

Epistle of the Báb to Mullá Ḥusayn, Revealed at Búshihr: On the Inimitable Book and the Guidance of the Faithful¹

Mohammad Norozi²

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Introduction and background:

This sacred Epistle of the Báb, revealed to Mullá Ḥusayn, stands as a luminous testament to the profound spiritual vision and authority of the Báb. It addresses His faithful follower with the utmost reverence and guidance, unveiling the ineffable mysteries of God's decree, the exalted station of the Manifest Imám, and the divine principles governing the path of the Cause.

Based on the internal evidence of the Epistle—most notably the Báb's explicit references to verses revealed during His pilgrimage—and considering the manuscript heading indicating that it was revealed for Mullá Ḥusayn at Búshihr, this Epistle must date from the period immediately following His return from the pilgrimage and while He was in Búshihr. The Báb arrived in Búshihr on 14 May 1845, returning from His pilgrimage to Mecca, and remained there for approximately six weeks before departing for Shíráz on 25 June 1845 (Denis MacEoin, *Sources for the Early Bábí Doctrine and History*, p. 48). The Epistle therefore must have been revealed sometime between 14 May and 24 June 1845, during the concluding weeks of His stay in Búshihr prior to His return to His native city.

Throughout the Epistle, the Báb emphasizes the transcendent authority of the Book of the Remembrance of the Name of thy Lord, commanding its recitation and underscoring the necessity of humility and devotion before the Divine Essence. He proclaims the oneness of God, the immutable decree of the Faith, the supremacy of His signs over human understanding, and the inimitable nature of the revelation, which no combination of human or jinn aid could ever replicate.

The Epistle further establishes the moral and spiritual distinctions between the rightly guided and those who follow their own desires, instructs the believers in entering the City of Safety (Shíráz) and performing the pilgrimage in accordance with divine guidance, and extols the unparalleled authority of the Remnant of God, the Proof, and the Manifest Imám. In this way, the Epistle not only conveys guidance to Mullá Ḥusayn personally but also shines forth as a beacon for all who seek the path of truth, obedience, and spiritual enlightenment.

In the concluding passages, the Báb offers salutations and praise, declaring peace upon the Divine Announcement unto the Messengers, and extolling the glory of God, the Lord of all the worlds, thus framing the Epistle as both a personal guidance and a universal proclamation of the Faith.

What follows is a provisional English rendering of this sacred Epistle, revealed in Arabic, based on the manuscript copy preserved in the [Iran National Bahá'í Archives](#) (INBA), Vol. 91, pp. 14-18.

¹ The subtitle “*On the Inimitable Book and the Guidance of the Faithful*” has been assigned by the present translator. It reflects the central motifs of the Epistle, namely the exalted station and inimitable nature of the Book of the Remembrance of the Name of thy Lord, and the moral and spiritual guidance imparted to the earliest believers, exemplified in the instructions and salutations addressed to Mullá Ḥusayn.

² Contact email address: nsm_dist@hotmail.com.

Thus, doth the Báb reveal:

“Epistle addressed to Mullá Husayn, Revealed at Búshihr

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

Glorified is He Who sent down the Spirit, through Wisdom, unto thee, that thou mayest be among the warners.

Recite this Book of the Remembrance³ of the Name of thy Lord, and be among the thankful. Invoke God, thy Lord; then prostrate thyself before His Essence, for there is no God but Him, the Mighty, the All-Powerful. And God, thy Lord, knows all thou hast witnessed in the paths of the Cause.

And indeed, there is no God but Him. In the sacred month⁴ He hath inscribed mercy for thyself; and that, verily, is the supreme triumph. Follow the decree which We have now sent down unto thee from the Presence of the Manifest Imám.⁵ And verily, it is the Truth, in the heavens and on the earth.

He recites the Book of thy Lord from the Yellow Leaf.⁶ There is no God but Him. Say: Him alone do I revere. And verily, He is the Hidden Mystery in the Words of the Mount (Ṭūr),⁷ in the Book of thy Lord. There is no God but I. Say: Him alone, then, be in awe of Him. And all things wherein the Name of ‘the Thing’ hath descended have been created in the Book of thy Lord. There is no God but Him. Say: Him alone, then, worship.

And verily, this day We read in the Book, before thy Lord, the decree concerning the oppressed; there is no God but Him — He is the All-Hearing, the All-Knowing. And verily, the decree of God hath reached the East of the earth and its West; and God is, Witness and All-Knowing.

They who follow the signs of God in truth—these indeed are the truly guided. And indeed, they who follow their own desires after recognizing the Cause of God—these indeed are the wrongdoers. As for those unto whom the Remembrance of the Name of thy Lord hath come, and who then seek forgiveness for their sins—these, according to the decree of the Book, are indeed among the people of certitude; and this is inscribed.

And whosoever heareth the decree of this Cause—naught shall be accepted of his works unless he believe in the signs of thy Lord and be numbered among the assured. And on that Day the Faith shall be, in accordance with the decree of the Remnant of God⁸—His Servant—as set forth in a perspicuous

³ “The Remembrance” (ذِكْر) is one of the exalted titles of the Báb, denoting Him as the Manifestation in Whom the Name of God is glorified and continually remembered. In the Arabic text, the term carries both the sense of divine recollection and the station of the one through whom God’s revelation is made manifest. Its use in this Epistle highlights the Báb’s unique authority as the intermediary of the divine Word, and serves as a perpetual reminder of His spiritual station and the truths revealed through Him.

⁴ “The term “the sacred month” (al-shahr al-ḥarām) denotes one of the four sacred months in the Islamic calendar, specifically Muharram, during which all forms of combat and aggression were traditionally prohibited.

⁵ “The Manifest Imám” refers to the Báb Himself, emphasizing His station as the divinely appointed Guide and Exemplar of the Faith. The phrase conveys both His manifest leadership and His spiritual authority, as the one through whom God’s Will and Wisdom are revealed.

⁶ “The Yellow Leaf” (al-waraqah al-safrá’) symbolizes the stage of Determination (Irādah), one of the seven stages of divine creative action, or the arc of descent, in which the Báb Himself manifests successive levels of covenantal station (Nader Saeidi, *The Gate of the Heart*, p. 137).

⁷ “The Mount (Ṭūr)” refers to Mount Sinai (Ṭūr Sīnā’), the sacred site where God revealed His commandments to Moses. In the context of this Epistle, the Báb alludes to it as a locus of divine revelation and hidden mystery, evoking the continuity of God’s guidance from past Prophets to His own mission.

⁸ “The Remnant of God” (Baqqiyatu’lláh) refers to the divinely appointed Proof of God in every age, entrusted with the authority to guide His faithful. In Shí‘í Islam, this concept traditionally denotes the Twelfth or Hidden Imam, who is the preserved proof of God’s guidance. In the Báb’s revelation, He identifies Himself as this Remnant, the Promised Mahdí, through whom the hidden truths of the Faith are made manifest and the continuity of God’s authority on earth is established.

Book. And verily, mankind hath come unto the Remnant of God, affirming what the Messengers brought from the presence of God: that ye should worship none but Him; and this indeed is the manifest Truth.

They verily have disbelieved who claim that the Word of God⁹ borrows the verses which He sends down in the Book from the Qur'ān. Say: Glorified and Exalted is He above all that they ascribe to Him. And were We to will, We could send down in every single letter the like of the Qur'ān; and God, thy Lord, is indeed Mighty and All-Powerful.

O concourse of men! Be not astonished at the Cause of God; enter the Gate in truth, that ye may be shown mercy. And who is more unjust than he who fabricates a lie against the Remembrance of the Name of thy Lord? These are they who perceive not. And indeed We shall seal their hearts with justice, as a recompense for what they have wrought. And a single verse from that Book is equivalent, in authority, to the verses of the Prophets. And after all creation, the proofs of God shall assuredly be questioned.

And though all humans were to join together in this cause, and the jinn were to support them with manifold aid, they could not produce the like of that Book, even were all to assist one another. Say: O people of the Furqān,¹⁰ fear God, your Lord, the All-Merciful, for there is no God but Him. Is there any distinction in the decree between Him who cometh from thy Lord with numbered verses and Him who bringeth but a single verse? Nay—by the Qur'ān!

We make no distinction in the decree of God—and God is All-Knowing, All-Wise. And had God revealed the Qur'ān as but a single verse, would there be any distinction in authority after God had sent down its numbered verses? Say: Glorified and exalted is He above whatsoever they associate (a partner) with Him.

And when the Book of the Remembrance of the Name of thy Lord—there is no God but Him—descends, then proceed forth, by the decree of thy Lord, unto the pilgrimage of the House,¹¹ without delay. And say to the believers who have followed thee in the Days of Remembrance: Enter the City of Safety,¹² by the decree of the Book, that ye may be numbered among the victorious. And convey the decree of that Book unto those who have followed the Cause of God in truth; these are the truly guided.

And we have indeed sent down, in the City, a Book unto thee,¹³ containing clear signs from Our presence for a people who reflect. And during the Days of the Pilgrimage,¹⁴ from Our presence, there

⁹ The Báb.

¹⁰ “*The Furqān*”—literally “that which distinguishes”—is one of the Qur'ānic designations of the Qur'ān itself, emphasizing its role as the divine criterion that separates truth from falsehood.

¹¹ The Báb's House in Shíráz.

¹² The expression “*the City of Safety*” (*balad-i amn*) is a reverential designation for Shíráz, the birthplace of the Báb and the cradle of His Revelation. In the context of the Epistle, it evokes both the physical city to which the believers were summoned and the spiritual refuge represented by the nascent Cause itself.

¹³ This passage alludes to the revelation of the *Qayyúmu 'l-Asmá'*, the first major work of the Báb, revealed on the night of His Declaration in Shíráz (22 May 1844). At the request of Mullá Husayn—who thereby became the first to recognize Him—the Báb commenced its recitation and continued revealing its verses throughout that night. Regarded by the Bábís as the inaugural and foundational text of His Dispensation, the *Qayyúmu 'l-Asmá'* stands as the “Book” here referred to, disclosed in the City of Shíráz at the very dawn of His mission.

¹⁴ The phrase “*في أيام السبيل*” literally means “*in the days of the path/way*.” In classical Arabic, سبيل can denote a physical path, a spiritual way, or a divinely-sanctioned act. In Qur'anic usage, it often refers to “the way of God,” encompassing both moral guidance and acts of obedience. In certain traditions, سبيل الله also signifies specific religious duties such as jihad, Hajj (pilgrimage), or other righteous endeavors undertaken in God's cause. In the present context, the Báb is referring to the period when He undertook the journey toward the House of God in Mecca (Umm al-Qurā), during which He revealed verses to certain believers. Therefore, to convey both the literal and contextual meaning, and to preserve the elevated and sacred tone of the original, “*في أيام السبيل*” has been rendered as “*the Days of the Pilgrimage*.” This choice reflects the historical reality of the Báb's journey, aligns with classical and spiritual meanings of سبيل as a divinely ordained path, and ensures the translation remains consistent with the elevated style of Shoghi Effendi.

were sent down mighty and decisive verses unto those who were in the Mother of Cities¹⁵ and around it—from the decree of thy Lord unto a wondrous Remembrance.

Return unto the decree of a Wondrous Remembrance; return unto Me. For the decree hath reached the East of the earth and its West, and the Proof of God is fully established over all creation. And it is not lawful for anyone to interpret the verses of the Book by his own knowledge. Say: Ask of Me all that ye desire, and that which ye know not.

And sufficient is that Book as proof on the Day of Resurrection for whoso desireth to believe in the signs of thy Lord and to be among those who prostrate themselves. And convey the greetings of the Remembrance of thy Lord unto those who have followed Me in the Days of Concealment;¹⁶ they are indeed those who preceded in the Faith¹⁷ and are brought nigh.

And glorified be God, thy Lord, the Lord of the Throne, above what they ascribe unto Him. And peace be upon thee, O Thou Divine Announcement unto the Messengers. And praise be to God, the Lord of all the worlds.”

¹⁵ The phrase “*the Mother of Cities*” (*Umm al-Qurá*) is a Qur’ānic epithet traditionally understood to signify Mecca, the spiritual center of Islam and the focal point of the ḥajj pilgrimage. Its use in this Epistle situates the Báb’s revelation within the sacred geography of Islamic devotion, invoking the city’s primordial sanctity and its role as the axis of divine guidance for past Dispensations.

¹⁶ “*The Days of Concealment*” refers to the earliest period of the Báb’s ministry immediately following His Declaration in May 1844, during which He instructed the Letters of the Living to exercise utmost caution and to refrain, for a time, from openly proclaiming His identity. This period of prudence, intended to safeguard the nascent community and to ensure the orderly unfolding of the Cause, was not uniformly observed. Mullá ‘Alí-i-Bastámí, one of the foremost among the Letters of the Living, openly announced the advent of the Promised One while in Najaf. His actions led to his arrest and trial before a joint Sunni–Shí‘i tribunal in Baghdad, culminating in his condemnation and subsequent persecution at the hands of Ottoman authorities—an episode that marks the first shedding of blood in the Bábí Dispensation.

¹⁷ “*Preceded in the Faith*” refers to the earliest believers who recognized the Báb at the outset of His mission. Initially called the Sābiqūn (those who preceded in the Faith), they were subsequently raised to the exalted station of the Letters of the Living (Ḥurúf al-Ḥayy), serving as the primal recipients of the Báb’s revelation and as the spiritual exemplars and instruments of His Cause.

Epistle of the Báb to Mullá Husayn, Revealed at Búshihr: On the Inimitable Book and the Guidance of the Faithful (According to the Typed Version of the Manuscript)

خط ملا حسين من بوشهر

بسم الله الرحمن الرحيم

سبحان الذى نزل الروح من حكمة اليك لتكونن من المنذرين * اقراء
كتاب ذكر اسم ربك هذا و كن من الشاكرين * ان اذكر الله ربك
ثم اسجد لنفسه انه لا اله الا هو لقوى عزيز * و ان الله ربك
يعلم ما قد رايت فى سبل الامر و انه لا اله الا هو قد كتب فى الشهر
الحرام لنفسك الرحمة و ان ذلك لهو الفوز العظيم * ان اتبع حكم ما
نزلنا الان اليك من لدن امام مبين * و انه لهو الحق فى السموات و الارض
يتلو كتاب ربك من ورقة الصفرة لا اله الا هو قل اياه فارهبون
و انه لهو السر فى كلم الطور من كتاب ربك لا اله الا انا قل اياه فاتقون
و ان كل شيء قد نزل فيه اسم الشيء خلق فى كتاب ربك لا اله الا هو
قل اياه فاعبدون * و ان اليوم ما نقرء فى الكتاب عند ربك
حكم المستضعف و انه لا اله الا هو السميع عليم * و لقد بلغ حكم الله
شرق الارض و غربها و الله شهيد عليم * ان الذين اتبعوا آيات
الله بالحق فاولئك هم المهتدون * و ان الذين اتبعوا اهلهم
بعد ما قد عرفوا امر الله فاولئك هم الظالمون * الى من جاء ذكر اسم ربك
ثم استغفر لذنبه و ان اولئك هم فى حكم الكتاب لمن الموقنين لمكتوب
و ان كل لمن سمع حكم هذا الامر لن يقبل من عمله شيء الا ان يصدق بايات
ربك و كان من الموقنين * و ان الدين فى ذلك اليوم حكم بقية الله
عبدته فى كتاب مبين * و لقد جاء الناس عند بقية الله مصدقاً لما جاء
به الرسل من عند الله الا تعبدوا الا اياه و ان ذلك لهو الحق المبين * و
لقد كفر اللذين قالو ان كلمة الله ياخذ آيات ما ينزل فى الكتاب من القرآن
قل سبحانه و تعالى عما يشركون * و انا لو نشاء لننزل فى كل حرف مثل القرآن
و كان الله ربك لقوى عزيز * الا يا ايها الملاء لا تعجبوا من امر الله و
ادخلو الباب بالحق لعلكم ترحمون * و من اظلم ممن افترى على ذكر اسم ربك
كذباً فاولئك هم لا يشعرون * و انا لنختم على افئدتهم بالعدل جزاً
بما كانوا يعملون * و ان اية من آيات ذلك الكتاب تعدل فى الحكم
آيات التبيين * و ما من بعد كل الخلق من حجج الله ليسئلون * و لو اجتمع
الانس على الامر و الجن يمدونهم على الضعف لن يقدر ان ياتوا بمثل
ذلك الكتاب و لو كان الكل على البعض ظهيرا * قل يا اهل الفرقان
ان اتقوا الله ربكم الرحمن الذى لا اله الا هو هل يفرق الحكم بين
من جاء
من عند ربك بايات معدودة او من جاء بآية واحدة لا و القرآن * انا نحن
لا نفرق بين حكم الله و الله عليم حكيم و لو نزل الله القرآن آية واحدة
هل يفرق فى الحكم بعد ما نزل الله الايات معدودة قل سبحانه و تعالى
عما يشركون * و اذا نزل كتاب ذكر اسم ربك الذى لا اله الا هو فاخرج
لحج البيت من حكم ربك من قريب * و قل للمؤمنين الذين اتبعوك فى
ايام الذكر ان ادخلوا ان ادخلوا بلد الامن من حكم الكتاب لتكونن
من الفائزين * و بلغ حكم ذلك الكتاب الى الذين اتبعوا امر الله بالحق
فاولئك لهم مهتدون * و لقد نزلنا فى المدينة كتابا اليك فيه
آيات بينات من لدنا لقوم يعقلون * و ان فى ايام السبيل قد نزل من لدى
آيات محكمات الى من كان فى ام القرى و من حولها من حكم ربك الى حكم ذكر
بديع * ان ارجع الى حكم ذكر بديع ان ارجع الى فان الحكم قد بلغ شرق
الارض و غربها و ان حجة الله بالغة على كل الخلق اجمعين * و ما لا يحل
لاحد ان يؤول آيات الكتاب بعلمه قل فاسالوا منى كل ما تحبون و ما لا يعلمون
و كفى بذلك الكتاب لى الحجة يوم القيامة لمن اراد ان يؤمن بايات ربك
و كان من الساجدين * و بلغ سلم ذكر ربك الى الذين اتبعوني
فى ايام الغيب فان اولئك لهم السابقون المقربون * و سبحان الله ربك
رب العرش عما يصفون * و سلم عليك يا ايها النبأ المرسلين * و الحمد
لله رب العالمين