Term applied to the writings of the Bāb (q.v.) in general (Bayān-e fārsī 3:17, p. 102; 6:1, pp. 184–85) and to two late works in particular, the Bayān-e fārsī and al-Bayān al-ʿarabī. The Bāb’s first full-length work was a tafsīr of the sūra al-Baqara, begun in late 1259/1843 or early 1260/1844 and finished several months later; the original manuscript of the second half was stolen during the Bāb’s ʿhajj journey of 1260–61/1844–45, but several copies of the first part have survived. This portion at least contains little of a strikingly heterodox nature, although the tafsīr itself is highly interpretative. More important is the tafsīr on the sūra Yūsof, known as the Qayyūm al-asmāʾ or Aḥsan al-qesṣaṣ or simply the Tafsīr par excellence. Dating of this work is somewhat problematic, but there is internal evidence that it was begun in 1260/1844 and completed later that year or in early 1261/1845; other accounts state that it was finished by June, 1844, and it is certain that disciples of the Bāb carried copies of the entire work or large portions of it when they left Shiraz that summer. The Bāb himself states that this work was widely distributed during the first year of his career (Bayān-e fārsī 4:18, p. 148). Divided into 111 sūras (each devoted to a verse of the sūra Yūsof), this is a work of some 400 pages composed in a style similar to that of the Koran. It is described as having been sent down by God to the Hidden Imam and subsequently revealed by him to the Bāb (for details, see MacEoin From Shaykhism to Babism). Early copies, dated 1845 and 1846, are extant in Haifa and Tehran. The Bāb penned several shorter works during the year between the announcement of his claims in May, 1844, and his return to Būshehr from the ʿhajj in May, 1845. There has been confusion as to what these works were, but they can be identified from detailed references in the Ketāb al-fehrest, written by the Bāb in Būshehr in Jomādā II, 1261/June, 1845. This short work lists the Doʿā-ye ʿṣāḥīfa, ʿṢāḥīfa bayn al-ḥaramayn, Tafsīr besmellāh, Ketāb al-rūḥ, ʿṢāḥīfat aʾmāl al-sana, thirty-eight letters to individuals, twelve ʿ khoảnbas delivered on the ʿhajj journey, and replies to forty-one questions. The titles are also given of several works stolen in February, 1845, between Medina.

and Jedda. The *Doʿā-ya šahiṭa* seems to have been contemporary with the *Qayyûm al-asma* and may be referred to in it (fol. 67b). It is also known as the *Šahiṭa-ye makhzûna* and contains fourteen prayers for use on specific days or festivals; at least seven mss. are extant. The *Šahiṭa bayn al-haramayn* was written between Mecca and Medina for Mîrzâ Moḥîṯ Kermānî and Sayyed ʿAlî Kermâñî, two leading Shaikhis from Karbalâ also on the ḥajj. Only about 100 short pages long, it is an unsystematic collection of replies to questions together with prayers; it contains a particularly interesting passage detailing the daily routine of the seeker (*sâlek*; pp. 66–84). Several mss. are extant, including two dated 1261/1845, in Haifa and Tehran. Several mss. exist of a *Taḥṣīr ḥorûf al-besmellâh*, which appears to be identical with the *Taḥṣīr besmellâh* referred to and which is a short allegorical commentary. The *Ketâb al-rûḥ*, composed at sea on the return journey from the ḥajj, was highly regarded by the Bāb, who described it as “the greatest of all books” (Māzandarānî, *Asrâr* IV, p. 44); it was seized at the time of the Bāb’s arrest in June, 1845, and thrown into a well in Shiraz, from which it was later rescued in a seriously damaged condition. Some five incomplete mss. are in existence. It is said to have consisted originally of 700 sūras (*Ketâb al-fehrest*). The *Šahiṭa aʿmâl al-sana* seems to have been written in Būshehr after the Bāb’s return from the ḥajj, between May and June, 1845. It contains fourteen sections interspersed with unnumbered sections and deals with the observances and prayers for important dates in the Muslim calendar. Only two mss. of this breviary are known to exist. Not mentioned by name in the *Ketâb al-fehrest* is another work composed during the ḥajj, the *Khasâʾel-e sabʿa*, which includes seven interesting but scarcely radical rules prescribed for the Bāb’s followers at this juncture. It is known to the present writer only through quotations in later works, but at least one ms. appears to exist in private hands.

Of considerable importance are two works probably composed shortly after the Bāb’s return to Shiraz in July, 1845. These are two related treatises, the *Šahiṭa-ye ἁdliya* and the *Resâla forûʿ al-ʿadliya*, the former dealing with ʿosûl al-dīn and the latter with certain forûʿ of Shiʿite *feqh*. The first consists of five *abwâb*: 1. on the mention of God, 2. in explanation of the Balance, 3. on the knowledge of God and his awliāʾ, 4. on the return to God, 5. on the prayer of devotion to God. It appears to have been the first Persian work of the Bāb’s (see pp. 3–4) and is of particular importance in helping us form a clear picture of his thought at this juncture, especially since it seems to represent his