

The Writings of the Bab

A Survey Based on English
Language Sources

Writings of the Báb: Shoghi Effendi's overview (*God Passes By*, 24-28):

- This work [the *Qayyúmu'l-Asmá*], of such exalted merit, of such far-reaching influence, was followed by the revelation of the Báb's
- First Tablet to Muhammad Sháh;
- His Tablets to Sultán `Abdu'l-Majíd and to Najíb Páshá, the Váli of Baghdád;
- The *Sahífiy-i-baynu'l-Haramayn*, revealed between Mecca and Medina, in answer to questions posed by Mírzá Muhít-i-Kirmání

More of Shoghi Effendi's List

- The Epistle to the Sherif of Mecca
- The Kitábu'r-Rúh, comprising seven hundred súrihs;
- The Khása'il-i-Sab'ih, which enjoined the alteration of the formula of the adhán;
- The Risáliy-i-Furu'-i-'Adlíyyih, rendered into Persian by Mulla Muhammad-Taquí-i-Harátí;
- The commentary on the súrih of Kawthar, which effected such a transformation in the soul of Vahíd;

More of Shoghi Effendi's List

- the commentary on the súrih of Va'l-'Asr, in the house of the Imám-Jum'ih of Isfahán;
- the dissertation on the Specific Mission of Muhammad, written at the request of Manúchihr Khán
- the second Tablet to Muhammad Sháh, craving an audience ...to set forth the truths of the new Revelation, and dissipate his doubts;
- Tablets sent from the village of Síyah-Dihán to the `ulamás of Qasvín and to Hájí Mírzá Áqásí, inquiring from him as to the cause of the sudden change in his decision.

More of Shoghi Effendi's List

- The great bulk of the writings emanating from the Báb's prolific mind was, however, reserved for the period of His confinement in Máh-Kú and Chihríq.
- To this period must probably belong the unnumbered Epistles which . . . the Bab . . . addressed to the divines of every city in Persia, as well as to those residing in Najaf and Karbilá, wherein He set forth in detail the errors committed by each one...

More of Shoghi Effendi's List

- no less than nine commentaries on the whole of the Qur'án - commentaries whose fate, alas, is unknown, and one of which, at least the Author Himself affirmed, surpassed in some respects a book as deservedly famous as the Qayyúmu'l-Asmá.
- The Persian Bayán
- The Arabic Bayán
- A longer and more detailed tablet to Muhammad Shah
- The Dalá'il-i-Sab`ih
- Lawh-i-Huru'fát
- [Twenty specific tablets named by the Guardian, plus the 9 Qur'án commentaries]

How Much did He Reveal?

- Most of the writings of the Báb have been lost.
- The Báb Himself says they exceeded five hundred thousand verses in length
- The Qur'án is 6300 verses and 400 pages in length.
- If one assumes 15 verses per page, that would equal 33,000 pages of text.
- The World Centre has about 150 separate works

The Báb's Writings Use Many Symbol Sets:

- Sufi terms and ideas
- Esoteric and “occult” symbolism
- Astrological, alchemical symbolism
- Numerology of letters (abjad numbering, a =1, b =2, etc.)
- Wrote tablets in the form of talismans (especially pentacles)
- Difficult to translate and understand!
- These symbols sets are used to reinterpret qur'anic and Islamic ideas
- New Testament texts
- NO Old Testament passages (it was not as available in Persian at the time)

Three Stages of Revelation

- The Báb divided his writings into three stages:
- 1. The stage of interpretation of Islamic terms and texts (1843-Jan. 1846)
- 2. The philosophical stage (Jan. 1846-Apr. 1847)
- 3. The legislative stage (Apr. 1847-July 1850).
- Many of the terms and concepts mentioned in the earlier stages were defined and elaborated upon in the third stage, and thus it has “hermeneutical priority” over the earlier two (p. 240).

Stage One:

The Stage of Interpretation of
Islamic Terms and Texts
(1843-Jan. 1846)

Fi's-Sulúk I and II (On the Virtuous Journey)

- # 1 was revealed before the death of Siyyid Kázim (Jan. 1, 1844) and before the Báb's declaration
- It focuses on the inner and mystical meanings of religious law
- #2 was revealed for Abú Tálibi'l-Husaynaví after the Bab's declaration
- It unites questions of ethics and moral conduct with the idea of the spiritual journey
- It discusses various types of contentment.

Tafsír-i-súrih-i-baqarih (Commentary on Surih of the Cow)

- Was started by the Báb in November or December 1843, some six months before declaring His mission
- First half completed by February or March 1844
- The second half was revealed after the Báb's declaration
- The only work of the Báb's revealed before His declaration that has survived intact
- According to Todd Lawson, it does not reveal “prophetic consciousness”

Use of Tafsír (Qur'án Commentary)

- Qur'án commentary was a highly respected and ancient literary form, and not something expected from a Prophet.
- The Báb used tafsír as His way to declare His station as well as to define His theology and to state His basic differences with traditional Shí`í interpretations of Islam.
- He often reinterpreted verses as a way to reveal new truths
- Sometimes He used numerological interpretations or equivalents to change accepted meaning
- Thus He used a venerable old literary medium in a radically new way.

Tafsír techniques

- A unique aspect of the Báb's commentaries is that sometimes He offered the meaning of the text not sentence by sentence or word by word, but letter by letter.
- In this manner the Báb wrote entire, lengthy books on short chapters of the Qur'án.
- Such an approach to commentary was not altogether new in Islam, but the extent the Báb did it was unique.
- It allowed the Báb maximal freedom in using the Qur'án as the point of departure for any teachings He sought to give to the Bábís.

Example of Letter Interpretation

- “Shouldst thou descend from the stations of divine Action, and occupy the summit of the Throne, and desire to scrutinize each single word, thou wouldst acknowledge that the letter Alif in the first word of the súrih referreth to the favours (álá’) of Thy Lord. . . Then the letter Nún referreth to the radiant light (núr) of Thy Lord . . .” (Tafsír-i-Súriy-i-Kawthar, Saiedi, 114)

The Issue of His Station

- During the first three years He calls Himself the Gate to the Hidden Imám and “the Remembrance of God” [Dhikru’lláh]
- Does not refer to Himself as a Manifestation or the Qá’im (“He Who Arises” the Shí’í messiah)
- Critics have said that He changed His mind about His station or that His thinking evolved
- But the tone of His earliest writings are authoritative, inspired in tone, and qur’ánic, implying His true station

More on the Issue of Station

- “The Báb. . . Had ample reason to assume that if He openly claimed the station of Qá’im—let alone the station of Prophethood—He would be quickly put to death” (Saiedi, 87)
- “To cushion the shock for His audience, the Báb expressed His challenging message . . . In such a way. . . [to] be less likely to evoke an automatic response of fear, defensiveness, and hostility.” [Saiedi, 89]

More on the Issue of Station

- “From the very beginning, however, even when the Báb was claiming to be the representative of one of the Imams, the very statements in which He affirmed His own servitude and gatehood were expressed *in the form of divine verses*. This fact in itself implicitly testified to a far more exalted claim.” (Saiedi, 93)

More on the Issue of Station

- Hikmat/Wisdom was at work.
- The Báb said that the spiritual receptivity of the people necessitated a gradual divulgence of His message
- None of His claims were untrue
- Each title He used was “an integral facet of the complex reality of His own station” (Saiedi, 90)

Qayyúmu'l-Asmá' (from Shoghi Effendi, *God Passes By*, 23-24)

- Already in Shíráz, at the earliest stage of His ministry, He had revealed what Bahá'u'lláh has characterized as "the first, the greatest, and mightiest of all books" in the Bábí Dispensation, the celebrated commentary on the súrih of Joseph
- Entitled the Qayyumu'l-Asmá', whose fundamental purpose was to forecast what the true Joseph (Bahá'u'lláh) would, in a succeeding Dispensation, endure at the hands of one who was at once His arch-enemy and blood brother.

GPB 23-24 on Qayyúmu'l-Asmá‘

- This work, comprising above nine thousand three hundred verses
- Divided into one hundred and eleven chapters [of about 42 verses each]
- Each chapter a commentary on one verse of the above-mentioned súrih,
- Opens with the Báb's clarion-call and dire warnings addressed to the "concourse of kings and of the sons of kings"
- Forecasts the doom of Muhammad Sháh
- Commands his Grand Vizir, Hájí Mírzá Áqásí, to abdicate his authority;

GPB 23-24 on Qayyúmu'l-Asmá‘

- Admonishes the entire Muslim ecclesiastical order;
- Cautions more specifically the members of the Shí'ah community;
- Extols the virtues, and anticipates the coming, of Bahá'u'lláh, the "Remnant of God," the "Most Great Master"
- Proclaims, in unequivocal language, the independence and universality of the Bábí Revelation, unveils its import, and affirms the inevitable triumph of its Author.
- It directs the "people of the West" to "issue forth from your cities and aid the Cause of God"

GPB 23-24 on Qayyúmu'l-Asmá‘

- Warns the peoples of the earth of the "terrible, the most grievous vengeance of God"
- Threatens the whole Islamic world with "the Most Great Fire" were they to turn aside from the newly-revealed Law;
- Foreshadows the Author's martyrdom
- Eulogizes the high station ordained for the people of Bahá, the "Companions of the crimson-colored ruby Ark"

GPB 23-24 on Qayyúmu'l-Asmá‘

- Prophecies the fading out and utter obliteration of some of the greatest luminaries in the firmament of the Bábí Dispensation;
- Even predicts "afflictive torment," in both the "Day of Our Return" and in "the world which is to come," for the usurpers of the Imamate, who "waged war against Husayn (Imám Husayn) in the Land of the Euphrates."
- It was this Book which the Bábís universally regarded, during almost the entire ministry of the Báb, as the Qur'án of the people of the Bayán
- Whose first and most challenging chapter was revealed in the presence of Mullá Husayn, on the night of its Author's Declaration

GPB 23-24 on Qayyúmu'l-Asmá‘

- Some of whose pages were borne, by that same disciple, to Bahá'u'lláh, as the first fruits of a Revelation which instantly won His enthusiastic allegiance
- Whose entire text was translated into Persian by the brilliant and gifted Táhirih
- Whose passages inflamed the hostility of Husayn Khán and precipitated the initial outbreak of persecution in Shíráz

GPB 23-24 on Qayyúmu'l-Asmá‘

- A single page of which had captured the imagination and entranced the soul of Hujjat
- Whose contents had set afire the intrepid defenders of the Fort of Shaykh Tabarsí and the heroes of Nayríz and Zanján
- **Other Notes (not from Shoghi Effendi):**
- The rest was revealed over 40 days
- One of the Báb's longer Arabic works

More on the Qayyúmu'l-Asmá'

- Meaning of the title: “The Self-Subsisting [Lord] of Names”
- Súrih of Joseph AND Qayyúmul-Asmá' have 111 surihs, and `Alí [the name of the Báb] = 111.
- Qayyúm = 156 = Joseph which refers to the Qá'im
- Both the text and the Báb are called dhikr, “remembrance” and kalímah, “Word”; thus both are the Logos

Quote from the Surih of Hayy:

- “This is the Utterance [Dhikr] of the Power of God, that appeareth through the Most Great Word [Kalímah], this Youth, Whom the faithful call in truth by the name of `Alí. . . We have verily revealed this Book unto the Most Great Word and ordained Him, in truth, to be the Midmost Point in the realm of justice” (Saiedi, 141)
- (Note the terms and the mode of revelation)

Quote fr. Qayyúmu'l-Asmá', ch. 1

- O King of Islam! Aid thou, with the truth, after having aided the Book, Him Who is Our Most Great Remembrance, for God hath, in very truth, destined for thee, and for such as circle round thee, on the Day of Judgement, a responsible position in His Path. I swear by God, O Shah! If thou showest enmity unto Him Who is His Remembrance, God will, on the Day of Resurrection, condemn thee, before the kings, unto hell-fire, and thou shalt not, in very truth, find on that Day any helper except God, the Exalted. Purge thou, O Shah, the Sacred Land [Tihran] from such as have repudiated the Book, ere the day whereon the Remembrance of God cometh, terribly and of a sudden, with His potent Cause, by the leave of God, the Most High. God, verily, hath prescribed to thee to submit unto Him Who is His Remembrance, and unto His Cause, and to subdue, with the truth and by His leave, the countries, for in this world thou hast been mercifully invested with sovereignty, and wilt, in the next, dwell, nigh unto the Seat of Holiness, with the inmates of the Paradise of His good-pleasure.. (The Báb, Selections from the Writings of the Báb, pp. 41-42)

Quote fr. Qayyúmu'l-Asmá‘, ch. 1

- “Verily, the essence of religion is none other than submission unto this Remembrance. Thus whoso seeketh Islam, let him submit unto this Remembrance. For God will inscribe his name in the Book of the Righteous as a true Muslim, and he will be praised as one who is faithful. Whoso rejecteth this true Islam, God shall not accept, on the Day of Resurrection, any of his deeds” (Saiedi, 142)

Selections, p. 45; Qayyúmu'l-Asmá

- If ye are truly faithful to Muhammad, the Apostle of God and the Seal of the Prophets, and if ye follow His Book, the Qur'án, which is free from error, then here is the like of it -- this Book, which We have, in truth and by the leave of God, sent down unto Our Servant. If ye fail to believe in Him, then your faith in Muhammad and His Book which was revealed in the past will indeed be treated as false in the estimation of God.

Selections, p. 48; Qayyúmu'l-Asmá

- O PEOPLES of the East and the West! Be ye fearful of God concerning the Cause of the true Joseph and barter Him not for a paltry price [1] established by yourselves, or for a trifle of your earthly possessions, that ye may, in very truth, be praised by Him as those who are reckoned among the pious who stand nigh unto this Gate. Verily God hath deprived of His grace him who martyred Husayn, Our forefather. . .
- 1 cf. Qur'án 12:20

Selections, p. 55; Qayyúmu'l-Asmá

- ISSUE forth from your cities, O peoples of the West and aid God ere the Day when the Lord of mercy shall come down unto you in the shadow of the clouds with the angels circling around Him,[1] exalting His praise and seeking forgiveness for such as have truly believed in Our signs. Verily His decree hath been issued, and the command of God, as given in the Mother Book, hath indeed been revealed...
- [1 cf. Qur'án 2:206]

Selections, p. 57 Qayyúmu'l-Asmá

- Indeed God hath created everywhere around this Gate oceans of divine elixir, tinged crimson with the essence of existence and vitalized through the animating power of the desired fruit; and for them God hath provided Arks of ruby, tender, crimson-coloured, wherein none shall sail but the people of Baha, by the leave of God, the Most Exalted; and verily He is the All-Glorious, the All-Wise.

The Báb about the Qayyumu'l-Asmá' (from the Dalá'il-i-Sab`ih)

- Indeed observe how He Who representeth the origin of creation, He Who is the Exponent of the verse, 'I, in very truth, am God', identified Himself as the Gate [Báb] for the advent of the promised Qá'im, a descendant of Muhammad, and in His first Book enjoined the observance of the laws of the Qur'án, so that the people might not be seized with perturbation by reason of a new Book and a new Revelation and might regard His Faith as similar to their own, perchance they would not turn away from the Truth and ignore the thing for which they had been called into being.
- (*Selections from the Writings of the Báb*, p. 119)

The Story of Joseph

- Joseph was sold into slavery in Egypt by his 11 brothers but became an important Egyptian minister.
- The Quránic story in the Súrih of Joseph focuses on aspects of his life in Egypt, such as his ability to interpret dreams
- It also speaks about his wisdom
- Because of his beauty he was chased around by Zulakhá, Potifar's wife.
- Joseph thus came to symbolize the beloved, the Ultimate Beauty, the Manifestation of God.

The Story of Joseph, cont.

- In the Qayyúmu'l-Asmá', Joseph is Husayn and the other 11 brothers the other 11 Imams
- The Báb is the ultimate Joseph
- Joseph received His wisdom in middle age; the Báb in childhood
- In the qur'anic súrih of Joseph, the account is a “dhikr”; a word of God.
- Shoghi Effendi notes that the true Joseph in the Qayyúmu'l-Asmá' is Bahá'u'lláh.

Sahífih-yi-Makhzúnih

- It was revealed before His departure for Mecca in September 1844
- Consists of a collection of fourteen prayers, mostly to be recited on specific Muslim Holy Days and festivals
- One is related to the night of the Báb's declaration
- Its content remained within the expectations of Islam.

Sahífih-yi-Makhzúnih: Quotation

- “God, glorified be He, hath verily sent forth this mighty and hidden Epistle unto one of His Testimonies, Muhammad, son of Hasan, peace be upon both of them. And it hath verily been revealed through the Remnant of God and the Lord of the Age, peace be upon Him, unto His Gate, the Remembrance, that God’s testimony may be delivered through the agency of His Remembrance to all the peoples of the world (Saiedi, 31).

Sahífiḥ Baynu'l-Haramayn ("Treatise between the Two Sanctuaries")

- This Arabic work was revealed while the Báb traveled from Mecca to Medina on the first day of A.H. 1261 (early 1845)
- Introduction and seven chapters
- Offers prayers and visitation tablets connected with visits to the Shrine of Imám Husayn
- It is in response to questions posed to Him by Mírzá Muhammad Husayn-i-Kirmání, known as Muhít, who later leads the remaining Shaykhís.
- Affirms the station of the Báb
- Answers questions about talismanic symbols

Khasá'il-i-Sab`ih

- A work composed by the Báb on His sea journey back to Bushihr after His pilgrimage.
- The laws were highly symbolic and set the believers apart
- It listed seven practices to be followed by the Bábí community, such as wearing a sacred circle, no smoking tobacco, drinking tea with utmost purity, adding to the adhán, etc. (Saiedi, p. 300).

Kitáb-i-Rúh (“Book of the Spirit”):

- A large book of about 700 short chapters
- Written in the language of qur’anic revelation
- He mentions the beauty of wind, waves, sunshine but interprets their true meaning as vehicles of inner spiritual journey to the real House of God [kaaba] which is the truth of the Báb Himself
- Revealed while the Báb was sailing back to Bushihhr from pilgrimage.
- The Báb identifies Himself with Jesus and the Holy Spirit
- The Báb also revealed a tablet to the Sherif of Mecca, extracts of which can be found in *Selections from the Writings of the Báb.*

Tablet to Sherif of Mecca

- O SHERIF!... All thy life thou hast accorded worship unto Us, but when We manifested Ourselves unto thee, thou didst desist from bearing witness unto Our Remembrance, and from affirming that He is indeed the Most Exalted, the Sovereign Truth, the All-Glorious. Thus hath Thy Lord put thee to proof in the Day of Resurrection. Verily He is the All-Knowing, the All-Wise.
- *Selections*, p. 29

Kitáb-i-Fihrist (“Book of the Catalogue”)

- A list of the Báb's works, composed by the Báb Himself after He returned from pilgrimage to Mecca, 21 June 1845.
- It is an invaluable bibliography of His earliest writings.
- It also recounts the story of his life
- It informs the believers of His decision to withdraw from them for five years

Sahífiḥ-yi-Ja`faríyyih

- Also called Sharḥ-i-Du`á-i-Ghaybat, “Explanation of the Prayer of Occultation” which was by Imam Ja`far-as-Sádiq (6th imam)
- The Báb wrote this treatise to an unknown correspondent while in Shiraz in Dec. 1845 or Jan. 1846.
- 14 chapters, over a hundred pages
- Occultation is identified with “the existential station of forgetting the divine revelation within, which requires prayer in order to regain true self-consciousness” (Saiedi, 32)

Stage Two

The Philosophical Stage (Jan.
1846-Apr. 1847)

Sahífiy-i-Usul-i-'Adlíyyih (Epistle of Justice: Root Principles)

- Revealed late January 1846
- The Báb's first major work in Persian
- The Sunnis have 5 root principles: declaration, obligatory prayer, alms giving, fasting, and pilgrimage
- The Shiites have a different 5: Divine Unity, prophethood, the imamate, divine justice, and the Day of Resurrection.

Sahífiy-i-Usul-i-'Adlíyyih (Epistle of Justice: Root Principles)

- The Bab identifies only one root principle, the recognition of God, but notes that it implies recognition of divine grace, which implies recognition of the Primal Will in the Word of God and as manifested in the human heart, both of which lead to recognition of the Báb himself as the supreme Mirror of God.

The Sahífiy-i-Furu`-i-'Adlíyyih (Epistle of Justice: Branches)

- Revealed in Shiraz, probably after Sahífiy-i-Usul-i-'Adlíyyih, because the latter closes with a reference to the branches of religion
- Discusses the branches and main laws of Islam such as salát, zakát, hajj, and jihad, and largely upholds them

Tafsír-i-Súrih-i-Kawthar

("Commentary on the Chapter on Abundance")

- The Báb wrote this commentary for Vahíd while He was in Shiraz about May 1846
- It is the most important work He revealed during the Shiraz period
- The súrih is only a few lines in length
- The commentary on it is over two hundred pages in length.
- The work was widely distributed, and at least a dozen early manuscripts are extant.

More on Tafsír-i-Súrih-i-Kawthar

- “I resolved that in my third interview with the Báb I would in my inmost heart request Him to reveal for me a commentary on the Súrih of Kawthar.* I determined not to breathe that request in His presence. Should He, unasked by me, reveal this commentary in a manner that would immediately distinguish it in my eyes from the prevailing standards current among the commentators on the Qur'án, I then would be convinced of the Divine character of His Mission, and would readily embrace His Cause.” (Siyyid Yahyá-i-Dárábí, surnamed Vahíd, quoted in Balyuzi, *The Bab*, p. 90.)

More on Tafsír-i-Súrih-i-Kawthar

- He smiled as He gazed at me and said: “Were I to reveal for you the commentary on the Súrih of Kawthar, would you acknowledge that My words are born of the Spirit of God? Would you recognise that My utterance can in no wise be associated with sorcery or magic?” Tears flowed from my eyes as I heard Him speak these words. All I was able to utter was this verse of the Qur'án: “O our Lord, with ourselves have we dealt unjustly: if Thou forgive us not and have not pity on us, we shall surely be of those who perish.” (ibid)

More on Tafsír-i-Súrih-i-Kawthar

- How am I to describe this scene of inexpressible majesty? Verses streamed from His pen with a rapidity that was truly astounding. The incredible swiftness of His writing, the soft and gentle murmur of His voice, and the stupendous force of His style, amazed and bewildered me. He continued in this manner until the approach of sunset. He did not pause until the entire commentary of the Súrih was completed. (Ibid)

More on Tafsír-i-Súrih-i-Kawthar

- Soon after, He began to read it aloud in my presence. My heart leaped madly as I heard Him pour out, in accents of unutterable sweetness, those treasures enshrined in that sublime commentary. I was so entranced by its beauty that three times over I was on the verge of fainting. He sought to revive my failing strength with a few drops of rose-water which He caused to be sprinkled on my face. This restored my vigour and enabled me to follow His reading to the end. [Ibid]

Tafsír-i-Há (Commentary on the Letter H)

- Revealed in Shiraz shortly after Tafsír-i-Súriy-i-Kawthar
- Recipient: Prominent Shiraz notable, Abu'l-Hasani'l-Husayní
- Tablet discloses “the structure of spiritual reality through an interpretation of the letter Há” (Saiedi, 33).
- This spiritual reality has a seven stage hierarchy of station, which is equivalent to the seven stages of Divine creative action, all of which reflect the reality of the Báb (the 7 are discussed in slide 106).

Tafsír-i-Súrih-i-Va'l-`Asr

(Commentary on the Chapter of the Afternoon)

- This is one of the two important works the Báb penned in Isfahán, between October and November 1846 (Saiedi, 111).
- It was revealed spontaneously in response to a request by Mír Sayyid Muhammad, the chief cleric of the city, at his house after dinner
- Much of it was revealed in a few hours, to the astonishment of those present
- It was past midnight when the assemblage broke up
- Almost 1/3 as long as the Qur'án (c. 130 pp!)

Súrih-i-Va'l-`Asr (the whole thing!)

- In the Name of God, the Merciful, the Compassionate
- By the afternoon!
- Surely Man is in the way of loss,
- save those who believe, and do righteous deeds,
- and counsel each other unto the truth,
- and counsel each other to be steadfast.

Tafsír-i-Súrih-i-Va'l-`Asr

- “The Báb discusses many fundamental issues in religion including how to recognize the spiritual truth, the nature of the human being, the meaning of faith, the nature of good deeds, and the preconditions of spiritual journey” (Saiedi, 34).

Risáliy-i-Ithbat-i-Nubuvvat-i- Khássih

- Manúchíhr Khán [governor of Isfahan] asked the Báb for a treatise on `Nubuvvat-i-Khássih' - the specific station and mission of the Prophet Muhammad.
- Again surrounded by a number of the leading divines of Isfahán, the Báb wrote instantaneously the treatise which the Governor desired.
- Within two hours He produced a disquisition of fifty pages, superbly reasoned, proving unassailably the claim and the achievement of Islám, and ending His theme on the subject of the advent of the Qá'im and the Return of Imám Husayn (Rij'at-i-Husayní)

Nubuvvih Khássih (cont.)

- “Thus in addition to the Qur’án, which is the supreme and sufficient testimony of His truth, every aspect of the Prophet’s life (including the names of His parents, the place and date of His birth, and so on) possesses spiritual meanings and offers distinct signs for the seeker of truth” (Saiedi, 34).
- Manúchihr Khán became a believer, then died two months later.

Tablet to Mírzá Sa'íd

- Written in Isfahan
- One of the most explicit and complex philosophical writings of the Báb
- Answers 3 philosophical questions asked by Mírzá Sa'íd-i-Ardistání
- 1. Discusses the “True Indivisible Being” (an enigmatic concept)
- 2. Eternality and origination of the world
- 3. The issue of the emanation of plurality out of the One

Risálah Fi'l-Ghiná' (Treatise on Singing)

- Written in honor of Sultánu'dh Dhákirin.
- The Báb defines moral or immoral action by discussing the dual nature of the human being as possessing both an aspect of divine revelation and an aspect determination (essence)
- Thus singing becomes moral or immoral depending on your intention and the function of the act.
- Islam is very ambivalent about singing

Stage Three

The Legislative Stage (Apr.
1847-July 1850)

Aspects of Stage Three (Saiedi, 239)

- Starts with arrival in Máh-Kú
- Begins to declare His true station openly as new Manifestation of God
- Proclaims a new religious dispensation
- Abrogates the laws of Islam
- Begins to employ a whole new set of terms and concepts: Primal Point, Letters of the Living, He Whom God shall make manifest, the Bayán, “all things” and “Primal Unity.”
- Central importance of progressive revelation

Tablets Revealed in Máh-Kú

- Manuchihr Khán died, March 1847, ending the Báb's protection
- He was arrested and transported to Tehran, then to Tabriz, and finally to the mountain fortress of Máh-Kú
- He reached Máh-Kú in the late summer of 1847.
- Conditions of confinement were severe, but gradually ameliorated
- In both Máh-Kú and Chihríq the Báb had the opportunity to write extensively.
- He penned works that announced His station as a Manifestation of God openly, abrogated Islamic law, and ordered His works proclaimed widely.
- The Persian Bayán, Arabic Bayán, and the Dalá'il-i-Sab`ih are the seminal works

The Persian Bayán (GPB, 24-26)

- Within the walls of that same fortress [Máh-Kú] the Bayán (Exposition) - that monumental repository of the laws and precepts of the new Dispensation and the treasury enshrining most of the Báb's references and tributes to, as well as His warning regarding, "Him Whom God will make manifest" - was revealed.

The Persian Bayán (GPB, 24-26)

- Peerless among the doctrinal works of the Founder of the Bábí Dispensation
- Consisting of nine Váhids (Unities) of nineteen chapters each, except the last Váhid comprising only ten chapters
- Not to be confounded with the smaller and less weighty Arabic Bayán, revealed during the same period

The Persian Bayán (GPB, 24-26)

- fulfilling the Muhammadan prophecy that "a Youth from Baní-Háshim ... will reveal a new Book and promulgate a new Law"
- wholly safeguarded from the interpolation and corruption which has been the fate of so many of the Báb's lesser works

The Persian Bayán (GPB, 24-26)

- this Book, of about eight thousand verses
- occupying a pivotal position in Bábí literature
- should be regarded primarily as a eulogy of the Promised One rather than a code of laws and ordinances designed to be a permanent guide to future generations.

The Persian Bayán (GPB, 24-26)

- This Book at once abrogated the laws and ceremonials enjoined by the Qur'án regarding prayer, fasting, marriage, divorce and inheritance
- Upheld, in its integrity, the belief in the prophetic mission of Muhammad, even as the Prophet of Islam before Him had annulled the ordinances of the Gospel and yet recognized the Divine origin of the Faith of Jesus Christ

The Persian Bayán (GPB, 24-26)

- It moreover interpreted in a masterly fashion the meaning of certain terms frequently occurring in the sacred Books of previous Dispensations such as Paradise, Hell, Death, Resurrection, the Return, the Balance, the Hour, the Last Judgment, and the like.

The Persian Bayán (GPB, 24-26)

- Designedly severe in the rules and regulations it imposed
- revolutionizing in the principles it instilled
- calculated to awaken from their age-long torpor the clergy and the people
- and to administer a sudden and fatal blow to obsolete and corrupt institutions
- it proclaimed, through its drastic provisions, the advent of the anticipated Day, the Day when "the Summoner shall summon to a stern business," when He will "demolish whatever hath been before Him, even as the Apostle of God demolished the ways of those that preceded Him."

Quote from the Persian Bayán

- Third Váhíd: "Well is it with him," is His prophetic announcement, "who fixeth his gaze upon the Order of Bahá'u'lláh, and rendereth thanks unto his Lord. For He will assuredly be made manifest. God hath indeed irrevocably ordained it in the Bayán."

The Persian Bayán

- Each unity begins with an Arabic summary of its contents, which makes it easier to read than many of the Báb's works.
- Extracts of this work are published in *Selections from the Writings of the Báb*
- A. L. M. Nicholas translated the entire work into French in four 150-page volumes.

The Persian Bayán

- The Persian Bayán consists of nine chapters titled *váhids* or "unities," which in turn are subdivided into nineteen *bábs* or "gates"; the exception is the last unity, which has only ten bábs.
- The Báb explained that it would be the task of "Him Whom God Would Make Manifest" to complete the Persian Bayán.
- Bahá'ís believe the Kitáb-i-Iqán to be the completion of the Bayán.

Selections, p. 84, Persian Bayán

- AT the time of the manifestation of Him Whom God shall make manifest everyone should be well trained in the teachings of the Bayan, so that none of the followers may outwardly cling to the Bayan and thus forfeit their allegiance unto Him. If anyone does so, the verdict of 'disbeliever in God' shall be passed upon him.

The Arabic Bayán

- The Arabic Bayán is the shorter and less important of the two Bayáns composed by the Báb. It consists of eleven *váhids* or "unities," each with nineteen *bábs* or "gates."
- It offers a succinct summary of the Báb's teachings and laws. It was composed at Máh-Kú in late 1847 or early 1848, or possibly parts were finished at Chihríq in mid 1848.
- A. L. Nicholas refers to it as the "epitome" of the Báb's teachings.

Two approaches to the Laws of the Persian Bayán

- Bábís and Critics of the Faith seek to take a literal approach and claim the harsh laws of the Báb were meant to be applied, had the religion continued
- Azalis claim the Bab appointed a vicegerent (Subh-i-Azal) and intended there to be a chain of successors to apply the laws over a long period of time
- Bahá'u'lláh, `Abdu'l-Bahá, and Shoghi Effendi emphasize the spiritual import of the laws and their contingency on “He Whom God shall make manifest”

Examples of Harsh Laws

- All lands must be conquered by the Bayán
- Property of unbelievers must be seized
- Spoils of conquest are to be distributed
- No marriage with nonbelievers
- Unbelievers banned from five provinces in Iran (Saiedi, 340)
- Bábís cannot allow unbelievers in their homes
- All books written by non-Bábís should be destroyed

The Gentle Spirit and Compassionate Philosophy of the Bayán

- The prohibition in causing grief to anything
- Respond to all letters promptly
- Answer all cries by babies
- Can't restrict the movements of anyone
- No warfare, slavery, cutting off hands, stonings
- No overloading animals
- Doors must be tall enough for tall people
- Repay all loans
- No spanking or humiliating children
- Perfect everything you do; make all handicrafts perfectly.
- Refine your character and beautify all things
- Change your clothes and wash often

Selections, p. 79, Persian Bayán

- GOD loveth those who are pure. Naught in the Bayan and in the sight of God is more loved than purity and immaculate cleanliness....
- God desireth not to see, in the Dispensation of the Bayan, any soul deprived of joy and radiance. He indeed desireth that under all conditions, all may be adorned with such purity, both inwardly and outwardly, that no repugnance may be caused even to themselves, how much less unto others.

More Gentle Spirit

- No reading other people's mail
- Help travelers who are weak
- No confession of sins to people or seeking forgiveness from them
- No wearing of frightening outfits in public
- Rage and wrath prohibited
- Special prayers for the moments of birth and death
- The Bábí calendar is introduced that makes time "filled with God" (Saiedi, 327)
- All waters (rivers, lakes, etc) should be kept clean

Problems with the Immediacy Theory

- The Báb stresses the imminent advent of the Promised One and gives many hints who it will be
- He excludes vicegerency and did not appoint a successor
- Harsh laws are made contingent on approval of He Whom God will make manifest and can only be carried out by a Bábí king and not before
- Other laws are held in abeyance until the next Manifestation

Other laws

- The Báb described aspects of His obligatory prayer, but never revealed the text and said the believers had to face He Whom God shall make manifest.
- A Bábí king can expel nonbelievers, but only if it doesn't cause them grief or harm; then the law can't even be mentioned.
- “The path to guidance is one of love and compassion, not of force and coercion” the Báb says (Saiedi, 367).

Other laws

- Work is exalted to a form of worship
- Creates the huququ'llah
- Ordains a new 19-day period of fasting
- Abolishes temporary marriage
- Permits charging interest on loans
- Enjoins monogamy, unless one partner is infertile
- Moves the qiblah from Mecca to Himself
- Established new inheritance laws and dowry
- (From a list compiled by Peter Terry)

Shoghi Effendi's Comments

- In *God Passes By* Shoghi Effendi points out that the Bayán "should be regarded primarily as a eulogy of the Promised One rather than a code of laws and ordinances designed to be a permanent guide to future generations". "Designedly severe in the rules and regulations it imposed," he continues, "revolutionizing in the principles it instilled, calculated to awaken from their age-long torpor the clergy and the people, and to administer a sudden and fatal blow to obsolete and corrupt institutions, it proclaimed, through its drastic provisions, the advent of the anticipated Day, the Day when 'the Summoner shall summon to a stern business', when He will 'demolish whatever hath been before Him, even as the Apostle of God demolished the ways of those that preceded Him'" (Shoghi Effendi, GPB 24)

Saiedi's Conclusion (p. 342-43)

- “The fundamental purpose of the Báb’s revelation . . . was to prepare the people of His time so that they would be ready to accept the message of the Promised One. . . All of the Báb’s writings thus were intended to prepare the way for, serve, and to underscore the authority of Bahá’u’lláh, and the fulfillment of the Báb’s Revelation is expressed in the Revelation of Bahá’u’lláh. . . The Báb knew His Dispensation would last but a few years. . .

Saiedi's Conclusion, continued

- “Hence the Báb was free to use the “genre” of legislation for a rhetorical purpose very different from the normal purpose of setting down laws but identical to the purpose that characterizes all the Báb’s other writings. . . . The Báb never intended the severe laws of the Bayán to be enforced literally, but, rather, He infused them with a symbolic purpose and function—to remind people that they were created to recognize the Manifestation of God, and to exalt the authority and primacy of the Promised One.

Moojan Momen on the Bayan

- The Persian Bayan was written either in the last half of 1847 or the first few months of 1848 while the Bab was imprisoned in Maku. It is one of the most lucid and systematic of the Bab's works. Its importance lies in several areas.
- Firstly, it is one of the first works (if not the first) of the Bab in which he unequivocally lays claim to being the Messianic figure of the Imam Mahdi, whose advent the Shi'is were expecting, and at the same time makes it clear that his mission involves the abrogation of the Islamic dispensation. It thus opened a new phase in the Bab's ministry which was to culminate in the open proclamation of his claim to be the Mahdi at his trial in Tabriz and of the abrogation of the Islamic dispensation at the Conference of Badasht.
- (From Moojan Momen, "Selection from the Writings of E. G. Browne on the Babi and Baha'i Religions" (Oxford: George Ronald, 1987) pp. 316 - 406).

Moojan Momen on the Bayan

- Secondly, in this work, the Bab lays down the laws of the new religion that he has inaugurated, abrogating in the process the Islamic Laws.
- The third area of importance of this work is the fact that it incorporates the major features of the Bab's exegesis of the eschatological terms of the Qur'an, indicating the manner in which they had been fulfilled by his own appearance.
- The fourth area of importance is the fact that it would not be an exaggeration to say that the whole work revolves around and may be said to be a paeon of praise to "Him whom God shall manifest", thus setting up the promise of the advent of a future "Sun of Truth" or "Manifestation of God" as the Bab terms the major prophets; a factor that was to be of major importance in the emergence of Baha'u'llah two decades later.

Tablet to Muhammad Sháh (GPB p. 26)

- The Báb was still in Máh-Kú when He wrote the most detailed and illuminating of His Tablets to Muhammad Sháh. Prefaced by a laudatory reference to the unity of God, to His Apostles and to the twelve Imáms; unequivocal in its assertion of the divinity of its Author and of the supernatural powers with which His Revelation had been invested;

Tablet to Muhammad Sháh (p. 26) (Continued)

- precise in the verses and traditions it cites in confirmation of so audacious a claim; severe in its condemnation of some of the officials and representatives of the Sháh's administration, particularly of the "wicked and accursed" Husayn Khán;

Tablet to Muhammad Sháh (GPB p. 26) (Continued)

- moving in its description of the humiliation and hardships to which its writer had been subjected, this historic document resembles, in many of its features, the Lawh-i-Sultán, the Tablet addressed, under similar circumstances, from the prison-fortress of `Akká by Bahá'u'lláh to Násiri'd-Dín Sháh.

Dalá'il-i-Sab'ih

- From Shoghi Effendi, *God Passes By*, pages 26-27:
- The Dalá'il-i-Sab'ih (Seven Proofs), the most important of the polemical works of the Báb, was revealed during that same period [Máh-Kú]. Remarkably lucid, admirable in its precision, original in conception, unanswerable in its argument

Dalá'il-i-Sab'ih (GPB, 26-27)

- This work, apart from the many and divers proofs of His mission which it adduces, is noteworthy for the blame it assigns to the "seven powerful sovereigns ruling the world" in His day
- As well as for the manner in which it stresses the responsibilities, and censures the conduct, of the Christian divines of a former age who, had they recognized the truth of Muhammad's mission, He contends, would have been followed by the mass of their co-religionists.

Dalá'il-i-Sab'ih

- There are two works by the name of the Dalá'il-i-sab`ih or "Seven Proofs." The longer one is in Persian, the shorter one in Arabic; both were composed in Máh-Kú in late 1847 or early 1848.
- The Arabic text summarizes the seven proofs found in the Persian text. An interesting historical question is whether the Arabic or the Persian text was revealed first.

Dalá'il-i-Sab'ih

- “It discusses seven arguments vindicating the claim that the revelation of divine verses is the sufficient proof of the truth of the Báb. The addressees of this work have been identified as Mullá Ahmad-i-Kátib and Hujjat-i-Zanjání” (Saiedi, 35)

Example of “Rational Proof”

- LET Me set forth some rational arguments for thee. If someone desireth to embrace the Faith of Islam today, would the testimony of God prove conclusive for him? If thou dost contend that it would not, then how is it that God will chastise him after death, and that, while he lives, the verdict of 'non-believer' is passed upon him? If thou affirmest that the testimony is conclusive, how wouldst thou prove this? If thy assertion is based on hearsay, then mere words are unacceptable as a binding testimony; but if thou deemest the Qur'án as the testimony, this would be a weighty and evident proof.
- *Selections*, p. 119, Dalá'il-i-Sab`ih

Lawh-i-Huru'fát (GPB, 26-27)

- During the Báb's confinement in the fortress of Chihríq, where He spent almost the whole of the two remaining years of His life, the Lawh-i-Huru'fát (Tablet of the Letters) was revealed, in honor of Dayyán [an important follower of the Báb] - a Tablet which, however misconstrued at first as an exposition of the science of divination,

Lawh-i-Huru'fát (GPB, 26-27)

- was later recognized to have unravelled, on the one hand, the mystery of the Mustagháth, and to have abstrusely alluded, on the other, to the nineteen years which must needs elapse between the Declaration of the Báb and that of Bahá'u'lláh.
- [“later recognized” may mean at the Garden of Ridván or some other occasion]

Tablet to Hájí Mírzá Áqásí (GPB 27)

- It was during these years - years darkened throughout by the rigors of the Báb's captivity, by the severe indignities inflicted upon Him, and by the news of the disasters that overtook the heroes of Mázindarán and Nayríz - that He revealed, soon after His return from Tabríz, His denunciatory Tablet to Hájí Mírzá Áqásí.
- Couched in bold and moving language, unsparing in its condemnation, this epistle was forwarded to the intrepid Hujjat who, as corroborated by Bahá'u'lláh, delivered it to that wicked minister.
- Also called Khutbiy-i-Qahríyyih (Sermon of Wrath)

Kitáb-i-Asmá (The Book of Divine Names)

- More than 3000 pages, 19 unities and 361 gates; “the largest revealed book in sacred history” (Saiedi, 36)
- It is about the various categories of humans as reflections of divine names and attributes and discusses spiritualization of all reality through recognition of the supreme Source of revelation.
- It was started at Máh-Kú and finished at Chihríq not long before His execution.
- The various manuscript copies contain numerous variations in the text; this book will require considerable work to determine its original text. Some parts are still missing.

More on the Kitáb-i-Asmá

- The Book of Names was initially written by the Báb to counsel his followers to remain unified until the Promised One would come. He told them to be sincere in their allegiance to the Promised Beloved (Bahá'u'lláh); and warned them not to let anything, not even the Bayan, keep them from recognizing Him. Although in other Writings of the Báb, He describes the Promised One, in this Book He only advises His followers on what their attitudes and behavior should be like, for when “Him Whom God shall make manifest” would come, He would be pleased with them.
- **Neysan Zölzer-Mehrabkhani**, http://bahai-library.com/?file=summary_kitab_asma

More on the Kitáb-i-Asmá

- The Book is about doing away with hatred and prejudices for they are veils that keep you from seeing the Promised Beloved. The believers should perform good deeds at all times to please “Him Whom God shall make manifest”. The Báb urged His followers to let go of their pride: “Some of you are filled with pride by reason, others because of your learning”. Another very interesting point to see is that the Báb describes Bahá'u'lláh as “the Primal Veil of God.” Meaning that if you have found Bahá'u'lláh you have found God. “Above this Veil ye can find nothing other than God, while beneath it ye can discern all things emanating from God. He is the Unseen, the Inaccessible, the Most Exalted, the Best Beloved.”
- **Neysan Zölzer-Mehrabkhani**, http://bahai-library.com/?file=summary_kitab_asma

More on the Kitáb-i-Asmá

- It is also the first time that the analogy of the leaves and fruits of one tree is used to describe unity: “We have created you from one tree and have caused you to be as the leaves and fruit of the same tree, that haply ye may become a source of comfort to one another.”
- **Neysan Zölzer-Mehrabkhani**, http://bahai-library.com/?file=summary_kitab_asma

Kitáb-i-Panj Sha'n ("Book of Five Modes")

- One of the Báb's last works, composed Bahá 1-19 (March 21-April 8) 1850.
- Arranged in nineteen chapters, each under the heading of a different name of God, one for each day of the month of Bahá, one in honor of a particular Bábí.
- Within each chapter are five "modes," that is, five different genres of revelation: verses, prayers, homilies, rational arguments, and Persian language pieces.
- Many chapters were sent to a different person (and can be thought of as a separate tablet) and were composed on different day. Thus the work is a kind of miscellany of seemingly unrelated material.

A Sample from the Kitáb-i-Panj Sha'n

- In the Name of God, Very God, Very God! I, I am God--
No God is there but Me--Very God, Very God. In God's
Name, Very God, Very God. God by God, Very God,
Very God. In God's Name, Godlike God, Godlike God.
God, no God is there but He, Very God, Very God. God,
no God is there but He, Godlike God, Godlike God. God,
no God is there but He, God as God in Godhead. God,
no God is there but He, God, attained Godhood. God of
the heavens, God of the earth, God of the void between,
that Godhead is God's, is His, and God is High God,
God, Divine. God of the heavens, God of the earth, God
of the void between, that Godhead is God's . . . [from a
manuscript by John Walbridge]

More on the Kitáb-i-Panj Sha'n

- I'm struck by the tone and language used to address Yahyá Azal and the clear predictions that "Him whom God will make Manifest" will appear shortly (i.e. during Azal's days) and that Yahyá Azal will fail to recognize Him. In addition one should note that the Báb in instructing Azal of some of the most basic aspects of ontology and beliefs employs a tone suitable for instructing a wayward person and not someone who is suppose to assume the leadership of the community after the Báb. So, if nothing else, this section of Panj Sha`n is clear documentation that the Báb never had in mind for Yahyá Azal to put forth outrageous claims that he did.
- **Ahang Rabbani, http://bahai-library.com/?file=rabbani_panj_shan**

- Some of the sections of the **Kitáb-i-Panj Sha'n** represent further exposition of basic themes in the Báb's teachings; others consists of lengthy iterations of the names of God, and variations on their roots.

Tablet with Derivatives of Bahá

- Balyuzi also mentions a tablet that consisted of derivations of the word Bahá. He describes its revelation as follows:
- Conscious that His own life was fast approaching its end, the Báb put all His Writings, His pen-case, His seals and rings in a box which He entrusted to Mullá Báqir-i-Tabrízí, one of the Letters of the Living, with instructions to deliver it, together with a letter, to Mírzá Ahmad-i-Kátib (Mullá `Abdu'l-Karím-i-Qazvíní).

- “We marvelled when we beheld . . . a scroll of blue paper, of the most delicate texture, on which the Báb, in His own exquisite handwriting, which was a fine shikastih script, had penned, in the form of a pentacle. . . about five hundred verses, all consisting of derivatives from the word `Bahá' [note: 360 derivatives]. . . . So fine and intricate was the penmanship that, viewed at a distance, the writing appeared as a single wash of ink on the paper. We were overcome with admiration as we gazed upon a masterpiece which no calligraphist, we believed, could rival. That scroll was . . . handed back to Mírzá Ahmad, who delivered [it] into the hands of Jináb-i-Bahá [Bahá'u'lláh] in Tíhrán.” (Balyuzi, *The Báb*, pages 151-152)

The Báb's Teachings

Major Types of Teachings

- How God Creates the World
- God's Use of Manifestations to Reveal Truth (Progressive Revelation)
- The stages in the journey of faith in God
- A harsh and sharp break from Islam
- Gentle ethical principles
- A constant emphasis on He Whom God shall make manifest
- Social teachings and the details of many religious laws are left to Bahá'u'lláh

The Báb develops an elaborate metaphorical language for describing the relationship between the Divine and the
Physical World

- The triangle and square represent seven stages of Divine creative action: triangle represents first three stages and symbolizes Imam `Alí, whose name has three letters; square represents the next four stages and refers to Mhmd [Muhammad] whose name has 4 letters. The name of the Báb [`Ali-Muhammad] unites the two forms and the two stations of vicegerency and prophethood. (Saiedi, 56, quoting from Sahífiḥ baynu'l-haramayn)

The Seven Stages of Divine Creative Action

- “Nothing can exist . . . except through seven stages of creation: Will (Mashiyyat), Determination (Irádih), Destiny (Qadar), Decree (Qadá), Permission (Idhn), Term (Ajal), and Book (Kitáb)”(Saiedi, 201)
- Shaykh Ahmad elaborated on this tradition from the Imams
- The first three bring the reality of the thing into existence; the last four involve its descent into the phenomenal world

- The Báb said that grammar (verb, noun, preposition) be taught parallel to the first three stages of divine causation
- The Arabic past tense has 14 forms, 2 for each of the 7 stages of divine causation
- Past form = Will, present form = Determination, future form = Destiny
- There are also seven stages of the recognition of God.
- Circle symbolizes the Sun of Truth; women should wear a circle bearing six concentric circles and men should wear a pentagram.

The Báb also refers to Fours

- Four modes of revelation: divine verses, prayers, sermons, and discourses
- Four classic elements: earth, water, air, fire
- Four rivers of Paradise: crystal water (= Will; name of God, the Creator; divine verses), milk (= Determination; name of God the Ever-Living; prayers), pure honey (= Destiny; name of God the Quickener; sermons), wine (= Decree; name of God the Slayer; discourses)
- First 3 months = fire, next 4 months = air, next 6 months = water, last 6 months = earth (total = 19) [Saiedi, 67-75]

- In particular, the Báb expands on the Islamic and Shaykhi concepts of progressive revelation and defines the concept of Manifestation in greater detail
- Bahá'u'lláh utilizes and expands His terminology in the Kitáb-i-Iqán and other works.

Progressive Revelation

- In the time of the First Manifestation the Primal Will appeared in Adam; in the day of Noah It became known in Noah; in the day of Abraham in Him; and so in the day of Moses; the day of Jesus; the day of Muhammad, the Apostle of God; the day of the 'Point of the Bayan'; the day of Him Whom God shall make manifest; and the day of the One Who will appear after Him Whom God shall make manifest.
- **Selections**, p. 126; Dalá'il-i-Sab`ih

- He sacralizes time by naming all days and months after attributes of God.
- Throughout His writings, especially in the third stage, he stresses the advent of He Whom God shall make manifest, gives the year of His advent, and gives His name.
- He offers few social teachings because His laws were intentionally harsh and were meant to point symbolically at the advent of Bahá'u'lláh.

Him Whom God Shall Make Manifest

- If ye seek God, it behooveth you to seek Him Whom God shall make manifest, and if ye cherish the desire to dwell in the Ark of Names, ye will be distinguished as the guides to Him Whom God shall make manifest, did ye but believe in Him. Verily then make your hearts the daysprings of His exalted Names as recorded in the Book, and ye shall, even as mirrors placed before the sun, be able to receive enlightenment.
- *Selections*, 131; Kitáb-i-Asmá

Him Whom God Shall Make Manifest

- IT behooveth you to await the Day of the appearance of Him Whom God shall manifest. Indeed My aim in planting the Tree of the Bayán hath been none other than to enable you to recognize Me. In truth I Myself am the first to bow down before God and to believe in Him. Therefore let not your recognition become fruitless, inasmuch as the Bayán, notwithstanding the sublimity of its station, beareth fealty to Him Whom God shall make manifest, and it is He Who beseemeth most to be acclaimed as the Seat of divine Reality, though indeed He is I and I am He.
- *Selections from the Writings of the Báb*, p. 167

“Bahá”

- WHEN the Day-Star of Bahá will shine resplendent above the horizon of eternity it is incumbent upon you to present yourselves before His Throne. Beware lest ye be seated in His presence or ask questions without His leave. Fear ye God, O concourse of the Mirrors.
- Beg ye of Him the wondrous tokens of His favour that He may graciously reveal for you whatever He willeth and desireth, inasmuch as on that Day all the revelations of divine bounty shall circle around the Seat of His glory and emanate from His presence, could ye but understand it.
- *Selections from the Writings of the Báb*, p. 164

- He speaks about the oneness of humanity and even refers to humans as leaves of one branch and fruits of one tree
- He uses the Maid of Heaven to refer to the Primal Will; it had been represented patriarchally in Islam and Christianity
- It is a duty to treat women in the “utmost manner of love.” These teachings, and the actions of Táhirih, prefigure the emancipation of women.