

One of the Tablets of Visitation in Glorification of the Station of Mullá Ḥusayn, Revealed by the Báb

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Introduction and background:

Among the sacred writings of the Báb that have come down to us, few convey with such poignancy the majesty of martyrdom, the loftiness of true devotion, and the awe-inspiring station of the early believers as does this Tablet of Visitation revealed in honour of Mullá Ḥusayn Bushrú'í.

The first to hasten to the call of the Báb, the standard-bearer of His Cause, and the undisputed leader of the heroic company at the fort of Shaykh Ṭabarsí, Mullá Ḥusayn sealed his devotion through his martyrdom on 2 February 1849. This Tablet, addressed to an as-yet-unknown recipient, must therefore have been revealed subsequent to that historic event. It appears in Fáḍil Máẓandarání's *Zuhúr al-Haqq*, vol. 3, pp. 140–142.

In this luminous Visitation Tablet, the Báb summons the supplicant to approach, with utmost humility and inward and outward purification, the “*sacred land*” wherein the remains of that immortal hero repose. He directs the worshipper to seek leave from God, from His favoured angels, from His Prophets, His holy ones, and His righteous servants, before entering the presence of “His beloved, whom Thou hast chosen for Thyself and appointed for Thy Remembrance.”

The Tablet unfolds as a sustained testimony to the living reality of martyrdom. The Báb bears witness that although Mullá Ḥusayn was slain, he remains alive in the presence of God, diffusing through the hearts of the faithful the overflowing radiance of his life, and enabling them thereby to affirm the oneness of their Lord and glorify Him unceasingly. He magnifies the loftiness of Mullá Ḥusayn's station, the exaltation of his tokens, and the unparalleled severance with which he ascended unto God. He declares that Mullá Ḥusayn and those who rose up and ascended with him dwell now in the “*most exalted Horizon of the Throne*” and upon the “most glorious summit of the heaven of the seat,” where they chant the praises of their Lord and proclaim His unity through His Remembrance.

In language at once stirring and majestic, the Báb affirms that none shall ever attain unto Mullá Ḥusayn's station; that every martyr is martyred through his martyrdom; and that every soul who ascendeth doth so only after the ascent of his glory. His affliction, the Báb proclaims, is greater than any calamity in divine origination; his bereavement loftier than any loss in the world of created things. Against those who recognized not his right, who bowed not before the exaltation of his station, the judgment of God is invoked.

The Tablet closes with an impassioned lamentation over the sufferings that befell this “*beloved of My heart*,” a testimony to the cosmic magnitude of his martyrdom, and a final cry of longing: “*Would that I had been with thee, that I might offer up my life for thine.*” In its totality, this Tablet stands as one of the most sublime tributes in the Báb's Writings to the rank, sacrifice, and eternal sovereignty of Mullá Ḥusayn—mirror of certitude, archetype of faithfulness, and first fruits of the dawn of the Bábi Revelation.

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What follows is a provisional translation of this sacred and luminous Tablet, rendered here with the utmost fidelity to its spiritual tone, exalted imagery, and profound significance. It is presented as a working translation for study and reflection, while awaiting a fully authorized version.

Thus, doth the Báb reveal:

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

And when thou desirest to enter that sacred land, purify thy soul and adorn thy possessions in the most excellent manner that thou art able. And know that there is therein the loftiest Horizon of the Throne and the ultimate summit of Paradise.²

And God hath ever been watching over thee with respect to His Word. And say: O God, Thou art indeed the Possessor of all things, and none besides Thee holdeth dominion over anything. I seek leave of Thee, out of Thy bounty, and thereafter from all Thy favored angels who are nigh unto Thee, and from Thy Prophets Who were sent, and Thy pure ones, and Thy righteous servants, that I may enter into the presence of Thy beloved,³ whom Thou hast chosen for Thyself and appointed for Thy Remembrance.⁴ And whom Thou hast singled out in Thy Tablet, and hast joined his obedience to Thine.⁵

Unto His utterance: My life be a sacrifice unto thee, and unto all that the knowledge of My Lord hath encompassed. How can I make mention of Thee, or how can I offer praise unto Thee? Verily, whatsoever we behold and whatsoever we behold not are but traces created through Thee, and shadows brought into being by Thy Self.

Exalted be thy remembrance, beyond being conjoined with the remembrance of any among those most devoted in remembering. And exalted be thy glory, above being equaled by the glory of any among those foremost in contemplation.

I bear witness that thou—though thou wert slain—art yet alive in the presence of God, and that through that which God hath created the overflowing radiance of thy life hath quickened the hearts of the faithful, and thereby they affirm the oneness of thy Lord and glorify Him by night and by day, and they weary not.

² The “sacred land” referred to here is the site of the martyrdom of Mullá Ḥusayn at the Fort of Shaykh Ṭabarsí. The Báb addresses the recipient of the Tablet, enjoining a twofold preparation—inner purification of the soul and outward adornment of one’s possessions—befitting approach to this sanctified place. The phrase “the loftiest Horizon of the Throne” (*a’lā ufq al-‘arsh*) is not merely spatial, but symbolic. In Islamic and Bahá’í usage, the ‘Arsh (Throne) signifies the locus of divine authority and revelation, and in Bahá’í texts may denote the Manifestation of God, His Cause, or the first to recognize and uphold it. In this context, the expression points to the unique spiritual station attained by Mullá Ḥusayn—designated by the Báb as *Bábu’l-Báb* (the Gate of the Gate) and the first to believe—whose martyrdom elevates the earthly site of his sacrifice to a realm of transcendent spiritual reality.

³ “Thy beloved” here denotes Mullá Ḥusayn, the first to believe in the Báb and the archetype of steadfast devotion in the Bábí Dispensation. In this Tablet the Báb extols him with titles expressive of a rank of extraordinary nearness—one chosen “for Thyself,” elected “for Thy Remembrance,” and whose obedience is joined to the obedience owed unto God—thereby affirming the unique spiritual station conferred upon him through his perfect fidelity to the Remembrance of God.

⁴ “Thy Remembrance” (Arabic: *dhikr*, *dhikruk*) is a reference to one of the Báb’s foremost scriptural titles—al-Dhikr, “the Remembrance.” In the early Writings, particularly the *Qayyúmu’l-Asmá’*, the Báb repeatedly designates Himself as “the Remembrance of God” (*Dhikrulláh*) and “the Most Great Remembrance” (*al-Dhikr al-A’zam*). By employing this title, the Báb identifies His own Manifestation as the locus wherein the divine Names and Attributes are remembered, revealed, and renewed. Thus, in this passage, the phrase “appointed for Thy Remembrance” signifies that Mullá Ḥusayn was chosen and commissioned to bear witness to, and arise in support of, the Báb—the Remembrance of God—thereby occupying the archetypal station of the first to believe.

⁵ The clause “Thou hast singled out in Thy Tablet, and hast joined his obedience to Thine” alludes to divine texts in which Mullá Ḥusayn is distinguished by name and station, and in which loyalty to him is depicted as inseparable from loyalty to the Manifestation of God. By this assertion the Báb affirms that Mullá Ḥusayn’s fidelity, purity, and sacrificial devotion so mirror the Will of the Remembrance that obedience to him becomes, in essence, obedience to God’s own command.

How great is thy right, and how mighty that which befitteth thy wondrous station, the loftiness of thy station and the exaltation of thy manifold tokens.

Thou hast wholly severed thyself unto God, with all that thou possessest, unto a summit of exaltation which none hath preceded and unto which nothing can ever attain. Exalted be that which thou hast apprehended, and blessed be that which thou hast borne witness unto.

Thus, I testify that thou and those who have ascended with thee are indeed in the most exalted Horizon of the Throne, and upon the most glorious summit of the heaven of the Seat. There do they glorify God with the praise of their Lord, and through His Remembrance they proclaim His oneness.

And verily I shall call to witness God and thine own self, and then the tokens of thy rising, and then whatsoever God hath willed, that thou hast called unto God, and delivered that which thou wast charged to bear from the Book of God, and attained that which God, thy Lord, had promised thee: the most exalted height of martyrdom and the loftiest summit of divine guardianship.

Who, then, shall attain unto thee after thee? Nay, by thy might! Every one who is martyred is martyred through thy martyrdom, and every one who ascends doth so only after the ascent of thy glory.

I testify that thy affliction is greater than can be matched by any calamity in divine origination. And thy bereavement loftier than can be equaled by any loss in contrived creation.

God's curse be upon a people who recognized not thy right, who bowed not before the exaltation of thy station, and who turned not unto God, thy Lord, through thee.

Unto His words: And how shall I greet thee, O beloved of My heart, after I have heard that which befell thee? The heavens are well-nigh rent asunder, the earth cleft asunder, and the mountains crumble to dust. Unto God is the complaint, and unto Thee is the return.

Soon shall I, and those who believe in Him, attain the destination God hath ordained for thee, and unto which He hath caused thee to reach. Would that I had been with thee, that I might offer up my life for thine."

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بسم الله الرحمن الرحيم

واذا اردت ان تدخل تلك الارض المقدسة فطهر نفسك وطيب ما عندك على احسن ما كنت مقتدرا عليه واعلم ان هنالك اعلى افق العرش ومنتهى ذروة الفردوس وان الله لم يزل ناظر ك الى قوله وقل اللهم انك انت مالك كل شيء ولا يملك من شيء احد دونك لاستاذنك من فضلك ثم من كل ما احببته من ملائكتك المقربين وانبيائك المرسلين وبشرك الصافين وعبادك المتقين على ان ادخل بين يدي حبيبك الذي قد اصطفيته لنفسك واخترته لذكرك واصطفيته لوحيك وقرنت طاعته بطاعتك الى قوله بابي انت وكل ما قد احاط به علم ربي كيف اذكرك او اثني عليك وان ما نرى وما لا نرى اثر قد خلق بك وشيخ قد ذوت بك فتعالى ذكرك من ان يقتترنه ذكر من اولي الازكار وارتفع مجدك من ان يساويه مجد من اولي الافكار اشهد انك وان قتلت ولكنك حي عند الله وان بما قد خلق الله من فاضل حياتك حي افئدة الموحدين وبذلك يوحدون ربك ويسبحونه بالليل والنهار ولا يفترون فما اعظم حقك واكبر ما ينبغي لبديع شانك وعلو مكانك وارتفاع ظهوراتك فقد انقطعت الى الله بكل ما عندك الى ذروة علو ما سبقك احد ولا يلحقك من شيء فتعالى ما قد ادركت وطوبى بما قد شهدت عليه فاشهد انك ومن قد صعد معك اولئك هم في الافق الاعلى من العرش وذروة الابهى من سماء الكرسي هنالك يسبحون الله بحمد ربهم ثم بذكره ليوحدون وانني لاشهدن الله ونفسك ثم مظاهر طلعتك ثم ما قد شاء الله بانك قد دعوت الى الله وبلغت ما قد حملت من كتاب الله واستدركت بما قد وعدك الله ربك من اعلى علو الشهادة وارفح سمو الولاية فمن يلحقك بك بعدك لا وعزتك كل من استشهد يستشهد بشهادتك وكل من يستعرج يستعرج بعد عروج عزتك اشهد ان مصيبتك اعظم من ان يقتترنها مصيبة في الابداع ورزيتك اعلى من ان يساويها رزية في الاختراع لعن الله امة ما عرفوا حقك فما سجدوا لعلو شانك وما توجهوا بك الى الله ربك ... الى قوله ... وكيف اسلمن عليك يا محبوب فؤادي بعد ما قد سمعت ما جرى عليك ما تكاد السموات ان يتقطرن وينشق الارض وتخر الجبال هذا فالى الله المشتكى واليك الرجعى فسيلحقني الله ومن امن به بالمقصد الذي قد قدر الله لك واوصلك اليه يا ليتني كنت عندك لاستفدي بنفسك عن نفسي