

The Bab

The Ocean of Tenderness

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In the following few slides the attempt was to show how tender hearted and loving the Bab was both as a human being and as the Manifestation of God.

The Bab revealed the Kitab-i Si Du'a "The Book of Thirty Prayers" when He was 30 years old and designated each payer in that book from the time He was 1 year old to His 30th year. In the 7th prayer the Bab, reflects back on His childhood, when He was seven years old. After first praying for his parents, as he often did, the Bab beseeches God to bless the one who nurtured and tutored him throughout his later childhood and adolescence in these stirring words:

"Send down, then, upon me, O my God, when I was seven years old and upon him who raised me on Thy behalf, whose name is Mubarak, that which beseemeth the splendours of the sanctity of Thy loftiness and the wonders of the might of Thy revelation."

(The Bab (from Nader Saiedi, "The Ethiopian King," Baha'i Studies Review 17 (2011): 181–186 [183]. Translated by Omid Ghaemmaghami).

From Bushihr, The Bab sent the following letter to His wife in Shiraz:

O the best of Protectors! In the Name of God, the Exalted.

My sweet life! May thou be guarded by God!

It was not because of sadness that I did not write sooner, Nor was it due to My heart being sorrowed. Nay, My hand wrote thee,
But My tears washed away the words.

God is My witness that I have been overcome with so much sorrow since our separation that it cannot be described. However since we are all seized in the grasp of destiny, such has been decreed for us. May the Lord of the world, by the righteousness of the Five Near-Ones, ordain My return.

It is now two days since we arrived in Bushihr. The temperature is extremely hot, but the Lord of creation will protect. Apparently this very month our ship will sail. Out of His mercy, may God watch over Us. At the time of departure, it was not possible to meet My esteemed mother and, therefore, kindly convey My greetings to her and ask for her prayers.

Regarding the silk cloth, I will write to Bombay. I also intent on securing a maidservant for you. God willing, that which is ordained will come to pass. Upon thee rest peace, favors and grace of God.

(Text quoted in Khanidan Afnan 166-7, the original letter is displayed in the International Baha'i Archives in Haifa)

“My sweet love ... God is my witness that since the time of separation sorrow has been so intense that it cannot be described ...”

(H.M. Balyuzi, Khadijih Bagum: Wife of The Bab)

“O thou Mother of the Remembrance! May the peace and salutation of God rest upon thee. Indeed thou hast endured patiently in Him Who is the sublime Self of God.

Recognize then the station of thy Son who is none other than the mighty Word of God. He hath verily pledged Himself to be answerable for thee both in thy grave and the Judgement Day, while thou hast, in the Preserved Tablet of God, been immortalized as the “Mother of the Faithful by the Pen of His Remembrance.”
(Qayyum al-Asma, chapter 28)

Note: The Remembrance of God was another title of the Bab. He often refer to Himself with this Title.

The Bab's letter to His mother on His journey to Mecca:

“This is a letter written from the port of Mukha to the honourable mother, may God, the most Exalted, keep her safe! She is most certainly eager to know about the well-being of her son. A letter was sent from Bushihr, I trust God, the Most High, that it hath been illumined with the honour of thy perusal. I explained in the letter sent from Bushihr the details up to Musqat. Surely, it has been conveyed to thy noble presence.

Praised be God, my health until this day that I arrived in Mukha hath been good and there hath been no change in my condition. With assistance from God, exalted be He, soon I shall reach the spot where prayer are answered. I will most certainly pray on thy behalf and on behalf of honourable grandmother....

To sister of Agha Mirza Siyyid Hasan (i.e., His Wife), surely the letter I sent from Musqat hath been received and she will also peruse this page.....”

“O God, my God! Would that a thousand Ishmaels were given Me, this Abraham of Thine, that I might have offered them, each and all, as a loving sacrifice unto Thee.

O my Beloved, my heart’s Desire! The sacrifice of this Ahmad whom Thy servant Ali-Muhammad hath offered up on the altar of Thy love can never suffice to quench the flame of longing in His heart. Not until He immolates His own heart at Thy feet, not until His whole body falls a victim to the cruelest tyranny in Thy path, not until His breast is made a target for countless darts for Thy sake, will the tumult of His soul be stilled. O my God, my only Desire! Grant that the sacrifice of My son, My only son, may be acceptable unto Thee.

Grant that it be a prelude to the sacrifice of My own, My entire self, in the path of Thy good pleasure. Endue with Thy grace My life-blood which I yearn to shed in Thy path. Cause it to water and nourish the seed of Thy Faith.

Endow it with Thy celestial potency, that this infant seed of God may soon germinate in the hearts of men, that it may thrive and prosper, that it may grow to become a mighty tree, beneath the shadow of which all the peoples and kindreds of the earth may gather.

Answer Thou My prayer, O God, and fulfil My most cherished desire. Thou art, verily, the Almighty, the All-Bountiful.”

“O well-beloved! ...Thou shalt not be a woman, like other women, if thou obeyest God in the Cause of Truth, the greatest Truth ... Be patient in all that God hath ordained. Verily, thy son, Ahmad, is with Fatimih, the Sublime, in the sanctified Paradise.”

(H.M. Balyuzi, The Bab, p. 47)

“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, that haply in the Day of the Revelation of God no one may be shut out as by a veil from Him.

Hence, the question revealed by God, "Am I not your Lord?" requireth all to answer, "Yea." Thus, the duty to reply is enjoined for this purpose, although its influence will last until the very last atom (dharr) of existence....”

(The Bab, Persian Bayan 6:19)

“He is a man endued with vision who answereth the call of God in all worlds and stations, whether in writing, through utterance, or action, which is the most mighty means of response. And it is by virtue of the blessings accruing from the act of answering of such a soul that 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.”

(The Bab, Persian Bayan 6:19)

“Therefore, in the Bayan there is no act of obedience that ensureth greater nearness to God than bringing joy to the hearts of the faithful, even as naught yieldeth more remoteness than causing them grief. This law is doubly binding in dealing with the possessors of circles (women), whether in causing them joy or grief. However, man must always be watchful that even if he fails to bring joy to a human being, at least he should refrain from causing him grief.”

(The Bab, Persian Bayan 7:18)

“Be lovingly watchful of one another and thus improve your affairs. Should ye find amongst you one who is afflicted with grief, remove his sorrow by any means in your power, and should ye find one stricken with poverty, enrich him to the extent of your ability. If ye find in your midst one who is abased, exalt him to the extent ye can, and if ye find one who is veiled by ignorance, educate him to the degree of your capacity. Should ye find amongst yourselves one who is single, help him to marry, in accordance with the divine law, to the limits of your ability, and should ye find one who is in distress, bring him tranquillity by any means in your power.... Gaze upon others with the same eyes with which ye gaze upon your own selves.... If ye find in your midst one who is hungry, send him, in truth and to the extent of your power, food in such a way that his heart will not be saddened, and if ye find one who has no clothes, provide him with clothes in the most dignified manner, to the extent possible for you. Look then not at your selves and your possessions, but rather look at God, Who hath created you and conferred upon you from His kingdom that which is your lot.”

(The Bab, Kitabu'l-Asma; INBA 29:423-24)

“Guard yourselves, that ye may not in any way be the cause of sadness to another soul, inasmuch as the hearts of the faithful are nearer to God than the House made out of clay....

However, nothing is more important in the path of pilgrimage than adornment with virtuous conduct, so that should he be in the company of another, neither he himself nor his companion should have cause for sadness. I have observed (on the way to Mecca) acts which, in the sight of God, are of the vilest kind, sufficient to undo the good that results from the act of pilgrimage. These were the quarrels among the pilgrims! For quarrels are forbidden at all times and under any condition, and the ways of the faithful have never been, nor will ever be, aught but forbearance, patience, shame, and tranquillity. Verily, the House of God hath no need of such people!”

(The Bab, Persian Bayan 4:16)