

Tablet of Patience (Surih Şabr): Declaration of Bahá'u'lláh and Selected Topics

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Abstract

This paper takes a closer look at Surih Şabr (Súriy-i-Şabr) – a Tablet which is sometimes referred to by other names. This Tablet of Bahá'u'lláh, which was revealed on the first day of Riḍván 1863 and has great significance among the Writings of Bahá'u'lláh, is the subject of study in this paper. In order to better understand the contents of this Tablet, it is helpful to review events in the life of Bahá'u'lláh during the last few weeks prior to his exile to Istanbul (Constantinople) and Adrianople (Edirne).

Şabr is an Arabic word meaning patience, and Surih Şabr (Súriy-i-Şabr) derives its name from the attribute of 'patience,' which is the starting theme of this Tablet. In life, troubles might strike a person as a test for which patience is needed. In such occasions, one needs to be steadfast and loyal to one's Lord. This paper explores the relationship between troubles in the path of God, divine tests and steadfastness during times of tests. Ayyúb (Job) is one of the prophets of Israel who has exhibited these qualities, having lived a life synonymous with patience. Bahá'u'lláh, while stating the story of the life of Ayyúb (Job) in this Tablet, writes some passages which may be interpreted as a statement of His own revelation from the tongue of Ayyúb. These statements are identified in this paper. In the Tablet, the life history of Ayyúb is briefly reviewed. Ayyúb is also a name which has been conferred by Bahá'u'lláh

on an individual who showed the attribute of patience in the path of God and was steadfast in allegiance to his Lord, the Báb. The Tablet immortalized the life of Hájí Muḥammad-Taqí Nayrízí, who was no longer living when the Tablet was revealed. This paper touches upon the sacrifices of this devoted believer. Significance of the devotion and heroic acts of Siyyid Yaḥyá Dárábi, Vaḥíd, in Nayríz has been discussed, and offering his life for his beloved, the Exalted One, the Primal Point, has been compared to the martyrdom of the Imám Ḥusayn, to which a reference has been made in the Tablet. Similarities between the lives of these two spiritual towers have been drawn.

The Tablet covers a range of topics such as: Seal of Prophets, Beholding the Countenance of God, Appearance of God in the Shelter of Clouds, attaining the presence of God, Great Announcement, the Hour, Day of Resurrection, the Trumpet Call, and clarification of other puzzling references in the past scriptures, particularly the holy Qur’án, etc. Most of these topics have been dealt with in greater details, in books such as the *Kitáb-i-Íqán*, Book of Certitude, and Gems of Divine Mysteries, which were revealed before this Tablet. However, topics such as these which are presented in the Tablet, important as they may seem, may not constitute the primary significance of this Tablet. Rather, in my view, the primary significance of this Tablet lies in clarifying the manner of announcement of Bahá’u’lláh’s station, when He left Baghdád, and in references made to His station as the Promised One of the Dispensation of the Báb. The Tablet does not include explicit phrases stating: I am ‘Him Whom God shall make manifest’ – phrases which would clearly proclaim and pronounce that He is “the Promised One of the Bayán.” However, in the Tablet, Bahá’u’lláh announces that a new Light is being shed upon the world and a new Song is being sung. It would appear the time may not have been ripe for making the announcement openly, clearly and widely. This paper also discusses and analyzes the Tablet’s references to His station and the new religion of God. There are several passages in the Tablet

which clearly indicate that those pure souls who expected Him to put a claim to a station needed to wait and be patient. He also stresses that once He has made this announcement, it is not proper for them to hesitate for a moment, and if they stop for a moment, despite their long patience, the pronouncement of ‘patient one’ can no longer be applied to them.

The Tablet also makes reference to the Qayyúmu’l-Asmá. In this paper, Qayyúmu’l-Asmá has been discussed and the references made in the Tablet regarding ‘two names’, ‘two dawning places’, ‘two mysteries’, etc. have been traced and identified in Qayyúmu’l-Asmá. The Tablet does not explicitly mention the name of the arch enemy of the ‘Light of God’, the half-brother of Bahá’u’lláh, Yaḥyá Azal. However, the Tablet includes several references to Yaḥyá such as the “Calf” and “Sámirí”. These references are identified and explained. At the end of the Tablet, Bahá’u’lláh bids farewell to the friends in elevating and exalting words, in a manner which could be interpreted that as a result of this separation, something profound is bound to happen. However, the Tablet does not pinpoint the nature of the occurrence. This may be considered the announcement of His station as the Promised One of the Bayán in an unequivocal manner in Adrianople – an action which led to the rebellion of His half-brother, Yaḥyá Azal.

In this paper, Bahá’u’lláh’s parting words and their meanings are also analyzed. The Tablet includes a prophecy and warning regarding the ‘birds of darkness’ which will start flying in the absence of the light – a reference which may be considered the ‘Light of His Countenance’. These passages have been identified and their meanings explored.

Introduction and Background

In the few years prior to Bahá’u’lláh’s departure from ‘Iráq, three processes were unfolding. (1) The first was the increasing reverence which the Bábís felt for and showed towards Bahá’u’lláh as well as the great respect with which some high

ranking officials of the Government and Iranians treated Him. (2) The second was the envy of the half-brother of Bahá'u'lláh, Mírzá Yaḥyá, the Nominee of the Báb, whose jealousy and lust for leadership was burning within his heart and consuming him day by day. Mírzá Yaḥyá could manage to attract to himself only those corrupt Bábís who desired leadership for themselves, and whose selfish inclinations prompted them to lust after the benefits of the material world. (3) The third was the enmity and hatred towards Bahá'u'lláh which was initiated and aggravated by the Muslim clergy, and accepted blindly by those fanatical elements who considered that He had violated the established norms of Islám.

In order to demonstrate the particulars of the first process, we may recall two stories from this period – for details, one may refer to the history books: *Bahá'u'lláh King of Glory*, or *The Revelation of Bahá'u'lláh*, vol. I. The first story is concerning Siyyid Ismá'íl of Zavárih who, after hearing some thrilling words of spiritual significance from Bahá'u'lláh, was so intoxicated with His love that he was unable to restrain himself from his strong desire to leave the material world.¹ The second story concerns the incident when both Mullá Şádiq-i-Khurásání and Nabíl-i-Akbar were in the House of Bahá'u'lláh, when suddenly He entered the room where they were sitting. Mullá Şádiq instantly prostrated himself before Bahá'u'lláh. After Bahá'u'lláh withdrew from the room, Nabíl-i-Akbar being conscious of the great standing that Mullá Şádiq had in the Bábí community, felt that Mullá Şádiq's humility towards Bahá'u'lláh was quite inappropriate and protested in strong language. Mullá Şádiq's response was: "You don't know Him."² These two stories were not isolated instances, and one can recount many more which clearly show the standing of Bahá'u'lláh in the Bábí community. Despite this, Bahá'u'lláh did not deem the time ripe to lay bare His own station, and the Fire which had been kindled in His soul. He was actually trying to conceal this Fire. Bahá'u'lláh has mentioned that the light within Him could show dimly beyond seventy thousand veils (in some other writings He

mentions a thousand veils) enwrapped around Him in order to cover this Fire and Light.

The second process is a direct result of the respect of the Bábí community towards Bahá'u'lláh, which produced envy and jealousy in the heart of Mírzá Yaḥyá, who was devoid of any spiritual qualities himself. This inadequacy made him incapable of instilling spiritual qualities in others. This situation led to his jealousy and ill-feeling towards Bahá'u'lláh.

The third process which had derived its intensity from the first process, but in an opposite direction, hoped to extinguish that Fire combining all the forces of opposition from the mischief-makers. It included the corrupt cleric known as “Shaykh ‘Abdu’l-Ḥusayn Ṭīhrání,” the Consul General of Iran in Baghdád, the Persian Ambassador to the Government of Ottoman Empire, the Iranian Foreign Minister and his counterpart in Istanbul, and finally two powerful monarchs of the time. These combined forces of opposition led to the decision to banish Bahá'u'lláh and His companions from ‘Iráq to a remote land beyond the Iranian borders.

On the other hand, the exile from ‘Iráq was the intervention of a divinely ordained decree to partially remove the veils which had concealed the Spiritual Light within Bahá'u'lláh, a Light that had illumined the horizon of ‘Iráq and had dazzled the eyes of so many believers who gathered around him, and had become vivified and sanctified from the stains of this world. This was at a time when the Faith of the Báb was on the verge of extinction as a result of the heavy blows dealt by the combined forces of the government and clerics. So, the departure of Bahá'u'lláh from ‘Iráq was as a result of the combination of both divinely ordered decree and the forces of opposition. It has been recorded that Bahá'u'lláh finally left the “Most Great House” in Baghdád in the afternoon of Wednesday, 22 April 1863 and crossed the river Tigris by boat with only a few of his family members around him. He stayed in the garden of Najíb Páshá for twelve days in order to make preparations for the long

journey ahead, and also to say good-bye to a large number of visitors. He had arrived in Baghdád, on April 8, 1853 and resided in ‘Iráq for ten (solar) years and fourteen days.

Tablet of Job and Its Particulars

On the first day of His stay in the garden of Najíb Páshá, known as the Garden of Ridván, Bahá’u’lláh revealed the Tablet of the Medina of Patience or Tablet of the Secured City of Patience. In numerous instances in this Tablet, He refers to the Fire and Light within Him and encourages his companions to explore it and to approach it – though it is not an all-out declaration of His Mission. His “public declaration” took place a year later in Adrianople (Edirne). This Tablet is quite lengthy and is entirely in Arabic. There is no authorized translation of this Tablet made into English yet. However, there is a provisional translation made by Dr. Khazeh Fananapazir which is being used in this paper. One can find this work in the web site of the Bahá’í Library Online, www.bahai-library.com, under the heading of Provisional Translations.³ A few sentences or phrases of the Tablet quoted in this paper are the translation of the present author; these are identified by an asterisk: *.

Start of the Tablet

The Tablet starts in the following manner:

*This is the City of Patience. Strive ye to enter it, O
concourse of the patient ones!*

*In His name, the Exalted One, He Who is the Most
Exalted*

*This is the remembrance of God in the City of Patience
regarding Job, Our servant; Whom We sheltered under
the shade of that Holy Tree planted in His heart, to
Whom We demonstrated the fire ignited in His Own
Essence....*

This Tablet is also known by other names such as: Súriy-i-Şabr, Tablet of Job, Tablet of Şabr, Surih Şabr, Lawh-i-Ayyúb. It was revealed in the honor of Hájí Muḥammad-Taqí surnamed Ayyúb who was not alive at the time of the revelation of the Tablet. Hereafter, in this paper, we will refer to this Tablet as Surih Şabr.

Medina of Patience: the City of Patience

Medina is an Arabic word meaning “city” which is protected and fortified, making it safe to inhabit because it is guarded against attackers and invaders. So the “Medina of Patience” conveys the concept of a dwelling-place of patience which is safe and secure. In other words, it conveys the idea that dwelling in patience provides some security for one’s soul. Bahá’u’lláh has revealed a number of tablets in which He invites people to enter the Medina of the theme of the tablet. Examples: Tablet of Medina of Unity of God, and Tablet of Medina of Good Pleasure of God.

The Exalted One

The word Exalted and its derivations (exalted means “high”, “lofty”) is one of the Names of God. In Arabic it is *A‘lá*. Believers matched the number for the name of the Báb, “‘Alí Muḥammad” which has the numerical value of 202 in the Abjad system, with “Rabb” which means “Lord”, and called Him “Rabb-i-A‘lá.” Most often in the Writings of Bahá’u’lláh and ‘Abdu’l-Bahá whenever there is a reference made to the “Exalted Lord” or Exalted One”, or “Exalted”, it refers to His Holiness the Báb. ‘Alí, which is the first name of the Báb, is also a derivation from the same word, meaning “Exalted,” and Muḥammad, which is the second part of His name, means “Praised”.

The Remembrance of God

In the Holy Qur'án, the word “Remembrance” or “Calling to Mind” is a reference to the Qur'án itself and also to the Prophet Muḥammad. In this Holy Dispensation, the Báb has referred to Himself as “Remembrance of God”. Bahá'u'lláh has referred to the Báb as the “Most Great Remembrance of God.”

The Burning Tree and Sacred Spot

Divine Lote Tree planted in His heart, and made Him to witness the Fire which is ignited and sheds its radiance

This part of the Tablet is also a reference to the Tree which gives light and is burning. The historical reference for the “Tree” and “Fire” is the story of the prophet Moses who saw a fire from a distance and when approached it and came near it, he found a tree which was burning but the fire was not consuming it. The tree has been referred to as the “Divine Lote Tree”, “The Tree which is neither of the East nor of the West”, “Sadratu'l-Muntahá”, “Divine and Holy Tree”. They have been interpreted as being the Word of God within the Manifestation of God.

In the Tablet there is a reference to “the Sacred Spot” and “the Tree” and “the Fire”. These are used quite frequently in the Writings of this Holy Dispensation, and in the Qur'án as well. As an example, consider this verse of Qur'án:

And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Alláh, the Lord of the Worlds. (Surih Al-Qasas, Surih 28, Verse 30)

The above verse is related to the story of Moses. Now, we may take a look at the verse in the Tablet: “*We called Job from this sacred Spot whose environs are sanctified with this call, ‘Verily, He is God, Thy Lord and the Lord of all things. He is All-*

Powerful over all things, the Self-Subsisting One.” There are great similarities between these two expressions as follows: “The Spot” is that same place where Moses stood and was “the right side of the valley in the blessed field” which is a reference to the realm of “Manifestation of God” appearing within Him and within other Manifestations of God. The Fire may be taken as the Word of God which is expressed by the Manifestation of God.

Job, the Prophet

*Noah’s flood is but the measure of the tears I have shed,
and Abraham’s fire an ebullition of My soul. Jacob’s
grief is but a reflection of My sorrows, and Job’s
afflictions a fraction of my calamity. (Qasídiy-i-Varqá’iyyih,
The Ode of Dove)*

The Tablet starts with the explanation of the life of Job. Job is one of the most mysterious figures in the Bible. The era in which Job lived, the location of his native land and his teachings are all shrouded in mystery. Some Jewish scholars even have gone so far as to deny his existence and consider his life as a fable. Due to the fact that his book and life story appear in the Old Testament, and in the light of references made to him in the New Testament, one can consider him as one of the prophets, but not within the religion of Moses. The Qur’án and Islám regard Him a prophet. On the basis of Islám, which brought the latest spiritual teachings to mankind before the Teachings of the Báb and Bahá’u’lláh, there is no doubt regarding Job’s identity as a Prophet of God. His life story is one of patience and is associated with gratitude to whatever comes one’s way, whether it bode well or ill. Certainly Job demonstrated this quality. Bahá’u’lláh has chosen Job in the tablet of “Medina of Patience” to teach us some spiritual truths, while recalling the events of his life, based mostly on the Islamic traditions. If we look carefully, some of those qualities and events match Bahá’u’lláh’s life; He uses the story of the biblical Job as the

basis to expound His own message. Also, we should remember that this Tablet was revealed in the honor of Hájí Muḥammad-Taqí of Nayríz who endured great hardships in the path of his Lord and was no longer alive at the time of the revelation of this tablet.

From the Book of Job in the Old Testament, chapter 1, verses 1-3, it is stated:

*There was a man in the land of Uz, whose name was Job; and that man was blameless, upright, fearing God, and turning away from evil. And seven sons and three daughters were born to him. His possessions also was 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and very many servants; so that man was the greatest of all the men of the east.*⁴

And chapter 1, verses 8-10, from the same book:

*And the Lord said to Satan, "Have you considered My servant Job? For there is no one like him in the earth, a blameless and upright man, fearing God and turning away from evil." Then Satan answered the Lord, and said, "Does Job fear God for nothing? Hast thou not made a hedge about him and about his house and all that he has, on every side? Thou hast blessed the work of his hands, and his possessions have increased in the land..."*⁵

After all his substance and health were taken away from him, he thanked his Lord; chapter 1, verses 20-22, from the same book:

*Then Job arose, and tore his robe, and shaved his head, and he fell to the ground, and worshipped. And he said, 'Naked I came from my mother's womb. And naked shall I return there. The LORD gave and the Lord has taken away. Blessed be the name of the Lord.' Through all this Job did not sin, nor did he blame God.*⁶

Then God restores wealth to Job after had taken away from him, chapter 42: verses 10-12 from the same book:

And the Lord restored the fortunes of Job when he prayed for his friends, and the Lord increased all that Job had twofold. Then all his brothers, and all his sisters, and all who had known him before, came to him and they ate bread with him in his house, and they consoled him and comforted him for all the evil that the Lord had brought on him. And each one gave him one piece of money, and each a ring of gold. And the Lord blessed the latter days of Job more than his beginning, and he had 14,000 sheep, and 6,000 camels, and a 1,000 yoke of oxen, and 1,000 female donkeys.⁷

Major Themes of the Tablet

We may identify nine major themes in the Tablet and nearly one hundred themes which can be considered as secondary themes, as well as many other references which require reflection and elaboration. While any of the large number of themes could serve as the focus for a study, we list some of these themes below:

1. Life of Job and how He endured calamities,
2. Patience and the reward for patient ones,
3. The events of Nayríz and sacrifice of the believers and Vaḥíd,
4. Fundamental religious truths: First and Last, resurrection, day of Judgments, etc.,
5. References to religious leaders and divines,
6. References to the statements of the Báb concerning Bahá'u'lláh's Revelation,
7. References regarding His own revelation,
8. References to the Calf, Sámirí, Satan, and Birds of Night,

9. Farewell and Separation.

In this paper, we will discuss themes 1, 2, 5, 7, 8 and will briefly consider themes 3, 6 and 9. Theme number 4, despite its significance, and the number of pages devoted to this theme in the Tablet, will not be considered here.

Patience and Being Thankful under Calamities

The life of Job is an embodiment of endurance under calamities and being content with whatever befell him in the path of God, while exhibiting contentment with the will of God. In the Tablet Bahá'u'lláh states:

Loss engulfed Him as had been ordained by the Mighty, the Self-Subsisting One. We burnt what He had planted by the hands of the angels of God's command and everything was utterly lost. When We had cleansed Him of earthly ornaments and material pollution, and had purified Him of physical possessions, then, as a further test, We caused the angels of divine wrath to blow poisonous air on His skin, making His body weaken, His temple tremble, and His limbs quiver so much that no portion of His being was left uncovered by wounds, and yet, in all these states, His gratitude increased daily. He remained patient and did not complain. We thus accounted Him of those who trust and are patient and grateful.

The book of Job, in minute details, describes how misfortunes struck Job. However, it does not discuss why these troubles are essential for spiritual growth. It is left entirely to the reader of this book to deduce it for himself. However, Bahá'u'lláh reveals in the Tablet that these difficulties are tests and no one can claim rightly to be a Servant of God and lover of God if he does not pass the tests. Furthermore, Bahá'u'lláh states that:

1. "O peoples of the earth! Be patient and persevering in the path of God and do not sorrow about that which will befall you in these "Days of the Spirit".
2. "Soon ye shall see the recompense of the patient ones in the transcendent and holy Garden:
 - In truth God has created a Paradise in the retreats of immortality and has named it "patience". Its name was treasured in the immaculate treasures of God up to the present Day. And in it was ordained what was not ordained in all other gardens and We have at this moment unveiled it for you and caused it to be remembered by you as a mercy on Our part to all the worlds. And in this paradise there are rivers of the providence of God and God has forbidden it from anyone except those who have persevered in calamities seeking thereby the good pleasure of God. None shall enter these gardens except such as have not perverted the bounty of God in themselves and flew with the wings of might in the atmosphere of patience.
 - These are they who have been long-suffering in all tribulations and the more the tribulations increased their love for their Lord waxed greater and with their entire being they turned to the exalted and holy One.
 - The ecstasies of desire grew intense in their hearts and the breaths of enthusiasm became great in their being so much so and they gave of their wealth and they gave all that vouchsafed by God to them and in all those states they were grateful to their Lord and they did not seek help from any one and God inscribed the names of the patient ones in His holy and irrevocable tablets."
3. "Truly blessed is the one who arrays himself with the garment of patience and equanimity and who does not change in afflictions and whose footsteps do not slip when the tempests of wrath blow and remains acquiescent at all times and relies on God at all times"

4. "O People of the Bayan! Be patient in these passing days and do not complain that your abject ornaments have been lost and do not bemoan of the afflictive trials that have been ordained in the Mighty Scrolls of God."
5. "Further know ye that for all good deeds there is ordained a limited reward in the Book of God with the exception of patience. This is the point that was made by God unto Muhammad, the Apostle of God. 'Those who patiently persevere will truly receive a reward without measure.' ..."
6. "Further know ye that God has ordained patience to be the garment of all the Messengers and no Prophet or Messenger has been sent but his temple has been ordained with the robe of patience. Thus has been taken God's Covenant with every Prophet sent by Him."
7. "It behoveth in the beginning for the patient person:
 - to persevere in himself so that he will withhold himself from all wickedness, evil, and desires, and from all that God has forbidden in His Book and so will his name be inscribed in the Tablets as a patient one.
 - And further he shall be persevering despite the afflictions that shall descend on him in the path of his Fashioner and that he be not shaken when the tempestuous winds of divine decree blow and when the ocean of God's destiny billows in the dominion of His irrevocable Plan and that he remain steadfast in the Faith of God .
 - And further that he should be patient with what the friends of God bring upon him and that he should be forbearing with the believers for the love of God and the pleasure of His Religion."

As stated in these passages, calamities in the path of God are spiritual tests and that is why God sent these troubles to Job. Five years before revealing this Tablet, Bahá'u'lláh revealed in His Hidden Words a number of passages regarding calamities which we should regard inwardly as light and life:

“O SON OF MAN! For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.” [HW]

“O SON OF MAN! The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.” [HW]

“O SON OF MAN! If adversity befalls thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?” [HW]

“O SON OF MAN! My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.” [HW]

Upheaval of Nayríz

The major theme with which the Tablet starts is the life of Job who was patient under tribulations and God’s decree. Essentially, the three themes in the Tablet (the life of Job, tribulations, and patience) all served the purpose of introducing the events in Nayríz. The embodiment of patience is Ḥájí Muḥammad-Taqí whose virtues Bahá’u’lláh has recounted and extoled in this Tablet. He is a native of Nayríz, a small town to the south east of Shíráz at a distance of about one hundred and fifty km. Nayríz is very close to, and in the proximity of, another small town called “Dáráb”. Were it not for Vaḥíd, Nayríz would have been forgotten by historians, in the same manner as has been the fate of many other small towns in the world. If we refer to the text of the Tablet, we find that many blessings are conferred on this land, its people, its vegetation, and its air. It is clear then that Nayríz has a unique position in the history of the world.

Dáráb is the birth place of Vaḥíd (Yazd also has been mentioned), whose given name is Yaḥyá. By the virtue of the fact that he was from the lineage of Muḥammad, his full name was Siyyid Yaḥyá Dárábi. Vaḥíd's father was an eminent clergy and a man of great knowledge and was a fellow-pilgrim at the time of the pilgrimage of the Báb. The Báb has honored him by making mention of him in the *Qayyúmu'l-Asmá*. At the time of the declaration of the Báb, Vaḥíd's father was living in one of the western cities of Iran. At this time, Siyyid Yaḥyá Dárábi had reached a degree of knowledge and fame in the capital city of Iran which resulted in Muḥammad Sháh having great confidence in him. The monarch of the time charged him with the responsibility of travelling to Shíráz, in order to investigate the message of the Báb. It is stated that he had three interviews with the Báb, which are well documented, after which he became a firm believer. For further details refer to the *Dawn Breakers*.⁸ The Báb revealed a commentary on the Surih of Kawthar (one of the surih of Qur'án) for him.

The following text is an extract from *A Traveler's Narrative*, a brief history of the Faith by 'Abdu'l-Bahá:

When the above-mentioned Siyyid arrived at Shíráz he interviewed the Báb three times. In the first and second conferences questioning and answering took place; in the third conference he requested a commentary on the Súrih called Kawthar, and when the Báb, without thought or reflection, wrote an elaborate commentary on the Kawthar in his presence, the above-mentioned Siyyid was charmed and enraptured with Him, and straightaway, without consideration for the future or anxiety about the results of this affection, hastened to Burújird to his father Siyyid Ja'far, known as Kashfí, and acquainted him with the matter. And, although he was wise and prudent and was wont to have regard to the requirements of the time, he wrote without fear or care a detailed account of his observations to Mírzá Lutf-'Alí

*the chamberlain in order that the latter might submit it to the notice of the late king, while he himself journeyed to all parts of Persia, and in every town and station summoned the people from the pulpit-tops in such wise that other learned doctors decided that he must be mad, accounting it a sure case of bewitchment.*⁹

The Báb gave him the title of Vaḥíd. This word numerically is equivalent to the number of his first name, Yaḥyá, and means “unique.” Bahá’u’lláh in the Book of Certitude (*Kitáb-i-Íqán*) pronounced him the unique and peerless: “Among them also was Siyyid Yaḥyá, that unique and peerless figure of his age”. [KI 223] Also, the Báb had testified to his unique qualities in His *Dalá’il-i-Sab’ih* (Seven Proofs): “high attainments in the realm of science and philosophy.” In short, Vaḥíd was an accomplished cleric and man of great capacity with unbounded love for the Báb.

For the spiritual exploits of Vaḥíd and further explanation and details, refer to *Dawn Breakers*¹⁰ and *Awakening*.¹¹ While the Báb was still imprisoned in a fortress in the mountains of *Ádhirbayján* (in the fortress of *Chihriq*), Vaḥíd travelled to the south eastern city of Yazd and made an open proclamation of the Faith of the Báb to the people of that city who responded to his call instantly. This caused much uproar in the city. Because of his public proclamation of the Cause of the Báb, great agitations and open confrontation ensued, which placed his life and the lives of many others in great danger. Therefore, Vaḥíd had to leave the city of Yazd for his native land of *Dáráb* and eventually for *Nayríz*. The time of his arrival to this area was about two months before the martyrdom of the Báb, on 27 May 1850.¹²

The conflagration at *Nayríz* is a direct result of the courage, faith and self-sacrifice of Vaḥíd with his public proclamation of the New Cause of God to the public at large in the villages and towns on the way from Yazd to *Nayríz*. As a result of his efforts, thousands of the inhabitants of *Nayríz* and the

surrounding villages and towns embraced the Cause of God, including Hájí Muḥammad-Taquí, whose name has been mentioned in the Tablet and in whose honor the Tablet was revealed. The conversion of a large number of people to the Cause of the Báb led to strong action by the governor of the town, Zaynu'l-Ábidín Khán, and eventually confrontation between the companions of Vaḥíd and the army of the governor. The army surrounded the believers who had gathered in an abandoned fort outside of the town (fort of Khájih), and started establishing fortification of the fort for their own defense. Therefore, the fort of Khájih became the storm-center of the conflagration in Nayríz. It is stated that Hájí Muḥammad-Taquí was quite wealthy, and he decided to sacrifice his wealth by providing provisions for those who had taken refuge in the fort. Despite heavy artillery assistance which the governor of Nayríz received from the Governor of the province of Fárs, Prince Fírúz Mírzá, his troops were defeated three times by Bábís gathered in the fort.

Since they realized that they could not win this conflict with the sheer force of guns and soldiers, the Governor and his men decided to resort to treachery and craftiness. They made a solemn oath on the holy Qur'án and sealed it to indicate that they would honor their statements and asked Vaḥíd to visit their army headquarters. Vaḥíd was well aware of their intention, but due to his respect for their oath on the Qur'án, he said that he would go there to see what God had decreed. After his arrival in the army camp the Prince and his men showed initial respect towards Vaḥíd. However, this was a scheme, as eventually, they laid their hands on Vaḥíd and killed him. Many of the believers in the fort were also killed and the women and children captured and their properties plundered. In particular the governor captured and imprisoned Hájí Muḥammad-Taquí (along with several others) in the basement of his residence and tortured him for nine months.¹³ At the end, the Hájí gained his freedom in a miraculous way and after recovering from his wounds and gaining his health he went to Baghdád to meet Bahá'u'lláh.

The following are extracts from the Tablet regarding Vaḥíd, believers and Nayríz:

- Days passed until a group of people from the town ... gathered around Vaḥíd
- These people:
 - Obeyed the commands of God,
 - Circled around his cause,
 - Sacrificed their wealth,
 - Gave up everything they had of the treasures of this world
 - Were not frightened of anyone
 - Their hearts were like iron in the aim to render victory to God,
 - No blame from the blamer attached to them, no objection prevented them,
 - Rather they were exalted in the cities of God like holy and uplifted ensigns.
- Chieftain of the army of tyranny: was the most wicked man of the earth,
- He chooses to confer His mercy upon those who have detached themselves of all earthly things,
- If the station of anyone of you (believers Nayríz) should become clear all the peoples will give their lives in their desire for this station created by the hand of God. But this station is hidden from the eyes of men
- They decided to send to Vaḥíd an envoy with a tongue of falsehood and deception
- When they were impotent to defeat the party of God and His loved ones, they engaged in many deliberations and arranged a deception

- We admit that you (Vaḥíd) have the dignity and honor above us
- Address of Vaḥíd to the chiefs of army and his wise counsel to them and his reasoning with them:
 - If you admit that I am a descendent of the Prophet of God, why have you attacked me?
 - Why have you encircled our people?
 - Why have you turned away from the cause of God and rebelled against him?
 - O People! Fear God
 - Do not perpetrate mischief in God's earth
 - Do not abandon the true religion of God behind your backs
 - Fear God who has created you and nourished you
 - The world will pass away, your armies will disappear
 - Consider what happened to the nations of the past
 - I am nothing but a servant who has believed in God
 - If you are not pleased with me, I shall travel away from you
 - Fear God and do not shed the blood of His lovers
 - Do not take in vain the property of people
 - Do not disbelieve after your claims of belief.

Some quotes from the Tablet concerning the episode of Nayríz are given below:

Those who assist God with their wealth and their lives and who are patient under all conditions of hardship for the purpose of attracting God's good pleasure these are the ones who shall attain victory for all eternity. Such people even if they are killed or burned because they have been created of the spirit shall always soar in the

spiritual atmosphere through God's permission. These shall not attend to their bodies in this world and these seek sufferings in the path of God as a sinner seeks forgiveness, as a babe seeks the breast milk given to it by the mercy of God thus does the nightingale remind you with spiritual recollections so that men may detach themselves from their own self, their money and wealth and to return to the holy and clear presence....

O people of Nayríz! Thank ye God your creator who vouchsafed His bounty upon you, preferred you upon the peoples of the earth, honored you with attaining His presence, made you aware of His own self, nourished you from the fruits of the Tree of paradise at a time when all were depriving themselves of it. God gave you the bounty of appreciating His Days, God sent you the breezes of holiness and turned you to the right hand of divine unity and enabled you to get close to the holy Vale. Thus does God vouchsafe unto whomever He wishes and He chooses to confer His mercy upon those who have detached themselves of all earthly things. Thus cheer yourselves and pride yourselves over all the peoples of the earth. Know you that God has written your names upon Holy Tablets and has ordained for you a praiseworthy station in paradise. I swear by God! If the station of anyone of you should become clear all the peoples will give their lives in their desire for this station created by the hand of God. But this station is hidden from the eyes of men that the good may be distinguished from the corrupt and thus does God test the people in this world that what is in their hearts may become manifest and you have been a witness to all that....

Blessed are ye the people of Nayríz in that you are patient in your suffering and afflictions in these times ordained by God and in all you heard with your ears and as all you witnessed soon God will reward you with the

best reward and He shall give you what shall be pleasing to your souls and what shall establish your names in his hidden and holy Book. Strive therefore that you do not waste your fortitude with complaints and be ye acquiescent with what God has ordained unto you and what He shalt ordain in the future....

It is a historical fact that the atrocities in Nayriz against the believers did not end in 1850 with the martyrdom of Vaḥíd and his companions. There were two other episodes of great proportion in which hundreds of lives were lost, one in 1852/53 and another one in 1909. However, in between these major episodes, animosities existed at much lower intensity. For this reason, statements in the Tablet reflect this reality. Baha'u'llah refers to the persecution of the believers in Nayríz as something which happened year after year. For details refer to the book *Awakening*.

References to Religious Leaders, Divines and Learned

Bahá'u'lláh, in the Kitáb-i-Íqán and other tablets, has rebuked religious leaders for a variety of charges. This includes lack of understanding the Scriptures, interpreting the Scriptures without having authority according to their own limited understanding, greed and attachment to the worldly desires, misleading people for their own benefits and killing the Manifestations of God, etc. The Báb was also critical of the learned men of religion. He wrote:

It is recorded in a tradition that of the entire concourse of the Christians no more than seventy people embraced the Faith of the Apostle of God. The blame falleth upon their doctors, for if these had believed, they would have been followed by the mass of their countrymen. Behold, then, that which hath come to pass! The learned men of Christendom are held to be learned by virtue of their safeguarding the teaching of Christ, and yet consider

how they themselves have been the cause of men's failure to accept the Faith and attain unto salvation! [SWB 123]

In this Tablet, Bahá'u'lláh has called learned men the worst kind of people, to the extent that the quintessence of evil runs away from them. If we study the schemes of Shaykh 'Abdu'l-Ḥusayn Ṭihrání, and troubles that he created for Bahá'u'lláh in Baghdád which led to His exile, this would clearly demonstrate why such a pronouncement has been made against "learned men" as a whole. Bahá'u'lláh in other tablets has referred to this learned mujtahid as: "scoundrel," the "schemer," the "wicked one," who "drew the sword of his self against the face of God," "in whose soul Satan hath whispered," and "from whose impiety Satan flies," the "depraved one," "from whom originated and to whom will return all infidelity, cruelty and crime." [GPB 141] Unfortunately, many such references describe a large number of the learned men at the time of Bahá'u'lláh. The history of the faith of God has recorded the names of hundreds, nay thousands, of such men of learning in the garb of divines who were the essence of ignorance, impiety and injustice. There are always exceptions to this rule. Bahá'u'lláh, for example, has praised the fairness of Shaykh Murtaḍáy-i-Ansárí. Shaykh Maḥmúd-i-Álúsí, the Muftí of Baghdád, was also one of Bahá'u'lláh's great admirers.

A summary of some of the statements in the Surih Şabr regarding the learned divines is given below:

- They whom you have taken to be lords beside the One True God do not have names or essences mentionable in the sight of God
- They to whom you attribute knowledge and have accepted them as your divines they are in the sight of God the worst of men
- We testify that they have not drunk from the fountains of knowledge

- Nothing of rejection and denial against a prophet or a successor of a prophet has come to pass except after their permission.
- “Learned men” are not well grounded in knowledge.
- You have shed the blood of people whom the eyes of existence have not seen like them.
- You have followed those who are not prepared to lose an atom of their prestige in the path of God.
- Their greatest endeavor in this world is to eat of the peoples’ property and to sit at the high place in the assemblies of people and in all of this is their sole glory upon the peoples of the world.
- Say to them, by God, if only you could have any awareness in yourselves even less than a moment, you would erase all your books that you have written without God’s permission and you would hit your heads and you would flee from your own homes and you would live in mountains and you would feed yourselves only the dust of the earth.
- Do not rejoice in your deeds for you shall soon return to God and you shall face the resurrection in the mighty arena on a day which will result in the quaking of the limbs of all creation.
- Soon will these wrongdoers say while sunk in the lowest grades of hellfire would to God that we had not taken these divines to be friends for us.

We should note that the passages addressed to the clergy and men of learning are scattered throughout the Tablet. Each such passage is connected to a particular theme in which the clergy played a role. In a number of instances in the Tablet, Bahá’u’lláh refers to divines and learned men as follows:

Say I swear by God! They to whom you attribute knowledge and have accepted them as your divines they are in the sight of God the worst of men nay the quintessence of evil flees from them....

We testify that they have not drunk from the fountains of knowledge and they have not attained unto a word of Wisdom and have not become aware of the mysteries of Revelation and have been racing in the land of their selfish desires....

O people! Fear God and take not knowledge from muddied fountains that flow from a source of self and ignorance. Take ye your portion from sweet flowing, unsullied, waters that flow from the right hand of the throne and which God has apportioned for the righteous....

Those who are not prepared to lose an atom of their prestige in the path of God. Their greatest endeavor in this world is to eat of the peoples' property and to sit at the high place in the assemblies of people and in all of this is their sole glory upon the peoples of the world....

References of The Báb Concerning Bahá'u'lláh's Revelation

The Báb referred to the Revelation of Bahá'u'lláh in His first Book, Qayyúmu'l-Asmá, using the expression "Baqiyat'u'lláh" meaning "Remnant of God." In Surih of Huzn (Surih of Grief which is Surih 58 or chapter 58 of the book: Qayyúmu'l-Asmá), He wrote:

O THOU Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake, and have yearned for naught but martyrdom in the path of Thy love. Sufficient witness unto me is God, the Exalted, the Protector, the Ancient of Days... [SWB 59]

In the early stages of His mission, Siyyid ‘Alí Muḥammad referred to Himself as the Báb. Those who were endowed with spiritual perception knew exactly what he meant by the word “Báb”. Those who were deprived of this bounty thought that He was a point of connection with the Twelfth Imam of Shí’ah Islam who had disappeared in what was known as the “Major Occultation.” Some others thought that He was a “Fourth Support” of the “Perspicuous Religion” according to Shaykhí belief. In this regard ‘Abdu’l-Bahá writes:

He began to speak and to declare the rank of Báb-hood. Now what He intended by the term Báb [Gate] was this, that He was the channel of grace from some great Person still behind the veil of glory, Who was the possessor of countless and boundless perfections, by Whose will He moved, and to the bond of Whose love He clung. And in the first book which He wrote in explanation of the Súrih of Joseph, He addressed Himself in all passages to that Person unseen from Whom He received help and grace, sought for aid in the arrangement of His preliminaries, and craved the sacrifice of life in the way of His love... [TN 4]

By the fourth year in His mission, the Báb revealed the *Bayán*, the book of laws for His own dispensation – one in Persian and another one in Arabic, and both remained incomplete. At this point in time, it was quite clear that His religion was an independent religion from Islam. At this time, he wrote extensively about the “unseen Person” from Whom he received help and called him “Him Whom God shall make manifest” who was the promised one of the dispensation of the *Bayán* – a reference to no other person than Bahá’u’lláh. Compared to previous references to the promised one of *Bayán* which were unclear and wrapped in mystery, the reference to “Him Whom God shall make manifest” in His writings which were written in Máh-Kú and onwards, were very clear.

In the Bayán, the Báb says that the Bayán “...is, from beginning to end, the repository of all of His attributes, and the treasury of both His fire and His light.” In the Persian Bayán, Arabic Bayán, Seven Proofs, Kitab-i-Asmá and other Writings of the Báb, there are considerable references to “Him Whom God shall make manifest”. There are numerous references to the “year nine” when the advent of “Him Whom God shall make manifest” will come to fruition. Mírzá Yaḥyá Azal wrongly interpreted and promoted the time of the appearance of the promised one of the Bayán to be the year 2001 from the start of the Báb’s mission¹⁴ – based on the number for the name “Mustagháth.” While in Chihríq, the Báb revealed the Lawḥ-i-Hurúfat (Tablet of the Letters) in honor of Dayyán, unraveled the mystery of the Mustagháth, and alluded to the year nineteen which would separate the Declaration of the Báb and that of Bahá’u’lláh. In short, references to “Him Whom God shall make manifest” in the Writings of the Báb are so vast that it would be impossible to refer to a tiny fraction of it in this paper.

In the Surih Ṣabr, Bahá’u’lláh makes mention of the singing of His praise in Qayyúmu’l-Asmá. This is a quote from the Tablet:

O Thou Quintessence of truth! Sing and chant with the most beauteous melodies for all the maidens of paradise have come out of their assemblies and their tents of purity that they may hear Your own melody, the melody that has been sung in the pages of God in the book, Qayyúmu’l-Asmá.

Bahá’u’lláh refers to “Qayyúmu’l-Asmá” among the writings of the Báb as “the first, the greatest and mightiest of all books.” [KI 231] Qayyúmu’l-Asmá is a commentary on the Surih of Joseph in the Qur’án. The Báb has written one chapter for each verse of this surih, a total of 111 chapters in all. He has interpreted the reality of Joseph in an entirely new and breath-taking manner, with numerous references to Bahá’u’lláh in the

book. This is why Bahá'u'lláh mentions the name of the Book in the above passage.

It was not accidental that the Báb revealed the Qayyúmu'l-Asmá at the start of His mission. The designation of the promised one according to the Shí'ah is the Qá'im (He who arises). The name "Qayyúm" is a derivation from the name Qá'im, with a slight difference, having the meaning: "the one who is standing." The numerical value of Yousof (Joseph) and Qayyúm is the same and is equal to 156. Therefore, it was providential for the Blessed Báb to write a commentary on the Surih of Joseph on that eventful night when He declared His mission to Mullá Húsayn and declared Himself in reality to be the promised Qá'im.

In the Tablet, Bahá'u'lláh further mentions:

Thou knowest that I have now become afflicted between the unbelievers from two parties and Thou commandest in both Revelations and overseest both Dispensations and Thou art manifest in the Twin garments and Thou art resplendent through the Two Suns and have been mentioned with the Twin Names, possessest the Twin Dawning-places, commandest the secret of the Twin Mysteries in these Two Lines and God is fully aware beyond all this.

In the above passage, there are several references to some words in the "Qayyúmu'l-Asmá" which the Báb has used to refer to Himself and His own Revelation as well as that of Bahá'u'lláh and His Revelation. For example, the Báb uses the word "Twin Names". It might mean that the name of Bahá'u'lláh consists of two names "Húsayn" and "Alí" in the same way that Báb's name also consists of two names "Alí" and "Muhammad". It might also mean that the name of the Báb and Bahá'u'lláh are two names but one reality. Bahá'u'lláh refers, in His Lawḥ-i-Maryam, to the Báb as His first name: "The wrongs which I suffered, have blotted out the wrongs suffered by My

First Name (the Báb) from the Tablet of creation.” Similarly, in the Surih Şabr there is a mention of “Twin Dawning-places” which have been also used quite frequently in “Qayyúmu’l-Asmá”, and it refers to both the Báb and Bahá’u’lláh. In all likelihood, the word “Twin Mysteries” widely repeated in the Tablet, has been used more than any other word in the “Qayyúmu’l-Asmá”. Not only the “Báb,” Himself was a mystery, rather, there was another mystery who was Bahá’u’lláh. One can refer in particular to Surih of Zikr (Surih of Remembrance which is surih 108 or chapter 108) for the above references in the Tablet. For further information regarding the “Qayyúmu’l-Asmá”, refer to the book *Gate of the Heart*.¹⁵

In addition to the above passage, there are a few more references in the Tablet regarding the “Qayyúmu’l-Asmá.” Consider the following passage:

O Thou blood soaked Garment! Do not heed the misgivings of mankind rather burn asunder their veils and appear with thy divine ornament amongst earth and heaven ...

“Blood soaked Garment” which is used in this passage, seems to refer to Bahá’u’lláh Himself, as, it brings to mind the story of Joseph and his brothers. In the Tablet, Bahá’u’lláh, without using the name of His brother, Mírzá Yaḥyá Núrí, refers to the oppression of His brother, because “blood soaked Garment” has a prominent place in the story of Joseph and denotes the cruel action of Joseph’s brothers towards him. The Báb also used this same expression in his commentary on the surih of Joseph which is “Qayyúmu’l-Asmá.”

Another set of words used in the Tablet, whose origins can be traced to the Qayyúmu’l-Asmá, is “crimson and ruby.” For example one can find this expression in this passage of the Tablet: “*Handmaidens of eternity may return to their seats in the crimson and ruby laden chambers.*” One can find this word in numerous places in the Báb’s Writings. For example, for the

people of Bahá, he uses “Companions of the crimson-colored ruby Ark,” which clearly refers to the followers of the Ancient Beauty.

References Regarding His Own Revelation

As indicated earlier in this paper, Bahá'u'lláh received intimation of His mission in 1853 in the Sáyáh-Chál (Black Pit). It was the birth of His Mission and we might refer to this event as His “concealed declaration”. When He lived, as an exile, in 'Iráq, He did not mention His experience in this regard in the Sáyáh-Chál to anyone. It was pre-ordained to conceal the light within Him. However, in reviewing His Writings from this period, it is quite evident that He is speaking with divine spirit and authority. Earlier, it was mentioned that there were many who were aware of His station, and even some of them were awaiting His open claim to be the promised one of Bayán.¹⁶ Two names were mentioned earlier and now we can add a few more among the believers; whose names were listed by the Guardian:

Four of the Báb's cousins and His maternal uncle, Hájí Mírzá Siyyid Muḥammad; a grand-daughter of Fath-'Alí Sháh and fervent admirer of Ṭáhirih, surnamed Varáqatu'r-Riḍván; the erudite Mullá Muḥammad-i-Qá'ini, surnamed Nabil-i-Akbar; the already famous Mullá Şádiq-i-Khurásání, surnamed Ismu'lláhu'l-Aşdaq, who with Quddús had been ignominiously persecuted in Shiráz; Mullá Báqir, one of the Letters of the Living; Siyyid Asadu'lláh, surnamed Dayyán; the revered Siyyid Javád-i-Karbilá'í; Mírzá Muḥammad-Ḥasan and Mírzá Muḥammad-Ḥusayn, later immortalized by the titles of Sulţánu'sh-Shuhudá and Maḥbúbu'sh-Shuhadá (King of Martyrs and Beloved of Martyrs) respectively; Mírzá Muḥammad-'Alí-i-Nahrí, whose daughter, at a later date, was joined in wedlock to 'Abdu'l-Bahá; the immortal Siyyid Ismá'il-i-Zavari'í; Hájí Shaykh

Muḥammad, surnamed Nabíl by the Báb; the accomplished Mírzá Áqáy-i-Munír, surnamed Ismu'lláhu'l-Múníb; the long-suffering Ḥájí Muḥammad-Taquí, surnamed Ayyúb; Mullá Zaynu'l-Ábidín, surnamed Zaynu'l-Muqarrabín, who had ranked as a highly esteemed mujtahid – all these were numbered among the visitors and fellow-disciples who crossed His threshold, caught a glimpse of the splendor of His majesty, and communicated far and wide the creative influences instilled into them through their contact with His spirit. Mullá Muḥammad-i-Zarandí, surnamed Nabíl-i-'Aẓam, who may well rank as His Poet-Laureate, His chronicler and His indefatigable disciple, had already joined the exiles, and had launched out on his long and arduous series of journeys to Persia in furtherance of the Cause of his Beloved. [GPB 130]

Among the learned men who were fair minded, we can name the renowned Ibn-i-Álúsí, the Muftí of Baghdád, Shaykh 'Abdu's-Salám, Shaykh 'Abdu'l-Qádir and Siyyid Dáwúdí. All of them sought Bahá'u'lláh's presence, and can be regarded among His admirers. Among the Government officials, foremost was 'Abdu'lláh Páshá and his lieutenant Maḥmúd Áqá, and Mullá 'Alí Mardán, a well-known Kurd. Among the distinguished Persians, who lived in Baghdád or its nearby towns and or temporarily were visiting Baghdád and became attracted to the inner Light of Abhá Beauty there were princes of the royal blood, amongst whom were the Ná'ibú'l-Iyálih, the Shuja'u'd-Dawlih, the Sayfu'd-Dawlih, and Zaynu'l-Ábidín Khán, the Fakhru'd-Dawlih. [GPB 134-135] The following statement, describing the atmosphere of the reception room of Bahá'u'lláh, has been attributed to Prince Zaynu'l-Ábidín Khán, the Fakhru'd-Dawlih: “were all the sorrows of the world to be crowded into my heart they would, I feel, all vanish, when in the presence of Bahá'u'lláh. It is as if I had entered Paradise itself.” [GPB 135]

Bahá'u'lláh's return from Sulaymáníyyih to Baghdád is regarded as a turning point in the fortunes of the Bábí community and a significant event in the history of the first Bahá'í century. At that point in time, the tide of the Bábí community in 'Iráq had reached its lowest ebb and with the return of Bahá'u'lláh, it started to surge back and continued to move upward, through the wise counsels of Bahá'u'lláh. This trend continued until His exile to Constantinople took place, when He made an "open declaration" of His Mission in the garden of Najíbíyyih.

The Riḍván period, which is generally known as the "open declaration" of the Mission of Bahá'u'lláh, requires clarification. We need to distinguish between "open declaration" and "public declaration." The declaration during the Riḍván period 1863 certainly was not a "public declaration". However, we may refer to it by "open declaration" which signifies that Bahá'u'lláh mentioned to some individuals that He was in fact the object of prophecies of the Báb in the Bayán and His other Writings. Wearing of the Táj (tall felt head-dress) on the day of His departure from the Most Great House for the garden of Najíbíyyih is another indication of His imminent assumption of the prophetic office stipulated by the Báb, "Him Whom God shall make manifest." Historians of the Faith have written very little about the nature of the "open declaration" of Bahá'u'lláh in the garden of Riḍván because the details were not recorded and are not known. In this regard, the Guardian writes:

Of the exact circumstances attending that epoch-making Declaration, we, alas, are but scantily informed. The words Bahá'u'lláh actually uttered on that occasion, the manner of His Declaration, the reaction it produced, its impact on Mírzá Yaḥyá, the identity of those who were privileged to hear Him, are shrouded in an obscurity which future historians will find it difficult to penetrate. The fragmentary description left to posterity by His

chronicler Nabil is one of the very few authentic records we possess of the memorable days He spent in that garden. [GPB 153]

In *Bahá'u'lláh King of Glory*, similar sentiments are expressed:

While writers and chroniclers have left copious accounts of the throngs of people, their expression of sorrow, the excellence of the skilled work of the gardeners, nothing is said of how Bahá'u'lláh made His long awaited Declaration.¹⁷

The significance of this event is that the period of concealment ended and a new Era started.

In addition, the community of the “Most Great Name”, the “companions of the Crimson Colored Ark,” mentioned in the *Qayyumu'l-Asmá*, had finally emerged. The Guardian calls Mírzá Áqá Ján *Khádimu'lláh* as the “first to believe” in Him [GPB 115]. We note that ‘Abdu'l-Bahá was present in the garden of Najíbíyyih (Garden of Riḍván) during the period of Riḍván. Only some of the believers of the Bayán, living in ‘Iráq or Írán, had the capacity to receive His Message. Bahá'u'lláh has referred to some of the ambitious and corrupt Bábís as idol worshipers. [GPB 119] Perhaps it was a rule rather than exception. In order to receive His message, an entirely new race of men needed to be created and brought to existence. So, those who were thinking in terms of the station of prophet-hood or successor-ship of the Báb and the like were not worthy of hearing his message. Bahá'u'lláh after reaching Edirne started sending “Teachers,” like Nabil Zarandí and Mírzá Áqáy-i-Muníb with the *Surih-i-Aṣḥab* (Tablet of Companions), to Írán to find Bábís who had enough conviction and understanding to receive the Message of Bahá'u'lláh, which was accomplished in the first and second year of His stay in Edirne. At this juncture, He had to formally inform Mírzá Yaḥyá Núrí that he should discontinue his claims to prophet-hood and embrace the new Cause, something that Azal rejected squarely. We may refer to this

stage of unfolding of His Message as the “public declaration.” Again, His “public declaration” was not an isolated event. Rather, as stated by the Guardian, it started and continued for a long time. In *God Passes By*, the Guardian dedicates an entire chapter (chapter 10) to the “The Rebellion of Mírzá Yaḥyá and the Proclamation of Bahá’u’lláh’s Mission in Adrianople.” [GPB 163]

In the Surih Ṣabr, Bahá’u’lláh makes many references concerning His Mission and the new dispensation, but He never used the designation of “Him Whom God shall make manifest,” – a term reserved by the Báb for the Promised One of the Bayán. Statements regarding His Mission are scattered throughout the Tablet. Rather, in the Tablet, Bahá’u’lláh hints to disclosure of His Light and the burning of all veils enwrapped around Him which had stopped the light within Him from reaching the eyes of men. Bahá’u’lláh also expresses the fact that people are not ready for the Message yet and this has to happen sometime in the future. He uses words like “soon” and “anticipate” which denote events in the future.

Below are some of the passages in the Tablet which refer to Bahá’u’lláh’s Mission:

I swear by God! Soon will God cause him to be manifested within the canopy of grandeur with a luminous garment which will scintillate like unto the scintillation of light above the spiritual horizon and eyes will be dazzled upon beholding him and above his head there will be a caller from God saying, “This is verily the one who was long suffering for God in the vain and futile world and in all that the unbelievers did unto him. The concourse on high will seek blessing from him and the occupiers of God’s pavilions will seek to meet him as well as the holy maidens in the sacred and beautiful tabernacles.”

Anticipate ye therefore the Day when the clouds of patience shall be uplifted and the immortal Bird shall warble, and the Peacock of holiness shall be made manifest with the ornament of Revelation in the kingdom of His reunion, and the stammering tongues shall be freed singing the accents of the Nightingale, and the Dove of paradise shall sing betwixt earth and heaven and the Trumpet shall be sounded and bodies of existence shall all be renewed, and the Divine Fire shall be ignited, and God in His transcendent and glorious Beauty shall come in the clouds of the Spirit. Then haste ye to Him O peoples of the earth! And do not heed anything else of this world, and let nothing impede you, and let the affairs of learning should not hinder you and the matters of wisdom should not lock you out haste with all haste to the holy and uplifted Precinct. For if you had been of the patient ones from all eternity but if ye tarry on that Day less than a moment the quality of true patience shall not be yours. This has been revealed by the pen of the Omniscient One.

The above passage can be broken down to the following expressions:

Anticipate ye therefore the Day when:

The clouds of patience shall be uplifted

Immortal Bird shall warble

Peacock of holiness shall be made manifest with the ornament of Revelation in the Kingdom of His reunion

Stammering tongues shall be freed singing the accents of the Nightingale

And the Dove of paradise shall sing betwixt earth and heaven

Trumpet shall be sounded;

Bodies of existence shall all be renewed

Divine Fire shall be ignited

*God in His transcendent and glorious Beauty shall come
in the clouds of the Spirit;*

Then haste ye to Him O peoples of the earth

Let nothing impede you

Let the affairs of learning should not hinder you

*Matters of wisdom (philosophical matters, philosophical
thoughts and knowledge) should not lock you out*

*The matters of wisdom: Philosophical matters,
philosophical thoughts, and knowledge*

*For if you had been of the patient ones from all eternity
but if ye tarry on that Day less than a moment the
quality of true patience shall not be yours*

*O Solace of the Eyes of Eternity! Witness what the
unbelievers report about this verdant and blessed Tree
that is upraised on the musk-laden mount. So high have
its Branches grown that They have reached a place hidden
beyond the Tabernacles of holiness. And these
unbelievers have purposed to cut its twigs. * Say: it is
protected in the fortress of God and is guarded in His
loving providence and yet God has prevented the hands
of the unbelievers and hypocrites from molesting it,
such that their hands will never reach it. Soon will God
gather under its shade all who are in the kingdom of
existence and this is what God has written for His own
Self to accomplish and all that has been irrevocable in
the Tablets of might written with the Pen of knowledge.*

*O Holy Countenance! Waft unto all existent things what
God has vouchsafed in His munificence unto Thee that
all things may rise from the sepulchers of their bodies
and that they may all be cognizant of that Revelation
that has come in all truth. Then send upon all beings*

musk-laden breezes that have been fragrant from thee from the source of immortality that haply moldering bones may be revived by them and that people may not deprive themselves from this Spirit that has been breathed by this pre-existent, eternal, and timeless Pen and thereby they, endowed with the most beautiful form, may attain resurrection in this holy and blest land.

Although the theme of patience was expressed at the beginning of the Tablet when the story of the life of Job was presented, Bahá'u'lláh at other occasions in the Tablet refers back to the theme of patience. As an example, towards the end of the Tablet, Bahá'u'lláh reverts back to the theme of the Tablet concerning patience and starts shedding light on the nature of His own Mission. In reviewing these paragraphs carefully, we realize that Bahá'u'lláh is making reference to His own revelation several times, and in different ways, some of which are quite startling. In addition, He warns the believers to be vigilant and to be careful not to be attracted to the manifestations of evil and selfish interests. Two passages are listed below:

O Solace of the eye of eternity! Change your tone and chant upon the melodies of those nightingales singing in the tabernacle of divine names and in the dominions of divine attributes that the birds of the throne may detach themselves from the dust of themselves, and may therefore turn back to their original homeland which is sanctified beyond transcendence. O Thou Quintessence of truth! Sing and chant with the most beautiful melodies for all the maidens of paradise have come out of their assemblies and their tents of purity that they may hear Your own melody, the melody that has been sung in the pages of God in the book, Qayyúmu'l-Asmá. Do not deprive these of what they have desired to hear of Thy new and wondrous melodies and loving kindness for Thou art indeed the most generous One in the

highest grades of immortality and in truth Thou art indeed the most generous One in the dominion of eternity and Thy Name is well known amongst the concourse on high as the Generous One.

O Thou most holy Beauty! The unbelievers do not respite Thee that a breath should be exhaled from Thy chest for as My voice wishes to leave My mouth, they place the hand of hatred over My mouth and yet with all your knowledge of this matter you command Me to raise My call in this atmosphere for Thou art the doer in truth, Thou art the commander in justice. Thou dost what Thou wish and Thou art wise over all things. If Thou hearkenest to the call of Thy servant, if Thou fulfilllest his wish then forgive them with the utmost kind word and delicate utterance that those handmaidens of eternity may return to their seats in the crimson and ruby laden chambers.

This section of the Tablet (the last few paragraphs) looks like a divine play. Bahá'u'lláh, after making a previous statement that the time is not ripe for making a declaration, in here He states that He should come out of His veil and should disclose His station. It seems these words indicate that if the time is not ripe to make mention of His station in a clear manner, then, He should come out of the veil so that they can see the light within Him.

References to Calf, Sámirí, Satan and Birds of Night

In the Surih Şabr there is no mention of the name of Mírzá Yaḥyá Núrí known as Azal, half-brother of Bahá'u'lláh, but there are several references to Calf, Sámirí and Satan which most probably refer to him. Mírzá Yaḥyá Núrí was a child when his father passed away, and Bahá'u'lláh took it upon Himself to raise him up. At the time of the Declaration of the Báb, he was barely an adult. Several years later when the Báb was

incarcerated, Bahá'u'lláh was well known as the leader of the Bábí community. In order that Bahá'u'lláh does not attract more undue attention than he already received, it was prudent to nominally appoint a figurehead point of contact with the Báb. This person happened to be Mírzá Yaḥyá Núrí. This selection was not on the basis of any merits or particular talents. Bahá'u'lláh has written that only four people knew about this arrangement and selection as a strategy only. They were: The Báb, Bahá'u'lláh, Mírzá Músá Kalím (brother of Bahá'u'lláh) and Mullá 'Abdu'l-Karím-i-Qazvíní, surnamed Mírzá Aḥmad (Mírzá Aḥmad Kátib).¹⁸ This nominal figure was not intended to have the status of a prophet but was only a figurehead. After the Martyrdom of the Báb, particularly when Bahá'u'lláh was exiled to 'Iráq, Mírzá Yaḥyá Núrí came to Baghdád under great guise and cover and lived there with much isolation in order not to be seen in public.

At this point and with the encouragement from certain Bábís who, at that time were considering themselves learned among the much oppressed Bábí community, Mírzá Yaḥyá thought he had a status in the Bayán Dispensation as a "Successor" to the Báb. He prided himself on high sounding titles such as Mir'atu'l-Azalíyyih (Everlasting Mirror), of Şubḥ-i-Azal (Morning of Eternity), and of Ismu'l-Azal (Name of Eternity). Mírzá Yaḥyá and those individuals who circled around him were jealous of the reverence with which Bahá'u'lláh was treated by the great majority of the Bábí community. At this point they still did not know He was the object of adoration in the Bayán and the actual person referred to by the Báb as "Him Whom God shall make manifest." Mírzá Yaḥyá and a small band of followers considered him to be the "Successor of the Báb," despite the fact that there was no such provision in the Bayán Dispensation. Apart from his shallow knowledge and a disposition which could not impress anyone, Mírzá Yaḥyá started promoting the idea that the advent of "Him Whom God shall make manifest" would occur at a distant time in the future (the year 2001 from the start of the Bábí Dispensation) –

despite the fact that it had already come to pass in “Year Nine” in the person of Bahá’u’lláh. During this time, Bahá’u’lláh contained within Himself the Mission with which He was invested, pending an appropriate time to mention it openly. The pre-ordained time finally arrived and it was the period of Ridván 1863 on the eve of His journey to far-away lands. Bahá’u’lláh knew well that His Declaration will bring opposition from His half-brother and will cause separation within the Bábí community. He had tried to educate and prepare the Bábí community to come to terms with this reality. This can be seen through references in the Tablet.

In the Tablet there are references to Calf and Sámirí which bring to mind the events during the time of Moses when He went to Mt. Sinai to have a conversation with God. A person by the name of Sámirí in the Qur’án (there is no mention of the name of Sámirí in the Old Testament) rose in opposition to Moses and made a “Calf” from the gold of the Israelis and called it as their God which they worship. Therefore, in the writings of the Báb and Bahá’u’lláh whenever there is a mention of these two names (Calf and Sámirí) they may mean those individuals from among the believers who promote untrue and false ideas which are very much opposed to the religion of God. In this dispensation, in particular, two individuals are named: Mírzá Yaḥyá and Siyyid Muḥammad-i-Iṣfáhání. To the latter in particular, Bahá’u’lláh had referred in the Kitáb-i-Aqdas, several years later, as the one who had “led astray” Mírzá Yaḥyá, and stigmatized him, in one of His Tablets, as the “source of envy and the quintessence of mischief.”

In anticipation of His “public declaration” which would start in Edirne, Bahá’u’lláh has warned the believers in Baghdád, who were left behind, against the noise of the “Calf” which was in fact what Mírzá Yaḥyá would say, write and distribute among the believers. In addition, references to “Satan” have been made in the Tablet in which similarities between “Satan” and Mírzá Yaḥyá could be drawn in two different ways. We recall the story of the creation of Adam in which God asked Satan, the

archangel, to bow down before Adam, which he refused. In Edirne, Bahá'u'lláh revealed Surih-i-Amr in which He clearly called Himself “Him Whom God shall make manifest” without leaving any room for misunderstanding, and invited Mírzá Yaḥyá to embrace His Mission [GPB 166] – the response of Mírzá Yaḥyá unfortunately was negative. So, Mírzá Yaḥyá, followed the footsteps of “Satan” who refused to show humility and submission to Adam, rebelled against Bahá'u'lláh under the pretext that he was a successor to the Báb in like-manner that “Satan” thought he had been created from fire while Adam had been created from mud and therefore he was superior to Adam. In this way Mírzá Yaḥyá waxed proud before the Manifestation of God. In the story of “Satan”, there is a second perspective to consider where Satan said he will mislead the Adam and his descendants. In like-manner, Mírzá Yaḥyá as the embodiment of “Satan” in character tried to mislead the Bábís concerning the New Dispensation and the “public declaration” of Bahá'u'lláh. In addition, in the Surih Şabr, Bahá'u'lláh refers to the “Birds of Night”. Birds of Night are creatures like “bats” which are deprived of the ability of vision to see and enjoy the world around them in the light of the sun – they start flying when there is much darkness. In this context, Bahá'u'lláh refers to His absence from Baghdád, as disappearance of the Sun of Reality and setting in the “Spiritual Darkness”. In such an environment, Birds of Night may have been Mírzá Yaḥyá and his associates who would start moving about and spreading false teachings. In the Tablet, Bahá'u'lláh warns the believers against them and advises the believers not to pay any attention to them.

Another reference to Mírzá Yaḥyá and his associates can be found in statements in the Tablet such as “those who joined partners with God,” and also “idol worshipers.” This discussion regarding some passages in the Tablet concerning Mírzá Yaḥyá and his associates would be incomplete without mention of the views expressed by individuals, who were un-informed at best or ill-intentioned at worst, in their perspective on the Revelation of Bahá'u'lláh. Individuals such as E.G. Browne tried

to wrongly advance the idea that the Azalí and Bahá'í groups were two divisions within the Bábí community and favored the idea that Azal's views were closer to the teachings of the Báb, and further, that Bahá'u'lláh usurped power from the legitimate successor (vicegerent) of the Báb. In addition, they translated into English (particularly E.G. Browne), a much discredited history book allegedly written by Ḥájí Mírzá Jání Káshání called *Nuqṭatu'l-Káf*, and along with the original book in Persian and a foreword by E.G. Browne printed and distributed it in the wider western circles (E.G. Browne attached much significance to his finding of this book). 'Abdu'l-Bahá countered these misgivings by directing Mírzá Abu'l-Faḍl to refute the falsehood of all the claims advanced in that book so called "Nuqṭatu'l-Káf." Mírzá Abu'l-Faḍl started on the task in earnest, and half-way through the writing of the book, he passed away to Abhá Kingdom in Cairo, Egypt. Finally this book was completed by a group of Bahá'í scholars in Ṭíhrán with the assistance from Mírzá Siyyid Mihdí Gulpaygání and was called "Kashf ul-Ghita." This book was finally printed but was not distributed widely.¹⁹

Some of the passages in the Surih Ṣabr which contain references to Calf, Sámirí, Satan and Birds of Night include:

The earth shall be inherited by those servants who are wholly consecrated unto God, have not imbibed the love of the "Calf" in their hearts, and who turn away from those who continue to disbelieve despite clear evidences presented to them. Thus have the fingers of might upon the tablets of light inscribed the divine behest.

*But O people of the Bayan! Strive with the utmost striving that ye may not disagree * about the Cause of God and be ye as steadfast as the mountain in all truth in such wise that the whisperings of the Evil One may not cause you to slip and that nothing on earth may pervert you. All this is that which the Dove of Revelation counseleth you at the time of departure from 'Iráq*

because of what the hands of unbelievers have wrought. Furthermore know ye, O concourse of chosen ones, that when the Sun sets, the birds of night will move about in the darkness, but you ought not pay heed to them. Rather turn your faces in this well-beloved and holy direction. Beware lest ye follow the “Sámiri” in your souls; beware lest ye fall behind the “Calf” when it bleats amongst you. This is my best counsel unto you and unto all created things. You shall hear the call of Sámirí after Me and he will summon you to the Evil One. Go ye not therefore to him, rather turn to this Hidden and Glorious Beauty. At this point We address all who are in heaven and on earth from this City that haply all things may attain to what has been ordained for them from the Wise, the Omniscient One.

Ere long will the cause of God be manifested and truth shall be distinguished from falsehood. The standards of guidance will be uplifted and all traces of those who have joined partners with God obliterated.

Farewell to the Believers

Bahá'u'lláh left Baghdád with His family and 26 individuals whom He selected to accompany Him (there were a few more who joined the travelers middle of the way). The vast majority of those who loved Him were left behind and it weighed heavily on their hearts to see Him move away from their midst. In the last few paragraphs in the Tablet, Bahá'u'lláh bids farewell to the believers in glowing terms and with language full of imagery, makes use of terms such as the “bird”, “tree”, “branches”, “Sheba”, “Sinai” and “fragrant and musk laden breeze.” Leaving the “City of God” or “the Abode of Peace” on the day of departure has been recorded in great detail from the “Pen of the Most High” in other tablets, and by historians and by eye-witnesses of the events of that day who penned down what they saw for posterity. Bahá'u'lláh calls this event as “the

day of Great Terror” in this Tablet which is quoted below. For this phrase, there may be two different explanations.

*Say: this Tablet enjoins upon you, patience on this day of the Great Terror and commands you to show forbearance *in this Most Great Agitation*

The use of this terminology “day of the Great Terror” has two-fold significance. First, the usage of the word: day of the “Great Terror” which is in fact one of the references to the “Day of Judgement.” “Most Great Terror” is one of the references in the Qur’án describing the time of the end.

The Supreme Horror will not grieve them, and the angels will welcome them, (saying): This is your Day which ye were promised. (Surah Al-Anbiya, Surih number 21, verse 103)

The interpretation of the day of Great Terror in the Writings is the time of appearance of the Manifestation of God. So, in this regard when Bahá’u’lláh is referring to day of Great Terror in the Tablet as quoted above, it is likely to refer to both meanings. The first one is His own appearance in the fulfillment of the prophecies in the Qur’án. Also, it might refer to his actual departure from the “Most Great House” in Baghdád, for the garden of Najíbíyyih, to which He never returned. On that day, even the trees and stones moaned their separation from Him. The second meaning of this word is its actual physical meaning and in fact if we notice what has been reported about that day and all the commotion, wailing and crying of the people, even non-believers, it was indeed the day of great terror.

In describing His departure from Baghdád, Bahá’u’lláh has used the term “Dove of Hijáz flies from ‘Iráq.” There is a mystery in this statement and there may be a few interpretations or explanations for calling Himself “Dove of Hijáz.” Hijáz is the land of Arabia and the region around Mecca and Medina. As far as we know, neither His ancestry is rooted in Arabia and

Hijáz to warrant the usage of such word for Himself in this manner, unlike the Báb whose lineage was from Hijáz and thus his self-reference as the Arabian Youth (He was a Siyyid), nor did Bahá'u'lláh travel to this region for pilgrimage or a visit. One could possibly interpret Bahá'u'lláh's usage of this term as being due to having revealed the Surih Şabr in Arabic which is the language of Hijáz. In addition, Hijáz and Hijází are a music system of notes, and singing in the Hijází system or melody of Hijáz. The reference to the "Dove of Hijáz," could denote prophet-hood and being a Manifestation of God. It could mean singing in a similar manner as Muḥammad did, who was in reality a "Dove of Hijáz." In other words, by using this terminology, Bahá'u'lláh could be stating indirectly that He is a Manifestation of God.

Other imagery used by Bahá'u'lláh in His parting words in the Surih Şabr is *"The Bird of Immortality has flown from the Horizon of Eternity and has purposed the Sheba of the Spirit in the Sinai of holiness."* This passage is very complex to understand it correctly, while connecting the elements mentioned in the verse. After all, it is mentioned in the following passage that "this is but one of God's hidden secrets." The following may be one of several explanations: The Bird of Immortality is Bahá'u'lláh who has flown from the Horizon of Eternity for spiritual Sheba. Sheba was the kingdom of the Queen of Sheba who had a message for King Solomon and vice versa, and a bird was a messenger between them (this is why He uses the metaphor "The Bird of Immortality" in here). However, this Sheba of Spirit is in the Sinai of holiness. The Sinai of Holiness brings to mind the conversation of Moses with God and the revelation and religion that Moses brought to the people exemplified in the form of the Ten Commandments. In other words, this Bird of Immortality who is Bahá'u'lláh has flown from the Horizon of Eternity in order to bring a spiritual message to the people in the Sinai of holiness. In short, this is again another statement that the disclosure of His station to the people is imminent.

Abode of Peace is a reference to paradise and is also a title for “Baghdád” in Islamic literature and history. There is a prophecy in the Qur’án regarding the call of God which will go out of “Abode of Peace” which is Baghdád – this refers to the revelation of Bahá’u’lláh. Muslim scholars and men of learning have interpreted the “Abode of Peace” as Paradise.

And Allah summoneth to the abode of peace, and leadeth whom He will to a straight path. (Súrah Yunus, Súrah 10, verse 25)

In some of the Tablet’s passages he discusses His departure from Baghdád and comforts those who stay behind:

*Say: this Tablet enjoins upon you patience on this day of the Great Terror and commands you to show forbearance * in this Most Great Agitation when this Dove of Hijáz flies from ‘Iráq and sheds upon all contingent beings the fragrances of separation and on the face of heaven appears the color red for thus is the matter decreed in the Mother Book.*

Say: The Bird of Immortality has flown from the Horizon of Eternity and has purposed the Sheba of the Spirit in the Sinai of holiness so that in the Mirror of divine destiny the commands of His decree may be reflected and this is but one of God’s hidden secrets. Say: The Bird of Glory has flown from one branch and has sought the Branch of holiness planted in the land of exile. Say: the Breeze of Divine Unity has dawned from the Abode of Peace and has sought to blow over the city of separation as mentioned in the scrolls of divine Revelation. Say: O concourse in the heavens and on earth! Throw ye ashes on your faces and on your heads because the Beauty of God disappears from these near cities and intends to dawn from the horizon of a remote heaven. All this has been decreed in truth and We are

thankful to God in that He has caused to descend on Us tribulation after tribulation and at this moment too He rains upon Us from the Clouds of His Decree down-pouring of well-known sorrows.

Conclusion

The Tablet of Patience (Súrih-i-Şabr) is a mighty Tablet revealed at a critical time in the history of the Bahá'í Faith. For better understanding of this Tablet, in this article, several key concepts were explored and discussed, with consideration of the historical context or the spiritual principles behind them. It is hoped that exploration of the key themes provides a basis for a study of the Tablet's contents in greater detail. The Tablet's key themes explored in this paper include patience and calamities, life of Job, events of Nayríz and Vaḥíd, status of religious leaders in the sight of God, prophecies of the Báb regarding Revelation of Bahá'u'lláh, open and public declarations of Bahá'u'lláh, meaning of Calf, Sámirí, and the parting words of Bahá'u'lláh.

NOTES

- ¹ Balyuzi, H.M., *Bahá'u'lláh The King of Glory*, George Ronald Publisher, Oxford, 1980, pp. 132-134.
- ² Taherzadeh, Adib, *The Revelation of Bahá'u'lláh*, Vol. I, George Ronald Publisher, Oxford, 1974, pp. 92-93
- ³ Refer to the following link: http://bahai-library.com/bahaullah_surih_sabr
- ⁴ Holy Bible, Lockman Foundation, 1973, Canada, p. 368.
- ⁵ Holy Bible, *ibid*, p. 368.
- ⁶ Holy Bible, *ibid*, p. 369.
- ⁷ Holy Bible, *ibid*, p. 393.
- ⁸ Nabil-i-'Azam, *The Dawn Breakers, Translated from the original Persian and Edited by Shoghi Effendi*. Wilmette, 1970, pp. 173-177.
- ⁹ TN 7-8.
- ¹⁰ *The Dawn Breakers*, pp. 465-476.

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- ¹¹ Ahdieh, Hussein and Chapman, Hillary; *A wakening, A History of the Bábí and Bahá'í Faiths in Nayriz*, Bahá'í Pub. Trust, Wilmette, 2013, pp. 53-76.
- ¹² *The Dawn Breakers*, pp. 477- 499.
- ¹³ *The Revelation of Bahá'u'lláh*, Vol. I, *ibid*, pp. 141-142.
- ¹⁴ Schaefer, Udo; Towfigh, Nicola; Gollmer, Ulrich; *Making the Crooked Straight, a Contribution to Bahá'í Apologetics*, trans. from German by Dr. Geraldine Schuchelt, George Ronald Publisher, Oxford, 2002, pp. 603-604.
- ¹⁵ Nader Saiedi, *Gate of the Heart, Understanding the Writings of the Báb*, Wilfred Laurier University Press, Canada, 2nd printing, 2010.
- ¹⁶ *The Revelation of Bahá'u'lláh*, Vol. I, pp 84-85.
- ¹⁷ Balyuzi, H.M., *Bahá'u'lláh The King of Glory*, *ibid*, p. 173.
- ¹⁸ *The Covenant of Bahá'u'lláh*, 1992, p. 61.
- ¹⁹ *Making the Crooked Straight*, pp 496-528.