

# THE EPISTLE OF DIVINE WRATH

## The Fourth Epistle of the Báb to Ḥájí Mírzá Áqásí<sup>1</sup> Revealed from the Fortress of Chihríq Following His Trial at Tabríz

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### Introduction and background:

The Báb revealed a total of four Epistles<sup>2</sup> addressed to Ḥájí Mírzá Áqásí, which are as follows:

- 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 Shāh<sup>3</sup>. 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 first Epistle has also been provisionally translated by the same author and may be accessed online at [The First Epistle Revealed by the Báb to Mírzá Áqásí](#).
- The second Epistle addressed to Mírzá Áqásí was revealed in 1847 C.E. in the village of Siyyáh-Dihán (present-day Takestān)<sup>4</sup>. 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 fortress of Máku<sup>5</sup>.

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<sup>1</sup> 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.

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

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

<sup>4</sup> 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.

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

- The third blessed Epistle addressed to Ḥájí Mírzá Áqásí was revealed shortly after the Báb's arrival in Chihríq, and is written in Arabic. In this epistle, Chihríq 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 equates Áqásí's measure of spiritual insight with the unbelief of Pharaoh, and labels him a rebellious and tyrannical Satan.<sup>6</sup> The third Epistle has also been provisionally translated by the same author and may be accessed online at [The Third Epistle Revealed by the Báb to Mírzá Áqásí](#).
- The fourth blessed Epistle addressed to Ḥájí Mírzá Áqásí is commonly known as the *Tawqīʿ-i-Qahriyyih* (“The Epistle of Divine Wrath”). Revealed in Arabic at Chihríq, it is an extensive composition comprising approximately twenty-four pages. The Báb dispatched the Epistle to Ṭehrán, entrusting the intrepid Ḥujjat of Zanján to deliver it personally into the hands of the Prime Minister, Mírzá Áqásí. Ḥujjat fulfilled this charge faithfully and conveyed the Epistle as instructed.<sup>7</sup> Nabil-i-Zarandí, having heard directly from the lips of Bahá'u'lláh in the prison of 'Akká, records that Ḥujjat—standing in the presence of that Blessed Being, Mírzá Maṣīḥ Núrí, and several other companions—testified that he had indeed delivered the *Tawqīʿ-i-Qahriyyih* to Ḥájí Mírzá Áqásí himself. Bahá'u'lláh affirmed that Ḥujjat had committed the entire Epistle to memory and, in that very gathering, recited it in full before those assembled.<sup>8</sup> 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 befall.<sup>9</sup>

This study presents a provisional English translation of the Fourth Epistle of the Báb addressed to Ḥájí Mírzá Áqásí, revealed at Chihríq. Internal evidence within the Epistle itself suggests that its date of revelation is approximately August 1848 C.E., following the Báb's trial at Tabríz. Two manuscript versions of this Epistle are extant: one preserved in the Iran National Bahá'í Archives (INBA 64, pp. 127–150) [[INBA64](#)], and another in the Bayani collection [[Collection\\_4.pdf](#)]. However, the translation offered

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<sup>6</sup> Ḥabību'lláh Ḥusámī, *Manābiʿ-ī Muṭālaʿiy-i Amrī: Āthār*, p. 29.

<sup>7</sup> *God Passes By*, p.26.

<sup>8</sup> *The Dawn-Breakers: Nabil's Narrative*, p. 325-326.

<sup>9</sup> Ḥabību'lláh Ḥusámī, *Manābiʿ-ī Muṭālaʿiy-i Amrī: Āthār*, p. 30.

here is based on the text published in *Ahd-i 'Ala*, pp. 259–264, which is accessible online at [Ahd-i Ala](#).

## **The Báb Reveals:**

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

*Praise be unto God, Who hath subjugated—through the Subjugation of the subduing Subjugation of the Constraint of the Compulsion of His Omnipotence—the realities of the associators from among the contingent beings.*

*And praise be unto God, Who hath magnified Himself by the Magnification of the exalted Exaltation of the Exaltation of the Greatness of His Grandeur over the essences of the perverted among existent beings.*

*And praise be unto God, Who hath asserted His transcendent Dominion through the Empowerment of the Ascendancy of the Overwhelming Constraint of the Might of His Omnipotence over the carnal selves of the banished.*

*And praise be unto God, Who hath exercised Might through the Ordainment of the Empowerment of the Determination of the Measure of His Power over the essential identities of all realities. Glorified and Exalted is He!*

*Indeed, the recognition of the vestures of the Countenance of the Presence of His Divine Essence hath been forbidden unto the people of allusions.*

*And He hath cast far from the nearness of the sanctified Court of His Dominion all material things from among the people of the veils of glory.<sup>10</sup>*

*And He hath appointed the most intense of His fire for the essential realities among the people of allusive inferences, by reason of their heedlessness of the remembrance of the Majesty of His very Self.*

*And the most grievous of His chastisements hath He appointed for the immaterial realities among the people of dominion, by reason of their turning away from the Countenance of His Presence.*

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<sup>10</sup> The phrase *Ahl al-Subuḥāt* (lit. ‘people of the effulgent veils’) evokes a Qur’ānic-hadīth motif wherein divine radiance both reveals and conceals. In this context, it refers to exalted souls or spiritual elites whose attachment to material forms has distanced them from the sanctified domain of Divine Might. The Báb subtly critiques the veiling power of glory when unaccompanied by true detachment.

*How great, then, are His Assaults upon the wrongdoers against the people of His Guardianship—those who, in the realm of Divinity, are sanctified above all forms and significations.*

*And how tremendous are His Vengeances upon the arrogant against the people of His Love—those who, in the realm of Omnipotence, are exalted above names and attributes!*

*How glorious is the manifestation of His Wrath through His Justice upon those who are heedless of the right of the people of His Knowledge—those who, in the realm of Sovereignty, are purified above similitudes and allusions.*

*And how exalted is the manifestation of His Anger through His Forbearance upon those who, of their own selves, have cast themselves afar—despite their knowledge of the people of His Obedience—those who, in the world of Dominion, are raised above the bounds of signs and stations.*

*Glorified and Exalted is He, by reason of the loftiness of the Wrath of His own Self and the greatness of the Indignation of His Presence! He verily raised up Muḥammad—may the blessings of God be upon Him and His kindred—from the Sanctuary of Pre-existence<sup>11</sup> over all the nations, singly and alone, detached from resemblance to the sons of kindred form and likeness.<sup>12</sup>*

*And He hath made Him the Manifestation of His Justice and His All-Compelling Power, then of His Forbearance and His All-Compelling Might.*

*Then was He well-pleased with His wrath by reason of His wrath, and from His anger did He approve through His anger.*

*That He may, through His Compelling Might, cast down—by His Justice—him whom He hath subdued unto the nethermost depths of the Fire.*

*That He might, through His Compelling Sovereignty, raise up—by His Forbearance—him whom He hath compelled, unto the uttermost extremity of his station amidst the stations of the reprobate.*

*For He is indeed far too exalted to be seized by anger or wrath, by virtue of the loftiness of His Essence—unto which naught can be conjoined, and whereunto naught can ascend.*

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<sup>11</sup> “He hath raised up Muḥammad from the sanctuary of Pre-existence”: The Báb declares the Prophet’s Pre-existent station, affirming His advent from the *realm of primordiality (qidam)*, untouched by time.

<sup>12</sup> This affirms that the Prophet Muḥammad is unlike all other men—neither His human form nor spiritual reality can be equated with others. The Báb insists on ontological distinction, a key tenet of divine Manifestation.

*And He hath ever been such that naught can comprehend Him, while He comprehendeth all things. He is, verily, the All-Powerful, the All-Transcending, the All-Compelling. Glorified and Exalted is He!*

*After Muḥammad—may the blessings of God and His salutations be upon Him and His Household—He verily manifested, through His Forbearance, the Friends [of God], and through the Justice of His Prophet, the Trustees<sup>13</sup>, that He might reveal the exalted station of His Beloved and the majesty of the Soul of His Messenger.*

*And He made them the Manifestations of His Justice and His Omnipotence in wrath, and the Mines of His Forbearance and His Compelling Power in indignation.*

*For as He is, exalted be He, He subdueth not through His Essence aught, nor doth He compel through His Identity aught, nor is He angered through His Soul at aught, nor is He wrathful through His Ipseity at aught.*

*For He is indeed far too exalted to be conjoined with His servants, or that the loftiest bird of hearts might ascend unto Him from the innermost heart.*

*He is, verily, the One set apart in the realm of origination from all likenesses and opposites.*

*Therefore was it revealed in the Qur'án, regarding the Manifestations of His Justice and His Forbearance—for those who behold with the eye of vision—the decisive decree: 'But when they angered Us, We took vengeance upon them.'<sup>14</sup>*

*Then thereafter, owing to the loftiness of the Anger of the Friends of the Faith, and the greatness of the station of the Wrath of the Pillars of Certitude—the Imáms, who are witnesses in truth while possessing full knowledge—God hath indeed created servants for the appearance of Their Forbearance, and bodily forms for the manifestation of Their Justice, and countenances as stations for the descent of Their Anger, and signs for the treasures of Their Wrath.*

*And He hath placed all His Wrath within Their Wrath, and all His Anger within Their Anger, and all His Forbearance in Their Actions. By Them is Hellfire deserved by whomsoever the Word of Chastisement is decreed.*

*I seek refuge with Thee, O my God, from Their Wrath, which pointeth to naught but Thy Wrath, and the Wrath of Thy Prophet, and the Wrath of the Trustees of Thy Prophet—blessings be upon them.*

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<sup>13</sup> "Friends by His Forbearance, Trustees by the Justice of His Prophet": This identifies the Imáms, or true successors of the Prophet Muḥammad, who are made manifest not independently, but through divine virtues, thereby glorifying the Prophet's station.

<sup>14</sup> Qur'án 43:55 – "فَلَمَّا أَصَفُونَا انتَقَمْنَا مِنْهُمْ" – "When they angered Us, We exacted vengeance upon them." Note: The Báb interprets this verse as referring not to God's Essence directly, but to the Manifestations of God, who act as His instruments in justice and vengeance.

*Then from Their Anger, which pointeth to Thy Anger, and the Anger of Thy Prophet, and the Anger of the Trustees of Thy Prophet—Thy blessings be upon them.*

*And through Thee do I seek refuge, in the Sanctuary of Their Trust, from the Potency of Their Wrath and the Sovereignty of Their All-Compelling Might.*

*I draw nigh unto Thee, and intercede with Thee through Them, in the hope of Their forgiveness and Their tenderness.*

*For through the wrath of one among Them were the flames invested with being in Their very essence, and the infernal chastisement was realized in the reality of its inmost self.*

*And the assaults descended from the Heaven of Thy Compulsion upon its inhabitants, and the good deeds were turned into evil ones among those who waxed proud against Them, by what was sent down from the Heaven of Thy Omnipotence upon its people, for disbelief had been decreed.*

*From Their Anger hath the decree of idolatry been realized.*

*From Their Wrath hath the judgment of denial assumed being.*

*From Their Subduing Might hath the ruling of rejection become manifest.*

*And from Their Sovereignty hath it come to pass among them.*

*O my God! I seek refuge from Thy Anger—and through Them.*

*Through Them do I flee from Thy Wrath.*

*I seek shelter, by Thy Protection, from Thy Omnipotence—and through Them.*

*Through Them do I intercede with Thee against Thy Sovereignty.*

*By Thy Might and Thy Majesty! The one who is rejected is he upon whom Their Wrath hath descended. And he who is accursed is the one upon whom Their Anger hath descended.*

*And the one who is cursed is he against whom judgment hath been pronounced by Their Omnipotence. And the one who is chastised is he upon whom Their Sovereignty hath been decreed.*

*Glorified art Thou, O my God! Naught in the heavens nor in the earth can stand before Their Justice—for it pointeth to Thy own Justice.*

*Have mercy then, O my God, upon every atom, through Thy Bounty and Thy Grace.*

*Thou, verily, art the All-Bountiful; and indeed, Thou dost encompass Them from beyond—all-Compelling, All-Formidable art Thou.*

*But now, know thou—O thou that disbelievest in God, that ascribest partners unto His signs, that turnest away from His Threshold, and that waxest proud before His Gate—<sup>15</sup> verily, God—exalted be His remembrance—there escapeth nothing from His knowledge, nor is anything beyond the reach of His power.*

*And indeed, He hath not granted thee respite in thy station, nor hath He been heedless of thy ruling in thy doings—for He Who feareth not loss hasteneth not<sup>16</sup>.*

*He, verily, heareth the sound, perceiveth the passing, and sendeth down death.*

*Bear witness, then, with the eye of certitude; then gaze with the sight of the eye of certainty; then observe with the truth of certainty within thyself—For God—exalted and glorified be He—hath said: ‘And verily, Hell shall encompass the disbelievers.’<sup>17</sup>*

*By Him in Whose hand is My soul! Thy heedlessness of My remembrance, thy rebellion against My decree, and thy turning away from Mine obedience are more grievous than the fire of Hell itself.*

*Nay rather, it is that which shall be made manifest unto thy soul on the Day of Resurrection.*

*For even now, wert thou to know with the knowledge of certainty: ‘Ye shall surely behold the blazing fire; then shall ye surely behold it with the eye of certainty.’<sup>18</sup>*

*By Him Who is the Sovereign of My Being! The lands and all who dwell therein have been altered by reason of thy ruling.*

*And now, in the knowledge of God, there is not a thing but it hath turned away from thee, and not one hath turned toward thee. Hold, hold, O enemy of God and enemy of His chosen ones!*

*Wert thou to know what thy hands have wrought in Mine affair, thou wouldst flee unto the peaks of the mountains of iron. And sit naked in the ashes.<sup>19</sup> And wail aloud at the decree of creation. And be thunderstruck before the people of inner truth.*

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<sup>15</sup> The Báb.

<sup>16</sup> The statement “*For He Who feareth not loss hasteneth not*” reflects the Divine attribute of perfect sovereignty and patience. God, being free from all limitations and fears, does not hasten His judgment or punishment out of anxiety or haste. Instead, He acts with absolute wisdom and perfect timing, underscoring that the delay in recompense is not neglect but a manifestation of His sovereign will. This principle aligns with Qur’anic teachings emphasizing God’s justice, tempered by mercy and full knowledge.

In the context of this Epistle, the Báb admonishes Mirza Aqasi, reminding him that although divine punishment may seem delayed, it is certain and deliberate—because God does not act hastily but will assuredly bring justice to fruition at the appointed time.

<sup>17</sup> Qur’án 29:54 – “*And verily, Hell shall encompass the disbelievers.*”

<sup>18</sup> Qur’án 102:6–7 – “*Ye shall surely see the fire of Hell; again, ye shall surely see it with the eye of certainty.*”

<sup>19</sup> “Naked” and “ashes” symbolize the stripping of pride, humiliation, and total remorse.

*Dost thou not know what thou hast done, O embodiment of Satan?<sup>20</sup> It is as though thou hast wronged every being in existence, in both the unseen and the seen. And slain all who dwell in the Kingdom of the All-Loving.*

*For the Imám—peace be upon Him—hath said: ‘Whosoever beareth the burden of a single sin, it is as though he hath borne the burden of all sins.’*

*Alas, alas! At thy tyranny hath Paradise itself cried out, and all who dwell therein; the earth hath been convulsed, and all that tread upon it.*

*The waters have altered, the winds have shifted, the lands are laid waste, the mountains leveled, the leaves yellowed, the branches withered, and the fruits cut off.*

*Alas, alas! How can I recount that which thou hast committed without right?*

*The very heavens are nigh to be rent asunder, the earth to be cleft in twain, and the mountains to fall down in ruin.*

*Indeed, the liver of Muḥammad and the Family of God—may the blessings of God be upon Him and His Household—hath been set aflame in the chambers of Riḍwān<sup>21</sup>.*

*The Houris have smitten their cheeks in the meadows of Paradise at the vileness of thy decree.<sup>22</sup> Knowest thou not what thou hast done?*

*Thou hast turned away from Him Who is thy Lord and the One Who revealeth thee in the worlds God hath created for thy sake, while thou art but a fettered slave within His dominion.*

*By Him Who is the Beloved of My heart! Wert the veil lifted from thine eyes, thou wouldst be content to be sheared with shears,<sup>23</sup> and to walk behind the mad<sup>24</sup> in this world—and not for a single mustard-seed of wrong against Me would there arise a thought in thy mind.*

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<sup>20</sup> Not merely metaphorical: the Báb calls Áqásí the very manifestation of Iblís, the archetype of rebellion and envy toward the chosen ones (cf. Qur’án 2:34).

<sup>21</sup> “The chambers of Riḍwān” (*ghurafāt al-Riḍwān*) denotes the exalted celestial precincts wherein the good-pleasure of God (al-Riḍwān) is fully realized—a realm of nearness, delight, and beatitude reserved for the sanctified souls who have attained His presence. The word *ghurafāt* (chambers or pavilions) evokes the image of lofty, luminous abodes promised in the Qur’án to the righteous:

“They shall have chambers raised high, beneath which rivers flow...” (Qur’án 39:20).

In this context, the phrase signifies not merely a spatial metaphor but a spiritual station of utmost sanctity. That the liver of Muḥammad and His kindred is said to have “been set aflame in the chambers of Riḍwān” conveys a paradox of divine grief in the very realms of bliss—underscoring the magnitude of the injustice done and the spiritual pain it inflicted upon the Holy Family, even within the celestial abode of God’s good-pleasure.

<sup>22</sup> This surreal image—the Houris of Paradise slapping their cheeks in grief—is adapted from Shi’i mourning rituals.

<sup>23</sup> A metaphor symbolizing the believer’s willingness to endure the most excruciating suffering—even bodily mutilation—for the sake of divine truth and nearness to God. In Persian and Arabic mystical literature, such hyperbolic imagery often expresses ecstatic devotion and spiritual martyrdom.

<sup>24</sup> A reference to lovers of God who, in their ardent longing and detachment from the world, appear irrational or mad to others. In Sufi and Shi’i mystical tradition, “madness” denotes spiritual intoxication (*jazb*), self-effacement, and total abandonment to the will of the Beloved, as famously typified by Majnún’s love for Laylī.



*Nay, wert thou to possess the East and the West of the earth and offer them to behold My face but once, it would not be accepted of thee—by reason of the majesty of the station wherewith God hath distinguished Me.*

*Dost thou imagine thyself to delight in this world? Hast thou taken thy seat upon the carpet of sovereignty, and waxed proud over those around thee because God hath placed rule in thy hand?*

*Nay, by my Lord! Thou hast seated thyself upon the very breast of the flames; thou delightest in naught but the fire of perdition; thou partakest only of the fruits of the Tree of Chastisement<sup>25</sup>; and thou drinkest but of the boiling draught of the Scalding Flood.<sup>26</sup>*

*Hold, hold! Dost thou devour the wealth of men unjustly, and direct it to that which thy soul desireth in this fleeting world?*

*And dost thou imagine that God shall not call thee to account for it?*

*Nay, by My Lord! For thee there is an appointed time on the Day of Resurrection, before God and His Messengers and His angels and all His servants.*

*On that Day, thou shalt assuredly recognize My station, and verily find the fire of Hell blazing within thy very soul. And lo, at this very moment thou wearest naught but the raiment of pitch.<sup>27</sup>*

*And thou delightest only in that which doth torment the sun and the moon with the infernal fire.<sup>28</sup>*

*Hold, hold! Hast thou called upon Baal,<sup>29</sup> and consented to tyranny, and forgotten justice?*

*After God—exalted be His remembrance—hath spoken concerning the wrongdoers, saying—and His word is truth for the believers—: “Let not those who disbelieve suppose that Our granting them respite is good for their souls. We only grant them respite that they may increase in sin; and for them is a humiliating punishment.”<sup>30</sup>*

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<sup>25</sup> The phrase “Tree of Chastisement” (شجرة الحُشْبَان) alludes to a symbolic tree whose fruits embody the divine punishment and reckoning decreed upon the wicked in the realms beyond. This imagery echoes the Qur’anic “Tree of Zaqqūm” (سدر المذقوم), described as yielding bitter and burning fruit, which the condemned are doomed to partake of (Qur’ān 37:62–65). The term “ḥusbān” derives from the root meaning “to reckon” or “to calculate,” but in eschatological contexts signifies the inexorable chastisement and fiery judgment that follows the Day of Reckoning. Thus, the “Tree of Chastisement” represents not mere evil in a general sense, but a metaphysical reality of divine retribution, its fruit an emblem of the consuming and purifying justice meted out to those who reject the divine covenant.

<sup>26</sup> Qur’ān 69:35, and 14:16.

<sup>27</sup> Qur’ān 14:49–52.

<sup>28</sup> Qur’ān 55:5.

<sup>29</sup> Baal: A reference to the pagan god mentioned in the Qur’ān (37:125). By invoking this name, the Báb likens Áqásí’s idolatrous behavior—his veneration of worldly power and tyranny—to the ancient worship of false gods.

<sup>30</sup> Qur’ān 3:178.

*O thou deceived by the fire of Sijjīn and the stone of Sijjīl!<sup>31</sup> Reflect, if but for a moment: where now is Solomon, and Dhū'l-Qarnayn, and the kingdom they held under the good pleasure of God—exalted be His remembrance?*

*And where are Shaddād and Nimrod, and their dominion, won under the wrath of God—exalted be His remembrance?*

*Did they not perish and find themselves chastised, with no escape for them evermore?<sup>32</sup>*

*And if honor lay in worldly dominion, in the vastness of lands and abundance of wealth, then verily the kings of the realms of unbelief surpass thee in both sovereignty and riches.*

*But if true honor consisteth in the good pleasure of God, in the recognition of His Being and in obedience unto Him, then why dost thou consume thy soul with thine own hands, and heedlessly ignore the Day that shall overtake thee?*

*Hath not God said concerning those who inhabited the earth before thee: “How many were the gardens and the springs they left behind, and crops and noble dwellings, and comforts wherein they took delight! Thus it was; and We made another people inherit them. And neither the heaven nor the earth wept for them, nor were they reprieved.”<sup>33</sup>*

*Or did they gain victory? And hath not God said: “As for the abode of the Hereafter—We shall assign it unto those who desire not self-exaltation in the earth, nor corruption; and the end belongeth to the God-fearing.”<sup>34</sup>*

*Reflect, if but for a moment: wilt thou remain in this world? Then how canst thou be content with thy vaunted glory in a lifespan unworthy even of mention beside the life of the hereafter?*

*As though thou wouldst abide therein so long as God willeth and ordaineth, and as though thou hast been spared from death forever!*

*By Him Who hath chosen Me for His love, I desire for thee naught but the mercy of God—that thou mightest deliver thy soul from that whereof thou hast been heedless, and show mercy unto it for that which thou hast forgotten of His command.*

*Then how shall I recount thy grievous crimes and thy monstrous transgressions?*

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<sup>31</sup> Sijjīn refers to a record of the damned (Q. 83:7–9), as well as a metaphor for imprisonment in the lowest hell. Sijjīl is mentioned in Q. 105:4 as the burning stone cast down upon the companions of the elephant. It symbolizes divine punishment from above. The Báb accuses Áqásí of being deluded by what is in fact divine wrath, cloaking torment in the illusion of power.

<sup>32</sup> Solomon and Dhū'l-Qarnayn are righteous rulers in the Qur'ān, whose power came with God's sanction (see Q. 18:83–98 for Dhū'l-Qarnayn). Shaddād and Nimrod are archetypes of rebellious tyrants whose empires ended in divine curse and destruction.

<sup>33</sup> Qur'ān 44:25–29.

<sup>34</sup> Qur'ān 28:83.

*Behold! From the very first day I wrote in thy regard, saying, “Fear God thy Lord,” unto this day, there have passed forty months.<sup>35</sup>*

*And hadst thou shown love and truly feared God, then—by Him in Whose hand is My soul—not even the weight of a mustard seed would have been diminished from thy glory, nor did I covet aught of thy dominion, even to the measure of a grain.*

*For all the world and the hereafter, compared with My empty palm, are but as the palm of ashes.*

*Nay rather, the one who truly knoweth his Lord seeketh naught but God, beholdeth no honor save in His good-pleasure, and regardeth no abasement save in His wrath.*

*And as for thy station, wherewith thou hast waxed proud against God—it hath found no favor in the sight of them who have recognized My right.*

*Nay, by God! The lowliest of the poor among the knowers of God hath verily struck thy station with the soles of his sandals.*

*How then—with all thy pretensions to the fear of God—couldst thou seize it with thine own hands, as though God had created it for none but thee?*

*Reflect but a moment! Art thou not aware of what was done unto Me and My followers by the one thou didst appoint as governor of Fars—may the curse of God rest upon him—he whose deeds would shame even the infidels in their treatment of one another?*

*And yet, though thou hadst the power to restrain him, thou didst not write to him a single word that he might lessen his injustice and aggression, until he wrought what he wrought. And by this, thou hast brought disgrace upon thyself and gathered the firewood of Hell as provision for thy soul.*

*And yet, hadst thou but written him a single line, he would never have dared approach Me.*

*And thou knowest full well his lineage—more abject than all lineages—and his character—more base, even by the standards of his own people, than that of any transgressor.*

*His heedlessness of the ordinance of prayer, his indulgence in wine, his slaying of his own soul, and the abundance of his injustice—indeed, I doubt not that he hath left neither a major nor a minor sin undone.*

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<sup>35</sup> The Time and Place of the Revelation of This Blessed Epistle: The Báb declared His mission on the 5th of Jamádí al-Awwal 1260 AH (May 23, 1844 CE). His first Epistle to Mírzá Áqásí was revealed around that time, prior to the Báb's departure on pilgrimage to Mecca. Counting forty months from that date brings us to the month of Ramaḍán 1264 AH (August 1848 CE). The Báb returned to the fortress of Chihríq following His trial at approximately this same time. It is therefore evident that this blessed Epistle was revealed in the fortress of Chihríq, after the trial, and around Ramaḍán 1264 AH (August 1848 CE).

*By Him in Whose hand is My soul, were he to bear the burden of all the crimes committed in thy days of rule, they would not equal the harm caused thee by the weight of a single atom of the injustice he committed against Me.*

*Fie upon him! And may the curse of God and His wrath descend upon him so long as the heavens and the earth endure.*

*God shall assuredly avenge Me upon him in due time. Verily, He is the All-Powerful, the Almighty.*

*By My life! I was constrained, in the land of My birth<sup>36</sup>, by a Cause<sup>37</sup> that impelled Me to go forth, fearful and expectant, until I came upon one born among the Christians,<sup>38</sup> who honored Me and supported Me, and settled Me in a station beside which none more exalted can be conceived—according to the utmost of his ability in the Cause of God—until he fulfilled his vow.<sup>39</sup>*

*I beseech God to bestow upon him, as the reward for his beneficence, the best of the next world in its entirety; for God, verily, breaketh not His promise.*

*After that, I became aware of My predicament—one which no soul had knowledge of, nor had any means to reach Me—and I acquiesced to what was done by him whose concern is naught but that of the beasts.*

*I beseech that God may rend him asunder with every shred, as recompense for his falsehood and rebellion. Verily, He is the Almighty, the Compeller, the Avenger.*

*Then I descended upon thee, unashamed before God, nor before My grandfather, the Messenger of God, nor before any of My forefathers, the Imáms of the Faith; yet I feared lest a hand be cut off from thy bread<sup>40</sup>, and I commanded that which I commanded.*

*By Him in Whose hand is My soul, were I to come upon the household of the vilest of men, they would be ashamed of such deeds and would not repel Me from their dwelling.*

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<sup>36</sup> Shíráz, the birthplace of the Báb, became a place of peril following His open declaration in Mecca.

<sup>37</sup> The term "Cause" (شان) refers to His divine mission.

<sup>38</sup> This statement alludes to Manūchehr Khān Mo'tamad al-Dawlah (d. 9 February 1847), a distinguished statesman of Georgian origin who ranked among the most competent and broad-minded administrators of the Qājār period. He served as governor of Isfahán, where the Báb arrived on or about 23 September 1846 and remained for nearly six months. During this time, the Báb was received as an honored guest in Manūchehr Khān's residence—a period marked by the governor's full and unreserved recognition of the Báb's divine station.

<sup>39</sup> The phrase "fulfilled his vow" (قضى نحبه) is a Qur'ānic expression (Q 33:23) denoting the completion of a sacred commitment, often associated with martyrdom or sacrifice in the path of God. In this context, it indicates that Manūchehr Khān remained faithful to the Báb until his death.

<sup>40</sup> The phrase "a hand being cut off from thy bread" is an idiomatic expression denoting fear of being deprived of sustenance or means of subsistence. In this context, the Báb is not speaking out of concern for His own provision, but rather alluding to the possibility that, as a consequence of His own actions—carried out in obedience to God—the followers who depend upon Him might be deprived of their means of livelihood. It reflects His deep compassion for His disciples, not a fear for Himself.

*Even as I have observed conduct from one born in unbelief,<sup>41</sup> while thou wast born in Islam.*

*Although I had addressed thee in a gracious tone, out of regard for the station wherewith thou hadst been honored, yet it befitted thee not, given thy true condition.*

*Behold, today, this is the tone wherein I address thee.*

*I adjure thee by God—had the son of the Czar of Russia come unto thee, wouldst thou have commanded that he be cast into prison? Is not the son of the Messenger of God, in thine eyes, more abased than he?*

*Even while thou spendest thy nights and thy days beneath the authority of one from among thy party, who dwelleth within thy very precincts—thou showest no mercy to the progeny of the Messenger of God—peace and blessings be upon Him and His Household—while laying bare thine own impotence.*

*Thou didst thereby reveal thine own fear when thou gavest orders for My departure along the roads of the wilderness, even as thou wert seated upon the carpet of sovereignty and endowed with power.*

*Yea, this is the truth—for he who beareth injustice is indeed seized with fear.*

*And thereafter—despite the vastness of thy dominion and the abundance of thy wealth—thou didst consent to My imprisonment in a mountain wherein dwelleth no soul, and beyond which there lieth no more desolate land.<sup>42</sup>*

*And thou didst appoint My descent unto one whose station thou well knowest.<sup>43</sup>*

*By My life! Were he to appear at My door, seeking to serve as the attendant of My mule, I would not have chosen him, for the deficiency of his judgment and the baseness of his station.*

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<sup>41</sup> The expression “born in unbelief” reflects the Qur’anic and classical Islamic usage of the term *kufr*, denoting birth outside the fold of Islam, and is here applied to Manūchehr Khān Mo’tamad al-Dawlah, who was of Christian Georgian origin. It carries no implication of moral censure or spiritual deficiency. On the contrary, the statement highlights the nobility of Manūchehr Khān’s conduct—despite his origin outside Islam—in contrast to the failings of those who, though born within its pale, failed to recognize the Manifestation of God. Indeed, during the Báb’s six-month stay in Isfahān, Manūchehr Khān not only extended Him protection and hospitality but came to fully acknowledge His divine station.

<sup>42</sup> A reference to the remote fortress of MáKú, a desolate mountain stronghold in the northwestern province of Ādhirbáyján, near the Ottoman border. It was here that the Báb was confined by royal decree in late March 1847, following His departure from Isfahān and temporary stay in Tehrān. Surrounded by steep cliffs and inhabited by few, the fortress was virtually inaccessible, making it an ideal location for isolating the Báb from His growing community of followers. Despite the harshness of the confinement, it was during His imprisonment in MáKú that the Báb revealed some of His most weighty and doctrinally significant writings.

<sup>43</sup> A reference to ‘Alí Khán-i-MáKú’í, the warden of the fortress of MáKú. Initially harsh and suspicious, he gradually softened in attitude as he witnessed the Báb’s dignity, piety, and spiritual influence, eventually showing Him a measure of respect and leniency.

*And among the deeds that moved Me to laughter was this: that he went forth time and again to smite locusts<sup>44</sup> with a broom fashioned by the hands of his subjects and with grass<sup>45</sup> gathered by the hands of children.*

*Such, then, is the measure of his ignorance of thee; and yet, notwithstanding this, thou dost write unto him—"may my spirit be sacrificed for thee."*

*Yea, it is meet for one such as thyself to offer thy soul in ransom!*

*And thou takest the wealth of the sovereign and bestowest it upon a people even more astray than cattle, that they may expend it in pursuits unpleasing unto God, drink wine, and curse thee in secret. Such, then, is thy portion in this transitory life.*

*And yet thou refusest to allot, for the sake of imprisoning the Descendant of the Messenger of God—blessings and peace be upon Him and His Household—even the worth of a beast.*

*And thou art content with less than what Hārūn did unto Mūsá ibn Ja‘far<sup>46</sup>—peace be upon Him—for he, at the very least, issued what he issued in a cause he conceived as just; whereas thou hast waxed heedless of all this.*

*And feel not, despite thy advanced years—now well-nigh ninety—that thou shouldst stand in fear of One Who is but twenty and eight.<sup>47</sup>*

*And thou commandest His banishment to a land of exile, though well thou knowest His lineage from the Messenger of God, and His noble rank, which none in all Persia can rival.*

*Sufficient is it for My pride that the noblest of the Arabs are of Quraysh, and the most exalted among the non-Arabs are in the dominion of Persia.*

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<sup>44</sup> The Báb here employs the Persian word ملخ (malakh)—“locust”—rather than the Arabic جراد (jarād), which is the Qur’ānic term commonly associated with divine punishment and apocalyptic signs (cf. Qur’ān 7:133, among the plagues sent upon Pharaoh). This lexical choice is highly deliberate. In Islamic eschatology, jarād evokes overwhelming swarms unleashed by God upon the heedless and the tyrannical. By contrast, the use of the Persian malakh, a more provincial and mundane term, subtly strips the episode of any cosmic or prophetic weight. The scene is thus rendered not as a divine plague requiring spiritual resolve, but as an instance of pitiable triviality.

This is not Pharaoh assailed by heaven’s scourge; this is ‘Alī Khān Mākū’ī, the lowly warden of the Lord of Revelation, venturing out time and again to chase a single locust—armed with a broom woven by peasants and stalks gathered by children. The irony is sublime: while the Manifestation of God is imprisoned within the fortress, His captor wages war on vermin, blind to the true majesty unfolding at his side.

<sup>45</sup> Hashīsh (حشيش) in this context denotes grass or dry herbage, not the narcotic substance.

<sup>46</sup> Imām Mūsá ibn Ja‘far al-Kāẓim—the seventh in the line of the Imāms descended from the Prophet—lived during the reign of the ‘Abbásid Caliph Hārūn al-Rashīd. He was successively imprisoned: first in the prison of Baṣrah, then confined to the house of al-Faḍl ibn al-Rabī‘, and finally transferred to the notorious prison of al-Sindī ibn Shāhak, where he ultimately attained martyrdom.

<sup>47</sup> A reference to the age of the Báb at that time—twenty-eight years—contrasted with the advanced age of Hájí Mírzá Āqásí. Though Mírzá Āqásí was approximately sixty-five years old at the time of this Epistle’s revelation (b. 1783), the Báb refers to him as “nearing ninety” as a rhetorical exaggeration, possibly intended to underscore the contrast between his worldly age and his spiritual blindness, especially when set beside the Báb’s own youthful radiance at age twenty-eight.

*Even as He—blessings and peace be upon Him and His Household—hath said regarding them: “Were knowledge to be suspended in the Pleiades,<sup>48</sup> verily would the men of Persia attain it.”*

*And sufficient for thy station is that which He—may My soul and the souls of all that dwell within the realms of command and creation be a ransom unto Him—hath said: “Leave the Turuq [the Sufi ways], even were it thy father who walked therein. For if they love thee, they will consume thee; and if they hate thee, they will slay thee.”*

*Verily, I am well aware that thou heedest not that which I have written concerning thee, for he who regardeth not the commission of indecency in the presence of men—a sign, according to the explicit text of the Imám, peace be upon Him, of the corruption of the seed—shall surely pay no heed to these words.*

*Yet did I write that only by reason of the vehemence of the wrath of God against thee—and that thou mayest know that every injustice that hath befallen Me in the dominion of the King, it is thou who hast wrought it.*

*Nay rather, on the Day of Resurrection, shall the father of evils<sup>49</sup> himself proclaim: “It was I who wrought it through thee.”*

*“Indeed, thou hast brought ruin upon the King through what thou hast devised in his regard of the pattern of triplicity and quadrature, and through what thou didst convey unto him of the sayings of those who surrounded him—trusted men of thine own party.*

*And indeed, for the sake of the Truth did he follow thee—yet thou didst show him no mercy, and wert well pleased with his ruin and with the ruin of thine own soul.*

*Fear God, for thou hast wronged none but thyself, and hast heaped up the Fire for thine own soul.*

*And behold, though I stand within the prison, yet do I seem as one dwelling in Paradise, in the presence of My Lord. For I behold no delight save in nearness unto Him, no joy but in His good pleasure, and no rest but in the intimacy of His sacred presence.*

*And I behold all things save Him as naught but what they were ere their coming into being—utterly devoid of existence. And sufficient is He as a Guardian, and sufficient is He as a Helper.*

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<sup>48</sup> The Pleiades—a cluster of stars in the constellation Taurus, known in Arabic as al-Thurayyā—has long symbolized the furthest heights of the heavens and the remotest reaches of knowledge. In this passage, the Báb cites a well-known ḥadīth of the Prophet Muḥammad affirming that even were knowledge to be suspended in the Pleiades, far beyond human reach, men of Persia would attain it. This ḥadīth has traditionally been interpreted as a prophetic allusion to the emergence of great religious figures and scholars from Persia, and is here employed by the Báb to dignify the spiritual potential of that land and its people.

<sup>49</sup> The appellation “Abū al-Shurūr” (“Father of Evils”) is a polemical title ascribed to Abū Bakr ibn Abī Quḥāfah, the first caliph after the passing of the Prophet Muḥammad. It reflects a view that regards his succession as the inception of a deviation from the divinely ordained line of Imámate.

*He hath spoken, and His word is the Truth: “Say: Naught shall befall us save that which God hath decreed for us. He is our Lord and Master, and in God let the faithful place their trust.”<sup>50</sup>*

*I have indeed perfected the favor upon thee through that which I have caused to flow from My Pen at this very hour, by the leave of God—exalted be His remembrance.*

*And wert thou to behold the reality, thou wouldst find even a single letter thereof more scorching unto thy soul than the fire of Hell.*

*Indeed, I have apprised thee of but a portion of that which thy hands have wrought, that perchance thou mightest return. But shouldst thou return [to thy former ways], I shall assuredly return in judgement against thee. And I warn thee not save as one well-informed.*

*Behold! Thou wert but a drop of water, issuing forth from two stations<sup>51</sup> and soon shalt thou return beneath the dust, crying out: “Would that I had been mere dust!”*

*And on that Day, thou shalt have neither friend to deliver thee, nor comrade to benefit thee, nor child to beseech forgiveness from his Lord on thy behalf—save those who curse thee and implore God to double the chastisement decreed for thee. Beware! For that, indeed, is a grievous wrong.*

*Thou hast raised up the sepulchres of the dead and breathed life into the souls of the ungodly, and hast grieved the hearts of those who are the recipients of grace and inspiration.*

*He, exalted be His remembrance, hath declared: “Neither My heaven nor My earth can contain Me, but the heart of My faithful servant hath encompassed Me.”*

*And yet thou hast banished the souls well-pleasing and well-pleased, heedless of His utterance, exalted be His remembrance: “Whoso slayeth a believer, it is as though he had slain all mankind.”<sup>52</sup>*

*And the saying of the Messenger of God—peace be upon Him and His Household—  
“Whoso offendeth a believer, hath offended Me; and whoso offendeth Me, hath offended God.”*

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<sup>50</sup> Qur’án 9:52.

<sup>51</sup> “Two stations” (maqāmayn): A reference to the physical origins of man—his father and mother. In many scriptural traditions, the expression “a drop of water” symbolizes the frailty and humble beginning of human life (cf. Qur’án 76:2, 75:37). The Báb uses this expression to remind Mírzá Áqásí of his mortal origin despite his worldly pride.

<sup>52</sup> Qur’an, 5:32.



*And the saying of one of the Trustees of His Messenger—may peace be upon Him—regarding the Násibí, when asked concerning him, was this: “The Násibí is none but he who lifteth the rod of enmity against Our Shí’ah.”*<sup>53</sup>

*Watch, then, thy soul, and await the decree of thy Lord, for the appointed hour of God is indeed nigh at hand. And thy Lord lieth ever in ambush.*<sup>54</sup>

*Deem not God to be heedless of the deeds of the wrongdoers.*<sup>55</sup> *And soon shall they that have committed injustice know into what abode they shall return.*<sup>56</sup> *Glorified be thy Lord, the Lord of Might, far above that which they ascribe unto Him. And peace be upon the Messengers. And praise be to God, the Lord of all the worlds.”*

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<sup>53</sup> Attributed to Imám ‘Alī al-Riḍā, this defines the *Násibí*—the inimical opponent of the Imáms—as one who actively persecutes or opposes their devoted followers. The phrase “rod of enmity” (قَضِيبُ الْعَدَاوَةِ) is a metaphorical expression denoting the instrument or symbol of active hostility and oppression. In classical Arabic and Islamic literature, the “rod” or “staff” often signifies authority, power, or the means by which one exercises control or inflicts punishment. Here, it vividly evokes the idea of one who not only harbors enmity but actively wields this hostility as a weapon against the Shí’ah—the devoted followers of the Imams—thereby manifesting open antagonism and persecution.

<sup>54</sup> Qur’ān 89:14.

<sup>55</sup> Qur’ān 14:42.

<sup>56</sup> Qur’ān 26:227.

**The Fourth Epistle of the Báb to Hájí Mírzá Áqásí**  
**Revealed from the Fortress of Chihríq Following His Trial at Tabriz: Based on**  
**a Typed Copy**

**Note:** Words highlighted in red indicate corrections to the text published in Ahd-i 'Ala, pp. 259–264, and have been incorporated into the present provisional translation.

بسم الله الرحمن الرحيم

أَلْحَمْدُ لِلَّهِ الَّذِي نَقَّهَ بِتَقْهِيرٍ تَقْهَرُ اقْتِهَارَ قَهْرٍ قَهَارِيَّتِهِ عَلَى كَيْنُونِيَّاتِ الْمُشْرَكَاتِ مِنَ الْمَمَكِّنَاتِ وَالْحَمْدُ لِلَّهِ الَّذِي تَعْظُمُ بِتَعْظِيمٍ تَعْظُمُ اعْتَظَامَ عَظِيمٍ عَظَمَتِهِ عَلَى ذَاتِيَّاتِ الْمُؤْتَفَكَاتِ مِنَ الْمَوْجُودَاتِ وَالْحَمْدُ لِلَّهِ الَّذِي تَجَبَّرُ بِتَجْبِيرٍ تَجْبِرُ اجْتِبَارَ جَبَرِ جَبَارِيَّتِهِ عَلَى نَفْسَانِيَّاتِ الْمُبْعَدَاتِ وَالْحَمْدُ لِلَّهِ الَّذِي اقْتَدَرَ بِتَقْدِيرٍ تَقْدِرُ اقْتِدَارَ قَدْرِ قُدْرَتِهِ عَلَى إِنِّيَّاتِ الْمَاهِيَّاتِ فَسَبْحَانَهُ وَتَعَالَى قَدْ حَرَّمَ عِرْفَانَ قِمَصِ **طَلْعَةِ** حَضْرَةِ ذَاتِيَّتِهِ عَلَى أَهْلِ الْإِشَارَاتِ وَأَبْعَدَ عَنْ قَرَبِ سَاحَةِ قُدْسِ جَبَرُوتِيَّتِهِ كُلِّ الْمَادِيَّاتِ مِنْ أَهْلِ السَّبْحَاتِ وَجَعَلَ أَشَدَّ نَارِهِ لِلْجَوْهَرِيَّاتِ مِنْ أَهْلِ الدَّلَالَاتِ غَفَلَتِهَا عَنْ ذِكْرِ عَظَمَةِ نَفْسِهِ وَأَشَدَّ عَذَابِهِ لِلْمَجْرَدَاتِ مِنْ أَهْلِ الْمَلِكِ إِعْرَاضُهَا عَنْ طَلْعَةِ حَضْرَتِهِ فَمَا أَكْبَرَ سَطَوَاتِهِ لِلظَّالِمِينَ عَلَى أَهْلِ وَلَايَتِهِ الَّذِينَهُمْ فِي عَالَمِ الْإِلَهِاتِ مَقْدَسِينَ عَنِ الْأَشْبَاحِ وَالِدَّلَالَاتِ وَمَا أَعْظَمَ نِقَمَاتِهِ لِلْمُسْتَكْبِرِينَ عَلَى أَهْلِ مُحَبَّةِ الَّذِينَهُمْ فِي عَالَمِ الْجَبَرُوتِ مَنْزَهِينَ عَنِ الْأَسْمَاءِ

وَالصِّفَاتِ وَمَا أَجَلَ ظُهُورِ سَخَطِهِ بَعْدَ الْغَافِلِينَ **عَنْ** حَقِّ أَهْلِ مَعْرِفَتِهِ الَّذِينَهُمْ فِي عَالَمِ الْمُلُوكِ مُطَهَّرِينَ عَنِ الْأَمْثَالِ وَالْإِشَارَاتِ وَمَا أَعْلَى ظُهُورِ غَضَبِهِ بِطَوْلِهِ لِلْمُسْتَبْعِدِينَ بِأَنْفُسِهِمْ بَعْدَ عِلْمِهِمْ بِأَهْلِ طَاعَتِهِ الَّذِينَهُمْ فِي عَالَمِ الْمَلِكِ مُرْتَفِعِينَ عَنْ حُدِّ الْعَلَامَاتِ وَالْمَقَامَاتِ فَسَبْحَانَهُ وَتَعَالَى لَعَلَّوْ غَضَبِ نَفْسِهِ وَعَظَمِ سَخَطِ جَنَابِهِ قَدْ بَعَثَ مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - مِنْ حُبُوحَةِ الْقَدَمِ عَلَى سَائِرِ الْأُمَمِ مُنْفَرِدًا عَنِ الشَّبَاهَةِ مِنْ أَبْنَاءِ

الْجَنَسِ وَالْمَثَلِ وَقَدْ جَعَلَهُ مَظْهَرَ عَدْلِهِ وَقَهَارِيَّتِهِ ثُمَّ طَوْلَهُ وَجَبَارِيَّتِهِ ثُمَّ رَضِيَ بِسَخَطِهِ عَنْ سَخَطِهِ وَمِنْ غَضَبِهِ بِغَضَبِهِ لِيُوصَلَ بِقَهْرِهِ لِمَنْ قَهَرَ عَلَيْهِ بَعْدَ لِهِ إِلَى مَنَتهَى دَرَكَاتِ النَّارِ وَلِيُبَلِّغَ جَبْرَهُ لِمَنْ جَبَرَ عَلَيْهِ بِطَوْلِهِ إِلَى مَنَتهَى مَقَامِهِ فِي مَقَامَاتِ الْفَجَارِ إِذْ هُوَ أَجَلٌ مِنْ أَنْ يَغْضَبَ وَيَسْخَطَ لَعَلَّوْ كَيْنُونِيَّتِهِ الَّتِي لَا يَقْتَرِنُ بِهَا شَيْءٌ وَلَا يَصْعَدُ إِلَيْهَا شَيْءٌ وَهُوَ لَمْ يَزَلْ لَا يَدْرِكُهُ شَيْءٌ وَهُوَ يَدْرِكُ الْأَشْيَاءَ وَهُوَ الْمُقْتَدِرُ الْمُتَكَبِّرُ الْجَبَّارُ وَسَبْحَانَهُ وَتَعَالَى قَدْ أَظْهَرَ بَعْدَ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - أَوْلِيَاءَ بِطَوْلِ نَفْسِهِ وَأَوْصِيَاءَ بَعْدَ نَبِيِّهِ إِظْهَارًا لَعَلَّوْ شَأْنَ حُبِّيهِ وَجَلَالِ نَفْسِ

رَسُولِهِ وَجَعَلَهُمْ مَظَاهِرَ عَدْلِهِ وَجَبَرُوتِيَّتِهِ فِي الْغَضَبِ وَمَعَادِنِ طَوْلِهِ وَقَهَارِيَّتِهِ فِي السَّخَطِ لِأَنَّهُ كَمَا هُوَ عَلَيْهِ لَا يَقْهَرُ بِكَيْنُونِيَّتِهِ عَلَى شَيْءٍ وَلَا يَجْبِرُ بِذَاتِيَّتِهِ عَلَى شَيْءٍ وَلَا يَغْضَبُ بِنَفْسَانِيَّتِهِ عَلَى شَيْءٍ وَلَا يَسْخَطُ بِإِنِّيَّتِهِ عَلَى شَيْءٍ لِأَنَّهُ هُوَ أَجَلٌ مِنْ أَنْ يَقْتَرِنَ بِالْعِبَادِ أَوْ أَنْ يَصْعَدَ إِلَيْهِ أَعْلَى طَيْرِ الْأَفْنَدَةِ مِنَ الْفُؤَادِ وَهُوَ الْمُنْفَرِدُ فِي الْإِنْتِشَاءِ عَنِ الْأَشْبَاهِ وَالْأَضْدَادِ وَلِذَا قَدْ نَزَلَ فِي الْفَرْقَانِ فِي شَأْنِ مَظَاهِرِ عَدْلِهِ وَطَوْلِهِ لِمَنْ نَظَرَ بِالْعَيَانِ حُكْمَ الْبَيَانِ فَلَمَّا أَسْفَوْنَا أَنْتَقَمْنَا مِنْهُمْ ثُمَّ بَعْدَ ذَلِكَ لَعَلَّوْ غَضَبِ أَوْلِيَاءِ الدِّينِ وَعَظَمِ مَقَامِ سَخَطِ أَرْكَانِ الْيَقِينِ أُنْمَةِ الَّذِينَ شَهِدَاءَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ قَدْ خَلَقَ اللَّهُ عِبَادًا لَظْهُورِ طَوْلِهِمْ **وَهِيَائِلُ** لِبُرُوزِ عَدْلِهِمْ وَوُجُوهًا لِمَحَالِ غَضَبِهِمْ **وَأَيَّاتُ** لِمَعَادِنِ سَخَطِهِمْ وَجَعَلَ كُلَّ سَخَطِهِ فِي سَخَطِهِمْ وَكُلَّ غَضَبِهِ فِي غَضَبِهِمْ وَكُلَّ طَوْلِهِ فِي فِعْلِهِمْ فَبِهِمْ يَسْتَحِقُّ نَارَ جَهَنَّمَ مَنْ اسْتَحَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ فَأَعُوذُ بِكَ يَا إِلَهِي مِنْ سَخَطِهِمُ الَّذِي لَا يَدُلُّ إِلَّا عَلَى سَخَطِكَ وَسَخَطِ نَبِيِّكَ وَسَخَطِ أَوْصِيَاءِ - نَبِيِّكَ - صَلَوَاتِكَ عَلَيْهِمْ - ثُمَّ مِنْ غَضَبِهِمُ الَّذِي هُوَ دَالٌّ عَلَى غَضَبِكَ وَغَضَبِ نَبِيِّكَ وَغَضَبِ أَوْصِيَاءِ نَبِيِّكَ - صَلَوَاتِكَ عَلَيْهِمْ وَبِكَ أَسْتَجِيرُ بِذِمَّتِهِمْ مِنْ قَهْرِهِمْ وَمِنْ جَبَارِيَّتِهِمْ أَتَقَرَّبُ إِلَيْكَ وَأَتَشَفَّعُ بِهِمْ إِلَيْكَ رَجَاءَ عَفْوِهِمْ وَعُطُوفَتِهِمْ إِذْ بَغَضِبَ ، أَحَدُ مِنْهُمْ قَدْ **تَذَوَّتْ** النَّبِيرَانِ بِكَيْنُونِيَّتِهَا وَتَحَقَّقَتْ الْحَسْبَانِ بِذَاتِيَّتِهَا وَتَنَزَّلَتْ السُّطُوتُ مِنْ سَمَاءِ قَهْرِكَ عَلَى سَاكِنِيهَا وَتَبَدَّلَتْ الْحَسَنَاتُ بِالسَّيِّئَاتِ مِنَ الَّذِينَ اسْتَكْبَرُوا عَلَيْهِمْ بِمَا تَنَزَّلَ مِنْ سَمَاءِ قَهَارِيَّتِكَ عَلَى أَهْلِهَا إِذْ حُكِمَ الْكُفْرُ قَدْ تَحَقَّقَ مِنْ غَضَبِهِمْ وَحُكِمَ الشُّرْكُ قَدْ تَذَوَّتْ مِنْ سَخَطِهِمْ وَحُكِمَ الْجَدُّ قَدْ تَبَيَّنَ مِنْ قَهْرِهِمْ وَحُكِمَ الْإِنْكَارُ قَدْ وَجَدَ مِنْ جَبَارِيَّتِهِمْ فَبِهِمْ يَا إِلَهِي أَعُوذُ مِنْ غَضَبِكَ وَبِهِمْ أَهْرَبُ مِنْ سَخَطِكَ وَبِهِمْ

أستجير بدمتك من قهارتك وبهم استشفعت لديك من جباريتك فوعزتكَ وجلالتك إنَّ المردود من قد تنزل عليه سخطهم وإنَّ المعصوب من قد تنزل عليه غضبهم وإنَّ الملعون من حكم عليه **بقهاريتهم** وإنَّ المعذب من حكم عليه جباريتهم فسبحانك يا إلهي لا يقوم بعدلهم شيء في السموات ولا في الأرض لأنه دالٌّ على عدلك فارحم اللهم على كلِّ الذرات بفضلِكَ وجودك إنَّكَ أنت الوهاب وإنَّكَ من ورائهم محيط جبار شديد

أما

بعد، فاعلم أيها الكافر بالله والمشرِك بأياته والمعرض عن جنباه والمتكبر عن بابيه، إنَّ الله عزَّ ذكره لا يعزب **عن** علمه شيء ولا يعجز في قدرته شيء، وإنَّه ما أمهلَكَ في مقامك ولا أغفلَ عن حكمك في أعمالك **لأنه** ما يُعجلُ من يخاف الفوت وإنَّه يسمع الصوت ويدرك الفوت وينزل الموت، فاشهد باليقين ثم انظر بعين اليقين ثم لاحظ بحق اليقين في نفسك فإنَّ الله عزَّ وجلَّ قال **وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ** فالذي نفسي بيده إنَّ غفلتك عن ذكري وعصيانك في حكمي وإعراضك عن طاعتي، لك أشد من نار جهنم بل إنها هي تظهر لنفسك في يوم القيمة، فإنَّ الآن لو تعلم بعلم اليقين لتروُنَّ الجحيمَ ثم لتروُنَّها عينَ اليقين فالذي هو ملك وجودي قد تغيرت البلاد ومن عليها من حكمك وما الآن شيء في علم الله إلا وهو معرضٌ عنكَ ولا عنكَ فَمَهْلًا مَهْلًا لك يا عدو الله وعدو أوليائه لو تعلم ما اكتسبت يداك في أمري لتقرَّ على قُلُلِ الأوتاد وتجلس عزَّيًّا في الرَّمَادِ وتَشْهَقُ من حكم الإيجاد وتَصْنَعُ لأهل الفؤاد أما تعلم ما فعلت يا مظهر الإبلis فكأنما ظَلَمْتَ على كلِّ من في الوجود في الغيب والشهود وقتلت كلَّ من في ملكوت الودود فإنَّ الإمام - عليه السلام - قال : من احتمل ذنبًا فكأنما احتمل كلَّ الذنوب

فأه آه فيظلمك تَشَهَّتُ الفردوس ومن فيها وتصعقت الأرض ومن عليها فقد تغيرت المياه والأرياح وتخربت البلاد وانكدت الجبال واصفرت الأوراق وأبيست الأغصان وانقطعت الأثمار فأه آه كيف أذكر ما اكتسبت بغير حق تكاد السموات أن ينفطرن منه وتنشق الأرض وتخرَّ الجبال هذا فقد احترق كبد محمد وآل الله صلى الله عليه وآله في غرفات الرضوان ولطمت الحوريات بسوء حكمك على وجهين في روضات الجنان أما تعلم ما فعلت ولقد أعرضت عمن هو **مولاك** ومجلىك في عوالم التي قد خلقها الله لك وأنت عبد رَقٍّ في ملكه فالذي هو محبوب فوادي لو كشف الغطاء عن عينيك لترضى أن تقرض بالمقاريض وتمشي في الدنيا وراء المجانين وما خطرت ببالك ذرة خردل ظلم في حقي بل لو ملكت شرق الأرض وغربها لتعطى بأن تنظر إلى وجهي مرة واحدة ولا يقبل **منك** لعظم مقامي الذي خصني الله به أزعمت أنك تستلذ في الدنيا وقعدت على بساط السلطنة وتكبرت على من حولك بما جعل الله الحكم في يديك لا وربي ما قعدت إلا على صدر النيران ولا تستلذ إلا بنار الخُسْران ولا تأكل إلا من أثمار شجرة الحُسْبَان ولا تشرب إلا من حميم

الغسلان

فَمَهْلًا مَهْلًا لك أأأكل أموال الناس بالباطل وتصرف إلى ما تهوى إليه نفسك بالعاجل وتزعم أنَّ الله لا يسئلك عنه لا وربي إن لك موعدًا يوم القيمة بين يدي الله ورسله وملأكنه وجميع عبادك هنالك لتعرف مقامي وتجد نار جهنم في نفسك وإنَّ الآن ما لبست إلا ثياب القطران وما تنعم إلا بما يعذب الشَّمْسُ والقَمَرُ بِحُسْبَان فَمَهْلًا مَهْلًا لك ادعوت بعلا ورضيت ظلما ونسيت عدلاً بعدما قال الله عزَّ ذكره في حق الظالمين حيث قال وقوله الحق للمؤمنين: **وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُملِي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُهِينٌ** فيا أيها المغتر بنار السجين وحجر السجِّل تفكَّر لحظة أين سُلَيْمَان وذو القَرْنَيْن ثم ملكهما في رضا الله عزَّ ذكره ثم أين شَدَّاد ونَمْرُود ثم ملكهما في سخط الله عزَّ ذكره أليس أنهما ماتا وكانا معذَّبين ولا لهما من محيص أبداً وإن كان الشرف بملك الدنيا وسعة أرضها وأموالها فإنَّ الذينهم ملوك أرض الكفر لأكثر ملكاً منك وأكثر أموالاً عنك وإن كان الشرف برضاء الله وعرفانه وطاعته فمن أين تحرق نفسك بأيديك وتغفل عن يوم الذي يأتبك أليس الله **قائل** في حق الذين **عمروا** الدنيا: **كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ وَرُزُوعٍ وَمَقَامٍ كَرِيمٍ وَنَعْمَةً كَانُوا فِيهَا فَانْكَبُوا** كَذَلِكَ وَأَوْرَثْنَاهَا **قَوْمًا** آخَرِينَ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا

مُنْظَرِينَ" أو منتصرين أليس الله **قائل** إنَّ **الدَّارَ** الآخرةَ تَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ فِي الْأَرْضِ غُلُوًّا وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ فكر لحظة هل تبقى في الدنيا فكيف ترضى بعزتك في عمر الذي هو لا يذكر في جنب حياة الآخرة كأنك فيها حتى بما شاء الله وأراد وما لك من موت أبداً فالذي اختارني لحبه ما أريد عليك إلا رحمة الله لتخلص نفسك عما غفلت عنه وترحم عليها بما نسيت حكمه فكيف أذكر موبقاتك العظيمة وجريارتك الكبيرة أنظر من

أول يوم الذي أنا كُتبت في حقك - خف عن الله ربِّكَ - إلى الآن قد مضى **أربعون** شهرا وإنك لو أظهرت المحبة وخفت عن الله في الحقيقة فالذي نفسي بيده لم ينقص من عزتك قدر خردل ولا أنني طمعت في دولتك أقل من خردل لأنَّ كلَّ الدنيا والآخرة مع **كفي** الصفر ككف الرماد بل إن العارف بربه لم يطلب دون الله شيئاً ولا يرى عنا إلا في رضائه ولا ذلاً إلا في سخطه وإنَّ

مقامك الذي استكبرت على الله لم يمل إليه أحد ممن عرف حقي بل إن أدنى المساكين العارفين قد ضرب بظهر نعليه مقامك فكيف أنك مع ما تدعي خشية الله قد أخذته بأيديك كأن الله ما خلق ذلك لغيرك فكر لمحة قد اطلعت بما فعل بي وشييعتي من جعلته حاكم **فارس** - لعنة الله عليه - حيث لا يرضى كافر لكافر أبداً وأنت تقدر على دفعه وما كتبت إليه حرفاً لعل ينقص من فعله ظلماً وعدواناً حتى فعل ما فعل وبه افتضح نفسك وأجمع حطب جهنم لزدك مع أنك لو كتبت إليه سطراً لا يقرب إلي أبداً مع أنك تعلم نسبه الذي هو أرذل الأنساب وحسبه الذي هو أرذل لي بلغة أهله لأحد من **العصاة** ونسيانه حكم الصلوة وشرب خمره وقتل نفسه وكثرة ظلمه وما أظن أنه ترك كبيرة ولا صغيرة بل فوالذي نفسي بيده لو احتمل كل الجريات في أيام دولتك لم يضر بك بمثل ذرة

ظلم احتمل في حقي فأفأف له ولعنة الله وسطواته عليه ما دامت السموات والأرض فسوف ينتقم الله **منه** بعد له إنه هو المقتدر القوي

ولعمري قد اضطررت في أرض وطني " بشأن قد خرجت خائفاً مترقباً حتى نزلت على من ولد في النصارى فقد وقرني وعزرتني واستقر في **المقام** الذي لا يوجد عنده أ ، أعظم بما استطاع في دين الله حتى قضى نخبه فأسئل الله أن يعطيه جزاء إحسانه خير الآخرة كلها ولا شك أن الله لا يخلف الميعاد بعد ذلك اطلعت بموقفي الذي ليس لأحد به علم ولا إلي سبيل ورضيت بما فعل الذي لا شأن له إلا شأن الأنعام فأسئل الله أن يمزقه بكل ممزق جزاء كذبه وطغيانه إنه هو المقتدر الجبار العسوف ثم نزلت عليك وما استحيت من الله ولا من جدي رسول الله ولا من أحد آبائي أئمة الدين وخفت من أن يقطع من خبزك كفت وأمرت بما أمرت فوالذي نفسي بيده لو نزلت على بيت أرذل الناس ليستحيي عن ذلك ولا يردني عن بيته كما سمعت سلوك من ولد في الكفر وأنت ولدت في الإسلام مع أنني قد كتبت إليك بشأن الحسنة لمقامك الذي تعزرت به ما لا يلق بشانك فإن اليوم بشأنك مثل هذا مني أنصف بالله لو نزل عليك ابن سلطان الروس هل تأمر له بالسجن أليس ابن رسول الله لديك أذل منه مع أنك تقلب في ليلك ونهارك بحكم أحد من حزبه في قرب جوارك ولا ترحم ذرية رسول الله محمد - صلى الله عليه وآله - مع إظهار عجزه ثم أظهرت بذلك خوفك لما أمرت بالمسير من سبل البر مع استقرارك على بساط السلطنة واقترارك بلي إن ذلك لحق ولقد خاف من حمل ظلماً وبعد ذلك مع سعة أرضك وكثرة أموالك قد أذنت لي بالسجن في **الجبل** الذي لم يكن هنالك فيه

إنسان وليس أبعد منها **أرض** وجعلت نزولي على الذي أنت تعرف مقامه " فلعمري لو جاء إلى باب بيتي بأن أجعله خادماً لِحماري ما اخترته لقلة رأيه وبعد مقامه ومما أضحكني فعله أنه خرج مزاراً عديدة إلى ضرب ملح بمكنسة أيدي رعاياه وحشيش أيدي الصبيان فهذا مبلغ جهله لديك وإنك مع ذلك تكتب إليه روعي فذاك" بلى بمثلك يليق أن تجعل روحك فداء وتأخذ أموال الملك وتعطي قومًا **الذين** هم أضل

من أنعام **ليصرفوا** في غير محبة الله **ويشربوا** الخمر **ويلعنوك** في السر وإن ذلك حظك في الحياة الدنيا ولا تصرف لذرية رسول الله - صلى الله عليه وآله - بقدر قيمة حيوان في سبيل سجنه وترضى بأدنى **ما** عمل هارون مع موسى ابن جعفر - عليه السلام . لأنه أمر في السبيل ما أمر وأنت غفلت عن هذا ولا تستشعر مع كبر سنك الذي قرب إلى تسعين سنة بأن تخاف ممن هو ابن ثمانية وعشرين سنة وتأمر به إلى بلد الغربية بعدما تعرف نسبه من رسول الله وحسبه الذي لا يعادله في **فارس** أحد وكفى في فخري بأن

أشرف العرب **فريش** وأعز العجم في ملك **فارس** حيث قال - صلى الله عليه وآله - في شأن من كان فيه لو كان العلم في الثريا **لتناوله** أيدي رجال من فارس وكفى في مقامك ما قال - روعي ومن في ملكوت الأمر والخلق فداء : اترك التروك ولو كان أبوك إن أحبك أكلوك وإن أبغضوك قتلوك

وإني أعلم أنك لا تُبالي بما كتبت في شأنك لأن من لا يبالي بالفحشاء في محضر الناس الذي هو علامة شرك النطفة بنص الإمام - عليه السلام - لم يبال من ذلك ولكن كتبت ذلك لشدة سخط الله عليك ولتعلم بأن كل ظلم وقع بي في دولة الملك أنت عملته بل يقول يوم القيمة أبو الشرور بأنني عملته فيك ولقد **أهلكك** الملك بما صنعت في حقه من شكل التثليث والتربيع بما أخبرته به ببعض ما أخبرك الذين في حوله من أمناء حزبك وإنه لأجل الحق اتبعك وأنت ما ترحمت عليه ورضيت بهلاكته وهلاكة نفسك اتق الله فإنك ما ظلمت إلا نفسك وما جمعت النار إلا لنفسك وإني مع موقفي في السجن كاني في الفردوس عند ربي لأنني لا أرى لذة إلا في قربه ولا سروراً إلا في رضاه ولا راحة إلا في أنس جنابه ولا أرى ما دونه إلا كقبل وجوده لم يك شيئاً وكفى به ولياً وكفى به نصيراً قال وقوله الحق: **قُلْ أَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ**

قد أتممت النعمة

في حقك بما أجريت من قلبي في هذه الساعة بإذن الله عزّ ذكره وإنك لو تعلم الواقع لترى حرقاً من ذلك لنفسك أحر من نار جهنم ولقد أخبرتك ببعض ما اكتسبت لعلك ترجع وإن عُدتْ لأعود في حكمك " وما أنبتك مثل خبير أنظر كنت قطرة ماء **التي** قد خرجت من مقامين فسوف ترجع إلى تحت التراب وتقول يا ليتني كنت تراباً وليس لك اليوم حبيب يخلّصك ولا صديق ينفّعك ولا ولد يستغفر الله ربّه لك إلا الذين **يلعنوك ويسئلون** الله بضعف العذاب في حقك ألا إنّ ذلك لظلم عظيم قد عمّرت قبور الأموات وأحييت نفوس العصاة وحزنت قلوب اللاني هنّ محال الفيض والإلهام حيث أشار عزّ ذكره : لا

يسعني أرضي ولا سمائي بل وسعني قلب عبدي المؤمن " وأنفيت **النفوس** الراضية المرضيّة غافلاً عن مفهوم قوله عزّ ذكره : من قتل مؤمناً فكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعاً وقول رسول الله - صلى الله عليه وآله : من أذى مؤمناً فقد آذاني ومن آذاني فقد آذى الله " وقول وصي من أوصياء رسوله في حق الناصب حين سئل عنه قال - عليه السّلام : "إنّما النّاصب من يضرب قضييب العداوة لشيعتنا فراقب

نفسك وانتظر أمر

ربّك فإنّ أجل الله لآت

وإن ربك لبالمرصاد ولا تحسبن الله غافلاً عما يعمل الظالمون وسيعلم

الذين ظلموا أيّ مقلبٍ يَنقَلِبُونَ وَسُبْحَانَ اللَّهِ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ

الْعَالَمِينَ