

The Short All-Embracing Visitation Tablet (*Ziyārat-i Jāmi‘ah-yi Ṣaghīrah*),¹ Revealed by the Báb

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This hallowed Tablet, revealed by the Báb, enshrines a concise yet exalted Ziyārat, extolling the illustrious Family of the Prophet Muḥammad. Known as the Ziyārat-i Jāmi‘ah-yi Ṣaghīrah, or *The Short All-Embracing Visitation Tablet*, it embodies the spiritual precision and elevated cadence characteristic of the Báb’s revelations.

Composed during His sojourn in Shiraz (1845-1846 C.E), this visitation reflects the early Bábí community’s devotion and reverence, and was recited on Fridays by the faithful as an expression of homage to the sacred station of the family of the Prophet Muḥammad. (Fazl Mazandarānī, *Asrā al-Aṣṣār*, vol. 3, p. 6)

It opens with the immutable Testimony of the Unity of God and the Prophethood of Muḥammad, and ascends in a celestial litany of Salutations to the hallowed Families and the loftiest Hierarchies of divine Power—from the Household of God to the sublime Station of the Will and its Determination. Within its radiant verses are proclaimed the unfolding of the divine Attributes—Will, Determination, Destiny, Decree, Permission, and the Book—through which the cosmos itself is shaped and harmonized.

The Tablet bears witness to the Manifestation of a Follower upon the Mount on the First Day, the unveiling of spiritual Realities, the bowing of Hearts in their Stations, the creation of Paradises and the effulgence of their Lights, and the blazing of Hell. In its cadence, it exudes a solemn exaltation, presenting a celestial panorama of divine Justice, Mercy, and the orderly Revelation of sacred Realities—the very architecture of existence and the ineffable Design of the unseen Worlds.

The Tablet thus serves not merely as a devotional recitation, but as a window into the mystical and cosmological vision of the Báb, illuminating the path of the seeker toward annihilation of self in God and the attainment of spiritual verity. This Tablet was revealed in Arabic.

¹ The term Ṣaghīrah (صغیره), here rendered “Short”, denotes a concise form of the more extensive Ziyārat al-Jāmi‘ah, yet one that preserves its full spiritual potency. Jāmi‘ah (جامعه) signifies *All-Embracing*—a visitation embracing the virtues and stations of the Family of the Prophet Muḥammad, applicable to any Imām, time, or place. In Bahá’í usage, Ziyārat is rendered “*Visitation*”, a devotional act honoring the sanctity of a holy personage. In Shī‘ah tradition, two such visitations are known: the Kabīr (Long) and the Ṣaghīr (Short). The Báb’s Ziyārat-i Jāmi‘ah-yi Ṣaghīrah follows this pattern, offering a briefer yet universal invocation directed to the Family of the Prophet Muḥammad.

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What follows is a provisional English rendering of this luminous Epistle, translated with the utmost reverence and care. The original text is published in Faḏl Mazandarānī, *Asrā al-Aṣṣār*, vol. 3, pp. 6–7.

The Báb Reveals;

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

I bear witness that there is none other God but God, alone, without peer or partner, and I bear witness that Muḥammad is His servant and His Messenger.

O My God, send down Thy Blessings upon Muḥammad and the Family of Muḥammad.

Peace be upon You, O Family of God, and the Mercy of God and His Blessings.

Peace be upon You, O Family of Obliteration,³ and the Mercy of God and His Blessings.

Peace be upon You, O family of Ṭā-Hā,⁴ and the Mercy of God and His Blessings.

Peace be upon You, O Family of Yā-Sīn,⁵ and the Mercy of God and His Blessings.

Peace be upon You, O People of the House of Power, the Station of the Perfect Word, the Mine of Glory, and the Manifestation of Might, and the Mercy of God and His Blessings.

³ The term ‘Obliteration’ (*ṭams*) here signifies the mystical station in which the attributes of creation are effaced in the Attributes of God. It is a term of praise, denoting those who have attained self-effacement in divine reality.

⁴ Ṭā-Hā (طها – Ṭā’ Hā’) — This designation is borne by the twentieth Sūrah of the Qur’ān, revealed at Mecca, comprising one hundred and thirty-five verses. It opens with the mystical letters Ṭā’ Hā’, whose significance has been the subject of profound exegetical reflection. According to *Sijill Asmā’ al-‘Arab*, the expression Ṭā-Hā denotes the Apostle of God—may the blessings of God rest upon Him—while *Lughat-nāma-yi-Dehkhudā* records that the phrase “the People of Ṭā-Hā” (*Āl-i-Ṭā-Hā*) serves as a periphrasis for the Family of the Messenger. This understanding is further attested by poetic witnesses, including Jalāl-i-Dīn Rūmī and Hindú Shāh Nakhjavānī. In the mystical science of *abjad*, the letter Ṭā’ possesses the numerical value of nine (9), while Hā’ corresponds to five (5); when these two numbers are added together, they yield fourteen (14), a sum which may subtly allude to the fourteen Infallibles—the Messenger of God, His daughter Fatimah, and the twelve Imāms.

⁵ Yā-Sīn (يسين) — The thirty-sixth chapter of the Qur’ān, revealed in Mecca, comprises eighty-three verses. It commences with the Arabic letters Yā’ and Sīn, known as *ḥurūf muqaṭṭa’āt* (disconnected letters), whose precise meanings remain esoteric and are considered among the Qur’ānic mysteries. The Prophet Muhammad—peace be upon Him—has been reported to have referred to this Surah as “the heart of the Qur’ān,” underscoring its profound spiritual significance. The Surah address’s themes of monotheism, resurrection, and the consequences of disbelief, employing a rich tapestry of parables and divine signs to elucidate its messages. Its recitation is esteemed for its spiritual benefits, offering solace and a reminder of the transient nature of worldly life and the eternal reality of the hereafter.

Peace be upon You, O People of the Will, and its Determination,⁶ Pillar of the Decree, its Foundation, Ordainer of the Consummation,⁷ and its Judgment...

I bear witness that the Will hath been willed through Your Will.

And that the Determination hath been appointed through Your Determination.

And that the Power hath been made manifest through Your Power.

And that the Decree hath indeed been decreed through your Consummation...

And that the Book hath descended from the clouds of the justice of Your verses...

Thus, do I bear witness that one from among Your followers was made manifest upon the Mount on the First Day.⁸

The Realities and their Traces were made manifest, and the Hearts bowed down in their Stations. Paradises and their Lights were brought into being, and Hell was set ablaze, and all that are within it, and so forth.”⁹

⁶ In this passage the Báb enumerates stations drawn from the seven stages of creation—also known in Bábí theology as the arc of descent. These are: Will (al-mashíyyah), Determination (al-irādah), Destiny (al-qadar), Decree (al-qaḍā'), Permission (al-idhn), Term (al-ajal), and the Book (al-kitāb). See Nader Saiedi, *Logos and Civilization: Spirit, History, and Order in the Writings of Bahá'u'lláh* (Bethesda, MD: University Press of Maryland, 2000), pp. 131–134.

Authoritative Bábí texts identify Determination (al-irādah) as the second stage, proceeding directly from Will (al-mashíyyah); the two are even expounded as the letters of the creative fiat “Be” (kun)—with the “B” signifying Will and the “E” signifying Determination. (See *Selections from the Bahá'í Writings and from Shaykh Ahmad on the Seven Stages of Creation*, compiled by Keven Brown, 2008, esp. note on the kun correspondence.) The feminine *ukhtahā* (“her sister”), as it appears in the Arabic original, is not intended literally, but serves as a conventional Arabic device for indicating an inseparable, co-equal correlative to a feminine noun, *mashíyyah* being grammatically feminine. The rendering “its Determination” thus reflects the doctrinal precision of this pairing as understood in the Báb’s cosmology, while also preserving the elevated tone of the passage.

⁷ The Arabic term *al-imḍā'* (إمضاء) denotes endorsement, execution, or the carrying-out of a decree. In the cosmological schema of the Báb’s Tablet, it signifies the consummating affirmation or fulfilment of the Divine Decree. The rendering “Consummation” captures this sense of final fulfilment and accords with the elevated, scriptural diction of the present translation.

⁸ The “Mount” (*al-tūr*) here alludes to the sacred mountain of divine revelation, historically identified as Mount Sinai, symbolizing the locus of prophetic disclosure. The “First Day” evokes the primal moment of spiritual manifestation. The phrase signifies the glorious unveiling of a spiritual reality from among the followers addressed, marking a seminal event in the divine economy as understood within the Bábí and Bahá'í traditions.

⁹ The words of the Báb, “*Paradises and their Lights were brought into being, and Hell was set ablaze, and all that are within it, and so forth,*” unfold before the reader a cosmic panorama in which the boundless Majesty and Mercy of God are simultaneously revealed. The plural *Paradises* (*jannāt*) evokes the Qur’anic vision of multiple abodes of bliss (cf. Qur’ān 3:15; 4:13; 9:72), each suffused with a distinct and resplendent Light (*nūr*), corresponding to the spiritual station and capacity of its inhabitant. These Lights signify the effulgence of divine Names and Attributes, manifesting through the gradations of existence, as reflected in the Báb’s own expositions of the seven stages of creation—the arc of descent that ordains the unfolding of all things (Amr va Khalq, vol. 1, pp. 99–100; Persian Bayán, selections on cosmic gradations). In immediate juxtaposition, Hell is invoked as a blazing testament to the immutable decree of divine justice. Herein, mercy (*jamāl*) and majesty (*jalāl*) are entwined: the luminosity of the paradises illuminates the splendour of reward, while the fire of Hell declares the inexorable consequences of heedlessness. This literary and theological pairing mirrors Qur’anic rhetoric, wherein the felicity of the righteous is set against the doom of the wayward (Qur’ān 3:185; 9:72), and serves to reveal the all-encompassing administration of the unseen worlds.

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by the Báb, Transcribed from a Typed Copy**

بسم الله الرحمن الرحيم

اشهد ان لا اله الا الله وحده لا شريك له واشهد ان محمدا عبده ورسوله اللهم صل على محمد وآل محمد السّلام عليكم يا آل الله
و رحمة الله من و بركاته السّلام عليكم يا آل طمس و رحمة الله و بركاته السّلام
عليكم يا آل طه و رحمة الله و بركاته السّلام عليكم يا آل يس و رحمة الله و بركاته السّلام عليكم يا اهل بيت القدرة و منزلة
الكلمة التامه و معدن العزة و مظهر السطوة و رحمة الله و بركاته السّلام عليكم يا اهل المشيئة واختها و ركن القدر و اصله
و مقدر الامضاء و حكمه ... فاشهد ان المشيئة قد
شيتت بمشيتكم وان الارادة قد عينت بارادتكم وأن القدرة قد فصلت بقدرتكم وان القضاء قد قضت با مضائكم ... وان الكتاب
قد نزلت من سحائب عدل آياتكم فاشهد ان احدا من شيعتكم لما تجلّى على الطور في يوم الاول
وجدت الحقائق و آثارها و خربت الافئدة في مقاماته
و خلقت الجنان و انوارها و سمرت الجحيم و كل من فيا
الخ