

Tablet of the Ascent of the Soul and the Hour of Departure,¹ Revealed by the Báb

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Introduction and background:

This sacred Tablet of the Báb unveils a luminous meditation on the nature of the soul, the transient world, and the eternal realities beyond the veil of mortal existence. At its heart lies a spiritual vision that likens the soul in sleep to the sun in its heavenly station—though it remains enfolded within the body, through its radiant light it perceives the vast dominions of the heavens and the earth. The Tablet teaches that the believer's soul beholds all things in accordance with its spiritual rank, wielding an inseparable influence that flows from its pure vision. Conversely, the soul of the unbeliever is veiled by the distortions of denial, perceiving reality in inverted forms, a just consequence ordained by divine law.

The Báb reveals that sleep itself is a divine ordinance, a sign, and a reminder of the greater reality of the hereafter and the everlasting resurrection. Life's fleeting span and the transformations of the world beyond death are likened to a dream whose impressions fade upon awakening, leaving behind only faint traces. This comparison calls to the hearts of the faithful, exhorting them to fix their trust not in this ephemeral world but in the blissful Abode that awaits, inspiring a profound yearning for reunion with the Divine.

Throughout this Tablet, the Báb speaks as one constrained by circumstance yet spiritually unbound, invoking the Lord to sever the bonds with those who oppose Him and to number Him among the nearness of God's beloved servants. The passage on the soul's rending and its divine attraction to the angel of death is suffused with sacred certainty, emphasizing the irrevocable command of God in the transition from this life to the next. In an evocative and poignant note, the Tablet declares that within every soul is reflected the beauty of Ḥusayn son of 'Alí, the embodiment of sacrifice and divine love.

The hour of death is portrayed as the moment when the angel cleanses the soul's mirror from its defilements, and the faithful servant ascends with spirit and heavenly fragrance to a state so sublime that neither the hosts of heaven nor earth can reclaim him. In contrast, the servant who associates partners with God flees from divine majesty,

¹ This Tablet bears no known title in the original manuscripts. The present designation—*Tablet of the Ascent of the Soul and the Hour of Departure*—has been assigned by the author, based on the thematic content and spiritual tenor of the text. It is intended to reflect, as faithfully as possible, the Tablet's focus on the soul's final journey and its return to the Divine Presence.

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incapable of accepting the reality of the hereafter, even if seized by the armies of the unseen worlds. The Tablet culminates in the eternal truth that all things shall perish save the Face of the Lord, the All-Glorious and the Most Bountiful—an unchanging, majestic Presence that alone remains beyond the dissolution of creation.

What follows is a provisional English translation of this sacred Tablet, rendered with reverence and care. The original text is published in *Amr va Khalq*, vol. 1, pp. 323–324. At present, no information is available to the present writer concerning the date of its revelation, the identity of its recipient, or the place where it was revealed.

The Báb Reveals:

“Know then with absolute certitude that the soul, in sleep, is even as the sun in its station: it departeth not from the body, but through the radiance of its light doth it behold the Kingdom of the heavens and of the earth.

And if he be a believer, he beholdeth all things according to the measure of his station, and an influence proceedeth from him which remaineth inseparable from his being.

But if he be one who hath disbelieved, he beholdeth all things in inverted forms by reason of his unbelief, and its effect, according to the dictates of justice, shall remain unaltered.

Indeed, God hath created sleep among His servants that they may be assured of the realms of the Hereafter and the everlasting resurrection.

And that the span of this world and its transformation after death is even as a sleep in which a vision is beheld: Then, when he awaketh, naught doth he perceive thereof save the traces of its interpretation.

Glorified be God for such as repose their trust in this world and fear the abode of the Hereafter and its bliss!

Glorified art Thou, O my God! Hasten Thou the days of reunion with Thee, for this world grieveth Me.

And behold, the people thereof have arrayed themselves against Me and rallied to the aid of Thine enemies. O Lord, sever, then, the bond between Me and them, and number Me with Thy servants who have drawn nigh unto Thee.

And the rending of the soul and its rapture unto the Angel are, in very truth, decreed by the Command of God.

*And in the very essence of every soul is reflected the beauty of Ḥusayn son of ‘Alí—
peace be upon them both.*

*Then, when the hour of death arriveth, the Angel taketh from the mirror of his soul all its
evils and defilements.*

*And in that moment, the faithful servant ascendeth unto Him with spirit and the
fragrance of heavenly contentment in a state such that, were all the hosts of heaven and
earth to seize him, they would be powerless to bring him back.*

*But the servant who hath ascribed a partner unto God, from the majesty of His might
doth he flee, so that, even should the hosts of the heavens and the earth seize him, he
could never accept that reality. Such is the decree of God, from aforetime and unto the
Hereafter.*

*And all things shall perish, save the face of thy Lord, The All-Glorious and the Most
Bountiful.”*

**Tablet of the Ascent of the Soul and the Hour of Departure, Revealed by the Báb:
Transcription from a Typed Copy**

فايقن أن في النوم مثل الروح مثل الشمس في مقامها لم يخرج من الجسم بل بنوره يشاهد ملكوت السموات والارض فان كان
مومنا يشاهد الكل بحكم على مقامه وله تأثير
لاينفك عنه وان كان كافر يشاهد الاشياء على صور المعكوس لكفرو له بالعدل تأثير لا ينقلب عنه وان الله قد خلق النوم في
العباد ليوقنوا بعوالم الآخرة والنشأة الباقية

وان

عمر

الدنيا و تغييرها بعد الموت بمثل نوم يرى اخذ فاذا اقام لا يرى منه شيئي الا اثر تعبيره فسبحان الله

من

الذين

يركنون

في الدنيا و يخافون من دار الآخرة ونعيمها فسبحانك اللهم يا الهى قرب ايام لقائك فان الدنيا تحزنني وان اهلها يعاد و ننى و
ناعدولا عدائك رب فرق بيني وبينهم وادخلني في عبادك المقربين وأن نزع الروح وانجذابه الملك اليه لكان من أمر الله
وأن في حقيقة كل ذيروح مرات فيه جمال

حسين بن علي عليهما السلام فاذا جاء ساعة الموت ياخذ الملك ما وقع على المرات من سيئاته وشوء ناته فحينئذ عبد الموء
من يصعد اليه بالروح والريحان بشأن الذي لو يمسكه جنود السموات والارض لن يقدر و الرجوعه و ان عبد المشرك من
سطوته يفر بحيث لو ياخذه جنود السموات و الارض لن يقدر أن يقبل ذلك حكم الله من قبل ومن بعد وان ذا شيئي هالك الا
وجه ربك ذو الجلال و الاكرام