

## Tablet of the Báb to Mulla Nowruz Ali (known as Tablet of Nowruz)

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### Introduction and background:

What follows is my provisional translation of the Tablet revealed by the Báb while He was confined in the castle of Máh-Kú for Mulla Nowruz Ali.

Mulla Nowruz Ali was a notable figure in the Bábí faith, who had embraced the faith of the Báb through the guidance of Qurrat al-'Ayn. Mulla Nowruz Ali was carrying a complaint from the opposing Bábís against Qurrat al-'Ayn to the presence of the Báb, as she presented matters that had not yet been made known to the followers by the Blessed Báb. This means she knew from the very beginning the true station of the Báb and His divinely inspired mission. The opponents of Qurrat al-'Ayn's views decided to complain to the presence of the Báb about her. Therefore, they wrote complaints, sealed them with their seals, and sent them with Mulla Nowruz Ali to the presence of the Báb.

Mulla Nowruz Ali traveled from Karbala to Shiraz and Isfahan, and finally arrived in Máh-Kú, where he presented their complaints to the Blessed Báb. In response to the complaint, from the companions of Baghdád, the Beloved Báb referred to her as Táhirih (Pure) and reminded them to obey and listen to her. Upon his arrival in Máh-Kú, a Tablet with the following content was revealed, which was named after Mulla Nowruz Ali (Afnan, The Life of the Báb (in Persian), Ahd-i A'la, pp. 285-286).

This Tablet has been published on the page [297](#) in “The Life of the Báb, Ahd-i A'la (عهد اعلی)”, a book by Aboulghasim Afnan.

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For a jubilant Nowruz<sup>2</sup>

## God, the Most Great

He is the Most Exalted and Glorified, the Inaccessible, the Most Sublime, the Most Holy

From God the Almighty

Verily, I am God, no God is there but Me. From the beginning that hath no beginning, I have been a Sublime Light. Verily, I am God, no God is there but Me. Unto the end that hath no end shall I remain a Sublime Light from the Creative Truth. Nay, O God, no God is there but Thee. Thou wert from the beginning that hath no beginning, a Sublime Light. Nay, O God, there is no God but Thee. Thou shalt be until the end that hath no end, a Radiant Light.

We have revealed to thee the verses and sent to thee as a reminder from Us. Indeed, We are the Rememberers.

Say: Say it, there is no God but Him, and there is no other proof except Ali Muhammad<sup>3</sup> (i.e., the Bab), and no book is there but the Bayan from God. That haply ye may enter the Greatest Paradise. And say here: render Him (God) aid by His Greatest Name. And in the name of the Noble<sup>4</sup>, support Him and cherish Him, for the Remembrance of God<sup>5</sup> is Mighty and Glorified in the sight of all by the remembrance of His Name. Verily return to God, the Lord of all worlds, a gracious return<sup>6</sup>.

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<sup>2</sup> Nowruz (lit: "New Day") is a joyful festival that celebrates the arrival of spring and the beginning of the Persian New Year. Nowruz is also the first day of the Bahá'í calendar year. Afan, in "The Life of the Báb, Ahd-i A'la, page 286," translates the phrase "لنوروز الفیروز" into Farsi as "برای عید نوروز پیروز," meaning "for victorious Eid Nowruz." This phrase is a form of greeting that Iranians exchange with each other during the Nowruz period. However, there is no indication about Nowruz or Eid Nowruz (as a reference to the Persian New Year) in the Tablet. In my opinion, the phrase "لنوروز الفیروز", for a jubilant Nowruz" refers to Mulla Nowruz Ali.

<sup>3</sup> In the Tablet the Báb says, "Nabil after Ali (نَبیل بعد علی)." This is a reference to the Báb Himself. His blessed name is Ali Muhammad. In the Abjad system, Muhammad and Nabil are numerically equal to 92.

<sup>4</sup> Nabil is translated as Nobel. Nabil and Muhammad are interchangeable.

<sup>5</sup> Remembrance (ذکر) is one of the titles of the Báb." A careful study of the earlier writings of the Báb shows that the word dhikr is ultimately a reference to the Logos, the Word of God, the Primal Will, and the essence of all the Prophets of God. Dhikr simultaneously means "utterance," "making mention of," and "remembrance." But the Most Great Dhikr of God is the Greatest Word of God, the Greatest Remembrance of God. This is nothing less than the Word and the Will through which God calls reality into being. In all the stages of the Báb's writings, earlier and later alike, He frequently and systematically stresses that the term "Remembrance" refers to the station of the Primal Will." (Nader Saiedi, Gate of the Heart, p. 94).

<sup>6</sup> A "gracious return to God" refers to the act of coming back to a relationship with God with a sincere and humble heart, acknowledging one's shortcomings while fully embracing God's forgiveness and mercy, essentially signifying a repentant return marked by a deep sense of gratitude for God's grace and compassion.

الله أعظم

هُوَ الْأَعَزُّ الْأَجَلُّ الْأَمْنَعُ الْأَرْفَعُ الْأَقْدَسُ

من الله تعالى

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ فِي أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ نُورًا مُعْتَلِيًا إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا لَا كُؤَنَّ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ  
نُورًا مُعْتَلِيًا مِنَ الْحَقِيقَةِ الْخَلْقِيَّةِ بَلِّ اللَّهُمَّ أَنْ لَا إِلَهَ إِلَّا أَنْتَ كُنْتَ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ نُورًا مُعْتَلِيًا بَلِّ اللَّهُمَّ أَنْ لَا إِلَهَ إِلَّا أَنْتَ  
لَتَكُونَنَّ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ نُورًا مُتَنَوِّرًا

وَقَدْ نَزَّلْنَا عَلَيْكَ الْآيَاتِ وَأَرْسَلْنَاكَ ذِكْرًا مِنْ لَدُنَّا إِنَّا كُنَّا ذَاكِرِينَ

قل قولوا: "لا إله إلا الله ولا حجة إلا نبيل بعد علي ولا كتاب إلا البيان من عند الله لعلمكم في الرضوان الأعظم تدخلون وقل  
ههنا انصروا الله بالاسم العظيم وههنا بالاسم النبيل تنصيرًا عزيزًا ذكر الله عند كل من قد ذكرت اسمه تكبيرًا كبيرًا ثم ارجع  
بالله رب العالمين ترجيعًا جميلًا