

# Notes and observations on some of the writings of the Báb <sup>\*†</sup>

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## *Introduction*

Peter Smith summarizes the teachings of the Báb concisely and clearly.<sup>‡</sup> He observes four major religious motives in these teachings, which he groups under the following headings: legalism, esotericism, polarity and millenarianism. Nadir Saidi, in a detailed article which examines the interpretation of the *Basmalah* by Shaykh Ahmad Aḥsá'í and the Báb, went far beyond the strict interpretation of the verse to present the wide scope of Bábí theology and philosophy against the background of this interpretation.<sup>§</sup> Mohammed Afnán, in a long article, "The Days of Concealment," studied in depth "one of the main features of the teaching of the Báb - the emphasis on the imminence of the next manifestation of God, known in His writings as 'Him Whom God shall make manifest.'"<sup>\*\*</sup>

Together these three scholars cover some of the major ideas in the Báb's teachings, and this paper will follow in their footsteps in summarizing some aspects of the Báb's writings.

Unfortunately, only a small portion of these writings are available to the English reader, mainly the *Selections from the Writings of the Báb*.<sup>††</sup> The Persian *Bayán*, the *magnum opus* of the Báb is still in a semi-manuscript form (published in a lithograph), and the only full translation is the French translation prepared by A.-L.-M. Nicolas (who also translated the much smaller Arabic *Bayán*)<sup>‡‡</sup>. A summary of the Persian *Bayán* was prepared by E.G. Browne, and was reprinted by Moojan Momen in his *Selections from the Writings of E.G. Browne on the Bábí and Bahá'í Religions*.<sup>§§</sup> These ninety pages of detailed summary of some eight thousand verses of the Persian *Bayán*, are, to my knowledge, the only existing detailed account of the major Bábí scripture available to the English reader.

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† Originally housed at [www.hum.huji.ac.il/english/units.php?cat=3666&incat=3479](http://www.hum.huji.ac.il/english/units.php?cat=3666&incat=3479); retrieved from [wayback.archive.org](http://wayback.archive.org) for posting to [bahai-library.com/author/sharon](http://bahai-library.com/author/sharon)

‡ Smith, 1987: 31f.

§ Saidi, 1999: 154ff.

\*\* Afnán, 1997: 3-38 (quotation from the English summary).

†† Compiled by the Research Department of the Universal House of Justice, and translated by Habib Taherzadeh (The Bahá'í World Centre, Haifa, 1978).

‡‡ The Arabic *Bayán* was published in French translation in 1903, and the Persian *Bayán* between 1911 and 1914. Nicolas also published earlier a French translation of another of the Báb's works: *al-Dalā'l as-Sab'ah* (*Le livre de sept preuves*), Paris, 1902.

§§ Momen, 1987: 316-406.

## *The Báb's main topics*

The Báb's feet were well-planted in the world of Shí'í Islam, and although He was hardly educated in Shí'í theology, He was well acquainted with the Qur'án, which he must have learnt by heart. He had very good knowledge of Persian and could write Arabic, even if it diverged from the standard. For the Faithful it was proof of His Divine inspiration. He Himself made it clear in His encounters with the '*ulamá*' who tried Him prior to His execution, that He was not a scholar, and that His writings were the product of His inspiration, not the repetition of acquired systematic knowledge.

Yet, His world of terms and thought is Islamic and His supreme model is the Prophet of Islam, whom He regarded as His immediate predecessor, and the Book which guides His writing is the Qur'án. Thus, for instance, the attributes (or "Names") of God are of a Qur'anic source. The closing of verses (or the rhyming ends of verses) in which use was made of one or more of these attributes is more than reminiscent of the Qur'án. It is very unlikely that the Báb ever read the whole Bible, or even the greater part of the New Testament. On the other hand, He was acquainted with the world of thought of Shaykh Ahmad Ahsá'í and Sayyid Kázim Rashtí to a degree that He could develop His own theological thought following them, yet completely independent of them. For this reason there is much truth in Smith's assertion that the four motives of the Báb's teaching mentioned above — legalism, esotericism, polarity and millenarianism — continue Shí'í Shaykhism, and deviate from it at the same time.

These motives find expression not only in the Báb's writings, but also in His religious experience.

For the Faithful, the writings of the Báb had a very deep meaning, they were quickly copied and speedily distributed, at least during the first period of Bábí development. It is important to indicate, at this point, that there are two periods in the development of the movement, which should be clearly differentiated. In the first period of three years, the Báb had not yet declared Himself openly to be an independent manifestation (*qá'imíyyat mazhariyyat*), which he must have revealed only by implication, whereas openly He spoke about Himself as the Báb (*bábiyyat*).<sup>\*\*\*</sup> The second period, after 1847/8, the period of His imprisonment at Mákú and Chihríq, was the period in which He openly declared Himself as a new Manifestation.<sup>†††</sup>

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<sup>\*\*\*</sup> Concerning the Báb's claims 'Abd al-Bahá' indicated that "it was then supposed that He claimed to be the medium of grace from His Highness the Lord of the Age... but afterwards it became known and evident that his meaning was Gatehood (*Bábiyyat*) of another city and the mediumship of the graces of another Person Whose qualities and attributes were contained in His books and treaties." *Traveler's Narrative* 1980:6-7.

<sup>†††</sup> Saidi, 1999: 166.

During the first period (1844-1847/1848), the Bábí doctrine, with all its deviations, was basically Islamic.<sup>\*\*\*</sup> The Báb's writings were copied and efficiently distributed. This efficiency was badly affected after the imprisonment of the Báb in 1847, at Máku. It was much more difficult, though not entirely impossible, to bring the Báb's writings out of prison and disseminate them.

Moreover, after 1848 the entire Bábí movement constituted a great challenge to the Shí'í religious establishment, having presented itself as a new religion. It was a source of no less anxiety for the government, that feared the spread of ideas which could cause social and political disturbances. On the other hand, the movement itself found it difficult to appear as a unified front. It was not only because new writings of the Báb were scarce, but also because there were Bábís who wished to remain faithful to the pre-1848 character of the movement, namely to keep some relation to Islam, while others (the most prominent being Qurratu 'l-'Ayn) wished to emphasize the independent nature of the movement. Events followed each other quickly, much material was lost, and it is difficult to evaluate properly the extent of this internal division.

### ***The extent of the Báb's writings***

This is the place to note that the Báb was a prolific writer. The major proof for His claim to prophetic station was based on the fact that He could reveal a great number of verses. The Prophet of Islam revealed during some twenty years of prophetic activity no more than the six thousand verses of the Qur'án, whereas He, the Báb, revealed almost one hundred times as much, even if "only" some 100,000 verses were actually circulated. (The Persian *Bayán* alone is larger than the Qur'án!)<sup>§§§</sup>

Out of the great numbers of the Báb's works there are two which hold a special position. One is *Qayyúmu 'l-Asmá'*, which gained great importance in the eyes of the Bábís; the other is the Persian *Bayán*, the core of Bábí theology and the book of Bábí laws. The Persian *Bayán* (and the much smaller Arabic *Bayán*), written during His imprisonment at Máku is rightly regarded the Báb's "Magnum Opus." It is undoubtedly a major work presenting the origins, the contents, the meaning, and the aim of His ministry. It contained not only His major theological teachings concerning the unity of God, creator, ruler, and mover of history, the ultimate inaccessibility and indefinite essence, but also His clear prophecy of the inevitable eminent appearance of "He Whom God shall make manifest (*man yzhiruhu 'lláh*)." In addition to that the *Bayán* contains the laws and regulations for the New Era, even if this era is going to be short and superceded by the new revelation of the Expected One, that is to say,

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<sup>\*\*\*</sup> One example for the Báb's attitude in this period is His answer to the letter sent to Him by Mullá Muḥammad 'Alí of Zanján (*Hujjat*): "The Báb in His reply signified to him the obligation of Congregational prayer (*namāz-i-jum 'eh*)" *Traveller's Narrative* 1980:8.

Bahá'u'lláh. Probably because it was written in Mákú, The Persian *Bayán*, seems to have been less known than *Qayyúmu 'l-Asmá'*\*\*\*\* and other interpretations of the Qur'án written before 1848.

The theological ideas, the mystical or rather esoteric interpretations of Qur'anic verses, the deep desire for the divine, the description of His own Station in the history of the progressive revelation, all of these appear in His writings of which only a small part has been published and even a smaller part translated into English.

In the following pages references will be made, by way of introductory remarks, to the writings which were published in English aiming at summarizing some central points of the Bábí teachings.††† The aim of these notes on the Báb's writings is only to give general outlines of His huge literary output.

There is no question that the Báb envisaged the creation of a separate Bábí community, and eventually its growth into a great Bábí state and probably into a universal body which would reach its full maturity under Him Whom God will make manifest. In spite of the fact that the *Bayán* contains a large number of laws, one cannot escape the conclusion that it is in many ways a song of praise for the Manifestation which was to come immediately after the Báb. It is appropriate to cite in this regard the words of Shoghi Effendi, writing about the *Bayán*:

“... 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*’... Peerless among the doctrinal works of the Founder of the Bábí Dispensation; not to be confounded with the smaller and less weighty Arabic *Bayán*, revealed during the same period ... 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 Promised One, He Whom God will make manifest, appears in the *Bayán* more than seventy times. As we shall soon see in more detail, the Báb, when He prophesized the coming of the Promised One, was speaking about a very near future, nine or nineteen years. Mohammed Afnán, citing a large number of authorities, showed that “the Báb elaborated on all aspects of the coming of the Promised One, including His name and time of coming.”§§§§

A great part of the Báb's writing after the *Bayán* too is dedicated to Him Whom God will make manifest. We shall soon see that the Báb actually identified the name of the Promised One with God's Most Great Name — *Bahá'*. In other words, Afnán shows that He pointed to

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§§§ Smith 1987:32 and note.

\*\*\*\* Shoghi Effendi, 1971:23

†††† The following will rely mainly on the works of Peter Smith, Nadir Saidi and Mohammed Afnán.

†††† *ibid.*, 24-5.

Bahá'u'lláh as The Promised One, but established a system to safeguard His true identity and His life, as we also learn from the testimony of 'Abd al-Bahá' in *Traveller's Narrative*<sup>§§§§</sup>. Afnán proves that there was a confidential consent between the Báb and Bahá'u'lláh concerning the entrusting of the nominal leadership of the Bábí community to Mírzá Yahyá, Bahá'u'lláh's half-brother (1831-1912), until such time that Bahá'u'lláh would decide to manifest Himself. This happened in 1863, nineteen years after the proclamation of the Báb's mission. Dr. Afnán defines the period between the martyrdom of the Báb in 1850 and the proclamation of Bahá'u'lláh in 1863 as the "Days of Concealment" (*ayyám-i-butún*). Dr. Afnán shows that the term "Days of Concealment" was coined by the Báb in the *Bayán* (II Wáhid ch. 3), next to a few other synonyms, all apparently pointing to the period between the two Manifestations.<sup>††††</sup>

The reference to Him Whom God will make manifest was made only in regard to the nature of the *Bayán*. More on this subject will come later in connection with other of the Báb's writings, especially with His interpretation of the *Basmalah*.

In addition to His interpretations of the Qur'án, mention should be made of His book on the Names of God — *Kitáb-i Asmá'* or *Book of Divine Names*, which is divided, like the *Bayán*, into nineteen *wáhids*. In this book too, the Báb speaks frequently about Him Whom God will make manifest, next to His calling on the people of the *Bayán* to remain undivided and firm in their belief, to beware discord and to "be sincere in their allegiance to Him Whom God will make manifest for the sake of God."<sup>§§§§§</sup> The Báb defines Him Whom God will make manifest as the Primal Veil of God, above Whom there is nothing but God Himself. Thus, in a few words in this important doctrinal work, the Báb presents the main idea of the station of the manifestation in relation to God and to the world of physical reality, the idea which is the most basic in Bábí-Bahá'í doctrine.

In the second part of Bábí history, especially after the conference at Badasht, there developed the belief that the charismatic powers of the Báb and His mystical competencies were distributed among His disciples, some of whom achieved a very honourable position. It is said that one of His earliest disciples, Muḥammad 'Alí Bárfurúshí (*Quddús*), wrote already during the siege of Shaykh Tabarsí thirty thousand verses on the letter *sád* in the word *samad* (Eternal, a major Divine Name from súra 112 in the Qur'án dealing with the perfect unity, eternity and incorporeality of God). This and most of the literary creations of the Báb's disciples were lost. However, in spite of the fact that the Báb made it clear that between Him

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§§§§ Afnán, *loc. cit.*

§§§§§ *Traveler's Narrative*, 1980:37f.

†††† Afnán, 1997: 5. The secret of the arrangement to appoint Mírzá Yahyá as the nominal head of the Bábí movement during the Days of Concealment was known to Mullá 'Abd al-Karím Qazvíní, the trustee of the Báb, Mírzá Músá Kalím, Bahá'u'lláh's faithful half-brother, and finally Mírzá Yahyá himself. See also the Báb's usage of the term "night" as the period between the two divine revelations. (*Kitáb-i-Asmá'*, xvi, 19; *Selections*, 1978: 129 and n. 1)

††††† *ibid.*, 130.

and the Promised One, anybody who claimed to receive verses through divine inspiration was an impostor, there were a few individuals who claimed to have received divine inspiration.

### ***Legalism***

The legal system and legal authority occupy the central position in Judaism and Islam. The Jewish *halakhah*, as well as Muslim *shari'ah*, regulate, control and govern the life of the individual and of society. It is the blueprint for life in this world and it is the road to eternal salvation, the only guide to the world to come. In both religions an essential part of prophetic role is that of the revelation of a Divine Law. Even though elaborated and formalized in later generations of scholars ('*ulamá'*), Islamic law (*shari'ah*) derives its initial inspiration from what is written in the Qur'án and from Muḥammad's example in his daily life and the way in which he administered the early Islamic state. As a result the Islamic law has always been regarded as a sure and righteous way, and a divine standard according to which man and his society should live. For the devout Muslims the law was, and still is, central to Islamic life and identity.

The Báb was the product of His Islamic physical and religious environment. He could not but be a legalist. We have already mentioned that at the beginning of His activity He insisted on the observation of the Islamic laws (just as the Shaykhís did). If now and then some of His disciples deviated from the strict Islamic ordinances, these minor deviations were not essential by nature, and did not contradict the *shari'ah* in any way, although they could have singled out the Bábís as a peculiar group.

The Báb, however, coming as He did from the legalist world of Islam, could not envisage any Divine manifestation without a book of laws. Every one of the prophets, or at least the major ones, was the instrument for bringing an up-to-date code of laws to humanity. It is, therefore, only natural that during His second phase of activity, when He decided to manifest Himself, He also published His book of laws, aimed not so much at abolishing the *shari'ah* as much as updating it.

At the beginning of His mission, however, the Báb tried not deviate at all from the laws of Islam. He commanded His followers to adhere to the Islamic laws, some of which He emphasized more than the others, or gave them a new interpretation. In reality, though, once a new book of laws was written, it could not be understood as anything less than the replacement of Islamic law by a new one, with all the consequences that this entailed. The Báb's laws as promulgated mainly in the *Bayán* were, therefore, Islamic in spirit but represented an alternative or new code of law which replaced and abrogated the *shari'ah*, just as the *Bayán* itself constituted the replacement of the Qur'án.

Thus, for instance, in the field of the relations between the believer and God, the Báb could not regard the correct ritual but in Islamic patterns: prayer, fasting, pilgrimage (*hajj*) and even some kind of *jihád*, but to all these He gave a new meaning, and new form. In the case of prayer, for example, on the correct form and performance of which there is particular emphasis in Islam, the Báb preferred the *dhikr*, the individual prayer rather than the public ritual.<sup>§§§§§</sup> The Islamic *hajj* to Mecca was abolished, and instead the Faithful were to perform the pilgrimage to the house of the Báb in Shíráz. The idea of ritual purity, which was carried in the *sharí'ah* sometimes to great lengths became less emphasized, and was replaced by the more rational physical cleanliness and spiritual purity. New laws were introduced in almost every field of human relations, personal, social and even political, when the conditions in the proposed Bábí community were defined and the relations between Bábís and non-Bábís established. This included laws concerning education, the attitude to non-Bábí literature, commerce, weights and measures (including permission to take interest, in complete contradiction to Islam).

The number nineteen, representing the numerical value of the Arabic letters of the word *wáhid* — One: the core of the Báb's strict monotheism, was established as the basic number controlling the pace of human life. The year of nineteen months and the month of nineteen days, resulting in a year of 361 days, represent the wholeness of creation, being the numerical value of the word *kulshay'* — “Everything.”

### ***Esotericism***

In *Súfism* as well as in the Shí'ah, esoteric knowledge stands as a counterbalance to legalistic Islam. However, both in Sunní and Shí'í Islam one finds tendencies to search in the law itself for mystical or esoteric components that enable progress towards salvation. In Shí'í orthodoxy, gnosis is very often regarded as the internal part of faith whose external and observed side is the law. The Shaykhís took this idea one step forward when they spoke about the religion (in its external aspects) elevated to perfect wholeness by emphasizing the fact that a new period of internal truth, esoteric truth, had already begun. Their original contribution was their assertion of the need for the presence of the Fourth Support that is to say a fourth “pillar” which they added to the three pillars of the faith: the Unity of God, the Prophecy, and the Imamate.<sup>\*\*\*\*\*</sup> The Fourth Support is a Perfect Person, a “great incomparable, and trustworthy person” with special spiritual qualities who serves as a channel of grace to the Hidden Imám through whom the secret Knowledge and the esoteric truths flow from their Divine Source to the believers.<sup>†††††</sup>

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<sup>§§§§§</sup> But we have already seen that he commanded Muhammad ‘Alí of Zanján to observe the Friday Prayer. See above note 10.

<sup>\*\*\*\*\*</sup> Reduced from the five “pillars” of the shí'ah.

<sup>†††††</sup> Cf., *Traveler's Narrative*, 1980:5

This idea was continued by the Báb, when he actually identified Himself as the Gate to the (esoteric) Divine Knowledge, very similar to the Fourth Support of this Shaykhí system. This attitude of the Báb belongs to his early phase of activity. His original contribution to this idea came in the second period, however, when He claimed to be the Mahdí Himself, a true new Manifestation and a channel of grace to God. When this happened, there came practically the end to the original idea of the esoteric knowledge. He thought that the time has come to reveal all the secrets since the End of Days had arrived, and the Resurrection (in the spiritual sense of the word) was already at hand.

When the Báb was martyred, and His disciples had to explain the catastrophe, they were unable to do so without falling back on esoteric knowledge. Bábí esotericism is expressed in relation to the scriptures of Islam, which the Báb claimed that the only way to understand them was by searching for their internal meanings. In this way, hundreds of verses could be revealed relating to the holy text, whose external form covers deeper meanings and great spiritual messages.

This esoteric attitude, among the Shaykhís as well as among the Bábís, had something of an elitist atmosphere about it. After all it was them who were singled out for illumination, whereas all the others remained in darkness. In order to avoid unnecessary conflicts or the uncontrolled intrusion of strangers, the Shaykhís, regarding themselves as true Muslims, employed the Shí'í principle of *taqiyyah*, concealing their true identity as much as they could. However, the *taqiyyah* was contrary to the Bábí principles that the time has come to lay the whole truth open.

On this point what was the attitude of the Báb? It seems that He believed in the gradual revelation of the Bábí truth, and his disciples, followed this attitude and developed for the teachings of the Bábí doctrine in stages.

Esotericism implied also some degree of hierarchy; that is to say: classification of the members in the movement according to the nature and degree of knowledge. There were those who received the teachings directly from the Báb and they were the channels for the flow of the knowledge to the less privileged. (To the first category belong such members as Báb al-Báb, Quddús, Qurratu 'l-'Ayn, Hujjat and a few others.

It must be noted here that the Gnostic element remained in the Bábí movement in one way or another, in spite of the attempt to move away from it, obviously because of the short period of the Báb's activity. (It ceased to exist in Bahá'í doctrine that emphasizes the harmony between rationalism and faith, between religion and science).

An important place in the process of uncovering the mystical, esoteric meaning of the Qur'anic verses was given to the "science of letters." This "science" plays an important role in the Kabbalah, as it does in the Shí'ah, but the Báb developed it and gave a deep symbolic



meaning to the letters, and especially to words which, as we saw, represent the Divine unity, especially the words *wáhid* (One, signifying the unity of God) and *wujúd* (God's perfect Existence, as well as the Reality of Existence)<sup>\*\*\*\*\*</sup> — the numerical value of each is nineteen, or the word *Bahá'* (glory), the Greatest Name of God, which has the numerical value of nine. Esotericism was connected with the ability to perform miracles, though this side of the Báb's powers was not emphasized as in the Shí'ah.

### ***Polarity***

The polarity, or the pivotal station, of the Báb belongs, generally speaking, to the realm of the mystical experiences of the Súfís and the Shykhís. The *qutb*, the pole, the central Person on which the whole existence rely (Prophet Muḥammad in Ibnu 'l'Arabí's philosophy) the spiritual figure heading the hierarchy of all the saints, around which the spiritual life of the disciples and the Faithful revolve in Súfism, and the figure of the Perfect Man (the gate to the *imám*) in the Shaykhí system, found their way into the Bábí doctrine.<sup>§§§§§§</sup>

Outwardly, until 1848, the Báb regarded Himself as the Báb, the gate to the Hidden Imám, but after 1848 he already presented himself as the *muqṭah* ("point"), or the centre, the pivot of a new dispensation, proved by His ability to reveal verses like the Qur'ánic ones. This ability is particularly amazing, since he could, without any prior preparation or previous learning, write for many hours these original verses, of deep thought, great devotion and profound meaning. They included also interpretations of Qur'ánic verses, which represented intuition, and esoteric knowledge rather than tradition scholarship. This was the Báb's own proof for His inspiration and station, and neither He nor His disciples needed any additional external proofs.<sup>\*\*\*\*\*</sup>

### ***Millenarianism***

The Twelver Shí'ah anticipates the return of the Hidden Imam and his war against the *dajjál*, the false messiah, the anti-Christ, prior to the Day of Judgment and the Resurrection. The

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<sup>\*\*\*\*\*</sup> This term is far too complicated to deal with it here. See *EI* (first ed.) Supplement s.v. "Wujūd." The term represents the central theme of Ibnu 'l'Arabí's (1165-1240) doctrine according to which *Wahdatu 'lwujúd* the unity of existence, means that all things always pre-existed as ideas in the Knowledge of God. Therefore the world is merely the external appearance of that which is its internal aspect, that is to say God. In this way *wujúd* – existence – and God, the One (*wáhid*) form perfect Unity. See Nicholson in *Legacy* 1931:224.

<sup>§§§§§§</sup> The traces of Ibnu'l 'Arabí's doctrines cannot be missed here as well. "The Perfect Man as the image of God and archetype of nature, is at once the mediator of the divine grace and the cosmic principle by which the world is animated and sustained." *Ibid.*, 225

<sup>\*\*\*\*\*</sup> After 1848, special spiritual gifts are connected with some of the Báb's disciples, particularly with the eighteen "Letters of the Living." Out of all the "Letters," three in particular gained special honour, and their names are connected with special spiritual gifts (though in no way Divine inspiration!). These are Mullá Husayn Bushrú'í (*Báb al-Báb*), Qurrat al-'Ayn (Táhirih) and Mullá Muḥammad 'Alí Bárfrúshí (*Siddíq*)

Shaykhís emphasized this point, though they had a different view about the resurrection. The Báb began His career as a millenary figure, and in time was identified as *sáhibu 'z-zamán*, the Lord of the Time, the expected Mahdí. With the battle cry of *yá sáhibu 'z-zamán* (“O, Lord of the Time”), His disciples attacked and dispersed the Persian royal army many a time during the sieges and battles of Shaykh Tabarsí, Niyáriz and Zanján. These Bábís represent the height of the millenarian tension after the famous conference at Badasht. Not only were they convinced that the messianic times began with the Báb, but they succeeded in transmitting this belief to others in Iran.

Two points are important in Bábí millenarianism. First, less emphasis on the physical side of resurrection and the Day of Judgment (unlike the call to the believers to gather at Karbalá’ in 1845 and await the appearance of the Mahdí<sup>††††††††</sup>). Second, from the moment that the Báb announced the establishment of a new religion (or the beginning of a new prophetic cycle), the figure of Him Whom God will make manifest, greater than the Báb Himself, the Promised One, became the real centre of the Báb’s millenarian aspirations, about whose proximate appearance He spoke in no unequivocal terms. Outwardly, therefore, the millenarian ideology of the Báb underwent two major stages. The first that centred around the Shí‘í figure of the Hidden Imám-Mahdí (with more than a hint to the four *bábs*<sup>\*\*\*\*\*</sup> during the Lesser Occultation, 874-941), and the second which announced the beginning of an independent new millennial cycle, with Him as the *First Point* preparing the way for the Manifestation bearing the Greatest Name of God. The fact that 1000 (lunar) years AH260 – AH1260 =1844) have elapsed since the occultation of the 12<sup>th</sup> imám and the revelation of the Báb bestowed on the millenarian doctrines extraordinary sense of reality.

In a Tablet addressed to “Him Whom God will make manifest” it is clear that already in the second year of His Revelation He spoke about the new Manifestation, and, addressing god, He stated that “Every Manifestation is but a revelation of Thine Own self, with each of Whom we have truly appeared,” thus clearly giving a new definition of prophecy, remote from its meaning both in Judaism and Islam, clearing the way for the establishment of the basic theology of the Bahá’í Faith, which revolves around the supreme Manifestation that does not need any proof beyond His own Self.<sup>§§§§§§§§</sup>

Relating His Revelation to Him Whom God will make manifest, the Báb leaves no doubt about His position nor the nature of His ministry. Turning to God He writes: “I, indeed, beg to address Him Whom God will make manifest, by Thy leave, in these words: ‘Shouldst Thou dismiss the entire company of the followers of the *Bayán* in the Day of Latter Resurrection by a mere sign of Thy finger even while still a suckling babe, Thou wouldst indeed be praised in Thy indication. And though no doubt is there about it, do Thou grant a

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<sup>††††††††</sup> Smith 1987:15

<sup>\*\*\*\*\*</sup> Better known as”mediators, smbassadors - *sufarā’* (sing. *safīr*) or trustees, plepotentiaries - *wukalā’* (sing. *wakīl*). Halm 1991:36

<sup>§§§§§§§§</sup> *Selections*, 1978: 4.

respite of nineteen years as token of Thy favour so that those who have embraced this cause may be graciously rewarded by thee.’ \*\*\*\*\*

### ***The Unity of Creation and the Divine Word (wahdat-i-takwīn ve tadwīn)***

Let us now turn to one of some major topics in the Báb’s doctrine arising from the examination of His interpretation to the first verse of the Qur’án: *Bism ’lláhi ’rahmání ’rahím* (in short: *Basmalah*), “In the Name of God the Compassionate the Merciful.”††††††††

One of the mysteries of the *Basmallah*, is that it can be applied to the notion of the unity between the creation and the *Word* (to be sure the written, and codified revelation). The idea in general had already been mentioned above in reference to Ibnu ’l-‘Arabí’s doctrine of *wahdat al wujúd* namely that all created things pre-existed as ideas in the Divine Knowledge.†††††††† It is therefore clear that the creative Word of God (that is actually represented in the Qur’án) causes the divine ideas to materialize, which means, the in fact there is no creation *ex-nihilo*. The Báb independently developed this idea by examining the principle of the application of the revealed Word to creation in both the Persian *Bayán.*, and in the *tafsír* of the *Basmallah*.

One may say that the detailed presentation of this principle, and its casting in various new ways especially in the *Bayán.*, is the essence of the teachings of the Báb. Having said this Saidi proceeds to discuss a few very important subjects which relate directly to this principle of the unity between spiritual and the physical, or between the revealed Word and the creation especially in the *Bayán*.

### ***Divine Will and created object.***

The first subject is that of the Will and the Object, the *thing*. The linguistic connection between the existing thing (in Arabic: *Shay’*) and the Primal Will (in Arabic and Persian: *Mashī’ah/Mashiyyat*)§§§§§§§§ is not accidental. The Báb taught that all existence, all things, are

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\*\*\*\*\* *Ibid.*, 7

†††††††† The following discussion is based mainly on N. Saidi 1999.

†††††††† In pointing to Ibnu ’l-‘Arabí one should remember, however, that both the Shaykhís and the Bábís rejected the *Sūfī* idea of *fanā’* which envisaged the possibility of the human total loss in the Divine Essence, or the “death in God.”

§§§§§§§§ In the *Kitáb-i-Iqán* the term *mashī’ah/mashiyyat* is translated into the English “Primal Will;” and *Irádat* by the word “wish.” Thus we read there concerning The Divine Essence: “...by a word of His command all that are in Heaven and on earth have come to exist, and by His Wish (*irádat*), which is the Primal Will (*Mashiyyat*) itself, all have stepped out of utter nothingness into the realm of being, the world of the visible.” (US edition:98)

the reflection of the Primal Divine Will (*Mashiyyat*): “Everything you beholdest hath been called into being through the operation of His Will.”\*\*\*\*\*

In other words, the Báb, etymologically (correctly) connected the two words *Shay’* and *Mashiyyat/Mashī’ah* by insisting that the *Shay’* is derived from *Mashī’ah*†††††††† and thus the linguistic connection contains in it the secret, the mystery of the Divine Will being the source of the created existence, and thus a fundamental aspect of the unity between the creation and its Divine source (*takwīn* and *tadwīn*). It is so because the Primal Will “speaks” in every revealed Book, being the divine reflection which appears in every Manifestation. In this context it is best to quote the perfectly clear words of the Báb:

“...the primal Will of God may be likened unto the sun. God created Him through the potency of His might, and He hath, from the beginning that hath no beginning, caused Him to be manifested in every Dispensation through the compelling power of His behest, and God will, to the end that knoweth no end, continue to manifest Him according to the good-pleasure of His Invincible Purpose. ...

It is this Primal Will which appeareth resplendent in every Prophet, and speaketh forth in every revealed Book. It knoweth no beginning, inasmuch as the First derives its firstness from It; and no end, for the Last oweth it lastness to it.”††††††††

As such the Primal Will appeared first in Adam, and then in all the major subsequent prophets – Noah, Abraham, Moses, Jesus, Muḥammad, the Báb (“The Point of the Bayán”) Himself, and thereafter in Him whom God shall make Manifest in in Him who will come after the Latter. §§§§§§§§ The idea that Primal Will is the source of all creation, and *ipso facto* is manifested in all Revelations, is a perfect demonstration of the supreme unity of existence.

This issue is discussed in great details in Bahá’í writings, and ‘Abd al-Bahá’ developed the idea of the *necessary relations* which stems from the realities of existence by saying that nature, the divine laws, science and love must all be seen as one unity. In this way the physical world (*mulk* - earthly possessions) becomes actually the reflection of Divine Majesty (*malkūt/malakūt* – Heavenly Kingdom)\*\*\*\*\*.

### ***Paradise of created things***

A new and beautiful idea in the teachings of the Báb is the idea regarding Paradise (and Hell). Until His revelation the concept of Paradise and Hell related only to humans. In the Persian *Bayán* the Báb advanced the new idea, which says that paradise, and hell concern everything.

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\*\*\*\*\* *Dalá’il as-Sab’ah (Sab’ih)* in *Selections* 1976:125.

†††††††† Both nouns are derived from the same Arabic root – *sh-y-*’

†††††††† *Selections* 1976:126.

§§§§§§§§ *Ibid.*

Paradise belongs to man as it belongs to everything else. In other words, all that is created has its paradise. In that way it reaches perfection. Perfection in man is *recognizing the Manifestation*, turning away from Him is hell. But man also has another goal in life: He has the ability to perfect things around him and in doing so to help them attain their paradise.

This idea appears many times in the Persian *Bayán*, and the principal behind it is the basis of the Bahá'í attitude to creation. As we have just seen the Báb taught that everything in this world is the outcome of the Divine Will and has a Divine Source. It is the manifestation of the divine: Divine names, and Divine Attributes, therefore it is incumbent upon all believers, instead of corrupting and destroying nature to keep it and attend to it, making it more beautiful. In a broad sense this comprehensive attitude to the physical world also represents the fundamental idea of the unity of *tadwín* and *takwín*, the close connection between the Word and its representation in the created matter.

The idea of *paradise of things* is expressed in many places in the *Bayán*, where it says that God at the time of the revelation of the *Bayán*, looking at all His creation fixed for every soul a certain part in the paradise of the *Bayán* so that it will never be sorrowful or wanting there (namely in the paradise of the *Bayán*). He ordained therefore, that human beings should strive to elevate everything to the stage of utmost perfection, so that these things should not be prevented from attaining their own paradise. For instance, a tablet on which a few lines of beautiful writing has been written, its paradise is that this writing will be most splendidly ornamented and decorated. If a man has the ability of doing so and he does not do so he prevents this tablet from reaching its paradise.†††††††††.

### ***The Order of the Bayán and the Order of Bahá'u'lláh***

One of the most important manifestations of the unity of *takwín* and *tadwín* is connected with the issue of the *Bayán* and its order. It is also the key to understanding the meaning of the “Order of Bahá'u'lláh” which is also mentioned in the *Bayán*. As we have seen, the *basmallah*, the opening verse of all the *súrah*s of the Qur'án is composed of 19 letters. The Báb, who claimed that his revelation is the fulfillment of the *hadíth*s which state that everything in the Qur'án is concentrated in the *basmallah*, decided to divide his book into 19 parts, namely, based it on the value of *wáhid*.

Furthermore, it is made clear in both the Persian and the Arabic *Bayán*s, that they are concurrently based on *kulshay'* (everything, the creation, the world of creation), which equals the numerical value 361, that is to say 19 times 19, or *wáhid*, times *wáhid*.††††††††† In this

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\*\*\*\*\* Cf. *Some answered Questions* 1981:3-4.

††††††††† Persian *Bayán* ch. 11 of the 4<sup>th</sup> *Wáhid*. For English summary, Browne, in Momen 1987:355)

††††††††† In other words the One (which is the same as the one multiplied by one) equals Everything. This is a very similar idea to Ibnu 'l'Arabí's doctrine of *wahdatu 'lwujúd*. See above note 22. Here is another

arrangement each *wáhid* of the *Bayán* represents one letter of the opening verse “*bism allah 'l-amna 'l-aqdas.*” which replaces in the *Bayán* the Qur’anic *basmallah*. Since each *Wáhid* has 19 chapters, there should have been, therefore, 361 chapters in the *Bayán* (19x19) representing *kulshay’* (had the Báb finished it):

“God hath ordained the creation of all things according to the number of *kulshay’*, (19x19=361).” §§§§§§§§§§ But “He Himself is His Own Eternity (*azaliyyat*) is, and was, raised above the comprehension of *kulshay’*.”\*\*\*\*\*

We know that both the Persian *Bayán* and the Arabic *Bayán* were never completed, and thus none of them contain 19 *wáhid*. This in itself proves that the Báb did not separate His Manifestation from the Manifestation of Him Whom God shall make manifest, and regarded the fulfillment of His own manifestation as depending on the manifestation of Bahá’u’lláh. We have also seen that the Báb said clearly in the Persian *Bayán* that after his passing away nobody can claim the position of succession to Him or claim to be the revealer of verses before the appearance of Him Whom God shall make manifest.

The order of the *Bayán* which is based on 19 *wáhids* contains in it the implementation of the unity of *takwín* and *tadwín*, and represents therefore the order of the New Civilization. That is to say, since the 19 *wáhids* reflect the notion of creation or physical reality - *kulshay*, we have here a correspondence between this which is written, namely, the revelation in the form of a book or written Word, and the actual existence of creation. In other words, the *Bayán* as a divine book (similar to the Qur’án before it) is the basis for the order of everything and the reflection, or even the plan, of creation. The Bábí Civilization is, therefore, based on the same principal, namely that the order of the *Bayán* in reality is the order of a new Bábí Civilization.

At the same time the subject is very important for the understanding of the New Order in the world of thought of Bahá’u’lláh. There is a verse in the *Bayán* which explains this idea. It says: “Happy is he who watches the order of Bahá’u’lláh, and thanks his Lord for He shall appear, and nothing shall stop him from God in the *Bayán*.”\*\*\*\*\* This verse is problematic without the interpretation of Shoghi Effendi, because it could be understood to mean that the order spoken about here is the order of the revelation, namely, the order of the various writings which represent the revelation, and not anything which represents the New Order of the New Civilization. But when seen in the context of the Unity of the revealed Word and the creation, (*tadwín* and *takwín*) the idea falls into place. As we have seen the Báb insists that His revelation is soon to be completed, and in fact in His interpretation of the *basmallah* one can see clearly that He speaks about the duration of either 9 or 19 years between Himself and the appearance of Him Whom God shall make manifest. When He puts this idea into its

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demonstration of the notion of the Unity of Existence stemming from the One the unity of god which has been discussed above under the topic of the manifestation of the Primal Will in creation and Revelation.

§§§§§§§§§§ Exordium to the *Bayán*, *ibid.*, 322.

\*\*\*\*\* From the Persian; opening sentences of the Persian *Bayán*

historical context, it makes even more sense, because the Báb points out that the Islamic revelation before Him was based upon four components. The *Qur'ān* (*Furqān*) the Prophet, the Imāms, and the Báb (Abwáb - the four emissaries that according to Shí'ah tradition were the living links between the Hidden Imám and the community of believers during the Lesser Occultation, the last of which died in 941 AD).<sup>††††††††††</sup> These four elements or stages are highly important for understanding the development of the Islamic Civilization and of the Islamic (Shí'ite) theology. In general, from the point of view of the history of Islamic theology, it shows a development that is not based only on the Qur'án, which is the direct word of God, but also on additions and complementation by the prophetic tradition (Muḥammad), the contribution of the twelve Shí'ite Imāms, and the additions of the hidden Imám via the Báb. These four components also represent the idea of successiveness to the Prophet, and the Prophet's inheritance so central to the Shí'ah. None of these elements exists on its own in the revelation of the Báb. *All four components* of the former revelation are concentrated in His revelation, with no additions and no interpretations. Moreover, the component of the *inheritance* based on will (*waṣiyyah*) is completely lacking from His revelation that is uninterrupted (*bila fāsilah*) from the revelation of Him Whom God Shall Make Manifest.

Taking all into consideration it is clear that the order represented by the *Basmallah* mentioned by the Báb is *that* order which will bring about the creation, or the appearance, of the New Civilization for which His Book has prepared, but which He could not have completed or complemented. This was left to the revelation of Bahá'u'lláh and the World Order created by 'Abdu 'l-Bahá', Shoghi Effendi, and the Universal House of Justice.

Thus this continual line which represents the growth and development of the New Order of the Bahá' can be seen as corresponding to the successive four stages of the former revelation. In this context it should be mentioned that the idea of four stages represents also the four stages of creation by the Divine Word: (Divine) Will, Intention, Predestination, and Decree. The Decree (or *qazá'*) represents the final irrevocable stage of creation, but in Shí'ite mysticism it is also the station of *Husayn* (the 3<sup>d</sup> *Imām*), the station of His re-appearance and thenceforth the station of the Most Great Name, the station of the Báb Himself. The Most Great Name being *Bahā'* refers to the station of Bahá'u'lláh as well, and at the same time, the return of *Husayn* being the Gate of the Divine Grace, points to the appearance of another *Husayn* (being Bahá'u'lláh's proper Name).

### ***Legal matters, Letters and Numbers.***

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†††††††††† Persian *Bayán* ch. 16 of the 3<sup>d</sup> *Wáḥid*, existing edition p.101; Saidi 1999:180.

†††††††††† See Momen 1985:164. In essence this is the Shyakhí doctrine of the "Four supports." See above and note 20.

We have already seen that legality is one of the main trends in the Báb's teachings. Revelation could not be envisaged without the detailed Divine laws and regulations. All prophets are the channels of Divine Grace also from this point of view that they transmitted the Divine laws for the New Order for the time ordained for the New Manifestation, and for the New Order to be established according to these Divine laws at that time

Following the main line of the Báb's thinking, legal matters, the legal order of the *Bayán* are also based on the unity of creation and the Word, *takwín* and *tadwín*. In other words in His laws there is the unity between revelation and the world of reality. That is the reason why everything that is connected with the world of reality has a spiritual meaning and a spiritual explanation behind it. This also includes the laws, for instance, relating to the division of time into sections based upon the Names or Attributes of God, the beginning of which is the name of Him Whom God shall make manifest. (According to the Báb's calendar every Day is called after a Divine Name and every month has a Divine Name too). The goal behind this attitude is to emphasize that all time and activities of man are based on the turning towards God and are imbued with spirituality.

Another example for this attitude, are the laws which are connected with birth, marriage and death. All these worldly events are given spiritual meaning. Special prayers and invocations which are connected with the three major events in the human life express this wish to give them spiritual meaning. So also the laws which have to do with all the private affairs as well as the affairs of the community, and matters connected with property and ownership. Property that is the epitome of materialism belongs to God, and from this stems for example all the laws relating to alms-giving and other donations, contributions and forms of taxation, and of course the whole system of *huqúqu'lláh*.

In reality when we study the Persian *Bayán* we find that its aim, in every subject, is that the social-cultural order and the life of the individual should all be party to the spiritual realities and the Names of God. Actually all the laws and the principles are directed towards Him Whom God shall make manifest, who should bring the unfinished revelation into perfection. It is not superfluous to repeat that the aim of the Báb was to establish that the various forms of human behaviour should symbolize the divine names and attributes, and thus reflect the unity of the Word with creation and prepare the way for the belief in Bahá'u'lláh.

In this context it is important to mention the usage of letters and numbers in the works of the Báb. This subject is also connected intimately with the idea of the unity of *takwín* and *tadwín*, for through the usage of letters and numbers the Báb shows that the material world is connected with, and depending in turn on the Divine truths. For example, the Báb very often uses the number 95 basing many of His laws and regulations upon it. He explains that 95 is the numerical value of the letters of the word *lillah*, (to God, or for God). In Arabic the word *lillah*, contains three *lāms* and one *hā* (three L's and one H). Since every *lām* equals 30 and,



*hā* is 5, the sum total is 95; but at the same time it means that everything belongs to God (*lillāh*). In other words, the numbers and the letters became symbols and instruments, so that each action in each given thing has its spiritual meaning and moral reasoning. That is to say, the usage of letters is just another side of the wish of the Báb to emphasize that worldly possessions and Divine Kingship, human existence and Divine Grandeur, physical reality, and the invisible, matter and spirit all appear as one unity. (Saidi 1999:183)

### ***Human existence and Divine Grace***

This same idea, which is so central to the Bábī theology, is connected also with a new interpretation of the Báb of the Shaykhi system of the “world of archetypal images” or the “imagery world” (*‘ālam al-mithāl*).<sup>§§§§§§§§§§</sup> According to Shaykhi thinking between the spiritual world and the world of matter there is an imagery world which is both an element of division and connection. At the same time it is connected also to the human existence. According to the Shaykh between the soul and the body there is an intermediary existence which can be called the “imagery body” (*jism mithālī*). The imagery body is made up of material that comes from the imagery world, and the elements of *hūr qaliya*, the well-known term in the Shaykhi philosophical thinking, for the intermediate reality. The reason for the usage by the Shaykh of the idea of the imagery body was because he wanted to find a plausible explanation for the bodily human resurrection. By introducing the idea of the imagery body he could hold to the belief of the resurrection *in the body*, yet this body is the imagery body, that of the *hūr qalya* and not the physical and observable one. The idea of the imagery body was transformed by the Báb who instead of an independent metaphysical world he understood the idea of the *imagery* as an *instrument of connection* between the physical and the divine. Every physical thing is the recipient of divine grace and becomes a proof, symbol, sign and indication of spiritual truth, and the likeness, so to speak, of the Kingdom of Heaven. Here again we have another aspect of the same idea of the unity between the *takwīn* and *tadwīn*. The human form and the physical world are the mirrors of the spiritual, ethical, and moral wholeness.

These are only parts of the teachings of the Báb, discussed under the topic of the interpretation of the *basmallah* by Nadir Saidi (1999:154-198). The Báb dedicated a whole treatise of about 60 pages to the interpretation of the *basmallah*, a subject that was also dealt with by Shaykh Ahmad Aḥsá’í.

Apart from being the first verse in the Qur’ān, many esoteric meanings were attached to the *basmallah*, both in the Islamic tradition, Shī‘ite thinking, and Muslim mystical thought. The letters that make up the first word (*bism*) were a particular subject for mystical speculation. The number of the letters in the verse being 19, is highly important to the Bábī and Bahá’í

thinking. The number 19 refers, as we have already seen, to the word *wāhid* (one) the numerical value of which is 19, and therefore, the whole verse was seen as representing the secret of the Divine Unity.\*\*\*\*\* There is a famous tradition ascribed to ‘Alī, the first Imām in the Twelver Shi‘ā system, which as follows: “The secret of the *basmallah* is in the letter *Bā* and the secret of the *Bā* is in the point under it, and I am the Point under the *Bā*.” Another *hadīth* (Prophetic tradition) indicates that all existence began with the letter *Bā* of the verse *bismi ’llāhi ’r-Rahmāni ’r-Rahīm*. From this it is clear that the letter *Bā* is of crucial importance for the existence of creation, in fact it *is* the source of creation.†††††††††† In the Bábí and Bahá’í thinking the letter represents the Most Great Name of God, the *Bahā’*. The numerical value of Bahá’ equals the number 9, a number that is also of great significance. The relation between the number 9 and 19 represents the relation between the concealed Most Great Name of God, *Bahá’* and the revealed name *wāhid*. In Bahá’í thinking as we have mentioned, this means both the Most great Name and the name Bahá’u’lláh. Represented by the number 9, yet concealed in the time of the Báb, It would be revealed in the *wāhid* represented by the number 19, namely 19 years after the beginning of the Báb’s Revelation. Another letter of great importance is the letter *hā*, which is the second consonant in the name *Bahá*, and the first letter of the word *huwa* (He) referring to the Divine Entity. The numerical value of the letter *hā* is 5, and it might be possible to see it is also connected with the number 95 mentioned above, being 5 times 19, or 5 times *wāhid*.

In a detailed system the Báb shows how the number repeatedly plays an important part in the divine revelation in history, and at the same time proves the firm unity between the spiritual and the actual. Let us stress again that probably the clearest form of this unity is indicated in the decision of the Báb to create a calendar based on the idea of 19 months and 19 days for each month, giving each month and each day a divine Name or Attribute of God. In this way the movement of time in the world of creation, namely the physical world, according to which life is actually measured, acquires the divine and spiritual meaning. Moreover, it becomes a recipient of Divine Grace.

All this falls within the Báb’s basic concept that all actions are accomplished or take their shape from God and for God (in Arabic: *lillāh* equaling the number 95), and during their lives

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§§§§§§§§§§ See Momen 1985:227.

\*\*\*\*\* Many Islamic traditions Shi‘aite and Sunní are dedicated to the interpretation of this verse along this line of thought. To give one example: The sixth Imām, as-Ṣādiq was asked about this verse and he is supposed to have said (concerning the word *bism*, the first word of the *basmallah*): “The *bā*’ is the Splendour of God (*Bahā’u’llāh*), and the *sīn* is the Grandeur of God (*Sanā’u’llāh*), and the *mīm* is the Kingship of God (*Mulku’llāh*.” *Bihār al-Anwār* 92:229. I wish to thank Dr Vahíd Ra’fatí for this reference. See variant *mīm* is *majdu’llāh* – the Magnificence of God quoted by Saidi (1999:158) from Aḥsā’ī

†††††††††† Saidi 1999:167-168. Here is the opportunity to point out that the book of Genesis begins with the letter *Beth* (ב), with the dot in it, and much discussion is to be found in the Jewish mystical writings as well as in non-mystical exegesis concerning the issue of the beginning of creation with this second letter of the Hebrew alphabet. (Zunz 1892, ch. 9 note 67). There are Midrashic sources, however, that say that the world was created with the letter *hé* which is the equivalent of the Arabic *hā* (both have the numerical value of 5).

the minds of the individual human beings when they are associated with these numbers become the mirrors of spiritual truths. In other words numbers and letters turn into instruments, so that every action and every position become connected and related to spiritual meaning and moral goal. All material things from human nature to earthly possessions, the apparent and the concealed, the material and spiritual become united and unified.\*\*\*\*\*

## *Epilogue*

In a way of summary it is possible to say that the Báb represents continuation and novelty at the same time. He continues the Shaykhí teachings and at the same time expands them. It is doubtful whether the Báb could have succeeded to attract so many adherents without the road that had been prepared for Him by the twin Shaykhí masters.\*\*\*\*\* His claim, after 1848, to be the return of the Twelfth Imám Himself should be seen within the Shaykhí theory of the *Hūr qalyā* or the world of the archetypal images. The Twelfth Imám exists in this imagery world and his return is not in the self-same physical body. When the Báb said that He was the expected “Lord of the Time” He meant that His advent was “the advent of a man who in the realm of the *Hūr qalyā* is the archetypal figure of the Imām.”\*\*\*\*\* The novelty in the Báb’s activity is in the fact that he created a coherent system inaugurating a new Prophetic cycle, abrogating the Islamic dispensation, and pointing to a very clear future continuation of His Dispensation, identifying the subsequent Manifestation and indicating its time.

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\*\*\*\*\* Saidi 1999:183

\*\*\*\*\* Cf., *Kitáb-i-Iqān* (US ed.) 1983:65.

\*\*\*\*\* Momen 185:231.

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