

# Tablet of the Báb to His Uncle, Ḥájí Mírzá Siyyid Muḥammad Khál-i-Akbar)<sup>1</sup>, Revealed in Muscat<sup>2</sup> — Part II

Mohammad Norozi<sup>3</sup>

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## Introduction and background:

This sacred Tablet was revealed by the Báb during His sojourn in the port city of Muscat, sometime between mid-March and early May 1845<sup>4</sup>. It stands as a luminous testament to the exalted station of His divine awareness, the unwavering steadfastness of His purpose, and the deep affection He bore toward His kindred.

Addressed to His maternal uncle, Ḥájí Mírzá Siyyid Muḥammad Shírází—a distinguished merchant residing in the port of Búshihr—this Tablet was revealed during a period marked by the Báb’s bold proclamation and the mounting stirrings of opposition.

While in Mecca, the Báb had unreservedly disclosed His Mission within the sacred precincts of the Ka‘bah, in the presence of pilgrims and religious authorities—a moment of immense spiritual potency and historic import. Yet among those present were some who, failing to perceive the grandeur of that announcement, returned to Búshihr with calumnious reports, thereby fomenting unrest and uncertainty. The tone and substance of this Tablet reflect the Báb’s keen awareness of these events and of the unease they had awakened in the heart of His uncle.

With words radiant with divine authority and celestial assurance, the Báb begins by extolling the Almighty as the Sender of the Book in truth—wherein lie clear and unerring signs for those who hearken, a Book wherein no doubt can abide, revealed from the presence of One exalted in might, the All-Wise.

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<sup>1</sup> Khál-i-Akbar, meaning “the Greater Uncle,” was the maternal uncle of the Báb—a merchant residing in and conducting his business from Búshihr.

<sup>2</sup> Muscat is the capital city of present-day Oman, located on the southeastern coast of the Arabian Peninsula; in the 19th century, it was a significant port and commercial hub with strong regional and maritime trade connections.

<sup>3</sup> Contact email: nsm\_dist@hotmail.com.

<sup>4</sup> According to the Báb’s own testimony (Khutbih-i-Jeddah, “Sermon of Jeddah”), He arrived in Jeddah on 24 February 1845. After staying three days in Jeddah, He left for Muscat on 27 February. Assuming a sea voyage of approximately 14 days, He would have reached Muscat around 14 March. A separate letter addressed to His younger uncle, Siyyid Ḥasan ‘Alí, confirms His presence in Muscat on 1 May. The Báb’s arrival in Búshihr is recorded as 14 May 1845 (see Denis MacEoin, *Sources for the Early Bábí Doctrine and History*, p. 48). Estimating a 10-day sea journey from Muscat to Búshihr suggests that His departure from Muscat occurred around 4 May. Thus, this Epistle was likely revealed during His stay in Muscat between 14 March and 4 May 1845. Afán (Āhd-i-A ‘lá, p. 80) states that, based on other epistles of the Báb recounting events of His pilgrimage to Mecca and His return to Shíráz, the Báb arrived in Muscat from Mecca in the early days of the month of Rabí‘ al-Awwal 1261 A.H., corresponding to mid-March 1845 C.E. This account corroborates the above estimation.

In this divine Tablet, the Báb summons His uncle to follow the ordinance previously conveyed unto him, for it is assuredly the truth and proceeds from a path mighty and straight. He testifies that sacred verses—signs from the Book of the Lord—were dispatched aboard the vessel ‘Aṣḫūr, and affirms the inviolability of the Word of God contained therein.

The Báb makes mention of a message inscribed upon the margin of that blessed Tablet, previously revealed, that it might be conveyed unto Shaykh Salmán Āl-‘Aṣḫūr, the learned divine of Búshihr, should he be found receptive to the decree of the Book. He proclaims that within these revealed verses are contained ordinances for the Day of Gathering, and counsels that, should fear not seize the heart of His uncle, he must carry out the divine command; otherwise, he is left to act as he deems fitting—for God empowereth whom He willeth through His decree.

Reaffirming the boundless mercy of the Almighty, the Báb declares His certainty regarding the coming Day in which all shall be gathered and judged with perfect justice, when not so much as the weight of an atom shall be wronged. He then ordains the selection of a sanctified house for the commemoration of the Divine Name—one which none may enter save by divine leave—as a mark of reverence for the Manifestation of God when made manifest amidst humankind.

Though the people remain heedless of this command, His uncle is called to tread the path of his Lord, to render victorious His Word, and to fear no soul in pursuit of the Cause. The Báb Himself testifies that within His own being He perceiveth not so much as a mustard seed of fear, and that all creation, in the face of God’s decree, is as naught—nay, even less than that.

Should fear arise in the heart of the addressee, he is enjoined to patience and trust in God, Who hath already decreed all things in the Qur’án with manifest wisdom. The Báb affirms God’s irrevocable promise that He shall verily cause His Messengers to triumph. The Book that was revealed on the margin of the page of this Tablet is to be entrusted to Shaykh Salmán, should he be found receptive; otherwise, it may be delivered to any among the learned whom the recipient deems worthy.

### **The Báb’s Sojourn in Muscat: A Mission of Proclamation and Compassion:**

While the Báb was journeying through the sacred land of Ḥijáz, grievous tidings reached Him of the arrest and imprisonment, in the city of Baghdad, of Mullá ‘Alí Bastámí—He who had been designated by the Báb as the second Letter of the Living and the first to be martyred in ‘Iráq during the Báb the ministry.

Moved by divine wisdom, and desiring to avert the shedding of innocent blood and to safeguard the nascent community of His devoted followers, the Báb chose not to

proceed to ‘Iráq. Instead, He instructed those who had been anticipating His arrival in that region to journey to Isfahán, there to await His coming.

Following His return from Mecca, and after a brief sojourn in Jeddah, the Báb set His course toward the port city of Muscat. He departed Jeddah on the 27<sup>th</sup> of February 1845 and arrived in Muscat around the 14<sup>th</sup> of March of that same year. The purpose of this voyage was twofold: first, to proclaim His divinely ordained Mission to Shaykh Sulaymán, the Muftí of Muscat and a figure of renown among the Sunni clergies; and second, to make every possible effort toward securing the release of His loyal and steadfast follower, Mullá ‘Alí Bastámí, then languishing in the prison of Najíb Páshá in Baghdad.

While in Muscat, the Báb entrusted Mullá Ghawhar—who had regarded himself as the rightful successor of Siyyid Kázim—with the delivery of a weighty Tablet, addressed by His own hand to Sulţán ‘Abdu’l-Majíd, through Najíb Páshá, the Governor of Baghdad. He further appealed to him for assistance in securing the deliverance of Mullá ‘Alí. Yet, far from responding with sympathy or support, Mullá Ghawhar not only rejected the Báb but demanded instead the execution of that innocent and steadfast Mullá ‘Alí. At length, the Báb departed Muscat around the 4<sup>th</sup> of May 1845.

During His sojourn in Muscat, the Báb revealed, among other Tablets, two addressed to His uncle, Hájí Mírzá Siyyid Muḥammad, and one to Shaykh Salmán Āl-‘Aṣḫūr, the Imám Jum‘ih (Friday Prayer Leader) of Búshihr.

These three Tablets are closely interrelated and ought to be read together to fully appreciate their content, context, and purpose. The first Tablet to His uncle and the one revealed in honour of Shaykh Salmán Āl-‘Aṣḫūr will be presented separately in due course, under the respective titles: *Tablet of the Báb to His Uncle, Hájí Mírzá Siyyid Muḥammad (Khál-i-Akbar), Revealed in Muscat — Part I*, and *Tablet of the Báb Revealed in Muscat in Honour of Shaykh Salmán Āl-‘Aṣḫūr*.

What follows is a provisional rendering of this deeply spiritual and soul-stirring Tablet.

## The Bab writes:

*"O Preserver! Exalted be His glory, the Almighty*

*In the port of Búshihr, at the residence of the late Shaykh, that noble and distinguished soul, illustrious in lineage and honour, the most exalted Ḥájí, His honour Ḥájí Mírzá Siyyid Muḥammad, the Shírází merchant—may his lofty life be prolonged 8642<sup>5</sup> and his person be illumined.*

*Siyyid 92<sup>6</sup>*

### ***In the Name of God, the Most Merciful, the Most Compassionate***

*Praise be to God Who hath sent down the Book<sup>7</sup> in truth, wherein are clear signs unto a people that hearken. Verily, it is indeed a Book wherein no doubt, sent down from the presence of One exalted in might, the All-Wise.*

*Follow thou the ordinance We had conveyed unto thee aforetime, for it is assuredly the truth. We have revealed it, by the leave of thy Lord, in truth, upon a path mighty and unerring.*

*And indeed, We have sent unto thee, aboard the vessel of 'Aṣḥūr<sup>8</sup>, clear signs from the Book of thy Lord—unalterable are His words. Recite, then, the ordinance revealed therein, that thou mayest be numbered among the victorious.*

*That which was inscribed upon the margin of that page had We indeed revealed aforetime, that thou mightest convey it unto Salmán<sup>9</sup>, who was numbered among the learned ones of that isle<sup>10</sup>—shouldst thou perceive therein the goodness of the decree of the Book, with truth. And God, thy Lord, is indeed the All-Powerful, the Almighty.*

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<sup>5</sup> According to the Abjad numerical system, wherein each Arabic letter is assigned a distinct numeric value, the number 8642 corresponds to the Arabic term بِرَّوح (bi-dawḥi). In the spiritual and symbolic understanding of the era, this word was regarded as signifying the 'angel of divine revelation and sacred communication.' It was sometimes represented through the numeric values of its letters: B (2), D (4), W (6), and H (8).

<sup>6</sup> This refers to His uncle, Siyyid Muhammad. In the Abjad system, the numerical value of the name Muhammad is 92.

<sup>7</sup> In classical Arabic, *kitáb* may signify a book, letter or epistle, divine scripture, or ordained decree, depending on context. The Qur'án itself employs *kitáb* in all these senses. Throughout this provisional translation, the term *Kitáb* has been rendered as "Book," in keeping with the Báb's usage and the recognition that all His writings are regarded as divinely revealed scripture. It should be noted, however, that in certain contexts, "Book" does not necessarily refer to a complete volume in the conventional sense, but may denote a letter, epistle, or any portion of revealed text. The term thus conveys a spiritual and revelatory station rather than a reference to physical extent or literary form.

<sup>8</sup> Name of the vessel (ship) on which the Báb traveled. It may have been the vessel that carried him from Jeddah to Muscat.

<sup>9</sup> Shaykh Salmán Āl-'Aṣḥūr, Imám-i-Jum'ih (Friday Prayer Leader) of Búshihr.

<sup>10</sup> The Arabic word used by the Báb is جَزِيرَة (jazīrah, meaning "isle"). This refers to the city of Bushihr, where Shaykh Salmán Āl-'Aṣḥūr served as the Imám Jum'ih (Friday Prayer Leader). While Bushihr is not an island in the strict geographical sense, it is important to understand the terminology employed by the Báb. Historically, the term Jazīrat al-'Arab ("the Island of the Arabs") has been used to describe the Arabian Peninsula—a landmass surrounded by sea

*Verily, We have revealed therein ordinances for the Day of Gathering. If thou beholdest no fear in thyself, then do as thou art bidden and be of the thankful. But if thou art seized with fear concerning the decree of thy Lord, then act as thou desirest in the path of the Cause, for God strengtheneth whomsoever He willeth through His decree. He, verily, is God—there is no God but Him, the Mighty, the All-Powerful.*

*Verily, God hath prescribed mercy upon His own Self<sup>11</sup>—He shall assuredly gather all humankind on a Day whereof there is no doubt, and shall judge between them with equity; and not the weight of a single atom shall be wronged on that Day. And God, thy Lord, is indeed Self-Sufficient, the All-Laudable*

*And shouldst thou be content to set foot upon that isle<sup>12</sup>, then know that it is the decree of thy Lord: that thou must choose, for the days of remembrance of the Name of thy Lord, a house—wherein, according to the decree set forth in the Book, none shall enter save by Mine own leave. God, verily, is All-Knowing, All-Wise.*

*This is a decree from Him Who, when the Name is made manifest amongst the people, ordaineth what He willeth—though the greater part of men comprehend not My command. Do thou, then, that which is in the path of thy Lord. I, verily, am the Most High, the All-Wise.*

*Nonetheless, do thou render victorious the Word of thy Lord, and fear no one in the path of God; for God is thy Lord, and He shall recompense the truthful with a surpassing reward. By the power of God, I behold not in my soul even the weight of a mustard seed of fear. And all creation, in the face of God's decree, I find to be as naught—indeed, less than that. And God is All-Knowing, All-Informed.*

*And if thou perceivest fear within thyself, then be patient and place thy trust in God. For God hath indeed revealed in the Qur'án the decree concerning His servants. He—exalted be He—is, verily, God; there is none other God but Him, the Mighty, the All-Wise.*

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on three sides, yet not a true island. This usage illustrates the broader semantic range of *jazīrah*, which can denote a distinct or bounded territory. Similarly, the city of Bushihr, located along the coast and bordered by the Persian Gulf to the west, is metaphorically described as an isle or island by the Báb, emphasizing its boundedness and distinctiveness rather than a literal insular geography.

<sup>11</sup> The phrase signifies that God has obligated or decreed mercy upon Himself as an intrinsic divine attribute or principle. This does not imply that God is in need of mercy or is subject to mercy from any other being; rather, it indicates that He has established mercy as a binding law governing His own actions—a covenant of grace extended by the Divine to all creation.

<sup>12</sup> Though the recipient of the Tablet—Hájí Mírzá Siyyid Muḥammad, the Báb's maternal uncle—was already residing in Bushihr, the Báb's statement "shouldst thou be content to set foot upon that isle" is not to be understood merely in physical terms. Rather, it signifies a **spiritual readiness** to embrace a new station and divine ordinance. Just as the city itself is referred to metaphorically as an "isle" due to its geographical boundedness and symbolic distinctiveness, so too is the act of "setting foot" an entrance into a **sacralized domain**. The phrase marks a threshold: the beginning of a divinely appointed responsibility, including the designation of a house for the remembrance of God. This usage is consistent with the Báb's scriptural style, wherein outward terms are often employed to signify inner spiritual truths (Translator's personal view).

*God hath indeed decreed: “Most certainly shall I cause My Messengers to triumph.”  
There is none other God but Him. Say: Unto Him should ye be in awe!*

*Convey the Book which We have revealed on the margin of this thy leaf to Salmán, if  
thou perceivest reconciliation<sup>13</sup> therein. And God is witness unto whatsoever I say. But if  
thou beholdest not reconciliation on his behalf, then send it to whomsoever thou  
desirest among the learned.*

*And God is witness unto all things. Know, then, the decree of thy Lord, and fear no one.  
Be patient with what hath been revealed unto thee from His presence. Verily, there is no  
God but Him, the Almighty, the All-Powerful. Say: Praise be to God, the Lord of all the  
worlds.”*

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<sup>13</sup> The Arabic term employed by the Báb in this context is *ṣulḥ* (صُلْح), which encompasses meanings such as “to reconcile,” “make peace,” “be righteous,” “restore harmony,” and “end conflict.” The Báb instructs His uncle to convey the message to Shaykh Salmán only if it appears that the content will bring about *ṣulḥ*—that is, peace, harmony, and resolution—rather than exacerbate strife or discord. I have rendered *ṣulḥ* as reconciliation in this translation, as it best conveys both the spiritual and relational nuances of the term. This choice also reflects the tone of deliberate discernment required of the recipient, who must judge whether the Tablet will serve to restore harmony.

يا حفيظ تعالى شأنه العزيز

در بندر بوشهر سراى مرحوم شيخ جناب سيادت و نجابت انتساب اشرف الحاج صاحبى حاجى ميرزا سيد محمد تاجر  
شيرازى دام عمره العالى ٨٦٤٢ منور باد

سيد ٩٢

بسم الله الرحمن الرحيم

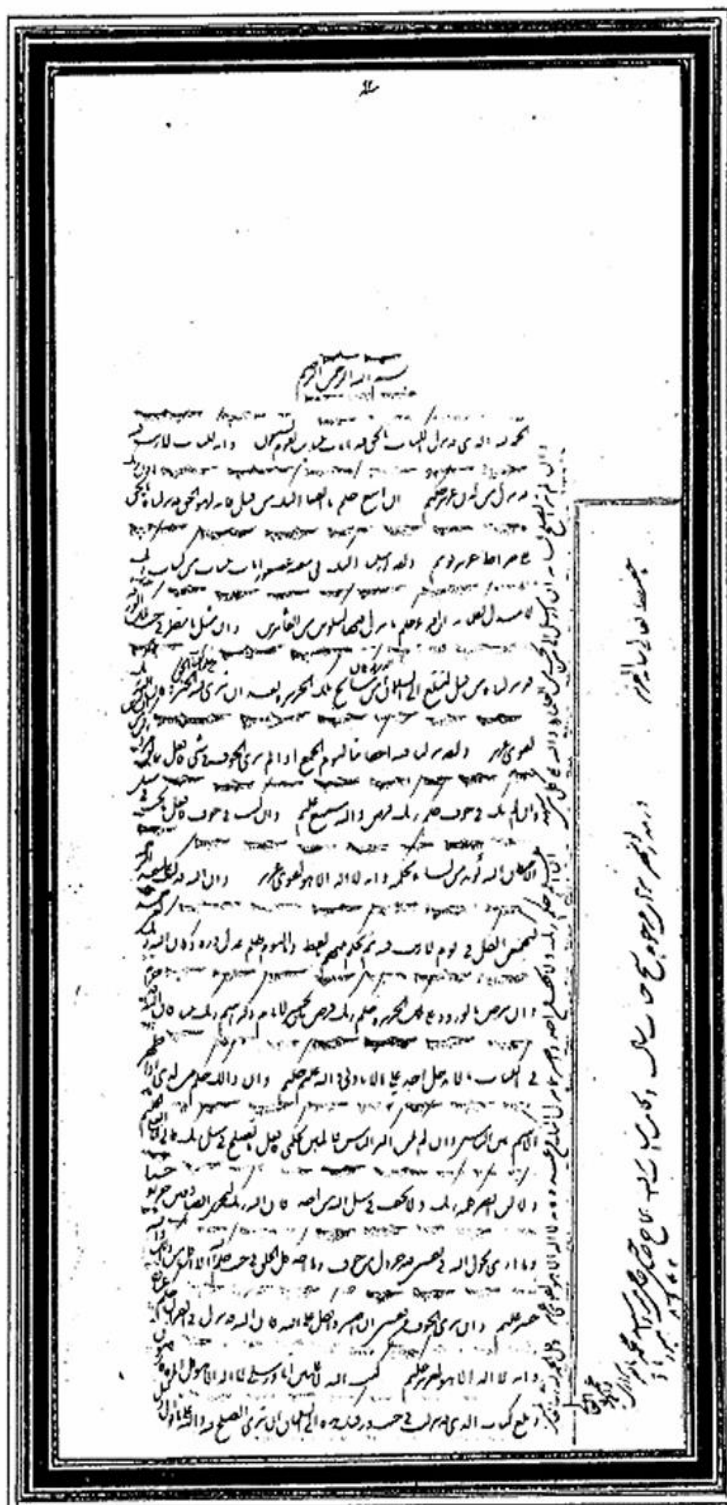
الحمد لله الذي قد نزل الكتاب بالحق فيه آيات بينات لقوم يسمعون و انه لكتاب لا ريب فيه قد نزل من لدن عزيز حكيم ان اتبع  
حكم ما القينا اليك من قبل فانه لهو الحق قد نزلناه باذن ربك بالحق على صراط عزيز قويم و لقد ارسلنا اليك في سفينة  
عصفور آيات بينات من كتاب ربك لا مبدل لكلماته ان اقرء حكم ما نزل فيها لتكونن من الفائزين و أن مثل ما سطر في جنب  
تلك الورقة قد نزلناه من قبل لتبلغ الى السلطان الذي قد كان من مشايخ تلك الجزيرة بعد ان ترى فيه الخير من حكم الكتاب  
بالحق و كان الله ربك لقوى عزيز و لقد نزلنا فيه احكاماً ليوم الجمع اذا لم ترى الخوف في شيني فافعل بما تؤمر و كن من  
الشاكرين و ان لم تك في خوف حكم ربك فرض و الله سميع عليم و ان كنت في خوف فافعل ما تحب في سبيل الامر فان الله  
يؤيد من يشاء بحكمه و أنه لا اله الا هو لقوى عزيز و ان الله قد كتب على نفسه الرحمة ليجمعن الكل في يوم لا ريب فيه ثم  
يحكم بينهم بالقسط و ما اليوم ظلم عدل ذرة و كان الله ربك لغنى حميد و أن ترض بالورود على تلك الجزيرة حكم ربك  
فرض بان تختير (تختار) لا يام ذكر اسم ربك بيتاً فان الله قد في الكتاب بالا يدخل احد على الا باذني و الله عليم حكيم و ان ذلك  
حكم من اذا ظهر الاسم بين الناس و ان لم يكن اكثر الناس عالمين بحكمي فافعل ما في سبيل ربك فاني انا العلى الحكيم و لاكن  
انصر كلمة ربك و لا تخف في سبيل الله

من احد فان الله ربك ليجزى الصادقين جزاء حسيباً و ما ارى بحول الله في نفسى قدر خردل من خوف و ما اجد كل الخلق في  
جنب حكم الله الا اقل من ذلك و الله خبير عليم و ان ترى الخوف من نفسى ان اصبر و اتكل على الله فان الله قد نزل في القرآن  
حكم عباده و انه لا اله الا هو لعزیز حكيم كتب الله لا غلبن انا رسلى لا اله الا هو قل اياه فارهبون و بلغ كتاب الذى قد نزلت في  
جنب ورقتك هذه الى السلطان ان ترى الصلح فيه و الله على ما اقول وكيل و ان لم تر الصلح لشأنه ان ارسل الى من تحب من  
العلماء و الله على كل شيني شهيد أن اعلم حكم ربك و لا تخف من احد و اصبر بما نزل اليك من عنده فانه لا اله الا هو لقوى

عزيز و

قل الحمد لله رب العالمين

Tablet of the Báb to His Uncle, Siyyid Muḥammad, in His Own Hand



(Abú'l-Qásim Afnán, Ādh-i-A'lá, p. 91)