

Making
of the Bábí Movement in Iran, 1844–1850. Ithaca, NY: Cornell University
Press., pp. 166–
167).

In the Bábí and Bahá'í sacred writings, the Arabic term
Haykal—literally “temple” or
“body”—carries profound symbolic and theological significance. In the
writings of the
Báb, it can denote the physical form (jasad) of the Manifestation of God, the
Manifestation's perfect spiritual reality, or a mystical archetype
representing divine
revelation itself (Báb, Persian Bayán V:7). The Haykal frequently designates
the
Manifestation as the living Temple of God—the visible locus of the invisible
divine will
(Bahá'u'lláh, Súriy-i-Haykal, ¶1).

One of the most distinctive symbolic representations of the Haykal in the
Bábí
dispensation is the five-pointed star. This star is composed of five
intersecting lines
which form six internal chambers—together yielding a total of eleven distinct
elements.

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In the Abjad numerical system, the word Huwa (“He”) has the value of eleven
(Saiedi,
Nader. 2008. Gate of the Heart: Understanding the Writings of the Báb.
Waterloo, ON:
Wilfrid Laurier University Press., pp. 150). Thus, the very geometry of the
five-pointed
star becomes a visual declaration of divine unity, representing the
Manifestations of
God as the earthly embodiment of the eternal “He.”

In the Bábí context, the Haykal can signify:

1. The Manifestation's own physical person (jasad), as the Temple of God
(Báb,
Persian Bayán V:7).
2. The perfect spiritual reality of the Manifestation, reflecting all divine
Names.
3. A representative believer who serves as a locus of the Cause in their time.
4. A symbolic geometric form (especially the five-pointed star) used to convey
mystical truths.

In all these senses, the Haykal functions as a bridge between the unseen realm

and the visible world, embodying the purpose of revelation: to make God's will manifest in creation. As Bahá'u'lláh later affirmed: "This is the Temple of God amongst you, and His Tabernacle in your midst" (Súriy-i-Haykal, authorized trans., Bahá'u'lláh 1978).

As indicated by the superscription of the Tablet under study, it is clear that the Báb revealed it specifically for the Nineteenth Temple. As previously noted, the first eighteen individuals who embraced His divine mission are designated as the Letters of the Living. Together with the Báb Himself, Who is symbolized as the Point, they constitute what is known as the First Vahid, or First Unity, of His Dispensation.

Significantly, the Tablet appears to be revealed by the Báb in a dual capacity—both as the divine Messenger and as the representative of the collective unity of the Letters.

In addition to this central Tablet, the Báb also revealed eighteen separate Tablets, each dedicated to one of the Letters of the Living, thereby honoring their foundational roles in the unfolding Revelation. Furthermore, He revealed one Tablets addressed to Him Whom God Shall Make Manifest—Bahá'u'lláh—the Promised One foretold by the Báb, who would succeed and complete the cycle of divine Manifestations.

This intricate literary and theological structure not only reflects the Báb's profound awareness of His own station and that of His disciples but also situates the Nineteenth Temple as the culminating point of the initial phase of the Bábí Dispensation, pointing forward to the coming of Bahá'u'lláh and the subsequent Bahá'í Revelation.

This sacred Tablet, revealed wholly in Arabic at some point in the year 1844 C.E., dates from the earliest days of the Báb's ministry.

What follows is a provisional English rendering of this luminous Tablet, translated with the utmost reverence and care. The original text is published in Muhammad Labib,

٢(?????? ?????? ??? ???? ? ????
?? ?? ? ???? ? ????Tawqi?at Mubarakah
Hadrat
al-Bab Khitab bih Huruf-i-Hayy bi-Khatt-i-An Hazrat wa
bi-Khatt-i-Katib).

The Báb Reveals:

“This is what We have revealed unto the Temple of the Ninth, before the
Tenth,² the
Convocation of the Temples, from God, the Almighty, the Self-Subsisting.

He

In the Name of God, the Living, the All-Glorious, the Manifest,³ the Near
Glorified be He Who standeth firm upon His Cause,⁴ Who knoweth what issueth
forth
from the heaven, and what descendeth upon the earth, and what ascendeth unto
it.

Say: All are filled with awe and trembling before Him. He it is Who rewardeth
every soul
according to that which it hath earned.

Say: All prostrate themselves before Him. To Him belong creation and command,
in the
past and in the future. And all, by His command, are made to know.

The Arabic phrase ? ???? ??? ????literally reads “the Ninth
before the Tenth.” In Bábí/Bahá’í symbolism such numerical
locutions are frequently used in a non-literal, symbolic way to indicate the
position within the nineteen-unit system
(the first eighteen Letters of the Living + the Báb’s special station), and
therefore may be taken to signify the
Nineteenth in a symbolic sense.

The term al-Baduh (? ??????), appearing among the Divine
Attributes in the Báb’s invocation, derives from the root b-d-
h, which encompasses meanings of “open expanse” and “to reveal or
disclose.” In the sacred context of this Tablet,
and consistent with classical Islamic theology and Bahá’í interpretive
tradition, al-Baduh is best understood as a
Divine Name signifying “the Manifest”—the One who unveils and reveals His
Presence and Essence. This rendering
aligns with Shoghi Effendi’s stylistic precedent in translating divine
epithets that emphasize God’s self-revelation, and
maintains the solemn sequence of Names: the Living, the All-Glorious, the
Manifest, and the Near. Although the
lexical roots suggest notions of spatial vastness and revelation, theologically
the term functions as an elevated Divine
Attribute rather than a created entity or angelic figure.

The phrase al-Qa'im ?alá amrihi ()???? ???? ???
?????literally means “He Who standeth firm upon His Cause,”
emphasizing God’s sovereign authority and firm establishment over His
command. This rendering aligns with Shoghi
Effendi’s authoritative style in translating divine epithets, as seen in
Gleanings from the Writings of Bahá’u’lláh.
Although the root q-w-m can also mean “to arise,” the phrase here refers
primarily to God’s active governance rather
than the Promised Qa’im, a title the Báb adopts elsewhere for Himself. In
the context of this Tablet, revealed by the
Báb for Himself, the expression carries a layered meaning: it denotes both
God’s unchallengeable dominion and the
Manifestation’s station as the One who arises to establish and fulfill that
divine command. This dual significance
reflects the theophanic voice of God speaking through the Manifestation,
uniting the transcendent and manifest
aspects of the divine reality. For this reason, the translation preserves the
phrase’s literal form in the text while the
additional interpretive nuance is reserved for commentary. See Shoghi Effendi,
Gleanings from the Writings of
Bahá’u’lláh, p. 164; Báb, Selections from the Writings of the Báb; and
Nabil-i-Azam, The Dawn-Breakers, for further
elaboration on the Qa’im’s station.

Say: He is the Most Exalted above all things. And He is the Inaccessible, the
Well-
Beloved. Unto Him belong whatsoever is in the heavens and on the earth and
whatsoever lieth between them.

And all, by reason of fear of Him, are filled with reverent awe. He is God;
there is none
other God but Him. O My servants, fear ye Me.

Say: These are verily perspicuous verses from the Letter Tha’5 unto the
Letter of the
Ninth, before the Tenth, the Convocation of the Temples.

Bear thou witness that there is none other God but Him, the Sovereign, the Most
Holy.
He it is Who knoweth what is in the heavens, and on the earth, and whatever
lieth
between them.

And all before Him shall be presented. To Him belong bounty and grace, in the
past and
in the future. He singleth out whomsoever He willeth for His mercy.

Say: All ask of His bounty. Unto Him belong whatsoever He hath brought into
being in
the heavens and on the earth. And all do His bidding.

He giveth life and causeth death, then, by His grace, giveth life again,⁶
howsoever He
willeth.

Say: All are fearful because of His dread. He is God; there is none other God
but Him.

The Knower of the unseen and the seen, the Living, the All-Watchful, the
Self-Subsisting.
He it is Who, by His command, succoureth whomsoever He willeth.

Say: We all beseech of the bounty of God. O thou that Name!⁷ Magnify, through
God, thy
Lord, for that there is none other God but Him, the Sovereign, the
All-Powerful.

That the command of God, thy Lord, may reach unto every thing — a bounty from
Him,
an existence proceeding from His Presence; there is none other God but Him,
unto
Whom all shall be raised.

Cf. The Bab, Selections 3: “This is the first letter of ‘Thamarih’ which
means ‘fruit’. Shoghi Effendi, in his writings,
refers to the Bab as the ‘Thamarih’ (fruit) of the Tree of God’s
successive Revelations.” (See Shoghi Effendi’s letter to
the Baha’is of the East dated Naw-Ruz 110, page 5).”

Qur’an 2:28

The phrase “O thou that Name!” (؟)?? ?? ??? ??????is a
profound self-address by the Báb to His own exalted station as the
Manifestation of God’s Name in this dispensation. In Bábí and Bahá’í
theology, the “Name” signifies the divine Reality
through which God’s attributes are made manifest to humanity. Here, the Báb
invokes His sacred station, exhorting it
to magnify and glorify God, thus underscoring the intimate relationship between
the Manifestation and the Divine
Source. This usage aligns with the Qur’anic and mystical tradition wherein
the “Name” of God represents the eternal
and ineffable divine essence (cf. Kitáb-i-Íqán, Bahá’u’lláh; God
Passes By, Shoghi Effendi). The Báb’s self-referential
invocation emphasizes the unity of the speaker and the revealed Word, marking
His unique role as the “Promised
Qá’im” and the divine Manifestation of the Names and Attributes of God in
this sacred Tablet revealed by Himself for
Himself.

And verily unto Him belongeth the Dominion of the heavens and the earth; unto
Him
shall all return.

He it is before Whom those in the heavens and on the earth are filled with
reverent awe;
and all, in very truth, are devoted unto God.

Say: Fear ye God, O concourse, then Him shall ye fear.

He it is Who created you from one and the same substance⁸ — will ye then
still do
wrong?

Verily the command of God, thy Lord, hath come; yet most among men have no
certitude — yea, the greater part of them are in error and perceive it not.

He it is Whom naught in the Realm of the Divine Dominion can frustrate — the
Might of
all — and unto Him all are devoted.

Say: He is the All-Prevailing over those in the heavens and on the earth.

Say: He is the All-Powerful over His Cause; He createth whatsoever He willeth
by His
Wisdom — ‘Be, and it is.’

Say: He is the All-Prevailing over those in the heavens and on the earth. And
all, by
reason of fear and trembling at His Presence, are submissive unto Him; and all
are
bowed low before Him.

He it is Who created us and provided for us by His command — “Be,” and it
is. To Him
belongeth whatsoever hath appeared and whatsoever shall appear in the realm of
His
Divinity — all things — and unto Him are the returners.

Be not grieved by the concealment of men from their Creator; verily, they shall
not attain
success. Most of them are in error, and those are indeed the losers.

God shall recompense them with the blazing Fire, a requital for what they have
earned.

Say: We are, all of us, those who seek His forgiveness.

And thus God — our Lord, the Lord of the heavens and the earth — there is
none other
God but Him; unto Him do all return.

Say: Do not buy the verses of God for a paltry price,⁹ if ye are possessed of
understanding.

“? ???? ??????is rendered ‘one and the same substance’;
manuscript variant may reflect orthographic/grammatical
lapse — translation follows contextual sense.”

The admonition “Do not buy the verses of God for a paltry price” echoes a recurring Qur’anic injunction (e.g., Qur’an 2:41, 2:79, 3:187, 5:44) condemning the act of bartering away divine revelation for worldly gain or advantage. In the Bábí and Bahá’í contexts, such counsel serves both as a moral warning against the commodification of sacred truth and as a call to preserve the purity of God’s verses from the distortions of personal ambition, sectarian interest, or material desire.

Say: Lo! the life of this world is vain; and unto God shall they be gathered.

Say: Verily, the Dominion of the Hereafter endureth — have ye then no understanding?

Say: God sendeth down what He willeth by His command; and verily we have certitude therein.

Say: He is the All-Watchful over His Cause; and all are humble before Him.

Say: If ye desire whatsoever is good, ye shall attain it.

Hereunto, upon the Crimson Truth,¹⁰ ye inscribe— God beareth witness: there is none other God but Him, and all remember Him by His Signs.

Say: If ye desire Him Whom God shall make manifest,¹¹ ye will believe; behold, these are His Signs which ye read at every season.

The Dominion belongeth to God, before and after; He maketh manifest whom He willeth by His command — and we are assured thereof.

Say: If ye desire to dwell in the shelter of God, ye shall be guarded; behold, all His gifts from every quarter have been brought unto you,¹² and thereby do ye recognize Him.

He it is Who sufficeth all things with regard to every thing; naught in the heavens and on the earth can suffice Him.

And He was, over all things, a Reckoner. God beareth witness that there is none other God but Him, and unto Him they shall all return.

God beareth witness: there is none other God but Him, and all Manifestations proceed from Him alone.

In the text provided by Muhammad Labib, the Arabic phrase appears as

"?????? ??????" However, the correct and established term is "?????? ?????? ??" meaning "the Crimson Truth." This discrepancy is presumed to be a typographical error. Accordingly, the present rendering adopts the latter, which aligns with the established usage in Bahá'í sacred writings and preserves both linguistic accuracy and spiritual significance. The phrase "Crimson Truth" ()?????? ???????is a symbolic expression found in Bábí and Bahá'í writings, evoking the spiritual reality imbued with sacrifice and divine revelation. The term "crimson" is preferred over "red" to reflect the sacred significance of the color, which is commonly associated with martyrdom and the profound truths manifested through the blood of the Cause. This usage aligns with the elevated and poetic style of the Báb and Bahá'u'lláh, as well as authoritative Bahá'í texts such as "The Crimson Ark" (Safinat al-Hamra). The capitalization of "Crimson Truth" highlights its status as a distinctive spiritual concept.

"Him Whom God shall make manifest" is a distinct title employed by the Báb, particularly in the Bayán, to refer to the Promised Manifestation who is to follow Him—Bahá'u'lláh. This phrase signifies the awaited divine Revelation destined to succeed the Báb's own mission and complete the cycle of spiritual renewal. The designation embodies both a prophetic promise and a recognition of the continuity of divine guidance, affirming Bahá'u'lláh's unique station as the fulfillment of the Báb's revelation (cf. Bayán, various Tablets; Shoghi Effendi, *God Passes By*). The usage of this title underscores the Báb's role as the Herald of Bahá'u'lláh and marks a pivotal theological cornerstone in the Bahá'í Faith.

In the text provided by Muhammad Labib, the phrase is rendered as "???? ????? ?? ?? ????????", which appears to be a typographical error. The correct and coherent reading is "???????? ?????? ???

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? ?????? ??" meaning "His gifts from every quarter have been brought unto you." The corrected version is adopted here to maintain textual fidelity and clarity in accordance with authoritative Bahá'í sources.

The Truth, from the One Who hath no beginning unto the One Who hath no end. And we are all grateful unto Him. And unto Him belong the Keys of the heavens and the earth, which He revealeth unto whom He willeth by His command.

Say: All ask of His bounty. And that thou mayest deliver from God, thy Lord, a

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— The Tablet to the Nineteenth Temple (Used by permission of the curator)