

# Interlinear Provisional Translation of the Epistle of the Báb to Azal

Commonly and erroneously known as the “Will and Testament of the Báb”

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Provisional Translation	Original Arabic (INBA version)
<p>O Name of Eternity (Azal)! Bear thou witness that there is none other God but Me, the Mighty, the Well-Beloved.</p>	<p>ان يا اسم الازل فاشهد على انه لا اله الا انا العزيز المحبيب</p>
<p>Then I, verily, testify that there is none other God besides Me, God, the Help in Peril, the Self-Subsisting. God hath created all that hath been created from the beginning that hath no beginning, and all that shall be created to the end that hath no end, for the Manifestation of His Self. This is God's command unto all who have been and shall be created from His presence. The Manifestation of His Self is in all things, as He willeth by His command. He, verily, is the All-Knowing, the All-Wise.</p>	<p>ثم اشهد على انه لا اله الا الله المهيمن القيوم قد خلق الله كل ما خلق من اول الذي لا اول له وكل ما يخلق الى اخر الذي لا اخر له لمظهر نفسه هذا امر الله لمن خلق ويخلق من عنده مظهر نفسه في كل شيء كيف يشاء بامرته انه هو العلام الحكيم</p>

<p>When I (i.e., the Báb) withdraw<sup>1</sup> from this Throne (i.e., the Báb's martyrdom), recite<sup>2</sup> such verses of God as God casteth upon your heart<sup>3</sup>, as a sign of remembrance from His presence. Verily, He is the Help in Peril, the Self-Subsisting and recite thou on My behalf, by night and by day, and then on behalf of the faithful servants of God:  "Verily, I am God; there is none other God but Me, the All-Knowing, the All-Powerful."  And if thou wishest, say: "Verily, I am God; there is none other God but Me, the Sovereign, the Inaccessible."</p>	<p>اذ انقطع عن ذلك العرش يتلو من آيات الله ما يلقي الله على فؤاده ذكرا من عنده انه هو المهيمن القيوم واتل عن نفسي في كل ليل ونهار ثم عباد الله المؤمنين اني انا الله لا اله الا انا العلام المقدر وان شئت اني انا الله لا اله الا انا السلطان المنيع</p>
<p>I bear witness that verily I am He that liveth in the Abhá Realm of Glory. Harken unto all who make mention of Me, and I am the Best of Rememberers. Whoso attaineth the presence of thy Lord's Throne (the Báb), hath verily attained the presence of God, the Help in Peril, the Self-Subsisting. No greater reward existeth than this (i.e., attaining the presence of Him) for them, if they are of those who attained certitude.</p>	<p>واشهد بانني انا حي في افق الابهي اسمع كل من يذكر اياي وانني انا خير الذاكرين من يحضر بين يدي عرش ربك فكانه حضر بين يدي الله المهيمن القيوم ولم يكن جزاء اكبر عما حضر اذا كان من الموقنين</p>
<p>Moreover, I testify that God is Kinder than all that is kind, the Most Kind One. He desireth to witness upon a throne that hath spoken of its Lord, the Most Glorious, by whatsoever hath been created in the kingdom by His leave. He, verily, is the Most Generous of the generous ones.</p>	<p>ثم اشهد بان الله لطيف فوق كل ذي لطف لطيف يحب ان يشهد على عرش قد نطق عن ربه الابهي ما خلق في الملك باذنه انه هو اجود الاجودين</p>

<p>God loveth that they (i.e., bodies of deceased believers) should be covered in coffins of crystal, and that these coffins should then be covered with the most delicate stones that have been created, in such wise that all are able to manifest this. This is what God hath loved for those who have believed in God and His signs, if ye are able. Say: Cotton, then in shrouds of silk, then whatsoever ye are able of the sweetest (finest) stone. Even if after some days ye can offer this to the living, lest their hearts become sorrowful, so that they may thereby rejoice.</p>	<p>يحب الله ان يسترون في اواعي مرات بلور ثم يسترون تلك الاواعي في الاحجار التي ما خلقت الطف على شان كل يستطيعون ان يظهرن هذا ما قد احب الله للذينهم امنوا بالله واياته ان انتم تستطيعون قل القطن ثم اوعية الحرير ثم ما تستطيعون من الحجر الاحلى ولو انتم بعد ايام تستطيعون ان تظهرن ذلك للذينهم احياء لثلا يكره قلوبهم وهم بذلك يفرحون</p>
<p>Present thyself before God with such power as thou possessest, and deliver the Cause of thy Lord unto all peoples of the world. And call to what hath been revealed in the Bayán in an exalted and glorious fashion. Make mention, in most excellent way, of those who have believed in Me and in My words, lest there be any dissension in the Cause of God and they stray from the righteous Path.</p>	<p>واحضر بين يدي الله بما كنت عليه من المقتدرين وبلغ امر ربك الى العالمين وادع الى ما نزل في البيان بمنهاج عز رفيع واذكر بالحسنى كل الذينهم امنوا بي ثم بكلماتي لثلا يختلفوا في امر الله وهم عن الصراط ليبعدون</p>
<p>Should God manifest in thy days one like unto thee, he is the one who inherited the Cause of God, the One, the Peerless. But should He not manifest such a person, then be thou assured that God hath not desired to make Himself known. Therefore, entrust thou the Cause unto God, your Lord and the Lord of all worlds.</p>	<p>فان يظهر الله في ايامك مثلك هذا ما يورثن الامر من عند الله الواحد الوحيد فان لم يظهر فايقن ان الله ما اراد ان يعرف نفسه فلتفونن الامر الى الله ربكم ورب العالمين جميعا</p>
<p>Command thou the witnesses who are God-fearing in their religion and who transgress not the bounds set by God. And verily, We hath taught the gems of knowledge and wisdom to the one who was with thy Lord. Inquire thou of him, for We, verily, are the Informer. And thou shalt respect him, by thy Lord's leave, with such power as thou possessest.</p>	<p>وامر بالشهداء الذينهم يتقون في دينهم وهم عن حدود الله لا يتجاوزون وان من كان عند ربك قد علمنا جواهر العلم والحكمة فاستنبئ عنه فانا كنا لمنبئين ولتكرمته من عند ربك بما كنت عليه من المقتدرين</p>

<p>Verily, the gates of the Bayán have been ordained according to the number of all things, yet We have manifested but eleven unities, one unity for each temple of the nine that preceded the ten (i.e., 19). Eleven unities are a remembrance from God, the Most High, the Mighty. This is a remembrance of bounty, though all things are God's and unto Him do all return.</p>	<p>وان ابواب البيان قد قدر على عدد كل شيء ولكننا ما اظهرنا الا احدى عشر واحد لكل هيكل واحد من هياكل التسعة من قبل العشر احدى عشر واحدا ذكر من عند الله العلي العظيم ذلك ذكر جود والا كل لله وكل اليه ليرجعون</p>
<p>We command thee to obey Him Whom God Shall Make Manifest, for verily He shall come to this creation in the next Resurrection with an Exalted and Glorious Sovereignty. We are all servants of God and we all prostrate before Him. He doeth what He willeth by His Lord's leave. He shall not be asked of His doings, but all shall be asked of all that they do.</p>	<p>ولتامرن بمن يظهره الله فانه لياتين ذلك الخلق في القيمة الاخرى بسلطان عز رفيع انا كل عباد لله وانا كل له ساجدون يفعل ما يشاء باذن ربه لا يستل عما يفعل وكل عن كل شيء يستلون</p>
<p>Should God manifest (i.e., should Him Whom God Shall Make Manifest be made manifest) glory in thy days, then manifest thou the eight paths by God's leave with such power as thou possessest. Verily, He is the Most Generous of the generous ones. We have promised unto her who bore the Throne of thy Lord one (unity) path when the Command descendeth from her presence, for verily We are the Fulfiller of promises. What God hath promised shall not fail, for He is the Most Truthful of the truthful ones.</p>	<p>وان اظهر الله عزا في ايامك فاطهر منهاج الثمانية باذن الله بما كنت مقتدرا عليه انه اكرم الاكرمين وانا وعدنا من حملت عرش ربك بمنهاج واحد اذا نزل الامر من عندها فانا كنا لموفين ما وعد الله لا يخلف وانه هو اصدق الاصدقين</p>
<p>And should God not manifest glory in thy days, then be thou patient with what hath been sent down, and alter not a single letter, for this is God's command in the Mighty Book. Command according to what hath been revealed and alter not the measure of anything, lest the people differ in God's religion, and they be reared until the next Resurrection according to a single path. Make mention of all that We have mentioned in thy letter, for verily We are the Mentioners.</p>	<p>وان لم يظهر الله عزا في ايامك فاصبر على ما نزل ولا تبدل حرفا فان ذلك امر الله في كتاب عظيم وامر بما نزل ولا تبدل قدر شيء لئلا يختلفون الناس في دين الله وهم كانوا الى قيامة اخرى بمنهاج واحد متريبون واذكر كل ما ذكرناه بكتابتك فانا كنا ذاكرين</p>

<p>There shall come unto thee from God's Writings seven unities, for verily We are the Dividers. Take thou one unity for thyself, then one for each who is in the land of <b>Fá</b>, <b>'Ayn</b>, <b>Khá</b>, <b>Alif</b>, <b>Mím</b>, and <b>Káf</b>, the faithful servants of God. He who was the first unity in the Mighty Book shall deliver unto thee that which it behooveth God, thy Lord, to seal. Seal thou with it and distribute copies of them throughout the world.</p>	<p>ويحضر من اثار الله اليك سبعة واحد فانا كنا لمقسمين خذ الواحد لنفسك ثم كل واحد لمن في ارض فاء وعين وخاء والف وميم وكاف عباد الله المؤمنين وسيوصل اليك من كان واحد الاول في كتاب عظيم ما ينبغي ان يمهرن الله ريك فامر به وكثر امثالها في العالمين</p>
<p>All that this name shall convey from Our presence is from Us; be thou, therefore, of them that command. Protect thou thyself, then protect thyself again then that which was revealed in the Bayán, then that which shall be revealed from thy presence, for this shall endure until the Day of Resurrection, and all the believers shall profit thereby.</p>	<p>وكل ما يبلغن ذلك الاسم من لدنا ذلك من عندنا فكن به من الامرين فاحفظ نفسك ثم احفظ نفسك ثم ما نزل في البيان ثم ما ينزلن من عندك فان هذا يبقى الى يوم القيمة ويتنفع به كل المؤمنين</p>
<p>And verily, the unity of the land of <b>Fá</b> shall be delivered unto the Name of God, the Exalted (Ali), that he may give each a copy to those who hath My love, a remembrance from God, the Exalted, the Great. In the land of <b>'Ayn</b> unto the name of the Noble One (Nabil) who hath aided God with what he possessed on the Day of Resurrection, and who hath, with God, an exalted station.</p>	<p>وان واحد ارض الفاء يوصل الى اسم الله العلي ليؤتين كل واحد اولى محبتي واحدا ذكرا من عند الله العلي العظيم في ارض العين الى اسم النبيل الذي قد نصر الله بما ملكه يوم القيمة وكان له عند الله شانا عظيما</p>
<p>Verily, We have lifted from them who have fulfilled their obligations of one-fifth in the Bayán, and from their descendants, as a bounty from Our presence, for We are the Bestower of bounties. And verily, in the land of <b>Khá</b> it shall be delivered unto the name of the Most Truthful, the True One (Saddiq Saddeeq). And in the land of <b>Alif</b> it shall be delivered unto the name of the Mighty, the Merciful (Izzi' Rahim). And in the land of <b>Mím</b> unto them that are there of the assured ones. And in the land of <b>Káf</b> it shall be delivered unto the Name of thy Lord, the Munificent, the Most Munificent, the Ever-Munificent (Jawad al-Jaweed).</p>	<p>وانا قد ارفعنا عن الذينهم قد بلغوا حدود خمسهم من حقوقهم في البيان وعن ذرياتهم فضلا من لدنا انا كنا فاضلين وان في ارض الخاء يوصل الى اسم صداق صديق وان في ارض الالف يوصل الى اسم عز رحيم وان في ارض الميم من كان هنالك من الموقنين وان في ارض الكاف بوصل الى اسم ريك الجواد الجاود الجويد</p>

<p>It is not permitted for anyone to possess more than one unity, and all shall rejoice therein. And as for the verses of God, the Help in Peril, the Self-Subsisting, together with the Tablets, preserve them and give them not save unto the sincere servants of God. Verily the creation of the heavens and the earth and whatsoever lieth between them, shall not compare with one unity, were any to be among them that comprehend.</p>	<p>لا يحل لاحد ان يملك الا واحد وكل به يفرحون وما كان من اشعار الله المهيمن القيوم مع اللواح فاحفظها ولا تهب الا عباد الله المخلصين فان واحدا منها لم يعدلها خلق السموات والارض وما بينهما اذا كان احد به من العارفين</p>
<p>And seek thou refuge in God from all the oppressors, until God manifests from His presence that wherein they shall rejoice. Say: He is the Subduer over His creation, and He is the Help in Peril, the Self-Subsisting. And should the name of Secure (Aman) be among the assured ones, deliver thou unto him a unity<sup>4</sup> from the supreme temples (Hayakal-i-Kubra), that he may aid thee in the Cause of God with the power he possesseth.</p>	<p>واستعد بالله عن كل الظالمين حتى يظهر الله من عنده ما كان به يفرحون قل هو القاهر فوق خلقه وهو المهيمن القيوم وان كان اسم امان من الموقنين بلغ من هياكل الكبرى وحد الله لينصرك في دين الله بما كان عليه من المقتدرين</p>
<p>Verily, We have appointed as the distributor of the Tablets him who transcribeth the verses of God, that he may deliver the most glorious thereof unto the Peerless and Most Exalted One, and thereafter take unto himself a supreme temple, whereupon every possessor of a right shall receive his due from those who expectantly await from God.</p>	<p>وانا قد جعلنا مقسم اللواح من يكتب ايات الله ليوصلن ابهاها الى الوحيد الاعلى ثم ياخذ لنفسه هيكلا كبرى ثم ياتي كل ذي حق حقه من الذينهم من عند الله متوقعون</p>

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<sup>1</sup> In the “INBA” version it is “نَقَطَعُ” in other versions it is “انْقَطَعُ.” I have adopted the latter as correct.

<sup>2</sup> In the “INBA” version it is “يَقْتُلُو” (he recites). In the “Azal al-Mustayqiz” and “private hands” version it is “تتلو” (you recite). However, in the “Azal Mutammim-i Bayán” version it is “تتلوا” (you recite). Most certainly “you recite – that is Mirza Yahya” makes more sense and should be the correct term to use. Hence, I have translated it as “you recite.”

<sup>3</sup> In the “INBA” and “Azal Mutammim-i Bayán”\_version this word is “his heart” (فؤاده). In the Azal “al-Mustayqiz” and “Private hands” version it is “your heart” (فؤادك). I have translated it as “your heart,” as it aligns more closely with the intent of the passage, although the version (INBA) that I have based my provisional translation on states “his heart” (فؤاده).

<sup>4</sup> In the INBA version it is stated as “من هياكل الكبرى و حدالله” and in other versions stated as “من هياكل الكبرى واحدا” الىه.” I have used the later in my provisional translation as seems more accurate to me.