

## Modernity in the Writings of the Bab

The Bab was born in Shiraz in the year 1819 and announced the birth of a new spiritual and social culture in the year 1844 (1260 AH), exactly a thousand lunar years from the death of the 11<sup>th</sup> Shi'ih Imam. He was less than 25 years old when he declared his cause. For almost six years, most of which was spent in prison and isolation, he wrote an amazing number of books and letters. Without any doubt he was the most prolific author in sacred history. What is the most distinctive about his numerous writings is the incredible creativity and novelty of his ideas. He was a revolutionary writer in the sense that he transformed the fundamental traditional categories and gave them new meanings and directions. He was killed when he was very young by the decree of the upholders of an archaic culture of traditionalism. According to the writings of the Bab his writings were intended to pave the way for the appearance of a new prophetic messenger in nine years. Baha'u'llah and his new message emphasized the details of a new spiritual and cultural order that was to replace the past culture. After forty years of exile Baha'u'llah died in the prison of Akka in the Ottoman Empire. Therefore the writings of the Bab are inseparable from the writings of Baha'u'llah, and some of the issues that are implicit in the writings of the Bab are brought to full realization in the writings of Baha'u'llah. In this analysis I am approaching only the writings of the Bab. I also approach his writings from a sociological and not a theological standpoint. Specifically I focus on the social and cultural implications of his claim and message in regard to the question of the modernity and development of Iran.

The meaning and nature of modernity is one of the most important and controversial questions in sociological theory. In this short discussion we will not deal with the various definitions and views about modernity. However, one common point in the definitions of modernity is the idea that modernity is a form of culture which is opposed to traditionalism. In this sense modernity is a critique of tradition and traditionalism which calls for bringing the affairs of the world into the realm of conscious evaluation and analysis. Therefore modernity replaces reason in place of tradition as the main basis of decision making in individual and social life. Traditional action is an action that is based on habit and not reflection, evaluation, deliberation and conscious choice. Traditional action, as Max Weber notes, is located in the borderline between a human action and a natural event.<sup>1</sup> Since humans are differentiated from natural objects through the use of their reason and spirit, traditional action therefore represents the stage prior to the birth of humans as humans. Modernity on the contrary represents the increasing application of reason to different dimensions of life.

The life of the Bab was enclosed within the first half of the 19<sup>th</sup> century. This was the stage when European culture and industry were experiencing a revolutionary change towards some form of rationalism whereas Islamic societies including Iran were usually ruled by an archaic culture of extreme traditionalism. However, Iranian traditionalism was not simply a force of habit. Habitual action can easily crumble under the pressure of a culture of rationality. But the dominant logic of traditionalism in 19<sup>th</sup> century Iran was much stronger and resistant to change. The reason was that in Iran tradition was defined as the eternal and unchangeable will and revelation of God. Therefore Islam and its laws were defined as the essence of tradition while this tradition was represented as the absolute and eternal wisdom of God. The idea of the finality of religious truth and

religious revelation was a powerful force which legitimized traditionalism and defined every social and cultural change and creativity as a heretical act of war against God. In other words, the greatest obstacle against modernity in Iran was the idea of finality of the Islamic revelation. Religious belief became the basic impediment to the social and cultural progress in Iran. In this discussion I outline a few of the teachings of the Bab that are relevant to his critique of traditionalism and the birth of the spirit of true modernity:

#### A. The principle of historicity

The Bab's claim, by itself, was a total rejection of the culture of extreme traditionalism. The Bab claimed that he was a new prophet of God who was the return of all past prophets. Therefore, all past traditions should be re-examined and all past norms should be revolutionized in theory and practice. The most distinctive message of the Bab was the idea of historical consciousness or historicity. In other words the Bab argued that society and culture is a living and dynamic reality. Life and society are not mechanical or dead and static realities. They are organic, they grow and develop, and this development is the essence of reality. Thus traditionalism is replaced by a radical concept of modernity. For the Bab even the realm of religious truth and revelation becomes subject to this same principle of historicity and change. It is not just social and material culture that should be dynamic and progressive, it is also the revelation of the word and will of God that must be eternally renewed and be progressive. No religion is the final religion and no religious law is binding eternally. If Darwin applied the concept of evolution to the realm of biological reality and Marx applied it to the concept of material history, the Bab applied the principle of historicity to all realms of reality including the very revelation of religious truth and laws.

#### B. The dialectical nature of historicity

Not only did the Bab conceive of modernity and renewal as the principle of historicity, he created a new language to discuss his idea of historicity and rationalism. Here I want to mention one of these conceptual and linguistic innovations in his writings. In discussing the idea of spiritual change and transformation, the Bab argued that the word "abrogation" (*naskh*) is not an adequate way of understanding cultural transformation. On the contrary he coined the word *irtifá'* to describe the logic of such transformations. In his book *The Persian Bayan* he explains that a new spiritual culture is the *irtifá'* of the previous spiritual culture. The word *irtifá'* has simultaneously two meanings: one is negation, abrogation or cancelation, and the other is exaltation and elevation. For the Bab historical change is neither a mere negation of the previous culture, nor its repetition. On the contrary it is at once the negation and the preservation/elevation of the past culture, and thus it represents the elevation and exaltation of the past spiritual truth. Statements like this are typical in the *Persian Bayan*:

the Bayán hath no end in view but Him Whom God shall make manifest, inasmuch as none save Him hath ever elevated/abrogated (*rafi'*), or will ever elevate/abrogate, this Book, even as none but Him hath ever revealed, or will ever

reveal, it. The Bayán and such as are believers therein yearn more ardently after Him than the yearning of any lover after his beloved... O the people of the Bayán! Refuse to do the like of that which is done by the people of the Furqán, and be not veiled by anything from your Beloved, inasmuch as the supreme exaltation ('irtifa') of the Bayán, and that of its spirits, is its ascent unto Him. Cry not in clamorous protest, "Help O Bayán! Help O Bayán!" Ponder upon the Cause of God, and bow down before the same One unto Whom ye kneel down at all times. For the Bayán will never be content with you, unless ye recognise Him Whom God shall make manifest, inasmuch as He is the One Who hath revealed the Bayán and all the other Scriptures.<sup>2</sup>

Therefore, all religions are one and the same, while, at the same time, this same religious truth is a living and dynamic reality that is elevated and exalted in successive stages of historical development. This is the principle of the unity of opposites. The closest concept to this idea of the Bab is the Hegelian concept of dialectic as *Aufhebung* (there is no adequate English translation). For Hegel and Marx change is brought about by the opposition of thesis and its opposite, the anti-thesis, which leads to a synthesis that is called the *Aufhebung* of the original thesis. In the German language the word *Aufhebung* simultaneously means negation and elevation, hence it represents the unity of opposites in a higher new reality. In other words, the Bab conceived of historicity and modernity in terms of the principle of unity in diversity, or- using a Hegelian and Marxist terminology- he advocated modernity as a dialectical historicity. This dialectic of modernity, however, is not a materialist idea but is rooted in a concept of reason that is oriented towards the ultimate mystical unity of all beings. The writings of the Bab not only introduce a dialectic of rationality, they also define this dialectic as the unity of rationalism and mysticism, or the unity of reason and heart.

### C. Historicity and critique of clerical domination

A culture of traditionalism and ossification is opposed to the active participation of people in their social and political life. In other words such a repressive culture of traditionalism requires a monopoly of political and cultural control by the upholders of tradition. In the context of Iranian society, clerical traditionalism was based on at least five cultural principles. The Bab rejected all five of these bases of clerical domination:

1. The first basis of clerical traditionalism was the very idea of the finality of Islam, which was categorically rejected by the Bab. In the writings of the Bab the truth of all the prophets is one and the same truth. Therefore despite the diversity of the forms of their appearance they are all the first, the middle and the last prophet of God. Thus all the prophets are mirrors of divine attributes and just as God is the first and the last, all the prophets are the first and the last. The Bab was a new prophet but he was also the same as all the prophets of God, past and future. In describing the next messenger of God who comes after the Babi religion, the Bab writes:

Cling thou to His Will, inasmuch as the Day of His Revelation is the life to come in relation to this life; and were it not for His Book, This Book would not have

been revealed; and were it not for Him, God would not have revealed Me. I am verily, Him, and He verily, is Me. He resembleth the sun. Were it to shine forth infinite times from infinite horizons, it would be the same sun. Naught hath been created by God except for the sake of Him, for it is only through Him that anything reacheth up to God. Hath God ever created anything but that it should return unto Him, through that which is acceptable and pleasing in His Sight? Say: Glorified, immeasurably glorified, be God above such words!<sup>3</sup>

2. The second basis of clerical despotism was the doctrine of the occultation of the Imam. The Shi'ih clergy increasingly defined itself as the representative of the 12<sup>th</sup>, or Hidden, Imam among the people. Thus in the absence of the Imam the clerics defined themselves as the representatives of the Imam on religious issues. But increasingly and particularly during the 19<sup>th</sup> and 20<sup>th</sup> centuries they tended to claim that all social and political decisions should be made by the body of religious clergy or ulama. These were a body of religious jurists who were licensed by traditional learning and whose task was the safeguarding of past laws and culture in society. This idea defended the unity of church and state and rejected the modern ideas of individual rights, democratic decision making, equality of men and women, freedom of conscience, freedom of speech, and the separation of religious belief from social and political rights.<sup>4</sup>

The writings of the Bab argued that he is the awaited Qa'im (the 12<sup>th</sup> Imam) and therefore all clerical claims to political and cultural control are illegitimate. In the Persian Bayan, he also argued that the functions that previously had been played by the Prophet, Imams and the Gates to the Imams, are from now on to be performed by the Bab himself, and that no one except the next Prophet has the right to claim any particular political privileges such as being the representative or successor of the Bab.

It is not permissible to engage in religious acts save those ordained in the writings of the Point of the Bayán. For in this Dispensation, the writings of the Letters of the Living all proceed directly from the Sun of Truth Himself. Divine verses [*áyát*] especially pertain to the Point of the Bayán, prayers [*munáját*] pertain to the Messenger of God [Muhammad], commentaries [*tafásír*] to the Imáms of guidance, and educational discourse [*suvar-i-ilmíyyih*] to the Gates. However, all of these proceed from this Ocean so that all people can behold the exalted sublimity of these Writings of the Primal Truth... And from the time of the setting of the Sun [of the Báb] until the Rising of the Sun of Him Whom God shall make manifest, there will be no more binding Writings.<sup>5</sup>

He also made it clear in his writings that he has no interest in worldly sovereignty. Later in the writings of Baha'u'llah, the idea of separation of the realm of religion/heart and the realm of state/earth became a fundamental principle of Baha'i culture and belief.<sup>6</sup> Baha'u'llah was also the first Iranian to defend the principle of political democracy.<sup>7</sup> Thus the Baha'i viewpoint suggested a combination of the principle of the separation of state and religion with a democratic orientation as the basic preconditions of a just and modern society.

3. The third basis of the clerical domination was the definition and reduction of ordinary humans to the level of ignorant and irrational children or animals who are

incapable of making decisions for themselves. Therefore, not only the masses should not only imitate and follow religious professionals, they should become incapable of making any decision for themselves even in the most private and personal aspects of their lives. Undoubtedly a major obstacle towards the emergence of a culture of rationality in Iran was the obsessive interference of religious laws in all the details of the private life of the individual. Therefore, all people become increasingly dependent and subservient to the clerical group. One of the areas that were the centre of such interferences was the realm of physical and essential purity and impurity. Not only was empirical impurity confused and confounded with a racist-like doctrine of the essential impurity (*nijásat*) of some types of humans and communities, but also all forms of bodily and sexual functions were regulated by a “science of purity and impurity”. The writings of the Bab challenged these phenomena in various ways. He intentionally limited the realm of religious law to statements of generalities and directly criticized the clerical obsessive discourse of religious law. For example he defined air as a purifier and thus effectively eliminated the very idea of essential impurity.<sup>8</sup> Later in the writings of Baha’u’llah all categories of essential impurity were absolutely abrogated and rejected.

The writings of the Bab challenged the very foundation of the institution of priesthood. In his writings the Bab prohibited giving lectures from pulpits, affirming the symbolic equality of all believers.<sup>9</sup> An important symbolic expression of his rejection of clerical authority is his abrogation of the public or collective prayer. Unlike the Islamic practice in which a cleric leads the public in Friday prayers, the Bab says that no one except God is aware of human hearts. Therefore, no one should be defined as closer to God and superior to others to be able to lead the prayer of others. Consequently he ordains prayer to be purely an individual’s intimate conversation with God.<sup>10</sup> In the Persian Bayan he abrogated various social and cultural practices that represent the degradation of one human being in front of another human being. For example he makes confessing of sins to another human forbidden, ridiculing another person is prohibited, and bringing sorrow to others is defined as a greatest transgression.<sup>11</sup> While he makes it a duty of the rich and authorities to eradicate poverty and help the poor, he forbids begging in public because it degrades a human before another.<sup>12</sup> The writings of the Bab emphasized the absolute dignity of all human beings regardless of their social position. The ultimate message of the Bab was that he had come to commence the age of the heart, the age of inner and hidden truth. He asked the people to concentrate their gaze on the truth of all things. The truth of a thing according to the Bab is nothing but the divine revelation which is present in the heart of things. Thus all things beyond their specific appearances are nothing but the mirrors of divine attributes. Therefore all things are ultimately one, and all things are beautiful and sacred.

This principle is the essence of the type of modernity that was supported in the writings of the Bab. Thus any form of social and political relations that dehumanize another human being and is contradictory to their inherent equal right and dignity has to be rejected. The traditional distinction between a learned/rational clergy and a mass of unthinking, misguided and ignorant people has no place in the worldview of the Bab.

For example, in one of his books called the Book of Divine Names, there is a chapter in which he deals with the name of God “the farmer” (cultivator, *zári*). Here the Bab rejects the conventional view that the name farmer only belongs to humans. Then he explains that in fact the true farmer is God who cultivates the seeds of his revelation and his words in the heart and soul of humans and thus creates a new spiritual culture in history. Then the Bab explains that both rulers and farmers (prince and the pauper) are all of equal dignity and have to be treated with equal respect because their truth is one and the same: both are the manifestations of divine names. Ruler and Farmer are both divine names and thus both types of people are sacred and beautiful. This is his own words:

Say! God verily cultivateth on earth as He pleaseth, at His bidding. Will ye not behold? Think ye that ye are the sowers? Say! Glorified be God! We are, verily, the Cultivators. Say! Gaze ye then upon all even as ye behold the most exalted of the renowned amongst you. Verily, that which is shared by both the rulers and those who farm the lands is one thing: they all abide by the bidding of God. Say! We verily sow through Our verses in the soil of your hearts, spirits, souls, and bodies.<sup>13</sup>

4. The fourth basis of clerical domination, which has always been one of the most pervasive obstacles against the development of a universalist culture of rationality and scientific orientation, is the widespread belief of the people in a culture of magical superstitions and strange miracles. It is in this context that we encounter one of the amazing teachings of the Bab who argued that the truth of God should be sought in the divine revelation and power that is present in all the laws of nature and reality and not in superstitious miracles and strange interruption of the course of history. Life, normal life and the laws of nature are all the true miracles. He emphasizes this point to the extent that he even forbids his believers to attribute any miracle to the Bab himself or report strange miracles performed by the Bab to prove his truth.<sup>14</sup> The Bab wanted to educate his spiritual community so that they would focus on a rational course of history, so as not to be degraded to a cult of fabricated miracle worship of not only prophets and Imams but also of various mystic sages or leaders. The Bab affirms that his supreme miracle is the creative message that is present in his writings, and that in a culture of the heart, miracles belong to the realm of mystical and philosophical truth and beauty.<sup>15</sup> The result of this radical rejection of magical consciousness is the emphasis on a culture of empirical science and rationality.

5. The final basis of clerical traditionalism was the construction of a culture of isolation and separation, defining various other groups of humans and cultures as dangerous, evil and “Other”. Traditionalism is usually accompanied by suspicion and hostility to other cultures and groups. Religious traditionalism has been particularly negative towards the members of other religious cultures. Afraid of cultural change and creativity, the upholders of repressive traditionalism have always warned the masses against communication and interaction with the other religious communities. One of the manifestations of this culture has always been the racist idea of the ritual impurity, or *nijásat*, of other religious communities. Also adopting any foreign

cultural practice or learning from them was frequently defined as becoming one of them. The discourse of the Iranian clergy in the first half of the 19<sup>th</sup> century towards the West was primarily a discourse of neglect, *nijásat*, and avoidance. But a culture of rationality and progress requires an entirely opposite orientation. It is in the interaction of cultures that all cultures are enriched. Scientific truth is defined in terms of universal norms and rules of verification. Thus the advancement in science and rationality requires mutual learning and communication with dignity and respect of all sides. It is one of the most amazing aspects of the writings of the Bab that while he criticizes the materialistic elements of Western culture he frequently praises their scientific and technical accomplishments. Furthermore the Bab encourages the Babis to learn from the science and industry of the West and to try to become themselves the best in all their industrial and material activities. For example he writes:

Verily, whenever I have gazed upon the diversity of Thy creation upon the earth, I have seen none to resemble the people of Gospel in the creativity of their handiwork and the wonders of their products. Indeed, My heart is saddened for them, O My God, for it is not befitting Thy bounty that Thou wouldst allow such a people to be veiled from attaining Thy presence.<sup>16</sup>

Later in the writings of Baha'u'llah the principle of communication with all religions and communities with utmost love and joy becomes the cornerstone of Baha'i culture.

#### D. A new concept of modernity

There are however, three principles in the writings of the Bab that are the most extensively discussed and emphasized social principles of his writings. These three concepts in a sense define the Bab's approach to modernity and development. They are the principles of perfection (*itqán*), the principle of affirmative communication or saying yes (*ijábat*) and the principle of beautification and refinement (*litafat*).

1. The first principle is the principle of *itqán*, or perfection in all activities. The writings of the Bab called for a new orientation to work, industry, technique, science, and economy. Western social theory identified the core of Western modernity in terms of instrumental rationality, or technical rationalization on the basis of science. Therefore productive activities are now organized in terms of rational principles and scientific knowledge rather than traditional norms and habits. The writings of the Bab argue for both the rationalization and spiritualization of work and technique. This is particularly emphasized by his doctrine of perfection. The Babis have the duty to perform all their economic and professional work in the utmost sense of perfection that is humanly possible for them. They should learn and develop the most rational and efficient techniques in their economic and industrial activities. But this empirical and rational orientation to nature, industry and work is accompanied with a unique spiritual orientation.

This principle turns all forms of industry and labor into a spiritual and moral form of activity. The Bab not only defines honest and rational work as a form of worship, he spiritualizes the entire realm of productive and economic activities. In his writings he frequently argues that God is the supreme producer and creator who creates all things in utmost perfection. Therefore if humans in their worldly activities follow the example of God and in every activity they try their very best to perform that job in the

most perfect possible way that is feasible for them, then humans are acting as the representatives of God. In this way their material activity is a work that is done by God through them.

Say! We verily have perfected Our handiwork in the creation of the heavens, earth, whatever lieth between them, and in all things; will ye not then behold? . . . Perfect ye then your own handiwork in all that ye produce with your hands working through the handiwork of God. Then would this indeed be a handiwork of God, the Help in Peril, the Self-Subsisting. Waste ye not that which God createth with your hands through your handiwork; rather, make manifest in them the perfection of industry or craft, be it a large and mass product or a small and retail one. For verily one who perfecteth his handiwork indeed attaineth certitude in the perfection of the handiwork of God within his own being.<sup>17</sup>

Therefore the Bab defines the application of science and technique infused with the most moral and spiritual orientation to all realms of activities as a major duty for his believers. This means both instrumental rationality and moral rationality as well. Such concept of labor and industry opens up new horizons in the discourse of modernity.

2. The first principle of perfection relates to the realm of technical rationality while the second principle relates to the communicative rationality or the realm of the relations among human beings. The second principle consists of a negative and a positive aspect. The negative aspect is called the prohibition of causing sadness and the positive aspect is called the duty to reply (say yes, *ijábat*). All the writings of the Bab constantly argue that no human should cause grief and sadness to another human. This principle is so fundamental that the Bab even ordains a fine for the intentional causing of sadness. In the Persian Bayan the Bab talks of the disputes and fights among the pilgrims to Mecca that he himself observed in his own trip from Shiraz to Mecca. He mentions that the physical house of God is only a symbol of the real house of God. The real house of God is the human heart. Therefore he expresses surprise that the pilgrims in the name of pilgrimage to the physical house of God caused so much sadness to each others' hearts. He mentions that bringing happiness to the hearts of the people is the real pilgrimage and no one who neglects this is a pilgrim.<sup>18</sup> The prohibition of causing sadness is not limited to refraining from offensive activities. The duty is also to cause happiness to the people and to say yes to their needs. This culture of reply and saying yes is essential in the writings of the Bab and he frequently talks about it. In a chapter of the Persian Bayan he writes that if someone is asked a question or receives a letter he must reply in a useful way. Then he explains that the purpose of this law is that all people at all times should be listening to the voice of the needs of others, and answer this call even when the call is a silent call. He says that they must reply even if the silent call comes not from the person himself but from the conditions of his life or his place of residence. He writes:

It is enjoined in this Revelation that should anyone receive a letter from someone, it is his duty to reply, by his own hand or that of another on his behalf; indeed, any delay is abhorred. In like manner, should one ask a question, it is incumbent upon the person asked, to give a guiding answer... all are enjoined to respond to each other. So much so, that if an infant cry, it is a duty to respond to him through



appropriate means. Likewise, should one's condition silently call upon others, it is the duty of men of discernment to answer his call. In like manner, should one's place of residence call for an answer, or any other manifestation discernible to men of vision, it is binding upon them to reply, that at no time anyone should witness that which would cause him grief.<sup>19</sup>

This culture of listening and saying yes to the existential calls of all humans is a defining feature of the unique approach of the Bab to modernity. He affirms the culture of rationality, but this rationalism is not a rationalism of the private pursuit of interest without concern for the needs of others. On the contrary it is a rationality of heart, a spiritual orientation that is rooted in a mystical sense of human unity, of the universal brotherhood and sisterhood of all humans as the sacred and beautiful throne of divine revelation.

3. The third fundamental principle in the writings of the Bab is the principle of refinement and beautification (*litáfat*). Unlike some aspects of the clerical traditionalism which has been significantly hostile to art, beauty and aesthetics, the writings of the Bab emphasize, in addition to technical and communicative rationality, the very idea of the beautification of life. This includes not only the duty of physical cleanliness but also the duty to preserve the beauty and health of the environment, and the encouragement of aesthetic education and experience as an integral aspect of human life. It is for this reason that the Bab has radically reinterpreted the concept of moral rights. Unlike the dominant forms of both traditionalism and Western modernity, the Bab argues that all beings- and not just humans- are endowed with moral rights. Since all things are the mirrors of divine reality, all things are beautiful and sacred. Therefore all things have the right to attain their paradise. According to the Bab the paradise of every thing is the state of their attaining their potentiality. Conversely hell is their deprivation from such state.<sup>20</sup> Thus all humans have a particular duty in this world to try to help all things, both human and natural, to attain their paradise to the extent that is possible. He writes:

For, in this religion no other command is as rigorously enjoined as the duty of refinement, and it is forbidden that one bring any object into being in a state of imperfection when he hath the power to manifest it in full perfection.

For example, should one build an edifice and fail to elevate it to the utmost state of perfection possible for it, there would be no moment in the life of that edifice when angels would not beseech God to torment him; nay, rather, all the atoms of that edifice would do the same. For each thing, within its own station, yearneth to attain unto the utmost height of excellence in its own level. Thus, should a man who is capable not realize and respond to the yearning of his capability, he will be held accountable therefor.<sup>21</sup>

We have here a modernity that leads to rationality without destroying the environment, a logic of efficiency that does not turn life into ugliness and pollution, and a material and technical rationality that is oriented to saying yes to the needs of all. This is the vision of modernity in the writings of the young Iranian prophet from Shiraz.

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<sup>1</sup> See for example, Weber, Max. *Economy and Society: An Outline of Interpretive Sociology*. New York: Bedminster Press, 1968. Vol. 1. Pp. 24-25.

<sup>2</sup> The Bab, Persian Bayan 3: 3.

<sup>3</sup> The Bab, Tablet to Mulla Baqir.

<sup>4</sup> The triumph and predominance of the Usuli school of Shi'i jurisprudence in Iran during the 19<sup>th</sup> and 20<sup>th</sup> centuries were vehicles of this progressive legitimization of extending the scope of the authority of the clerics to all aspects of life.

<sup>5</sup> The Bab, Persian Bayan 3:16.

<sup>6</sup> See for example Baha'u'llah's Book of Covenant, or his Tablet to the king of Iran.

<sup>7</sup> See for example the pronouncement of Baha'u'llah in 1868 on democracy in his Tablet to the Queen Victoria.

<sup>8</sup> See for example his Tablet Declaring himself as the Qa'im (Tawqi' - i-Qa'imiyat) in Fadil Mazandarani, Zuhur'ul-Haqq 3:164-7..

<sup>9</sup> The Bab, Persian Bayan 7:11.

<sup>10</sup> Ibid. 9:9

<sup>11</sup> The Bab, Persian Bayan, 7:14, Arabic Bayan 11:3, Arabic Bayan 4:11.

<sup>12</sup> The Bab, Arabic Bayan, 8:17.

<sup>13</sup> The Bab, Kitabu'l-Asma', INBA 29:383.

<sup>14</sup> The Bab, Persian Bayan, 6:8.

<sup>15</sup> This point is emphasized in most of the writings of the Bab. Persian Bayan frequently emphasizes this point, The entire Seven Proofs is devoted to demonstration of this principle, and the second chapter of The Book of Justice discusses the irrelevance of physical miracles in the new age of the heart.

<sup>16</sup> The Bab, Kitabu'l-Asma' in INBA 29:627

<sup>17</sup> Ibid., 29:621-25.

<sup>18</sup> The Bab, Persian Bayan, 4:16.

<sup>19</sup> Ibid. 6:19.

<sup>20</sup> Ibid. 4:11.

<sup>21</sup> Ibid. 6:3.