

between them, celebrate His praise. Verily, we are all obedient to Him.

God witnesseth that there is no God but Him. He giveth life and He causeth death; then He bringeth death again and restoreth life anew. Verily, He is the Ever-Living, the One Who dieth not. In His grasp is the dominion of all things. He createth whatsoever He willeth by His command, 'Be,' and it is.

God witnesseth that there is no God but Him, He is the Help in Peril, the Self-Subsisting. And this is indeed the True Qa'im, the One with Whom you were promised.

And now—We desire naught but the truth, and praise be to God, We have found a path thereto through the verses of God, which none among the peoples of the world are able to produce. This is that which confirmeth Our former faith, and He is the One Who setteth forth the truth betwixt Us and you. Should any saying not accord with what God hath revealed in the Book, it is not to be acted upon by those who seek the path to God.

Indeed, We have heard that which was decreed concerning the Manifestation of Muhammad—may the blessings of God rest upon Him and His kindred. And beyond all doubt, the appearance of the Mahdí² is, in very truth, none other than the appearance of Muhammad Himself, in the sight of those who behold the Point of the Divine Cause³.

Nay, rather, it is the same as every Manifestation whom God hath sent—for all arise by the command of God, and are created through His Word. That is the beginning of the Cause, the First without a beginning, and its end, the Last without end. By Him are all things sustained.

Verily, the likeness of this is as the sun: all things below it are like mirrors. When they face it, they reflect whatever the sun manifests to them according to their capacity and their substance. Thus are all things seen to proceed from the sun.

Every Manifestation sent by God hath been none other than this—one reality through which all are created, by which all are sustained, and through which all shall

die and be
raised to life again.

In every Dispensation, He exalteth whomsoever He willeth, and abaseth whom He desireth. He willeth not save what God, thy Lord, hath willed. He desireth not save what

The Guided One: a title often used to refer to the Promised One, the Qa'im. The original phrase is "نقطۃ الامر", which translates literally as "Point of the Command." In this context, I have rendered it as "Point of the Divine Cause." The term "Point" (نقطۃ) is a veiled allusion to the Báb Himself, who is frequently designated in His own Writings as "the Point of the Bayán" and "the Primal Point." The word "Command" (امر) in the Bábí and Qur'anic sense refers to the Divine Cause or Will of God. Hence, "Point of the Divine Cause" preserves both the literal structure and the theological intent of the original expression. At the same time, it conveys the truth that the source of all the Manifestations of God is one, and that they each arise through the Command of God.

thy Lord hath decreed in the Book. Thus, doth God make plain His signs, that perchance ye may understand and believe.

This, in truth, is the meaning of the tradition ye all remember: "When the Qa'im shall appear by the leave of his Lord, He shall cause to remember from Adam unto Muhammad." All that ye desire to see in a Prophet whom ye would follow—ye shall see in Him. For every branch sprang forth from that Tree, and unto it shall all return. Such is the Cause of God—by it are all things established.

Verily, the people are as dead, knowing not. They imagine themselves within the religion of God, yet they have departed from it even as they entered it—though they perceive it not. And were they to truly recognize it, none from among the remnants of the faith of Adam or from times before Him—unto a time with no beginning—would veil themselves from it.

Those who turn away, who claim to be resigned to the will of God, who see themselves as pleasing unto Him—yet fail to comprehend the witness borne by God against them—these are they who are tested.

Every soul may intend to act for the sake of God, but none is accepted save whom God Himself beareth witness as faithful. Such are they who shall abide forever in the goodpleasure of God.

And know that if God willeth to make Him known after thirty years⁴—though it hath been decreed for Him to be concealed for a thousand—He is none but the One Who is the First and the Last, the Manifest and the Hidden. This is the Sun of the Will of God—each time it riseth or setteth by His command, it is but one and the same sun.

Do not protest with the arguments ye advance, for these are but delusions through which ye strive. This matter is confirmed by Him whom God appointed as the witness to the Messenger after Him. He confirmeth that which hath been revealed to Him from God through clear signs. Thereupon ye behold and yet fail to perceive.

Lighten the burden of your souls from that which ye have clung to in the religion of God—for God is independent of your deeds. Were ye to expend all that is upon the earth, ye would neither add to nor subtract from the religion so much as a single letter. God doeth whatsoever He willeth.

Know then the measure of the Days of God among you. For when the sun hath set, ye shall find no path to it until the Day of Resurrection. And ye now dwell in the night.

Ye traverse every path and utter every word which ye attribute to the truth, yet all that hath been revealed through the utterance of God testifieth that this is indeed the beginning of the Cause. How is it, then, that ye fear not God?

At times, the Báb reckons His age from the moment of His physical conception.

Know that there is no way for you to believe in the Qur'án unless ye likewise believe in the Bayán; for both stand upon one and the same foundation—whether ye believe or deny, the truth remaineth unchanged. Would any one among you in this day be content to say, "I follow the religion of Jesus"? Nay, none would be satisfied therewith once the

truth is manifest. Then how is it that ye now claim adherence to a faith, while ye have forsaken its foundation?

What was enjoined by Jesus—peace be upon Him—was a religion revealed from God.

That same religion, in its appearance, became the faith of Muhammad, and that same faith, in its renewal, is now the Cause of your Qá'im. God desireth to lighten your burdens through His new Dispensation. Give thanks, then, in these Days of your Lord, and be among those who are assured in their faith.

True deliverance lieth not in the outward trappings of sovereignty, nor in honor, nor in mastery of the Qur'án, nor in the possession of worldly sciences. These have ever existed among the believers, whether Sunni or Shí'ih, since the days following the Messenger of God, may peace be upon Him.

But true salvation consisteth in this: that God should raise up a Proof from Himself, endow Him with verses such that none can rival, even as He did with Muhammad, the Messenger of God. For today, it is the Qur'án that is His abiding testimony—not anything else—accepted by the whole of the Islamic community.

Why then do ye veil yourselves with matters of jurisprudence, learning, governance, or power—when ye know full well that day and night ye act according to what ye deem right, yet the truth hath been veiled from your souls?

Even as, in the Day of the Manifestation of Truth, the peoples of former times remained veiled by the very same delusion, imagining themselves to be abiding in God, while in truth they remained in the fire.

The relief ye seek is now made manifest—yet how is it that in this day, under the banner of Islám, there are two sovereigns who both claim authority: one in Rum⁵ and the other in 'Ajám⁶? And an endless multitude of divines have issued verdicts under this very name, yet veiled themselves from Him in Whom the very truth of Islam is established.

And yet His Proof is evident, and He hath appointed none but His own verses as His testimony. And should any soul, in this day, reflect with fairness, he would recognize that this is the greatest of all signs. Yet all remain heedless of that which hath been set forth in the Qur'án. Even were all who dwell on earth to unite, they would marvel at its like.

Indeed, had this Revelation proceeded from any other than God, it would have been impossible. For from the time of the Prophet's mission until the dawn of this Manifestation—a span of one thousand two hundred and sixty years—no one arose to

Ottoman Turkey.
Persia.

challenge the Qur'án with verses like unto it. And now that One hath arisen, is it not selfevident that He is from God?

And if this Revelation were not from God, then it would be incumbent upon the Almighty, the All-Knowing, the All-Seeing, to refute it—either by seizing Him, as the Qur'án itself saith: “Had He uttered any sayings against Us, We would surely have seized Him by the right hand and severed His life-vein” (Qur'án 69:44-46)—or by raising up another proof from Himself to produce verses greater than or equal to these.

Now, after the passage of five years, and in the face of God's forbearance, the truth of this Cause hath been firmly established—just as it is through this very argument that the Prophethood of Muhammad is recognized today, and not through successive reports or other means. For in truth, recurrent transmission of traditions (tawatur) availeth not the deniers, such as the People of the Book⁷.

And from the very inception of this Manifestation until this day, it hath spread and advanced with each passing moment, without in any wise suffering the least diminishment—nor shall it ever be diminished. “God shall perfect His light, though the disbelievers be averse thereto.” (Qur'án 61:8)

Every objection raised against this Cause is identical to the objections once raised against the Prophethood of Muhammad. Thus, there is no recourse but to accept

this
Dispensation or to openly renounce your own religion and deny the validity of
the
Qur'án itself.

Know, then, that should any among you claim to be able to reproduce the like of
it—
then let him do so, by night or by day. In the span of four days, what hath
been revealed
in this Cause would equal, in magnitude, the entirety of what was sent down
over
twenty-four years.

There can be no doubt that this is the very One Who was promised, the Sun of
Truth, for
none other hath the power to reveal the verses of God as He hath. In every age,
He is
made manifest under a new name; and in truth, this is none other than Muhammad,
the
Messenger of God, now revealed on the Day of Resurrection in the form of the
Manifestation of God.

From the beginning of the Qur'án unto its end, naught else is proclaimed but
this Mighty
Remembrance. The encounter with Him is none other than the Meeting with God,
for
the direct encounter with the Divine Essence is impossible.

Every reference in the Qur'án to the liqá' Alláh (Meeting with God)
pertains to the
encounter with this sacred Reality—Whom God hath honored with that title,
even as He
referred to the Ka'bah as His House.

Recurrent transmission of traditions (tawatur) is of no benefit to those who
deny, like the People of the
Book (Jews and Christians), who also received such reports but rejected the new
Revelation.

He is the One awaited, Who shall renew the ordinances and the laws, and
concerning
Whom Imám Sadiq⁸ (peace be upon him) declared: Three hundred and thirteen
shall
turn away from Him, and flee, and later return.

If the Cause is of such weight and gravity, why is it that they do not reflect
thereon, and
occupy themselves, night, and day, with deeds which, in their estimation, are
performed for the sake of God—yet in a single moment are rendered void?

Even as the appearance of Him Who is the Resurrection, was reckoned a minor

event—

though its majesty and the thunderous upheaval it unleashed upon all who are in the

heavens and on earth, and whatsoever lieth between them, became manifest—whereby all were cast into the depths of heedlessness, bereft of faith.

Why, then, do ye not reflect on the traditions? Have ye not read the hadíth of

Adhirbáyjan, recorded in the 13th volume of Bihar al-Anwar? It saith:

“Verily, there is no

escape for us from Adhirbáyjan. Nothing shall rise against it. Therefore, remain within

your houses, and act as we act. And when One shall arise, hasten unto

Him—alive is he

whom I behold between the Rukn and the Maqám⁹, while the people pledge allegiance

to Him, though He refuseth their allegiance. He shall act and judge among them with

new laws.” (paraphrased)

And likewise in the same book, traditions are recorded regarding the imprisonment of

the One Who beareth this Cause, and a detailed hadíth describes how this Cause shall

begin with ambiguity, then become known, until the name, lineage, and title of its

Bearer become openly proclaimed. And by that, the proof is completed for all peoples.

Other traditions foretell: “When the Qa’im shall arise from Khurasan... and from

Gilan...,” and signs have been foretold such as the splitting of the Euphrates¹⁰, the

collapse of the wall of Kufih¹¹, the slaying of a prince, the outbreak of locusts and

Imám Sadiq (Arabic: *ʿAbdullāh ibn Muḥammad al-Sādiq*), whose full name was

Ja‘far ibn Muhammad al-Sadiq (702–765 CE / 83–

148 AH), is one of the most revered figures in Islamic history, particularly within Twelver Shí‘ah Islam,

where he is recognized as the sixth Imám. Imám Sadiq is revered for his piety, truthfulness, and most of

all, for being the foremost religious scholar of his time. He lived during a period of relative political

openness between the Umayyad and early ‘Abbasid caliphates, which allowed him to teach openly. Both

the Báb and Bahá’u’lláh refer to Imám Sadiq with reverence, often

citing his sayings or alluding to him in

support of the truth of their Revelation. He is viewed not only as a divinely

guided Imám, but also as one
whose utterances foreshadowed the coming of the Promised One.
Rukn, refers to the Rukn al-Yamani, one of the corners of the Ka‘bah. And
Maqám, refers to the Maqám
Ibrahim (the Station of Abraham), a revered site near the Ka‘bah. This
space is seen as highly sacred and
symbolic of the spiritual center of Islam. In Bábí theology, such references
are not limited to physical
geography. Instead, they are spiritual symbols pointing to: the place of divine
manifestation, the spiritual
axis from which the new Revelation arises, a metaphor for the point of union
between God and His
servant. The Báb Himself is understood by His followers to have fulfilled this
prophecy, not necessarily by
standing literally between the two landmarks in Mecca, but by spiritually
occupying that exalted station
where: the Word of God is revealed, the Qá‘im is made manifest, the ancient
Covenant is renewed.

A sign in Islamic traditions of the Qá‘im’s advent. A metaphor for the
spiritual transformation and
unveiling of truth in a new era.

In the Bábí and Bahá‘í Faiths, signs such as the collapse of the wall of
Kufih are understood
symbolically, not as literal events. The emphasis is on inner meanings,
spiritual fulfillment, and the
transformation of the religious world.

plague, the appearance of the Dajjal¹², the Black Banners from Khurasan¹³,
the slaying
of the Pure Soul (Nafs Zakiyyah)¹⁴—may my spirit be his ransom—and of the
Hasani¹⁵,
as well as the solar and lunar eclipses. All these signs were fulfilled, even
as the
Commander of the Faithful¹⁶ (peace be upon him) proclaimed in His Díwan:

” O my sons!

When the Turks shall surge in tumult, then await—

The rise of the Mahdí’s sovereign state.

Humbled shall be the kings of earth, the sons of Hashim’s line,

While from among them one shall be acclaimed—who revels, mocks, and drinks
like

wine.

A boy among the boys, void of judgment, bereft of light,

Neither earnest nor discerning—heedless of the truth and right.

Then shall arise the True Qa‘im from your midst, divinely led,

With justice shall He rule, and with truth His people shall be fed.

Named after God's Apostle—my soul be His ransom bright—
Betray Him not, O my sons! But hasten to His aid with all your might.”

O ye sanctimonious and unjust ones! Have pity upon your own souls and those that follow you. Fear the Day when “the shin shall be uncovered “(Qur’án 68:42), and the keepers of Hell shall cry out: “Did there not come unto you a warner?” And they shall say: “Yea, a warner came to us, but we denied and said: ‘God hath sent down naught; ye are but in grievous error.’” (Qayyúm al-Asmá’, Surat al-Mulk 67:8–9)

Reflect, if one among you were to claim that he beheld the Lord of the Age in a dream on the night just passed, how greatly would you honour him, how reverently would you regard his station! And if he were to say, 'I saw Him standing in such a place,' you would make of that spot a place of pilgrimage and regard it with reverence.

In Shí‘ah belief the Dajjal is one of the clear signs of the advent of the Qá’im (Imám Mahdí). His emergence precedes the rise of the Qá’im and serves as a test to separate true believers from the heedless. The Dajjal may be seen as the collective embodiment of falsehood—those who outwardly claim religious authority but reject the Manifestation of God when He appears. “When you see the black banners coming from Khurasan, hasten to them, for the truth is with them.”

(Arabic: *عندما ترون الرايات السوداء تأتي من خراسان، فأسرعوا اليها، لأن الحق معهم.*)

Source: Musnad Ahmad, Sunan Ibn

Majah, and various Shí‘ah texts). The Black Banners may symbolize the spiritual uprising of the followers of Qá’im (i.e., the Báb), whose teachings challenged religious corruption and revived divine truth.

A pure, righteous soul slain unjustly before the advent of the Qá’im. May symbolize early martyrs of the new dispensation.

A Hasani figure may arise before the advent of the Qá’im, possibly as a herald or martyr. From a Bahá’í perspective, the signs of the Qá’im — including the Hasani youth, the Black Standards, and the slaying of Nafs Zakiyyah — are understood symbolically and spiritually, not as rigid literal events. They reflect: stages of purification and rejection, the martyrdom of innocence and truth, the transition between

dispensations, and the testing of hearts and veiling of eyes.

Imám ʿAlī.

And yet I know not what hath come over you, that now—despite these clear proofs and eloquent testimonies —ye do not even allow the possibility that this very Personage might indeed be the long-awaited One—may my soul and all that lieth in the knowledge of God be a sacrifice unto Him.

And obedience is a simple matter, and yet behold how grievously ye have treated that sacred Being and His companions! They are in chains and scattered, hunted, and cast out. Verily, the traditions of the People of the House have come to pass. Among them is this: “When the Promised One appeareth, the divines of My community shall rise up to wage war against Him; They shall inflict upon Him the same torments that befell the Messenger of God.” They shall strive against Him, interpreting the Word of God according to their false suppositions, and shall thus be counted among the worshippers of the sun and moon.

O beloved ones! Beware lest ye become the very fulfillment of this prophecy. Be not beguiled by your knowledge, nor place your confidence in your own deeds. For how often is an action performed which is, in truth, bereft of the good-pleasure of God—though its doer imagineth it to be acceptable unto Him! And how often is an act committed upon a path far removed from truth, yet presumed to be in the cause of righteousness.

Indeed, should one, in the very moment of action, perceive that it is contrary to the good-pleasure of God, then no wrong hath been done to the cause of truth.

And yet, In that very hour, the divine proof had been made manifest unto him—“they denied it, though their souls were convinced thereof” (Qur’án 27:14)— But being beguiled by the illusion of his own certitude, he perished unaware, even as among the believers in the Messenger of God (i.e., Muslims) were those whose very faith became a

testimony against unbelievers.

And yet, in this Day, unlike times past, God hath so manifested His Cause that whosoever possesseth a discerning eye, in whatsoever land he may dwell, hath embraced the Cause of the Báb.

Indeed, I have seen it recorded in the sacred writings that, even if the Nuqaba' 17 (the 313 chief supporters of the Qá'im) do not appear, others shall arise.

And behold! The believers in the Qur'án—all, without exception—await the advent of the Qá'im of the House of Muhammad (peace be upon Him). Yet not a single one among them conceiveth even the possibility of faith in Him—just as in the days of old, the

In Twelver Shí'ah tradition they are 313 companions of the Qá'im (Mahdí). In the Bábí Faith, early believers understood these Nuqaba' to be symbolic prototypes — archetypes of perfect spiritual devotion. Some identified the Letters of the Living, the first 18 disciples of the Báb, as spiritual Nuqaba'.

In a broader Bahá'í understanding, the Nuqaba' may represent the true believers, those spiritually awakened ones who arise with the Manifestation of God and assist in laying the foundation of a new age.

followers of the Spirit awaited the advent of Ahmad¹⁸, the Messenger of God, and none among them gave thought to His appearance.

And as hath been mentioned in the traditions of old: " He shall appear, so youthful that the difference between the hair of His head and that of His beard shall scarcely be discernible¹⁹, until none shall remain save We and Our Shí'ih followers..."—and lo, all hath now come to pass.

And had they truly followed the path of Truth; they would have beheld in this world benefits untold; nothing of theirs would have perished or vanished. Had the sovereign of Islám arisen to champion the Cause of Truth and come to the aid of the believers, that which they had intended and desired in this world would have been doubly attained.

Even now, the time hath not passed—for that which hath been lost may yet be restored,

and the matter may yet be put to the test. Should no increase be realized, let them return whence they came, for even the law of their Faith would not be annulled thereby.

Yet each one, out of fear for his position, hath withheld himself, until the matter reached such a pass that the pen is ashamed to recount it. And lo! in the Day of Return, the whole company of the People of the House appeared anew, and the very essence of faith itself was made manifest. All that was recorded in the traditions concerning them hath come to pass, as shall be clear to the discerning observer.

But even now, the past may yet be rectified, for with Him Who holdeth authority there is naught but forgiveness. By that forgiveness alone shall they be pardoned until the Day of Resurrection.

And from the Repository of Divine Authority no other chastisement hath been decreed; by this alone are they shut out from every good until the Day of Resurrection. “Despair not of the mercy of God.” (Qur’án 39:53) Enter ye, then, with those who have entered, and be among the believers.

And praise be to God, the Lord of all worlds.

Tablet of the Báb Revealed to the Divines of Tabríz in its original language (Arabic and Farsi)

The name Ahmad ()?? ???is a reference to the Prophet Muhammad, used especially in spiritual, prophetic, and eschatological contexts. Indicating great youth and unexpectedness in appearance.

Source: Aqá Mírzá Abú’l-Qásim Afnán, Adh-i-A?lá, pp. 332–337.

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