

An Epistle of the Báb to Shaykh ‘Alí Turshízí (‘Ázím)¹

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Introduction and background:

This sacred Epistle, revealed wholly in Arabic, was addressed to Shaykh ‘Alí Turshízí, whom the Báb surnamed ‘Ázím (‘the Mighty’). No information has thus far come to light regarding the date or place of its revelation. In this Epistle, the Báb opens with solemn testimonies to the oneness of God, extolling Him as the Almighty, the Well-Beloved, the Ever-Living Who dieth not, in Whose grasp lieth the dominion of all things. He proclaims that the glory of God resteth upon the people of guidance, and affirms that to each of them hath been decreed from His presence a Temple of might, immutable by all the dwellers of earth and heaven, destined to attain unto them at the appointed hour, albeit they be outwardly numbered among the disbelievers. He identifies Himself as the Warner, and calls upon His followers to purify the choicest of their deeds, declaring that one single letter of the word “God” surpasseth in weight all the letters of the declaration, “There is none other God but Him,” for God hath invested it with the power of truth.

What follows is a provisional English rendering of this luminous Epistle, translated with the utmost reverence and care. The text is published on Bayanic.com and may be accessed via the following links: [Page 1](#) and [Page 2](#).

¹ Shaykh ‘Alí Turshízí was among the Báb’s earliest and most steadfast disciples and the recipient of this Epistle. He was martyred in Īhrán in 1852, during the persecutions that followed the attempt on the life of Náṣiri’d-Dín Sháh, steadfastly refusing to recant his faith.

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The Báb Reveals:

“He is the Greatest.

God testifieth that there is none other God but Him, the Almighty, the Well-Beloved.

He is the Most Great.

In the name of God, the Most Inaccessible, the Most Holy.

God testifieth that there is none other God but Him. His is the creation and the command. He quickeneth and He slayeth, then He slayeth and He quickeneth;

and He verily is the Living One Who dieth not. In His grasp is the kingdom of all things; He createth whatsoever He willeth by His command, for He, verily, is powerful over all things.

Verily, the glory of God shineth upon the people of guidance, and greatness encompasseth them all.

We have, indeed, decreed for each one a Temple of Might from Our presence—a single letter thereof not all the worlds could ever alter.

And assuredly shall that Temple be made to attain unto them at the appointed hour, though they be, outwardly, among the disbelievers. Know assuredly that We are the Warner.

Purify, then, the choicest of your deeds; for one single letter from among the letters of “God” doth outweigh all the letters of “There is none other God but Him,”³ inasmuch as God hath invested it with the power of truth. And verily, God is powerful over all things.”

³ The Báb is exalting the very *letters* of the Name of God (*Allāh*) above the letters of the formula of faith (*lā ilāha illā huwa*). In Islamic tradition, the *shahāda* (there is no God but God) is the ultimate testimony of *tawḥīd* (the oneness of God). But here, the Báb declares that even a single letter of the Divine Name possesses greater potency than all the letters of the declaration. This emphasizes the intrinsic holiness of the Divine Word, apart from human utterance or formula.

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هو الاكبر

شهد الله اله لا اله الا هو العزيز المحبوب

هو الاعظم

بسم الله الامنع الاقدس

شهد الله انه لا اله الا هو له الخلق الامريحيي و يميت ثم يميت و يحيى و انه هوى لا يموت فى قبضته ملكوت كلشى يخلق ما يشاء بأمره انه كان على كلشى قديرا و انما البهاء القوم من الله فى اصحاب الهدى ثم العظمه كلهم اجمعين و لقد قدرنا لكل واحد هيكلا عز من لدنا لم يعدل حرفا منه كل العالمين و لتوصلن إليهم فى حين هم **كافرون** ظاهرين **إننا نذير** ثم لتطهرن خير عما تصعدون حرف واحد من حروف الاالله يغلب كل احرف لاله بما قد قدر الله فيه من الحق والله على كل كلشى قدير