

## Tablet of the Báb Addressed to Mullá ‘Abdu’l-Kháliq Yazdí

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### Introduction and background:

On 2 October 1844 CE, as the Báb set forth on His pilgrimage to Mecca, He appointed the city of Kūfah as the designated site of reunion with His chosen disciples—those Letters of the Living whom He had dispatched to various regions of Persia to proclaim the dawn of a new Dispensation. Among these early apostles was Mullá ‘Alí Bastámí, the second Letter of the Living, whom the Báb directed to proceed to ‘Iráq (on 11 August 1844 CE), that he might announce the advent of the new Revelation and herald the approach of the Promised Manifestation to the people and ecclesiastical authorities of Karbilá and Najaf. The Báb explicitly instructed Mullá ‘Alí to refrain from disclosing His name and to exercise the utmost caution in carrying out his task.

Upon his arrival in Najaf, Mullá ‘Alí, with unrestrained zeal, began to proclaim the Cause of the Báb. He circulated among the people the revealed Writings of the Báb—such as the Commentary on the Surah of Joseph, and other commentaries, sermons, and devotional writings—and called upon the adherents of the Shaykhí school, who, in accordance with the testament of their departed masters, awaited the Promised One, to recognize the newly unveiled Cause of God.

This bold proclamation provoked intense opposition. Mullá ‘Alí was denounced as an infidel and a subversive. The agitation reached such proportions that the governor of Karbilá was compelled to arrest him, confiscating all the Writings and sacred texts of the Báb that were in his possession.

In view of the hostile climate that had engulfed ‘Iráq—aggravated by ignorance and sectarian animosity—and recognizing the grave danger that would ensue from the arrival of additional followers and His own presence, the Báb, in His consummate wisdom and foresight, resolved to abandon His intended journey to ‘Iráq, including His previously announced destination of Karbilá and Kūfah. He instructed His companions to return to Işfahán and set out Himself for Shíráz.

The day on which the Báb formally renounced His intended journey to ‘Iráq and resolved to return to Shíráz fell on the fifteenth of Jamádiyu’t-Thání, 1261 A.H. (20 June 1845

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CE), a day memorialized in Bábí history as Yawm al-Badā’—the “Day of the Alteration of Divine Will” (Āqá Mírzá Abú’l-Qásim Afnán, Ādh-i-A’lá, p. 158).

In the wake of this momentous decision, the Báb revealed a Tablet addressed to Mullá ‘Abdu’l-Kháliq Yazdí, in which He elucidated the divine wisdom underlying His decision and conveyed a message of profound spiritual significance.

### **Mullá ‘Abdu’l-Kháliq Yazdí: His Life and Role**

Mullá ‘Abdu’l-Kháliq Yazdí was initially a disciple of Shaykh Aḥmad al-Aḥsá’í and Siyyid Kāẓim Rashtí—prominent figures of the Shaykhí school. Through the teaching and influence of Mullá Ḥusayn Bushrú’í, the first to believe in the Báb, Mullá ‘Abdu’l-Kháliq embraced the new Faith. With sincerity and certitude, he arose to promote the verses and writings newly revealed by the Báb and penned a supplication expressing his unwavering devotion. A rendering of his words follows:

*"Peace be upon the Remembrance of God—the most glorious among the Arabs and the Ajams (non-Arabs)—and the mercy of God and His blessings be upon Him. Praise be to God, Who opened unto His people the Gate of Remission (Bāb al-Ḥiṭṭah<sup>2</sup>) and made it lofty and inviolable. Thanks be to God, Who made manifest His Supreme Remembrance and raised up His Mention, complete and perfect. Blessings and peace rest upon the First Light of His Light, whom God made to be a shining Lamp; and again, blessings and peace be upon His kindred, who are in truth related to God.*

*And after this—by what tongue can I render thanks unto God for the honor of long service in Thy presence? And by what words can I express my regret at my heedlessness regarding Thee and my untold sorrows? And by what voice can I praise God for having numbered me among Thy obedient servants? Glad tidings be upon me—yea, glad tidings—for the servant of God hath seen me dwelling ever at the threshold of the Gate. Oh, how wondrous, how joyous, is this promise of the Tongue of God: the paradise of justice is assuredly ordained.*

*O my Lord and my God! I beseech Thee to hasten my arrival into the presence of my Master and my Beloved, and to join me with the company of His helpers, His supporters, and His companions—pure and unsullied—by the right of the Supreme Remembrance, Whom God hath made to be for us a radiant and resplendent Sun."*

Despite increasing opposition from the clerics of Mashhad—who, unable to silence him, strove in vain to bar him from preaching the Cause—Mullá ‘Abdu’l-Kháliq remained

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<sup>2</sup> "And [remember] when We said: Enter this town, and eat bountifully from it as you wish; but enter the gate in humility and say, 'ḥiṭṭah' [i.e., forgiveness/remission], and We will forgive you your sins and will increase [reward] for the doers of good." (Qur'án 2:58). In Shia theology, Bāb al-Ḥiṭṭah symbolizes a spiritual gate to God's mercy and forgiveness.

steadfast. His son, Shaykh ‘Alí, too, embraced the Faith through the guidance of Mullá Ḥusayn and joined the companions journeying to Mázindarán, ultimately attaining the station of martyrdom at the Ṭabarsí fortress at the age of twenty.

After the martyrdom of his son and the devastating conclusion of the Ṭabarsí episode, Mullá ‘Abdu’l-Kháliq, overwhelmed by affliction and unable to endure the trials, fell into spiritual estrangement and forsook the Cause. Of him, Bahá’u’lláh has testified in a Tablet:

*“Mullá ‘Abdu’l-Kháliq, one of the elders of the Shaykhí community, at the outset of the Cause, when the Primal Point—may the souls of all else but Him be offered up in His path—had appeared in the vesture of the Báb, turned towards Him with devotion, and presented a written supplication. From the Source of supreme grace, his name was mentioned with favor, and to outward seeming, he was the recipient of His utmost loving-kindness. Indeed, a special Tablet was sent to him, within which these exalted words were revealed: ‘**Verily, I am the True Qá’im, whose advent ye have been promised.**’ Upon the reading of this divine pronouncement, he cried aloud and turned away in utter repudiation, arising in opposition. Through his influence, a number of others in the land of Ṭá<sup>3</sup> likewise withdrew and abandoned the Cause.”* (Fāḍil Māzandarānī, Zuhúr al-Ḥaqq, Vol. 3, pp. 172–174)

His story stands as a solemn reminder of the severe tests faced by the early believers and the immense spiritual challenges that accompanied the emergence of a new Revelation.

### **The Tablet to Mullá ‘Abdu’l-Kháliq Yazdí**

What follows is a provisional translation of the Tablet revealed by the Báb in honor of Mullá ‘Abdu’l-Kháliq Yazdí. The Tablet, composed in its entirety in Arabic, represents a profound expression of divine wisdom, guidance, and mercy.

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<sup>3</sup> Tehran.

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

O Thou in Whose grasp is all praise and might! Before Thee do all else tremble in awe. O my God, I bear witness, in this Book, to what Thou hast borne witness to Thyself before all created things: that there is no God but Thee, One without peer.

Glorified art Thou, exalted immeasurably above all that they ascribe unto Thee! And I testify that none besides Thee can grasp even the merest intimation of Thy Self, for they all have come into being through Thy creative Word<sup>4</sup>.

I bear witness to Muhammad, Thy Messenger—may Thy blessings be upon Him—with the testimony Thou didst establish in the highest pinnacle of creation for His own Self. None comprehendeth His reality save Thee, for all other beings are naught but effulgences of His light, by Thy permission<sup>5</sup>.

And I bear witness unto the Trustees of Thy Beloved—those Letters of Divine Unity—that which they have borne witness unto their own selves. None besides them shall attain unto aught of that which Thou hast willed for them. All are humbled before them. And I testify unto the Blessed Leaf<sup>6</sup> sprung from the White Tree<sup>7</sup>, to whom Thou didst vouchsafe might and infallibility. There is no God but Thee. By Thy permission, all mention her<sup>8</sup> that they may remember and worship Thee<sup>9</sup>.

And I bear witness concerning every created thing, according to that which Thy knowledge encompasseth, of what Thou lovest for Thy Self in every matter. There is no God but Thee. None knoweth how this is, save Thee alone. Glorified art Thou, exalted immeasurably above that which they associate with Thee<sup>10</sup>!

O Lord! Thou knowest what none beside Thee knoweth. Thou hast sanctified Thy Self with loftiness, with glory, with majesty, with grandeur, with might, and with splendor. Verily, Thou dost subdue Thy servants through that which Thou hast decreed for them in the abode of the hereafter—annihilation and tribulation—and Thou dost test Thy chosen ones through what Thou hast created for them in the abode of glory, through affliction and adversity.

Glorified art Thou, O my God! Verily, Thou knowest and bearest witness unto My judgment, uttered as inspired through the Word of the Bayán, and sanctioned by the

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<sup>4</sup> The entire paragraph pertains to the Pillar of Divine Unity (Tawḥíd). The oneness of God, absolute and indivisible, the foundation of all faith and doctrine.

<sup>5</sup> The entire paragraph pertains to the Pillar of Prophethood (Nubuwwah). The belief in the divinely appointed Prophets, culminating in the Seal of the Prophets, Muhammad.

<sup>6</sup> This refers to Fáṭimih, the daughter of Prophet Muhammad and the wife of ‘Alí ibn Abí Ṭālib.

<sup>7</sup> This refers to the Prophet Muhammad.

<sup>8</sup> Fáṭimih, the daughter of Prophet Muhammad.

<sup>9</sup> The entire paragraph pertains to the Pillar of Imamate (Imāmah). The doctrine of divinely guided successors to the Prophet, beginning with ‘Alí ibn Abí Ṭālib, and extending through the line of Twelve Imáms.

<sup>10</sup> The entire paragraph pertains to the Pillar of the Shí‘ah (the Community of the Faithful). This refers to the loyal adherence to the Imáms and the spiritual community that upholds the three preceding pillars.

Qur'án for the summoning of mankind<sup>11</sup>. The permission hath come from Thy Proof at every moment, and Thou hast indeed set forth what Thou didst will concerning the creation of beings and their dwellers in a Book firm in foundation and in verses firmly established—none before Me hath spoken thereof.

Then didst Thou send Him<sup>12</sup> by the hand of the one most beloved to Thee, the first<sup>13</sup> who responded in the fourth station<sup>14</sup> before Thy presence, unto all people, that the vile might be distinguished from the pure.

Let not anyone say, *“Had God revealed His signs to me, I would surely have been among the worshippers.”* Nay, O my God! Thou knowest my condition, and Thou dost bear witness to my inmost being. My sole intent in this Cause hath been Thy pure religion and Thy hidden command.

I forbade those who knew My Self from making mention of My Name, and I departed for the pilgrimage unto Thy House<sup>15</sup> in fear of the hosts of Satan—for they were indeed a people transgressing the bounds of God.

And verily, Thou art He Who is fully aware of the decree Thou didst ordain for the divines, that they should come forth unto the Holy Land<sup>16</sup> on the Day of My Return, that Thy hidden Covenant might be made manifest in the open. And indeed, all were numbered among the followers of Islám.

And Thou, indeed, art fully aware of that which was heard in the Mother of Cities<sup>17</sup>—the denial of the divines and the repulsion of Thy servants, those banished from the Holy

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<sup>11</sup> “The All-Merciful hath taught the Qur’án. He hath created man. He hath taught him the articulations of utterance.” (Qur’án, Sūrat al-Raḥmān 55:1–4).

<sup>12</sup> The Báb.

<sup>13</sup> Mullá Ḥusayn Bushrú’í, the first to believe in Him.

<sup>14</sup> This refers to the loyal adherence to the Imáms and the spiritual community that upholds the three preceding pillars.

<sup>15</sup> A reference to the pilgrimage undertaken by the Báb shortly after the declaration of His Mission.

<sup>16</sup> The Call to the Mosque of Kūfah (Capital of the Islamic Caliphate in the time of Imám ‘Alí ibn Abí Ṭālib, peace be upon him).

*“He then turned to me and addressed Me with these words: ‘O thou who art the first to believe in Me! Verily, I say, I am the Báb of God, and thou art the Báb of the Báb. Of a certainty, eighteen souls must, of their own accord, arise and bear witness to the truth of My Revelation. Each shall recognize Me individually, without summons or prompting. Once their number is complete, one among them must be chosen to accompany Me on pilgrimage to the sacred cities of Mecca and Medina. Therein shall I proclaim the Divine Message to the Sharíf of Mecca. Afterward, I shall return to Kūfah, and within the mosque of that city shall I manifest the Cause of God.’”* (Mullá Ḥusayn’s account, as recorded in Muṭāli‘ u’l-Anwār, Chapter 3). In His own testimony, the Báb later remarked:

*“It is no secret that because of this very matter, a great multitude had assembled upon the sacred soil. And I, had I willed, could have triumphed over all the factions. But I chose that the Divine Decree might be contrary to My own desire, that My heart might be broken, My soul grieved, and My spirit transformed, that in the hidden realm, I might resemble Husayn in affliction, even as outwardly I resemble him in trial. For such was the Covenant God took with Me—that My judgment should be joined with His.”* (Ṣaḥífa-yi Ja‘fariyyih, Chapter 10).

In another revealed letter addressed to His uncle (Khál-i-Akbar), the Báb states:

*“When We perceived the state of the sacred land, and the denial of its people with regard to the signs of thy Lord, the command came to journey by way of the sea—for verily, they had rejected Our signs and were among the outcast. And when the decree of thy Lord was fulfilled in that city, by the leave of its inhabitants did We return.”* (Epistle to the Khál-i-Akbar).

<sup>17</sup> The Arrival of the News Regarding the Trial of Mullá ‘Alí Bastámí in Baghdad.

Land. Wherefore did I turn back from My intent, and refrained from journeying upon that path, lest discord be kindled, the people of Thy obedience be abased, or a single hair be unjustly lifted from the head of any soul.

And Thou, verily, art aware of all that I beheld in this matter, and Thou, indeed, art a Witness unto all things<sup>18</sup>.

O God! The matter is Thine, and the judgment is Thine. I did not fall short in Thy signs after once having failed in every other matter. So, judge Thou between Me and them with justice, and forgive those who have repented and followed Thy path. Verily, Thou art the All-Bountiful, the All-knowing.

O Lord! Verily, Thou changest not Thy favor upon a people until they have changed that which is within their own souls, according to Thy decree. Thus, didst Thou forbid them Thy glorious signs and the bounties of Thy provision, for they were indeed a people who wrought injustice.

Glorified art Thou, O God! When Thou wert grieved, Thou didst take retribution against them, and none can question Thee for what Thou doest, while all seek judgment from Thee.

O Lord! Thou knowest all things and possessest power over all things. Thou doest not unto Thy believing servants but that which is good for them. Verily, Thou art the Self-Sufficient, the Praiseworthy.

O Lord! By Thy command Thou accomplishest whatsoever Thou wilt. Thy decree is fulfilled in Thy dominion. Thou, moreover, art fully aware of what I intended in the days of My return, and Thou didst send down unto Me—from Thy Book, that which Thou knowest better than I—that I desired neither the dominion of this world nor of the next, nor the office of judgment and decree. Verily, I sought naught but God—my Lord, the One alone—He, beside Whom there is none other God, the Almighty, the All-Wise.

And Thou, verily, art aware of the decree Thou didst ordain regarding the divergence of the peoples concerning Thy Book, and how the divines of the Fire confounded the word of truth with that of falsehood in the presence of the rulers. And Thou knowest what the wrongdoers wrought against Thy noble and elect servants—acts that surpassed the tyranny of bygone generations. No Muslim, in truth, would accept such treatment meted out to another Muslim, nor hath there occurred in the annals of Islam aught comparable to this.

O Lord! Unto Thee do I complain of My sorrow and My affliction. And Thou, verily, knowest the greatness of My tribulation. Yet, O my Lord, this is but Thy trial, whereby Thou leadest astray whomsoever Thou wilt, and guidest whomsoever Thou pleasest.

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<sup>18</sup> Following the proclamation of His Mission, the Báb desisted from returning to the Sacred Land by land, having heard from certain pilgrims of the fate that had befallen His emissary, Mullá 'Alí Bastámí.

By means of this affliction dost Thou test all peoples, that the blessed may be distinguished from the wretched, and that every soul may reap its portion from the Book. And thereafter unto Thee shall they all return.

O my Lord! Verily, Thy promise in the Book is the truth. Even as Thou hast said, *“Thus do We set the wrongdoers over one another<sup>19</sup>.”* Judge Thou, then, between them in equity, for Thou art the Almighty, the Most Powerful.

I know, O my Lord, were I to ask Thee concerning this trial, Thou wouldst assuredly answer Me: *“God, thy Lord, hath willed that thou shouldst be made to behold that which He Himself beholdeth, and that the faces of Thy loved ones be made to endure that which He hath willed for them, and that the people of obedience be left in distress upon the earth, powerless amidst the fears that encompass them, while they remain in expectation.”*

O my God! How can I even mention before Thee that which was decreed by Thy judgment and executed through the authority of Thy Book upon Thy servants?

Were I to attempt the mention of even a part thereof, the pen would split and the tablet would be cleft asunder.

Verily, we belong to God, and there is no power nor strength save in God. Whatsoever God willeth shall come to pass. Praise be to God, the Lord of all the worlds.

Glorified art Thou, O my God, beyond all that I have recounted before Thee.

Had it not been for My fear of Thy pure-hearted servants—that they might wail and lament upon hearing these verses recited before Thee—I would have cried out in this Tablet such a cry that, were it to reach the Throne, it would cause it to tremble; were it to ascend to heaven, it would cause it to rend asunder; were it to descend to the earth, it would cause it to cleave apart; and were it to be mentioned to the sea, it would be frozen; and were this cry to reach the mountains, they would crumble into dust; and were it to be heard by the worshippers, they would fall upon their faces in prostration before Thy Countenance, exclaiming: *“There is no God but Thee!”*

By Thy majesty and by Thy grandeur—there is no power nor strength except through Thee—were it not for My fear of the decree of Thy irrevocable will, and that Thy judgment might be fulfilled and Thy command executed, I would cry out before Thy Countenance with such a cry as would cause the earth to be rent asunder, Hell to be kindled and its denizens consumed, the Trumpet to be blown, the spirits resurrected, every pregnant one to cast her burden, and every soul to flee from its kindred, and every companion from their beloved.

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<sup>19</sup> The Holy Qur’án, Súratu’l-An ‘ám (6), verse 129.

Glorified art Thou! Glorified art Thou! Were it not for the restraint of Thy might upon Me, My soul would have ceased to abide within this frame. Verily, we are God's, and unto Him shall we return.

O my God! I make complaint unto Thee of what hath been decreed. Where art Thou, O Remnant of God<sup>20</sup>? Behold me, and render me victorious!

Where art Thou, O Proof of God<sup>21</sup>? Behold the countenances of Thy beloved ones, humbled before the tyrants!

Where art Thou, O Guardian of God? Come forth to champion the cause of Thy followers, to exalt Thy chosen ones, and to abase Thy enemies!

Where art Thou, O Light of God<sup>22</sup> in the heavens and on earth? Behold the people of Thy love—bewildered upon the earth, fearful, expectant.

Where art Thou, O Countenance of God, unto Whom the faithful turn in their longing? I bear witness that Thou knowest all things, and that naught escapeth Thy knowledge. Verily, when Thou willest, God will have willed it—for none can withstand Thy command, and all await Thy decree.

Glorified art Thou, O Lord, my Master! Thou knowest My condition. Today a letter hath reached Me from Thy servant<sup>23</sup>, whom Thou hast chosen for Thy Covenant, whom Thou hast singled out for Thy love, and whose name Thou hast vouchsafed to be mentioned in the Book.

Send down, then, O God, Thy blessings upon him and upon those who have followed his command in every matter befitting Thy station—for verily, Thou art the Lord of splendor and praise. There is no God but Thee.

I call Thee to witness concerning that which was revealed in His Book by His own hand<sup>24</sup>. Lofty are its verses above all similitudes; subtle are its allusions beyond all

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<sup>20</sup> *"The Remnant of God is better for you, if ye but knew."* (Qur'án 11:87). This title—Baqiyyatu'lláh, the "Remnant of God"—is among the loftiest appellations of the Hidden Imám, the Promised Qá'im, Muhammad ibn Ḥasan al- 'Askarí (upon both be peace). It is held by most of the Shí'ah that He shall return, and that He is the divinely ordained Qá'im whose advent was foretold in Islám.

The Báb frequently alluded to this exalted station in various chapters of the Qayyúmu'l-Asmá', His first major book, revealed in the early days of His mission: *"Verily, I am the servant of God. The clear proofs have been sent down unto Me. I am Baqiyyatu'lláh, the Awaited One, your Imám."* (Súrat al-'Amá').

*"He is naught but a servant of God, the Gate of the Remnant of God, your True Lord."* (Súrat al-Húriyya).

*"Say: Verily, the Remnant of God is the Guide."* (Súrat al-Insán).

*"O Baqiyyatu'lláh! I offer Myself wholly as a ransom unto Thee."* (Súrat al-Ḥuzn).

<sup>21</sup> *"Ḥujjat Allāh"* refers to the divinely appointed proof, the living representative of God on earth. In Twelver Shi'ism, this is a title of the Imám Mahdī, the Hidden Imam, who is believed to be alive and in occultation. The Báb refers to Himself as the Ḥujjat and the Qā'im.

<sup>22</sup> *"Allāh is the Light of the heavens and the earth..."* Qur'án 24:35). The Prophet Muḥammad is described as the First Light in many ḥadīths (e.g., *"The first thing God created was My Light"*).

<sup>23</sup> Mullá 'Abdu'l-Kháliq Yazdí.

<sup>24</sup> The Báb.



semblance. None knoweth its true station save Thee alone. There is none other God but Thee.

Glorified art Thou, O my God, above that which I have uttered before Thy face. Bring Thou his presence near and grant him the vision of Thy Countenance, for in it the hearts find stillness and the souls find solace.

Oh, how ardently do I yearn to behold him! Inspire, then, O my God, Thy decree and Thy victory in whatsoever way Thou willest and at whatsoever time Thou desirest, for he is the champion of Thy Cause, the expectant of Thy dominion, the awaited of Thy command.

There is no power nor strength except in Thee. Verily, Thou art powerful over all things. Glorified be God above all that they ascribe to Him. And praise be unto God, the Lord of all the worlds.

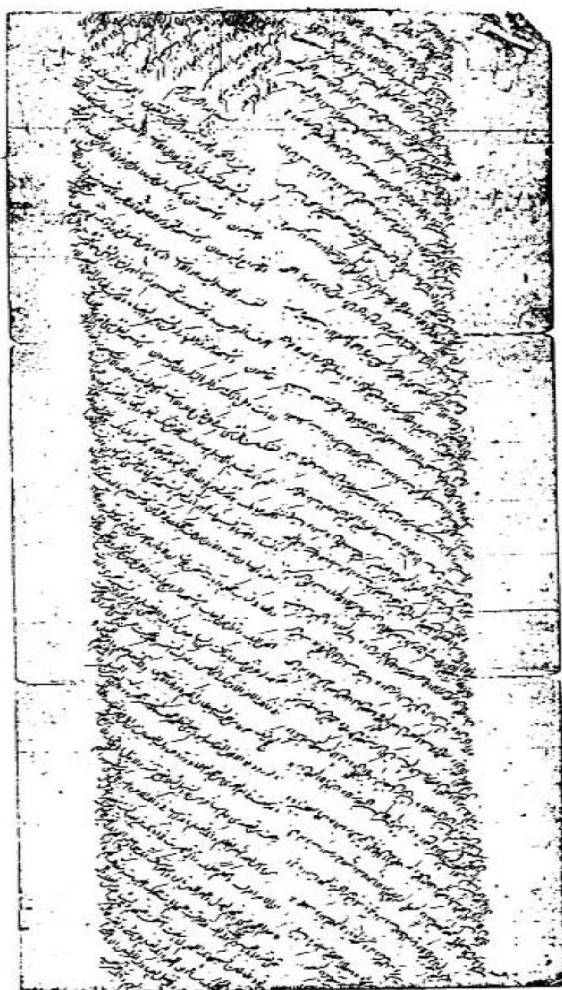
# Tablet of the Báb Addressed to Mullá ‘Abdu’l-Khálíq Yazdí (in Arabic)

رونيس لوح ملاً عبدالحق يزدي  
بسم الله الرحمن الرحيم يا من له الحمد والعزة وما سواه من خشية يشفقون يا  
الهي اشهد لبيك في ذلك الكتاب بما تشهد لنفسك قبل كل شئني لا اله الا انت  
وحدك لا شريك لك سبحانه وتعالى عما يصفون واشهد ان ما سواك لن يقدروا  
ان يعرفوا ذكرا من نفسك اذ انهم من كلمة الاختراع ليوجدون واشهد لمحمد رسولك  
صلواتك عليه ما قد شهدت في ذروة الانشاء لنفسه ولا يعلم كيف هو الا انت اذ  
ما سواه من فاضل نوره باذنك يوجدون واشهد لارصيا حبيبك احرف الترحيد ما  
قد شهدت لانفسهم اذ ماسواهم لن يتألوا بشئني مما قد شئت لهم وكل لهم خاشعون  
واشهد للورقة المباركة عن الشجرة البيضاء ما قد شئت لها من العزة والعصمة لا  
اله الا انت وكل باذنك من ذكرها ليدكرون ويعينون واشهد لكل شئني ما قد  
احاط علمك ما تحب لنفسك من كل شئني في كل شأن لا اله الا انت ولا يعلم  
كيف ذلك الا انت سبحانه وتعالى عما يشركون اللهم انك تعلم ما لا يعلم احد  
سواك قد ضمن نفسك بالعلم والبهاء والعظمة والكبرياء والعزة والسيادة وانت  
تفخر عبادك بما قد شئت لهم في دار الآخرة بالفناء والبلاء وتخصي اوليائك بما  
قد خلقت لهم في دارالكرامة بالباساء والعزاء فسبحانك اللهم انك تعلم وتشهد  
حكمي لما قد الهمني كلمة البيان واذنت في القرآن دعوة الانسان و جاء الاذن من  
عند حجتك في كل آن قد فصلت حكم ما اردت من خلق الانشاء و اعلمها في كتاب  
محكم وآيات متقن على شأن لا يذكر احد من قبلي ثم قد ارسلته على يدي احب  
الخلق اليك و اول من اجاب في مشهد الرابع لبيك الى كل الناس ليتمز الخبيث  
عن الطيب ولا يقول احد لو عرفني الله آياته لكانت من الساجدين وانك يا الهي  
تعلم امري وتشهد ضميري ما اردت في ذلك الامر الا دينك الخالص وامرك  
المستمر ولقد نهيت ممن علم نفسي ذكر اسمي و خرجت لمحج بيتك خوفا من حزب  
الشيطان انهم كانوا قوما فاسقين وانك لتعلم حكم ما امرت للعلماء بالورد على  
الارض المقسمة ليوم رجعي لتظهر عهدي المستمر جهرة وكان الكل من المسلمين و  
انك لتعلم حكم ما قد سمعت في امم القرن من جحد العلماء و رد عبادك الميعدين  
من اهل ارض المقدسة ولذلك رجعت من قمى ولم اسافر من هذا السبيل للآل يقع  
فتنة ولا يضل اهل طاعتك ولا يزعج احد من راس احد شعرا وبظلم وانك تعلم ما  
قد رايت في ذلك الامر وانك على كل شئني شهيد اللهم ان الامر امرك والحكم  
حكمتك واتى ما قصرت في آياتك من بعد ما كنت مقصرا في كل شأن فاحكم  
اللهم بيني وبينهم بالعدل واغفر للذين تابوا واتبعوا توبتك انك جواد حلیم اللهم  
انك لا تغتر على قوم نعمتكم حتى يفتروا ما بانفسهم من حكمك ولذلك قد  
حرمت عليهم آيات مجدك وطيبات رزقك انهم كانوا قوما ظالمين فسبحانك اللهم

لما ابست انتقم عنهم ولايسئل احد من فعلك وكل لحكمك سائلون اللهم وانك  
تعلم كل شئني وتقدر على كل شئني ولا تفعل بعبادك المؤمنين الا ما هو خيرا  
لهم وانك غنى حميد اللهم وانك تقدر مائشاه وامرك ونقض الامضاء ما يجرى  
في ملكك وانك تعلم في ايام رجعي ما اردت من حكمك ونزلت الى ما انت  
اعلم به متى من كتابك بانى ما اردت ملك الدنيا ولا الآخرة واحكم الفتوى بل  
اردت الله ربى وحده الله لا اله الا هو العزيز الحكيم اللهم وانك لتعلم حكم ما  
اختلف الناس في الكتاب وما اشتبهوا علما التبار كلمة الحق بالباطل الى الحكام و  
ما فعل الظالم بعبادك التجبا الكرام على شأن الذى فارق ظلم الاولين ولا يرضى  
مسلم على مسلم بقتله وما وقع في الاسلام بشيئه اللهم اليك اشكوا حزني وبكى  
وانك تعلم عظم بلائى وما هي يا الهي الا فتنتك ليضل من نشاء ويهني من  
نشاء و ليخصم بتلك المصيبة كل الخلق ليمتد السعيد عن الشقى و ياخذ كل نصيبه  
من الكتاب ثم اليك يرجعون اللهم ان وعدك في الكتاب حق وكذلك تولى بعض  
الظالمين بعضا فاحكم اللهم بالعدل بينهم انك قوى عزيز واتى لاعلم يا الهي لو  
اسئل من فتنتك هذه لتجيبني بان الله ركب قد شا ان يراك بمثل ما اراك و شا  
ان يرى وجوه شيعتك بمثل مآرهم و شا ان يرى اهل طاعته مضطرين في الارض  
حيران لا يقدرون بشئني من الخوف وهم على الارض يرتقبون فيا الهي كيف اذكر  
بين يديك منا جري القضاء على و اجرى حكم الكتاب في عبادك فلو اردت بذكر  
بعضا منها ينشق الفلم ويقطع الروح انا لله ولا حول الا بالله ما شا الله كان و  
الحمد لله رب العالمين فسبحانك اللهم يا الهي عما ذكرت بين يديك ولو لا خوفا  
من عبادك الموحدين ليلتموا و يمشجروا عند تلاوة تلك الآيات بين يديك لنشقه في  
تلك الورقة تلقا وجهك لاجل هذه المصيبة شهقة اذا بلغت العرش اهتزت و اذا  
وردت السماء انفطرت و اذا نزلت الارض انشقت و اذا ذكرت البحر انجمدت و اذا  
قرئت على الجبال اندكت و اذا كشفت للمعابد بين يحرثن للافاق سجدوا لوجهك لا اله  
الا انت حيضك وجلالتك ولا حول ولا قوة الا بك لو لا خوفا من كلمة البداء  
بان يجرى القضاء و يمحى الامضاء لتنزع في تلقا وجهك في ذلك المقام بنمرة  
خسفت الارض باهلها وسقرت الجحيم ومن فيها ونفت الصور ثم نشرت الارواح  
ثم تضع كل ذى حمل حملها و يفر المرء من اخيه و كل ذى زوج من زوجة  
فسبحانك سبحانه لولا اسماك قذرتك لى ما يبقى الزوج في نفسى انا لله و انا  
اليه راجعون اللهم اتنى اشكوا اليك منا جري القضاء على ائني انت يا بقية الله  
تنظرني ثم تنصرنى ائني انت يا حجة الله تشهد وجوه احتيتك خاشعة بين يدي الجبارة  
اين انت يا ولى الله تطلب حق شيعتك و تعز اوليائك وتلذذ اعدائك اين انت يا  
نور الله في السموات والارض ترى اهل محبتك حيران في الارض خائفين مرتعبين

اين انت يا وجه الله الذى بك يتوجه الاوليا اليه اشهد انك تعلم كل شئني ولا يعزب  
منك علم شئني وانك اذا شئت شا الله لا مرة لامرك و كل اليك لينظرون  
فسبحانك اللهم يا مولانى تعلم حكمى ولقد رفع اليوم الى كتاب من عبادك الذى  
انتخبته لعهودك واصطفيته لمحبتيك و خصصته بذكر اسمه في الكتاب فسلم اللهم  
عليه وعلى من اتبع امره في كل شأن ما انت اعلم انك اهل اهل البهاء والسنا لا اله  
الا انت اشهدك بما فصلت في كتابه على يدي نفسه و قد علت آياته عن الامثال و  
رقت اشاراتها عن الاشياء ولا يعلم حق الا انت وحدك لا اله الا انت فسبحانك  
اللهم يا الهي عما ذكرت في تلقا وجهك فاقرب اللهم مشهده ورؤيته فان فيها  
تسكن القلب و يبرد الفؤاد فيا شوقا الى لقائه فاهم اللهم تفديرك وتصرتك كيف  
شئت واتى شئت فانه ناصر لامرك ومرتب لولتك ومنظر لامرك ولا حول ولا  
قوة الا بك وانك على كل شئني قدير وسبحان الله عما يصفون والحمد لله  
رب العالمين انتهى

**Tablet of the Báb Addressed to Mullá 'Abdu'l-Kháliq Yazdí (in the Bab's own Handwriting)**



Āqá Mírzá Abú'l-Qásim Afnán, Ādh-i-A'lá, p. 183)