

Two Letters of Ḥájí Mírzá Siyyid Muḥammad on the Revelation of the Báb

Mohammad Norozi¹

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Introduction and background:

Before approaching the texts of the two letters written by Ḥájí Mírzá Siyyid Muḥammad—the maternal uncle of the Báb, whom the Báb distinguished with the title of the Greater Uncle—addressed from Búshihir to his brother, Ḥájí Mírzá Siyyid `Alí, the Greatest Uncle, and to Ḥájí `Abdu'l-Ḥusayn, his brother-in-law, it is befitting to recount the circumstances in which they were composed. Only by first illuminating the stage of history can we appreciate the weight of the conditions that gave rise to its composition. The substance of what follows is drawn from *'Ahd-i-A`lá* (pp. 116–118), corroborated by other reliable sources.

While in Mecca, the Báb had, in the very precincts of the Ka`bah, proclaimed His Mission before a gathering of pilgrims and divines—a moment at once of solemnity and of far-reaching consequence. Yet among those who beheld that declaration was some who, failing to apprehend its significance, returned to Búshihir and Shíráz with slanderous reports, sowing seeds of anxiety and unrest.

Upon His return from pilgrimage to Mecca and Medina, the Báb sojourned for a brief period in Búshihir, arriving there on 14 May 1845 (MacEoin, *Sources for the Early Bábí Doctrine and History*, p. 48). During those days, alarming tidings of popular disturbance in Shíráz reached Him. His uncle, Ḥájí Mírzá Siyyid Muḥammad, deeply anxious for His safety, sought earnestly to restrain Him in Búshihir, and to shield Him from the storm gathering in His native city. But the Báb, heedless of peril and unmoved by the entreaties of His kindred, resolved at length to depart, and on 25 June 1845 set out for Shíráz (see [The Epistle of the Báb to Ḥájí Mírzá Siyyid `Alí from Konár-Takhteh](#)).

Chief among those who had fomented agitation in Shíráz was Shaykh Abú-Háshim, the very man who had once shared the Báb's voyage by sea on His way to Jiddah en route to the pilgrimage to Mecca. Consumed by jealousy, he had, on his return, exerted every effort to stir sedition and fan into flame the passions of the populace.

The agitations instigated by Shaykh Abú-Háshim, and the seductions whereby he misled the divines of Shíráz, had stirred the city to the verge of tumult. His ceaseless

¹ Contact email address: nsm_dist@hotmail.com.

machinations, reinforced by the complicity of the mullás and the abettors of the pulpit, fanned into flame the passions of the populace. So violent grew the clamour that a formidable uprising appeared imminent.

That which most emboldened the malcontents was the active support accorded them by Ḥusayn Khán Ājúdán-báshí, the governor of Fárs, whose open hostility to the Báb added fuel to the fire. The enmity of Shaykh Abú-Háshim, the falsehoods he himself contrived, and the calumnies he spread abroad, had raised to heaven the cry of *“the Faith is in peri!”* With the aid of Shaykh Ḥusayn-‘Arab, surnamed Náẓim al-Sharí‘a, together with Shaykh Mahdí Kájúrí and Shaykh Muḥammad-‘Alí Maḥallátí—each reckoned among the foremost divines of Shíráz, and each the recipient of licences of ijtihád—he strove to pervert the minds and inflame the religious zeal of the multitude. They disseminated the base report that the Báb, besides laying claim to the station of apostleship, had declared Himself to be the promised Qá‘im, and that He purposed to rise against the Sháh and the State, assuring His followers of sovereignty and dominion, and by such promises had lured to His cause a multitude of simple-hearted souls. Unless prompt measures were taken, they warned, the affair would end in sedition and disorder.

It was to these lying rumours, contrived to inflame the people and to incite the government against Him even prior to His pilgrimage to Mecca, that the Báb Himself alluded in the *Qayyúmu’l-Asmá’*, wherein He revealed:

*“...And the idolaters said unto their king: This Youth would have us renounce our God and deprive us of our dominion. Come, therefore, let us slay Him, that His death may remain a testimony upon earth.”*²

‘Abdu’l-Bahá, in corroboration of these events, testifies in *A Traveller’s Narrative* (p. 14) that the divines of Fárs “urged Ḥusayn Khán, the governor, that if thou wouldst quench this fire and erect a bulwark against this breach, the sole remedy and decisive cure is the slaying of the Báb. For the Báb hath gathered about Him a great multitude and is meditating revolt.” Thus did these clamours and allegations spread from mouth to mouth, resound from the pulpits, and penetrate the seat of government.

The kindred of the Báb, perturbed and bewildered, feared lest the idle fabrications of Shaykh Abú-Háshim should involve them also, and bring reproach upon their commerce, their credit, and their standing in the bazaar, exposing them alike to the wrath of the government and the malice of the divines. Some among His relatives, prompted by a misguided zeal and professing a spurious piety, joined their voices to the clamour of the mob, and, to ingratiate themselves with the mullás, were unsparing in

² *Qayyūm al-Asmā’*, 68:29.

their taunts and insults. Others, of freer outlook, recognized the falsity of such accusations, yet dared not to openly protest.

Foremost among the former were Ḥájí ‘Abdu’l-Ḥusayn³ and, in lesser measure, his brother Ḥájí Muḥammad Khalíl, who vied with the divines in their insolence. Men of wealth and position in Shíráz and Búshihir, they trembled lest their kinship with the Ḥájí Mírzá Siyyid Muḥammad—and through him with the Báb Himself—afford the government and the ecclesiastics a pretext to molest them. Though abroad they laboured to discredit His Cause, within the family they sought, through letters to Ḥájí Mírzá Siyyid Muḥammad and Ḥájí Mírzá Ḥasan-‘Alí (the Younger Uncle), to enlist their aid in restraining the Báb. Whether through counsel, exhortation, or menace, they urged that He be compelled, for prudence’ sake, to abandon His claim and resume a quiet life.

Ḥájí Mírzá Siyyid Muḥammad stood perplexed. On the one hand, he discerned that the Báb’s thoughts and devotions soared in realms wholly above the world of material concerns, and that the calumnies imputed to Him were baseless. On the other, he feared lest the frenzy of the populace, coupled with the alarm of kinsfolk, should endanger His very life. He therefore strove, so far as he was able, to shield the Báb from the tumult of men’s tongues. When the insulting letters of their relatives reached Búshihir, he would submit them to the Báb, hoping thereby to dissuade Him from repairing to Shíráz. Yet the Báb, wounded by the aspersions and affronts of His own kin, grew the more resolved to withdraw from men, declaring that were it not for His consideration for His mother and grandmother, He would never return to Shíráz.

In a Tablet to Mullá Şádiq He referred to these calumnies, stating: “...*Today letters have come from My relatives, wherein they have likened one who has but returned from the House of God to Satan. He verily is the All-Knowing, the All-Hearing...*”⁴

Finding his endeavours fruitless, Ḥájí Mírzá Siyyid Muḥammad, in his correspondence with their kindred, pleaded that if they could not show regard for the Báb, they should at least refrain from insult, and instead seek earnest investigation of His claims and reconciliation with Him.

The following is a provisional English rendering of two letters composed in Persian by Ḥájí Mírzá Siyyid Muḥammad and addressed, respectively, to his brother, Ḥájí Mírzá Siyyid ‘Alí, and to his brother-in-law, Ḥájí ‘Abdu’l-Ḥusayn. The former letter is dated 21 June 1845, at a time when the Báb was contemplating His departure for Shíráz. The latter letter bears no explicit date; however, based on internal evidence from the first letter, in which Ḥájí Mírzá Siyyid Muḥammad states, “...*A letter I have addressed to the noble Ḥájí ‘Abdu’l-Ḥusayn shall reach thine honored hand. Certain points expressed here may likewise be found therein...*,” it may be inferred that either both letters were

³ Ḥájí ‘Abdu’l-Ḥusayn was the brother of Ḥájí Mírzá Siyyid Muḥammad’s wife.

⁴ *Ahd-i-A’lá*, p. 118.

composed contemporaneously or that the second letter was written shortly before, not more than a few days apart. The texts of these letters are published in *‘Ahd-i-A ‘lá*, pp. 118–123.

Hájí Mírzá Siyyid Muḥammad Writes to His Brother, Hájí Mírzá Siyyid ‘Alí:⁵

“...Further, thou didst write an account concerning the Cause of the Siyyid, our Master—the Báb— may His station be exalted through God. Our patron, Mírzá Abú’l-Qásim,⁶ had likewise written, and the noble Hájí ‘Abdu’l-Ḥusayn as well. Though his first treatise did not arrive, the second did reach us. The purport of all these communications is one: namely, that they have not regarded this matter as firmly established, and have deemed it expedient to abandon such imaginings. They even restrained Hájí Mullá Muḥammad⁷ both from setting out upon a journey and from openly declaring his claim, devoting themselves to the task that, little by little, such thoughts might be effaced from men’s minds—fearing lest, through these affairs, grievous injury and loss might encompass us all.

I submit that, according to the conventions of worldly prudence, what they have understood is indeed as they have stated. Our Master, the Honored Hájí (that is the Báb), after perusing these writings, was sorely distressed at thy weakness in the Cause of religion. Yet He declared: In the field of proclamation, that which Mullá Ḥusayn at the first did convey to all—from sovereign to divines to the generality of the people—was sufficient. This second effort was but a work of bounty; otherwise, it had been unnecessary. Now that such disturbances have arisen, He hath decreed that for the space of five years it is forbidden unto Him to utter a single verse. This constituteth indeed a most severe chastisement upon the deniers, the fruits of which they shall perceive only when no remedy shall avail them.

Upon His arrival in Shíráz, as was formerly His intent, He shall remain within His house, wholly severing all intercourse with men, and granting permission of entrance to none. He shall concern Himself with none. Should there be any true seeker, any sincere believer, He hath appointed one to resolve their difficulties and remove their doubts. As for Himself, He shall maintain no dealings whatsoever with others; thus, neither shall they interfere with Him. Were it not for the consideration of His mother and grandmother, He would not even journey to Shíráz; rather, He would dwell alone in His present abode, or withdraw to some place where no tidings could reach Him. Should the

⁵ In *‘Ahd-i-A ‘lá*, Abú’l-Qásim Afnán did not publish the entirety of Hájí Mírzá Siyyid Muḥammad’s letter, but only those portions pertaining to the Báb and His circumstances.

⁶ Mírzá Abú’l-Qásim was the brother of the Báb’s wife.

⁷ By “Hájí Mullá Muḥammad” is meant Muhammad ‘Alí Barfurúshí, known as Quddús, the eighteenth of the Letters of the Living, who, following his return from pilgrimage with the Báb, proceeded to Shíráz at His command.

mother and grandmother consent and desire to visit the sacred Shrine in Mashhad, then make ready their provisions and let them accompany thee upon the journey. Should the Honored Hájí arrive, there shall be occasion to attain His presence for a few days before departing. If not, they shall have set out in peace.

Such is His command. Though it is evident it proceedeth from a heart distressed, nonetheless the course of action is fixed. Upon His arrival in Shíráz, He shall not consort with any soul, even as He hath done here. Should any seek explanation, the reply shall be this: I possess no proof save the Book. Let each man, between himself and his Lord, reflect with his reason. If he discerneth that herein lieth the proof, then upon him is obedience incumbent. If he faileth to apprehend the ordinances within the Book, let him turn to the one appointed, and obtain understanding. Beyond this, He Himself shall engage with none. For five years the Cause shall proceed in this manner, until the future discloseth what is to be.

He hath declared: We have no concern with any. Pursue ye your trade, and be not fearful. If ye dislike My coming to Shíráz, then I shall not come. In any case, this is His command, and thus it shall be.

Now, as to thy having written that these writings are no proof, and how I could have attained certitude: I submit that—even apart from their inherent evidentiary value—is it not itself a proof that such a One, without having pursued study, without recourse to a book or instruction from a teacher, should take up the pen and write in such a manner? Moreover, thou thyself didst write that the noble Hájí ‘Abdu’l-Ḥusayn testified that, through austerities and disciplines, a mighty progress had been vouchsafed to Him. If one hath been singled out for such divine favour, is it not assured that God Himself shall guard Him from the promptings of satanic fancy? Further, in many of His writings, He hath proclaimed: should any, steadfast in his own path, deny My Cause, let him come forth and engage in mutual imprecation (mubáhala). Can One who reposeth such confidence in Himself possibly—God forbid—be in error?

If thou suggestest that this is but a disorder of mind, the reason of this lowly one cannot accept it—that one who was but a simple, unlettered man, should, upon being afflicted with derangement, suddenly become as a learned and eloquent sage! Enough, then, of repetition. Thou knowest best thine own obligation.

Convey, I pray thee, my salutations to our mother and sister, and acquaint them with my condition. I harbour no doubt; I possess no elaborate proof. Yet by the witness of my conscience, I see and recognize that this Cause is true. Let them hold whatsoever belief they may desire. Be it known also: when the Honored Hájí arriveth and entereth the city, He must alight from His mount, proceed alone, and enter the house quietly. There must be no commotion or publicity, lest the people be apprised. He must be left entirely to Himself, and allowed to attend to His own affairs.

Hitherto, obedience unto thee (that is Ḥájí Mírzá Siyyid ‘Alí) was incumbent upon the Ḥájí; henceforth, the obligation is reversed, and obedience is incumbent upon thee. Let there be no deviation from His command.

I have no further word. A letter I have addressed to the noble Ḥájí ‘Abdu’l-Ḥusayn shall reach thine honored hand. Certain points expressed here may likewise be found therein.

And as to this petition—set forth in writing—that a sign transcending the course of nature be manifested, or that He disclose what lieth hidden within the breasts of men. Glory be to God! Time and again have we witnessed men who, for but two paltry coins, would make known what lay concealed within the breasts of men. Was this aught but dealings with the jinn and satanic arts? And if the station of knowledge imparteth not certitude, of what avail are such tales to any soul?”

Thereafter, commercial matters are discussed, and at the end it is written:

“What more shall I burden thee with? May God preserve thy noble being. The rest is as afore-stated; thus, doth the matter end.

Written on the fifteenth day of the month of Jumádá al-Thání, year 1261 A.H. (21 June 1845 C.E.).”

The Letter from Hájí Mírzá Siyyid Muḥammad to Hájí Mírzá Siyyid 'Alí, Transcribed from a Typed Copy

دیگر شرحی در باب امر جناب سید و مولانا من الله علیا مقامه قلمی فرموده بودید مخدومی میرزا ابوالقاسم هم نوشته بودند صاحبی حاجی عبدالحسین هم تعلیقه اول ایشان که نرسیده، تعلیقه ثانی رسید مضمون همه یکی است آنچه دریافت شد همین است که این حکایت را پابرجا ندانسته و صلاح کار را چنین یافته که باید سر این خیالات را گذارد حاجی ملا محمد را هم منع از رفتن و اظهار مدعی هر دو نمود و اوقاتی صرف نمود که بتدریج این حرفها از ذهن مردم برود و واهمه داشته اند که به این واسطه همه ماها مورد صدمات و ضررهای کلی واقع شویم عرض میشود به حسب اوضاع دنیاداری همین قسم است که فهمید هاند جناب مولانی حاجی هم بعد از مطالعه این نوشته ها بسیار دل تنگ شده از سستی شماها در امر دین ولیکن فرمودند در مقام تبلیغ امر، دفعه اول که آخوند ملاحسین به هر کس از سلطان و علماء و سایر خلق رسانیده کفایت نموده این، دفعه ثانی تفضلاً بود والا لزومی نداشت حال که این قسمها بروز نمود و مینماید الی مدت پنج سال بر خودم حرام شد که آیه ای اظهار شود و این شدید عقوبتی است بر منکرین است و ثمره آن را وقتی خواهند فهمید که چاره نداشته باشند بعد از ورود شیراز چنانچه سابق هم همین قسم در نظر بود در خانه نشسته بکلی آمد و شد مردم را موقوف نموده هیچ کس را اذن دخول نمیدهم به هیچ کس کاری ندارم خود دانند اگر واقع کسی هم طالب حق باشد و تصدیق داشته باشد کسی را معین نموده که رفع مشکلات آن را نموده باشد بعد از آنکه من به کسی کاری نداشته باشم کسی هم به من کاری نخواهد داشت اگر نه این بود که رعایت احوال والده و جده منظور است شیراز هم نمی رفتم در همین جا در خانه تنها ساکن میشدم یا می رفتم جانی که کسی خبری بهم نرساند هرگاه والده و جده راضی میشوند یعنی راغب باشند به زیارت مشهد مقدس همراه شما روانه شوند تدارک ایشان را دیده اگر حاجی وارد شدند چند روزی ملاقات هم می شود و روانه میشوند نشد هم رفته اند بسلامت. باری این فرمایش جناب ایشان است معلوم است من باب دلتنگی است لیکن قرار امر همین است انشاء الله وارد شیراز که می شوند با هیچ کس آمد و شد نخواهند فرمود چنانچه در اینجا هم همین قسم گذشت هر کس هم در مقام استفسار مطلب باشد جواب همین است که حجت و دلیل غیر کتاب ندارم هر کس برود میانه خودش و خدا بعقل خودش بفهمد هرگاه فهمید که حجت است بر آن باید اطاعت نماید برود احکام خود را که از کتاب نمی فهمد از کسی هم

که معین میشود تحقیق نموده بفهمد خودشان با هیچ کس کاری ندارند. آن کسی هم که معین میشود به جهت این است که هرگاه واقعاً کسی در مقام تصدیق باشد و طالب باشد مطلبی را فهمیده باشد از آن برود بفهمد والا آن کاری به کسی نخواهد داشت مدت پنج سال امر بدین نهج خواهد گذشت تا بعد چه بروز نماید می فرمایند ما که کاری به کسی نداریم شما هم مشغول تجارت خود باشید و واهمه هم نداشته باشید اگر هم از آمدن به شیراز کراهت دارید نمی آیم باری امر ایشان که به همین نهج خواهد بود. و اما اینکه قلمی فرموده اید این نوشته ها حجت نمیشود و حقیر چگونه مطمئن شده ام عرض میشود گذشته از اینکه این نوشته ها بنفسه حجت بوده باشد از مثل جناب ایشان آدمی که تحصیل ننموده است حال بدون اینکه نگاه به کتابی نماید

یا در جانی چیزی مطالعه نماید قلم بر میدارد و به این سیاق می نویسند آیا حجت نمی شود و حال آنکه خودتان نوشته اید صاحبی ام حاجی عبدالحسین هم نوشته اند که بواسطه ریاضات ترقی کلی به جهت ایشان حاصل شده هرگاه کسی مورد عنایت خداوندی شد که این قسم تفضل درباره آن بشود البته خداوند هم حافظ آن خواهد بود که از تسویلات شیطانی محفوظ باشد و جناب ایشان در بسیاری از نوشته جاتها فرموده اند هرگاه کسی در طریقه خود بر یقین است و امر مرا منکر است بیاید مباحله نماید کسی که این قدر بر خود مطمئن است چگونه می شود نعوذ بالله بر باطل بوده باشد اگر میفرمائید پریشانی دماغ است عقل حقیر تصدیق این را نمی کند که شخصی تا عاقل بود عامی بی سواد بود بعد از اینکه ناخوشی دماغ بهم رسانید عالم فاضل شد باری آنچه باید مکرر عرض شده دیگر شما تکلیف خود را بهتر میدانید

لیکن صاحبه والده و همشیره را از حقیر عرض سلام برسانید احوال حقیر راهم به ایشان حالی بفرمائید به جهت حقیر شبهه نیست دلیل هم ندارم به وجدان میبینم می فهمم که این امر حق است دیگر ایشان هم هر چه میخواهند اعتقاد فرمایند این را هم مطلع باشید جناب حاجی تشریف که میآورند داخل شهر که شدند پیاده شده تنها می آیند داخل خانه میشوند هو هو سیاه و سفید که مردم مطلع شوند در کار نباشد جناب ایشان را واگذارند به احوال خود تا حال اطاعت ایشان بر جناب حاجی واجب و لازم بود حال بر عکس است بر ایشان واجب است در مقام اطاعت باشند و به هیچ وجه تخلف از رأی ایشان

نفر مایند دیگر عرضی ندارم عریضه ای که به صاحبی حاجی عبدالحسین هم نوشته ام بنظر شریف خواهد رسید بعضی مطالب که در این جا عرض شده شاید در آنجا عرض شده و اینکه خواهشمند این هستند که امری خارق عادت ظاهر شود نوشته بودند از قبل اخبار ما فی الضمیر بدهند سبحان الله مکرر دیده ایم که دو پول سیاه می گرفتند و از ما فی الضمیر خبر می داده اند نه بوده است مگر از اجنه و امور شیطانی بعد از آنکه مقام علم افاده یقین نکند به جهت کسی این نقل ها چه مصرف دارد

در دنباله این نامه مطالب تجاری مرقوم شده و در آخر چنین می آید

زیاده چه مصدع شوم خداوند وجود شما را سلامت بدارد الباقي والسلام مورخه ۱۵ شهر جمادی الثاني سنه ۱۲۶۱

The Letter from Ḥájí Mírzá Siyyid Muḥammad to Ḥájí Mírzá Siyyid ‘Alí (facsimile of the original, p. 1)



Reproduced from 'Ahd-i A'lá, p. 139.

The Letter from Ḥájí Mírzá Siyyid Muḥammad to Ḥájí Mírzá Siyyid ‘Alí (facsimile of the original, p. 2)

The image displays a facsimile of a handwritten letter in Persian script. The text is arranged in two main sections. The upper section consists of approximately 15 lines of text, written in a cursive style. The lower section is a larger block of text, also in cursive, which appears to be a continuation or a separate part of the letter. The script is dense and characteristic of 19th-century Persian calligraphy. There are some faint markings and a small star-like symbol at the beginning of the first line in the upper section.

Reproduced from 'Ahd-i A'lá, p. 140

Hájí Mírzá Siyyid Muḥammad Writes to His Brother-in-Law, Hájí ‘Abdu’l-Ḥusayn:

“To the object of my adoration — my master, my benefactor — may God, exalted be He, prolong thy days.”⁸

It is now long since I last ventured to trouble thee with a letter, and it is long since I was gladdened by the honour of perusing a missive from thine exalted pen. It would seem as though thy gracious condescension towards me, and my humble devotion and fidelity towards thee, had been well-nigh forgotten or effaced. Yet God, the All-Glorious, is witness and testifier that I have been ever occupied with the duty of supplication for thee; that I have ever yearned to attain unto the honour of serving one who is so richly endowed with the bounties of the All-Bounteous Lord; and that I have, at all times, enquired of honoured servitors concerning thy welfare and the well-being of thy being, which aboundeth in bounty. Ever have I rendered thanks at the threshold of the Ever-Living, the Eternal, for thy preservation; and, God willing, I shall so continue.

At this present hour, the abundance of my devotion hath impelled me to take up this means of communication, though it occasioneth the disturbance of thy blessed hours. For I am well aware that, after the return of the pilgrims to Shíráz, much will be said among the people concerning the affair of His Eminence, the Most Honourable—the Báb, the Gate of the Knowledge of the Imám—upon Him and upon His forebears be the blessings of God, exalted be He, and may God hasten His advent.⁹ I desired to lay before thine exalted presence this preamble, lest it be regarded as a vain and unfounded matter, and lest, without due reflection, men should arise to repudiate it—God forbid—attributing it to derangement of mind, selfish motives, or worldly ambition, or deeming it beneath their notice and refusing even to endure its mention. Such an attitude would assuredly entail loss in both this world and the next. Nay rather, it behoveth all, with the utmost care and diligence, to exert themselves, that, God willing, the truth of the matter may be disclosed, and that belief—or, God forbid, denial—may be grounded upon insight and discernment. Beyond this, I have no purpose; the plea of this lowly one is but this: that ye be not heedless of so grave a matter, nor imagine that, because such claims have oft been raised in the past and proved false, therefore this likewise must needs be unfounded.

This lowly one hath no doubt whatsoever concerning the truth of this Cause, for I have well known the august Personage, the possessor of this exalted station. From the earliest days of His noble life until now, I have rendered Him service. He was numbered among the merchants, and if He acquired some little learning, it was assuredly no more

⁸ The vocative phrase *قيله كاهاً سروراً مرحمت-شعاراً* is an honorific cluster addressing the addressee as “the object of devotion, master and (literally) ‘ensign of mercy’;” the benediction *ادام الله تعالى بفاكم* means “May God, exalted be He, prolong your continuance” (i.e., “prolong thy days”).

⁹ “May God hasten His advent” (*عَجَّلَ اللهُ فَرَجَهُ*, ‘ajjal Allāhu farajahu’) is a Shí‘í invocation praying for the swift return of the Twelfth Imám.

than ourselves—indeed, even less—at the elementary school, after which He busied Himself with trade. Up until the manifestation of these mighty happenings, outwardly He was as ourselves, unacquainted with the sciences. And now, the Cause hath assumed such a form that whatsoever abstruse and perplexing question may be propounded, whether by the learned or the erudite in the investigation of the sciences of religion, He answereth thereunto with the utmost thoroughness and perfection. This alone is a mighty proof and a sufficient testimony.

Moreover, the Book that hath been revealed by Him, together with other writings—among them a treatise addressed to the divines in general—shall soon come before thine honoured sight. Its style and diction are after the manner of the Qur’án. From earliest times until now, countless discourses of divines and preachers have been heard, yet none resembling this hath ever been encountered.

He Himself declareth: Should all the peoples of the world assemble, they could never produce the like thereof. Even as the Qur’án was, in the days of the Apostle of God—may peace and blessings rest upon Him and His kindred—a conclusive proof of His Mission, so too is this Book, in relation to me, a convincing testimony.

True, this lowly one cannot adequately apprehend the nature of its eloquence, but this much I perceive—that the like of it I have never heard from any other soul. As for the eloquence of the Qur’án itself, this too I cannot measure by rhetorical standards, but accept on the testimony of others and by the decree of the sacred Law. In the same way, I behold these utterances to be of that very order and manner. Yet it is evident that the understanding of this lowly one is binding upon himself alone, and cannot constitute proof for others. Thine exalted self must therefore give it careful attention until, God willing, the matter standeth revealed unto thee. Entrust not thy reason and discernment into the hands of others, whether of the divines or of any besides them.

As for other particulars concerning His Reverence, thou shalt assuredly enquire from those who accompanied Him on the pilgrimage, and from them learn what hath transpired. I shall not weary thee with further detail. May God preserve thine honoured being in health and safety. The rest is as afore-stated; thus, doth the matter end.

There is yet another tale that hath been mentioned. Though it be but a report—its truth or falsehood God alone knoweth—yet the balance of likelihood inclineth toward its veracity.

A man from Rasht, in the midst of the pilgrims in holy Medina, had said—ere tidings of these events had reached him—that one Mullá ‘Abdu’l-Báqí, a learned mujtahid of that city, had, ten years earlier, foretold that in the month of Ramaḍán of the year 1260 (September–October 1844 C.E.) a Cause should be made manifest on the part of the promised Qá’im—may God hasten His advent. It is further reported that, five years prior to that time, he had abandoned teaching, dispersed his books, withdrawn into

seclusion, and awaited that advent. This same man, on his return, riding a mule, attained the presence of His Reverence; and, as he prepared to depart, he besought that a letter be penned to Mullá 'Abdu'l-Báqí. A writing was accordingly composed, and, should it be possible, it shall be forwarded unto thee. In it are allusions to a Cause so momentous that—God forbid—we must seek refuge with God from an ill end.

Shouldst thou desire to learn the manner in which this station hath been attained by His Reverence, He Himself declareth thus: A state hath been conferred upon Him from the Imám—peace be upon Him—whereby divine intimations are cast into His heart, and these utterances and writings, whether spoken by His tongue or inscribed by His pen, all proceed from that Imám¹⁰—peace be upon Him.

He maketh no claim to direct converse; rather, even as God inspired the mother of Moses—upon our Prophet and upon Him be peace—so likewise are these inspirations vouchsafed unto Him. And even as the Word of God was manifested through the Burning Bush, so too are these words uttered by His tongue. In such wise doth He Himself set forth the matter. And whatever it may be, and in whatever manner, it proceedeth wholly from the Imám—peace be upon Him. Nor hath He, in any respect, enjoined a new ordinance contrary to the sacred Law.

There is no claim save the removal of the corruptions that have crept into the sacred Law, and the many divisions that have arisen—so many and so great that, through error, each man, following his own fancy, hath uttered whatsoever he pleased, and hath named it the path of the true Religion—until the very path of Truth hath in reality been obscured, and well-nigh hath it come to pass that the true purpose of the Faith itself be rendered manifestly void.

In fine, were I to attempt to expound upon this station, the discourse would be unduly prolonged, would yield no fruit, and the essence of the matter would be obscured. If, God willing, He so willeth, and what behoveth to be made plain be made manifest to thine exalted self, thou shalt apprehend all these things in the most excellent fashion.

The rest is as afore-stated; thus is the matter ended—a felicitous conclusion, laid in devoted sincerity before the honored and exalted master, Áqá Muḥammad.”¹¹

¹⁰ By “the Imám” is meant the Twelfth Imám (al-Mahdí) of the Shí'ah, who is believed to be in occultation.

¹¹ Áqá Muḥammad, whose full name was Hájí Muḥammad Khālíl, was the brother of Hájí 'Abdu'l-Ḥusayn and the brother-in-law of the Báb's maternal uncle, Hájí Mírzá Siyyid Muḥammad.

The Letter of Hájí Mírzá Siyyid Muḥammad to Hájí 'Abdu'l-Ḥusayn, Transcribed from a Typed Copy

قبله گاه‌ها سرور را مرحمت شعارا ادا الله تعالی بفاکم

معروض می‌دارد که دیرگاهی است بسیار بعید بعرض عریضه مصدع نگر دیده به زیارت رقیمه شریفه مسرور نشده ام گویا سرکار سامی را طریقه التفات و بنده را ارادت و اخلاص رسم فراموش و از دست رفته اما خداوند جلیل شاهد و گواه است که پیوسته به وظیفه دعاگوئی مشغول و همواره ادراک خدمت ذی موهبت از کردگار کریم مأمول و علی‌الدوام از مخادیم کرام مستفسر احوال خیریت مأل و بر سلامتی وجود فائض الجود شاکر درگاه حی لایزال بوده و انشاء الله خواهم بود

در این اوان وفور اخلاص مقتضی آمد که بدین ذریعه مصدع اوقات فرخنده ساعات گردد چون میدانم بعد از ورود حضرات حاج به شیراز در باب حکایت امر جناب مستطاب باب علم حضرت امام صلوات الله تعالی علیه و علی آبائه و عجل الله فرجه سخن در میانه مردم بسیار مذکور خواهد شد خواستم بعرض شریف رسانیده باشم این مقدمه را امر واهی ندانسته بدون تأمل در مقام انکار بر آمده نعوذ بالله حمل بر خطب دماغ یا اغراض نفسانی... حیبت دنیا یا اینکه اعتنائی نفرموده متحمل این نقلها نشده که موجب خسران دارین خواهد بود بلکه در کمال دقت و اهتمام لازمه سعی و کوشش را فرموده تا انشاء الله حقیقت امر منکشف گردیده تصدیق یا نعوذ بالله تکذیب از روی بصیرت واقع شود زیاده بر این مقصودی ندارم مطلب حقیر همین است که غافل از کار نباشید به خیال اینکه مکرر این قسم ادعاها واقع شده و اصلی نداشته به جهت حقیر شکی صحت این مقدمه نیست زیرا که صاحب این مقام عالی و رتبه جلیل را شناخته ام و از سابق یعنی از بدو عمر شریف ایشان الی حال بندگی داشته ام در سلک تجار بوده اگر قلیل تحصیلی در علوم فرموده‌اند آن قدر نبوده که کارسازی شود بقدر خودهامون بلکه کمتر هم در مکتب خانه و بعد از آن مشغول شده اند الی قبل از ظهور این احوال از جناب ایشان بحسب ظاهر مثل خود ماها بوده اطلاعی از علوم نداشته و الحال امر بنحوی است که میفرمایند هر مسئله مشکلی هر کس داشته باشد هر عالم فاضلی در تحقیق علوم دین هر چه خواهد سؤال نماید و نه این است محض ادعا باشد از عهده بر می‌آیند بوجه اکل و اتم همین مرحله دلیلی است قوی و حجتی است کافی دیگر کتابی که از ایشان ظاهر شده و سایر نوشته جات من جمله شرحی خطاب به کافه، علماء نوشته اند بنظر شریف خواهد رسید سبک و سیاق عبارت قرآن مجید است از سابقین لاحقین علماء و خطباء عبارات بسیار شنیده شده به این سیاق گویا کسی نشنیده باشد خود ایشان میفرمایند اگر کل اهل عالم جمع شوند نمیتوانند مثل آن را بیاورند چنانچه قرآن مجید حجت بود به جهت جناب رسول صلی الله علیه و آله این هم حجت است به جهت من اگر چه وجه حجت

بودن

آن را حقیر از طریق فصاحت نمیتوانم فهمیده باشم اما این را تمیز میدهم که

مثل این تا حال از دیگری نشنیده ام فصاحت قرآن مجید را هم من حیث الفصاحه

حقیر نمیتوانم تمیز دهم بلکه به مجرد گفته دیگران که در شریعت مقدسه ثابت شده تصدیق دارم این را هم بر همان سبک کلام و سیاق میبینم اما ظاهر است فهم حقیر بر خودم حجت است نه بر دیگری سرکار عالی خود باید دقت فرموده تا امر ظاهر شود انشاء الله خواهند فرمود

عقل و ادراک خود را به دست دیگری از علماء یا غیر ایشان نخواهند داد. دیگر از احوالات جناب ایشان از حضرات حاج که هم سفر بوده اند البته استفسار خواهند فرمود و آنچه هست دریافت خواهند فرمود زیاده مصدع نمی‌شوم خداوند وجود شریف را سلامت بدارد الباقی والسلام

حکایت دیگر هم مذکور شده اگر چه محض خبر است صدق و کذب را خداوند عالم است اما احتمال صدق زیاده بر کذب است شخص رشتی در میانه حاج در مدینه طیبه قبل از آنکه اطلاعی از این حکایات بهم رساند گفته بوده است ملا عبدالباقی نامی در رشت از جمله علماء و مجتهدین در ده سال قبل گفته بوده در ماه مبارک رمضان سنه ۱۲۶۰ امری از حضرت امام زمان عجل الله فرجه ظاهر خواهد شد و پنج سال قبل از این تارک تدریس شده کتبی که داشته مصرف رسانیده در خانه منزوی شده منتظر امر بوده است این شخص در مراجعت در بغله بوده و خدمت جناب مستطاب معظم الیه رسیده حال که روانه است خواهشمند شد خطی به آن ملا عبدالباقی نوشته شود شرحی نوشته اند اگر شد گرفته ارسال خدمت می‌شود در آن اشاره بر امری است که نعوذ بالله باید پناه برد به خداوند از سوء خاتمه دیگر

هرگاه خواسته باشید دریافت فرمائید کیفیت حصول این مقام بجهت جناب ایشان بچه نحو است آنچه میفرمایند این است که حالتی از جانب حضرت امام صلوات الله علیه افاضه شده که مطالب بر قلب جناب ایشان از جانب آنحضرت صلوات الله علیه القا میشود و این عبارات و نوشته جات بر زبان جاری میشود یا نوشته میشود هر چه هست از آن حضرت صلوات الله علیه القا میشود ادعا مشافهه بهیچ وجه نیست بلکه چنانچه خداوند عالم بر مادر حضرت موسی علی نبینا و علیه السلام وحی فرمود بر جناب ایشان هم میشود تا اینکه چنانچه ایجاد کلام در درخت شد بر زبان ایشان میشود باین قسمها بیان میفرمایند اما هر چه هست و هر قسم است از حضرت امام صلوات الله علیه میباید امر و نهی تازه هم که مخالف شریعت مقدسه بوده باشد بهیچ وجه نیست هیچ حکایتی نیست مگر رفع مفسدی که در شریعت مقدسه واقع شده و اختلافات زیادی که حادث و از کثرت زیادی اشتباهاً که هرکس به رأی خود هر چه خواسته گفته و اسمش را طریقه شرع مبین گذارده در حقیقت طریقه حق مخفی شده بلکه قریب به آن رسیده که مقصود اصلی در دین مبین بدیهی البطلان شود باری اگر خواسته باشم از این مقام عرض نمایم

طول کلام زیاد خواهد شد و فائده هم ندارد مطلب از میان می رود اگر انشاء الله خداوند خواسته و آنچه باید و شاید بر سرکار سامی واضح شد همه اینها را باحسن وجه دریافت خواهند فرمود الباقی والسلام خیر ختام مخدوم مکرم آقا محمد را بعرض اخلاص مصدع هستم

The Letter of Hájí Mírzá Siyyid Muḥammad to Hájí 'Abdu'l-Ḥusayn (facsimile of the original)

The image displays a facsimile of a handwritten letter in Persian, written in the Nasta'liq script. The text is arranged in approximately 15 vertical columns, reading from right to left. The handwriting is dense and characteristic of the style, with many overlapping lines and some corrections. At the bottom of the page, there is a distinct signature and a date. The overall appearance is that of a historical document, likely a letter of correspondence or a formal communication.

Reproduced from 'Ahd-i A'lá, p. 141.