

# The Third Epistle of the Báb to Ḥájí Mírzá Áqásí<sup>1</sup>

## Revealed from the Fortress of Chihríq

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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 fourth blessed Epistle addressed to Ḥájí Mírzá Áqásí is commonly known as the *Tawqī‘-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 Tīhrán, entrusting the honoured 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> Nabíl-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 a number of other companions—testified that he had indeed delivered the *Tawqī‘-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 offers a provisional English translation of the third Epistle of the Báb addressed to Ḥájí Mírzá Áqásí, revealed at Chihríq circa April–June 1848 C. E.<sup>10</sup> The translation presented herein is chiefly based on the text published in *Zuhur al-Haqq, Volume 3, pages 85–89*. This source is accessible online at [Zuhur al-Haqq](#).

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<sup>6</sup> Ḥabību'lláh Ḥusámī, *Manābi‘-i Muṭāla‘iy-i Amri: Āthār*, p. 29.

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

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

<sup>9</sup> Ḥabību'lláh Ḥusámī, *Manābi‘-i Muṭāla‘iy-i Amri: Āthār*, p. 30.

<sup>10</sup> The Báb arrived at the fortress of Chihríq on 10 April 1848 C.E. His first tribunal hearing in Ṭabriz—presided over by the young prince Nāṣir al-Dīn Mírzá and leading divines—was held in July of that year. This Epistle was likely revealed between April and June 1848, prior to that tribunal.

## **The Báb Reveals:**

### ***” In the Name of God, the all Compelling, the Stern***

*I bear witness before God and before Him Who is with Him, that there is none other God but Him, the Almighty, the All-Wise.*

*And I bear witness to whatsoever hath been encompassed by the knowledge of God, in the very manner He Himself hath borne witness thereto, within the realm of the omnipotence of His might and the kingdom of the majesty of His Grandeur.*

*There is none other God but Him, the One, the Self-Subsisting, the Most Holy, the Inaccessible.*

*And now, Praise be unto God Who hath singled Me out with that wherewith He hath distinguished His Chosen Ones, and hath honoured Me with that by which He hath favoured His Purified Ones, and He hath enfolded Me with that tenderness wherewith He hath vouchsafed unto His Friends.*

*Unto Him be praise—a praise befitting the majesty of the sanctity of His Might and the beauty of the light of His Countenance, a praise that transcendeth every other praise and is exalted above every remembrance.*

*None is worthy thereof but Him, and it beseemeth none save Him. Verily, He is the Almighty, the Most Exalted, the One Whose help is implored.*

*How then shall I speak, and unto whom shall I speak, and by what means shall I utter My word? And thou,<sup>11</sup> indeed, feelest no shame before God, endurest the fire, and fearest not the wrath of the Almighty.*

*Neither dost thou hope for the Day which the All-Merciful hath promised His servants—a Day wherein He shall judge with justice. Bear thou patiently, but thy patience is naught but steadfastness before the wrath of God.*

*Hast thou not reflected, from that first day whereon thou didst hear what thou didst hear, even unto this day—how He hath ordained thine hours and thy moments?<sup>12</sup>*

*Dost, thou imagine thyself to be in ease and comfort, in honour and glory? Nay, by My Lord, Who cleaveth the grain and bringeth forth the soul!*

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<sup>11</sup> A reference to Hájí Mírzá Áqásí.

<sup>12</sup> Qur’án 40:55.

*From the very day thou didst hear, it was enjoined upon thee to walk upon snow with thy breast,<sup>13</sup> unto Him whose mention thou didst hear, to set forth the truth before Him, and to follow Him.*

*Woe betide thee, and that which thy hands have wrought! Hast thou rejoiced in thy seat, and found contentment in thine exaltation?*

*Yet before thee lieth a mighty abasement wherein is no glory, and a most grievous chastisement—nor shalt thou find any helper therein.*

*Behold, how thou didst pass judgement upon Him Who is the Proof of God against thee and against all people—upon Him be the peace of God—He in Whose possession were decisive verses and conclusive proofs, such as none among the dwellers on earth could withstand. And indeed, He standeth upon pure and unmingled Truth, even as that truth whereon God Himself, and His Messengers, and His Chosen Ones have ever stood.<sup>14</sup>*

*And the measure of thy understanding, and the weight of thy guidance, is, in My sight, not equal even to the measure of Pharaoh's unbelief.*

*For when, by his own command, he sought to ascertain the truth, he gathered—as far as lay within his power—the implements of sorcery, that he might prove His falsehood and His baseless claim before his own people.<sup>15</sup>*

*By Him Who hath summoned into being all things by His command! Thou, verily, occupiest a station more removed than his, and standest in a place more abased before God than he.*

*And those who came before thee committed not such deeds as thou hast committed, nor did they pronounce such judgments as thou hast pronounced. It is as though thou hadst never read the Qur'án: "Unto you be your religion, and unto Me Mine."<sup>16</sup>*

*If thou be an unbeliever, then unto thee be that which is thine. If thou succourest not the Truth (i.e., the Báb), then how dost thou betray Him? And if thou follow Him not, then how darest thou imprison Him?<sup>17</sup>*

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<sup>13</sup> Imám al-Şādiq (peace be upon him) said: "There is no avoiding a cause from Ādhirbāyjān—naught shall withstand it. And when the one who shall arise doth arise, then hasten unto him, even if ye must crawl over snow" (Ghāybat al-Nu'mānī, p. 170).

<sup>14</sup> A reference to the Báb and His divine station.

<sup>15</sup> In this passage, *his* (lowercase) refers to Pharaoh, who gathered the implements of sorcery to challenge divine truth. *His* (capitalized) refers to Moses, whose truth and divine mission Pharaoh sought to discredit before his people.

<sup>16</sup> Qur'án 109:6.

<sup>17</sup> The term الحَقّ (*al-Haqq*), often translated as "the Truth," in the context of this Epistle refers not to an abstract concept but to the Manifestation of God—the Báb Himself. Accordingly, the pronoun is rendered as "Him" (capitalized) to preserve the personal and reverential reference intrinsic to the original Arabic. This choice aligns with the elevated style characteristic of Shoghi Effendi's translations, maintaining theological precision and honoring the Manifestation's station as the living embodiment of Divine Truth. Rendering it as "it" would risk depersonalizing the text and obscuring the intimate spiritual address intended by the Báb.

*It is as though God had created not in thy heart a single atom of compassion, nor upon thy face the faintest trace of shame. Fie upon thee and upon thy seat! The vengeance of God, and His wrath, and His might, and His righteous anger have ever been destined for thee. Thou hast lived but in the fire, and endured naught but its flame. And whatsoever thou hast wrought upon Me, it was God Who wrought it through Me.*

*He it is Who hath decreed tribulation for His Chosen Ones, and ordained fate for His Loved Ones, and it is He Who hath inscribed upon Me what He hath inscribed.*

*Yet woe betide thee, for God hath made evil to flow through thy hands, and blessed am I for the patience I showed in the path of My Lord, until there came upon Me the certainty.*

*And verily, I was not heedless of thy disbelief, nor concealed from Me was thy rebellion. Never before did I behold thee save as a rebellious Satan.*

*And I see thee now only as a stubborn tyrant. And verily, I am the Light which God hath deposited in the loins of Adam. And He commanded the angels, in honor of Him, that all should bow before His Self; whereupon they all prostrated themselves, every one. Even had there been but one, or two, or three alone.*

*Nay, praise be unto God Who, on this day, hath made the spiritually perceptive and the keen-minded, obedient; the eloquent and the sagacious, devoted; the learned and the god-fearing, submissive; and the sanctified souls, from among the people of might and glory, prostrate in worship.*

*As though thou knowest none among them; yet their names are well known, and their virtues exalted. None among the men of knowledge and excellence deny them, nor doth any precede them in word or deed.*

*And all of them on that day shall curse thee, and disassociate themselves from thee. Yea, all are the angels who prostrated themselves before God in reverence for that Light. And verily, thou art that same Iblīs<sup>18</sup> who erstwhile arrogated himself. And in thy hosts there was naught before God save thine own self.*

*And verily, that which thou hast ridden is thine own mischief that hath filled the East and the West of the earth. Then woe unto thee and unto all who have followed thee! Ye are all the enemies of God and the inmates of the fire; ye were created from it, and unto it shall ye return.*

*O thou distant infidel and resolute tyrant, know that God hath laid bare thy shame by thy deeds. And verily God, exalted be Him, by thy own judgment hath made manifest thy*

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<sup>18</sup> *Iblīs*: In the Qur'anic narrative, Iblīs is the personal name of the primordial being who, when commanded by God to prostrate before Adam, refused out of pride and was cast out of divine favor (Qur'án 2:34; 7:11–13; 15:31–35). Unlike *Shayṭán*, a general term for satanic forces, *Iblīs* designates a specific ontological reality: the first conscious rebel, whose defiance is rooted not in ignorance but in willful arrogance (*istikbār*) before divine authority. In identifying Mírzá Āqásí as “that Iblīs,” the Báb draws not a figurative comparison but a direct theological indictment, aligning him with the archetype of cosmic rebellion and self-exaltation in the face of revealed truth.

*apostasy from thy faith, for thou hast written with thine own hand what thou hast writ, and it is not concealed from His people; the angels of the heavens and the earth and all that lieth between have read it, witnessed it.*

*And it is recorded in every Tablet that thou hast turned away from thy religion and hast chosen disbelief over the followers of thy sect.*

*Even as Yazíd hath said in his line of poetry:<sup>19</sup> ‘Dost thou imagine that thou hast triumphed.’<sup>20</sup> Yet those who examine thy matter closely know thee well. And thy case is no mystery unto them, for thou hast chosen the most misguided of cattle—of whom there is none upon the earth more foolish and astray.*

*And thou hast made them the inmates of the first prison.<sup>21</sup> Indeed, they inclined toward Him, humbled themselves before Him, and all of them sought pardon for what they had done unto Him.*

*And I saw that thereafter none among them followed thee in thy disbelief. Thus, thou hast consented to appoint His warders as the servants of those who are of a different sect than His and thine.<sup>22</sup>*

*And beneath his rulings and thy deceits are infidels who believe neither in God, nor in His Messenger, nor in the Family of God.*

*By Him Who knoweth the hidden secret and hearkeneth unto whispered confessions: they verily disavow thee and invoke the curse of God upon thee; Yea, I have heard with mine own ears, from one more learned among them, that thou hast descended from the Tree of Disbelief.*

*And the water of thy being hath been fused with the water of Satan.<sup>23</sup> And suffice thee that shame, whereby the infidels smite thee and curse thee.*

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<sup>19</sup> The term “*line of poetry*” translates the Arabic “*shi‘r*,” referring to secular metrical speech. The term “*verse*” was avoided due to its common scriptural connotations in English, which would be inappropriate when referring to the words of Yazíd, a figure denounced in Shī‘ī Islam and Bábí sacred history.

<sup>20</sup> By citing this taunt attributed to Yazíd ibn Mu‘āwiyah—reviled in Shī‘ī Islam and Bábí tradition for the martyrdom of Imám Ḥusayn—the Báb casts Mírzá Áqásí in the same light of deluded triumph. The quotation serves to expose the Prime Minister’s imagined victory as hollow, aligning his arrogance with the archetype of impiety and spiritual ruin.

<sup>21</sup> A reference to the fortress of Mákú, where the Báb was imprisoned.

<sup>22</sup> The phrase “*who are of a different sect than His and thine*” denotes more than doctrinal divergence. The Báb rebukes Áqásí for appointing warders belonging to the Sunni sect of Islam—individuals who neither follow the true path of God (i.e., the Báb), nor remain faithful even to Áqásí’s own professed sect, Shī‘ī Islam. They serve merely as instruments of worldly oppression, spiritually severed from both the Báb’s divine Cause and Áqásí’s corrupted sect. The term *madhhab*—translated here as “*sect*”—refers to a religious school of thought or doctrinal affiliation within Islam.

<sup>23</sup> The phrase “*water of thy being*” metaphorically signifies the very essence or spiritual substance from which an individual’s existence is derived, reflecting a Qur’anic symbolism where water is the primordial source of life (cf. Qur’ān 21:30). Conversely, “*water of Satan*” denotes a corrupting, malign spiritual principle, symbolizing an essential affinity with forces opposed to Divine Truth. The fusion of these waters thus conveys a profound spiritual contamination at the core of one’s existence, marking a fundamental alienation from the divine origin.

*And it hath appeared in the heavens and the earth that He who is of the Tree of the Messenger and the Fruit of the Virgin.* <sup>24</sup>

*Despite the loftiness of His knowledge and the oneness of His Godhood, and the manifest sanctity and incomparable uniqueness that shone forth from Him, He was imprisoned at the hands of the infidels.*

*Then render justice, and invoke blessings upon those who commanded the imprisonment of the King, for they were not content with that shame, that they should choose the infidels over One born in Islam.* <sup>25</sup>

*Upon thee be the curse of God, and the curse of the angels of the heavens and the earth and all that lieth between. Wouldst thou annul the Truth by an unjust judgment?*

*And thou art indeed—how dost thou believe in Joseph<sup>26</sup> the Prophet and Musa, son of Ja‘far<sup>27</sup> the Vice-regent (al-Waṣī)—peace be upon them—since they were imprisoned unjustly?*

*And that was naught but a mark of honour vouchsafed unto Me by God, a gift bestowed upon Me from His own presence, and a course ordained, in My case, after the manner of His chosen ones.*

*Fie upon thee, and upon thy religion, and upon him who hath failed to curse thee for thy religion! I entered this second prison<sup>28</sup> for no other reason save that thy disbelief might be made manifest, and thy fanaticism against the Son of the Messenger of God be proclaimed throughout the kingdom of the heavens and the earth.*

*Dost thou threaten Me with death, that Emblem (i.e., the Báb) of the believers in the Divine Unity and the tradition of the Chosen Ones?*

*Upon thee be the curse of God—if thou art able—yet thou shalt not.*

*Then upon thee be the wrathful displeasure of God—if thou art able—yet thou shalt not.*

*Then upon thee be the wrath of God — if thou art able — yet thou shalt not.*

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<sup>24</sup> “Tree of the Messenger” and “fruit of the Virgin” are metaphorical epithets denoting the exalted spiritual lineage and sanctity of the Manifestation. The “Tree of the Messenger” signifies descent or origin from the Prophet Muhammad, symbolizing prophetic authority and continuity. The “fruit of the Virgin” refers to Mary, mother of Jesus (al-Batūl). Together, these images evoke the sacred heritage and multifaceted station of the Báb in this Epistle.

<sup>25</sup> The phrase “one born in Islam” underscores the injustice of favoring disbelievers over those raised within the fold of the Faith—a theme often emphasized by the Báb to expose the hypocrisy of religious authorities who aligned themselves with worldly powers.

<sup>26</sup> Joseph the Prophet (*Yūsuf an-Nabī*): The eleventh son of the patriarch Jacob (Ya‘qūb), Joseph is a revered figure in both the Bible and the Qur’an. Notably, He endured a significant period of imprisonment, symbolizing patience, and divine justice in the face of wrongful adversity.

<sup>27</sup> Musa ibn Ja‘far al-Waṣī (*Mūsā al-Kāẓim*): The seventh Imam in Shī‘ī Islam, Musa ibn Ja‘far—commonly known as Mūsā al-Kāẓim—was also unjustly imprisoned for part of His life.

<sup>28</sup> A reference to the fortress of Chihriq.

*And verily, I place My trust in God, My support is none other than God, and My soul have I cast into the hands of God — and He is sufficient unto Me.*

*Excellent is He as Lord, and excellent is He as Helper! In Him have I placed my trust, and unto Him do I return repentant. But, by My life! thou hast not been able, and thy soul is more wretched than that. Yet not one among thy hosts is like unto thee.*

*And verily He who created Me shall preserve Me from the evil of thy deeds. And shall shelter Me within the cave of His Mercy, and the fortress of His Power and Might. And if not, then what honor could equal this?*

*God loveth for Me martyrdom, and hath chosen Me with that wherewith He hath favored the people of guardianship. Especially in the face of one such as thee—a haughty tyrant, a rebellious Satan.*

*Whom God hath not appointed to thy seat save to chastise thee thereby, and to wreak His vengeance upon thee through it. And were I not concerned for those who follow Me, I would assuredly inform thee of their names and send thee their letters.*

*And indeed, they are beyond all reckoning.<sup>29</sup> And every one of them turneth not towards thee, nor do they regard thy station. Even as a land whereon a carcass hath fallen, and the dogs have encircled it—feasting thereon until nothing remained.*

*And verily thou—by My Lord!—art more abased than this. The span of thy life hath been consumed, yet thou hast felt no shame.*

*And thou art content with One of tender age,<sup>30</sup> despite His loftiness, His knowledge, His wealth and His glory. Yea, thou hast been content to assign unto Him the lowest limit—beyond which even thou couldst not descend.*

*And if indeed thou hadst the power, then assuredly thou wouldst have spared nothing, for thou hast torn asunder every veil of modesty. Thou hast opposed the Compeller with thy words, and warred against the All-Compelling with thy judgement.*

*Thou conferrest the robes of sovereignty upon a Sunnī divine, and bestowest the station of majesty upon a child who knoweth not heat from cold.<sup>31</sup>*

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<sup>29</sup> The Arabic phrase «وَأَيْهَمُ لَا يَكَادُونَ يُحْصُونَ» employs the construction «لَا يَكَادُونَ» (literally, “they scarcely [are able to]”) followed by the passive verb «يُحْصُونَ» (“be counted” or “be reckoned”). The expression conveys extreme rarity or practical impossibility, suggesting not merely difficulty in counting, but virtual incalculability. The rendering “beyond all reckoning” preserves the rhetorical hyperbole and emphatic negation of the Arabic, in a style reminiscent of scriptural English, and evokes both their multitude and spiritual significance.

<sup>30</sup> A reference to the Báb’s age, as He was twenty-nine years old at the time this Epistle was revealed.

<sup>31</sup> This is likely a reference to the bestowal of a ceremonial robe (*khil’at*) upon Shaykh Ṭāhā, a prominent Sunnī divine of the Naqshbandī order, and to the conferment of the Ilkhānī leadership of the Qájár tribe upon Allāh-Qolī Khán, the notorious adopted son of Hájí Mírzá Áqásí (Nosratullah Muhammad Hosseini, *Hazrat Báb*, p. 844). For more information on Allāh-Qolī Khán, see: [ALLĀH-QOLĪ KHAN ILKĀNĪ - Encyclopaedia Iranica](#).

*And thou hast taken captive Him Who is the Possessor of the Dominion of this world and the Hereafter<sup>32</sup>—He Whose hosts are the angels of the heavens and the earth, and Whose proof is manifest in all things—yet thou dost feel no shame before God, nor art thou moved even for the twinkling of an eye.*

*By God! Naught hast thou earned but the fire, and naught have I attained save the good-pleasure of the Most Merciful.*

*Unto thee belongeth what thou hast wrought, and unto Me that which I have patiently borne; and God shall judge between thee and Me with justice. Verily, He is the One, the All-Compelling, and He is indeed the Almighty, the Compeller.*

*And God sufficeth Me, then Muḥammad, then the People of God—and sufficient is God as Witness over Me. Glorified be God—thy Lord, the Lord of Might, the Lord of all things—from whatsoever they ascribe unto Him!*

*And peace from Him be upon those who place their trust in their Lord. And praise be unto God, the Lord of all the worlds.”*

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<sup>32</sup> A reference to the Báb.

## The Third Epistle of the Báb to Hájí Mírzá Áqásí Revealed from the Fortress of Chihríq: Based on a Typed Copy

**Note:** Words highlighted in red indicate corrections to the text published in *Zuhúr al-Haqq*, Volume 3, pages 85–89, and have been incorporated into the present provisional translation.

### بِسْمِ اللَّهِ الْقَهَّارِ الشَّدِيدِ

أَشْهَدُ اللَّهَ وَمَنْ هُوَ عِنْدَهُ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ وَأَشْهَدُ لِمَا قَدْ أَحَاطَ بِهِ عِلْمُ اللَّهِ بِمَثَلِ مَا هُوَ قَدْ شَهِدَ عَلَيْهِ فِي جِبْرُوتِ عَزَّتِهِ وَمَلَكُوتِ عِظَمَتِهِ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْقَائِمُ الْقُدُوسُ الْمُنِيعُ وَبَعْدَ الْحَمْدِ لِلَّهِ الَّذِي قَدْ اخْتَصَنِي بِمَا اخْتَصَّ بِهِ أَوْلِيَائِهِ وَأَكْرَمَنِي بِمَا اصْطَفَى بِهِ أَصْفِيَائِهِ وَخَنَانِي بِمَا وَهَبَ بِهِ أَوْلِيَائِهِ فَلَهُ الْحَمْدُ حَمْدًا يَنْبَغِي لِجَلَالِ قُدْسِ عَزَّتِهِ وَجَمَالِ نُورِ طَلْعَتِهِ حَمْدًا يَفُوقُ بِهِ عَلَى كُلِّ حَمْدٍ وَيَسْتَعْلِي عَلَى كُلِّ ذِكْرٍ وَلَا يَسْتَحِقُّ بِهِ إِلَّا إِيَّاهُ وَلَا يَنْبَغِي لِأَحَدٍ سِوَاهُ وَإِنَّهُ لَهُوَ الْعَزِيزُ الْمَتَكَبِّرُ الْمُسْتَعَانُ

كَيْفَ أَقُولُ وَلِمَنْ أَقُولُ وَبِمَنْ أَقُولُ وَإِنَّكَ أَنْتَ لَا تَسْتَحْيِي عَنِ اللَّهِ وَتَصْبِرُ عَلَى النَّارِ وَلَا تَخَافُ مِنْ غَضَبِ الْجَبَّارِ وَلَا تَرْجُو يَوْمَ الَّذِي وَعَدَ الرَّحْمَنُ عِبَادَهُ الَّذِي فِيهِ يَقْضَى بِالْحَقِّ فَاصْبِرْ وَمَا صَبْرُكَ إِلَّا عَلَى سَخَطِ اللَّهِ أَوْلَمْ تَتَفَكَّرْ مِنْ أَوَّلِ يَوْمِ الَّذِي سَمِعْتَ مَا سَمِعْتَ إِلَى يَوْمِئِذٍ كَيْفَ قَضَى عَلَيْكَ سَاعَاتِكَ وَدَقَائِقَكَ أَتُظَنُّ أَنَّكَ فِي عَيْشٍ وَرَاحَةٍ وَعِزَّةٍ وَكِرَامَةٍ لَا وَرَبِّي الَّذِي فَلَقَ الْحَبَّةَ **وَبِرًّا** النَّسْمَةَ مِنْ أَوَّلِ يَوْمِ الَّذِي سَمِعْتَ فَرَضَ عَلَيْكَ بِأَنْ تَمْشِيَ عَلَى الثَّلْجِ بِصَدْرِكَ إِلَى الَّذِي سَمِعْتَ ذَكَرَهُ **وَتَبْيِينُ** الْحَقِّ عِنْدَهُ وَتَتَّبِعَهُ فَوَيْلٌ لَكَ وَمَا قَدِمْتَ يَدَاكَ أَفْرَحْتَ بِمَقْعَدِكَ وَرَضِيتَ بِعِزَّتِكَ وَإِنَّ وَرَائَكَ ذَلَّةً عَظِيمَةً لَا عِزَّ فِيهَا وَأَشَدَّ الْعَذَابِ وَلَا نَاصِرَ لَكَ فِيهِ أَنْظِرْ كَيْفَ حَكَمْتَ بِمَنْ هُوَ الْحُجَّةُ عَلَيْكَ وَعَلَى الْكَلِّ سَلَامُ اللَّهِ عَلَيْهِ وَكَانَ عِنْدَهُ آيَاتٌ مُحْكَمَةٌ وَبِرَاهِينٌ مُؤَكَّدَةٌ الَّتِي لَا يَقُومُ بِهَا أَحَدٌ مِنْ أَهْلِ الْأَرْضِ وَإِنَّهُ لَعَلَى حَقٍّ مُحْضٍ بِمَثَلِ **الْحَقِّ** الَّذِي كَانَ اللَّهُ عَلَيْهِ وَرَسُولُهُ وَأَوْلِيَائِهِ وَإِنَّ مَبْلَغَ عِرْفَانِكَ وَوِزْنَ إِرْشَادِكَ لَمْ يَكُنْ لَدَيْكَ بِقَدْرِ مَبْلَغِ كُفْرٍ فَرَعُونَ لِأَنَّهُ لَمَّا بَأَمَرَ أَرَادَ أَنْ يَتَّبِعِينَ وَجَمَعَ عَلَى قُدْرَتِهِ سَبَابَ السِّحْرِ لِإِثْبَاتِ كُذْبِهِ وَادْعَانِهِ الْبَاطِلَ بَيْنَ رَعِيَّتِهِ فَوَالَّذِي سَمِعَ خَلَقَ كُلَّ شَيْءٍ بِأَمْرِهِ لِأَنَّكَ أَنْتَ أَبْعَدُ مَوْقِفًا مِنْهُ وَأَذَلَّ مَقَامًا عِنْدَ اللَّهِ عَنْهُ وَإِنَّ الَّذِينَ كَانُوا مِنْ قَبْلِكَ مَا صَنَعُوا بِمَثَلِ مَا أَنْتَ صَنَعْتَ وَمَا حَكَمُوا بِمَثَلِ مَا أَنْتَ حَكَمْتَ كَأَنَّكَ أَنْتَ مَا قَرَنْتَ الْقُرْآنَ: لَكُمْ دِينِكُمْ وَلِيَّ دِينٍ إِنْ كُنْتَ كَافِرًا فَلَكَ مَا عِنْدَكَ إِنْ لَمْ تَنْصُرِ الْحَقَّ فَكَيْفَ تَخَذَلُهُ وَإِنْ لَمْ تَتَّبِعْهُ فَكَيْفَ تَسْجُنُهُ كَأَنَّ اللَّهَ مَا خَلَقَ فِي قَلْبِكَ ذَرَّةً مِنَ الرَّحْمِ وَلَا فِي وَجْهِكَ أَقْلَ

مِنْ ذَلِكَ الْحَيَاءِ

فَأُفِّتُ لَكَ وَلِمَقْعَدِكَ وَنِقْمَةَ اللَّهِ وَغَضَبَهُ عَلَيْكَ وَسَطْوَتَهُ وَسَخَطَهُ كَانَ دَائِمًا فِي حَقِّكَ مَا عَشْتِ إِلَّا بِالنَّارِ وَمَا صَبَرْتَ إِلَّا عَلَيْهَا وَكَلَّ مَا صَنَعْتَ بِي

كَانَ اللَّهُ صَانِعًا بِي هُوَ

الَّذِي قَدَّرَ الْبَلَاءَ لِأَوْلِيَائِهِ وَأَجْرَى الْقَضَاءَ لِأَحْبَائِهِ وَهُوَ الَّذِي كَتَبَ عَلَيَّ مَا كَتَبَ وَلَكِنْ وَيْلٌ لَكَ حَيْثُ أَجْرَى اللَّهُ الشَّرَّ عَلَى يَدَيْكَ وَطُوبَى لِي بِمَا صَبَرْتَ فِي سَبِيلِ رَبِّي حَتَّى أَتَانِي الْيَقِينُ وَإِنِّي أَنَا مَا كُنْتُ غَافِلًا عَنْ كُفْرِكَ وَلَا مَحْجُوبًا عَنْ طَغْيَانِكَ وَمَا رَأَيْتَكَ مِنْ قَبْلِ إِلَّا شَيْطَانًا مَرِيدًا وَلَا **أَرَاكَ** إِلَّا جَبَّارًا عَنِيدًا وَإِنِّي أَنَا النُّورُ الَّذِي أَوْدَعَنِي اللَّهُ فِي صُلْبِ آدَمَ وَأَمَرَ الْمَلَائِكَةَ تَعْظِيمًا لَهُ بِأَنْ يَسْجُدَ الْكَلِّ لِنَفْسِهِ **فَسَجَدُوا** كُلَّهُمْ أَجْمَعُونَ وَلَوْ كَانَ وَاحِدًا أَوْ اثْنَيْنِ أَوْ ثَلَاثًا بَلِ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْيَوْمَ **الْعُرْفَاءَ** الْأَذْكَيَاءَ

مُطِيعِينَ وَالْبُلْغَاءَ الْحَكَمَاءَ مُتَّبِعِينَ وَالْعُلَمَاءَ الْأَتْقِيَاءَ مُسْلِمِينَ وَالْأَرْوَاحَ

الْمُقَدَّسَةَ مِنْ أَهْلِ الْعِزِّ وَالْبِهَاءِ سَاجِدِينَ كَأَنَّكَ أَنْتَ لَمْ تَعْرِفْ أَحَدًا مِنْهُمْ وَلَكِنْ أَسْمَائِهِمْ مَعْرُوفَةٌ وَشِمَائِلُهُمْ مَرْفُوعَةٌ لَمْ يَنْكُرْهُمْ أَحَدٌ مِنْ أَهْلِ الْعِلْمِ وَالْفَضْلِ وَلَا يَسْبِقُهُمْ أَحَدٌ بِالْقَوْلِ وَالْعَمَلِ وَكُلُّهُمْ يَوْمِئِذٍ يَلْعَنُونَكَ وَيَتَّبِرُونَ عَنْكَ وَكُلُّهُمْ الْمَلَائِكَةُ الَّتِي سَجَدَتْ لِلَّهِ تَعْظِيمًا لِذَلِكَ النُّورِ وَإِنَّكَ أَنْتَ ذَلِكَ الْإِبْلِيسَ الَّذِي **اسْتَكْبَرَ** مِنْ قَبْلِ وَمَا فِي جَنْدِكَ لَمْ يَكُنْ عِنْدَ اللَّهِ إِلَّا نَفْسُكَ وَإِنَّ الَّذِي أَنْتَ رَكِبْتَهُ هُوَ أَدْنَيْتَكَ **الَّتِي مَلَأْتَ** شَرْقَ الْأَرْضِ وَغَرْبَهَا فَوَيْلٌ لَكَ وَلِمَنْ اتَّبَعَكَ كُلُّكُمْ أَعْدَاءُ اللَّهِ وَأَصْحَابُ النَّارِ خَلَقْتُمْ مِنْهَا وَتَرْجِعُونَ إِلَيْهَا فَيَا أَيُّهَا الْكَافِرُ الْبَعِيدُ وَالْجَبَّارُ الْمَرِيدُ فَاعْلَمْ أَنَّ اللَّهَ قَدْ افْتَضَحَكَ بِعَمَلِكَ وَإِنَّ اللَّهَ سَبَحَانَهُ بِحُكْمِكَ قَدْ أَظْهَرَ ارْتِدَادَكَ عَنْ دِينِكَ حَيْثُ كَتَبْتَ بِيَدَيْكَ مَا كَتَبْتَ وَلَا يَخْفَى عَنْ أَهْلِهِ وَقَدْ قَرَنْتَهُ مَلَائِكَةَ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَشَهِدَتْ عَلَيْهَا وَكُتِبَ فِي كُلِّ الْأَلْوَابِ بِأَنَّكَ أَنْتَ ارْتَدَدْتَ عَنْ دِينِكَ وَاخْتَرْتَ الْكُفْرَ عَلَى أَهْلِ مَذْهَبِكَ بِمَثَلِ مَا قَالَ يَزِيدُ فِي شِعْرِهِ: " أَتُظَنُّ أَنَّكَ قَدْ أَفْلَحْتَ "" وَلَكِنْ

الذينهم يدقون نظرهم في أمرك يعرفونك ولا يشتبه عليهم أمرك بأنك لما اخترت أضلّ الأنعام التي لم يك فوق الأرض مثلها في الحمق والضلال وجعلتهم أصحاب السجن الأوّل وأنهم قد رغبوا إليه وخضعوا لديه واستعدروا كلهم ما فعلوا به و رأيت أن أحدا منهم من بعد لم يتبعك في كفرك لذا رضيت أن تجعل حرّاسه عباد الذينهم على غير مذهبه ومذهبك

ودون فتاويه وخذعك كفار لا يؤمنون بالله وبرسوله ولا بآل الله فوالذي يعلم السر ويسمع النجوى إنهم يتبرأون عنك ويلعنوك حتى سمعت بأذني ممن هو أعلم بينهم بأنك قد نزلت من شجر الكفر وعقد ماء وجودك بماء الشيطان فكفالك ذلك العار بأن الكفار يطعنوك ويلعنوك وظهر في السموات والأرض بأن الذي هو من شجرة الرّسول وثمره البتول على علوّ معرفته وتوحيده وظهور تقديسه وتفريده سجن بأيدي أهل الكفر فانصف وصلّ على اللذين أمروا بسجن الملك فإنهم لم يرضوا بذلك العار بأن يختاروا الكفار على من وُلد في الإسلام فعليك لعنة الله ولعنة ملائكة السموات والأرض وما بينهما " أتريد أن تبطل الحق بحكم ظلم وإنك أنت كيف توفن بيوسف النبي وموسى بن جعفر الوصي - عليهما السّلام - لأنهما سجنًا بغير حق وما كان ذلك إلا كرامة من الله عليّ وموهبة من عنده لديّ وسنة من سنن أوليائه في حقي

فأفّ عليك وعلى دينك وعلى الذي لم يلعنك بدينك ما دخلت السجن الثاني إلا ليظهر كفرك ويعلن تعصبك لابن رسول الله في ملكوت السموات والأرض كلّها أتحذرنى بالقتل وهو شعار الموحدين وسنة المصطفين فعليك لعنة الله إن استطعت ولا تفعل ثم عليك سخط الله إن استطعت ولا تفعل ثم عليك غضب الله إن استطعت ولا تفعل وإني متوكل على الله وملجأ ظهري إلى الله ومُلقي نفسي بين يدي الله وهو حسبي

نعم المولى ونعم النصير عليه توكلت وإليه أنيب ولكن لعمرى إنك أنت ما استطعت وإن نفسك أشقى من ذلك ولكن لم يكن مثلك في جندك وإن الذي خلقتني يحفظني من سوء فعلك ويجعلني في كهف رحمته وحصن قوته وعزّته وإلا أيّ شرف مثل هذا يحبّ الله لي الشهادة واختصني بما اختص أهل

الولاية سيما على أمر مثلك جبار العنيد والشيطان المرید الذي ما جعلك الله على مقعدك إلا ليعذبك به وينتقم منك به ولو لم أخف عن الذين اتبعوني لأخبرتك بأسمائهم ولأرسلن إليك كتبهم وإنهم لا يكاد يحصون وكلهم لا يلتفتون إليك ولا ينظرون إلى مقعدك إلا كارض وقعت عليها مبيّة وأحاطتها الكلاب وإنهم يأكلون منها حتى تفرغ وإنك وربّي أدلّ من هذا قد قضى من عمرك ما قضى ولم تستحي وترضى بمن هو صغير السن مع ذلك العلو والعلم والغناء والعزّ قد رضيت له بمنتهى الذي ما استطعت دونه وإن استطعت لا شك أنك أنت ما أبقيت شيئا قد خرقت كلّ حجب الحياء وعارضت الجبار بكلمك وحاربت القهار بحكمك ترسل إلى عالم السنة خلّع السلطنة وتهب الطفل الذي لا يعرف الحرّ عن البرد منصب الجلالة وتأخذ عن صاحب ملك الدنيا والآخرة الذي قد جعل الله جنده ملائكة السموات والأرض وحجته آيات كلّ شيء ولا تستحي عن الله ولا تتأثر بقدر لمحة فما والله اكتسبت إلا النار وما اكتسبت إلا رضاء الرحمن فلك ما عملت ولي ما صبرت فسيحكم

الله بيني وبينك بالحق إنه هو الواحد القهار وإنه لهو

العزیز الجبار وحسبي الله ثم محمد ثم آل الله وكفى بالله علي شهيدا

سبحان الله ربك رب العزة رب كل شيء عما يصفون

وسلام من عنده على الذين هم على ربهم

يتوكلون والحمد لله ربّ

العالمين

## Suggested Corrections (Source: Ocean of Lights)

Suggested Grammar Corrections	Original Text
لا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ	لا إِلَهَ هُوَ الْعَزِيزُ الْحَكِيمُ
به أوليائه	به أوليائه
به أصفياه	به أصفياه
به أوليائه	به أوليائه
فلق الحبة وبرأ النسمة	فلق الحبة وبرئ النسمة
وتبين الحق	وتبين الحق
وإن وراءك	وإن وراءك
يمثل الحق الذي	بمثل حق الذي
ورسله وأولياؤه	ورسله وأوليائه
أنت ما قرأت	أنت ما قرئت
صانعا بي	صانع بي
فسجدوا كلهم أجمعون	فسجدت كلهم أجمعون
أو اثنين أو ثلاثا	أو اثنين أو ثلاث
ولكن اسماءهم	ولكن اسمائهم
يلعنون ويتبرأون	يلعنون ويتبرئون
الذي استكبر	الذي استكبرت
أذيتك التي ملأت	أذيتك الذي ملأ
أعداء الله	أعداء الله
وقد قرأته	وقد قرئته

Suggested Grammar Corrections	Original Text
الَّذِينَ هُمْ	الَّذِيْتَهُمْ
وجعلتهم أصحاب السّجن	وجعلتهم صاحب السجن
إنّهم يتبرّأون	إنّهم يتبرّثون
عنك وبلعنوك	عنك وبلعنونك
يطعنوك وبلعنوك	يطعنونك وبلعنونك
على الذين	على اللذين
ما دخلت السّجن الثّاني	ما دخلت سجن الثاني
ملجئ ظهري	ملجأ ظهري
مثلك جبار عنيد وشيطان مرید	مثلك جبار العنيد والشيطان المرید
وينتقم منك به	وينتقم عنك به
وإنّهم لا يكادون يُحصونَ	وإنّهم لا يكاد يحصى
وإنّهم يأكلون منها	وإنّها يأكلون منها
أنّك أنتَ ما أبقيتَ	أنّك أنتَ ما بقيت
وتهب الطّفل	وتهب لطفل
الَّذِينَ هُمْ	الَّذِيْتَهُمْ