

KITAB-I
NUQTATU'L-KAF

BEING THE EARLIEST
HISTORY OF THE BABIS

COMPILED BY

**HAJJI MIRZA JANI OF
KASHAN**

BETWEEN THE YEARS
A.D. 1850 AND 1852,

EDITED FROM THE UNIQUE PARIS MS.
SUPPL. PERSAN 1071

BY

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ملاحظات

اینک، کتاب نقطه الکاف که قدیمیترین کتاب تاریخ مربوط به وقایع هشت سال اول ظهور نقطه بیان میباشد، با کمال خوشوقتی به صورت الکترونیکی ارائه میشود تا همه علاقمندان در هر نقطه از جهان که باشند بتوانند نسخه ای از این کتاب با ارزش را که تقریباً نا پدید شده بود و فقط با سعی و کوشش مرحوم عالیقدر پرفسور براون باقی ماند، داشته باشند.

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ملاحظات

رنگ آمیزی متون صرفاً برای بهبود کیفیت خوانایی و تأکید روی قسمت هایی که دارای ویژگی میباشند انجام شده است.

تفکیک صفحات بر اساس نسخه اصل انجام شده و این تفکیک با استفاده از علامت نشان داده شده است.

شماره هایی که در پائین صفحه درج شده اند متعلق به نسخه اصل نیستند.

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دو باره سازی این اثر به همت مؤمنین به دین مبین بیان انجام شده است.

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INTRODUCTION

Seventeen years ago (in 1893) I published at the Cambridge University Press a translation of what is known as the *Ta'rikh-i-Jadid*, or "New History" of the Bab. It is thus entitled, as I pointed out on p. xxix of the Introduction, to distinguish it from the older history of Hajji Mirza Jani of Kashan, on which it is based, and of which the full text is now for the first time published. This older history, in spite of, or even because of, its great value in elucidating the character of the Babi movement in its earliest stages, has, for reasons indicated on pp. xxviii – xxx of the above mentioned Introduction, so nearly perished off the face of the earth that, in spite of all my researches, I know of only one complete manuscript (*Suppl. Pers. 1071 of the Bibliotheque Nationale at Paris*) and one partial manuscript (*Suppl. Pers. 1070*) containing the first third (pp. 1 – 85, line 7 of this edition), Both these manuscripts were originally obtained in Persia and brought thence to Europe, by the late Comte de Gobineau, the brilliant author of *Les Religions et les Philosophies dans l'Asie Centrale*, which first inspired my interest in and enthusiasm for the Babis, and which contains what must still be regarded as one of the best, most picturesque and most original accounts of the Bab and his disciples yet written. On the death of the Comte de Gobineau his MSS. were sold by auction in Paris in 1884. Nine of what the late Dr. RIEU describes¹) as "the most valuable" of them were bought by the British Museum, but personally I would rather have had the five Babi MSS. of the collection which were acquired by the Bibliotheque Nationale, These five, which I first examined and took notes of in April, 1892, during a short stay in Paris, are as follows:

(1)

¹ RIEU's *Supplement to the Catalogue of the Persian MSS. in the British Museum*, p. VII of the Preface. Here 1885 is named as the year of the sale, but if this be correct it must have been made by instalments, since, as will be seen, the 5 MSS. in the Bibliotheque Nationale were acquired in 1884.

(i) *Suppl. Persan 1070.*

(Acquired by the Bibliotheque Nationale on Nov. 25, 1884; containing ff. 356 of 24.25 X 16.75 c. and 10 lines to page; written in clear but ungraceful *nastaliq*). It contains two separate works, *viz.*

(1) The *Persian Bayan* (ff. 1 – 284), ending as usual with Chapter 10 of Wahid ix, followed by a short colophon:

تَمَّتْ هَذِهِ السَّنْخَةُ الشَّرِيفَةُ بِجَهَةِ جَنَابِ أَجَلِ اعْظَمِ دَسْتُورِ افْخَمِ وَزِيرِ اَكْرَمِ سَمْتِ
اِتْمَامِ يَافِتِ سَنَةِ ١٢٧٩،

(2) The first third of Mirza Jani's History (ff; 285 – 356 = pp. 1 – 85 of this text). Then is no break between the beginning of this and the end of the *Bayan*, but the following note has been added in another hand in the margin of f.285:

هَوَ، بَرِ اَهْلِ بَصِيرَتِ مَخْفِي نَخَوَاهِدِ بُوْدِ كِهْ اَيْنِ نَسْخَهْ كِهْ اَوَّلِ اَنْ اَيْنِ صَفْحَهْ
اَسْتِ دَخْلِي بَكْتَابِ بِيَانِ نَدَارْدِ وَ چُونِ دَرِ نَسْخَهْ سَابِقِ بَرِ اَيْنِ نَسْخَهْ بِحَسَبِ
مَجْلَدِ نَمُودِنِ مَلْحَقِ كَرْدِهْ بُوْدِنْدِ كَاتِبِ تَمْيِيْزِ نَدَادِهْ وَ نُوْشْتِهْ وَ مِثْلِ اَنْ بَا بِيَانِ
دَرِ يَكِ جَلْدِ مَجْلَدِ شَدِهْ اَسْتِ وَ اَزِ كَتَبِ بِيَانِيَهْ مَحْسُوبِ نَمِيْگَرْدِدِ وَ نَسْبَتِي
بِصَاحِبِ بِيَانِ نَدَارْدِ، اَيْنَقْدَرِ اَسْتِ كِهْ يَكِيْ اَزِ مَوْمِنِيْنِ بِيَانِ نُوْشْتِهْ اَسْتِ وَ لِي
بَا بِيَانِ دَرِ يَكِ جَلْدِ بُوْدِنِ اَنْ مَنَافِيْ عَدْلِ وَ اِنْصَافِ اَسْتِ، مِبَادَا بِيْخَبْرِيْ نَسْبَتِ
دِهْدِ كِهْ مَحْتَجِبِ مَانْدِ وَ بَعْلَمِ حَكْمِ نَمُودِهْ،

”HE [IS GOD]! It should not be hidden from persons of discernment that this book, whereof this page is the beginning, has no connection with the *Bayan*, but since in the manuscript from which this copy was made the two in process of binding had been placed in juxtaposition, the copyist so transcribed them without discrimination, so that a book like this has been bound in one volume with the *Bayan*. It is not, however, to be reckoned as one of the Bayanic scriptures, and has no connection with the author of the *Bayan* [*i.e.* the Bab]; and although it is true that it was written by one of those who believed in the *Bayan*, yet it is not consonant with justice and equity that it should be bound up in one volume with it, lest some ill-informed reader should ascribe it to the Bab himself] and so be misled, deeming himself possessed of knowledge”. The end of this fragment of Mirza Jani’s History (indicated in the notes at the foot of the text by the letters نآ *i.e.* ناقص ”the defective copy”) corresponds with 66, line 13 of the following manuscript.

(2) *Suppl. P.ersan 1071.*

(Acquired on the same date as the MS. described above; containing ff. 198 of 22.25 X 17.25 c., with wide margins measuring 7.5 c., and 15 lines to page; written in clear *naskh* of the type affected by the early Babis). This is the complete copy (indicated in the notes by the letters كآ , *i.e.* كامل , ”complete”) on which the present text is chiefly, and from p. 85, l. 7 onwards entirely based. On this manuscript and the preceding one Subh-i-Azal, to whom I sent a description of these five MSS., wrote on May 13, 1892, the following note:

تاریخ که اشاره فرموده بقراین باید از حاجی مرفوع شهید بوده غیر از او کسی تاریخ ننوشته، دیگری در بغداد خیال نوشتن داشته ولابدنام حقیر در ان میان نوشته میشد بعضی مانع او شدند، حاجی محمد رضا نام از این قبیل اشخاص در این امر بوده اند ولیکن حاجی محمد رضا نامی تاجر اصفهانی در همان سنوات تا نزدیک هفتاد یا آنکه قدری کم و زیاد در انبار محبوس شده در کشتن او اقدام نموده بودند بالآخره گفتند خودش در شب اول خود را تلف نموده بریسمان حلق خود را بسته شهید شده بود،

”The history to which you allude must, by certain indications, be by the uplifted¹) and martyred Hajji [Mirza, Jani], for none but he wrote [such] a history. Another in Baghdad had thought of writing one, and the name of this humble one [*i.e.* Subh-i-Azal himself] would necessarily have appeared in it, but certain persons²) prevented him. One named Hajji Muhammad Riza was of this class of persons in this Dispensation, but there was [also] a Hajji Muhammad Riza, a merchant of Isfahan, who in these years, until somewhere about [A.H. 1270] (= A.D. 1853 – 4) more or less, was imprisoned in the gaol. They sought to slay him, and at length gave out that on the first night [of his imprisonment] he had bound a cord about his throat and destroyed himself, and so became a martyr”.

(3) *Suppl. Arabe, 2509.*

(Acquired on Oct. 21, I 884.; containing ff. 369 of 33 X 19 c. and 19 lines to page; written in a clear but very unformed *naskh*). It contains 76 (= 19 x 4) *Siiras*, all numbered and in some cases also named. The text for the first 28 ff. is fully pointed. The names of some of the *Suras* are as follows: *Sura* III, *Suratu'r-Rusul*; – V, – *u'l- Jannat*; – VI, – *u't-Tanzil*; – VIII, – *u'l- Waraqa*, etc. The colophon is dated Tuesday, 14 Rabi' I, A.H. I 279 (= Sept. 9, 1862).

(4)

¹ In the phraseology of the early Babis ”uplifted” or ”elevated” () means ”deceased”. It is, of course, only used of believers.

² Presumably some of Baha'u'llah's followers.

Concerning this book Subh-i-Azal wrote in the letter above cited:

کتایبکه مشتمل بسور و بسمله آن بسم الله العزيز والحکیم بوده منسوب بحقیر و مسمی بنور است چنانچه در اوائل اشاره شده که دو نور است و این نور ثانی است، در اینجا نسخه آن نیست در ایران موجود است اگر چه بعضی از کتب و چند جلد از نور بدست اعداد رسید لیکن این همان است قدری از کلمات آن افتاده شده است چنانچه مسطور فرموده بودند،

”The book containing *Suras* and beginning with the invocation ‘In the Name of Gad the Mighty, the Wise’ is by myself, and is named ‘Light’ [*Kitabu’u-Nur*]; for, as already indicated, there were two ‘Books’ ‘Light’, of which this is the second. No copy of it exists here [i.e. in Cyprus], but it exists in Persia, though some [of my] books including several copies of the [Book of] light fell into the hands of my enemies. This, however, is that same book, though a few words are omitted, as you wrote:

(4) *Suppl. Arabe, 2510.*

(Acquired on Oct. 22, 1884; containing ff. 44 of 25.25 X 17.0 c. and 10 lines to page; written in a rather unformed *ta’liq*). It begins at the very top of f. 1 (so that possibly some portion may be missing from the beginning) and contains some 53 *Suras*, each beginning with a different form of the *Bismi’lldh*, and each bearing a name, e.g. *Sura* 1 (11 verscs) is called *Tahmid*; – II, *Tasbih*; – III, *Ta’dhim*; – I V *Taqdis*; – V, *Shahdda*, etc. The colophon is dated Thursday’, end of Dhu’ 1-Qa’da, A.H. 1278 (= April 29, 1862). Concerning this book Subh-i-Azal wrote:

آنکه پنجاه و سه سوره است پیش از تحریر کتاب نور در سال شصت و هفت مخصوص بنام شخصی احمد نام و عدد سور آن بعدد اسم او و مختصر و موجز من اجل او بشهود آمد تا سایرین در آن بحور کلمات منغمس گردند و نام آن کتاب لوح مستور اول و احمدیه مرقوم شده است،

”That one which consists of 53 *Suras* appeared before the 'Book of Light' was written, in the year A.H. 1267 [= A.D. 1850 – 1851], and is dedicated to one Ahmad by name, with the number of which name [1 + 8 + 40 + 4 = 53] the number of the *Suras* thereof corresponds. It was made brief and concise for his sake, that others might be submerged in those oceans of words. The name of this book is recorded as 'the first Written Tablet' and the '*Ahmadiyya*'”.

(5) *Suppl. Arabe, 2511.*

(Acquired on the same date as the last; containing ff. 23 Of 21.75 X 15.75 c. and Ig lines to page; written in a curious cramped writing, which cannot be described either as *naskh* or *taliq*). This book, written partly in Arabic, partly in Persian, appears to be the work translated into French by Gobineau in his *Religions et Philosophies* (pp. 461 – 543) under the title of "*Ketab-e-Hukkam*" [properly *Kitab-i-Ahkam*] or "*le Livre des Preceptes*", and begins:

الله اكبر هو الاكرم بسمالله الاكرم الاكرم الله لا اله الا هو الاكرم الاكرم قل الله
 اكرم فوق كل ذا اكرام، لن يقدر ان يتمنع عن مليك سلطان اكرامه من احد
 في السموات ولا في الارض و لا ما بينهما يخلق ما يشاء بامرہ انه كان
 كراماً كارماً كريماً،

There is no colophon. Concerning this book Subh-i-Azal wrote:

ثالث چنانچه اشارت فرموده اول آيات كه اسماء كريمه داشته توقيعی است كه
 بجهت مرفوع ميرزا احمد كاتب جناب ميرزا احمد كاتب جناب ملاعبد الكريم
 قزوينی نازل شده است و در طّ بشهادت رسيدند، بقيّة آن از نوزده واحد بيان
 است كه يازده از آن ظاهر شده و هشت منهاج آن در مشية الله محتجب
 شده در مقام خود اشاره فرموده اند، زمانيكه اين مفتقر بعضی از آثار بقزوين
 امانت فرستاد پس از اخذ آن مفقود شده بود حال همين ده واحد موجود است
 مگر آنكه در ايران بزحمتها و مرارتها پيدا شود،

”The third, as was suggested [by you], is, so far as the earlier verses, containing [variations of] the name *Karim* [’Gracious’¹], are concerned, a letter revealed for the late ‘) Mirza Ahmad the Scribe, His Holiness Mulla ‘Abdu’I-Karim of Qazwin,²) who suffered martyrdom [in A.D. 1852] in Tihran. The remainder of it forms part of the nineteen *Wahids* of tne *Bayan*, eleven of which were manifested, while the eight [remaining ones] were veiled in God’s Will, as is indicated in each case in the appropriate place. When I sent some writings as a trust to Qazwin, after they were regained with bitterness and trouble one *Wahid* thereof was lost, and now only the [other] ten *8’dhids* are at hand, unless they should be discovered with trouble and bitterness in Persia”. There exists, therefore, so far as we know, only one complete manuscript of Mirza Jani’s History, although it is the oldest and most authentic account of the stirring events of the years A.D. 1844 – 1851 or 1852, presented from the Babi point of view, which we possess. Persecuted though they have been, the Babis have nevertheless found little difficulty in preserving the greater part – certainly the most important part – of their literature. How, then, are we to account for the disappearance of this work, with the single exception of one copy brought out of the country about the year 1863, seeing that it is perhaps the most important document which exists for the history of the early Babis! To answer this question it is necessary to consider briefly the origins and evolution of Babi doctrines – doctrines which cannot be properly understood except in connection with the theology of Islam generally and of the Shi’a sect in particular, and which must be considered, moreover, in their historical relations.

(7)

¹ Lit. ”upraised”. Seen on p. xvi *supra*.

² See my translation of the *Traveller’s Narraive*, p. 4t and n. 2 *at calc.*, and other passages specified in the Index.

i. Sunni, Shia, and Shaykhi.

It is not always clearly recognized that the great schism which has divided Islam almost from the earliest times is not a mere question of names and persons but of principles. That the Prophet must have successors and Islam a supreme head or pontiff is recognized by both parties, but as to the nature and method of selection of that head they differ widely. According to the Sunni view, any suitable candidate chosen by the consensus of opinion of the Muslims (*Ijma' u'l Ummat*) is competent to become the Caliph (*Khalifa*) or Vicar of the Prophet, and though during Umayyad and 'Abbasid times he was always chosen from one particular family, the method of selection in the period immediately succeeding the Prophet was entirely democratic. The Shia, on the other hand, hold firmly to the principle that the Imam, or supreme Pontiff of the Faith, must be a descendant of the Prophet (which practically means a descendant of his daughter Fatima and his cousin 'Ali), and not only a descendant but a particular descendant, nominated explicitly (*bi-nass*) by his predecessor, *i.e.* by the Prophet in the case of the first Imam, and in other cases by the preceding Imam. Thus the right of the *Khalifa* to rule reposed on the will of the people, the right of the *Imam* on the will of God. The Imam was none the less Imam though recognized only by a small minority, and to recognize and yield allegiance to the rightful Imam was the supreme duty of the believer. "*Whoever dies*", says a familiar Shi'ite tradition, "*without having recognized the Imam of the Age, dies the death of a heathen*".

To the Persians, imbued as they were with the belief in the Divine Right of Kings, and accustomed from Sasanian times to regard their rulers as divine beings (Shapur I, for instance, calling himself in his inscriptions OEOZ and alaha) the Shi'ite theory of the Imamate was naturally the more acceptable, and it is in Persia that it has always had its stronghold.

And while some of the Shi'a contented themselves with regarding the Imams as "immaculate" (*masum*), others, known generically as *ghulat*, or "exceeders", invested them with Divine attributes, or regarded them as Emanations of the Deity.

Of these Ghular there were many sects, differing in details, but all characterized, according to ash-Shahristani,¹) by four cardinal doctrines, viz. Metempsychosis (*tanasukh*), Anthropomorphism (*tashbih*) or Incarnation (*hulul*), "Return" of individuals or types in successive cycles (*rijat*), and variation in the Divine Purpose (*badda*)²). Amongst the latest of these were the Shaykhis, or followers of Shaykh Ahmad al-Ahsa'i, of whom Sayyid (or Mirza) 'Ali Muhammad the Bab was one, while his rival Hajji Karim Khan of Kirman, whose sons are the heads of the present Shaykhis, was another. It is therefore in the doctrines of the Shaykhis that the origins of the Babi doctrines must be sought. Now the chief doctrines of the Shaykhis were:

(i) That 'Ali and the succeeding eleven Imams (twelve in all) were divine or quasi-divine beings.

(2) That since the twelfth Imam, or Imam Mahdi disappeared from mortal ken in A.H. 260 (= A.D. 873 – 4), and will only return at the end of time "to fill the earth with justice after that it has been filled with oppression", and since the faithful are in constant need of his direction and guidance, which God in His Mercy must needs make accessible to them, therefore there must always exist amongst the faithful one who is in direct supernatural communication with the Absent Imam, to serve as a "channel" between the Imam and his people. This person they call "the Perfect Shi'a" (*Shi'a-i-Kamil*).

(9)

¹ Kitabu'l-Milal wa'n-Nihal (ed. Cureton), pp. 113 and 132 – 133.

² See the *Dictionary of the Technical Terms of the Sciences of the Musalmans* (Calcutta, 1862), Vol. I, p. 157, where it is stated that those who hold this view "admit that God may will a thing, and that thereafter there may appear to Him something which was not before apparent", so that He may alter His purpose,

(3) That there is no bodily Resurrection, but that only a sort of "astral body" (*jism-i-harqula'i*) survives the dissolution of the material form of man. The Shaykhis, therefore, recognize only four Pillars (*arkan*) or fundamental principles of belief, viz. (1) belief in God; (2) belief in the Prophet; (3) belief in the Imam; (4) belief in the "Perfect Shi'a"; while the orthodox Shi'a, or *Bala-saris*, recognize five, viz. (1) belief in God; (2) belief in the Unity of God; (3) belief in the Justice of God; (4) belief in the Prophet; and (5) belief in the Imam. Of these the Shaykhis object to (2) and (3) as redundant, since belief in God and His Prophet implies belief in the *Qur'an* and all that is therein revealed concerning God's Attributes, while, as we have seen, they add an article concerning the "Perfect Shi'a", or permanent Channel of Grace between the Imam and his people. And there is to doubt that first Shaykh Ahmad al-Ahsa'i, and after him his successor Sayyid Kazim of Rasht, was regarded as "the Perfect Shi'a" or Channel of Grace above mentioned. On the death of Sayyid Kazim of Rasht it was at first not clear who should succeed him as "the Perfect Shi'a", but soon two rival claimants appeared, Hajji Karim Khan of Kirman, the recognized head of the later Shaykhis, and Mirza Ali Muhammad of Shiraz. The latter, however, adopted the title of *Bab*, or "Gate", which practically connoted the same idea as "the Perfect Shi'a" and which was as old as the Twelfth Imam himself. For the Twelfth Imam, or Imam Mahdi, never showed himself to his follower after he had performed the funeral rites over his father's grave, but entered at once into "Occultation" (*Ghaybat*). During the earlier period of this "Occultation", however, he was not completely isolated from his followers, with whom he maintained indirect communications through a series of four successive "Gates" (*Bab*, plural *Abwab*). This period known as the "Minor Occultation" (*Ghaybat-i-Sughra*), was brought to an end by the death of the fourth and last *Bab* and was succeeded by the "Major Occultation" (*Ghaybat-i-Kubra*).

The Twelfth Imam succeeded to the imamate in A.H 260 (exactly one one thousand years before the “Manifestation” of the Bab), disappeared from mortal ken in A.H. 329, since which time, according to orthodox Shi’ite belief, he has been concealed with certain of his faithful followers in the mysterious city of Jabulqa, whence he will issue forth in the fulness of time ”to fill the earth with Justice after it has been filled with oppression” ¹).

2. Development of the Bab’s doctrine.

There was, therefore, nothing very new or original in the assumption by Mirza ’Ali Muhammad of the title of *Bab*, and the position of intermediary between the Absent Imam and his faithful followers. Very soon, however, he ”went a step higher”, as the Babis say, declared himself to be the Twelfth Imam or Imam Mahdi himself, and conferred the title of *Bab* on one of his followers, Mulla Husayn of Bushrawayh. hitherto he had called himself ”the gate” (*Bab*), ”the Reminder” (*Dhikr*), ”the Person of the Seven Letters” *Dhat-i-Huruf-i-Sab’a*, because his name, ’Ali Muhammad, comprises in Arabic seven letters); now he called himself the *Qa’im* (”He who is to arise”), the *Mahdi*, and even ”the Point” (*Nugta*). The period of this change is fixed by Mirza Jainsi (p. 212, l. 15) as coinciding with the removal of the bab to the castle of Chihriq ²), where he appears to have spent the last two years and a half of his life (Jan. 1848 – July, 1850) ³),

(11)

¹ For fuller details concerning the meaning of the title *Bab* and the persons who adopted it before Mirza ’Ali Ali Muhammad, see Vol. II of my translation of the *Traveller’s Narrative* pp. 226 – 234 and pp. 296 – 299.

² See also my translation of the New History, p. 241.

³ See Vol. II of my translation of the *Traveller’s Narrative*, p.277.

and this claim on his part was one of the points on which he was specially questioned when he was cross-examined before Nasiru'd-Din (then Crown-Prince, afterwards Shah) at Tabriz ¹).

It must, however, be clearly apprehended that, as Gobineau truly observes, "il n'y a aucun rapport entre l'idée que les Babys se font du *Point*, et ce que les musulmans pensent au sujet de l'Imam Mehdy"; and it must be added that the theory now advanced by the Baha'is that the Bab considered himself as a mere herald or fore-runner of the Dispensation which Baha'u'llah was shortly to establish, and was to him what John the Baptist was to Jesus Christ, is equally devoid of historic foundation. In his own eyes, as in the eyes of his followers, Mirza 'Ali Muhammad inaugurated a new Prophetic cycle, and brought a new Revelation, the *Bayan*, which abrogated the *Qu'ran*, as the *Qu'ran* had abrogated the Gospels, and the Gospels the Pentateuch. It is true that the Bab emphatically and repeatedly declares that he is not the last Manifestation of the Universal Reason or Prophetic Spirit, and that his Revelation is not final, but that he will be followed by another and a greater Manifestation, whom he calls "Him whom God shall manifest" (*Man yudhhiruhu'llah*). It is also true that, deeply impressed by the obstinacy with which the followers of each Prophet had in the past rejected, for the most part, the successor whose Advent was foretold in their scriptures and traditions, he again and again urges his followers not to imitate the example of the Jews who crucified their expected Messiah, the Christians who rejected the promised Paraclete (by whom the Muslims understand their Prophet Muhammad), and the Muhammadans who, while professing to expect eagerly the return of the Imam Mahdi, persecuted, imprisoned and finally put to death him who was really intended in the traditions referring to the Imam.

(12)

¹ See Vol. II of *Traveller's Narrative*, pp.288-9, and the whole of my succeeding note (Note N) on "the Bab's claim to the Imam Mehdi" (pp. 290-295)

And so great was his fear that his followers might act in like manner in rejecting 'Him whom God shall manifest' that he bids them, even if they cannot be sure that one claiming this high position is genuine, at any rate to refrain from rejecting or persecuting him, but rather, if they cannot believe, to keep an open mind. But it is not true, so far as one can judge from the *Bayan*, that the Bab regarded himself as a forerunner of "Him whom God shall manifest" in any narrower sense than that in which Moses was the forerunner of Christ, or Christ of Muhammad, or Muhammad of the Bab; While inasmuch as the *Bayan* contains regulations for the conduct of the Babi state, and implicitly assumes a time when Persia at least shall have adopted Babism as the state religion, it may be inferred that the Bab expected that the next Manifestation would be separated from his, own by an interval of time more or less commensurate with those intervals which had separated previous Dispensations. Indeed the following texts from the Persian *Bayan* afford some ground for supposing that this interval was expected to be 1511 or 2001 years, these being the numbers represented by the numerical values of the words *Ghiyath* (غیاث) and *Mustaghath* (مستغاث). The most important references to this point are:

(1) Persian *Bayan*, *Wahid II*, *Bab 17*:

اگر در عدد غیاث ظاهر گردد و گل داخل شوند احدی داخل در نار نمی ماند، اگر الی مستغاث رسد گل داخل شوند احدی در نار نمی ماند الا آنکه گل مبدل می گردند بنور او،

"If He [whom God shall manifest] shall appear in the number of *Ghiyath* and all shall enter in, not one shall remain in the Fire. If He tarry until [the number of] *Mustaghath*, all shall enter in, not one shall remain in the Fire, but all shall be transformed into His Light".

(2) Persian Bayan, *Wahid III, Bab 15*:

عالم بظهور نیست غیر الله هر وقت شود باید کُلّ تصدیق نمایند و شکر الهی
بجا آورند اگر چه امید از فضل اوست که تا مستغاث برسد و از قبل (او)
کلمة الله مرتفع گردد و انما الدلیل آية والوجود علی نفسه اذالغیر یُعرف به و
هو لا یُعرف بدونہ، سبحان الله عما یصفون،

None knoweth [the time of] the Manifestation save God: whenever it takes place, all must believe and must render thanks to God, although it is hoped of His Grace that He will come ere [the number of] *Mustaghath*, and will raise up the Word of God on his part. And the Proof is only a sign [or verse], and His very Existence proves Him¹), since all else is known by Him, while He cannot be known by what is below Him. Glorious is God above that which they ascribe to Him!”

3. Bab's theory of Theophanies.

According to the Bab's conception, as set forth, for instance, in the Persian *Bayan*, God, while comprehending all things, is Himself incomprehensible. As "none but Himself knoweth Himself", knowledge of God must be understood as meaning knowledge of His Manifestation, *i.e.* of the Prophet of the Cycle; refuge in Him as refuge in His Manifestation; meeting Him as meeting His Manifestation, "for none can meet the Most Holy Essence" (ii, 7 and iii, 7), and "what is intended by the return of the Angels to God is the return of the Saints to 'Him whom God shall manifest', seeing that there neither hath been nor is any [direct] way to the Eternal Essence" (ii, 10). What is manifested is the Will (*Mashiyyat*) of God, which created all things, and stands to them in the relation of Cause to Effect or Fire to Heat. This Will is the *Nuqta* or "Point" (ii, 13; iii, 7 and 8) of each Prophetic Cycle and manifests itself in the Revelation proper to that Cycle. Thus Muhammad is the *Nugta-i-Furgan*, or Point of the Qur'anic Dispensation, as Mirza 'Ali Muhammad is the *Nugta-i-Bayan*, or Point of the Bayanic Dispensation, and the two are identical (I, 15; viii, 2).

(15)

¹ This rather obscure sentence appears to mean that the personality of 'Him whom God shall manifest' and his power to reveal "signs" or "verses" (*ayat*) like those of the *Qu'ran* are sufficient proofs of his identity.

Adam, who is placed in the *Bayan* (iii, 13) 12,210 years before the Bab, was the first Manifestation, and "that which was obeyed in him was identical with that which was obeyed in other Prophets" (vii, 2). These Manifestations of the Divine Will (*Mashiyyat*) are identical (vii, to; viii, 2 *etc.*), like the Sun which rises day after day (vi, 12; vii, 15; viii, 1); all the earlier ones exist for the latest (iv, 12), which, in turn, needs all of them (v, 4); and they have neither beginning nor end (iii, 15; iv, 12), for there were other worlds before Adam (iv, 14), and there will be other Manifestations after "Him whom God shall manifest" (vii, 13; ix, 9). Each Manifestation is more perfect than the last and includes all preceding ones (iii, 13), and each time the Divine Will returns with increased strength and fuller Utterance, so that Adam may be compared to the embryo, the Bab to a boy 12 years of age (the lapse of 1000 years in the life of the world evidently corresponding to one year's growth in the Manifestation, Adam, as we have seen, being placed 12,210 years before the Bab) and "He whom God shall manifest" to a lad of 14 (III, 12) or 19 years of age (III, 5; V, 4). A new Manifestation comes as soon as the evolution of the human race has prepared men for it (VI, 13), but only God knows when it will be (VII, 10; III, 15).

Another favourite illustration used by the Babis (though not, I think, occurring in the *Bayan*), to explain in what sense the successive Manifestations are identical and in what sense progressive, is that of a teacher engaged in teaching different classes of students of different ages and degrees of knowledge. The teacher is the same and his knowledge is the same, but he uses different phraseology and illustrations according to the capacity of his hearers. Thus to a class composed of little children he will perhaps say that knowledge is to be desired because it is sweet like sugar, inasmuch as their minds are incapable of appreciating its desirability in a less concrete and materialistic form; but to a class of older pupils he will describe it in a

different manner. So Muhammad, for instance, speaking to a primitive and materialistic people like the Arabs spoke of the Resurrection, Heaven and Hell in materialistic terms they could understand but in the *Bayan*, which is addressed to a more highly-developed and civilized audience, it is explained that the Resurrection (*Qiyamat*) is the period of the Manifestation of the New Uprising (*Qa'im*) of the Divine Will (II, 7; VIII, IX, 3), and is not to be understood in the material sense in which the Shi'a Muhammadans understand it (II, 7); that the Resurrection of anything is the time when its perfection is made manifest, so that, for example, the Bayinic Dispensation is the Resurrection of the Qur'anic or Muhammadan (II, 7; VII, 15); that all things, therefore, even cups and saucer (II, 11), have a Resurrection; and that the Day of Judgement has already come (VI, 13) and is just like any other day externally, so that it passes by and many are unaware of it. So likewise Heaven is belief in the Manifestation (II, I; II, 4; II, 16); is the *Bayan* (II, 19; II, 13; III, 13); is wherever believers are or have been (II, 9; II, to; IV, 4; V, 13); is the perfection of everything (III, 13; III, 17; IV, II; V, 4; VI, 3); and the idea of a material and sensuous heaven is ignoble (VII, 19), while God alone knows what shall be after death (II, 8). So also Hell is unbelief, and its essence is ignorance and denial (II, 1; II, 4; **it is the "Eternal No"** (II, 17), and he who disbelieves in the *Bayan* is already in hell (II, 6); it is true, though no one has hitherto understood in what sense (II, 16; II, 17); and wherever no believer dwells, there is a part of Hell. In like allegorical fashion are explained the Tomb and its torments, the Balance, the Bridge of *Sirat*, and the like.

4. "He whom God shall manifest".

In order to judge aright of the controversies which soon after the Bab's death divided his followers, it is very necessary to have at any rate a summary knowledge of the teaching of the *Bayan* concerning "Him whom God shall Manifest" (*Man yudkhhiruhu'llah*). (17)

The following, therefore, are some of the principal declarations about Him in the Persian *Bayan*. He is the "Speaking Book" (*Kitab-i-Natiq*), and on His appearance all who refuse to believe in Him ceases to be accounted believers (II, 3; IV, 4). Belief in Him is equivalent to belief in God (III, r5), and refuge in Him take refuge in God (II, 4; IV, 2). "Letters" included in His Book are saved, and those not so included are lost (II, 4). He is intended by every good name in the *Bayan* (II, 5), which is the measure or standard only till He comes (II, 6), and will then bear its fruit (II, 7) and attain its Resurrection (II, 7), for when He appears all shall be raised up as one soul (II, 9). Whosoever believeth in Him hath believed in the *Bayan* (II, 9), which "revolves round His Word" (III, 3). Opposed to Him is the "Tree of Denial", which includes all who deny Him (II, 5). He will certainly appear before 2001 years have elapsed (VII, 10), and when He appears He has a right to all things, being independent of all things, and dependent only on God (III, 1; III, 13; VII, 14). His command is God's command (III, 2), and He is not to be asked why He does anything (III, 1). He is the First Paradise 'and the Most Great Name (III, 8), and all excellence in the World of Contingent Being is from Him (III, 13). The desire of the *Bayan* and of the People of the *Bayan* (i.e. the Babis) for Him exceeds all desire (III, 3; III, 8), for He is divine (III, 13; VIII, 1), and is identical with the *Nuqta-i-Bayan*, i.e. the Bab (III, 13; IV, 9; VII, 2; VIII, 2). The day and place of, His Advent are known to God alone (IV, 5; VI, 3; VII, 10), and His coming will be sudden (VII, 9), like that of the *Nuqta* (IV, 11). All the *Bayan* is His (VI, 16), and He best knows its meaning, since He is in truth its author (VI, 1). One verse of His Scripture is better than a thousand *Bayan* (V, 8; VI, 6; VII, 1), and to understand it is better than to know all the *Bayan* (IV, 8). All previous Manifestations were created for Him (IV, 12), and He is the source of all the [Divine] Names and Attributes (V, 9).

He is a touchstone to discriminate the true and the false (V, 4) and is eternally pure (VI, 17). In His day the unbeliever's soul is not his own (V, 5), and all must adopt His religion (VII, 5), for all will then have been educated in the *Bayan* (V, 5), though He is to be recognized by Himself, not by the *Bayan* (VII, II), for it is impossible that one should falsely claim to be He (VI, 8), and He is the fulfilment of the words "there is nothing like Him" (كَيْسَ كَمِثْلِهِ شَيْءِي). Many commandments are given in the *Bayan* to ensure respect for and constant remembrance of Him. Thus the first of the nineteen months which constitute the Babi year, called "the Month of Baha", is consecrated to Him (V, 3); all must rise up on hearing His name, and in every assembly a vacant seat is to be left for Him (IX, 1). None must grieve another lest perchance he inadvertently grieve Him (IV, 5), and children must not be beaten lest He should suffer in the days of His childhood (VI, 11; VII, 18).

5. Baha'u'llah and Subh-i-Azal.

Now amongst the Bab's followers were two half-brothers of Nur in Mazandaran, the elder named Mirzi Husayn 'Ali and entitled *Baha'u'llah* ("the Splendour of God"), and the younger named Mirza Yahya and entitled *Subh-i-Azal* ("the Dawn of Eternity"). At a later date the rivalry which arose between these two half-brothers divided the Babis into two sects, the Azalis, who are now numerically few, and the Baha'is, who now constitute the vast majority of the Babis. At the time when Mirza Jani wrote, however (which, as we have seen, was between 1850 and 1852, within two years of the Bab's death), the utmost harmony appears to have existed between the brothers. Of the very important and instructive account of them given by Mirza Jani (pp. 238, 1. 12 – 245, 1. 3) I have given a full translation on pp. 374 – 382 of the *New History*, to which I would refer all readers of this Introduction.

Briefly what clearly appears from this account is that Mirza Yahya received the title of *Subh-i-Azal* because he appeared in the fifth year of the Manifestation, which, according to a tradition of Kumayl (p. 3, last line of the text) is characterized by "a Light which shone forth from the Dawn of Eternity"; that the Bab bestowed on him his personal effects, including his writings, clothes and rings, nominated him as his successor (*Wali*), and bade him write the eight unwritten *Wahids* of the *Bayan*, but abrogate it if "'He whom God', shall manifest" should appear in his time, and put into practice that with which he should be inspired. It is also clear that Mirza Jani himself believed that *Subh-i-Azal* was actually "He whom God shall manifest". Independent evidence of the Bab's nomination of *Subh-i-Azal* as his successor is also afforded, *first*, by the text of the original nomination (New History, p. 426), in which *Azal* is called *Ismu'l- Wahid* ("the Name of the One"), *W'ahid* being numerically equivalent (= 28) to Yahya; *secondly*, by the Comte de Gobineau, who says (*Religions et Philosophies*, p. 277): "Il y eut quelque peu d'hesitation sur le successeur du Bab; mais enfin il fut, non pas elu, mais reconnu, car certains signes exterieurs et certaines facultes morales designent divinement le chef de la religion. C'etait aussi un tout jeune homme. Il n'avait que seize ans; il s'appelle Mirza- Yahya et est fils de Mirza-Bouzourg-Nouri, vizir d'Imam-Werdy-Mirza, gouverneur de Teheran. Il a perdu sa mere au moment de sa naissance, et la femme d'un chef des babys, d'un des membres de l'Unite, qui porte le titre de *Djenab-Baha*, 'l'Excellence Precieuse', avertie par un songe de l'etat miserable ou se, trouvait l'auguste enfant, le prit avec elle et l'eleva jusqu'a sa cinquieme annee Le Bab avait porte le titre de *Hezret-e-Ala*, 'l'Altesse Suhlime'. - Le second Bab s'appelle *Hesret-e-Ezel*, 'l'Altesse Eternelle'. L'election avait ete toute spontanee et elle fut reronnue immediatement par les babys."

And finally a passage in the *Iqan*, written in A. H. 1274 (= A D. 1958-1959) clearly shows that *Baha'u'llah*, who was its author, at that time

regarded himself as subject to another authority, presumably *Subh-i-Azal*¹). The date when Baha'u'llah put forward his claim to be "He whom God shall manifest" is given in some Baha'i writings as A. H. 1280 (= A. D. 1863 – 5). Nabil, in his versified chronology²), says that Baha'u'llah was fifty years old at the time of his 'Manifestation', which, as he was born at the beginning of A. H. 1233 (= A. D. 1817), would give A. H. 1283 (= A. D. 1866 – 7 as the date³). This latter date seems more probable, since the 'Manifestation' is generally considered to have taken place at Adrianople (which, partly for this reason, partly on account of equivalence in the numerical values of the two words *Edirne* and *Sir*, is called by the Baha'is *Arz-i-Sirr*, "the Land of the Mystery"), where Baha'u'llah and Subh-i-Azal, with their families and principal disciples, were living in exile from December, 1864, until August, 1868. That, in spite of violent dissensions, Baha'ullah's claim should have been ultimately accepted by the great majority of the Babis will astonish no one who has attentively considered what is said by the Bab as to "Him whom God shall manifest", for if the Bab produced "Verses" in the style of the Qur'an, so did Baha'u'llah if the Bab" personality proved the truth of his claim by the all-compelling influence which it exerted over his followers, so did Baha'u'llah's; and, as we have seen, God alone knew when "He whom God shall manifest" would appear, and none could falsely lay claim that high station. The difficulty does not lie here so much as in the fact that *Subh-i-Azal*, who was indubitably appointed by the Bab as his successor consistently refused to recognize his half-brother's claim,

(21)

¹ I published the whole text of this passage in my *Catalogue and Description of 27 Babi MSS.* (J.R.A.S. for 1892, pp 436-8) and the translation of the most important passages in my second paper on the *Babis of Persia* (J.R.A.S. for 1889, pp. 946-7).

² For the text and translation of this, see J. R. A. S. for 1889. pp. 983 – 990.

³ The dates A. H. 1269 (A. D. 1852 – 3) and A. H. 1285 (A. D. 1868 – 9) are also given by other authorities. See the introduction to my translation of the *New History*, pp. xxxv – xxxvr and foot-notes.

so that the Baha'i, who must necessarily accept the divine character of the Bab's mission (since he who believes in one Manifestation must accept all preceding Manifestations), is driven to make the assumption that the Bab, being divinely inspired and gifted with divine knowledge and pre-science, deliberately chose to succeed him one who was destined to be the 'Point of Darkness' or chief opponent of "Him whom God shall manifest".

6. The History of Mirza Jani and the New History.

So difficult, and especially so opposed to the Shi'a theory of the Imamate, is this assumption that it is perhaps not to be wondered at that the Baha'is endeavoured to get over the difficulty by ignoring Suhh-i-Azal's existence as far as possible, and by suppressing all documents tending to prove the position which he undoubtedly held. Foremost amongst such documents was Mirza Jani's history, which, as we have seen, was so successfully suppressed that had it not been for the accident that an intelligent and sympathetic though unbelieving foreigner, the Comte de Gobineau, obtained and brought to Europe a manuscript of the work in question before the "exigencies of the time" (*maslahat-z-waqt*) demanded its suppression, it would probably have perished utterly. When I was in Persia in 1887 – 8 the Babis whom I met generally feigned complete ignorance of the very name and existence of Subh-i-Azal, and it was only because I had read the Comte de Gobineau's *Religions et Philosophies* that I was ultimately enabled to ascertain that he was alive and to visit him in the Spring of 1890 at Famagusta in Cyprus. And though I made many enquiries amongst the Babis in different parts of Persia for Mirza Jani's history, I found no trace of its existence.

This fact is very instructive in connection with the history of other religions, for it is hard for us, accustomed to a world of printed books and carefully guarded public libraries, to realize that so important a work as this could be successfully suppressed; and equally hard to believe that the adherents of a religion evidently animated by the utmost self-devotion and the most fervent enthusiasm, and, in ordinary every-day matters; by obvious honesty of purpose, could connive at such an act of suppression and falsification of evidence. The application of this fact, which, were it not established by the clearest evidence, I should have regarded as incredible, I leave to professional theologians, to whom it may not be devoid of a wider significance. Of this much I am certain, that the more the Baha'i doctrine spreads, especially outside Persia, and most of all in Europe and America, the more the true history and nature of the original Babi movement is obscured and distorted. Now Mirza Jani's history contained, besides the portions which it was desired to suppress or alter, a mass of historical matter which was of the utmost interest to all Babi, whether Baha'is or Azalis, and of which the preservation did not clash with the "exigencies of the time". What may best be described as a "Bowdlerized edition" of the work was therefore prepared under circumstances fully detailed by Mirza Abu'l-Fazl of Gulpayagan, a very learned and devoted old follower of Baha'u'llah, and issued under the name of the "New History" (*Tarikh-i-Jadid*). The communication on this subject made by Mirza Abu'l-Fazl to Lieut. Alexander Tumansky was entitled in honour of this officer *Risala-i-Iskaandariyya* ("the Alexandrine Treatise"), and was published by him in Vol. VIII (pp. 33-35) of the *Zapiski* of the Oriental Section of the Imperial Russian Archaeological Society, while of that portion of it which dealt with the genesis of the *New History* I published an English translation on pp. XXXV – XLII of the Introduction to my translation of that work.

Briefly, the work was undertaken by a certain Mirza Husayn of Hamadan at the instigation of Manakji, the Zoroastrian agent at Tihran, about the year 1874, and Mirza Abu'l-Fazl himself composed a portion of the Preface and suggested the *modus operandi*, which was to take Hajji Mirza Jani's history as the basis, add dates and other particulars from the *Nasikhu 'tavarikh* and the supplement of the *Rawzatu 's-Safa*, and submit the rough draft for correction to Hajji Sayyid Jawad of Karbala, a Babi of old standing who "from the beginning of the Manifestation of the First Point [i. e. the. Bab] until the arrival of His Holiness Baha'u'llah in Acre, had accompanied the Friends everywhere in person, and was thoroughly informed and cognizant of all events". Manakji, however, insisted on taking part in the final redaction of the work, much, as Mirza Abu'l-Fazl implies, to its disadvantage, while Mirza Husayn's intention of adding a second volume dealing with the history. of Baha'u'llah was frustrated by his death in A. D. 1881– 2. We must now consider in somewhat further detail how Mirza Jani's history was treated by the compiler of the *New History*.

First he entirely suppressed the original Introduction (pp. 1-99, line 2 of *this text*) and substituted one of his own of a much less metaphysical and more rationalistic character (pp. 1 – 30 of my translation of the *New History*).

Secondly, he entirely suppressed the original conclusion (pp. 238, line 12 to 283), dealing with the history of Subh-i-Azal and the events immediately succeeding the Bab's death, and substituted a quite different conclusion on his own (pp. 313 – 319 of my translation of the *New History*).

Thirdly he suppressed all mention of Subh-i-Azal, whose name only occurs once in a sentence clearly interpolated in the British Museum MS. of the *New History* (pp. 246 – 7 of my translation).

Fourthly he toned down or suppressed incidents and expressions not in accordance with later Baha'i sentiment or calculated to create an unfavourable impression on the general reader. Baha'u'llah greatly developed the ethical and repressed the metaphysical side of Babism; strove to make peace with the Persian Government by representing himself and his followers as loyal subjects of Nasiru'd-Din Shah, the arch-persecutor of the Bab and his disciples; told his followers that they should prefer to be killed rather than to kill, that they should "consort with those of all creeds with spirituality and fragrance", and that all men "were fruits of one tree and leaves of one branch". The original Babis, on the other hand, were more like the old Covenanters: they might consider themselves as "meek", but they fully intended to inherit the earth; they held those who rejected the Bab as unclean and worthy of death; and they held the Qajar Shahs of Persia in detestation which they were at no pains to hide. Hence considerable modifications had to be made in Mirza Jani's phraseology in order to bring it into harmony with Baha'i ideas as to what should have been the demeanour and phraseology of their predecessors.

To exhibit in full by means of parallel translations the modifications effected by Mirza Husayn in the *History of Mirza Jani* would, however interesting, far exceed the scope of this Introduction, and a few instances must suffice as specimens. I have given a general comparison of the contents of the two histories in Appendix II (pp. 339-396) of my translation of the *New History*, and have there indicated the chief divergences between the two. I there divided the contents of Mirza Jani's *History* into the Introduction (pp. 1 – 99 of this text), which differs entirely from the Introduction to the *New History*, and thirteen sections. These I here enumerate, indicating the pages of the present text (*M. J.*) with which they correspond, and also their correspondence (so far as it exists) with my translation (*N. H.*) of the *New History* (Cambridge University Press, 1893).

1. *Account of Skaykk Akmad al-Ahsa'i and Sayyid Kazim of Rasht.*

(M. J., 99 – 105 = N. H. 31-33). The former presents a much fuller and more connected narrative, and represent these two teachers as the first and second *Bab* or "Gate" respectively, while Mirza 'Ali Muhammad himself is spoken of in one place (p. 104, l. 5) as "the Most Great Gate of God" (*Babu'llahi 'l-Azim*), and in another (p. 104, l. 22) as "the Gate of the Imam" (*Bab-i-Imam*).

2. *The Bab's youth, and the earlier period of his mission.*

(M. J. 105 – 110 = N. H. 33 – 39). Two miraculous utterances ascribed to the Bab by the older historian are omitted by the later.

3. *History of the Bab until the death of Manuchihr Khan.*

(M. J. 111 – 120 = N. H. 198 – 213). Another miracle ascribed to the Bab by the former (p. 119, ll. 17 – 23) is omitted by the latter (N. H., p. 212, note 2 *ad calc.*).

4. *Conversion of Sayyid Yahya of Darab.*

M. J. 120 – 122 = N. H. 111 - 115). The latter joins this section to the ninth section of M. J. (pp. 223 – 9 of the text = N. H. 115-124), and adds matter not to be found in the older history, though in one case (Kuchuk 'Ali Beg's narrative) professedly cited from it. Sayyid Yahya's remark to Mirza Jani, that he would with his own hand kill his father if he should deny the truth of this [the Bab's] Manifestation, is omitted by N. H.

5. History of the Bab until and including his examination at Tabriz.

(M. J., 122 – 138 = N. H. 213 – 228, 238 – 240 and 284 – 291)- When the Bab passed through Kashan on his way to Azarbayjan he was for two days and nights the guest of Mirza Jani, the author of this history, who, however, makes only the following mention of this event (pp. 123 – 4. of this text); – ”And he [the Bab] did not again eat food save only in Kashan, where he abode two days and nights. Wonderful and marvelous signs were shown by that Sun of Truth. A full description of these would form a book by itself.” Yet the *New History* (p. 214) says: ”Hajji Mirza Jani gives in his book a full description of all the wonderful things which they witnessed in those [two] days and nights, at the conclusion of which he says, ’If I should seek to narrate in detail all that took place during those [two] days and nights, it would fill a large volume’.” And one MS. adds: ”This is the exact expression of which he makes use in his book”.

The narrative of Muhammad Beg *Chaparchi-bashi* is given in almost identical words in *M. J.* (pp. 124, 1. 7 – 130, 1. 22) and *N.H.*, (pp. 217 – 224), but the preceding passage has been a ’good deal expanded in *N. H.*, (p. 216, 1. 23 – p. 217, 1. 16). A comparison of the two versions is instructive as showing the sort of alterations and expansions introduced by the editor of the later work.

Mirza Jani’s version runs :

“Thereafter they conducted His Holiness to the *Mutamad*’s village, which is called Khanliq and is near to Kinari- gird, and lodged him there. Then they informed [Muhammad] Shah and the Hajji [Mirza Aghasi]. The Shah wished to bring him to Tihran, but the Haman of his Age [i. e. the Hajji], prompted by the violence of his envy, would not consent, and appointed twelve horsemen to convey that Lord of the poor to Mah-Ku

[i. e. Maku]"¹). The version in the *New History* runs thus: "After leaving Kashan the Bab came to Khanliq a village distant about [five] or six parasangs from Tihran, which had belonged to the late *Mu'tamadu 'd-Dawla*. Thence the escort sent word of their arrival to Hajji Mirza Aghasi. Now the late King Muhammad Shah was desirous of an interview with His Holiness, but the Hajji, influenced by certain absurd fancies (for he regarded the Bab as [a magician] skilled in gaining sway over men's Hearts, and actuated by considerations of self-interest, would not suffer it. For he feared that in a single interview the Bab might bewitch the King, or that his followers might determine on revolt and raise an insurrection. He therefore appointed twelve horsemen to conduct him to Maku. But while he was still at Khanliq many persons of note visited him. Amongst these were His Holiness BAH[A]'U'LLAH] (may the lives of all beside him be his sacrifice!), Riza Khan the son of Nuhammad Khan the Turkman, and many others. A full account of all that took place on this occasion would form a narrative of surpassing strangeness, but would transcend the comprehension of common folk, besides involving undue prolixity".

At the end of the narrative of Muhammad Bey *Ckdparcki-bashi* the *New History* inserts a good deal of matter (p. 224, l. 17 – p. 238, l. 5) which is not given by Mirza Jani, but, *en revanche*, suppresses the following (M. J p.131, l.10 to p. 132 l.5): "And he [the Bab] used to behave with the utmost independence, notwithstanding his apparent helplessness, he being the prisoner of that mighty King [Muhammad Shah] in the household of Antichrist, strive and struggle as that accursed one might to abase him, Thus, for instance, one day the Mulla of Mah-Ku had the honour of waiting on His Holiness and having a discussion with him.

(28)

¹ Mirza Jani always uses this form, no doubt with the view of giving a popular etymology for *Mah-Ku* means the "Ward (or Street) of the moon".

While addressing that Proof of the Age he manifested some discourtesy, whereupon the Ocean of Divine Wrath was somewhat stirred, and He [the Bab] brought down his staff with such vigour on the figure of that foul creature that the august staff broke in two. He then ordered [his amanuensis] Aqa Sayyid Husayn, [entitled] 'Aziz', to drive out that dog from the room, though the accursed fellow was a person of great consideration, and was highly respected by the Khans – some three hundred in number – of Mah-Ku. Yet though His Holiness [the Bab] so vehemently displayed the quality of his wrath in respect to him, none ventured to chide him”.

These are the sort of incidents suppressed in the *New History*, as not in conformity with the ideals of "Sweetness and Light" or "Meekness" (*mazlumiyyat*) advocated in the later Dispensation of Baha'u'llah. The *New History* here inserts the accounts of "the Indian Believer" (pp. 241 – 244=M. J. pp. 212-214), *Jandab-i-Basir* (pp. 244 – 247), much shortened and altered from *M. J.*, (pp. 255, l. 15 – 260), the Seven Martyrs (pp. 260 – 268 = *M. J.*, p. 215, l.7 – p. 222, l. 10), and Qurratu'l'-Ayn (pp. 269 – 284 = *M. J. p.139, l. 24-p, 144, l. 10*, hut the narrative of *N. H.* comes down to Qurratu'l'-Ayn's execution, which, of course, happened after Mirza Jani had concluded his history and about the time that he, too suffered death). After this the two narratives again unite (*M. J. p. 133, l.10*= *N. H.*, p. 284) and continue together until the death of Muhammad Shah, who, according to Mirza Jani (p. 138, l.12) "went to Hell", while according to the *New History* (pp. 290 – 291) he "passed away to the mansions of Paradise". At this point the narratives again diverge, the *New History* continuing the history of the Bab down to his martyrdom (pp. 291 – 312), while Mirza Jani passes to the account of Qurratu'l'-Ayn, the Badasht conference, and the Siege of Shaykh Tabarsi (pp. 138 – 208). The following curious dream, omitted by *N. H.* is given by Mirza Jani (p. 138, 11. 13 – 23):

”Prince Mahdi-quli Mirza, who was in command of the Mazandaran army, related that during the last ten days of the blessed month [of Ramazan] he saw in a dream that he was in the ranks of those attending Muhammad Shah’s audience, when suddenly he saw a young Sayyid appear from the opposite quarter and advance towards Muhammad Shah’s throne. As soon as the Shah’s gaze fell on him, he was greatly troubled and said, ’O Amirs! This is the Sayyid Bab. Seize him, for he is bent on my destruction!’ But none heeded his words, and the Sayyid came close to the Shah and fired a pistol at him so that the Shah was slain, and the audience broke up. ’if’, added the Prince, ’any hurt befalls the Shah, I shall know for certain that this Sayyid is true’. A few days later the Shah fell sick, took to his bed for three days, and then died. And His Holiness [the Bab] had announced his approaching] death.”

6. Ourratu’l-’Ayn and the Badasht Conference.

Of this section of Mirza Jani (pp. 138, 1. 23-154, 1. 24) the first portion, dealing with the proceedings of Mulla Hussayn of Bushrawayh (p. 139, ll. 1 – 22), corresponds with *N. H.*, pp. 43 – 44; the second portion (p. 139, 1. 24-p.144, 1. 8), narrating the history of Qurratu’l-’Ayn down to her meeting with *Janab-i-Oaddus* at Badasht, corresponds with *N. H.*, pp. 273-281; while the third portion (pp. 144, 1.10 154, 1. 24), describing the extraordinary proceedings at Badasht, which seem to have scandalized not only the Muhammadans but even a section of the Babis (M. J., p. 153, 1. 21-p. 143, 1. 5; p.155, 1. 21), including Mulla Husayn of Bushrayh, entitled *Janab-i-Babu’l-Bab*, is almost entirely omitted to *N. H.* Nor is this altogether to be wondered at, for the sermon preached by *Janab-i-Qudd’us* on that occasion certainly lends some colour to the accusation made by the Muslims against the Babis, *viz.* that they advocated communism and community of wives ¹).

¹ See Appendix II (pp. 356-360) of my translation of the *New History* for an abstract of this sermon.

7. *The Siege of Shaykh Tabarsi.*

M. J., pp. 154-209 = *N. H.*, 44-110). The two versions agree substantially, but as usual the *New History* omits numerous expressions and incidents which it finds unedifying, and on the other hand greatly expands and gives a more humble and pious tone to the numerous speeches, harangues and letters of the Babi leaders. Compare, for distance, the version of Mulla Hussayn's sermon at Sawad-Kuh given at pp 45 – 47 of *N. H.* with this text of *M. J.*, p. 155, l.22 to p. 156, 6; and notice on the one hand the insertion in *N. H.* (pp. 64 – 65) of a passage about Baha'u'llah alleged to be cited from *M. J.*, but not actually to be found in the text; and the omission, on the other hand, in *N. H.* of several incidents (*M. J.*, p.169, l. 14 to 170, l.6; *M. J.*, p. 192 ll. 12-21) evidently deemed unprofitable, as well as of expression as such as "the foul watchword of those' [i. e. the Royalist troops] was 'O *Nasiru 'd'-Din Shah!*' Compare also the version of the letter sent by *Hazrat-i-Quddus* to Prince Mihdi-quli Mirza as given in *N. H.* (pp. 59 – 63) with that given in *M. J.*, (p. 163, l. 20–p. 166, l. 22).

8. *The Bab as Qa'im; the 'Indian Believer', and the Seven Martyrs.*

(*M. J.*, p 212, l. 7 to p. 233, l. 7 = *N. H.*, pp. 241-244, 255-269). The account of Sayyid Basir, which comes later (pp- 255 – 260) in *M. J.*, is in *N. H.* inserted here between the accounts of the 'Indian Believer' and the 'Seven Martyrs' (pp 244 – 247), and is much abbreviated and altered, often in a most wilful manner. Thus Mirza Jani (p, 257, ll. 18-20) says that, having failed to join the Babis at Shaykh Tabarsi, and having been forcibly expelled from Anzali, Sayyid Basir, accompanied by a certain qalandar, named Mirza Mustafa the Kurd, came to Nur "in order to be near to *Hazrat-i- Wahid* [i. e. *Subh-i-Azal*] and to obtain the honour of benefiting by the Grace of the Luminous Presence of

“*Janab-i-Bahau’l-Imkan*” [i. e. ‘the Splendour of the Phenomenal Word’, better known by his later title of *Baha’u’llah*, ‘the Splendour of God’]; and adds later (*M. J.*, p. 259, ll. 3-4) that he remained in attendance on them for four months. The *New History*, ignoring these passages, substitutes (in one Codex) the following (*N. H.*, pp. 246–247): “Thus, amongst other things, he paid no heed to the attempts made to win over the faithful to [*Subh-i-Azal*, who was a ‘mute’ [*Samit*, i. e. not a channel of Revelation], and believed in Baha[’u’llah] (may the Soul of the Universe be his sacrifice!) before he revealed himself”.

The following curious passage (*M. J.*, p. 258, l. 22 to p. 259, l. 1) is also omitted by *N. H.*:

”Amongst other instances, one night a dog was howling, and he (i. e. Sayyid Basir) remarked, ‘This dog in the “re- turn” [or re-incarnation] of such-and-such a person, whom God hath [thus] tormented on account of his sins’. He likewise indicated his [former] abode, saying, ‘It is the seventeenth house from this in which we are, and by such-and- such signs [ye shall know that] my statement is true’. After they had made investigations, these signs proved correct.”

In *M. J.*, (pp. 224 – 215) the account of the “Seven Martyrs” directly follows that of the “Indian Believer” and substantially agrees with the version given by *N. H.* (pp. 250 – 269), though the latter omits or alters certain passages. Thus the passage which in *N. H.* (p. 251) runs: – “Certain, malicious and evilly-disposed persons represented to Mirza, Muhammad Taqi Khan, the Prime Minister, that the Babis were meditating a fresh rebellion”, runs thus in *M. J.*, (p. 215, ll. 11 - 15): “Certain mischievous men represented to the *Amir[-i-Kabir*, i. e. Mirza Taqi Khan] that the Babis were intending a revolt, and that several thousands were assembled [for this purpose].

Apparently this [statement] was not absolutely false, though the matter was not so serious as this. It seems that some hypocrite of their own party had gone and wrought this mischief”.

The words in italics, it will be noticed, are entirely omitted-by the *New History*. On the other hand a passage in *Mirza Jani* (p. 216, ll. 21 – 23) runs thus: ”When they brought the late Hajji [Mulla Isma’il of Qum] from the prison into the square, and the people cried, ’This is a Babi!’ he [only] laughed and said, ’Yes, I am a Babi, and I am going to give my life for you”. It appears in this form in *N. H.* (pp. 252 – 253):

”So... they were led forth on the morrow to the square to die. On their way thither the spectators reviled them and cast stones at them, saying, ’These are Babis and mad-men!’ Mulla Isma’il answered, ’Yes, we are Babis, but mad we are not. By Allah, O people, it is to awaken and enlighten you that we have forsaken life, wealth, wife and child, and have shut our eyes on the world and such as dwell therein, that perchance ye may be admonished, may escape from confusion and error, may be led to make enquiry, may rightly apprehend the truth, and may no longer remain veiled”.

This is an extremely typical instance of the manner in which the compiler of the *New History* has dealt with the original on which he worked. He adds the stone-throwing of the spectators, suppresses, the laughter of the courageous victim, and expands his simple utterance, ’I am a Babi and I am going to die for you’ into the pious harangue just cited. The effect produced by these alterations is easier to appreciate than to describe, but it calls up quite a different picture in the mind, and transforms the exalted and indomitable enthusiasts of the early period into moralizing martyrs conformed to the later Baha’i ideals. Here is another episode in *Mirza Jani* (p. 216, ll. 13 – 17) which the compiler of the *New History* has suppressed, regarding it, probably, as trivial or grotesque:

”I have heard that they [the Babis] remained in prison for a week. During this period they say that Hajji Mulla Isma’il ate no food, or only a little. But on the last night, when food was brought for the thirty-seven [prisoners], and they would not eat, some from fear, some from bewilderment, and some from ecstasy, he ate with relish the food provided for the whole thirty and seven”. Mirza Jani, on the other hand, omits the Hajibu ’d-Dawla’s narrative (N. H., pp. 256 – 258, l. 2), and a large part of the account (N. H., pp. 261 – 265) of Hajji Sayyid ’Ali, the Bab’s uncle.

9. The Niriz (or Nayriz) rebellion.

(*M. J.* p. 223, l. 7 to p. 230, l. 1 = N. H. pp. 115 – 124, and the second paragraph on p. 128). See p. XXXVIII supra.

10. The Zanjan rebellion.

(*M. J.*, p. 230, l. 1 to p. 238, l. 12 = N. H., pp. 125 – 170: compare also *M. J.*, p. 125, l. 19 to p. 126, l. 24). In hardly any part of the narrative do the versions vary more, not only as between Mirza Jani and the *New History*, but also as between the two MSS. of the latter. Both versions of *N. H.* are, however, much more detailed than *M. J.*

11. Subh-i-Azal and Baha’u’llah.

This most important section (*M. J.*, pp. 238 – 245) is entirely omitted in *N. H.* An abstract of it, with translations of the most important passages, will be found at pp. 374 – 382 of Appendix II of my translation of the *New history*.

12. *The Bab's Martyrdom.*

(*M. J.*, pp. 245-250 = *N.H.* pp. 293-312). Here also the narrative of *N. H.*, is much fuller, but omits certain passages of *M. J.*, notably that in which the Bab asks his fellow-prisoners to kill him (p. 24, ll. 10 to p. 247, l. 3), and the account of the disposal of his remains by *Hazrat-i-Wahid*, i. e. *Subh-i-Azal* (p. 250, ll. 3 – 15).

13. *Events of the period intervening between the Bab's death and the completion of Mirza Jani's History (A. D. 1850-1852).*

The *New History* ends with the Bab's death, and this last section of Mirza Jani's History is entirely omitted. An abstract of its contents; with translations of the more important passages, will be found at pp. 384 – 394 of Appendix II of my translation of the *New History*.

The preceding synopsis gives a general view of the relations between the *New History* and the older work of Mirza Jani on which it is based. The "tendentious" character of the alterations made by 'the author of' the later redaction is manifest, and a parallel translation of the two texts would render it still clearer. Few, religions have undergone so rapid an evolution in the course of sixty-six years (A.D. 1844-1910) so that founded by Mirza Ali Muhamad the Bab, and few have counted so many devoted adherents and fearless Martyrs. Two great schisms have rent the faithful, that which divided the Baha'is from the Azalis, and that which, after the death of Baha'u'llah (Dhu'l-Qada 2, A. H 1309=May 29, A.D., 1892), divided the allegiance between Baha'u'llah's sons 'Abbas Efendi (or Abdu'l-Baha, as he is now generally called) and Mirza Muhamad Ali. Thus there are now reckoned four sects of Babis, viz. (1) the so-called "*Kullu-Shay's*", or old Babis, who remain stationary in the first Dispensation, and decline to concern themselves about the question of the Bab's successor.

These must be very few, and I have never met with them. (2) The *Azalis*, who recognize Mirza Yahya '*Subh-i-Azal*' as the Vicar or Successor of the Bab, and consider that "He whom God shall manifest" has not yet come. These also are few, and their numbers are probably diminishing. (3) Those *Baha'is* who, recognizing Baha'u'llah as "Him whom God shall manifest", hold that there shall be no fresh "Manifestation" for at least a thousand years (as explicitly laid down in the *Isitab-i-Aqda* and other of their scriptures), and that inasmuch as Baha'u'llah's son 'Abbas Efendi ('Abdu'l-Baha) advances some claim of this nature, he is to be set aside in favour of his brother Mirza Muhammad Ali. (4) Those *Baha'is* Who holding that "there is no intermission in the Divine Grace", recognize 'Abdu'l-Baha's claims (the exact nature of which I cannot confidently define) and regard him as the actual Theophany. These are the majority, and it is curious to observe how the history of *Subh-i-Azal* and his half-brother Baha'u'llah has repeated itself in the case of Mirza Muhammad Ali and his half-brother 'Abbas Efendi, or 'Abdu'l-Baha, and how in the Babi church the "stationary" or conservative party seems ever doomed to defeat. Yet 'Abbas Efendi's position was a much more difficult one to maintain than his father's, for while, as we have seen, the Bab's utterances concerning "Him whom God shall manifest" made it almost impossible for his followers to deny the claims of any claimant, Baha'u'llah seemed to have left no loop-hole for a new Manifestation in the millennium succeeding his death. Thus it is written in the *Kitab-i-Aqdas*:

"Whoever lays claim to any [such] authority before the (conclusion of thousand years, verily he is a liar and a calumniator".

And again in another place: "Though one should appear with all the signs [or verses] ere the conclusion of a full thousand years, on no account believe him". And again:

'Whosoever, ere the completion of a thousand years, puts forward a claim, whoever he may be and whatever he may bring, is and hath been false". And again: "O Pen, write on the Tablet, and then inform mankind, that the Manifestations are ended by this luminous and refulgent Theophany whosoever, ere the completion of a thousand [years], lays claim to this most glorious, most mighty and noble Station, verily he hath devised a calumny against God, and is of the mischief-makers, because that thereby he troubles the Dispensation of God, and he shall not continue amongst His believing servants"¹). This last schism, I confess, and the bitterness to which it gave rise, created a very painful impression on my mind, for, as I have repeatedly enquired of my Baha'i friends, where is the compelling and constraining power which they regard as the essential and incontrovertible sign of the Divine Word, when, in face of such texts as "Associate with [the followers of all] religions with spirituality and fragrance" and 'ye are all the fruit of one Tree and' the leaves of one Branch", they can show such bitter animosity towards those of their own household.' And again, as it seems to me, the centre of interest in Persia has shifted from religion to politics: the old fanaticism of Sunni against Shi'a, Bala-sari against Shaykhi, Muslim against Jew, Christian and Zoroastrian, is disappearing, and a genuine feeling of patriotism, a desire that all Persians shall unite to work for the welfare of Persia has come into being. Twenty-two years ago when I was in Persia, the position of the Zoroastrians especially at Yazd, was miserable: at all times they were exposed to insult and humiliation, and in times of transition and inter-regnum to actual danger. This year Shaykh Hasan of Tabriz demanded a formal pronouncement on this subject from two of the great *Mujtahids* of Najaf. Here is the text, followed by the translation, of this demand (*istifa*) and the decision (*fatwa*) to which it gave rise:

(37)

¹ A large collection of Baha'u'llah's utterances in this sense will be found in a Persian work, entitled *Itianu'd-Dalil li-man yuridu'l-iqbal ila siwai's Sabil*, lithographed at the beginning of Safar, A. H. 1318 (= June 1, 1900).

(صورت استفتا)

هو الله تعالى شأنه العزيز

حُجّة الاسلاما چه میفرمائید در مسئله اذیت و تحقیر کردن بطائفه زردشتیه که در حمایت اسلام و مطیع اسلامند، استدعا از حضور مقدّس آنکه جواب مسئله را با حَظّ شریف در حاشیه مرقوم و با مهر مبارک ممهور فرمائید تا عند الحاجة سند باشد، والسلام علیکم و رحمة الله و برکاته،

المذنب حاجی شیخ حسن تبریزی

دهم شهر صفر المظفر سنه ۱۳۲۸ هجری

(صورت فتوی)

بسم الله الرحمن الرحيم

ایذا و تحقیر طائفه زردشتیه و سایر اهل ذمه که در حمایت اسلامند حرام و بر تمام مسلمین واجب است که وصایای حضرت خاتم النبیین صلی الله علیه وآله الطاهرين را در حسن سلوک و تألیف قلوب و حفظ نفوس و اعراض و اموال آنها را کما ینبغی رعایت نمایند و سر موئی تخلف نکنند

ان شاء الله تعالى

من الاحقر الحالی محمد کاظم الخراسانی

TRANSLATION

"He is God, exalted is His Mighty State!"

"O Proof of Islam! What say you on the question of the molestation and humiliation of the sect of the Zoroastrians who are under the protection of and subject to Islam? I beg of Your Sacred Presence to write the answer to this question in the margin in your august handwriting, and to it with your blessed seal, so that it may be an effective deed at time of need. Peace be upon you, and the Mercy of God, and His Blessings.

”The sinful Hajji Shaykh Hasan of Tabriz, the 10th of Safar the Victorious, A. H 1328”. (= February 21, 1910).

(REPLY)

In the Name of God, the Merciful, the Forgiving.

..ex or contemn the sect of the Zoroastrians, or other Muslim Subjects who are under the protection of Islam is forbidden and it is incumbent on all Muslims to observe duly the injunctions of His Holiness the Seal of the Prophets for whom and on whose pure Family be God’s Blessings as regards treating them well, winning their hearts, and protecting their lives, honour and property. Let them to this injunction] by [so much as] as a hair’s peace almighty God!

[Signed and sealed by]

“... Muhammad Kazim al-Kurassani”.

”In the Name of God, exalted is He!

”The matter is as has been written [above]. ”Written by ’Abdu’llah al-Mizandarani”.

Here we have clear evidence of a growing spirit of tolerance amongst the leaders of the Shi’ite Muslims which has gone hand in hand with the awakening of a true patriotic sentiment in Persia, and which is one of the most hopeful signs of the present national revival. Baha’ism, in my opinion is too cosmopolitan in its aims to render much direct service to that revival. ”Pride is not for him who loves his country”, says Baha’u’llah, ”but for him who loves the world”. This is a fine sentiment, but just now it is men who love their country above all else that Persia needs. Yet the Bab and Baha’i movements have at least proved two things,

first that the Persians, when deeply stirred by spiritual forces are capable of the utmost heroism and self-devotion; and *secondly* that Persia is still capable of influencing the world by her thought to a degree equalled by few other countries. For although the Baha'is are in the habit of exaggerating the number of converts they have made outside Persia, is nevertheless a fact that their religion has spread far, both in the East and in the West, and that that number of its adherents, already large, is increasing.

I once cherished the hope of editing or translating the more important Babi and Baha'i writings, and, more than twenty years ago, devoted a considerable amount of time to making a complete abstract and index of the Persian *Bayan*, the most important and systematic of the numerous works in which the Bab set forth his teachings. My intention there was to edit this book, and to this end I collated some five or six different MSS. There is little chance now that I shall

ever accomplish this task, my attention having been diverted in recent years to other matters, but it has seemed to me a pity that the work I then accomplished should be wasted, since, imperfect and unfinished as it is, it may yet serve as guide to others who desire some clue to guide them through that literary labyrinth. I have therefore decided to include it in this volume, and, in thus endeavouring to coordinate the Bab's teachings, I believe that I am acting in accordance with an injunction of his which will be found in the sixteenth chapter of the third *Wahid* of the Persian *Bayan*, and which runs as follows:

ولی سعی نمائید در علم حروف و اقتراعات اعداد اسما، الله و اقتراعات کلمات
متشابهه و اقتراعات آثار مشابهه در محل خود که اذن داده شده که نظم
بیان را هر کس بنحویکه شیرین تر نماید نظم کند اگر چه بر هزار نوع ظاهر
شود بنفس بیان گردد،

'But strive after knowledge of the Letters, Juxtapositions of the numbers of the names of God, and juxtaposition of similar words and writings in their own place. For it is permitted to every one to arrange the order of the Bayan in such fashion as appeareth sweetest, since, though it appear after a thousand fashions, ye are all referable to the Soul of the Bayan"'.

INDEX OF CHIEF CONTENTS OF THE PERSIAN BAYAN.

(in the references the Roman figures indicate the Wahids, and the Arabic figures the Bab or Chapter. The constant references to Man yuz-hiruhu'llah ("He whom God shall Manifest") necessitating an abbreviation, the letters M. Y. H. have been chosen for this purpose).

Aba to be worn at prayer, VIII, 8.

Abdu'l-Bayan permitted as a name, III, 17. Compare V, 4.

Abrogation of Our'an II, 6.

“ “ Bayan can only be effected by M. Y. H., III, 3.

“ “ condemnatory verses of Bayan must be sought from M. Y. H., VIII, 3.

Abwab ("Gates"). See *Bab* and *Gates*.

Actions, all – are to be performed for the Prophet of the Cycle, IV, 2.

Actions of believers are the actions of God, who is therefore the Author of all actions, IV, 8.

Adam, II, 16; VI, 16; from the time of – until the present manifestation 12,210 years have elapsed, III, 13; worlds existed before –, IV, 14; in — was the germ of Prophecy, so that all subsequent Manifestations stood in need of him, V, 4; from – ’s time until now all people believe in God, VI, 13; the same which was obeyed in him was obeyed in other prophets, VII, 2; the religion of –, VI, 11.

Ahmad, Shaykh – al-Alhsa’i, VIII, 2.

Ali [ibn Abi Talib, first Imam, *Amiru’l-Muminin* has returned to the life of the world in this Manifestation, 1, 3; and was the second to believe in the ’Point’, I, 3; even belief in – must be abandoned, if the *Qa’im* so commands, VIII, 2; – wrote down the *Our’an* on the shoulder-blades of sheep, II, 3; – was inferior to Muhammad, III, 12, and compare VII, 19; – was the first to believe in all Manifestations, III, 12; compare VIII, 2, where he is described as the executor or legatee (وصى) of Jesus Christ; the saintship (ولاية) of – created by the Word, III, 2; men love simply because they have been so taught to do from childhood, V, 11; for seven years – was the only sincere believer in Muhammad, IV, 18; VI, 13; – was one of the Five Letters of Affirmation, II, 4.

Ali b. Husayn (Imam *Zaynu’l-’Abidin*), 1, 7.

Ali b. Musa (Imam *Riza*), I, 11.

Ali b. Muhammad (Imam *Naqi*), I, 13.

Amiru’l-Mu’minin (’Commander of the Faithful’ = ’Ali ibn Abi Talib, q, v.) is the Manifestation of God’s Mercy, and there exists in God’s Knowledge no greater Paradise than him, II, 16.

Alif, Book of –, *i. e. Injil*, or *Gospel*, *q. v.*; Letters of –, see *Christians*, *Firangis*.

Angels, questioning of the – in the Tomb, what is meant by it, II, 9; – are unwilling to approach places where there is no water, VI, 2; 70,000 – watch over every letter to preserve it, and rejoice when it is well written, VI, 19.

Animals, not to be injured or unkindly treated, V, 14; or overworked, VI, 16.

Arabic, why the *Bayan* was revealed in –, II, 14; - made obligatory for the profession of faith in Islam VII, 10; irregular – forms used by the Bab, VIII, 2; – of the *Bayan* is not to be criticized, II, 1.

Aries, Zodiacal sign of – mentioned in connection with the *Naw-ruz*, or Persian New Year's Day, VI, 14.

Arms not to be carried unnecessarily, VII, 6.

Arsh ("Throne" of God" indicates the body in which, the Prophetic Spirit appears, VII, 10.

Askar, tradition of – III, 4.

Assembly, a vacant place to be left in every – for M. Y. H., and if possible, 18 more places for the "Letters?" who will accompany him, IX, 9.

Astronomy alluded to, VI, 13.

Attributes, naught exists but God's Names and –, IV, 4; all good – are to be found in the Christians, IV, 4; – and Names include Forms, IV, 4.

Azan (call to prayer), a special form for each day, V, 17; how the caller of the – (the *mu'azzin*) should be paid VI, 16.

Azarbayjan ("the Land of Alif"), all unbelievers to be expelled from –, VI, 4.

Bab (Mirza 'Ali Muhammad, the –: see also *Nuqta-i-Bayan* (*Nuqta-i-Ula*), is devoid -of formal learning, II, 1; IV, 10; – was 24 years of age at the beginning of his Mission, II, II, 1, (compare VI, 11, where his age is given as 25); reveals 1000 verses (*ayat*) in 5 hours, II, II, 1; IV, 10 *Babu'llh* identical with the 'Person of the Seven Letters', (*ذات حروف سبعة*), II, whosoever approaches him, approaches God, II, 1; II, 4; his writings amount to 100,000 verses (*ayat*), II, 1, (compare VI, 11, where it is said that they amount to 500,0000); – answers any question addressed to him, II, 1; – 's grammar is not to be criticized, II, I; many learned men have believed in him, II, 1; – compelled to dwell in the mountain of Maku, II, 1; II, 2; which Maku is the Jewel of all the Earth in consequence, II, 7; II, 16; III, 8; his cell there is of bare bricks, IV,4; IV, 12; V, 13; VI,7; VI, 15; he has "not one spiritual companion", VII, 6; or "only one", IV, 16; – is called "the Tree of Truth" and the Revealer of the *Qur'an*, II, 2; II, 12; date of his "Manifestation", 5 Jumada I, A. H. 1260 = May 23, 1844, II, 7; VI, 13, which was 1270 years after the "Manifestation" of Muhammad (see under *Nuqta-i-Bayan*); – exhorts unbelievers at any rate not to oppress him (II, 7, and *cf.* IV, 14); – calls himself "God" II, 11 (*cf.* IV, 10); – dwelt in the *Imarat-i-Sadr* at

Isfahan, II, 16; is the manifestation of the verse *الله ملك السموات والارضى* "to God belongeth the Kingdom of the Heavens and the Earth", III, 2; 12,210 years separated his "Manifestation" from that of Adam, III, 13; tradition concerning Joseph applied to –, IV, 4; – is identical with the Imam Husayn, IV, 5; his Persian writings are numerous, IV, 10; compare VI, 1; – was born in the 'Land of Fa' (Fars, i. e. Shiraz), IV, 16; VII, 15; VIII, 17; compare VII, 15; salvation is obtained by belief in him, V, 11; his piety was admitted by all men before he claimed to have a Divine Mission, VI, 11; the days of his gladness are past, VI, 11; he is only a "servant", and will die, IX, 1; but his dust must be gathered up, IX, 1; his family must be held in honour, IX, 6.

Babs or "Gates" (*Abwab*: see also *Lights of the Throne*), the first, second, third and fourth "Gates" have returned to the life of this world, 1, 16, 17, 18 and 19; refuge with the – is equivalent to refuge with the Imams; each Paradise has 19 Gates (II 16), and so likewise has the Fire (Hell), II, 17; III, 8; III, 9; – of the Fire (or "Letters of Denial", *حروف نفى*), II, 2; II, 13; VI, 12. *Badi'*, *Khatt(-i. – (new writing)*, III, 17; 19 kinds of –, VII, 1; IX, 2.

Baha, M.Y. Entitled Baha'u'l-Bayan, III, 14; first month of the Babi year called –, V, 3; the best of Names is Baha'u'llah, V, Iii; V, 6) Allahu abha to be used as a greeting, VI, 5; VII, 19; *Khatt-i-Abha* (a kind writing), VII, r; VII, 8; VII, 17; Baha'iyat, VII 19.

Bala "Yea", the reply of the spirits to the question "a lastu bi-rabbikum?" "Am I not your Lord?" II, 17; VI, 1; VI, 19.

Balance (Mizan), the – is true, II, 13.

Barzakh, the interval between two Manifestations so called, II, 8.

Bats, the excreta of – do not render unclean what they touch, VI, Baths, VI, 2.

Bayan, the chapters of the – are arranged according to the "Number of All Things" (عدد کل شی = 19 X 19), *Exordium*; – compared to the Sun in heaven, *Exordium*; The Proof offered by the — is adapted to the requirements of the Age, II, 1; all creatures working together could not produce the like of the –, II, 1; – is identical in essence with the Qur'an, II, 10,000 verses of – produced in all, II, 1; 1000 verses of – revealed in 5 hours, II, 1; compare IV, 10; answers are given to any question asked, II, I; the grammar of the – is not to be criticized, II, 1, many most learned men have believed in the –, II, 1; the – is incomprehensible save to such as are divinely aided, II, 2; compare IV, 10; the – may only be commented by certain people, II, 2; compare III, 18; everything mentioned is either confirmed or forbidden in the –, II, 3; all words in the – are included under Fire (Nar) or Light (Nur), II, 4; the – will not save him who believes in it in the Day of M. Y. H., unless he also believes in M. Y. H., II, 4; M. Y. H. is intended by every Good Name in the – is a Standard or Measure till the resurrection, II, 6; the Day when M. Y. H. shall appear is the Resurrection of the –, II, 7; the – is today in the degree of the Seed, but in the Day of M. Y. H. it will be in the degree of the Fruit" II, 7, the People of the – exhorted to believe in M. Y. H., II, 7; all the believers in the – will return to one soul, II, 9; 'the verses of the – are the Bridge of *Sirat*, II, 12; some persons believed in the – only on seeing it, II, 12; whosoever believes in the – is in Paradise, II, 13, why the – is in Arabic, II., 14; the –

is in essence identical with the Gospel and the *Qur'an*, II., 15; the – is the Hereafter of the *Qur'an* II, 16; all good which *is* in the – belongs to him who first said Bala ('Yeah!') II, 17; all that is in the – is a gift to M. Y. H., II, 19; the – revolves round the word of M. Y. H., and blesses those who believe in, III, 3; all that is in the Microscop is in the – ' III, 8; all that is in the – is summed up in one verse and in the formula , and is but the evolution or unfolding of the nuqta or Point., III, 8; the – must be written in the best handwriting and most carefully preserved, III, 14; IV, 9; IV, VI, 1; invocation to be used before reading the –, III, 14; or, instead of reading the – for those who cannot read, V, 8; the – may be re-arranged, III, 16; how the term – is applied, III, 17; VI, 1; the Name – first applied to God, III, 17 (compare 'Abdu'l-Bayan, III, 17); the value of the – is incomparable, II I, 19; reference to the Arabic –, IV, 18 "- a thousand perusals of the – are not equal to one Verse from M. Y. H., V, 8; VII, 13; VIII, 1; how the – should be arranged, VI, 1; the – is compared to a treasure confided to some one's care. VI, 1; the – is incomparable and inimitable. VI, 8. the – cannot be committed to memory in its entirety, VII, 9; the – includes all things, VIII, 9; the – may be printed, VIII, 7; 700 verses from the – are to be read night and morning, VIII, 14.

Believe, all will finally – in M. Y. H., III,

Believers, some believed in the *Bayan* at once, others hesitated after reading it and remained stationary on the Bridge of *Sirdt* for 202,000 years, II, 12; – are glorified wherever they are, IV, 16; the hearts of – are the abodes of God's Glory, VII, 16; – constitute the true "House of God", IV, 16; whoever slays another is no longer to be reckoned one of the –, IV, 5;

compare V, 16; the actions of – are the actions of God; those ' who transgress' the *Bayan* are not –; all things are clean for –, V, 7; V, 14; VI, 2; all good things are intended for –, VIII, 15; no one may call – impure, V, 15; only – may inhabit the five Persian provinces of Fars, 'Iraq, Azarbayjan, Khurasan and Mazandaran, VI, 4.

Bismi'llah, the New –, V, 10; compare VIII, 14.

Blindness, spiritual –, VI, 13.

Body, "Essential –" (جسم ذاتی), or "Astral –", "that which sits on the Throne of the material body, V, 14; compare V, 14, and for "Enthronement" in this sense VII, 10 and VIII, 8.

Books, Sacred –, what is meant by –, II, 18; – must be well and carefully written, III, 18.

Books called "speaking" (*natiq*) and "silent" (*samit*); only such as elucidate the *Bayan* are to be studied, IV, 10.; destruction of –, VI, 6; all – to be renewed after 202 years, VII, 1.

Chairs, children must sit on – at their lessons, VI, 11; all must sit on –, VII, 11.

Chapar (Post) must be well organised, as it now is in the lands of the Franks, not, as at present in Persia, a luxury of the rich and great, IV, 16.

Charity (alms given to the poor), VI, 16.

Children must honour their parents, and should be loved by them, IV, 19; prayers to be said at the birth of, VII, 10; the name *Mustaghath* is to be used to guard them at birth, VII, 10; – must not be severely beaten, VI, 11; – must be taught to write well, IX, 2.

Circles, Names of the –, VI, 10; owners of the – (= women), VII, 18; compare V, 10.

Christ. See under Jesus, Gospel, Christians.

Christians (generally called "Letters of the Gospel" in the *Bayan*, see, for instance, II, 9; II, 12); true – believed in Muhammad, II, 9; many remained stationary on the Bridge of *Sirat* of the *Qur'an*, II, 12; clear and legible writing of the – commended, III, 17; – possess all good qualities, yet are of the *Fire*, IV, 4; burial-places of early – saints forgotten, IV, 12; presents given by – to believers in the *Bayan* are pure, and may be accepted, V, 7; cleanliness of – applauded, VI, 2; outward dignity and honour of – applauded, VI, 9; – were in duty bound to believe in *Muhamad* on his appearance, VII, 2; and were bound to conform to Islam, VII, 19; – compared to stars shining between the day of Christ and that of Muhammad, VIII, 1.

Cleanliness of Christians, VI, 2; – enjoined on all, VI, 17; instructions concerning –, VIII, 6; – is the most acceptable offering, X, 10.

Coercion not to be used in religion, II, 16.

Coffins to be made of stone or other hard, material, V, 12.

Colours. The four symbolic colours in the Bayan, corresponding with the four principles which compose the human being, are:

(1) *White*, corresponding with the highest spiritual principle called

فؤاد

(2) *Yellow*, corresponding with the Spirit (روح);

(3) *Green*, ” ” ” Soul (نفس);

(4) *Red*, ” ” ” Body (جسم);

See III, 10; IV, 18, and compare VIII, 5, where the offering of 19 precious stones to be made to M. Y. H. is:

3 Diamonds (white) corresponding to the letters in

4 Topaz (yellow) ” ” ” ” ” ”

6 Emeralds (green) ” ” ” ” ” ”

6 Rubies (red) ” ” ” ” ” ”

بسم

الله

الأمنع

الأقدس

Component parts of man (فؤاد، روح، نفس، جسم), see III, 10; II, 5, and the passage (V, 12) alluded to in the last article. Purification of these, X, 10. Further correspondences of these, IV, 8

(حيوة = جسد، موت = نفس، رزق = روح = خلق = فؤاد). Compare also the, correspondence of the Elements with the 19 months of the Babi year (V, 3), of which the first three months are of the Fire, the next four of the Air, the next six of the Water, and the last six of the Earth.

Congregational Prayer permitted only in the case of prayers for the dead, X, 9.

Consecration of self, VII, 4.

Correspondences. Besides the instances given above under *Colours* and *Component Parts*, we find others following the same lines, *vis.* groups of four arranged as 3+4+ 6 + 6 to make up the Sacred Number 19, e.g.:

<i>Fire</i>	<i>Air</i>	<i>Water</i>	<i>Earth</i>
<i>White</i>	<i>Yellow</i>	<i>Green</i>	<i>Red</i>
<i>“Heart”</i>	<i>Spirit</i>	<i>Soul</i>	<i>Body</i>
<i>Diamond</i>	<i>Topaz</i>	<i>Emerald</i>	<i>Ruby</i>
<i>Creation</i>	<i>Provision</i>	<i>Death</i>	<i>Life</i>

So also we find the four degrees of ”Unification”

(١) توحيد ذات (٢) توحيد صفات (٣) توحيد افعال (٤) توحيد اعمال : (توحيد)

And similarly the *Bayan* is to be bound in 19 volumes of which 3 contains ”verses” in the style of the *Qur’an*. (آيات); 4 contain “prayers” (مناجات); 6 contain ”commentaries (تفاسير), and 6 ”scientific treatises” (شؤون علميه)” See also an obscure passage on the mysterious significance of the in VIII, 14.

Creation, Object of –, III, 2.

Cup and Saucer: ”this crystal (or glass) which is now placed before God’, II, 11.

Dead, transportation, of the – to distant shrines forbidden, IV, 18; prayers for the –, V, II; IX, 9; washing and shrouding of the –, VIII, 11; burial of the – in stone coffins, with cornelian rings on their fingers, V, 12; Book of the –, V, 13; compare VIII, 9.

Debts to be discharged, VII, 3.

Death, many meanings of – (carnal, spiritual, etc.), II, 8; is in Denial, and Life in affirmation, V, 3; – is by one of five words; none but God knows what state succeeds –, II, 8.

Depilation recommended, VIII, 6.

Destruction of books, VI, 6. (See also Books).

Devils take the soul of the unbeliever, VIII, Disputation forbidden, V, 16.

Divorce, restrictions placed on –, VI, 12.

Doors to be made lofty, VI, 3. Dowry fixed at 95 *mithqals* of gold for cities, and 95 *mitqals* of silver for villages, VI, 7.

Effulgence of God are continuous and uninterrupted, III, 4.

Elements, their correspondence with the months of the year, V, 3. See also *Correspondences*.

Essence (or Person) of the Seven Letters” (ذات حروف سبعة), a title of the bab, *Exordium*, II, 1; III, 13; III, 11 etc. See also *Nuqta-i-Bayan*.

Essential Body (جسم ذاتی). See under *Body*.

Evolution, V I, 16; V III, 3.

Executors, their duties as to the Book of the Dead, VIII, 9

Faith, obedience is ineffectual without –, VIII, 4.

Fars ("the Land of Fa"), excellence of a certain mosque in –, IV, 16; unbelievers not to be allowed in –, VI, 4; – is the place of the Uprising or Advent [of the Bab] VII, 15; – is called "the Abode of Knowledge" (دارالعلم) VIII, 17, is the most equable of lands, IX, 6.

Fast, how and when to be observed, VIII, 18.

Fatima has returned to the life of this word, I, 4.

Fatwas given against the Bab and his followers, IV, 5; IV, 14.

Fear not a proper incentive to worship, VII, 19.

Feast of the *Nawruz*, VI, 14.

Fines, for striking a child cruelly, VI, 12; for prolonged absence from home and other transgressions, VI, 16; for causing needless sorrow to anyone, VII, 18.

Firangis, synonymous with Christians (q, v), IV, II; good organization of posts in lands of the –, IV, 16; merchants in countries of the –, V, 5; merchandise and manufactures of the –, V, 14; cleanliness of the VI, 2; outward dignity of –, VI, 9; only such as practise useful trades and professions are to be allowed in the lands of the Believers, VII, 16.

Fire (or Hell) no – worse than unbelief, II, 1; or Denial, II, 4; – truly exists, and has endless aspects or phases but ignorance (or unbelief) is the essence of all of all of them; – is the 'Eternal No', II, 17; is obscuration (حجاب),

, VII, 18; no – is worse than grieving the Beloved, even unwillingly, VI, 7,- the mere mention of – causes sorrow to the believer, II, 4; whoever denies the Bab refuses to take refuge with him shall not escape the –, II, 4; whoever turns aside from the *Bayan* is already in the –, II, 6; unbelievers are transported after death to the Treasury of the –, VIII, 11; many a – shall by belief be transformed to Light, II, 17; relation to Evil and Unbelief is –, III, 3; the first to disbelieve in each Manifestation is the Essence of –, III, 17; and the abode of such an one is in the Land of –, II, 5; II, 9; *cf.* V, 4; wherever no believer is found), there is a portion of the Land of –, II, 10; many while striving to cross the Bridge of *Sirat* will fall into the –, II, 12; whoever enters the Balance of Denial enters the –, II, 13 ”- hitherto none has understood the true meaning of –, II, 16; – is true, II, 17; God not to be worshipped for fear of the –, VII, 19.

Fire, Gates of the – are 19 in number, according to the verse , II, 2; II, 4; they are reckoned as 19, though really innumerable, II, 17.

Fire, the Land of – (= Kirman, *q. v.*), II, 5; II, 10.

Fire, Letters of –, Five in number, II, 4.

Five Letters of Affirmation (الأ هو), *viz.* Muhammad, 'Ali, Fitirna, Hasan and Husayn, and the same number of Letters of Denial (= لا اله), II, 4; form of the هيكل خمس , V, 10.

Friday, a special verse to be read at sunrise on –, VII, 17.

Furqan, the name by which the Qur'an is generally mentioned, see *Qur'an*. See also under *Nuqta* and *Muhamad*.

Gates (ابواب). See under *Bab* and *Babs*, *Fire, Gates of the –*, and *Paradise, Gates of –*.

Gentleness to be use in persuasion, II, 16; IV, 5; but compare in the opposite sense V, 5; – should be the rule of believers, IV, 16.

Ghayb-i-Huwiyyat, one of the "stations" of the Sun of Truth, IV, 1.

Ghiyath, Number of – (= 1511), II, 17. See also *Mustaghath*.

Gifts given by pilgrims to attendants at the Shrine, IV, 18.

God is incomprehensible, *Exordium*, III, 7; IV, 2; V, VII, 19; but by Him all else is comprehended, III, 7; considered as existing in the state of Abstraction (الوہیت = مقام مقام تجرد) and the state of Determination or Differentiation (مقام تعیین مشیة اولیہ), I, 15; – gives two Proofs to mankind, the Man and the Book, II, 3; refuge with – is equivalent to refuge with the Prophet of the Age, II, 4; II, 17; IV, 2; knowledge of – is equivalent to knowledge of the Prophet of the Age, VI, 13'; meeting with – is equivalent to meeting with the Prophet of the Age, for none can meet the Most Holy Essence, II, 7; III, 7; compare II, to, where it is said that "what is meant by the return of the Angels to God is the return of the Saints to Him whom God shall manifest, since there neither hath been nor is any way to the Eternal Essence", of whom it is said (IV, 1) that "None but Himself knoweth Himself." See also VI, 13, and the reference there to the *سورة رعد*, and also, on "the Meeting with God" (لقاء الله), VIII, 6 and IX, 9. He who is dead in M. Y. H. is dead in –, II, 8 (see also under *Death*);

God is unchangeable, II, 15; – alone can make the Reckoning, II, 15; – alone knoweth what shall be after Death, II, 8; belief in – without belief in M. Y. H. availeth nothing, III, 15; all men, however false their religion, believe in –, VI, I 3. Compare on this subject a passage in Book II of the *Mathnavi* beginning:

حق فرستاد انبیا را بهر این، تا جدا گردد ز ایشان کفر و دین،

All imagine that they act "for God", including even those who kill the Saints of God, VI, 7; also VII, 12; – should be worshipped out of pure love for Himself, not from fear or hope, VII, 19; naught exists but – and his Names and Attributes, IV, 4; in what sense – is the Author of all actions (توحید افعال), and the action of believers is equivalent to – 's action, IV, 8; no one should have any will but – 's Will, IV, 6; – possesses and is entitled to possess all things, III, 1; – created all things by His Volition (مشیت), and this Volition by Himself, III, 6; the beginning of all the worlds was by the Divine Will (ارادت), which itself was produced by the Divine Volition (مشیت), and the relation which exists between Will and Effect is as intimate and indissoluble as that which exists between Fire and Heat, V, 10; – creates by His Volition both Light and Fire, and His Volition is the *Nuqta* or "Point" (q. v.), III, 13: cf; III, 8, where it is said that "the whole *Bayan* is the Manifestation of the 'Point', which is the Station of Volition of the Divine Manifestation"; the Bab calls himself –, II, 11 (see above, under *Cup and Saucer*; and VI, 7; and III, 6, "Verily I am God: there is no God but me: all beside Me in My Creation"); – alone can reveal verses, VI, 8; it is incumbent on – to show men the Truth, if they are open to receive it, VI, 8; neither begets nor is born, and is alone worthy of all praise, and is to be realized as absolutely one in prayer, VII, 19;

– ‘s degrees of Manifestation (حقیقت خامسه to حقیقت اولی), III, 17; VI, 1; – ‘s Effulgences (تجلیات), VIII, 3; – tried by kindness to make even the Essence of Fire believe, II, 17; – loves not to see sorrow, III, 17; IV, 5; IV, 16; V, 14; V, 19; (for one reason for this, see VI, 5; VI, 11; and VII, 6); House of –, buying and selling in its precincts is forbidden, IV, 17.

Gold, use of – vessels and utensils is lawful, VI, 9. (See also *Fines, Gifts, Money* etc.).

Gospel (generally called كتاب الف i. e. انجیل) is the Book of God, VIII, 7; – was fulfilled and perfected by Muhammad, VI, 13; – a gift from God to Muhammad, II, 19; – revolves round the Word of Muhammad, III, 3; – is essentially identical with the *Qur’an* and the *Bayan*, II, 15; the interval between the – and the *Qur’an* was less than 1000 years; the Gospel (Injil), Pentateuch (*Tawrat*) and *Isalms* (*Zuhur*) spoken of as the *Allif*, the *Ta* and the *Za*, III, 13.

Gospel, signs of influence of – on *Bayan*. (1) ”The first shall be last and the last first”, II, 16; II, 17; VIII, 4. (2) The Hour shall come suddenly (”like a thief in the night”), II, 18. (3) A cup of water given by a believer, IV, 8. (4) Believers are to love one another, V, 16. (5) Believers are to do as they would be done by, VI, 15. (6) Selling in the Temple, IV, 17. (7) Dying to God, II, 8; III, 13; V, 3.

Grammar, study of – forbidden, except in so far as it is necessary for understanding the *Bayan*, IV, 10; forms of – which are possible, though not ordinarily employed in practise, used by the Bab, VLLI, 2.

Hafiz quoted, IX, 5. The hemistich quoted is the following:

ترا ز کنگرۀ عرش میزنند صغیر

Hair of animals, when used in clothing, does not nullify prayer, V, 14; – of body to be removed by means of depilatories every 4, 8 or 14 days, VIII, 6.

Haqiqat, Haqaiq ("Verities" or 'Essences" of God), III, 17; VI, 1.

Hasan (the Imam) has returned to the life of the World, I, 5.

Heaven (called *Jannat*, but more often *Nur*, "the Light", as opposed to *Nar*, "the Fire", which is the term generally used for Hell). No – higher than belief, II, 1; II, 4; II, 16; Gates of – all return to the First Gate, which is epitomized in the declaration of faith, II, 2; Gates of – are 19 in number, II, 16; and each of them is connected with one of the Supreme Letters, on which account the heart of the believer rejoices at their mention, II, 4; believers in the *Bayan* themselves constitute – II, 6; God alone knows what shall be after death, II, 8; the *Bayan* is –, II, 9; II, 13; III, 13; VI, 1; – is wherever believers are or have been, II, 9; II, 10; IV, 4; V, 4; nature of – hitherto not understood, II, 16; 'Ali b. Abi Talib (the First Imam) was the greatest –, II 16; the – of the *Furqan* (*i. e.* the *Qur'an*) is the *Bayan*, II, 16; succession and order of –, II, 16; whoever has entered the – of the Manifestation shall be in – after death, II, 16; VIII, 11; M. Y. H. is the First – III, 8; the – of everything is its Perfection, III, 17; IV, II; V, 4; VI, 3; the – of each age is the perfection of that age, III, 13; all on earth must finally be incorporated in –, III, 13; the – of all things is the – of man, IV, 4; there is no grief in the – of the *Bayan*, IV, 11; the origin of – is the beginning of Islam, VI, 15;

VI, 15; God desires that all shall enter – , VI, 16; the idea of a material and sensuous – is ignoble, VII, 19; God is not to be worshipped for the sake of – , VII, 19.

Heirs, VIII, 2.

Hell. See above, under *Fire*.

Henna, its use enjoined, VIII, 6.

“He whom God shall manifest” (مَنْ يُظْهِرُهُ اللهُ = M. Y. H.) is the ‘Speaking Book’, II, 3; on His appearance those who do not believe in Him cease to be believers, IV, 4; all must take refuge in Him, II, 4; II, 6; VII, 5; belief in Him is belief in God, III, 15; refuge in Him is refuge in God, II, 4; IV, 2; letters incorporated in His Hook are saved, and those not so incorporated are lost, II, 4; – is intended by every good name in the *Bayan*, II, 5 (*cf.* III, 8); opposed to Him is the ‘Tree of Denial’, which includes all who deny Him, II, 5; the *Bayan* is the Measure (or Standard) until He comes, II, 6; the day of His Manifestation is the Resurrection of the *Bayan*, II, 7; on that day the *Bayan* will bear its fruits, II, 7; the people of the *Bayan* are exhorted to believe in him, II, 7; IV, 5; IV, 11; he whose will is at one with the will of – has died spiritually, II, 8; when He appears, all shall be raised up as one soul, II, 9; he who believes in Him has believed in the *Bayan*, II, 9 (*cf.* III, 15); He shall certainly appear before 2001 years (“the number of *Mustaghath*”, *q. v.*) have elapsed, VII, 10; He has a right to all things, III, 1; He is independent of all things and dependent only on God, III, 1; III, 13; VII, 14; He is not to be asked “Why?”, III, 1;

His command is equivalent to God's command, III 2; the *Bayan* revolves round His saying, III, 3; the desire of the *Bayan* and the people of the *Bayan* for Him exceeds all love, III, 3; *cf.* III, 8; He is the First Paradise and the Most Great Name, III, 8; all excellence in Contingent being is from Him, III, 13; prophecy as to what He shall say, and declaration of His Divine Nature, III, 13; VIII, 1; He is identical with the *Nuqta (a-i-Bayan)*, III, 13; IV, 9; VII, ”; VIII, 2; all are to be converted to belief in Him if possible, III, 13; when He appears, all must embrace His religion, VII, 5; the first month of the Babi year is named *Baha* and is set apart for Him, V, 3; it is hoped that men will not treat Him as they treated the Bab, IV, 4; the day of His Advent is known only to God, IV, 5; VI, 3; VII, 10; His Advent will be like that of the *Nuqta-i-Bayan*, IV, 11; when He comes, all should have been educated in the *Bayan*, V, 5; the preservation of documents until He comes should be easy, V, 13; He will arise suddenly, VII, 9; it is impossible that anyone should falsely claim to be He, VI, 8; He is to be known by Himself, not by the *Bayan*; VII, 11; for He is the fulfilment of the verse 'There is nothing like unto Him' (كَيْسَ كَمِثْلِهِ شَيْءٍ), V, 16; the fifth year of His Manifestation, V, 10; the seventh year of His Manifestation is the 'Year of Reckoning', II, 14; in every assembly a vacant place is to be left for Him, and, if possible, for the 'Letters' who will accompany Him, IX, 1; all must rise up on hearing His Name, VI, 15; *cf.* VIII, 19; to understand one verse revealed by Him is better than to know the whole *Bayan*, IV, 8; all previous Manifestations were created for Him, IV, 12; one verse revealed by Him is better than a thousand *Bayans*, V, 8; VI, 6; VII, 1; He best understands the *Bayan*, since it is His own work, VI, 1; the *Bayan* is His, VI, 16; He is like a touchstone, V, 4; none must grieve another, lest inadvertently he grieve Him, IV, 5;

children must not be beaten, lest thereby He be grieved, VI, 11; *cf.* VII, 18; He is eternally pure, VI, 17; His actions in comparison with the actions of others are as the sun to the stars, VIII, 1; in His day even the soul of the unbeliever is not his own, V, 5; He is the origin of all the Names and Attributes, V, 9; other Manifestations shall succeed His, IX, 9; *cf.* III, 15; IV, 12; VII, 14. See also under *Zuhur*.

Holy Spirit, is the Spirit of 'the first to believe' in each Manifestation, II, 16.

Hour, the –, II, 18. House of God, – of the *Nuqta, etc.*, IV, 2; IV, 12; IV, 16 (described). See also *Kaba*.

Husayn, the Imam – has returned to the life of the world, I, 6); V I, 7; is identical with the Bab, IV, 5; in this (cycle or Dispensation the name belonged to the slayer of the Chief of Martyrs, V, 4. (Perhaps Mirza Husayn Khan the *Sahib-Ikhtiyar* of Fars, is intended).

Husayn, Mulla – of Bushrawayh, or Aqa Sayyid – of Yazd, called the letter Sin", II, 5; II, 16; VIII, 15. The former was "the first to believe", and received the title Janab-i-Babu'l-Bab, "His Holiness the Gate of the Gate". Of the latter, who was the Bab's amanuensis, Kazem beg says, in his article *Bab et les Babys* in the '*Journal Asiatique* for 1866 (Serie VI, Vol. 7, p. 470): "Cet homme avait si bien su penetrer dans la confiance de Bab que cclui-ci fait plusieurs fois allusion a sa personne dans ses exhortations, et dans les paroles enigmatiques du Coran qui porte son nom."

Ignorance is the Essence of the Fire, II, 17.

Imams, the Twelve – have each and all returned to the life of the world in this Cycle, I, 1 – 15; IV, 11; IV, 12; VI, 13. See also *Jafar, Mahdi, Qaim*.

'*Imarat-i-Sadr*' (at Isfahan), II, 16.

Improvement of mankind in successive cycles, VI, 16; VIII, 3.

Infernal Letters (حروفات دون عليين) are all derived from the Five letters of Denial (حروفات نفي) in the words but are nineteen in number, II, 4; II, 9. See also *Letters*.

Inheritance, VIII, 2.

Interest on money may lawfully be taken, V, 18.

Invocation to be used when reading the *Bayan* (III, 14):

on commencing work (VII, 2); on beginning any action the believer must say, "Verily I".... (here the action is named)....

"unto God..." etc., e.g.:

لا فُؤْمِنُ (يا لا فَعَدَنْ يا اِنى لا عَلَمَنْ هَذَا) لِّلّهِ رَبِّ السَّمَوَاتِ وَ رَبِّ الْاَرْضِ وَ
ما بَيْنَهُمَا رَبِّ كُلِّشَيْئٍ رَبِّ ما يُرَى رَبِّ الْعَالَمِينَ،

to be used instead of reading the *Bayan* (الله اظهر) 700 times, according to the number of the letter), VIII, 14; – on beginning anything (alternative to that mentioned above),

to consist of seven derived forms of one of the Names of God (e.g. *موحّد، موحّد، متوحّد، واحد، وحيد، اوجد*), each repeated 100 times; VIII, 2.

Iraq, one of the five provinces of Persia wherein no unbeliever may dwell, VI, 4.

Isfahan ("the land of Sad"), II, 16; – is the noblest of lands, VIII, 14.

Islam, the fruit of – is belief in this Manifestation, II, 7. See also *Muhammad, Qur'an*, etc.

Ivory, its use permitted, V, 14.

Ja'far, Imam-i-Sadiq, has returned to the life of this world, I, 9; VIII, 2.

Jesus Christ, those who believed in – returned in successive Cycles to believe in Muhammad and the Bab, and will return to believe in M. Y. H., II, 9; whosoever believes in – must also believe in Muhammad, II, 16; VI, 7; VII, 2; VIII, 7; – is identical with Muhammad, II, 15; III, 13, where it is explained why Muhammad did not openly say 'I am Christ', VII, 10; – was inferior to Muhammad, III, 4; – foretold Muhammad, IV, 11 (in the words: *يَأْتِي مِنْ بَعْدِي أَحَدٌ اسْمُهُ أَحْمَدُ*); VI, 13.

Jihad (religious war), VII, 6.

Joseph, tradition concerning – applied to the Bab, IV, 4 (*فِيهِ سُنَّةٌ مِنْ يُوسُفَ يُبَاعُ وَ يُشْتَرَى*); commentary on *Sura* of – by the Bab, IV, 18 (cf. III, 16); VII, 6.

Jabba (garment), not approved as apparel for those who pray, VIII, 8.
(Cf. 'Aba, supra).

Jurisprudence, the study of – forbidden as unprofitable, IV, 10. *See also Sciences. justice, unbelievers to be treated with –*, IV, 5.

Kaba, M. Y. H. compared to –, IV, 2; – of the Muslims, IV, 12; the New –, IV, t6; – why ordained, IV, 16, and *cf.* VII, 18 and VIII, 12.

Karbala, mosques at –, IV, 11; VII, 15.

Karim Khan, Hajji Muhammad – apparently alluded to, II, 17; V, 14; – as the Tree of *Zaqqim*, IX, 7.

Kazim, Hajji Sayyid – of Rasht alluded to, V, 15.

Khurasan (“the Land of Khi”), one of the five Persian provinces wherein no unbeliever may dwell, VI, 4; prohibition of “that drug which comes from Khurasan”, IX, 7. Killing unbelievers forbidden, IV, 5.

“Kings in the *Bayan*” (*i. e.* Kings who shall adopt the Babi religion), should be energetic in spreading the faith, V 5; palaces to be built by –, VII, 9; – must expel unbelievers from their lands, VII, 16; IX, 2.

Kirman called “the Land of Fire” (نیران=۳۱۱=کرمان), II, 5; II, 16. *See also Fire.*

Knowledge, advance of – in successive Cycles, VIII, 3; what is true – and what is false –, IX, 3; IX, 4;

true – is the most noble of created things, VI, 4; – consists in – of the
Manifestation of the Age, VI, 13.

La (“No”), ”He who first said –”, II, 17 -”cf. VI, 1.

Land of Alif (= A.zarbayjan), – ’Ayn (= ’Iraq), – Fa (= Fars, especially
Shiraz), – Kha (= Khurasan), and – Mim (= Mazandaran), VI, 4;
– of Fire, see above, s. v. Fire: and Kirman.

Languages, dead –, study of, prohibited, IV, 10.

”Letters of the Living” (حروف حَيِّ) are 18 in number, and were created
before all other things from the Soul of the *Nuqta*, or ”Point”,
and infused into all things, that they too might know’ Him,
Exordium; to them are given the ”Most Comely Names”,
which are the 14 “Holy Souls” (i.e. Muhammad, Fatima, and
the Twelve Imams); and the ”Four Gates” (Bab, *Abwab*), or
”Lights of throne”, I, 1; to each one of the 18 – specially
belongs a group of 6 *suras* of the *Our’an*, according to the
formula بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ , II, 2; – are appointed in this
Cycle by the Will of the *Nuqta* or ”Point”, and will likewise be
raised up by M. Y. H. in his Manifestation, II, 11; – (or ”Let-
ters of the One”) are the signs of God’s Names to His crea-
tures,... and their hearts are mirrors wherein only God is seen,
V, 7; Paradises of the – II, 16; 18 Mosques are to be built in
their names, and the day of their return is to be feared, V, 2;
each day of each month, and each month of each year is spe-
cially connected with one of the –, V, 3. (Compare the Zoroas-
trian arrangement, where the year comprises 12 months of 30
days each, *plus* the 5 *Gathas*.) Each month is called after one
of the 12 Archangels, as are the first 12 days of each month,

so that once in each month the name of the day and the name of the month are the same. In the Babi year, which consists of 19 months of 19 days each, *plus 5* intercalary days "according to the Number of the *Ha*" the same thing happens, but more: completely, since each, "Letter" presides over one month in each year and one day in each month. See also under *Correspondences*, as appearing in the *Qur'an*, in *Prayers*, in the *Year*, in the *Bayan*, etc. The number Nineteen is to "flow through all things", VII, 8. Vacant places to be left in each assembly for M. Y. H. and the 18 "Letters" who shall accompany Him, IX, 1; – have returned to earth in this "Resurrection", VI, 13. Letters, the Person or Essence of the Seven – (ذات حروف سبعة) is placed in the *Nuqta*, *Exordium*; III, 11; III, 13; V, 3; – revealed the *Bayan*, II, 1; VII, to; – is the Manifestation of the Primal Volition, III, 6.

Letters of Affirmation (حروف اثبات = الآ هو) = II, 6.

Letters of Denial (حروف نفى) = لا اله

Letters, Supreme – (حروفات عليين), only these and the "Letters of the Living" are allowed to commentate the *Bayan*, and they can only be recognized with certainty during the period of the Manifestation, II, 2; all the are derived from the "Five Letters of Affirmation", and each one is connected with a special Paradise, II, 4; the reading of the – causes tranquillity to the believer, II, 4; those – which refuse to believe in M. Y. H. are cursed, III, 3.

Letters, Infernal (حروفات دون عليين), II, 2; all are derived from the "Five Letters of Negation" لا اله, and on analysis become 19, II, 4; – are such as do not believe, II, 19.

Letters, Number of all the – , = 60005, VIII, 17; Science of the – to be diligently studied, III, 16; 70,000 Angels watch over each of the – , VII, 1; 30 letters are reckoned one “verse” (بيت), VI, 1.

Letter *Mim*, II, 16; IX, 3.

Letter *Sin*, II, 5; II, 16; – was the “First to believe”, VIII, 15; IX, 3. (See also *Husayn, Mulla, – of Bushrawayh*). Letter *Shin* (“that same Letter Shin who went to his house”), IV, 16.

Letters of the Gospel. See *Christians, Firangis, Gospel* Letters of the *Qur’an, i. e.* Muslims.

Letters not to be read without permission, VI, 18; – to be answered, VI, 19.

Lights of the Throne, called also “the Four Lords” (ارباب اربعة), and the Supporters of Creation, Provision, Life and Death, worshipped before God, I, 1; and appear in each Manifestation under different guises, *Ibid.*, and *cf.* III, 8; IV, 8; and V, 10; four prayers specified, one for each of the – , VIII, 5.

Logic, its study forbidden as useless, IV, 10.

Love one another, Believers bidden to – , V, 16.

Macrocosm, what is in the – is in the *Bayan*, III, 8; the People of the *Bayan* are the – , V, 10.

Mahdi, the *Nuqta-i-Bayan* (or Bab) is the – , VIII, 17; IX, 3.

Maku, the plan of exile and imprisonment of the Bab, II, 2; there seems also to be an allusion to – or Chihriq in the following obscure passage in II, V:

إِلَى أَنْ يَنْتَهِيَ إِلَى ذَلِكَ الْأَرْضِ فَوْقَ الْجَبَلِ الَّذِي ثَلَاثَةٌ بَشَرٍ فِي أَرْبَعَةٍ

Man is the Microcosm, III, 9; all things return to the Spirit of –, and his Paradise is the Paradise of all things, and his form is referable to the Names and Attributes of God, IV, 4. See also *Components of Man and Body, Essential*.

Manifestation. See *Zuhur*. Marriage is obligatory on all, VIII, 15; concerning dowries etc., see VI, 7.

Mazandaran (“the Land of Mim”), unbelievers not to be allowed to dwell in –, VI, 4. Mecca, visited yearly by 70,000 pilgrims, VII, 15; allusion to the Bab’s own pilgrimage thither, IV, 16.

Merchants only are permitted to read each other’s correspondence, VI, I 8 (see also under *Letters*); alteration in monetary system will bring loss to –, V, 19; – in the lands of the Firangis, V, 5; European – and other

Europeans who follow useful trades and professions are alone permitted to dwell in the countries of the believers, VII, 16; – are permitted to sell opium and alcohol to those who need them, IX, 8.

Micc, the excreta of – do not defile, VI, 17. (See also *Bats*). Microcosm, III, 9; IV, 4. See also under Man.

Miracle, those who claim to perform – s, VI, 8; the eloquence of the *Qur’an* is the supreme – and is the only one insisted on, II, 1.

Mirrors, believers in the *Bayan* compared to –, *Exordium*; III, 7; III, 13; unbelievers likened to stones and believers to –, VI, 4; the *Nuqta*, or "Point" is the Mirror of God, *Exordium*; M. Y. H. is the same, VI, – which advance to meet the sun shall be illuminated, II, 1; wherever the Tree of Truth dwells even stones become –, II, 16; innumerable forms dwell in the shadow of each Mirror, III, 2; the Tree of Truth is a perfect Mirror of God, III, 5; VI, 10;- Letters (i. e. believers) are' like –, III, 12; 'Ali is the first of – in each Manifestation, III, 12; naught should be seen in – save the Sun, IV, 6; the *Bayan* must prepare all to be – of M. Y. H., V, 9; the Sun is independent of –, VII, 15; – of God existed before the Prophet, VI, 7; hearts () of the 18 "Letters of the One" are like –, V, 17; other books are – of God's Book, VI, 6; – are a suitable decoration for the House of God, IV, 16; – are to be used, VIII, 6.

Money must be given to the guardians of God's Temple, IV, 18; rearrangement of –, V, 19 (the *mithqal* is divided into 19 parts; the *Mithqal* of silver = 1000 *dinars*, and the *mithqal* of gold = 10,000 *dinars*).

Months, the year to contain 19 –, each of 19 days, according to the "Number of All Things" (عدد كلشيئ), and the first month is to be called *Baha* and the last *Ula*, V, 3. (The complete list of the 19 months is not given in the *Bayan*, but is as follows: (1) *Baha*; (2) *Jalal*; (3) *Kamal*; (4) *Azimat*; (5) *Nur*; (6) *Rahmat'*; (7) *Kalimat*; (8) *Kamal*; (9) *Asma*; (10) *Izzat*; (11) *Mashiyyat*; (12) *Ilm* (13) *Quadrat*; (14) *Qawl*; (15) *Masail*; (16) *Sharaf*; (17) *Sultan*; (18) *Mulk*; (19) 'Ula:

or in English (1) Splendour; (2) Glory; (3) Beauty; (4) Greatness; (5) Light; (6) Mercy; (7) Words; (8) Perfection; (9) Names; (10) Might; (11) Will; (12) Knowledge; (13) Power; (14) Speech; (15) Questions; (16) Honour; (17) Authority; (18) Dominion; (19) Exaltation.

The same names are also applied in the same order to the 19 days of the month). Each day of the month has its own appropriate invocation to God, which must be repeated 95 times (according to the "Number of الله to God"). Thus on the first day the invocation is الله أبهى, on the second الله اعظم and on the last الله أقدم, V, 17.

Moon, countries in the – observed by astronomers, VI, 19; the First to believe in M. Y. H. is like the – and those who follow him are like stars, VIII, 1. (A dissertation on the prophetic or symbolical meaning of the Sun, Moon and Stars will be found in the Iqan or "Assurance").

Moses, his book (the *Tawrat*, or Pentateuch) alluded to, III, 13.

Mosques, V, Moths, those who have eyes to see circle round the Bab like – round a candle until they are consumed, VIII, 9.

Muhammad, the Prophet, has returned to the life of this World, I, 1; VII, 15; was the First to believe on the Day of Resurrection, I, 1; the souls who believed in – have returned, I, 2; the beginning of – 's Mission was 10 years before his Flight or *Hijra*, and the beginning of the Bab's Mission was 1270 years after it (*i. e.* A. H. 1260), II, 7; – was raised up in the soul of the *Nuqta* or "Point", II, 9; was identical both with Jesus Christ and with the Bab, II, 15; VII, 10;

why – did not explicitly declare himself to be Christ, III, 13; – was more excellent than Jesus Christ, III, 4; all the prophets are to be seen in –, IV, 6; – was foretold by Jesus Christ, IV, 11; VI, 13; the *Ka’ba* derives its honour from its relation to –, IV, 16; – abode for seven years in the mountains about Mecca, VII, 15; – ’s Mission began in the month of Rajab; – ’s injunction to destroy books which conflicted with the *Qur’an*, VI, 6; in – ’s Manifestation unbelievers were not even permitted to possess their own lives, V, 5; – was identical with Adam, VII, 2.

Musical Instruments, may be played on the “*Naw-ruz*” or New-Year’s Day, VI, 14.

Mustaghath (= 2001), II, 17; III, 15; lamps according to the number of – are to be suspended in mosques, V, 2; the chapters (ابواب) in the writings of the *Nuqta* are from the One (*Wahid*) to –, VI, 1; children at birth are to be guarded by the number of –, VII, 10; no Name is superior to the name –, VII, 10.

Nails, are to be cut, VIII, 6.

Najaf, inscriptions concerning the Imams at –, IV, 11.

Name, the Most Great – (), is M. Y. H., III, 8.

Name, the Hidden –, I, 1:

Najaf, inscriptions concerning the Imams at -, IV, 11.

Name, the Most Great - (اسم اعظم), is M. Y. H., III, 8.

Name, the Hidden -, I, 1:

اسم مصون مکنون که با اسماء اربعه یا انوار عرش یا حوامل خلق و رزق و حیات و ممات مذکور میشود،

Name of Divinity (اسم ألوهیت) includes all Names, and belongs to the *Nuqta*, I, 15.

Names, the Six –, used as Talismans, VI, 10.

Names, all good – are to-day included in the *Nuqta*, II, 5; all good – in the *Bayan* signify M. Y. H., II, 5; III, 8; – and Attributes comprise Forms, IV, 4; how the – are ”extended” (or emanate) from God, II, 16; one of the – is specially related to every phenomenon, III, 1; the 19 – which specially appertain to God, and which are opposed to the 19 ”Letters of Negation” or ”Gates of Fire”, III, 8; III, 9; in the ”Station of the Spirit” () naught is seen but the –, and all of them are the manifolding of the Primal Unity, III, 10; Science of the – to be studied, III, 16; men are not to be veiled by the –, V, 4 (see also *s. v. Husayn*); one of the – is to be mentioned on making use of anything, V, 9; the – of God, in what fashion they should be written out by every believer, VII, 8 (compare also a very obscure passage in V, 10). *Al-Bayan* is one of the – of God, III, 17; new – which may be used by believers in the *Bayan*, *e.g.* ’Abdu’l-Bayan, III, 17; Baha’u’llah, Jalalu’llah, Jamalu’llah, Nuru’llah, Fazlu’llah, Judu’llah, ’Abdu’llah, Dhikru’llah, *etc.* V, 4.

Nawruz (New Year’s Day) is the Day of the *Nuqta* or Point, V, 3; – is the Day of God, VI, 14.

Nay (”No”: see also *La*), II, 17; *cf.* VI, 1.

New, All things are to become – in this Manifestation, VIII, 1.

Niyyat (Intention), VII, 2.

Nothingness (عدم) depends on the *Nuqta* or Point, III, 8.

Nuqta ("the Point") has existed from all Eternity; all men are created with a natural disposition to recognize it; from it were first created 18 Spirits (the "Letters of the Living" حروف حيّ, q. v.); it is the Mirror of God and the 'Person of the Seven Letters' (سبعة ذات حروف, q. v.), *Exordium*; the – has always held the position of precedence (مقام أوّلّيت), I, 15; until one regards the –, one cannot understand how all things are raised up in one soul; II, 11; – is the Balance or Standard (ميزان) in each Manifestation, by which Heaven and Hell are realized, and is the Volition of God, II, 13; cf. III, 7; Paradise, after the last Imam, returns to the –, II, 16; all men believe in the –, yet they have not recognized him, II, 16; the – has the right to do as he pleases, III, 1 (cf. III, S, and VIII, 5); the whole *Bayan* is the unfolding of the Point, which is the Primal Will, and resembles the sun, III, 7 (cf. III, to; III, 12 and IV, 12); the – is the differentiator of the Letters, III, 8; III, to; all men do what they do through the –, III, 8; emanation of the Letters from the –, III, 8; all that is in the *Bismi'llah* is in the –, III, 12; the – has two stations, one of Divinity (الوهيّت) or Ipseity (هويّت), and one of Servitude (عبوديّت) i. e. Humanity, IV, the first month of the year, especially the first day of that month, is specially consecrated to the –, V, *Nuqta-i-Furqan* ("the Point of the *Furqan*", i. e. the Revealer of the *Qur'an* Muhammad) is identical with the *Nuqta-i-Bayan*, i. e. the Bab, I, 15; VIII, 2. See also *Muhamad*.

Nuqta-i-Ula ("First" or "Primal Point"). This expression, though commonly used by the Babis in speaking of the Bab, only occurs once in the *Bayan* (VI, 15) in the following passage:

خداوند اذن فرموده کُل را که در نزد استماع ذکر من یُظهِرُهُ اللهُ باین اسم
هر نفسی بر خیزد از مقام خود و بعد قاعد گردد اجلالاً له من کتاب الله و
اعظاماً له من نقطة الاوّلی

("the Point", or Revealer, "of the *Bayan*", the title by which the Bab is generally mentioned) is the promised *Qa'im* (*q. v.*), I, 15; – is the Imam Mahdi, (*q. v.*), VIII, 17; IX, 3; – is the *Nuqta-i-Furqan* (*q. v.*), *i. e.* the Prophet Muhammad, VIII, 2; all men must take refuge with the – until the Day of Resurrection (*i. e.* the Day of the Manifestation of M. Y. H.), II, 4; was first' manifested on Friday, 5 Jumida I, A.H. 1260 (= May 23, 1844), II, 7; but in VI, 13 the day of the week is more correctly given as Thursday; this year (A.D 1260) is generally spoken of in the *Bayan* as the year 1270 of the Manifestation of Muhammad, which is reckoned ten years before the Flight; see II, 7; IV, 14; IV, 16; IV, 18; VI, 7; VI, 8; VI, 13; etc.; this year, 1270, corresponds to the number of the Divine Attribute (اغفر = 1281) minus (هو = 11), VII, 10; the place of the Manifestation of –, VII, 15; Muhammad was raised up in the Spirit of the –, II, 9; the book of the – points to God, and could only be produced by Him, II, 15; commentary on the *Sura-i-Yusuf*; IV, 18; – is identical with Christ and Muhammad and all preceding and succeeding Prophets, from Adam to M. Y. H., II, 12; II, 15; III, 13; IV, 12; VIII, 2; and especially with "the Founder of the Ka'ba", *i. e.* Muhammad, IV, 18; enumeration of writings of –, all of which are included under the term *Bayan*, though they are of different grades, *viz.* "verses" in the style of the *Qur'an* (آیات), "supplications" (مُناجات),

”commentaries” (تفاسیر), ”scientific treatises” (شؤون علمیه), and Persian writings (رسائل فارسی), III, 17; IX, 2; VI, 1; – has a right to all that is best of its kind, V, 16; VIII, 4; all that was good in the knowledge of God advanced to meet the –, II, 17. Number of All Things” (عدد گلشی). God has ordered the world according to – (= 361, or 19 X 19), and the arrangement of the *Bayan* follows this order, *Exordium*; as does also the Calender (see *Months*), V, 3.

One without number (واحد بلا عدد), *i. e.* One in itself, not in contradistinction to plurality, VII, 19.

Opium forbidden, IX, 8. Oppression the most grievous sin, V, 19.

Paper, the best to be used for books and letters, IX, 8.

Parents to be honoured by their children, IV, 19; believers should pray for their –, VIII, 16.

Paradise, or Light (نور). See *Heaven*.

Pentateuch (*Tawrat*), called ’the Hook of *Ta*’, III, 13.

Perfume should be used, if practicable, instead of water for purification in God’s House, IV, 16; – to be used for washing the dead, when practicable, VIII, 11; use of – recommended, VI, 2. Persian works of the Bab are numerous, IV, 10.

Pardon to be sought for from the Manifestation, VIII, 3.

Pilgrimage created by the word of the Prophet Muhammad, IV, 8; VI, 4; VII, 15; places of – changed in each Manifestation or Prophetic cycle, IV, 12; – why ordained, IV, 16; – should only be undertaken by the rich, IV, 18; VI, 16; spiritual meaning of –, IV, 14.

Pisces (*Hut*, the Zodiacal Sign of the Fish), the passage of the Sun from – to Aries marks the *Nawruz*, VI, 14.

Plato (), VI, 1.

Point. See *Nuqta*. Poor, fines assigned to the –, VI, 16.

Post. See *Chapar*.

Prayers, where and how to be performed, VIII, 19; must not be long and wearisome, *Ibid.*; a Persian prayer recommended in VIII, 3, runs: 'O God, I trust in Thee:

یا خدایا بر تو توکل کردم مرا نجات ده در روز قیامت،

grant me salvation on the Day of the Resurrection!"

– should be performed in an *aba*, not in a *jubba*, VIII, 8; congregational – not permitted save at funerals, IX, 9.

Printing of books recommended, even in the case of the *Bayan*, VIII, 7.

Prophets, See under *Adam, Bab, Jesus Christ, Moses, Muhammad, Nuqta, He whom God shall manifest, Revelation, Zuhur*, etc.

Purification, legal – not required, V, 14; – by water, VI, 2; is by knowledge and the mention of God, IX, 10.

Purity, things which enjoy –, V, 14; all water is endowed with –, true – belongs only to those who love God, VI, 2; – is not destroyed by the excreta of bats, mice, etc., VI, 17; – is an essential attribute of M. Y. H., VI, 17; what – belongs to, and how it is obtained, IX, 10. See also *Cleanliness*.

Qa'im (He who ariseth", and whose uprising is the Resurrection) has appeared, with the requisite proofs and verses, in the Bab or Nuqta, I, 15; the fruit of the Qur'an is to recognize the –, IV, 10; all previous Manifestations, including that of the Prophet Muhammad, were created for the –, IV, 12; one of the signs of the –'s advent, viz. that Injustice has filled the earth, has been fulfilled, VI, 13; respect for name of the –, VI, 16; a tradition of the Imam Ja'far-i-Sadiq, related by Shaykh Ahmad Ahsa'i, concerning the –, VIII, 2.

Qibla, the Spiritual –, VII, 19.

Qiran (*Qran*, a Persian coin resembling a franc or peseta, but now worth less than six pence) is to contain 28 *nukhuds* of silver, V, 19.

Qur'an, eloquence of the – is the proof of its Divine origin, II, 1; no difference between the – and the Bayan, II, 1; – consists of 114 *suras*, or 19 groups of 6, each group corresponding to one of the 19 letters in **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** II, 2; – was revealed by the "Tree of Truth", II, 2; was revealed gradually during a period of 23 years, II, 3; – was first written down by Ali b. Abi Talib on the shoulder-blades of sheep, II, 3; the only proof of the Divine origin of the – is the verses (ayat) themselves, II, 1; one of the Bayans was also revealed in Arabic, so as to be a still more cogent proof than the to the Muslims, II, 14;

few men in these days act in accordance with the –, and obedience is no longer required to it but to the Bayan, II, 6; the fruit of the – is belief in this Manifestation. II, 7; both the – and the Bayan proceed from the same "Tree of Truth", II, 12; the – is sad to-day' because, though all read it, they fail to gather its fruit, which is belief in the Bayan, III, 3; the – is more excellent than the Gospel, III, 4; the – is sold cheaply in an unseemly way, III, 14; VIII, 7; – is badly printed or lithographed and sold for the mean price of one *gran*, or 28 *nukhuds* of silver, VIII, 7; for seven years no one believed in the –, IV, 2; IV, 12; except 'Ali, IV, 18; VI, 13; had all professing Muslims acted consistently with the no unbelievers would have remained, V, 5; all [Muslim] books except the – to be destroyed, VI, 6; the whole of the – is summed up in one verse (IV, 10), viz.:

الله اَلَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَّ مِنْ الْاَرْضِ مِثْلِهِنَّ يَنْزِلُ الْاَمْرَ بَيْنَهُنَّ لِتَعْلَمُوْا
 اَنْ اَللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَّ اَنْ اَللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

Christians who do not accept the – have not really believed in Christ, II, 9.

-Ra'd, Suratu'r- – (Sura XIII, V. 2), allusion to the –, VI, 13.

Reckoning, the – (حساب) will take place in the seventh year of the Manifestation of M. Y. H., II, 14.

Red scent, would be used in place of water in God's house, were this practicable, IV, 16.

Renewal of all books, VII, 1. See also Books.

Repentance can only be made before God or M. Y. H., VII, 14.

Resurrection, Muhammad and his Companions were the first to believe at the – , I, 1; the true meaning of the – not yet understood, and taken in a purely material sense by the Shi'a, II, 7; – is the period of any Manifestation, from the first appearance of the "Tree of Truth" until its decline, II, 7; VIII, 3; IX, 3; the – is the time when the perfection of anything is made manifest, II, 7; VII, 15:

الی غروب شجره حقیقت قیامت قرآن است زیرا که شیء تا بمقام کمال نرسد قیامت او نمیشود کمال دین اسلام الی اول ظهور منتهی شد و از اول ظهور تا حین غروب اثمار شجره اسلام آنچه هست ظاهر میشود و قیامت بیان از ظهور من یظهره الله است زیرا که امروز بیان در مقام نطفه است و در اول ظهور من یظهره الله آخر کمال بیان ظاهر میشود،

– of one soul for all, II, 9; of the "Letters of the Living" in other souls, II, 11; all things have their –, even cups and saucers, II, 11; many souls will remain on the Bridge of *Sirat* until; or until after, the –, II, 12; God reckons all by one word in the Day of –, II, 14; the – has come already, VI, 10; all things, even hours and minutes, will appear as men in the –, VI, 14; successive – s will follow the Manifestation of M. Y. H, VIII, 3; prayer for salvation is the Day of the –, VIII, 3 (for text of this, see under *Prayers*); though the Day of the – is called the "Most Great Day" (اعظم یوم), it is externally just like any other day, and it passes by while many are unaware of it; compare, on the non-material nature of the –, VII, 19. Revelation: "verses" (آیات) are the appropriate sign of a Divine –, I, 1; (compare II, 1; III, 15; IV, 5); the proof of a new – is adapted to the needs of the age and the development of men's minds, and in each age that which men held in the highest esteem has been made the criterion, e. g. in the case of the *Qur'an* eloquence, in the case of the *Bayan* wisdom (عرفان), etc., II, 1; etc., II, 1; – is not to be subjected to the rules of criticism, being itself the criterion or standard whence these rules are derived, II,

– is the permanent or “silent” Proof, II, 2; if those who have accepted an earlier – refuse to accept a subsequent one, their belief becomes null and void, IV, 2; – is a creative force, IV, 8.

Rings are to be placed on the fingers of the dead, V, 12; – on which are inscribed the following words:

قل انّ الله حقّ و انّ ما دون الله خلق و كلّ له عابدون

are to be worn by believers, VI, 10; all believers, compared to the Prophet or ”Manifestation” of the time, are like – on the fingers, VII, 19; nineteen – inscribed with the Names of God are to be left by every believer to his heirs, VIII, 2; – are to be placed on the right hand of the dead, and are to be inscribed (VIII, 11) when the deceased is a man as follows:

ولله ما فى السموات و الارض و ما بينهما و كان الله بكّل شئٍ عليماً،

and when the deceased is a woman as follows:

ولله ملك السموات و الارض و ما بينهما و كان الله على كلّ شئٍ قديراً،

Rose, a – given by a Christian to a believer becomes pure, V, 7.

Rose-water to be used, when possible, for washing the dead, VIII, 11.

Sadiq, Imam Jafar-i. –, I, 9; VIII, 2.

Salam, Salutation, form to be used, VI, 5. (Between men the – is الله اكبر and the answer الله اعظم; between women it is الله ابهى; and the answer is الله اجمل.

Salman the Persian, allusion to –, V, 11; VI, 13.

Salvation, action in accordance with the precepts of the *Bayan* suffices to secure – in the Day of Resurrection, VI, 8; what – is, VI, 15; how good – is, VII,2.

Sanctuary in the houses of the Letters of the Living, IV, 14; IV, 15. (For description of these houses, see V, 1 and V, 2).

Saucer, II, 2. See *Cup and –*, *Resurrection*.

Sciences, unprofitable – not to be studied, IV, 10; – avail nothing without knowledge of God, VI, 1; what are true –, VI, 13.

Sea, hardships of those who travel or work on the –, IV, 16; VI, 16.

Seed, Adam in the degree of –, III, 13; the *Bayan* is now in the degree of –, II, 7; – is pure, V, 15.

Talismans, the study of sciences bearing on the construction of – recommended, III, 16; – to enable the wearer to recognize M. Y. H. on his appearance, VI, 10; VII, 10. For this purpose are recommended rings of red cornelian bearing the inscription:

قُلْ اِنَّ اللّٰهَ حَقٌّ وَّ اِنَّ مَا دُوْنَ اللّٰهِ خَلْقٌ وَّ كَلٌّ لِّهٖ عَابِدُوْنَ،

Also the use of the name (مُسْتَعَاث). See also, on the هياكل and دوائر, V, 10.

Ta' ziyas. Those who therein mourn the death of al-Husayn and the other martyrs of Islam do withal persecute the Bab, who is identical with al-Husayn, IV, 5. See also VI, 13, where the Musulmans are accused of venerating the tombs of the Imams, yet refusing to recognize their return.

Telescopes, allusion to –, VI, 13.

Tithe. Every one possessing money or property exceeding in value 100 *mithqals* of gold must give 19 *mithqals* to the "Letters of the Living" or to their descendants, VIII, 16.

Tobacco, its' use forbidden, IX, 7.

Tomb, what is meant by the "Questioning of the –", II, 10; the – of the believer is a garden of Paradise, II, 9; concerning the truth of the –, II, 9.

Trade, the essential condition of any transaction is that both parties to it should be satisfied, V, 18; travelling for purposes of – is permitted, VI, 16; only such of the unbelievers as come for purposes of – are permitted to dwell in the lands of the believers, VI, 16; – in opium and intoxicating liquors, how regulated, IX, 8.

Tradition concerning the Qa'im (q. v.) that "he shall be bought and sold like Joseph", IV, 4; – of the Imam Ja'far-i-Sddiq, VIII, 2.

Travelling discouraged, VI, 16 (except for purposes of Trade, q. v.).

"Tree of Truth" (شجرة حقیقت), the Prophet Muhammad and the Bab so called, II, 2; – is the Revealer both of the Qur'an and of the Bayan, II, 12; the Word of the – has creative power, III, 2: the – has regard for the capacity of its hearers, VII, 10.

"Tree of Denial" dwells in the "Land of the Fire", II, 5. (Hajji Muhammad Karim Khan is probably intended by this name, since he was the Bab's chief opponent, and he dwelt in Kirman (q. v.),

and he dwelt in Kirman (q. v.), which is entitled the "Land of Flames",
ارض نيران See also under *Zaqqum*.

Tribute, the King is entitled to a – of half a qran (500 *dinars*) on each *mithqals* of gold, and one *shahi* on each *mithqals* of silver, V, 19.

Ulama (Doctors of Theology) are answerable for men's errors, II, 1; because to them men look for guidance, IX, 3; – rebuked, IV, 10; – of Bayan, how they should occupy themselves, III, 16; – of Bayan will not be accounted superior to the common people in the day of M. Y. H., IV, 18. Unbelievers are not to be killed, but are to be treated justly, IV, 5; but their property may be confiscated, V, 5; VIII, 15; how this confiscated property may be used, V, 6; – are not to be permitted to dwell in certain Persian provinces, VI, 4; VII, 16; – are like stones, while believers are like mirrors, VI, 4; conversion of – is an act of great merit, VII, 2; souls of are seized upon by the devils, VIII, 11; marriage with – is unlawful, VIII, 11. Uncleaness, legal – abolished, V, 14; VI, 17. (Cf. also V, 7, on the purity of gifts made by unbelievers to believers, and see also s. v. Purity).

Verse (bayt, *بيت*) is computed as 30 letters, VI, 1.

Verses (ayat, *آيات*, "signs") are the essential proof of a prophet's Divine mission, VI, 7; VI, 8; VI, 15; and God alone is able to produce them, VI, 8; VII, 13. See also Revelation.

Wahid (*واحد*). See One, One Number of All Things, Letters of the Living, etc.

Water is essentially pure, alike in small and in large quantities, VI, 2.
Weak, the – are to be treated with consideration, VI, 16.

Wife, cohabitation with – prescribed as a punishment, VI, 11; VI, 16.
See also Divorce, Dowry, Marriage.

Wine forbidden, IV, 8.

Women are not to perform pilgrimages, IV, 18; – are to go to the mosques to perform their devotions at night, IV, 19; – are called "Possessors of the Circles" (ذوات الدوائر) VII, 18; VIII, 6; – are to write the word Bism (بسم) on their breasts with henna, VIII, 6; – may be spoken to, VIII, 10.

Works will not save without Faith, VIII, 3.

Worlds, the' – had their beginning first in Will (ارادت) and then in Volition (مشيت), II, 16; other – existed before this, III, 13; IV, 14; the – of Souls (أَنفُس) and Horizons (آفاق) correspond, II, 16.

Worship, the most acceptable is to make others happy, V, 19.

Writing, the New – (خطّ بديع), III, 17; 19 different kinds of –, beginning with the *Khatt-i-Abha* and ending with the *Khatt-i-A'la*, VII, 1; of *shikasta* – only the best and most legible is to be used, Ibid., and VI, 13.

"Yea". Sec Bala.

Zaqqum, Tree of –, its leaf prohibited, IX, 7. This appears to refer to the Bab's great antagonist Hajji Muhammad Karim Khan of Kirman (see "Tree of Denial"), the head of the modern Shaykhis, who wrote at least two books, entitled *اذهاق الباطل* and *تير شهاب* in refutation of the Bab and his doctrines. It is said that when one of these books was brought to the Bab, he requested some one who was present to read a portion from the beginning, in which the author, after mentioning his name, Karim ibn Ibrahim, described himself as athim (اثيم), a word which means "sinner", but in a much worse sense than mujrim (مجرم), and other words commonly used in self-depreciation. On hearing this the Bab said, "That is enough read no further; he has answered himself", and wrote on the book *حَمَ والدُّخَان*, and sent it back to the author. The allusion is to the Sura of the Qur'an entitled "Smoke", in which occur the following passages:

إِنَّ شَجَرَةَ الزَّقُّومِ ، طَعَامُ الْإِثْمِ . ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ،

"Verily the Tree of Zaqqum' is the food of the sinful one (al-athim)... Taste [thereof]: verily thou art the mighty, the noble" (Karim). Besides these curious coincidences, the Babis find another allusion to Karim Khan in the letters (of which the numerical value is 48) prefixed to the Sura, for they say that it was in the year 1248 that he first advanced his claim to be the Rukni-Rabi' or 'Fourth support'; but this appears to me doubtful, since whatever 'claim he advanced must, I think, have been subsequent to the death of Hajji Sayyid Kazim of Rasht, amongst whose disciples both he and the Bab were reckoned.

Zikr (), or ejaculatory prayer, is not pleasing to God in excess, IX, 4.

Zoroastrianism, traces of its influence in the Bab's doctrines and institutions. (1) In the method of washing, VI, 2. (2) In the salutation of the sun, VII, 17. (3) In the restoration of the old solar year with the *Nawruz* (New Year's Day) or Vernal Equinox as its beginning, and the 5 intercalary days (corresponding to the Zoroastrian *gatas*) to make up the "Number of All Things" ($19 \times 19 = 361$) to 366 or 365, as may be required to complete the solar year. See under Months. (4) The command to bury the dead in stone coffins (V, 12) may also have been prompted by a desire to prevent the defilement of the earth, for the essential purity of the elements (especially Water) is insisted upon in the *Bayan*. See Purity.

Zuhurs ("Manifestations" or Dispensations) are Manifestations of the "Primal Volition" (مشیت اولیّه), III, 9; IV, 2; or of the "Point" (Nuqta), III, 13; the later – contain by inclusion all the preceding –, III, 13; whoever believes in one – believes in all preceding ones, III, 15; – have neither beginning nor end, III, 15; IV, 12; VII, 13; other – shall succeed that of M. Y. H., IX, 9; the successive – in their increasing perfection compared to a boy in successive stages of growth, III, 13; III, 15; V, 4; VIII, 2; all actions are to be performed for and in the name of the Manifestation of the Age, for such only are truly done "for God" (الله), IV, 2; VII, 2; a new Manifestation takes place whenever men are ready for it, II, 9; VI, 13; but only God knows when it will be, VII, 10; III, 15; all – are identical, VII, 10; VIII, 2: II, 12; IV, 12; all – are created for the last one, IV, 2; which, however, needs all the previous ones, V, 4; those who truly believe in one – believe in all succeeding ones, II, 9; many who are highest in one

– shall be lowest in the next, II, 16; III, 15; the writings of each – are a gift to the next, II, 19; successive – are like the same sun arising day after day, IV, 12; VII, 15; VIII, 1; 1270 years have elapsed between the last – and this (see *Nuqta-i-Bayan*); the Manifestation is Paradise to believers, II, 1; the proof of each, – is what most appeals to the age in which it takes place, *Exordium*, and II, 11; the proof given in this Manifestation is the same that was given in the last (*viz.* "verses", *ayat*), in the *Qur'an*, and is appealed to by Muslims, II, 14; – are intended by "the Bridge of Sirat", II, 12; knowledge of the Manifestation is knowledge of God, and refuge with the Manifestation is refuge with God, II, 4; in each Manifestation God judges all by one word, II, 14; the Person of the Manifestation in a "Speaking Proof" so long as he endures, II, 3.

END OF CONCORDANCE OF THE PERSIAN BAYAN.

It is to be observed that, as Gobineau has correctly pointed out, all the later writings of the Bab are included in the term *Bayan* (III, 17), though it is specially applied to those written in the *Qur'anic* style (i. e. "verses", *ayat*). Gobineau reckons three *Bayans*, two in Arabic, of which one is much longer than the other, and one in Persian. It is to the latter that this Index applies. I read it through and made an abstract of the contents, in which I endeavoured to note every point of interest or importance, and from this abstract I constructed the Index or Concordance printed above. As the Persian *Bayan* has never been printed, reference could only be made to the Sections into which it is divided. It was evidently planned to consist of 19 *Wahids*, or 'Units', each containing 19 *Babs*, or chapters, but only half was written, and it ends with *Wahid IX*, chapter 10, thus containing in all $8 \times 19 + 10 = 162$ sections. It appears to have been purposely left unfinished, so that the remainder might be added by "Him whom God shall manifest". Part, but not the whole, of this Supplement was written by *Subh-i-Azal*,