

Tablet of the Báb Revealed in Búshihr and Addressed to Mullá Šādiq-i-Khurásání

Mohammad Norozi¹

26 December 2025

Introduction and background:

Prior to an examination of the sacred and luminous Tablet revealed by the Báb to Mullá Šādiq-i-Khurásání,² it is befitting to situate that Tablet within the historical circumstances that gave rise to its revelation. Only by casting light upon the stage of history may one duly appreciate the majesty of that brief yet weighty Tablet and apprehend the significance of the conditions in which it was bestowed.

Upon returning from His pilgrimage to Mecca and Medina, the Báb arrived in the seaport city of Búshihr on 14 May 1845 (Denis MacEoin, *Sources for the Early Bábí Doctrine and History*, p. 48). He departed for Shíráz on 25 June 1845 (see [The Epistle of the Báb to Hájí Mírzá Siyyid `Alí from Konár-Takhteh](#)). During His brief sojourn in that seaport town—amid the stirrings of a Faith newly inaugurated—He revealed several Tablets, among them one addressed to His uncle, Hájí Mírzá Siyyid `Alí (the Greatest Uncle), and another to Mullá Šādiq-i-Khurásání. The former is widely known as the “Seven Qualifications” (*Khaṣā'il-i-Sab`ih*), to which we shall briefly allude, while the latter forms the subject of the present provisional translation.

Abu'l-Qásim Afnán (*Ahd-i-A'lá*, pp. 83-84) records that these two Tablets were entrusted to Quddús and delivered by him to their intended recipients at the same time. The internal evidence of the Tablet addressed to Mullá Šādiq, however, clearly suggests that its revelation and delivery must have occurred at a subsequent stage, or at the very least after Quddús had conveyed the Tablet of the Seven Qualifications. Nabíl, in his *Narrative*, corroborates that the latter Tablet was indeed transmitted by Quddús to Hájí Mírzá Siyyid `Alí and that he further shared its contents with Mullá Šādiq (see *The Dawn-Breakers*, p. 107).

Although the precise dates of these two revelations cannot be firmly established, it may be reasonably inferred that they were revealed between 14 May and 25 June 1845, during the Báb's brief sojourn in Búshihr. The exact date of their delivery to their respective addressees, however, remains unknown.

¹ Contact email address: nsm_dist@hotmail.com.

² Mullá Šādiq-i-Khurásání (Mullá Šādiq; b. Mashhad, c. 1800; d. Hamadán, 1291 AH / 1874 CE), later surnamed *Ismu'lláhu'l-Asdaq* (“the Name of God, the Most Truthful”) by Bahá'u'lláh, was an early Bábí whom 'Abdu'l-Bahá subsequently designated a Hand of the Cause. A distinguished Shaykhí cleric and disciple of Siyyid Kázim, he embraced the new Revelation, boldly proclaimed its message, and endured severe persecution for his faith.

The Tablet of the Seven Qualifications, revealed during the earliest days of His ministry and prior to the abrogation of the ordinances of Islām, enshrines seven injunctions which the Báb laid down for His followers:³

1. To carry about the neck the Sacred Circle—holy verses inscribed in circular form—as a safeguard and protection.
2. To abstain wholly from the use of tobacco.
3. To partake of tea with the utmost refinement and purity.
4. To insert into the Call to Prayer the testimony: *“I bear witness that ‘Alí, before Muḥammad,⁴ is the Gate of the Remnant of God.”*
5. To perform the prostrations of prayer upon a tablet of clay mingled with the sacred dust of the shrine of Imám Ḥusayn, that both forehead and nose may touch it.
6. To recite on Fridays and on the appointed holy nights the All-Embracing Visitation Prayer (*al-Ziyārat al-Jāmi‘ah*) revealed by the Báb.
7. To wear upon the hand a ring of white agate engraved with the words: *“There is no God but God, Muḥammad is the Messenger of God, ‘Alí is the Guardian of God, 273.”*⁵

In the Tablet revealed for Mullá Şādiq, the Báb conferred upon him two weighty charges:

- That he should proclaim in the Call to Prayer the Remembrance of God;
- Worship in the mosque where God’s verses were revealed, and there share His teachings with fairness.

In this luminous Epistle, addressed unto Mullá Şādiq, the Báb opens His utterance with these soul-stirring words:

“Indeed, We had, aforetime, sent down unto thee a Book, containing clear and evident signs from Our presence, for a people who hearken. And We have heard this day that, after thy sojourn in that land, thou hast followed the vain desires of those who know not the Decree of the Remnant of God, proceeding from His servant, Ali, the All-Wise. And, for fear, thou didst not openly proclaim the Decree of God, inasmuch as the people would not hearken unto the verses of God. And verily We have enjoined upon the believers: Proclaim the Remembrance of God in the Call to Prayer, in accordance with that which We have revealed in the Book of Kings: Proclaim openly the Decree of God, that haply ye may attain salvation.”

In this exalted Tablet, the Báb alludes to several matters of great significance, indispensable for a fuller understanding of the circumstances surrounding its revelation.

- He refers to a prior Tablet that had been addressed to Mullá Şādiq, wherein specific duties had been enjoined upon him which, after his return and settlement in Shíráz, he had failed to discharge.

³ Abu’l-Qásim Afnán, *‘Ahd-i-A’lá*, p. 100.

⁴ “‘Alí before Muḥammad” refers to the Báb’s given name, ‘Alí-Muḥammad.

⁵ The number 273 is numerically equivalent to ‘‘Alí-Muḥammad is the Gate of God.

- The Báb reassures him, enjoining him to cast away every trace of fear and to openly proclaim the decree of God, undaunted by the opposition of men.
- He explicitly ordains that it is incumbent upon the believers to “*Proclaim the Remembrance of God in the Call to Prayer.*” In this context, the Báb observes that this very ordinance had already been revealed in the “Book of Kings.”

It should be recalled that, in the Tablet of the Seven Qualifications, the Báb had set forth seven laws, among which was the injunction that the Call to Prayer should include the additional testimony: “*I bear witness that ‘Alí before Muḥammad is the Gate of the Remnant of God.*” In the Tablet to Mullá Şádiq, the Báb reaffirms and re-emphasizes this ordinance, bidding him to fulfill it with steadfastness and courage, and charging him specifically with its execution. His reference to the “Book of Kings” may well have been an allusion to the Tablet of the Seven Qualifications, which had already contained this law. Whatever the precise intent, the fact remains that at the outset this ordinance was not implemented; hence, in His Tablet to Mullá Şádiq, the Báb renews His command, reiterating its prerequisite and entrusting Mullá Şádiq with this sacred responsibility.

That Mullá Şádiq did indeed arise to fulfill this charge is attested in the chronicles of the early Bábí Dispensation. As recorded by Nabíl in his *Narrative*, he, together with Quddús and Mullá ‘Alí-Akbar Ardistání, boldly and unflinchingly raised the Call in its prescribed form. For this act of consecrated devotion, they were made to endure grievous afflictions at the hands of the mob and the authorities. At length, driven forth from the city, they departed—bearing upon their bodies the wounds of persecution, yet upon their souls the seal of triumph.

What follows is a provisional English rendering, translated with utmost reverence and care, of this luminous Epistle, originally revealed in Arabic. The original Arabic text is published in *Payk-i-Rastán*, pp. 3–4.

The Báb Reveals:

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

*Alif. Lām. Mīm.*⁶

The Remembrance of God proclaimeth unto the Yellow Leaf,⁷ upon the right hand of the Mount.⁸ There is none other God but Him. Say: By Me alone, then, be ye delivered.

Indeed, We had, aforetime, sent down unto thee a Book, containing clear and evident signs from Our presence, for a people who hearken.

And We have heard this day that, after thy sojourn in that land, thou hast followed the vain desires of those who know not the Decree of the Remnant of God, proceeding from His servant, ‘Alí,⁹ the All-Wise.

And, for fear, thou didst not openly proclaim the Decree of God, inasmuch as the people would not hearken unto the verses of God.

Recite the verses of God every day among the people, without the least fear—not even to the extent of a grain of mustard seed—for the Cause of God is indeed true, whatsoever men may say.

⁶ *Alif-Lām-Mīm* represent the enigmatic “disconnected letters” (*ḥurūf-al-muqaṭṭa’āt*) that commence certain chapters of the Qur’ān. In His *Tablet of the Light Verse* (*Lawḥ-i-Āyiy-i-Nūr*), Bahá’u’lláh offers an esoteric commentary, revealing these letters as metaphysical archetypes: the *Alif* embodies the Divine Essence, the *Lām* signifies trusteeship (*wilāya*), and the *Mīm* denotes the Prophethood (*nubūwwa*). He further explains how the “Primordial Pen” brought forth the Point of creation (represented by the *Alif*), from which the disconnected letters emerged and shaped the “Names and Attributes” of all things bahai-library.com/Wikipedia. The *Kitáb-i-Íqán* likewise affirms that these letters conceal the mysteries of Unity and serve as guidance for the God-fearing bahai-library.com.

⁷ The phrase “The Remembrance of God” (*Dhikr Allāh*) functions here not merely as a devotional expression but as a title assumed by the Báb, particularly in His early writings such as the *Qayyūmu’l-Asmá’*. As detailed in the Báb’s own corpus and corroborated by modern scholarship, *Dhikr* signifies the Primal Will, the Logos, and the divine Word through which God calls reality into being. It is simultaneously “utterance,” “making mention of,” and “remembrance,” yet elevated to the station of the Greatest Remembrance — the cosmic agency manifest in all Prophets. In this context, the verb “proclaimeth” was chosen to render the Arabic ذَكَرَ because it conveys both the audible and revelatory authority of the *Dhikr*, in keeping with Shoghi Effendi’s preference for verbs that preserve both majesty and scriptural cadence. The Yellow Leaf (*al-waraqah al-ṣafrá*) represents the stage of Determination (*Irādah*), one of the seven stages of divine creative action, or the arc of descent, in which the Báb Himself embodies successive levels of covenantal station. In directing His *Zikrullāh*—the divine Remembrance—to this stage, the Báb is not merely speaking or recalling, but actively exalting and sanctifying this primordial stage of God’s creative Will (Nader Saeidi, *The Gate of the Heart*, p. 137).

⁸ Upon the right hand of the Mount’ (‘an yamīn al-Ṭūr) alludes to the theophany at Mount Sinai, where God addressed Moses from the right side of the Mount (Qur’ān 28:30). By employing this imagery, the Báb situates His proclamation within the sacred locus of divine revelation, underscoring the continuity of God’s authority and the solemnity of His mission, and placing the Yellow Leaf at the threshold of a new revelation, within the sphere of the divine Word.

⁹ “‘Alí” refers to the Báb’s given name, ‘Alí-Muḥammad.

And verily We have enjoined upon the believers: Proclaim the Remembrance of God in the Call to Prayer, in accordance with that which We have revealed in the Book of Kings: Proclaim openly the Decree of God, that haply ye may attain salvation.

O man!¹⁰ Pray in the mosque¹¹ wherein the verses of thy Lord were revealed, and teach Our verses therein with justice, that thou mayest be numbered among those who have attained.

Verily, this is the first House in which the Book¹² was revealed; and within it men of the Holy Land did believe, and they, verily, are Those Who Have Preceded in Faith.¹³

Verily, it is a mosque founded by the Decree of thy Lord, in justice. Verily, in the beginning, it was the House of the Jews.¹⁴ And now the Holy Land is inscribed in the Book of God.

We have sent down a Book unto the land of Kirmán,¹⁵ that it be dispatched at the very instant of its revelation. And whatsoever of Our wondrous verses We have written, it is that thou mayest be numbered among the witnesses to that which hath been sent down.

Convey that decree from Us, for it is a decree of justice from the Presence of the Manifest Imám.

And We have indeed enjoined upon two souls¹⁶ from among the divines of that land (i.e., Kirmán) that they go forth by the command of the Remnant of God unto that island,¹⁷

¹⁰ A reference to Mullá Šādiq-i-Khurásání.

¹¹ Both Fāḍil Mázandarānī (*Asrār al-Āthār*, vol. 3, p. 237) and Abú'l-Qāsim Afnán (*‘Ahd-i A‘lá*, p. 125) affirm that the expression “the mosque” (*al-masjid*) denotes a small mosque adjoining the Blessed House of the Báb in the alley of the sword-makers (*Kūchih-yi Shamshirgahár-há*) in Shíráz.

¹² In the phrase “Verily, this is the first House in which the Book was revealed,” the term *House* refers not to a private dwelling, but to the small mosque adjoining the Blessed House of the Báb in the alley of the sword-makers (*Kūchih-yi Shamshirgar-hā*) in Shíráz. This mosque holds particular significance in early Bábí history, as a number of the Báb’s Writings were revealed within it, thereby justifying its symbolic designation as a “House” of revelation (see *Ḥaḍrat-i Bāb*, Nusratullāh Muḥammad Ḥusaynī, p. 248).

¹³ The phrase “within it men of the Holy Land did believe, and they, verily, are Those Who Have Preceded in Faith” refers to the Letters of the Living, some of whom accepted the Cause of the Báb in this same mosque.

¹⁴ Historically, the very same mosque also served as a place of residence for several Jewish inhabitants of the area (see *Ḥaḍrat-i Bāb*, Nusratullāh Muḥammad Ḥusaynī, p. 248).

¹⁵ This [Epistle](#) was delivered to Karím Khān Kirmānī in Kirmān in 1845 C.E. by Quddús—the eighteenth Letter of the Living. Despite receiving this sacred missive, Karím Khān Kirmānī remained adamant in his opposition, vehemently rejecting the Cause of the Báb and authoring numerous polemical treatises in refutation of His Revelation.

¹⁶ The expression “two souls” (*nafsayn*) alludes to Muḥammad Karím Khān Kirmānī (1809–1871), the third leader of the Shaykhí school following the death of Siyyid Kāẓim Rashtí, consolidated the movement’s base in Kirmán and emerged as its most prominent polemicist. He became the chief adversary of the Báb, composing numerous treatises refuting His claims, and played a pivotal role in shaping clerical opposition to the nascent Bábí community. And Hájí Siyyid Javād-i-Karbalā’í (1799–1851), a leading disciple of Shaykh Aḥmad al-Aḥsā’í and Siyyid Kāẓim Rashtí, was among the foremost exponents of the Shaykhí school in Karbilá. Though counted among the learned and outwardly distinguished in piety, he refused to acknowledge the Báb’s claim despite his close familiarity with the eschatological expectations cultivated within Shaykhism (Fāḍil Mázandarānī, *Asrār al-Āthār*, vol. 3, p. 237).

¹⁷ “That island” could be a reference to the port city of Búshíhr, a landform that is almost an island yet remains connected to the mainland.

that We may ordain the Decree of God concerning them, and that they may be numbered among the Helpers of that which hath been revealed.

Say unto the greater of the two:¹⁸ Go forth for the Cause of God, that thou mayest, as inscribed, be numbered among those who have attained.

And verily, the first who goeth forth from his home, emigrating unto Him (i.e., the Báb), shall, on the Day of Resurrection, enter before all men into the Gardens of Bounty.

And recite that Book¹⁹ each day upon the pulpit, in the tongue of the Qur’án, with a voice both sorrowful and eloquent.

And write unto Our followers that they go forth from their dwellings for the Covenant of God, upon the Path of God, the Mighty, the All-Praised.

And send forth each day tidings of the decrees of that land, that We may pronounce judgment among them with justice; for God, thy Lord, is assuredly the All-Hearing, the All-Knowing.

And on this day, the judgement of the divines is as the judgement of all men;²⁰ no change can there be in the Ordinance of God, and before Us shall they all be presented.

Say: Efface every book, and teach among the people with Our verses.²¹

And inscribe that which hath been revealed from My hand with ink of gold, that ye may be numbered among the God-fearing, according to what is ordained.

And say unto the divines: Fear ye God, and turn not aside from Our Cause.

¹⁸ Hájí Siyyid Javád-i-Karbalā’í.

¹⁹ A reference to *Qayyūm al-Asmá*.

²⁰ “The judgement of the divines is as the judgement of all men” underscores the principle that worldly erudition or ecclesiastical rank confers no exemption from divine accountability. All decisions, no matter how learned or esteemed in human eyes, are measured ultimately against the eternal Ordinances of God. This teaching resonates with Qur’anic precepts: “*And do not think that Allah is unaware of what the wrongdoers do*” (Qur’an 14:42), and mirrors the Bahá’í understanding that true authority derives only from adherence to God’s will, as repeatedly affirmed in the writings of the Báb, and Bahá’u’lláh. It serves as a solemn reminder that all human judgment is provisional, and that the final reckoning rests with Him Who is the All-Knowing, the All-Wise.

²¹ The Báb’s injunction, “Efface every book, and teach among the people with Our verses,” carries profound spiritual and doctrinal significance within the Bábí-Bahá’í Dispensation. The term *Efface* (Arabic: امحوا) is not merely a literal command to destroy texts, but a symbolic call to obliterate the outdated, erroneous, or ossified traditions of former dispensations that obscure the fresh Revelation of God. In this sense, it signifies the transformative power of the new Revelation: to remove that which has passed away, and to establish in its place the luminous teachings of the Manifestation of God. As Shoghi Effendi observes in his translations and commentaries, such language emphasizes both the sweeping authority of the Báb’s mission and the spiritual renewal incumbent upon humanity (*Gleanings from the Writings of Bahá’u’lláh*, p. 42; Nabil, *The Dawn-Breakers*, pp. 96–97). By commanding His followers to “teach among the people with Our verses,” the Báb directs attention to active propagation of divine guidance, ensuring that the effacement of prior works is paired with the illumination of hearts through His own words, thereby marking the advent of a new stage in God’s Plan for mankind.

*Verily, the decree hath been revealed concerning those who turn aside, even as it was revealed concerning Abu Lahab and his wife.*²²

And verily, men shall, after your judgments, cleave unto them, and ye shall perceive it not. And say: Praise be to God, the Lord of all worlds.

*And verily, on this day there hath descended a Book from among those nearest unto God, wherein is recounted the whisperings of Satan concerning the soul that hath turned away from the House.*²³ *And God is indeed All-Hearing, All-Knowing.*

Say unto him who followeth his words without the judgment of the Book: Fear God, and transgress not against His signs through ignorance. And there is no Manifest Book;²⁴ and whosoever transgresseth the Ordinance of God, We reveal His judgment therein. And God is, verily, All-Aware, All-Knowing.

Recite, therefore, the Book of Remembrance unto him, that perchance he may reflect upon Our signs, and be numbered among the humble and devout.”

²² The Báb's reference to "Abu Lahab and his wife" alludes to the Qur'anic condemnation of those who opposed the Prophet Muḥammad, as recounted in Sūrat al-Masad (Qur'ān 111). By invoking this example, the Báb underscores the inevitability of divine justice upon those who turn aside from His Cause. The phrase "the decree hath been revealed" signals both the certainty and the divine origin of this judgment, linking the historical precedent of opposition in the Qur'ān to the opposition faced by the early followers of the Báb. This rhetorical device emphasizes that, as in past dispensations, resistance to the Manifestation of God brings consequences foreseen by the divine Will. See Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, pp. 147–148; Kitáb-i-Íqán, pp. 73–74.

²³ The phrase "the soul that hath turned away from the House" is understood to denote Shaykh Ḥusayn Shírází (Fāḍil Mázandarāni, *Asrār al-Āthār*, vol. 3, p. 238). Shaykh Ḥusayn of Shíráz, known by the title *Nāẓim al-Sharī'ah* and remembered in Bábí sources as *Shaykh Ḥusayn-i-Ẓālim* ("the tyrant"), was among the most virulent clerical opponents of the Báb. He played a central role in agitating the authorities of Shíráz against the nascent movement during the Báb's sojourn there in 1845, inciting persecution of the early adherents and pressing for punitive measures against the Báb Himself.

²⁴ The expression "*there is no Manifest Book*" (lā kitāb mubīn) constitutes a profound allusion to the transitory and relative validity of former Dispensations in the presence of a new Revelation. In Bahá'í scripture, the "*Manifest Book*"—sometimes rendered as the "*Clear Book*"—denotes the Book of God in its plenary and decisive form, revealed through His Manifestation in each age. The Báb's declaration that "*there is no Manifest Book*" should not be construed as a denial of the divine origin of previous Scriptures, but rather as a proclamation that, with the dawning of His own Revelation, all former Books have been superseded, and no text can henceforth claim the station of the supreme *Kitáb-i-Mubīn* save that which hath flowed from His own Pen.

Bahá'u'lláh in the *Kitáb-i-Íqán* elucidates the principle that the Scriptures of past Dispensations are sealed until interpreted by the Manifestation of God Who reveals them anew (cf. *Kitáb-i-Íqán*, pp. 170–172). In the *Gleanings* He affirms: "*Every age hath its own Book*" (cf. *Gleanings from the Writings of Bahá'u'lláh*, LXXXVIII), thereby underlining the progressive and relative nature of divine Revelation. Nabíl, in his *Narrative*, recounts how the Báb, even in the earliest days of His ministry, exalted His Writings above all prior Scriptures, and boldly asserted that none other may stand as the "*Manifest Book*" in this Day (cf. Nabíl, *The Dawn-Breakers*, pp. 91–93).

In this light, the phrase serves as both a negation and an affirmation: a negation of the ultimate authority of previous scriptures in the present age, and an affirmation of the sole, unchallengeable station of the Báb's own Revelation as the true and living *Manifest Book* of God.

**Tablet of the Báb Revealed in Búshihr and Addressed to Mullá Šādiq-i-Khurásání,
Transcribed from a Typed Copy**

بسم الله الرحمن الرحيم

الم. ذكر ذكر الله للورقة الصفراء عن يمين الطور لا اله الا هو قل ايائي فاخرجون و لقد نزلنا اليك كتاباً من قبل فيه آيات بينات من لدنا لقوم يسمعون ولقد سمعنا اليوم انك بعد مقرّك في تلك الارض قد اتبعت اهواء الذين لا يعلمون حكم بقية الله من لدن عبده على حكيم و ما بلغت حكم الله جهرة من خوف ما كان الناس في آيات الله ينصتون ان اقرء آياتنا في كل يوم بين الناس من دون قدر خردل من خوف فان امر الله لحق مثل ما كان الناس ينطقون ولقد كتبنا للمؤمنين ان اذكروا ذكر الله في الاذان بحكم ما نزلنا في كتاب الملوك ان ارفعوا حكم الله جهرة لعلمكم تفلحون. يا ايها الرجل صل في المسجد الذي نزل الآيات من ربك فيه و ادرس بآياتنا فيه بالعدل لتكونن من الفائزين و انه اول بيت نزل فيه الكتاب و ان فيه قد آمنوا رجال ارض المقدسة و ان اولئك هم السابقون و انه لمسجد قد اسس من حكم ربك بالعدل لقد و كان في الأول بيت اليهود و ان الآن ارض المقدسة في كتاب الله لمسطور نزلنا كتاباً الى بلد الكرمان ان ارسل حين النزول و ما كتبت من آياتنا البديعة لتكونن من الشاهدين لمكتوب بلغ ذلك الحكم من لدن فانه حكم عدل من لدن امام مبين و لقد فرضنا لاثنتين نفس من علماء تلك البلد ان يخرجوا بحكم بقية الله الى تلك الجزيرة لنامر حكم الله عليهما وليكونا من الناصرين في لمكتوب قل لاكبرهما ان اخرجنا لامر الله لتكونا من الفائزين لمسطور. و ان اول من يخرج من بيته مهاجراً الى يدخل يوم القيامة قبل الناس في جنات كريم و اقرء ذلك الكتاب في كل يوم على المنبر بلسان القرآن ذي حزن فصيح و اكتب الى شيعتنا بان يخرجوا من مساكنهم لعهد الله على صراط الله العزيز الحميد و ارسل كل اليوم شأن من احكام البلد لنحكم فيهم بالعدل و كان الله ربك لسميع عليم و ان اليوم حكم العلماء كمثّل كل الناس لا تبديل لحكم الله وكل علينا يعرضون قل امحوا كل الكتب و ادرسوا بين الناس بآياتنا و اكتبوا ما نزل من يدى بالممداد الذهب لتكونن من المتقين لمكتوب و قل للعلماء ان اتقوا الله و لا تعرضوا من امرنا فان الحكم قد نزل في شأن المعرضين بمثّل ما نزل في شأن ابي لهب و امرأته و ان الناس ليقرنن من بعد احكامكم و انتم لا تشعرون و قل الحمد لله رب العالمين

و لقد نزل اليوم

كتاب من ذوي القربي و يذكر فيه كلمة الشيطان عن النفس الذي قد رجع عن البيت والله سميع عليم قل للذي اتبع كلماته بغير حكم الكتاب اتق الله و لا تكفر بايات الله من دون علم و لا كتاب مبين و من (يتعدّ) من حكم الله (ننزل) حكمه في الكتاب والله خبير عليم ان اقرء كتاب الذكر عليه لعله يتذكر باياتنا و كان من الخاشعين