

Article

A Translation of the Arabic Du‘ā’ al-Saḥar (The Dawn Supplication) or Du‘ā’ al-Bahā’ (The Supplication of Splendour) with Select Expository Scriptural Writings of the Bāb and Bahā’u’llāh

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Abstract: This article provides a full English translation of the *Du‘ā’ al-saḥar* or Dawn Supplication for the Islamic month of Ramaḍān. Attributed to certain Imams whom Twelver Shī‘ī Muslims regard as the successors of the Prophet Muhammad, it is an Arabic invocatory devotional also known from around the 13th century CE after its opening words, as the *Du‘ā’ al-Bahā’* (Supplication of Splendour–Glory–Light). It is commonly ascribed to the fifth Imam Muhammad al-Bāqir (d. c. 126/743) or as transmitted through his son, the sixth Imam Ja‘far al-Ṣādiq (d. c. 138/765). The former version or recension has around 22 invocations, while the sixth Imam’s recension is known as the *Du‘ā’ al-mubāhalah* (The Supplication for Mutual Imprecation) and is considerably longer, consisting of over 30 supplicatory lines. This latter recension had its origin at a time when Muhammad was challenged near Medina by certain Yemenite Christians of Najrān about his messianic status as a Prophet in the light of theological and Christological issues. Both Sayyid ‘Alī Muḥammad Shīrāzī, “the Bāb” (1819–1850), and Mīrzā Ḥusayn ‘Alī Nūrī, “Bahā’u’llāh” (1817–1892) gave great importance to this supplication (or these two related supplications) and were much influenced by its vocabulary and rhythmic, cascading content relating the Names of God. The Bāb interpreted it on Islamic and imamological lines in his Persian *Dalā’il-i saba’* (The Seven Proofs). He cited it often, both in early texts and within numerous later major writings, including the *Kitāb al-asmā’* (The Book of Names) and the *Kitāb-i panj sha’n* (The Book of the Seven Modes [of Revelation]). In his Persian *Bayān* and other writings, he used nineteen of its invocatory divine Names to frame the structure and names of his annual calendar of nineteen months: his new, wondrous or Badī’ calendar (“The New/Regenerative Calendar”). This calendar was furthermore adopted by Baha’u’llah in his *Kitāb-i aqdas* (The Most Holy Book). His own theophanic title, evolving from “Jināb-i Bahā’” (His eminence the Glory) to “Bahā’u’llāh” (the Glory of God) is closely related and is rooted in this and certain similar texts. Baha’u’llah referred to the *Du‘ā’ al-saḥar* as the *Lawh-i baqā’* (The Scriptural Tablet of Eternity) and understood its opening lines as an allusion to his person as the embodiment of the Supreme or Greatest Name of God (*al-ism al-a‘zam*). Several of the Arabic and Persian writings in which the founder of the Baha’i religion interprets the *Du‘ā’ al-saḥar* are translated in this current paper. Their content demonstrates the extent to which he elevated this powerful Islamic text.

Keywords: Bab; Baha; Baha’i; Baha’u’llah; du’a; dawn; Greatest Name of God; Imam; Shi’i; supplication



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The opening Bahā' - ("Glory") centered invocation of the *Du'ā' al-saḥar* (Dawn Prayer), the *Du'ā' al-Bahā'*.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ بَهَائِكَ بِأَبْهَاءِ وَكُلِّ بَهَائِكَ بِهِيَّ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِبَهَائِكَ كُلِّهِ

1

I beseech Thee, O my God!
by Thy Splendour (*Bahā'*) at its most Splendid (*Abhā'*)
for all Thy Splendour (*Bahā'*) is truly resplendent (*Bahiyy*).
I, verily, O my God! beseech Thee by the fullness of Thy Splendour (*Bahā'*).²

The Shī'ī devotional supplication known as the *Du'ā' al-saḥar* (The Dawn Prayer) for the ninth Islamic month of fasting, named Ramaḍān, was transmitted by the eighth Imam 'Alī al-Riḍā (d. c. 203/818). He stated that it was recited by the fifth Imam Muḥammad al-Bāqir (d. c. 126/743) at dawn times during the month of Ramaḍān. As we shall see, its attribution to the fifth Imam is specifically mentioned by the Bāb in his Persian *Dalā'il-i sab'ah* (The Seven Proofs). From before the Safavid period (1501–1736), in at least the time of Ibn Ṭawūs (d. c. 664/1266; see his *Iqbal*, p. 345f and 868) if not earlier, this powerful and rhythmic devotional work came to be known as the *Du'ā' al-Bahā'* (The Supplication of Glory–Splendour–Light). This was obviously based on its opening line, containing several Arabic words closely related to the thrice repeated primary Divine Name *Bahā'*.

The *Du'ā' al-saḥar* and closely related supplications such as the *Du'ā' yawm al-mubāhalah* (The Supplication of Mutual Imprecation) was fully embraced by the Bāb (executed, Tabriz, 1850) and Bahā'u'llāh (d. Bahji near Acre, 1892), the founders of the intimately related and successive Bābī and Bahā'ī religions. They both gave the *Du'ā' al-saḥar* the utmost importance. The Bāb was greatly influenced by the rhythmic dynamism and cascading, theologically profound succession of Divine Names within this seminal text. The first of these, centered on the word *Bahā'*, came to be identified by Bahā'u'llāh as the quintessence of the *al-ism al-a'zam*, the mightiest or "Greatest Name of God" as Bahā'īs often render this phrase from the Arabic or Persian (*ism-i a'zam*). As we shall see, the founder of the Bahā'ī religion came to refer to this majestic supplication as the *Lawḥ-i Baqā'* (The Tablet of Eternity).

The *Du'ā' al-saḥar* exists in several recensions deriving from the fifth and sixth Imams. One of them has the alternative title or designation *Du'ā' yawm al-mubāhalah*, and exists in a longer, sometimes variant recension with added theological details and devotional directives. It was relayed from the sixth Imam Ja'far al-Ṣādiq (d. c. 148/765).³ Certain of these variant Arabic texts were transmitted from the aforementioned Imams through the Shaykh al-Ṭā'ifa, Abū Ja'far Muḥammad ibn Ḥasan al-Ṭūsī (b. 385/995—d. Najaf, 460/1067),⁴ and the Sayyid, Raḍī al-Dīn Ibn Tawūs al-Ḥasanī al-'Alawī al-Hillī (d. Hillah, c. 664/1266).⁵

As we shall see, the dawn-time recitation of the *Du'ā' al-saḥar* came to be mentioned by Bahā'u'llāh himself. He also frequently cited it and occasionally commented upon its opening line in several Persian and Arabic *alwāḥ* (scriptural Tablets). Its recitation during the Ramaḍān period continues to this day in numerous Twelver Shī'ī and related

communities in Iran, Iraq, parts of India, Europe, and elsewhere where pious Shīʿī Muslims reside.

Fully translated below, the *Duʿāʾ al-saḥar* is introduced in the following manner by the erudite and polymathic Twelver Shīʿī authority Muḥammad Baqir Majlisī (d. Isfahan, 1110/1699) in his *Kitāb zād al-maʿād* (The Book of the Provisions for the Eschaton). Loosely translated, the paragraph in question reads as follows:

As for the worthy, greatly respected supplication (*duʿāʾ*) [the *Duʿāʾ al-saḥar*], it has been related that his highness [the eighth] Imam [ʿAlī al-] Riḍā stated that this is a supplication that his eminence [the fifth] Imam Muḥammad Bāqir would recite in the mornings. He would say that if people knew the greatness (*ʿaẓamat*) of this supplication before God, the speed with which it would [enable the devotee to] be answered [by God], they would certainly fight each other with swords in order to obtain it. And if I swore an oath that the *ism Allāh al-aʿẓam*, the Mightiest Name of God is within this prayer, I would be stating the truth. Thus, when you recite this supplication, recite it with all concentration and humility and keep it hidden from other than His people (Majlisī n.d., folio 63b; Majlisī 1423/2003, pp. 90–91. Cf. also pp. 220–21).⁶

The Arabic text of the *Duʿāʾ al-saḥar* supplication can be found in numerous Twelver Shīʿī devotional compilations, often in sections dedicated to the sacred Ramaḍān period (see bibliography below). Perhaps its most famous modern printed edition is in the *Mafatīḥ al-jinān* (Keys of the Paradise), a very large (795 pages + indexes in one printing) devotional compilation by the Shīʿī scholar Shaykh ʿAbbās ibn Muḥammad Riḍā al-Qummī (b. 1294/1877—d. Najaf, 1359/1941), often referred to as Shaykh ʿAbbās. In various of the numerous editions and printings of this book and some other texts, the *Duʿāʾ al-saḥar* is referred to and indexed as the *Duʿāʾ al-Bahāʾ* (The Supplication of Splendour–Glory–Beauty). Introducing it, al-Qummī (among others like Muḥammad Bāqir Majlisī in his *Zād al-maʿād*) writes, on the basis of statements from Imam Jaʿfar al-Ṣādiq and others, that the pious actions to be carried out during the dawn-time of the month of Ramaḍān are that:

One should supplicate by means of the mighty, substantial devotional (*al-Duʿāʾ al-ʿaẓīm al-shaʿn*) [the *Duʿāʾ al-saḥar*] which has been transmitted by [the eighth Imam ʿAlī] al-Riḍā. He stated ... “It is the supplication (*al-Duʿāʾ*) of [the fifth Imam Muḥammad] al-Bāqir for the dawn-times (*ashḥār*) of the month of Ramaḍān”. (al-Qummī 1422/2001, p. 221)

The Text and Translation of the *Duʿāʾ al-saḥar* (Dawn Prayer) or *Duʿāʾ al-Bahāʾ* (The Supplication of Splendour–Glory)

When appropriate, the translation below retains the rendering of initial Divine Names (taken as months within the new calendar by the Bāb) as selected by Shoghi Effendi Rabbani (c. 1896–1957), the Guardian of the Bahāʾī religion (from 1921 until 1957). It further attempts to give some indication of the rhythmic nature of the original.⁷

The diverse manuscript texts and printings of the *Duʿāʾ al-saḥar* supplication occasionally exhibit a few textual differences in the order of Divine Names or Attributes, a succession of which came to be taken as the names of months by the Bāb. In printed texts and manuscripts, the second and third Names or months (*Jalāl* (Glory) and *Jamāl* (Beauty) are sometimes reversed, as are the Names or months eight and nine (*Kamāl* (Perfection) and *Asmāʾ* (Names), and twelve and thirteen (*ʿIlm* (Knowledge) and *Qudrat* (Power). There are also slight variants in the positioning of certain Divine Names such as that given to the nineteenth Name (or month) *ʿAlā* (Exaltedness, Loftiness) in the *Duʿāʾ al-saḥar* as opposed to its primary position in the text of the Mubāhalah recension.

دعاء البهاء

Du‘ā’ al-Bahā’

[1]

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ بَهَائِكَ بِأَبْهَاهُ،
وَكُلِّ بَهَائِكَ بَهِيٍّ، اللَّهُمَّ إِنِّي أَسْأَلُكَ بِبَهَائِكَ كُلِّهِ

O my God!

I beseech Thee by Thy Bahā’ (Splendour) at its most Splendid (*abḥā’*)
for all Thy Splendour (*Bahā’*) is truly Resplendent (*bahiyy*).
I, verily, O my God! Beseech Thee by the fullness of Thy Splendour (*Bahā’*).

[2 = 3]

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ جَلَالِكَ بِأَجْلِهِ وَكُلِّ جَلَالِكَ جَلِيلٍ
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ كُلِّهِ

O my God!

I beseech Thee by Thy Jalāl (Glory) in its supreme Glory (*ajall*)
for all Thy Glory (*jalāl*) is truly Glorious (*jalīl*).
I, verily, O my God! Beseech Thee by the totality of Thy Glory (*jalāl*).

[3 = 2]

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ جَمَالِكَ بِأَجْمَلِهِ وَكُلِّ جَمَالِكَ جَمِيلٍ
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَمَالِكَ كُلِّهِ

O my God!

I beseech Thee by Thy Jamāl (Beauty) at its most Beautiful (*ajmal*)
for all Thy Beauty (*jamāl*) is truly Beauteous (*jamīl*).
I, verily, O my God! Beseech Thee by the whole of Thy Beauty (*jamāl*).

[4]

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ عَظَمَتِكَ بِأَعْظَمِهَا وَكُلِّ عَظَمَتِكَ عَظِيمَةً
اللَّهُمَّ إِنِّي إِشْأَلُكَ بِعَظَمَتِكَ كُلِّهَا

O my God!

I beseech Thee by thy ‘Aẓamat (Grandeur) at its supreme Grandness (*a‘ẓam*)
for all Thy Grandeur (*‘aẓamat*) is truly Grandiose (*‘aẓīm*).
I, verily, O my God! Beseech Thee by the fullness of Thy Grandeur (*‘aẓamat*).

[5]

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ نُورِكَ بِأَنْوَرِهِ، وَكُلِّ نُورِكَ نَيْرٍ
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِنُورِكَ كُلِّهِ

O my God!

I beseech Thee by Thy Nūr (Light) through all of its Lights (*anwār*)
for all Thy Light (*nūr*) is truly Luminous (*nayyir*).
I, verily, O my God! Beseech Thee by the whole of Thy Light (*nūr*).

[6]

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ رَحْمَتِكَ بِأَوْسَعِهَا وَكُلِّ رَحْمَتِكَ وَاسِعَةً
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ كُلِّهَا

O my God!

I beseech Thee by thy Raḥmat (Mercy) by virtue of its All-Encompassing nature (*awsa’*)

for all of Thy Mercy (*rahmat*) is indeed All-Embracing (*wāsiʿa*).
I, verily, O my God! Beseech Thee by the whole of Thy Mercy (*rahmat*).

[7]

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كَلِمَاتِكَ بِأَتَمِّهَا وَكُلِّ كَلِمَاتِكَ تَامَّةً
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَلِمَاتِكَ كُلِّهَا

O my God!

I beseech Thee by Thy Kalimāt (Words) at their most Perfect (*atamm*)
for all Thy Words (*kalimāt*) are truly Complete (*tāmmat*).
I, verily, O my God! Beseech Thee by the totality of Thy Words (*kalimāt*).

[8 = 9]

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كَمَالِكَ بِأَكْمَلِهِ وَكُلِّ كَمَالِكَ كَامِلٌ
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَمَالِكَ كُلِّهِ

O my God!

I beseech Thee by Thy Kamāl (Perfection) in its absolute Perfectness (*akmal*)
for Thy Perfection (*kamāl*) is truly Perfect (*kāmil*).
I, verily, O my God! Beseech Thee by the completeness of Thy Perfection (*kamāl*).

[9 = 8]

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ أَسْمَائِكَ بِأَكْثَرِهَا وَكُلِّ أَسْمَائِكَ كَبِيرَةً
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ كُلِّهَا

O my God!

I beseech thee by thy Asmāʾ (Names) by virtue of their supreme Greatness (*akbar*)
for all Thy Names (*asmāʾ*) are truly Great (*kabīr*).
I, verily, O my God! Beseech Thee by the totality of Thy Names (*asmāʾ*).

[10]

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ عِزَّتِكَ بِأَعَزِّهَا وَكُلِّ عِزَّتِكَ عَزِيزَةً
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ كُلِّهَا

O my God!

I beseech thee by Thy ʿIzzat (Might) at its utmost Mightiness (*aʿazza*)
for all Thy Might (*ʿizzat*) is truly Mighty (*ʿazīz*).
I, verily, O my God!

Beseech Thee by the fullness of Thy Might (*ʿizzat*).

[11]

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ مَشِيَّتِكَ بِأَمْضَاهَا وَكُلِّ مَشِيَّتِكَ
مَاضِيَةً

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَشِيَّتِكَ كُلِّهَا

O my God!

I beseech thee by Thy Mashīyyat (Will) at its most Conclusive (*amḍā*)
for all of thy Will (*mashīyyat*) is truly conclusive (*māḍīyyat*).
I, verily, O my God! Beseech Thee by the totality of Thy Will (*mashīyyat*).

[12 = 13]

اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ قُدْرَتِكَ بِالْقُدْرَةِ الَّتِي اسْتَظَلَّتْ بِهَا عَلَى كُلِّ شَيْءٍ وَكُلِّ قُدْرَتِكَ مُسْتَطِيلَةً
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُدْرَتِكَ كُلِّهَا

O my God!

I beseech thee by Thy Qudrat (Power) through the Power (*qudrat*) of which Thou
overshadoweth all things for all of Thy Power (*qudrat*) is truly All-Subduing (*mustaṭīla*).

I, verily, O my God! Beseech Thee by the fullness of Power (*qudrat*).

[13 = 12]

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ مِنْ عِلْمِكَ بِاَنْفَعِهِ
وَكُلِّ عِلْمِكَ نَافِعًا
اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِعِلْمِكَ كُلِّهِ

O my God!

I beseech Thee by Thy 'Ilm (Knowledge) at its most Acute (*anfadh*)
for all of Thy Knowledge ('ilm) is truly Penetrating (*nāfidh*).

I, verily, O my God! Beseech Thee by the whole of Thy Knowledge ('ilm).

[14]

اَللّٰهُمَّ اِنِّىْ
اَسْأَلُكَ مِنْ قَوْلِكَ بِاَرْضَاهُ وَكُلِّ قَوْلٍ كَرِهْتِىْ
اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِقَوْلِكَ كُلِّهِ

O my God!

I beseech Thee by Thy Qawl (Speech) at its most Delightful (*ardā*)
for all Thy Speech (*qawl*) is especially Pleasing (*raḍīyy*).

I, verily, O my God! Beseech Thee by the whole of Thy Speech (*qawl*).

[15]

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ
مِنْ مَسَائِلِكَ بِاَحِبِّهَا اِلَيْكَ وَكُلِّ مَسَائِلِكَ اِلَيْكَ حَبِيْبَةً
اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِمَسَائِلِكَ كُلِّهَا

O my God!

I beseech Thee by Thy Masā'il (Questions) which are most Agreeable (*ahabb*) of Thee
for all of Thy Concerns (*masā'il*) are truly beloved (*ḥabīb*).

I, verily, O my God! Beseech Thee by the whole of Thine Affairs (*masā'il*).

[16]

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ
مِنْ شَرَفِكَ بِاَشْرَفِهِ وَكُلِّ شَرَفِكَ شَرِيفًا
اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِشَرَفِكَ كُلِّهِ

O my God!

I beseech thee by thy Sharaf (Honour) which is most Honourable (*sharaf*)
for all of Thine Honour (*sharaf*) is truly Honoured (*sharīf*).

I, verily, O my God! Beseech Thee by the whole of Thine Honour (*sharaf*).

[17]

اَللّٰهُمَّ اِنِّىْ
اَسْأَلُكَ مِنْ سُلْطَانِكَ
بِاَدْوَمِهِ وَكُلِّ سُلْطَانِكَ دَائِمًا
اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِسُلْطَانِكَ كُلِّهِ

O My God!

I beseech thee by thy Sulṭān (Sovereignty) at its most Permanent (*adwam*)
for the whole of Thy Rule (*sulṭān*) is truly Enduring (*dā'im*).

I, verily, O my God! Beseech Thee by the absoluteness of Thy Sovereignty (*sulṭān*).

[18]

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ مِنْ مُلْكِكَ بِاَغْوَرِهِ وَكُلِّ
مُلْكِكَ فَاجِرًا
اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِمُلْكِكَ كُلِّهِ

O my God!

I beseech Thee by Thy Mulk (Dominion) at its most Magnificent (*afkhar*)
for the whole of Thy Dominion (*mulk*) is truly Excellent (*fākhir*).

I, verily, O my God! Beseech Thee by the whole of Thy Dominion (*mulk*).

[19]⁸

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ مِنْ غُلُوْكَ بِاَعْلَاهُ وَكُلِّ غُلُوْكَ عَالٍ
اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِغُلُوْكَ كُلِّهِ

O my God!

I beseech Thee by Thy *ʿUluww* (Sublimity) at its most Lofty (*aʿlā*)
for the whole of Thy Sublimity (*ʿuluww*) is truly Elevated (*ʿālīn*).

I, verily, O my God! Beseech Thee by the fullness of Thy Sublimity (*ʿuluww*).

[20]

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ مِنْ مِّنْكَ بِاَقْدَمِهِ وَكُلِّ مِّنْكَ قَدِيْمٌ
اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِمِّنْكَ كُلِّهِ

O my God!

I beseech Thee by Thy *Mann* (Benevolence) at its most Immemorial (*aqdam*)
for the totality of Thy Benevolence (*mann*) is truly Pre-existent (*qadīm*).

I, verily, O my God! Beseech Thee by the whole of Thy Benevolence (*mann*).

[21]

اَللّٰهُمَّ اِنِّىْ
اَسْأَلُكَ مِنْ اَيَاتِكَ بِاَكْرَمِهَا وَكُلِّ اَيَاتِكَ كَرِيْمَةٍ
اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِاَيَاتِكَ كُلِّهَا

O my God!

I beseech thee by thy *Āyāt* (Verses) at their most Distinguished (*akram*)
for all Thy Verses (*āyāt*) are truly Precious (*karīm*).

I, verily, O my God! Beseech Thee by the totality of Thy Verses (*āyāt*).

[22]

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِمَا اَنْتَ فِيْهِ مِنَ الشَّأْنِ وَالْجَبْرُوْتِ، وَاَسْأَلُكَ بِكُلِّ شَأْنٍ وَّحْدَهُ جَبْرُوْتٍ وَحْدَهَا
اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِمَا تُحْيِيْنِيْ بِهِ حِيْنَ اَسْأَلُكَ فَاجْنِبْنِيْ يَا اَللهُ

I, verily, beseech Thee, O my God!

By that whereby Thou hast Gravitas (*shaʿn*) and Omnipotence (*jabarūt*) and I supplicate Thee by virtue of every single quality (*shaʿn*) and dimension of Power (*jabarūt*) that Thou do indeed answer me by virtue of the foregoing at the very moment I request of Thee! Wherefore do Thou answer me, O my God!

[The suppliant may now ask their requirement for this is surely a thing decreed].

Some Notes on the *Duʿāʾ al-saḥar* and Its Bābī-Bahāʾī Citation and Exegesis

The central place of the *Duʿāʾ al-saḥar* within the scriptural universe of the writings of the Bāb is unmistakable. The Bāb cited, rewrote, reconfigured, or re-revealed and commented upon this and related texts in whole or in part on numerous occasions. He did this hundreds if not thousands of times. Among a multitude of his books and scriptural Tablets (*alwāḥ*) only a few can be mentioned here. It is especially evident, for example, in his very lengthy (perhaps 3000 page) *Kitāb al-asmāʾ* (Book of Names, c. 1848–9) and the several hundred-page *Kitāb-i panj shaʿn* (The Book of the Five Modes of Revelation, 1266/March–April, 1850),⁹ and so too in certain of his earlier devotional supplications, *khuṭbas* (literary orations), and other writings. It is astonishing that so little attention has been given to these texts in Bahāʾī circles in decades past and in recent times.

An Early Untitled Devotional Supplication of the Bāb, Re-Creating Sections of the *Du‘ā’ al-saḥar*

٩٠
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لَا شَيْدَةَ عَلَى وَحْدَانِيَّتِكَ يَا أَنْتَ
قَدْ شَهِدْتَ عَلَى نَفْسِكَ يَا أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَا شَرِيكَ
لَكَ لَمْ تَزَلْ كُنْتَ كَمَا تَمَّا قَبْلَ كُلِّ شَيْءٍ وَلَا تَزَالُ أَنْتَ كَمَا تَنْتَ بَعْدَ
فَنَاءِ كُلِّ شَيْءٍ لَمْ يَكُنْ لَكَ عَدْلٌ وَلَا كُفُوٌ وَلَا شِبْهُ وَلَا مِثْلٌ وَلَا ذَرِيَّةٌ

The opening lines of INBA Ms. 6006C, 90 (translated below).

There exists among the hundreds of manuscript compilations of the writings of the Bāb, an untitled, probably very early (1260–1/1843–4?) Arabic manuscript at one time catalogued as INBA 6006C (The Bāb n.d.j, pp. 90–95). It is a quite lengthy supplication of the Bāb, which draws heavily upon and several times creatively rewrites parts of versions of the Shī‘ī Ramaḍān Dawn Prayer and/or the version entitled *Du‘ā’ yawm al-mubāhalah*. This devotional text of the Bāb contains interesting theological passages with definite apophatic dimensions. It declares the Ultimate Divinity utterly beyond positive description; beyond even such forms of worship as would befit the magnitude of the primary, pre-eternal Transcendence of God. Following the standard Muslim basmala, “In the Name of God, the Merciful, the Compassionate,” this supplication begins:

Glorified be Thou, O my God! O my God I assuredly testify unto Thy Divine Unicity [Oneness] (*wahdāniyyat*) in that Thou didst testify unto Thine Own Logos-Self (*nafs*) to the effect that Thou indeed art God. No God is there except Thee. I do not associate others with Thee for Thou didst exist for evermore before all things and will everlastingly continue to exist after the annihilation (*fanā*) of all things. For Thee there is indeed no equal (*‘adl*), no like (*kufū*), no resemblance (*lā shibh*), no likeness (*lā mithl*) and no close associate (*lā qarīn*). Thou did indeed so elevate Thy Camphorated Being (*kāfūriyyat kaynūniyyat*) beyond whatsoever ascended towards it of the most elevated essences of contingent realities (*jawhar al-mumkināt*), that they would readily come to sanctify the Essential Reality of Thine Own Abstractness (*taqadassat dhātiyyat sādhiyyatika*)! If that is, they should prove capable of soaring up unto the firmament of the atmosphere of Thy sublime Holiness (*jaww hawā’ qudsihā*) . . . (The Bāb n.d.j, p. 90).

A few lines further on, the Bāb begins to re-create and reorder the text, drawing upon forms of the Ramaḍān Dawn Prayer:¹⁰

إِلَّا مَا قَدْ قَدَسَتْ بِهِ كَيْفَ نَبَيْتِكَ وَسُبْحَانَكَ اللَّهُمَّ مِنْ كُلِّ تَجْدِيدٍ إِلَّا مَا قَدْ
تَجَدَّدَتْ بِهِ نَفْسَانِيَّتِكَ فَلَاكَ الْخَلْقُ الْأَعْلَى فَوْقَ كُلِّ عِلْوٍ وَجَلَالٍ وَلَكَ
السُّمُّ الْأَبَدِيُّ فَوْقَ كُلِّ سُمٍّ وَجَبَّالٌ كَيْفَ لَا صِفَتَكَ بِالْبَهَاءِ وَأَنْتَ أَنْتَ
مُبْدِعُ الْبَهَاءِ لِأَهْلِ الْإِنْسَاءِ وَكَيْفَ لَا نَعَمَتَكَ بِالْجَلَالِ وَأَنْتَ أَنْتَ
مُنْشِئُ الْجَلَالِ لِأَهْلِ الْإِبْدَاعِ وَكَيْفَ لَا صِفَتَكَ بِالْجَبَالِ وَأَنْتَ أَنْتَ

Another extract from INBA Ms. 6006C, 90 echoing the *Du‘ā’ al-saḥar*

... And praise be unto Thee, O my God! One above every form of glorification (*tamjūd*) save that whereby Thou did glorify Thine Own Self Identity (*naḥsāniyyatika*). [19+] For Thine is the Most Transcendent Exaltedness (*‘uluww al-ā‘lā*) above every mode of **Elevated Sublimity** (*‘uluww*) and **Glory** (*Jalāl*). Unto Thee belongeth the Supreme level of All-Glorious Elevation (*al-sumūw al-abhā*) above every mode of Exaltedness (*suluww*) and **Beauty** (*Jamāl*).

[1] How then can I befittingly attribute to Thee **Splendour** (*Bahā*) when Thou art the very **Creator of Splendour** (*Bahā*) (*mubdi‘ al-Bahā*); Thine indeed is the All-Glorious Eminence (*sumūw al-abhā*) for such as are given to praise (*ahl al-inthā*)? [2] How can I befittingly characterize Thee by Thy **Glory** (*Jalāl*) when Thou indeed art the **Architect of Glory** (*Jalāl*) (*munshā al-Jalāl*) for such as are possessed of creative power (*ahl al-ibdā*)? [3] How can I befittingly attribute to Thee **Beauty** (*Jamāl*) when Thou art the Fashioner of All-Things (*musawwir kull shay*) within the kingdom of the earth and of the heavens? [4] How can I befittingly eulogize Thee on account of Thy **Grandeur** (*‘Azamat*) when Thou art the One Who robed Thy chosen ones (*muqammis awliya*) in the Garment of Grandeur and Magnificence (*qamis al-‘azamat wa’l-ijlāl*)? [5] How can I befittingly call Thee to Remembrance, O my God! On account of Thy **Light** (*Nūr*) when Thou art the very Creator of Light (*khāliq al-nūr*), the Illuminator of Light (*munawwir al-nūr*) as well as the Source of the Genesis of Light (*mubdi‘ al-Bahā*)? ... (The Bāb n.d.j, pp. 90–91).

The reinterpreted 19th calendrical Name having to do with the Divine transcendence (*‘Uluww*, *‘Alā*, *A‘lā*) here prefaces the re-creation of the use of the successive Divine Names found in the *Du‘ā’ al-saḥar* and certain of its parallel texts. Later in this same supplication, there is a rewritten version of the Ramaḍān Dawn Prayer, *Mubāhalah* supplication which again moves through the Divine Names *Bahā*, *Jalāl*, *Jamāl*, *‘Azamat*, *Nūr*, etc. These invocations are closely related to the offering of blessings upon the fivefold “family of God” (*āl Allāh* = Muḥammad, ‘Ali, Fāṭimah, Ḥasan, and Ḥusayn). It should also be noted that they partly parallel a portion of a lengthy prayer in the second grade (= *Munājāt* (Devotionals) of the first section (I:2) of the *Kitāb-i-panj sha’n* (Book of the Five Grades (parallel to The Bāb n.d.j, p. 90f). In this connection, the Bāb, a page or so further on, recreates the commencement of the *Du‘ā’ al-saḥar* so as to confer supreme radiant splendour upon the Prophet Muḥammad and his Imam-related family; along with other potent Divine names which flow out from the *Du‘ā’ al-saḥar*, including *Jalāl* (Glory), *Jamāl* (Beauty), *‘Azamat* (Grandeur) and *Nūr* (Light), *Raḥmat* (Mercy), *Kalimāt* (Words), etc.:

يُؤَيِّدُ أَمْرَكَ وَأَسْأَلُكَ اللَّهُمَّ حَبِيبُ كُلِّ بَهَاءٍ أَنْ تُصَلِّيَ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ كُلِّ جَلَالٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ
وَآلِ مُحَمَّدٍ وَمِنْ كُلِّ جَمَالٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَمِنْ كُلِّ عَظَمَةٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ كُلِّ
قُوَّةٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ كُلِّ رَحْمَةٍ أَنْ تُصَلِّيَ

... I implore Thee at this very moment O my God that Thou by Thy [1] **Bahā**’ (**Splendour**) which is Abha (All-Glorious) confer blessing upon Muhammad and the family of Muhammad. And this through all of Thy [2] **Jalāl** (Glory) at its Most Glorious, to confer blessing upon Muhammad and the family of Muhammad. And this through all of Thy [3] **Jamāl** (Beauty) at its Most Beautiful to confer blessing upon Muhammad and the family of Muhammad. And this through all

of Thy [4] **‘Azamat (Grandeur)** at its Most Grandiose to confer blessing upon Muhammad and the family of Muhammad. And this through all of Thy [5] **Nūr (Light)** which constitutes His Lights (anwār) to confer blessing upon Muhammad and the family of Muhammad . . . (the Bāb n,d, j p.92f).

Written perhaps four or five years later, the Persian *Dalā’il-i sab‘ah* (The Seven Proofs, c.1849) of the Bāb, again understands the *Du‘ā’ al-saḥar* of Muḥammad al-Bāqir on similar lines to the devotional text commented upon above. Its first five lines are given an Islamic “family of God” (*āl Allāh*) or an imamocentric interpretation:

Observe the *Du‘ā’ al-saḥar* of Muḥammad al-Bāqir which opens as follows: “O my God! I beseech Thee by Thy Splendour (*Bahā’*) at its most Splendid (*Abhā’*) for all Thy Splendour (*Bahā’*) is truly Resplendent (*Bahiyy*). I, verily, O my God! Beseech Thee by the fullness of Thy Splendour (*Bahā’*).”

While this [first] portion (*fiqrat*) alludes to the Messenger of God (*rasūl Allāh* = the Prophet Muḥammad), the second points to the station of the Commander of the Faithful (*maqām-i Amīr al-Mu’minīn* = Imam ‘Alī ibn Abī Ṭālib d. 40/661). Consider likewise, until one arrives at the fifth level which has mention of the Light (*Nūr*) and is a reference to the Prince of Martyrs (Sayyid al-Shuhadā’ = Imām Ḥusayn, d. c. 61/680). This inasmuch as Light (*Nūr*) indicates a station (*maqām*) the likeness of which is a Lamp (*miṣbāḥ*) (cf. Qur’an 24:35) that is self-illuminating (Per. *mīsūzānad*)” (The Bāb n.d.c, pp. 58–59).

The Bāb indicates here that the first five sections or invocations of the *Du‘ā’ al-saḥar* allude to the Prophet Muḥammad and the other people of the cloak (*ahl al-kisā’*, see Qur’an 33:32), namely [1] Muḥammad = *Bahā’* (Splendour–Glory) [2] ‘Alī = *Jalāl* (Glory–Majesty) [3] Fāṭima = *Jamāl* (Beauty) [4] [Imam] Ḥasan = *‘Azamat* (Grandeur) and [5] [Imam] Ḥusayn = *Nūr* (Light) (The Bāb n.d.c, pp. 58–59). This level of interpretation is in line with Shī‘ī traditions detailing the Sitz im Leben of the *Du‘ā’ al-saḥar*-related *Du‘ā’ yawm al-mubāhalah* (Supplication of the Day of Mutual Imprecation), which is closely connected with an episode pertaining to the formation of the five “people of the cloak”, the Shī‘ī “family of God” (*āl Allāh*).

Another good example of the creative refashioning of the *Du‘ā’ al-saḥar*, or its parallel relating to the *Mubāhalah* episode, is found within a section of a manuscript of the *Kitāb al-asmā’* commencing with the Name of God *al-arshad* (the Most Guided/Utmost Guide/Most Guiding or Supreme Guide), which begins as follows:

بسم الله الارشد الارشد

In the Name of God, the Most Guided, the Supreme Guide

الله لا اله الا هو الارشد الارشد

God, no God is there except Him, the Most Guided, the Supreme Guide

Not very far into this section, following a few short verses commencing with the imperative *qul* = “Say:”, we find around twenty-one short verses partially based upon and mirroring the succession of Divine Attributes spelled out in the *Du‘ā’ al-saḥar* and/or the related *Du‘ā’ yawm al-mubāhalah*. At the commencement of this section we read, “Unto God belongeth what He created and will create and unto Him shall all return”. Thereafter, we read:

ولله بهاء ما خلق ويخلق واليه كل يرجعون

[1] And unto God belongs the [1] **Bahā’ (Splendour)** of what was created and what He will create, for unto Him will everything be raised up.

[2] And unto God belongs the [2] **Jalāl (Glory)** of what was created and what He will create, for through Him will everything be turned upside down.

[3] And unto God belongs the [3] **Jamāl (Beauty)** of what was created and what He will create, for unto Him will everything be raised up.

[4] And unto God belongs the [4] **‘Azamat (Grandeur)** of what was created and what He will create, for through His Command will everything be upraised (*qā’imūn*).

- [5] And unto God belongs the [5] **Nūr (Light)** of what was created and what He will create, for through Him will everything be turned upside down.
- [6] And unto God the [6] **Rah̄mat (Mercy)** of what was created and what He will create, for all, through His Mercy, are judged mercifully.
- [7] And unto God are the [8] **Asmā' (Names)** of what was created and what He will create, for all, through His Names (asmā'), are indeed named.
- [8] And unto God belongs the [10] **'Izz (Might)** of what was created and what He will create, for all, through His Mightiness, are rendered mighty.
- [9] And unto God belongs the **Majd (Majesty)** of what was created and what He will create, for all, through His Radiance, are rendered radiant.
- [10] And unto God belongs the [12] **'Ilm (Knowledge)** of what was created and what He will create, for all, through His Knowledge, are informed.
- [11] And unto God belongs the [13] **Qudrat (Might)** of what was created and what He will create, for all, through His Might, are made mighty.
- [12] And unto God belongs the **Quwwat (Power)** of what was created and what He will create, for all, through His Power, are empowered.
- [13] And unto God belongs the **Riḍā' (Contentment)** of what was created and what He will create, for all, through His Contentment, will be made content.
- [14] And unto God belongs the [16] **Sharaf (Nobility)** of what was created and what He will create, for all, through His Nobility, are made noble.
- [15] And unto God belongs the [17] **Sulṭān (Sovereignty)** of what was created and what He will create, for all, through His Sovereignty, express sovereignty.
- [16] And unto God belongs the [18] **Mulk (Dominion)** of what was created and what He will create, for all, through His Dominion, express dominance.
- [17] And unto God belongs the [19] **'Uluww (Sublimity)** of what was created and what He will create, for all, through His Sublimity, become sublime.
- [18] And unto God belong the [20] **Āyāt (Verses)** of what was created and what He will create, for all, through His verses, are ennobled.
- [19] And unto God belongs the **Ghinā' (Independence)** of what was created and what He will create, for all, through His Independence, become independent.
- [20] And unto God belongs the [M 28] **Faḍl (Gracious)** of what was created and what He will create, for all, through His Bounty, are made bountiful.
- [21] And unto God belongs the [M 19] **'Adl (Justice)** of what was created and what He will create, for all, through His Justice, become just. (The Bāb n.d.f, X 1/1, pp. 4–5).¹¹

***Du'ā' al-Saḥar* Parallels to the Badi' or "New" Calendar of the Bāb**

"The third [Gate of the fifth Unity] is that We instituted the transformation of 19 months [constituting the year] perchance humanity (lit. thou) might dwell within the [annual] Waḥīd (Unity)" [abjad numerical value = 19 the number of days and months constituting one year] (The Bāb 1957, V. 3).

The basic setting forth of the new, post-Islamic calendar of the Bāb can be found, for example, in the third Bāb (gate, section) of the fifth *waḥīd* (unity) of the Arabic and Persian Bayāns (Exposition, c. 1848–9). While the Arabic section is very succinct (fully translated above), the Persian spans a few pages (The Bāb, n.d.a, pp. 152–53). It contains paragraphs in clarification of the gnosis (*'irfān*) of the years and of the months as they relate to the number of *kull shay'* (*abjad* numerical value $361 = 19 \times 19$) having the meaning "all things", "everything", the "pleroma" indicating the fullness of everything (The Bāb n.d.a, pp. 152–53). The Bāb explicitly states that the first month should be called Bahā' (Splendour, Glory) and the last or nineteenth the "Transcendent" or "Loftiness" (as translated by Shoghi Effendi). The Arabic verbal noun *'Alā* derives from the trilateral root 'a-l-w having the basic meaning 'to be high, transcendent or elevated'.¹²

The new calendar of the Bāb is rooted in and very closely related to the text of the Shi'ī *Du'ā' al-saḥar*, as well as at times to the *Du'ā' yawm al-mubāhalah*. It is the case that relative to the names or schemata of its 19 months the Bābī-Bahā'ī calendar is very largely

modelled on the first 19 invocations of one of the recensions of the *Du‘ā’ al-saḥar/mubāhalah*. The Names or Attributes of God used at the commencement of most of the invocations (as listed above) are largely the same as the calendar referenced by the Bāb in his Persian Bayān, as well as within his *Kitāb al-asmā’* and other writings.

In the *Du‘ā’ al-saḥar*, the second divine Name is sometimes registered as Jamāl (Beauty) and the third Jalāl (Glory). These divine Names are inverted as far as the Bābī-Bahā’ī month ordering is concerned. So too are the names of the twelfth Name [or month] Quḍrat (Power) and the thirteenth ‘Ilm (Knowledge). Compared with the *Du‘ā’ yawm al-mubāhalah* version, the Divine Names (ultimately months) are often identical to those in the calendar of the Bāb, though there are slight differences in the order set down in the Imam-generated texts. Some mss and printed texts invert the Divine Names or months [7] Kamāl (Perfection) and [8] Kalimāt (Words) as well as [12] Quḍrat (Power) and [13] ‘Ilm (Knowledge) (cf. the *Du‘ā’ al-saḥar*).

It can be confidently stated that the Bāb retained, though he appears to have slightly altered, the Twelver Shī‘ī-transmitted order of divine Names as months as far as numbers two and three as well as twelve and thirteen are concerned. He designated the final month ‘Alā (Loftiness) as in the *Du‘ā’ yawm al-mubāhalah*, apparently bypassing the ‘Uluww (Sublimity) which has the primary nineteenth place in the *Du‘ā’ al-saḥar*.

The key opening words of the first five of nineteen (among twenty-one, thirty, or more in some recensions) successive devotional invocations include the following names (or attributes) of God: [1] Bahā’ (Splendour), [2] Jalāl (Glory), [3] Jamāl (Beauty), [4] ‘Aẓamat (Grandeur), and [5] Nūr (Light). This is within the context of a major recension of an Arabic text which appears to date back a millennium or more, related also to pre-Islamic prophetological tradition. For the Bāb, a version of the opening nineteen Names of God came to form the basic template for his Badī‘ (“new”, “regenerative” or “wondrous”) calendar, which is in use today within the now globally diffused several million-strong international Bahā’ī community.¹³

The *Du‘ā’ al-Saḥar* and the Names of the Days of the Week

The names given by the Bāb to the seven days of the week are also partly modelled on the Names of God in segments of the *Du‘ā’ al-saḥar* and/or the *Du‘ā’ yawm al-mubāhalah*. This is how they were set down by Nabīl-i Zarandī (d.1892 CE) in an unpublished portion of his *Tārīkh* (late 1880s)—recreated and renamed by Shoghi Effendī as *The Dawn-Breakers* in 1932 (Zarandī 1974). An apostle of Bahā’u’llāh, Zarandī—apparently drawing on sections of the abovementioned *Kitāb al-asmā’* of the Bāb, and other writings—set down the names of the seven days from [1] Saturday until [7] Friday. They are indicated here with select new Badī‘ “month” correlations.

- Day 1 = **Saturday** = **Jalāl** (Glory) = month 2 or 3
- Day 2 = **Sunday** = **Jamāl** (Beauty) = month 2 or 3
- Day 3 = **Monday** = **Kamāl** (Perfection) = month 7
- Day 4 = **Tuesday** = **Fiḍāl** (Grace)¹⁴
- Day 5 = **Wednesday** = **‘Idāl** [‘Adāl] (Justice)
- Day 6 = **Thursday** = **Istijlāl** (Majesty)
- Day 7 = **Friday** = **Istiqlāl** (Independence)¹⁵

Note also that all of these days of the week end with a long ā vowel followed by the letter “l” (Ar. *lām*). The names of the first, second, third, and fourth are all found in the *Du‘ā’ al-saḥar* and/or the *Du‘ā’ yawm al-mubāhalah*. The last two days six (Thursday) and seven (Friday) are verbal nouns derived from the tenth (Xth) Arabic form of the roots j-l-l (to be great, exalted, illustrious, majestic; cf. month 2/3) and the tenth form of the root q-l-l (to be insignificant, meagre, etc); Xth form = independent, independence). This name of the last day, Friday, seems unique. It appears to be the opposite of the Islamic name for Friday, *yawm al-jum‘a*, indicative of a multiple, collective gathering together. The Istiqlāl of the Bāb implies independence, possibly betokening an independent level of novel religiosity. It may be implied by this name that with the advent of the Bāb as a

new *mazhar-i ilāhī* (Manifestation of God), collective gathering at the mosque on Friday for *khuṭbah* (sermon)-type guidance from clerics is no longer necessary. God speaks again and merely human modes of guidance are limited.

Additionally, three of the names of the 19-year cycles into which the Bāb divided his calendrical schemata are derived from trilateral root letters making up the word Bahāʾ within the first verse of the *Duʿāʾ al-saḥar* and *al-Mubāhalaḥ*. They are the ninth 19-year cycle, named Bahāʾ (abjad numerical value 9), the 17th 19 year cycle named Bahiyy (abjad numerical value 17) “Luminous”, “Glorious”, etc.), and the 18th 19 year cycle named Abhāʾ, the superlative form of the word Bahāʾ.

Arabic and Persian Bayān V: 4. The Directive of the Bāb Regarding Personal Naming with the Names of God (*asmāʾ Allāh*)

“The fourth [Gate of the fifth Unity] is that We direct that humanity should bestow names in line with My Names (*asmāʾī*). We indeed made persons to express My Glory (Bahāʾ). O my creatures! Strive ye then after My example, Thus might thou use the name(s) Muḥammad, ʿAlī and Fāṭimah; then Ḥusayn, then Maḥdī or Hādī. We assuredly made from every letter of Thy Name (*ḥarf al-asmāʾ*) further Names (*asmāʾ*). Say: All belong to Me and I to God, My Lord! Nothing derives from God save God Himself for such is the Sovereign of all the worlds! Such is the Beloved of all the worlds! . . . ” (The Bāb 1957, V.4).

Arabic and Persian Bayāns V.4 offer guidance on the bestowal of personal names, following the section devoted to the calendar (The Bāb 1957, V. 3; The Bāb n.d.b, V. 3). The influence of the *Duʿāʾ al-saḥar* (or its parallels) is again especially evident in the longer Persian version (cf. the Arabic version translated above with its use of Bahāʾ). It is in P. Bayan V. 4 that the Bāb reckons that while the names of the five *ahl al-kisāʾ* (Muḥammad, ʿAlī, Fāṭimah, Ḥasan and Ḥusayn) are good possibilities for human naming, he goes on to state that God-related names like ʿAzīz (Mighty) and Jabbār (All-Compelling, Omnipotent) are also acceptable.

For the Bāb, however, the best of personal names are those which are linked (in pre-genitive relationship as X-Allāh) with God Himself (with the personal name of God Allāh). The first examples given by the Bāb are based upon the opening Divine Names in the *Duʿāʾ al-saḥar*. Specifically mentioned are the names [1] Bahāʾ-Allāh (“The Glory-Splendour of God”); [2] Jalāl-Allāh (“The Glory of God”); [3] Jamāl-Allāh (“the Beauty of God”) as well as [5] Nūr-Allāh (“The Light of God”), Faḍl-Allāh (“The Grace of God”), Jūd-Allāh (“The Bounty of God”), ʿAbd-Allāh (“The Servant of God”), and Dhikr-Allāh (“The Remembrance of God”) (The Bāb n.d.a, p. 154f). The ordering of the first five names is obviously related to the Dawn Prayer.

At the end of P. Bayān V.4., the Bāb indicates that should a person bear the name Bahāʾ-Allāh, their Bahāʾ (radiant glory or splendour) would be confirmed by a comparable faith in the first to believe (*awwal man amana*) in the Bābī messiah *Man yuḥḥirū-hu Allāh*, namely the Bāb himself.¹⁶ In this way their Bahāʾ-generated identity or consequent “Glory-Splendour radiating” nature as a person of true faith, would be confirmed or truly actualized.

The Bābī Messiah *Man yuḥḥirū-hu Allāh* (Him Whom God Shall Make Manifest), the *Duʿāʾ al-Saḥar*, and Parallel Versions

“All of the Bahāʾ of the Bayān is *Man yuḥḥirū-hu Allāh*, “Him whom God shall make manifest” (The Bāb n.d.a, III.14, p. 98).

In the writings of the Bāb there are certain passages in which the person of the future promised Messenger of God named “Him whom God shall make manifest” are closely related to the word Bahāʾ (as in The Bāb n.d.a, III.14 cited above), the first among the Divine Names in the *Duʿāʾ al-saḥar*. The Bābī messiah figure is not only especially related to al-Bahāʾ, the radiant “Splendour”, but to most of the 18 or more Divine Attributes mentioned in the Imam-generated devotional texts discussed here. A good example of such rhythmic *Duʿāʾ al-saḥar* / *Mubāhalaḥ*-related writing of the Bāb is the following:

وَأَنَّ بَهَاءَ مَنْ يَظْهَرُهُ اللَّهُ فَوْقَ كُلِّ بَهَاءٍ وَأَنَّ جَلَالَهُ فَوْقَ كُلِّ جَلَالٍ وَأَنَّ جَمَالَهُ فَوْقَ كُلِّ جَمَالٍ
وَأَنَّ عَظَمَتَهُ فَوْقَ كُلِّ عَظْمَةٍ وَأَنَّ نُورَهُ فَوْقَ كُلِّ نُورٍ وَأَنَّ رَحْمَتَهُ فَوْقَ كُلِّ رَحْمَةٍ وَأَنَّ كَمَالَهُ فَوْقَ كُلِّ كَمَالٍ
وَأَنَّ عِزَّتَهُ فَوْقَ كُلِّ عِزَّةٍ وَأَنَّ أَسْمَانَهُ فَوْقَ كُلِّ أَسْمَاءٍ وَأَنَّ رِضَايَهُ فَوْقَ كُلِّ رِضَاءٍ وَأَنَّ عُلُوَّهُ فَوْقَ كُلِّ عُلُوٍّ
وَأَنَّ ظُهُورَهُ فَوْقَ كُلِّ ظُهُورٍ وَأَنَّ بَطُونَهُ فَوْقَ كُلِّ بَطُونٍ وَأَنَّ عِلَاءَهُ فَوْقَ كُلِّ مَنٍّ وَأَنَّ قُوَّتَهُ فَوْقَ كُلِّ قُوَّةٍ وَأَنَّ سُلْطَنَتَهُ فَوْقَ كُلِّ سُلْطَنَةٍ وَأَنَّ مَلَكُهُ فَوْقَ كُلِّ مَلِكٍ وَأَنَّ عِلْمَهُ نَافِذٌ فِي كُلِّ شَيْءٍ
وَأَنَّ قُدْرَتَهُ مُسْتَطِيلَةٌ عَلَى كُلِّ شَيْءٍ...

The [1] Bahā' ("Splendour") of *Man yuzhiru-hu Allāh* ("Him whom God shall make manifest") is above every other bahā' (splendour). His [2] Jalāl (Glory) is above every other jalāl (glory). His [3] Jamāl (Beauty) is above every other jamāl (beauty). His [4] 'Aẓamat ("Grandeur") is above every other 'aẓamat (grandeur). His [5] Nūr ("Light") is above every other nūr (light). His [6] Raḥmat ("Mercy") is above every other raḥmat (mercy). His [8] Kamāl ("Perfection") is above every other kamāl (perfection). His [10] 'Izzat (Might) is above every other expression of might ('izzat). His [9] Asmā' ("Names") are above all other asmā' (names). His Riḍā' ("Contentment") is above every other riḍā' (contentment). His [19] 'Uluww ("Sublimity") is above every other expression of 'uluww (sublimity). His Zuhūr ("Manifestation") is above every other manifestation [theophany] (zuhūr). His Buṭūn ("Hiddenness") is beyond every other buṭūn (hiddenness). His [19] 'Alā ("Loftiness") is above every other manner of 'alā (exaltedness). His [20] Mann ("Benevolence") is above every other example of mann (benevolence). His Quwwat ("Power") is above every other expression of quwwat (strength). His [17] Sulṭānah ("Sovereignty") is above every other example of sulṭānah (sovereignty). His [18] Mulk ("Dominion") is above every other expression of mulk (rule). His [12 = 13] 'Ilm ("Knowledge") "is truly Penetrating (nāfidh) of all things". His [13 = 12] Qudrat ("Power") "is truly All-Subduing (mustatīlat) of all things" ...¹⁷

The Word Bahā' in Islamic Literatures and the Writings of the Bāb

Not found in the Qur'ān or among the traditional ninety-nine Names of God spelled out and commented upon by Imam 'Alī ibn Abī Ṭālib (d. 40/661), Abū Hurayra (d.c. 58/678), Abū Ḥāmid al-Ghazālī (d. 505/1111) and many others, the word Bahā' occurs numerous times in Islamic literature. It is found in hundreds of texts composed throughout the more than a millennium of Islamic theological evolution. The words Bahā' and Bahiyy are occasionally found in book titles. An early (unfortunately now lost) example is the apparently philological, psychological *Kitāb al-bahā'* (or *bahiyy*), written by Abū Zakariyā' Yaḥyā ibn Ziyād al-Farrā' (d. c. 207/822) (Sezgin 1982, p. 123; Kinberg 1996). The epithets Bahā' al-Dawla ("Glory of the State") and Bahā' al-Dīn ("The Glory of Religion"), for example, gained widespread Islamic usage from around the 10th-11th centuries. CE (Kramers 1926). Bahā' occurs in several prophetic ḥadīth. It is found around nineteen times in the widely used Cairo 4 volume edition of the massive *al-Futūḥāt al-Makkiyya* (the Meccan Openings) of the Great Shaykh Ibn al-'Arabī (d. Damascus, 638/1240) (Ibn al-'Arabī 1365/1911) and in a very large number of other mystical writings (Lambden 1988). It occurs more than 70 times in the multifarious, mostly Shī'ī texts making up the massive and composite (15 volumes in the late 1880s–1890s and 100 + volumes in the 1950s–1970s 2nd edition) encyclopedic *Bihār al-anwār* (Oceans of Lights) of Muḥammad Bāqir Majlisī.

Many uses of the word Bahā' in the writings of the Bāb are rooted in the *Du'ā' al-saḥar* or the partly parallel and extended *Du'ā' al-mubāhalah*.¹⁸ There yet remain hundreds of independent uses of the word Bahā' along with related neologisms that are not found or normally used in previous Arabic texts. An example of the independent use of the word Bahā' is present towards the beginning of the early *Khuṭba jalīliyya* (The Literary Oration of the Majestic One) of the Bāb, which commences as follows:

In the Name of God, the Exalted, the Mighty.

Praised be to God who shed the radiance of His Diyā' (Brightness) and revealed Himself (*tajallī*) before the Theophanic Cloud (*li'l-'amā'*) through the Bahā' (the radiant Glory–Splendour–Light). (The Bāb n.d.e, p. 1).¹⁹

In the first major book of the Bāb, the *Qayyūm al-asmā'* or *Tafsīr Sūrat Yusuf* (Commentary on the Surah of Joseph, dating from mid-1844), the word Bahā' occurs about fifteen times.²⁰ There are occasional references to the *ahl al-Bahā'* (the people of Bahā') as well as to other derivatives from the same trilateral root, such as *bahīyya* (glorious).²¹ In later writings, neologisms from this root are not uncommon, especially within writings of the Bāb dating to the late 1840s up till mid-1850.

Bahā', (بهاء) Bahā'u'llāh and the Du'ā' al-Saḥar

“The Greatest Name [as Bahā' and related phrases] is a distinctive mark of the [Bahā'ī] Cause and a symbol of our Faith” (Shoghi Effendi 1988, p. 895)

The word Bahā' all but opens the *Du'ā' al-saḥar*. It forms the essence of the eschatological title or sacred name of the person of Mīrzā Ḥusayn 'Alī Nūrī (1817–1892). The title Bahā'u'llāh (=Bahā' + Allāh) can be viewed as a double greatest Name in the sense that for Bahā'īs, Bahā' is the quintessence of the Greatest Name (Ar. *al-ism al-a'zam*) of God while the word Allāh is another form of the Greatest Name of God, according to Islamic and Bābī-Bahā'ī sources. In his *Tafsīr ḥurūfāt al-muqatta'ah* (Tablet of the Disconnected Letters, c. 1858) Bahā'u'llāh explicitly refers to the personal Name of God Allāh as a form of the Greatest Name (Ar. *al-ism al-a'zam*) (see Bahā'u'llāh 1971–1972, p. 67).

One can hardly overestimate the elevated status which Bahā'u'llāh afforded to the *Du'ā' al-saḥar*. Its all but prophetic opening words center upon three occurrences of the theologically weighty word Bahā' along with its superlative (*abḥā'*) and the form *bahīyy*, meaning (among other things) “resplendent”, “radiant”, “glorious”, “luminous”, and “splendid”. These related terms all derive from the three root letters of the verbal noun Bahā' ([1] b-[2] h-[3] a/w; note also the glottal stop *hamza*). The founder of the Bahā'ī religion considered this to be the *al-ism al-a'zam*, the “Greatest Name of God” indicative, as previously noted, of radiant Divine “Glory”, “Splendour”, or “Light”.

This Imam-generated Dawn Supplication translated here is closely related to many neo-basmala formulas (= In the Name of God, the X, Y or X, Y, Z, etc.) introducing the scriptural writings of Bahā'u'llāh, and to many of the blessings upon believers addressed within them. The three words—Bahā', Abḥā', and Bahīyy—occur thousands of times in new Bābī-Bahā'ī basmala (“In the Name of the __, the __”) scriptural commencements; such as, for example, “In the Name of God, al-Bahā' al-Abḥā' (the Glorious, the All-Glorious)²² (see Bahā'u'llāh 1996, first line index). The title Bahā'u'llāh, as he himself indicated, was foreshadowed in pre-Islamic sacred literature such as the Bible (Bahā' is often represented by the biblical Hebrew word כְּבוֹד (e.g., Ezekiel 1, 10, Isaiah 40:5), and the Greek word Δόξα, doxa, both of which may mean radiant “glory”, as well as in many writings of the Bāb, including his *Qayyūm al-asmā'* and Persian and Arabic Bayans (“Expositions”).

Three Tablets of Bahā'u'llāh Citing the Opening of the Du'ā' al-Saḥar

Occasionally in his revelatory writings, Bahā'u'llāh comments upon the *Du'ā' al-saḥar*. A few examples within his Arabic and Persian writings can be referred to at this point.

(1) An Arabic Prayer of Bahā' u'llāh Citing and Commenting upon the Opening Words of the Du‘ā' al-saḥar²³

بِسْمِ اللَّهِ الْأَبْهَى
 سُبْحَانَكَ يَا أَلَهِي أَدْخُلْ بَعْدَ الَّذِي دُعِيتَ بِهِ بِرِسَالَتِكَ
 دُعَاؤَكَ وَفَضْلِكَ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَلِّتُ بِهِ
 قُلُوبَ مَنْ لَمْ يَلْقَ الْغُيُوبَ وَأَقُولُ تَعَالَى عَنِّي اسْمُكَ مِنْ بَابِكَ
 يَا بَاهِيًا وَكُلَّ بَابِكَ يَا بَاهِيًا يَا مَجْهُوبِي هَذَا اسْمُ الَّذِي نَزَّيْتَهُ
 بِهِ وَبِاسْمِكَ لَوْجَ الْبَعْدِ وَجَعَلْتَهُ فَرَاغِي يَا مَالِكَ مَمَالِكِ الْأَسْمَاءِ
 وَأَعْرَضْتَ الْكُلَّ بَابًا تَقْرُدُهُ فِي الْأَسْمَاءِ لَمْ يَجْعَلْ عِنْدَ أَحَدٍ مِنْ الْأَلْبَاءِ
 فَيَا أَلَهِي اسْمُكَ هَذَا الْأَسْمُ الْأَعْظَمُ بَابُ تَسْتَنِي عَلَى حَبْرٍ وَضَاءٍ
 عَلَى شَأْنٍ لَا تَوَجُّهُ إِلَّا إِلَيْهِ وَلَا تُنْكَلُ إِلَّا بِهِ وَلَا تَقْصَلُ
 إِلَّا بِآيَةٍ وَأَنْتَ الْمَعْدُورُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ
 الْعَزِيزُ الْمَعْدُورُ الْمُسْتَعَانُ دَاخِلُ الْمَلِكِ الْهَيْمَنِ الْمُنَانِ

In the Name of God, al-Abhā' (the All-Glorious).

Glorified art Thou, O My God!

O my God! I beseech Thee by means of a supplication (*du‘ā'*) through which hath been ornamented the tongues of Thy Messengers (*rusul*) and Thine Elite (*ṣafwa*)! And I beseech Thee by Thy Name by means of which Thou hast been supplicated aforetime, through the tongues of such as are nigh unto God (*al-muqarrabīn*). And I thus implore Thee saying:

“I, verily, O my God, beseech Thee through Thy Bahā' (Splendour) at its Most Glorious (*bi-abhā-hu*) for all of Thy Bahā' (Splendour) is resplendent (*bahiyy*)”.

So O my God! And My Beloved One,

This is indeed a Name through which Thou hast ornamented the exordium (*dībāja*) of the Tablet of Eternity (*lawḥ-i baqā'*). And Thou made it to be the Ornament of Thine Own Self (*tirāz nafsi-ka*), O Thou Monarch of the Kingdoms of Names (*malik al-mamālik al-asmā'*). Thou didst command all that they should recite it at dawn-times (*al-ashḥār*) to the end that none possessed of insight should be veiled from Him.

Wherefore, O my God! I ask Thee by this Greatest Name (*al-ism al-a'zam*) that Thou make me to be one firm as accords with His love (*ḥubb*) and His contentment (*riqā*). This to the degree that I might not be numbered among such as orient themselves save towards Him, may not take firm hold of anything except Him or

Speak out anything save what pertains to Him! Thou indeed art One Powerful regarding whatsoever Thou willeth. No God is there except Thee, the Mighty, the Powerful, the One Implored for Help. And praised be to God, the Help in Peril, the Beneficent.

The opening multiple Bahāʾ-related invocation in the above fairly brief Arabic prayer of Bahāʾuʾllāh, is often cited and greatly lauded. This centrally important introductory verse, the opening line or proem of the *Duʿāʾ al-saḥar*, is referred to in very elevated terms. It is the exordium or “opening brocade” (*dībāja*) of the “Tablet of Eternity” (*lawḥ-i baqāʾ*) which most likely denotes the *Duʿāʾ al-saḥar*, the Dawn Prayer itself.²⁴

The Arabic loanword *dībāja* appears to derive from the Persian *dībācha* (Per. *dībā* = “brocade”, etc + *cha* = the diminutive suffix). This word has multiple meanings including related to luxury, gilded or embroidered cloth or silk.²⁵ The classic Steingass Persian dictionary (1st ed. 1892) states that *dībāja* or *dībācha* is indicative of “The preface, exordium, or preamble to a book (as being generally written in an ornamental style, and adorned with gilding and other decorations)” (Steingass 1984, p. 551). In the chapter “Princesses, Patronage and the Production of Knowledge in Safavid Iran” by Yusuf Ünal in the volume edited by Stewart and Künkler entitled *Female Religious Authority in Shīʿī Islam: Past and Present* (see Stewart and Künkler 2021), we find the following lines under the heading ‘The Anatomy of the Preface’:

“Persian *Dībācha*, or the Arabicised form *dībāja*, originally referred to the gold embroidered fringe on a luxurious robe and by extension the countenance of the beloved. It came to be used, however, as a technical term for the preface, preamble, or introduction to a work, which, in particularly valuable texts, was often gilded or embellished with painting or other materials”²⁶

(2) An Extract from a Persian Tablet of Bahāʾuʾllāh to Mīrzā ʿAbbās of Āstarābād about the Duʿāʾ al-Saḥar and the Greatest Name of God²⁷

بنام خداوند یکتا
کتابت در سجن حاضر و توجه الیه طرف المظلوم
الذی دعا الکل الی الله المہمین القیوم و صدر آن باین کلمہ
مبارکہ مزین بود **اللهم انی اسئلك من بهائک بابہاء**
مشاہدہ در غفلت اہل فرقان نمائید مع آنکہ از قبل فرمودہاند
کہ اسم اعظم الہی در این دعا مذکور است و نزد صاحبان بصر
بسی واضح و مشہود است کہ مقام ذکر اسم اعظم در اول و
ابتدا بودہ چہ کہ مقدم بر اسماء و مبداء و مطلع اذکار است
و در صدر دعای مذکور واقع شدہ با وجود این جمیع انکار نمودہ
و عارف بحق او نشدند بلکہ فتویٰ بر قتلش دادند الا من
حفظہ الله بالحق و انقذہ من بحر الاوہام اَنّہ لہو المقتدر القدير ...

In the Name of God, the One.

Thy letter arrived in the (Acre) Prison and the gaze of the Wronged One (*al-maẓlūm* = Bahāʾuʾllāh) who summoneth all unto God, the Help in Peril, the Self-Subsisting, was directed unto it. The essence (*ṣadr*) of that communication was ornamented with this blessed phrase (*kalimat-i mubāraka*),

“I, verily, O my God, beseech Thee through Thy Bahāʾ (Splendour) at its Most Splendid (*bi-abhāʾ-hu*)”.

Thou art aware of the perfidy of the people of the criterion (*ahl al-furqān*) [the Qurʾān], despite the fact that they [certain of the Imams] indicated that the Greatest Name of God (*ism-i aʿzam-i ilāhī*) is mentioned in this [Ramaḍān fasting] supplication (*Duʿāʾ*) [of Imam Muḥammad al-Bāqir]. And it is abundantly clear and evident on the part of the possessors of insight (*ṣāhibān-i baṣar*) that the position (*maqām*) of the mention [of *Bahāʾ* as] the Greatest Name (*ism-i aʿzam*) is at its very opening or commencement. This since it [*Bahāʾ*] has pre-eminence (*muqaddam*) over the [other Divine] Names (*asmāʾ*) and is the genesis (*mubdāʾ*) and dawning-point (*maṭlāʾ*) of the [other] commemorative lines [within this dawn supplication] (*adhkar*) being mentioned and positioned at the very inception (*ṣadr*) of the supplication (*Duʿāʾ*). In spite then of this, it was the case that all repudiated it and remained unaware of its Truth. Nay indeed! They the [Shīʿī] *ulamāʾ* issued a fatwā for his [*Bahāʾ*uʾllah's] execution; save, that is, such as were, in very Truth, safeguarded by God and rescued from the ocean of idle fancies. He [God] indeed is assuredly the Powerful, the Potent.²⁸

(3) Another Untitled Arabic and Persian Tablet of Bahāʾuʾllah Identifying and Celebrating the Word Bahāʾ in the Duʿāʾ al-saḥar with Himself as the *ism Allāh al-aʿzam*, the Greatest Name of God

بِسْمِ الَّذِي بِهِ أَشْرَقَ نَوْرُ الْبَيَانِ [٩٠]
 مِنْ أَفْقِ الْإِمْكَانِ

يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ وَالْمَذْكُورُ لَدَى الْعَرْشِ ،
 امْرُوزَ لِسَانِ بَرَهَانَ دَرِ مَلَكُوتِ بَيَانِ بَايِنِ كَلِمَةُ مَبَارَكَةِ
 عَلِيَا مُتَكَلِّمِ، اَللّٰهُمَّ اِنِّيْ اَسْتَلْكَ مِنْ بَهَائِكَ بِاَبْهَاءِ وَكُلِّ
 بَهَائِكَ بَوَّيْ، هَذَا اَسْمُ اَللّٰهِ الْاَعْظَمِ الَّذِيْ اَخْبَرَ بِهِ حُجَّةُ
 اَللّٰهِ وَبُرْهَانُهُ، لَعَمْرِيْ مَا ظَهَرَ ذِكْرٌ وَلَا بَيَانٌ اَصْرَحَ مِنْ
 ذَلِكَ طَوْبِيْ لِلْمُنْصِفِيْنَ، هَذَا اَسْمٌ اَرْتَعَدَتْ مِنْهُ فَرَائِصُ
 اَلْمُشْرِكِيْنَ وَاَطْمَنَّتْ بِهِ اَفئِدَةُ الْمُقَرَّبِيْنَ، اَقْبَلْ وَقَلِّ
 اَلْمُلْكُ وَالْمَلَكُوتُ فِيْ قَبْضَةِ قُدْرَةِ اَللّٰهِ رَبِّ الْعَالَمِيْنَ
 الَّذِيْ لَمْ تَمْنَعْهُ الصُّفُوفُ وَلَا اَقْوَى جُنُودِ الْعَالَمِ يَفْعَلُ
 مَا يَشَاءُ وَيَحْكُمُ مَا يُرِيدُ وَهُوَ الْعَزِيزُ الْحَمِيدُ.

In My Name through which the Light of Exposition (*nūr al-bayān*) hath radiated forth from the Horizon of Possibility (*ufq al-imkān*)!

O Thou who gazest towards the Countenance and are one mentioned before the Throne! Today the Tongue of the Proof in the Kingdom of Exposition (*malakūt al-bayān*) giveth utterance to this Elevated, Blessed, Word (*kalimat-i mubāraka-i ulyāʾ*):

“O my God! I beseech Thee by Thy Bahāʾ (Splendour) at its most Splendid (*abḥāʾ*) for all Thy Splendour (*Bahāʾ*) is truly resplendent (*bahiyy*) . . . ”

This is the Greatest Name of God (*ism Allāh al-aʿzam*) which was announced by the proof of God (*hujjat Allāh*) and His evidence²⁹ [the Imam and/or the Bāb]. By My Life! There hath not appeared either any mention (*dhikr*) nor any evidence

(*bayān*) more lucid (*aṣṣaḥ*) than this. Blessed then be such as demand justice (*ṭubā li'l-munṣifiyyin*)! This [word Bahā'] is a Name through which the limbs of the unbelievers (*farā'is al-mushrikīn*) hath been made to quake and whereby the hearts of those who are nigh unto God (*al-muqarrabīn*) hath been made tranquil. So draw ye nigh and say: The Kingdom and the Kingdom of God (*al-mulk wa'l-malakūt*) are in the grasp of the power of God, the Lord of all the worlds! He it is whom the [military] ranks (*al-ṣufuf*) cannot hold back nor the powers of the hosts of the world (*junūd al-'alam*) overpower him. He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth for He is One Mighty, Praiseworthy (trans. Lambden from Bahā'u'llāh 1990, p. 183).

The above cited and translated scriptural Tablet of Bahā'u'llāh clearly identifies the words relating to the Arabic root of Bahā' in the Dawn Prayer, with the Mightiest or Greatest Name of God (*ism Allāh al-a'zam*). It also celebrates both the challenge it presents to those unable to assent to its greatness and the tranquil joy it imparts to the faithful. In this connection, see Bahā'u'llāh's statement in his *Kitāb-i aqdas*: "Let your joy be the joy born of My Most Great Name (*ismī al-a'zam*), a Name that bringeth rapture to the heart and filleth with ecstasy the minds of all who have drawn nigh unto God." (Bahā'u'llāh 1992a, para. 51 p. 49; Bahā'u'llāh 1992b, trans. p. 38).

A Few Further Examples from the Writings of Bahā'u'llāh Drawing upon the Opening Invocation of the *Du'ā' al-saḥar*

The opening line of the *Du'ā' al-saḥar* was translated by Shoghi Effendi in an interesting way, as cited in the late book of Bahā'u'llāh, his *Lawḥ-i Shaykh Muḥammad Taqī Najafī* (d. 1914), the Ibn-i Dhi'b or "Son of the Wolf".³⁰

O Shaykh! Seek thou the shore of the Most Great Ocean, and enter, then, the Crimson Ark which God hath ordained in the Qayyūm-i-Asmā for the people of Bahā. Verily, it passeth over land and sea. He that entereth therein is saved, and he that turneth aside perisheth. Shouldst thou enter therein and attain unto it, set thy face towards the Kaaba of God, the Help in Peril, the Self-Subsisting, and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ بَهَائِكَ بِأَبْهَاهُ وَكُلِّ بَهَائِكَ بِهِيَّ،

"O my God!
I beseech Thee by Thy most glorious light (*Bahā*),
and all Thy lights (*kull Bahā*) are verily glorious (*bahiyiyy*)."

Thereupon, will the doors of the Kingdom (*abwāb al-malakūt*) be flung wide before thy face, and thou wilt behold what eyes have never beheld, and hear what ears have never heard. This Wronged One (*al-maẓlūm*) exhorteth thee as He hath exhorted thee before, and hath never had any wish for thee save that thou shouldst enter the Ocean of Sanctified Unicity (*baḥr al-aḥadiyya Allāh*), the Lord of the worlds. This is the day whereon all created things cry out, and announce unto men this Revelation, through which hath appeared what was concealed and preserved in the knowledge of God, the Mighty, the All-Praised (Bahā'u'llāh 1919–1920, p. 164; trans. as Bahā'u'llāh 1976, p. 140).

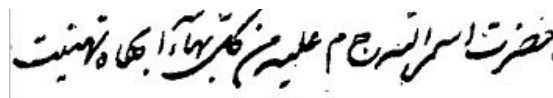
Here Bahā'u'llāh promises Āqā Najafī (the "son of the wolf") that should he come to faith and turn towards Bahā'u'llāh as the "Ka'ba of God" he would behold the open doors of the Bahā'ī-related Kingdom of God. The shining of the new and brilliant eschatological Bahā'ī-generated Nūr (Light) is seen by Shoghi Effendi in the above translation to be reflected in the *Du'ā' al-saḥar* of Imam Muḥammad Baqir.

Numerous passages within the scriptural Tablets of Bahā'u'llāh cite in diverse ways the opening line of the *Du'ā' al-Bahā*. One of these, addressed to his apostle Muḥammad

Kazim Qazvīnī, Samandar (1844–1918 CE), quotes sections of the first line of the *Du‘ā’ al-saḥar* as it is printed in *Āyāt-i bayyinat* (No. 152):

If the substance of this letter were sent to the beloved of the inmost heart of his eminence Samandar, may the fire of divine love be upon him, through all of the Bahā’ (Splendour) at its most Splendid (*abhā’-hu*) . . . (Bahā’u’llāh 1999, No. 152 pp. 318–19).

Another slightly variant example is found within a section of text extant within a ms. Tablet of Bahā’u’llāh to Ḥaḍrat-i ism-i Zayn [al-Muqarrabīn] dated 18th Dhu’l-Ḥijjah 1300 (=18th October 1883 CE):



. . . His eminence Ism-Allah jim-mim [“J”-“M” = Jamāal], upon him be of the fullness of Bahā’ (Splendour) at its most Splendid (*abhā’-hu*) . . . ” (Bahā’u’llāh 1883, p. 4).

Concluding Note

From before the time of Christ, some Jews held the supreme name of God—YHWH, Yahweh, loosely and inaccurately, “Jehovah”—in such reverence that they came to forbid its being uttered save once a year in the “holy of holies” in Jerusalem, by the high priest on the “Day of Atonement”. With the universalization of Islam, the supreme personal name of Allāh (God) as the mightiest Name became commonly recognized. Today the hiddenness of its new identification has again become universally realized and revered. Bahā’u’llāh several times confirmed that the word Bahā’ as the once all but “Hidden Name” is now the supreme or “Greatest Name”. This is as Shī‘ī traditions had indicated to some degree by virtue of the *Du‘ā’ al-saḥar* and related texts which contain an intimation of the new *al-ism al-a‘zam* (the Greatest Name of God).

For contemporary Bahā’īs, Bahā’ is the quintessence of the powerful, response-evoking mightiest or Greatest Name of God. Bahā’īs identify the Greatest Name as the first major divine Name in the *Du‘ā’ al-saḥar*. Al-Bahā’ meaning radiant “Splendour”, “Glory”, and “Light” when invoked today may enable the suppliant to have their wishes granted by God. By means of its recitation, Bahā’u’llāh taught, one might gain entrance into the eschatological “kingdom of God” by means of the power of his new Name.

Some Bibliographical Notes and References on the Shī‘ī Du‘ā’ al-Saḥar (The Supplication for Dawn) and the Du‘ā’ Yawm al-Mubāhalah (“Supplication for the Day of Mutual Imprecation”)

Imam Muḥammad al-Bāqir (d. c. 126/743).

Du‘ā’ al-Saḥar / *Du‘ā’ al-Bahā’* (The Dawn Supplication) also known as the Du‘ā’ al-Bahā’ (The Supplication of Splendour).

The *Du‘ā’ al-saḥar* as transmitted from the fifth Imam seems not to be present in the major works of Shaykh Abu Ja‘far Muḥammad ibn Ḥasan al-Tūsī (d. 460/1067), such as his *Miṣbāh al-Mutaḥajjid*, although editions and printings of this work do contain the text of the Mubāhalah version. Ibn Tāwūs in fact refers to Abū Ja‘far al-Tūsī in his *Iqbāl al-a‘māl* (al-Tūsī 1996, p. 292) as transmitting the Ja‘far al-Ṣādiq or Mubāhalah version of this supplication (see also below and the shorter, alternative version on pp. 291–92).

Recitations, texts, and translations of the *Du‘ā’ al-saḥar* can be found on various internet sites and on YouTube. An Arabic recitation of the *Du‘ā’ al-saḥar* along with an Italian rendering based on my English translation was (until recently) available on YouTube.

- **An Islamic example:** <https://www.imamalasr.org/dua-baha/> accessed on 19 January 2023

Imam Ja‘far al-Ṣādiq (d. c. 148/765) and the Du‘ā’ yawm al-mubāhalah

A closely related and somewhat longer version of the Arabic *Du‘ā’ al-saḥar* Dawn Prayer was transmitted from the sixth Imam Ja‘far al-Ṣādiq. Al-Tūsī states in his *Miṣbāḥ* (see below) that the Mubāhalah text was relayed from Muḥammad ibn Sulaymān al-Daylamī via Ḥusayn ibn Khālīd from the sixth Imam Abī ‘Abdu’llāh or Ja‘far al-Ṣādiq (al-Tusi 1998 p. 759; see also Ibn Tāwūs 1417/1996, p. 845). Opening exactly as the Du‘ā’ al-Saḥar, it is known as the *Du‘ā’ yawm al-mubāhalah* (The Supplication of the Day of the Mutual Imprecation).

This longer text is well known, much cited, and of great importance to the Bāb, and is not translated here or discussed in this brief paper. We should note that Shī‘ī sources indicate that it has a close relationship with the emergence of Shī‘ī Islam through what came to be the fivefold “family” (*āl*) of God or of the Prophet Muḥammad. These five *ahl al-kisā’* (people of the cloak) are [1] the Prophet himself, [2] Imam ‘Alī ibn Abī Ṭālib, [3] his wife Fāṭimah (daughter of the Prophet Muḥammad), and their two sons the Imams [4] Hasan and [5] Husayn. They are all associated with the confrontation or mubāhalah episode allusively referred to in Qur’ān. 3:61. It is reckoned to have taken place in 10 AH/631CE, traditionally it has been dated to around the 24th of Dhu’l-Hijjah, the 9th–10th April 631.

The recitation of the ultra-powerful *Yawm al-mubāhalah* text was meant to settle the difficult debate between the Prophet and various Christians of the Yemenite city of Najrān, particularly with a learned leader sometimes identified as Balḥārith ibn Ka‘b. Yet it is generally conceded that the Mubāhalah text was not uttered following this at times of intense theological, Christological dialogue and debate (see Q. 3:61, Stewart 2001; Schmucker 2012). Much detail about the proposed Mubāhalah episode along with the text of the Du‘ā’ can be found in, for example, (as noted below) al-Tūsī, *Miṣbāḥ*, Ibn Tāwūs, *al-Iqbāl al-a‘māl* (ed. 1417/1995, pp. 813–845f), al-Kaf‘amī, *al-Balad al-Amīn* (1418/1997, pp. 372–79) as well as numerous other Sunnī and Shī‘ī sources. What follows are a few select source references:

Ibn Tāwūs al-Ḥasani al-‘Alawī; Raḍī al-Dīn al-Hillī (d. 673/1274–5).

- *Iqbāl al-a‘māl al-ḥasanat fī mā yu‘mal marrah fī’l-sanah*. 1417/1996.
- “Du‘ā’ al-Saḥar / Du‘ā’ al-Bahā’” see *Iqbāl al-a‘māl*, Ramaḍān section pp. 292–93 and 293–95 where we find a shorter alternative version followed by what appears to be the “Du‘ā’ yawm al-mubāhalah” (a version of which is also in *Iqbāl al-a‘māl*, pp. 846–48).

Khomeini, Ruhollah Musavi (1900–1989)

- *Sharḥ Du‘ā’ al-saḥar* (Commentary on *Du‘ā’ al-saḥar*), (written c. 1928), Beirut: Mu‘assasat al-wafā’, 1402/1982.

Kirmānī, Muḥammad Karīm Khān (d. 1871).

- *Risālah fī sharḥ Du‘ā’ al-saḥar*. Kirman: al-sa‘āda, n.d.

Lambden, Stephen

- Relevant material can be found on this website: <https://hurqalya.ucmerced.edu>

Majlisī, Muḥammad Bāqir (d.1111/1699–1700)

- “Du‘ā’ al-Saḥar” in *Kitāb Zād al-ma‘ād* (“Provisions for the Eschaton”), Beirut: Mu‘assasat al-A‘lamī li’l-Maṭbū‘āt, 1423/2003, pp. 90–91.

al-Qummī, Shaykh ‘Abbās (b. Qum 1294/1877-d. Najaf, 1359/1941).

- “Du‘ā’ al-Saḥar” in *Mafātīḥ al-jinān* (Keys of Paradise). Beirut: Dār Ihya al-Turath al-‘Arabī, 1422/2001, pp. 221–22.
- “Du‘ā’ al-Saḥar” in *Mafātīḥ al-jinān*. Beirut: Mu‘assasat al-A‘lamī wa’l-Maṭbū‘āt, 2006/1427, pp. 238–39.
- “Du‘ā’ al-Saḥar” in *Mafātīḥ al-jinān*. Beirut: Dār al-Aḍwā’, 1435/2014.

Select Printings of the Du‘ā’ Yawm al-Mubāhalah (“Supplication for the Day of Mutual Imprecation”)

Ibn Tāwūs al-Ḥasani al-‘Alawī, Raḍī al-Dīn al-Hillī (d. 673/1274–5).

- *Iqbāl al-a‘māl al-ḥasanat fī mā yu‘mal marraḥ fī l-sanah*. 1417/1996. The Mubāhalah supplication is found on pages 846–8 (cf. also the notes above).

al-Kaf‘amī, Taqī al-Dīn Ibrāhīm ibn ‘Alī al-‘Āmilī (d. 900/1494–5).

- “Du‘ā’ yawm al-mubāhalah” in *al-Miṣbāḥ* [= *Jannat al-amān al-wāqīyya wa jannat al-īmān al-bāqīyya*]. Beirut, 1414/1994, pp. 915–18.
- “Du‘ā’ yawm al-mubāhalah” in *al-Miṣbāḥ, Jannat al-amān al-wāqīyya wa jannat al-īmān al-bāqīyya*. Mu‘assasat al-‘A‘lamī li’l-Maṭbū‘āt, Beirut, 1425/2004, pp. 879–81.
- “Du‘ā’ yawm al-mubāhalah” in *al-Balad al-amīn wa’l-dir‘ al-ḥaṣīn* (“The Secure Land and the Protective Armor”) ed. ‘Alā’ al-Dīn al-A‘lamī. Beirut, 1418/1997, pp. 372–75.

The fifth Imam’s *Du‘ā’ al-saḥar* version seems not to be found in the *al-Miṣbāḥ* of al-Kaf‘amī which extends the *al-Miṣbāḥ* of al-Tūsī, also named the *Jannat al-amān al-wāqīyya wa-jannat al-īmān al-bāqīyya*. This lengthy text does, however, contain a related, somewhat variant truncated version of sections of the *Du‘ā’ al-saḥar*, on pages 751–52, to be recited between devotional prostrations. On the Mubāhalah version within the *Miṣbāḥ* of al-Kaf‘amī, see above.

Majlisī, Mu ḥammad Bāqir (d. 1111/1699–1700).

- “Du‘ā’ yawm al-mubāhalah” in *Kitāb Zād al-ma‘ād* (“Provisions for the Eschaton”), 1423/2003, pp. 220–23.

al-Qummī, Shaykh ‘Abbās (b. Qum 1294/1877–d. Najaf, 1359/1941).

- “Du‘ā’ yawm al-mubāhalah” in *Mafātiḥ al-jinān* (Keys of Paradise). 1422/2001, pp. 321–23.
- “Du‘ā’ yawm al-mubāhalah” in *Mafātiḥ al-jinān*, 2006/1427, pp. 349–53.
- Lambden partial trans. on H* website: “The Du‘ā’ yawm al-mubāhala (“Supplication for the Day of Mutual Execration”). <https://hurqalya.ucmerced.edu/node/101>

al-Tūsī, Shaykh Abu Ja‘far Muḥammad ibn Ḥasan (d. 460/1067)

- *Al-Miṣbāḥ al-mutahajjid, Junnat al-amān al-wāqīyya wa jannat al-īmān al-bāqīyya*. Beirut: Mu‘assasat al-Tārīkh al-‘Arabī, 1411/1991, pp. 760–63.
- *Miṣbāḥ al-mutahajjid* [Junnat al-amān al-wāqīyya wa jannat al-īmān al-bāqīyya]. Beirut: Mu‘assasat al-A‘lamī li’l-Maṭbū‘āt, 1418/1998. pp. 529–32.

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Notes

¹ The text cited here is taken from (al-Qummī 1435/2014, p. 209).

² This first invocation of the *Du‘ā’ al-saḥar* could be translated in numerous different ways. Its opening divine Name Bahā’ (three times present in this opening invocation) and the other two related Arabic words, the superlative Abhā’ (“All-Glorious”) and the adjectival form Bahiyy (“Glorious”, “Luminous”, etc), can also have meanings expressive of radiant “Glory”, “Brilliance”, “Beauty”, “Splendour”, and “Light”. For further general details about the word Bahā’ see (Lambden 1988, 2002), and the brief notes below.

³ See further the notes on this text in the bibliography below, by the sixth Imam Ja‘far al-Sādiq (d. c/148/765). Though it begins just like the *Du‘ā’ al-saḥar*, this text is not fully translated in this paper. It also had a massive influence upon the Bāb. The word *mubāhalah* indicates a mutual calling down of the judgement of God to decide between the truthfulness of two individuals or

groups in theological debate or engaged in other forms of dispute. The episode of *mubāhalah* referred to here is that which took place near Medina involving Christians of Najrān, their leaders and the Prophet Muḥammad.

al-Ṭūsī was the author of two of the major (four “canonical”), largely legalistic books containing thousands of Twelver traditions. They are named *Tahdhīb al-aḥkām* (The Rectification of the Judgments) and *al-Istibṣār . . . al-akhbār* (The Examination of the Reports). His *Miṣbāḥ al-mutahajjid* appears only to contain the text of the *Du‘ā’ al-mubāhalah* version with a partial echo of the *Du‘ā’ al-saḥar* elsewhere (see further the notes and the bibliography below).

On Ibn Ṭāwūs see, for example, (Kohlberg 1992). The al-Iqbal al-a'māl and other writings of Ibn Ṭāwūs contain echoes of the *Du‘ā’ al-saḥar* and the variant *Du‘ā’ yawm al-mubāhalah* version.

See also the foundational texts and notes on these lines in (al-Ṭūsī 1418/1998, p. 529ff; Ibn Ṭāwūs 1417/1996, pp. 845–46; al-Kaf‘amī 1418/1997, pp. 372–37 fn.2). Unless otherwise indicated, all translations from Islamic and Bābī and Bahā’ī sacred writings within this paper are my own. They are provisional attempts at accurate translation on academic lines.

The translation below was first completed in the 1980s in Newcastle upon Tyne (UK). In the 1990s and after the year 2000, it has been slightly revised several times (in the USA and elsewhere).

This first Divine Name and nineteenth and final Bāb-generated month name ‘Alā (Loftiness) is so named in the *Dū‘ā’ yawm al-mubāhalah* recension of Ja‘far al-Ṣādiq, though it is sometimes positioned slightly later (or first set down as ‘Uluww (Sublimity) and a little later as A‘lā in the *Du‘ā’ al-saḥar* of Imam Muḥammad al-Baqir.

Examples can be found in the *Kitāb al-asmā’*; See (The Bāb n.d.f, pp. 4f, 26, 31f, etc. and The Bāb, n.d.g, I,1 (p. 3f); III.4 (p. 89f); VI,3 (p. 188f); VII. 1 (pp. 216, 224); VII.5 (p. 245f), etc).

The square bracketed [-] numbers indicate positions in versions of the *Du‘ā’ al-saḥar* and/or *Du‘ā’ . . . mubāhalah* (initial M within the square brackets indicates this latter version).

This ms. of the *Kitāb al-asmā’* is a partial, selective one and does not include its earliest sections.

In the *Du‘ā’ al-saḥar* (“Dawn Prayer”) Bahā’ (“Splendour”) is the first Divine Name mentioned in the first, initial invocation. ‘Alā’ (“Loftiness”) is the nineteenth in some versions of it. In certain printings of the *Du‘ā’ al-saḥar* (such as the al-Qummī, *Mafātīḥ al-Jinan*, p. 222; cf. p. 322) it follows the use of the nineteenth verbal noun ‘uluwwika, meaning “Thy Sublimity”. In the version of the *Du‘ā’ al-saḥar* relayed from Ibn Ṭāwūs as cited by al-Majlisī in his *Zād al-ma‘ād*, this verbal noun ‘Alā occurs at the outset in the initial (nineteenth phrase) ‘alā’ika meaning “Thy Loftiness” (see Majlisī 1423/2003, p. 114; cf. al-Qummī 1422/2001, p. 322). This nineteenth Attribute–month also occurs in the superlative form, i.e., “Most Transcendent”, a few words later in the nineteenth [19b] invocatory section along with the word ‘Alin (Lofty; at [19c]). Mss and printed versions vary somewhat.

The new calendar of the Bāb was apparently first set forth in his *Kitāb al-asmā’* (Book of Names c.1848–9). Roughly 25 years later this calendar was ratified by Bahā’u’llāh in his semi-legalistic *Kitāb-i Aqdas* (Most Holy Book c. 1873).

This designation or Divine Name of the fourth day Tuesday is related to the attribute Faḍl (“Grace”, “Excellence”, or similar) and would also seem to echo invocation number 28 in the *Du‘ā’ yawm al-mubāhalah* (see al-Qummī 1422/2001, p. 322). The verbal noun Fiḍāl (apparently the 3rd form of the root f-ḍ-l) meaning something like “grace”, “favor”, or perhaps “most Excellent / Gracious / Beneficent”. This unusual form may be a neologism of the Bāb.

The English translations here are those found in certain ‘Bahā’ī World’ volumes in the section 4, Additional Material gleaned from “Nabil’s Narrative regarding the Bahā’ī Calendar”. See, for example, (Zarandi 1976–1979, p. 381).

I am inclined to think that the naming Bahā’-Allāh is confirmed through belief in the Bāb as the *awwal man amana* (first to believe) in the Bābī messiah *Man yuḥṣirū-hu Allāh*; this rather than having to do with the person of Mullā Ḥusayn Bushrū’ī (d. 1849), the first believer in the Bāb. (See for example The Bāb 1978, p. 30–31; The Bāb 1976, p. 9–10).

The Arabic cited and translated here is found in (The Bāb 1978, pp. 110–11). I have translated and transliterated it anew so as to make my points clear (cf. The Bāb 1976, trans. pp. 156–57). The square bracketed numbers indicate the order of the Names of God found in the *Du‘ā’ al-saḥar* (see above).

For some further notes on the word Bahā’ in the writings of the Bāb, refer to Lambden Hurqalya personal website.

The early *Khuṭbah jalīliyya* (“Oration of the Divine Majesty”) is a text which in some manuscripts immediately precedes the Bāb’s *Tafsīr sūrat al-‘aṣr* in (The Bāb n.d.e, pp. 1–5; The Bāb n.d.d, p. 1f).

See for example, *Qayyūm al-asmā’* XX [20] Sūrat al-Nūr in (The Bāb n.d.i, p. 34); QA XXII [22] Sūrat al-Mā’ (The Sūrah of the Watery Expanse”) in (The Bāb n.d.i, p. 36); QA XXVIII [28] Surah al-Qarābah (The Sūrah of the Kinsfolk) in (The Bāb n.d.i, p. 50, etc).

It is of considerable interest that the phrase *ahl al-Bahā’ wa al-Majd* (the people of splendour and glory) is found in a supplication included in the *Miṣbah al-mutahajjid* of al-Tusi (al-Tusi 1998, p. 327).

The Bābī-Bahā’ī *basmala* (“In the Name of . . .”) commencements often contain more than two elevated names or attributes of God going beyond the two Islamic *al-raḥman al-raḥīm* names within the standard Qur’ān-rooted *basmala*.

This Arabic prayer is printed in the compilation *Athar-i Qalam-i A‘la*, Majmu‘a-yi Munajat, pp. 45–6. The opening Bahā’-centered invocation is exactly the same in the *Du‘ā’ yawm al-Mubāhalah* (see bib.).

- ²⁴ Note also the Bāb's use of the term *dībāja* towards the beginning of his early *Khuṭba jalīliyya* (Oration of the Divine Majesty, cited above) where the phrase *dībāja al-inshā'* (brocade of origination) is found (see The Bāb n.d.d, p. 1). For a somewhat esoteric use of (Per.) *dībāchah* (or its Arabic equivalent) as well as a possible allusion to the first invocation of the *Du'ā' al-saḥar*—through the use of the phrase *Bahā' kull bahiyy* (or *Bahā' kull shay'*)—see *Mīr Dāmād Astarābādī* (2001, p. 272).
- ²⁵ According to the Hans Wehr Arabic Dictionary the noun *dībāja* means “brocade, introductory verses or lines, proem, preamble, face, visage, style, elegance of style, renown, repute, standing, prestige” (*Wehr* 1984, p. 270). See further, among numerous other sources, the entry under “*Dībācha*” in the *Lughā Nāmāh* of ‘Alī Akbar Dihkhudā (b. Tehran, 1879–d. Tehran, 1956) where interesting uses of this word are cited from various Persian poets including Abu Muḥammad Sa‘dī (d.c. 690/1291) and others (see *Dihkhudā* 1999, vol. 8, p. 11353).
- ²⁶ There is reference here to (*Üzgör* 1994, vol. 9, pp. 277–78). I am especially grateful to Professor Sholeh Quinn of the University of California, Merced, for bringing aspects of this material to my attention (see further *Quinn* 1996; *Quinn* 2000; *Roxburgh* 2000).
- ²⁷ This Tablet of Bahā'u'llāh is printed in (Bahā'u'llāh 1971–1972, p. 23)—reformatted or duplicated here.
- ²⁸ Translated by the author of this article from the Persian text published in (Bahā'u'llāh 1971–1972, p. 23). One may note here that an early work of the late Iranian leader Ruhollah Musavi Khomeini (1900–1989) was a commentary upon the *Du'ā' al-saḥar* supplication. Despite this research he rejected the Bahā'ī religion and did little to prevent the continuing persecution of the Bahā'ī community (see *Khomeini* 1402/1982).
- ²⁹ The phrase here “the proof of God (*hujjat Allāh*) and His evidence” may indicate the Imam(s) and /or the Bāb or even Bahā'u'llāh himself.
- ³⁰ His father was the anti-Bahā'ī mujtahid Muḥammad Baqir Najafi (d. 1884), castigated as “the wolf” (Ar. *al-dhi'b*) by Bahā'u'llāh.

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