

The First Epistle Revealed by the Báb to Ḥájí Mírzá Áqásí¹

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Introduction and Background:

The Báb revealed a total of four Epistles addressed to Ḥájí Mírzá Áqásí, which are as follows²:

- The first Epistle was revealed in Shíráz, most likely in 1844 C.E., prior to the Báb's departure on pilgrimage to Mecca. He entrusted this Epistle, along with another addressed to Muḥammad Shāh Qājār, to Mullá Ḥusayn for delivery to Ḥájí Mírzá Áqásí and the Shāh³. Comprising four pages and written entirely in Arabic, the Epistle admonishes Áqásí not to set his heart upon the fleeting vanities of worldly rank and station, and solemnly exhorts him to uphold the standard of justice.
- The second Epistle addressed to Mírzá Áqásí was revealed in 1847 C.E. in the village of Siyyáh-Dihán (present-day Takestān)⁴. In this blessed Epistle, the Báb counsels him to fear God, renounce attachment to the world, and detach his heart from the transient allure of power and position. Although the body of the Epistle is in Persian, it opens with a prefatory invocation in Arabic, comprising praises and glorifications of God. Within this Epistle, the Báb also expresses His sorrow and grievance at the issuance of the decree sending Him to the castle of Máku⁵.
- The third blessed Epistle addressed to Ḥájí Mírzá Áqásí was revealed shortly after the Báb's arrival in Chihriq, and is written in Arabic. In this epistle, Chihriq is referred to as the "second prison." The tone of this Epistle is markedly sterner and more severe than that of the previous two Epistles. The Báb reproaches Áqásí, questioning how, after hearing the summons of the new Divine Command, he can remain unafraid of God's wrath and devoid of shame. He

¹ Ḥájí Mírzá Áqásí (c. 1783–1849) served as Prime Minister under Muḥammad Shāh Qājār from 1835 until the Shāh's death in 1848. Though entrusted with the highest affairs of state, his tenure was marked by widespread criticism for ineffective governance and poor judgment.

² Ḥabību'lláh Ḥusámī, *Manābi' -i Muṭāla'iy-i Amrī: Āthār*, p. 28.

³ Muḥammad 'Alī Fayzī, *Ḥazrat-i Nuqṭiy-i Ūlá* (Tehrán: Mu'assasiy-i Millī-yi Maṭbū'āt-i Amrī, 1987), p. 131.

⁴ Siyyáh-Dihán was a small settlement situated in the Qazvīn region of northwestern Iran. It is identified with present-day Takestān, a small town located approximately 12 kilometers west of Qazvīn.

⁵ Ḥabību'lláh Ḥusámī, *Manābi' -i Muṭāla'iy-i Amrī: Āthār*, p. 28.

equates Áqásí's measure of spiritual insight with the unbelief of Pharaoh, and labels him a rebellious and tyrannical Satan⁶.

- The fourth blessed Epistle addressed to Ḥájí Mírzá Áqásí is commonly known as the Epistle of Qahriyah and was revealed in Arabic at Chihriq. It is extensive, comprising approximately twenty-four pages. This Epistle clearly manifests the full measure of Divine wrath directed at Ḥájí Mírzá Áqásí. Within it, the Báb admonishes him regarding the injustices committed by Ḥusayn Khān, the governor of Fārs, and praises Manūchehr Khān Mo'tamad al-Dawlah. Furthermore, he warns Áqásí that the divine retribution awaiting him will soon befall⁷.

This study presents an English provisional translation of the first Epistle revealed by the Báb to Ḥájí Mírzá Áqásí. Two manuscript versions of this Epistle are extant: one appears in *Iran National Bahá'í Archives (INBA)* 4011C (Tehran), pp. 332–336, undated but likely early⁸; the other is found in INBA 5006C (Tehran), pp. 369–371, and is dated 1262 A.H. (1846 C.E.)⁹. Although the latter bears a date, the present translation is based on the earlier undated version preserved in INBA 4011C. It is available online at [Bab-PRV-06.pdf](#).

⁶ Ḥabību'lláh Ḥusámī, *Manābī'-i Muṭāla'iy-i Amrī: Āthār*, p. 29.

⁷ Ḥabību'lláh Ḥusámī, *Manābī'-i Muṭāla'iy-i Amrī: Āthār*, p. 30.

⁸ Denis MacEoin, *The Sources for Early Bábí Doctrine and History: A Survey* (Leiden: Brill, 1992), p. 192.

⁹ Denis MacEoin, *The Sources for Early Bábí Doctrine and History: A Survey* (Leiden: Brill, 1992), p. 192.

The Báb reveals:

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

Read thou the Book of the Remembrance of the Name of thy Lord¹⁰, revealed from the presence of a true and manifest Imam. Verily, it is a Book that has been sent down by the decree of thy Lord, from the presence of the All-Exalted, the All-Wise.

Follow, then, the decree now being cast unto thee from the Book of thy Lord, for indeed that is a decree most firm. Verily, God, thy Lord, knoweth whatsoever is in the heavens and on the earth, and He, verily, is God—there is none other God but Him, the Mighty, the All-Powerful.

Render thanks unto God, thy Lord, and prostrate thyself before His decree, for verily this is the supreme triumph. Know then that the Remnant of God is the Proof of thy Lord. He knoweth whatsoever is in the heavens and on the earth. And verily, by the leave of thy Lord, He hath ever been potent over whatsoever He willeth.

We had indeed revealed a Book unto the people aforetime¹¹, that they might know the decree of thy Lord in the utterances of wondrous novelty, and they were upon a straight path. Yet some among the people rejected Our verses, prompted by what Satan cast into their souls—these, verily, in the Book of God, are numbered among the wrongdoers.

Indeed, those who followed the signs of God in truth—these are they who are rightly guided. And as for those who followed their vain desires and made mockery of the signs of thy Lord—they, indeed, are the idolaters.

Follow, O thou who art firmly established¹², the ordinance of thy Lord; then present thy soul before the presence of God. Then recite the Book of Remembrance¹³ with justice, that thou mayest indeed be numbered among the victorious—it is a decree inscribed.

Verily, We have sent down the verses, a Book, unto the king¹⁴, that he may recite the Book of Command in truth, and that he may be, in the Religion of God, of them that are

¹⁰ “The Remembrance of the Name of thy Lord” is one of the titles of the Báb, frequently used in His Writings to refer to Himself.

¹¹ A reference to Qayyūm al-Asmā’.

¹² The Arabic word al-makīn (المكين) connotes one who is “firmly established,” “secure in position,” or “entrenched in power.” In classical usage, it often refers to a person vested with authority or influence, particularly within a court or political sphere. In this context, it is a pointed reference to Hájí Mírzá Áqásí, the Grand Vizier of Muḥammad Shāh Qājār, who, though widely regarded as incompetent in statecraft, was nonetheless entrusted with the full reins of governmental power. The phrase thus bears both a literal and an ironic undertone: while Áqásí held great temporal authority, the Báb exhorts him to recognize a higher divine ordinance and present himself humbly before God. The rendering “thou who art firmly established” captures the linguistic root (makana) while preserving the tone of reverent exhortation characteristic of the Báb’s epistolary style.

¹³ “Remembrance” (Dhikr) is one of the titles of the Báb, frequently used in His Writings to refer to Himself.

¹⁴ A reference to Muḥammad Shāh Qājār and the first Epistle revealed by the Báb and delivered to the Shāh by Mullá Ḥusayn, alongside the first Epistle addressed to Mírzá Áqásí—the very Epistle under examination in this study. This

assured. And when the Book is sent down unto thee, then proclaim it, by the leave of thy Lord, in that very moment.

Then recite it before His Throne, and expound the words of thy Lord with justice, in a tongue of truth, eloquent, noble, and fair. And say: Fear God, and fear not the decree of thy Lord, for that decree is indeed true, clear and manifest. Say: The dominion of this world and the next is in the hand of the True One, as a single letter in an inscribed Book.

Verily, the Proof of thy Lord¹⁵ is independent of all who are in the heavens and on the earth. And all, by the decree of the Book, are humbled before Him.

And know that wert thou to desire the sovereignty of this world, We would assuredly judge thee with justice. And in that case, thou wouldst verily be established upon a throne of dominion.

But if it be the abode of the hereafter thou desirest, then follow My decree—for the command of God is indeed the truth. And all shall on the Day of Resurrection be raised up unto God.

Be thou God-fearing, O thou who hast been entrusted¹⁶, and fear not any soul in the path of thy Lord. And strive, through Our verses, with justice—for the life of this world is indeed vain, and the abode of the hereafter is better, as recorded in the Book of thy Lord, concerning that which the people were wont to do.

I counsel thee, O thou man¹⁷: regard not the dominion in thy hands as enduring, for every soul is enjoined to taste of death—a decree irrevocably ordained. And all shall return unto God.

Indeed, there is no God but Him. On the Day of Resurrection, He shall judge among the people with justice. And on that Day not the weight of a mote shall be wronged. God is Powerful, Almighty.

And I bear witness in justice, that if the king championeth the Cause in truth, his dominion over this world and the next shall be made firm. And indeed, he is, according to the decree of the Book, numbered among the helpers—inscribed, assuredly, as such. And verily, by the decree of thy Lord, all the kings shall come unto him.

accords with the account provided by Muḥammad ‘Alī Fayḏī in his work Ḥaḏrat-i Nuḡṭiy-i Ūlá (Tehrán: Mu’assasiy-i Millī-yi Maṭbū‘āt-i Amrī, 1987), p. 131.

¹⁵ “Proof of thy Lord” is one of the titles of the Báb, frequently used in His Writings to refer to Himself.

¹⁶ The phrase “O thou who art entrusted” (يَا أَيُّهَا الْأَمِينُ) is addressed by the Báb to Ḥájí Mírzá Áqásí, the Grand Vizier of Muḥammad Shāh Qájār. Although Áqásí was widely regarded as inept in matters of governance, he had been fully entrusted with the affairs of state by the Shāh. The Arabic word *al-Amīn* conveys both trust and moral responsibility. The Báb’s usage subtly underscores the spiritual obligation incumbent upon one vested with such power.

¹⁷ A reference to Ḥájí Mírzá Áqásí.

And their sons, rank upon rank, like an outstretched line. That His decree may be made manifest in the Book concerning a station wherein none among the kings shall make mention of another. And all shall come unto Him, humbled and submissive.

Indeed, We behold from the treasures of thy Lord that which no knowledge can encompass. And verily, that is the true dominion in this world.

And in the life to come there awaiteth him, from Us, gardens resplendent, such that no dominion can be compared therewith. And verily, that is the supreme triumph.

Follow then the decree of the Remnant of God in justice—for on this Day, there is no escape for anyone save he who believes in the signs of God and is of those who prostrate.

Verily, We made thee before among the possessors of knowledge, and thereafter among those invested with dominion, for the Day of the Remembrance of the Name of thy Lord. “This is a Mighty Day.”

Champion the Cause of God with justice, and recite the Book of thy Lord with awe—for God, thy Lord, is indeed All-Hearing, All-Knowing.

And know that a single verse from what We have now revealed unto thee sufficeth, as a proof, for all who dwell upon the earth—God is Witness, All-Knowing.

Were all men to gather together to bring forth the like of that Book, and the jinn were to assist them with all their might, they could never produce the like thereof, nor could they ever attain thereto—Even if all were to support one another.

Dost, thou know of any proof in the Book greater than this? Nay, by the Qur’án! It is indeed one of the mighty signs. If God were to send down but a single verse of the Qur’án, the decree from God would not be altered after He has already sent down many verses. And God is Self-Sufficient, the All-Praised.

And if We so willed, We could assuredly send down for every letter of the Qur’án that which We have revealed therein. And God, thy Lord, is indeed All-Powerful, Almighty.

And sufficient art thou, on this Day, as a witness through the judgment of that Book.

Indeed, We have sent down a Book unto the learned¹⁸, that haply they may remember the signs of God and be of those who are certain.

Recite the Book of thy Lord, on Our behalf unto them, and strive with them through wisdom and the goodly sign, that thou mayest indeed be among those who give victory — it is inscribed.

¹⁸ A reference to the *Kitāb al-‘Ulamā’*, which was revealed during the Báb’s journey from Muscat to Búshíhr.

Act in every affair as though thou wert in the presence of God, and take not from any one even as much as a mustard seed except by the judgment of thy Lord in the Divine Criterion (al-Furqān).

For God, thy Lord, recompenseth on the Day of Resurrection whatever the hands have wrought in the path of God—and verily, there is no God but Him, the Almighty, the All-Wise.

And indeed, We have sent down a Book unto the kings¹⁹, that they may recite the decree enshrined therein, then dispatch unto them the ordinance inscribed in the ink of gold²⁰, a decree from the Book of the Sovereign²¹, unto whoso draweth nigh.

By Him Who hath caused the Spirit to descend upon My heart²²! Verily, the Cause is true, even as the people speak in accordance with the decree of thy Lord.

Follow My decree, then endure with patience the command of God; for soon shalt thou behold the kings prostrate before Us, and all who dwell upon the earth abiding within Our treasures.

And God is indeed the All-Powerful, the All-Laudable. The Cause of God far transcendeth whatsoever the people have known. Send forth the decree of thy response²³ by the hands of those within thy dominion who are near at hand.

¹⁹ “We have indeed enjoined upon the believers to proclaim the Remembrance of God in the call to prayer, in accordance with that which We have revealed in the Book of the Kings: ‘Exalt the ordinance of God openly, that perchance ye may prosper.’” — From an Epistle (*Tawqī*) addressed to Mullā Ṣādiq, concerning the exposition (*sharḥ*) of the Seven Rituals (or Symbols).

²⁰ The phrase “ink of gold” (مِزَادُ الذَّهَبِ) is a poetic and elevated expression symbolizing the supreme dignity and sacredness of the decree sent by the Báb. It emphasizes the sacred authority and exalted nature of the communication addressed to the sovereigns. “Write down, with ink of gold, all that We are now unfolding before you, that perchance ye may be guided by the signs of God.” — *Kitāb al-Fahrist* (“The Book of the Index”).

²¹ The Arabic plural term الْمُلُوك is rendered as “kings” to faithfully convey the plurality and specific reference to multiple monarchs. The singular term الْمَلِك in كِتَاب الْمَلِك is rendered as “sovereign” to emphasize the singular supreme authority or exalted ruler implied by the text. This distinction preserves the nuance and hierarchy present in the original Arabic wording.

²² The phrase “فَوَالَّذِي نَزَّلَ الرُّوحَ عَلَى قَلْبِي” (“by Him Who hath caused the Spirit to descend upon My heart”) invokes a solemn oath emphasizing the divine origin and truthfulness of the Báb’s mission.

²³ The expression “the decree of thy response” (حُكْمُ الْجَوَابِ) connotes a formal and divinely inspired reply expected from Hájí Mírzá Áqásí in answer to the Epistle he received. The word *ḥukm* (حُكْم), frequently used by the Báb, denotes not merely a “statement” but a binding ordinance, judgment, or authoritative pronouncement. This phrase suggests that the Báb anticipated not just acknowledgment, but a decisive and sincere reply—issued in recognition of the divine summons conveyed through the Epistle.

Then lend strength²⁴ to the Messengers of the Remembrance of God²⁵, for thy Lord is indeed the Self-Sufficient, the All-Glorious.

Glorified be God, the Lord of the Throne, above all that they ascribe unto Him! And praise be to God, the Lord of all the worlds.”

²⁴ The imperative ‘azziz (عَزَّزْ), “lend strength,” “reinforce”) derives from the trilateral root ‘-z-z (ع-ز-ز), which conveys meanings of might, strength, and power. In its form II conjugation (fa‘‘ala), the verb implies not simply strength, but the act of reinforcing or supporting another, often with a connotation of divine or authoritative backing. This verb appears in the Qur‘án (e.g., 36:14), where God declares: “We reinforced [‘azzaznā] them with a third [messenger]”, underscoring its usage in the context of strengthening emissaries entrusted with a sacred charge.

In this passage, the Báb enjoins Ḥájí Mírzá Áqásí to “*lend strength to the messengers of the Remembrance of God*”—a call to support, uphold, and legitimize those who carried the Báb’s Epistle, and by extension, to affirm the truth of His divine claim. The phrase carries not only administrative or material implications but spiritual weight, invoking the imperative to recognize and reinforce the Cause of God.

²⁵ The phrase “*Messengers of the Remembrance of God*” (رُسُلَ ذِكْرِ اللَّهِ) refers to those individuals entrusted by the Báb with the delivery of His sacred Epistle to Ḥájí Mírzá Áqásí. The title “Remembrance of God” (ذِكْرُ اللَّهِ) is among the exalted designations by which the Báb refers to Himself throughout His Writings, signifying His station as the bearer of divine revelation and the Manifestation of God’s remembrance on earth.

The First Epistle Revealed by the Báb to Ḥájí Mírzá Áqásí: Based on a Typed Copy

Note: The words highlighted in red reflect corrections to the manuscript text and have been incorporated into the present provisional translation. The word highlighted in green was not clearly legible in the original manuscript.

بسم الله الرحمن الرحيم

اقرأ كتاب ذكر إسم ربك من لدن إمام حق مبين وإنه لكتاب قد نزل من حكم ربك من لدن عليّ حكيم أن اتبع حكم ما تلقي إليك الآن من كتاب ربك فإن ذلك حكم قويم وإن الله ربك يعلم ما في السموات وما في الأرض وإنه لا إله إلا هو لقوي عزيز أن اشكر الله ربك ثم اسجد لحكمه فإن ذلك لهو الفوز العظيم ثم اعلم أن بقية الله حجة ربك يعلم ما في السموات وما في الأرض وإنه بإذن ربك قد كان على ما يشاء مقتدرا ولقد نزلنا من قبل كتاباً إلى الناس ليعلموا حكم ربك في كلم البدع وكانوا على صراط قويم ولقد **كذب بعض** من الناس آياتنا بما يلقي الشيطان في أنفسهم وإن أولئك هم في كتاب الله لظالمون إن الذين اتبعوا آيات الله بالحق فأولئك هم المهتدون وإن الذين اتبعوا **أهواءهم واستهزأوا بآيات** ربك فأولئك هم المشركون

أن اتبع يا أيها **المكين** حكم ربك ثم احضر نفسك بين يدي الله ثم اقرأ كتاب الذكر بالعدل لتكون من الفائزين لمكتوب ولقد نزلنا الآيات كتاباً إلى الملك **لتتلق** كتاب الأمر بالحق وتكون في دين الله لمن الموقنين فإذا أنزل الكتاب إليك بلغ بإذن ربك في الحين ثم اقرأ لدى عرشه ثم قسّر كلمات ربك بالعدل بلسان حق أعجمي جميل وقل اتق الله ولا تخف من حكم ربك فإن ذلك حكم حق مبين وقل إن ملك الدنيا والآخرة في يدي **الحق كمثل** حرف في كتاب مسطور وإن حجة ربك لغني عن من في السموات ومن في الأرض وكل في حكم الكتاب له خاشعون واعلم بأنك لو تريد ملك الدنيا فإنا لنحكم عليك بالعدل وإن حينئذ لقد كنت على الملك لمستقر وإن أردت دار الآخرة فاتبع حكمي فإن أمر الله لحق وكل في يوم القيمة إلى الله يبعثون

أن اتق الله يا أيها الأمين ولا تخف في سبيل ربك من أحد واجهد بآياتنا بالعدل فإن حيوية الدنيا باطلة وإن دار الآخرة خير في كتاب ربك عما كان الناس يعملون أوصيك يا أيها الإنسان لا ترى الملك في يدك **باقياً** فإن لكل نفس **ذائقة** الموت فرض وكل إلى الله يرجعون وإنه لا إله إلا هو يحكم يوم القيمة بين الناس بالعدل وما اليوم ظلم عدل ذرة والله قوي عزيز وأشهد بالعدل بأن الملك لو **نصر** الأمر بالحق **يثبت** له ملك الدنيا والآخرة وإنه في حكم الكتاب لمن الناصرين **لمكتوباً** ولقد يأتيه من حكم ربك كل الملوك

وأبنائهم صفا بعد صف مثل خط ممدود وليظهر حكمه في الكتاب على شأن لن يذكر أحد لأحد من الملوك وكل أتاه خاضعين ولقد نرى من خزائن ربك ما لا يحيط به علم وإن ذلك لهو الملك في الدنيا وإن له في الآخرة من لدنا **جئات كريماً** لم يعدل شيئاً منها ملك وإن ذلك لهو الفوز الكبير أن اتبع حكم بقية الله بالعدل فإن اليوم لا مفر لأحد إلا أن يؤمن بآيات الله وكان من الساجدين ولقد جعلناك **أولي** العلم من قبل ومن ذوي الملك من بعد ليوم ذكر إسم ربك "هذا يوم عظيم

أن انصر دين الله بالعدل واقرأ كتاب ربك بالخوف فإن الله ربك لسميع عليم واعلم بأن آية مما نزلنا الآن إليك يكفي لدى الحجة لمن على الأرض **أجمعين** والله شهيد عليم ولو اجتمع الناس على أن يأتوا بمثل ذلك الكتاب والجن يمدونهم على الضعف لن يستطيعون ولن يقدر ولو كان الكل على البعض ظهيرا أفتعلم حجة في الكتاب أكبر منها كلا والقرآن إنّه لا يحدّ الكبر لو نزل الله القرآن آية واحدة لا يبدل الحكم من عند الله بعد ما نزل الله من الآيات **كثيراً** والله غني حميد ولو شئنا لننزل في كل حرف **من** القرآن مثل ما نزلنا فيه وكان الله ربك لقوي عزيز وكفى بنفسك اليوم في **حكم** ذلك الكتاب شهيدا ولقد نزلنا كتاباً إلى العلماء لعلمهم يتذكرون بآيات الله وكانوا من الموقنين اقرأ كتاب ربك من لدي عليهم **واجهد** عليهم بالحكمة والآية الحسنة لتكون لمن الناصرين **لمكتوباً** أن اعمل في كل شأن كأنك بين يدي الله ولا تأخذ من أحد على قدر خردل من دون

حكم ربك في الفرقان فإن الله ربك يجزي يوم القيمة بما اكتسبت **يداه** في سبيل الله وإنه لا إله إلا هو العزيز الحكيم ولقد نزلنا كتاباً إلى الملوك أن اقرأ حكم ما نزل فيها ثم أرسل إليهم بحكم مداد الذهب من حكم كتاب الملك لمن قريب فوالذي نزل الرّوح على قلبي إن الأمر لحق مثل ما كان الناس في حكم ربك

ينطقون

أن اتبع حكمي ثم اصبر لأمر الله فسوف ترى الملوك بين أيدينا ومن على الأرض في خزائننا والله قوي حميد وإن أمر الله أكبر
عما كان الناس يعلمون وأرسل حكم الجواب بأيدي أهل ملكك من قريب ثم عزز رسل ذكر الله فإن ربك لغني عزيز
وَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ
وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ