ظاهر شده چنانچه از اول قرآن تا آخر آن غیر از این ذکر عظیمی نیست و لقاء اوست که لقاء الله است زیرا که لقاء ذات ازل ممتنع است و آنچه در قرآن ذکر لقاء الله شده مراد لقاء آن حقیقت است که از جهت نسبت تشریف خداوند بلقاء خود نسبت داده چنانچه کعبه را بیت خود خوانده اوست که منتظر است که تجلید کند فرائض و سنن را و اوست که حضرت صادق علیه السلام در حق او می فرماید که سیصد و سیزده نفر کافر می گردند و فرار می نمایند و راجع می گردند بعد از آنکه امر بدین صعبی باشد چرا در آن تأمل نکرده و شب و روز بزعم آنکه از برای خدا عمل می شود کرد یکدفعه باطل شود چنانچه ظهور حضرت قیامت صغری شمرده شده از عظمت و صعق من فی السموات و من فی الارض و ما بینهما ظاهر که چگونه کل در صعق دون ایمان رفتند چرا تفکر در احادیث نمی کنند مگر حدیث آذریاجان را ندیده اند در جلد سیزدهم بحارالانوار که لابد لنا من آذریاجان لا یقوم لها شیئی فاذا کان کذلک فکونوا احلاس بیوتکم و البدوا ما البدنا و اذا تحرک متحرک فاسعوا الیه حبوا کأنی انظر بین الرکن و المقام بان الناس یبایعونه و هو لا یقبل عنهم الا بان یعمل و یحکم بینهم بالاحکام الجدید الحدیث نقل بالمعنی و همچنین در کتاب مزبور احادیثی که در خصوص متسجن بودن صاحب این امر وارد شده و همچنین حدیث مفضل که سنوال کرد چگونه می شود ابتدای این امر و اول ظهور فرمود که باشتباه حال ظهور می کند تا آنکه امرش ظاهر و ذکرش در میان مردم بلند می گردد بعد از آن با نام و نسب و کنیه در میان مردم ندا می شود که به شنیدن آن حجت بر همه عالم تمام می شود و همچنین حدیث اذا قام قائم منا بخراسان^{۴۴} و اذا قام قائم منا بجیلان^{۴۵} الحدیث و همچنین گذشت علاماتی خبر داده اند مثل انشقاق الفرات و انهدام جدار الکوفه و قتل اهل المصر امیرهم و الجراد و الطاعونین و الدجال و رایات السود من جانب الخراسان و قتل نفس ذکیة روحی و ما فی علم ربی فداء و قتل الحسنی و الکسوف و الخسوف و هكذا بوقوع رسید علاماتی که جناب امیر روحی و مافی علم ربی فداء می فرماید در دیوان خود:

بنی اذا ما جاشت التّرك فانظر	ولایة مهدی یقوم و یعدل
و ذلّ ملوک الارض من آل هاشم	و بویع منهم من یلذ و یهزل
صبی من الصّبیان لا رأی عنده	و لا هو ذو جدّ و لا هو یعقل
فثم یقوم القائم الحق منکم	و بالحق یعطیکم و بالحق یعمل
سمی نبی الله نفسی فسدانه	فلا تذلوله یا بنی و عجلوا ۴۱

ای مقدّسین بی انصاف بر خود و توابع خود رحم ننمائید بترسید از روزی که یلتف السّاق بالساق ۴۲ و از روزیکه پیرسند خازنان دوزخ الم یأتکم نذیر و یقولون بلی قد جائنا نذیر فکذبنا و قلنا ما نزل الله من شیئی ان انتم الا فی ضلال کبیر ۴۳ و ملاحظه بکنید ببینید که اگر کسی از شماها ادعا کند که امشب در خواب حضرت صاحب را دیدم چقدر حرمت آن شخص را مرعی و منظور می دارید اگر بگوید دیدم در فلانجا ایستاده زیارتگاه می نمائید و حرمتش را ملاحظه می کنید اما نمیدانم چه واقع شده است که الآن با این حجج واضح و براهین ناطقه احتمال هم نمی دهید که خود حضرت منتظر روحی و ما فی علم الله فداه بوده باشد و اطاعت سهل است چگونه رفتار با آن بزرگوار و اصحابش نموده و می نمائید که خود در حبس و اصحابش کلاً دربر هستند صادق شد احادیث اهل بیت کلاً از جمله فرمودند وقتی که حضرت ظهور می کند علمای امت من بنای محاربه با او می گذارند، اذیت هائی که برسول الله رسیده به آنحضرت می رسانند بجهت آنکه کلام خدا را بنا باعتقاد باطله خود توجیه کرده باو می جنگند و داخل جریده آفتاب پرستان و ماه پرستان می باشند عزیز من پرهیزید از آنکه ما صلق این حدیث بوده باشید به علم خود مغرور مباشید و به عمل خود مطمئن نه، ای بسا عملی که بغیر رضاء الله بوده بگمان آنکه رضای حق در آنست و بسا عملی که در طریق غیر حق بوده بمظنه حقیقت بلی اگر کسی در حین عمل گمان کند که غیر رضاء الله است هیچ حقی مظلوم نمی شود و حال آنکه در همان حین حجت بر او بالغ بوده و جحلوها بها و استیقننها انفسهم ۴۴ در حق او صلق می کرده ولی چون مغرور بحقیقت خود بوده هلاک می گشتند مستشعر نمی شده چنانکه مؤمنین رسول الله را در اسلام بودند که حجت شوند بر دون مؤمنین اگر چه این زمان غیر از آن خداوند ظاهر فرموده که هر دقیق النظری که در هر جا هست بابی گشته بل در آثار دیدم که اگر غیر از سیصد و سیزده نفر نقباء بودند جمع می شدند و حال مؤمنین بقرآن کل منتظر بر مهدی آل محمد علیه السلام هستند بر قلب هیچکس از ایشان دون ایمان باو خطور نمی کند چنانچه بر مؤمنین به روح الله که منتظر احمد رسول الله بودند بر قلب هیچ کس

خطور نمی‌کرد که بیاید و ظاهر شود و ایمان نیاورند و حال آنکه شنیده شده و ظاهر
 است امر بشک و شبهه نیست که این ظهور همان ظهور موعود است که احادیث
 لایعدّه در او ذکر شده تا اینکه حتّی یخرج من یدق الشعر بشعرین حتی لا یبقی الاّ
 نحن و شیعتنا^{۵۰} فرموده‌اند و کل ظاهر شد. و اگر اتباع حق کرده بودند آنچه که
 ملاحظه نفع می‌کردند در دنیا تا حال از برای ایشان شده و هیچ چیز از ایشان
 منقرض نگشته بود چنانچه اگر سلطان اسلام کرده بود در نصرت حق و کلّ مؤمنین
 تا حال مضاعف گشته بود آنچه در دنیا قصد کرده بودند و قصد نموده‌اند و الآن هم
 تلافی مافات را می‌توان کرد و تجربه می‌توان کرد اگر مضاعف نشد عود کنند و
 حکم دین ایشانهم باطل نمی‌شد حال هرکس از خوف مقام خود نگرد تا اینکه رسید
 بآنجا که رسید که قلم حیا می‌کند که ذکر شود و حال آنکه در نزد ظهور رجعت کلّ
 اهل بیت و من محض الایمان^{۵۱} شد و آنچه در حق ایشان در احادیث دیده شده ظاهر
 است چنانچه خود متفرس می‌فهمد ولی امروز هم اصلاح مافات را می‌توان نمود
 زیرا که در نزد صاحب حکم غیر از یک عفو^{۵۲} دیگر چیزی نیست بهمین معفو
 می‌گردند الی یوم القیمة و از مصدر حکم یک عذبت دیگر امری نیست به همین
 ممنوع می‌گردند از هر خیری الی یوم القیمة لا تقنطوا من رحمة الله فادخلوا مع
 الداخلین و کونوا من المؤمنین و الحمد لله ربّ العالمین^{۵۳} انتهى

Source: Āqá Mírzá Abú'l-Qásim Afnán, Ādh-i-A'lá, pp. 332–337.