

Women of Consequence in the Life of the Bab

“... every influential undertaking of the human world wherein woman has been a participant has attained importance. This is historically true and beyond disproof even in religion.”

(The Promulgation of Universal Peace, p. 134)

*Fátimih Bagum, the Mother of
the Báb*

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 on 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)

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 hath 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 prayers are answered. I will most certainly pray on thy behalf and on behalf of honourable grandmother. . . .

To the sister of Aqa Mirza Siyyid Hasan, surely the letter I sent from Musqat hath been received and she will also peruse this page. (Leaves9999-10)

Peace be upon thee, and God's mercy and His blessings.

We slept on the roof, and my mother-in-law slept in the courtyard. Farashes of the Governor made their way to our home from a neighbor's roof. That Blessed Being rose up and told me to go downstairs. The intruders took away every book and every piece of writing that they found in the upper chamber. To Him they said, "You have to come with us to the house of `Abdu'l-Hamid Khan (the Darughih)." ... God knows what His mother and I suffered that night. We were thankful that His grandmother, an elderly lady, was not there."
(Khadijih Bagum 16-17, Leaves 14)

One day, to our indescribable joy, He came home and stayed two or three days. . . . These were the last days of my life with Him. A few days before the arrival of the month of Ramadan, He announced that His sojourn in Shiraz was no longer advisable and that He would leave the city that very night. We, who had known how much He had suffered in Shiraz, were happy and contented that He could now reach a place of safety. (Khadijih Bagum 21-2, Leaves 15)

O people! Know ye that We have singled out for special favour the mother of the Primal Point, who hath been mentioned before the Throne as the most virtuous of all handmaids. The use of the title for aught beside her hath been forbidden. Thus hath it been revealed by the Pen of the Most High in the Tablet of decree which is preserved in the inviolable treasury of thy Lord. She is indeed the Khayrun-Nisa'. After her, it will be applied to the wife of the Point, who hath not set foot beyond the fortress of chastity and hath not been touched by the betrayers' hand . . . By My life, the True One, she is the immaculate maiden, the consort of the Most High, the most chaste. Render her service, O My friends, with utmost sincerity, for she is the remnant of God amongst you, if ye are of those who truly understand. . .(Kitab-i-Badi` 389-91, Leaves 24)

*Khadijih Bagum,
the Wife of the Báb*

There she saw that world-illuminating Sun and light-shedding Moon standing in the middle of the room with His hands raised heavenward. While her eyes were fixed upon the dazzling light emanating from His Being, a feeling of awe and fright came over her. She wanted to return but was unable to move. Her awe grew to such intensity that she felt stupefied. At This point His Blessed Person relieved her of her bewilderment. By uttering the words 'go back' He gave her new life and revived her faculties. She returned to bed but could not sleep...

When the breakfast table was spread and she went ... to the room of His mother, she was still trembling, and would not lift her head. The Exalted Being poured tea and offered it to her. He enquired, 'What is the matter with you?' She replied, 'What was the condition I saw you in? The tongue of Grandeur uttered such words that caused her anxiety to vanish, and confirmed her in what she had seen. He spoke words such as these:

Know thou that the Almighty God is manifested in Me. I am the One whose advent the people of Islam have expected for over a thousand years. God has created Me for a great cause, and you witnessed the divine revelation. Although I had not wished that you see Me in that state, yet God had so willed that there may not be any place in your heart for doubt and hesitation.” (Translated from Akhtaran-i-Taban 1, 9-11, Leaves 34-35)

O concourse of Light! Hear My call from the point of Fire in this ocean of snow-white water on this crimson earth. Verily, I am God, besides Whom there is no other God. On the exalted throne a beloved noble woman, bearing the same name [Khadijih] as the beloved of the First Friend [the Prophet Muhammad], was wedded to this Great Remembrance. And verily I caused the angels of Heaven and the denizens of Paradise, on the day of the Covenant, to bear witness, in truth, to God's Remembrance.

O well-beloved! Value highly the grace of the Great Remembrance, for it cometh from God, the Loved One. Thou shalt not be a woman, like other women, if thou obeyest God in the Cause of Truth, the greatest Truth. Know thou the great bounty conferred upon thee by the Ancient of Days, and take pride in being the consort of the Well-Beloved, Who is loved by God, the Greatest. Sufficient unto thee is this glory which cometh unto thee from God, the All-Wise, the All-Praised. Be patient in all that God hath ordained concerning the Bab and His Family. Verily, thy son, Ahmad, is with Fatimih, the Sublime, in the sanctified Paradise. (KB 7-9, Leaves 32)

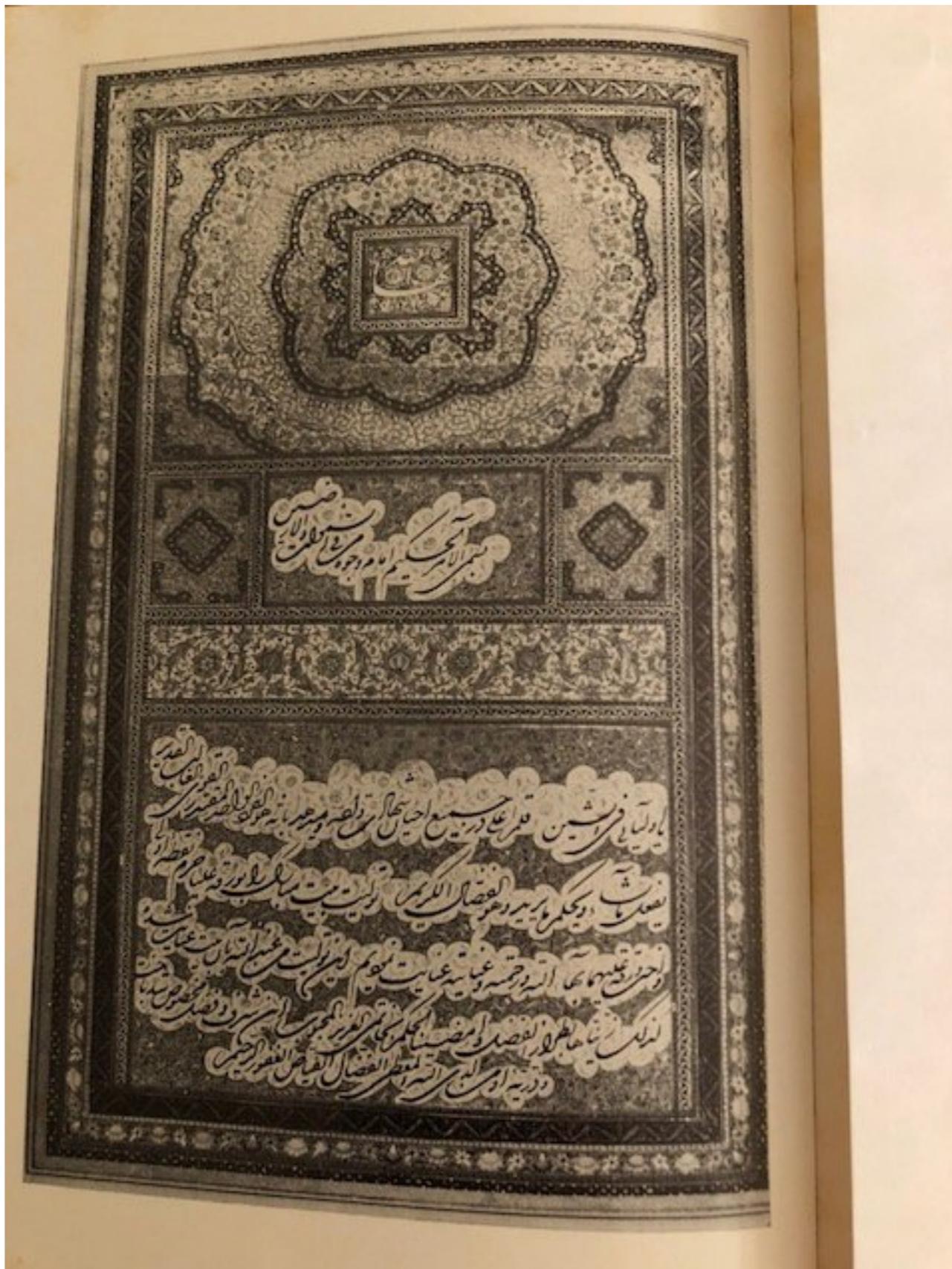
To her the Bab confided the secret of His future sufferings, and unfolded to her eyes the significance of the events that were to transpire in His day, He bade her not to divulge this secret to His mother and counseled her to be patient and resigned to the will of God. He entrusted her with a special prayer, revealed and written by Himself, the reading of which, He assured her, would remove her difficulties and lighten the burden of her woes. 'In the hour of your perplexity,' He directed her, 'recite this prayer ere you go to sleep. I Myself will appear to you and will banish your anxiety.' Faithful to His advice, every time she turned to Him in prayer, the light of His unfailing guidance illumined her path and resolved her problems. (Dawn-Breakers 191-92, Leaves 39)

I was behind a curtain, and as soon as I heard him say that the Blessed Beauty was 'He Whom God shall manifest', promised in the Bayan, I experienced the same feeling as I had that night, standing at the threshold of the upper chamber of our home, and became certain that what God had promised for the 'Year Nine' had come to pass. I immediately put my forehead on the ground in adoration and thanksgiving. Then, I could only whisper: 'Offer at His sacred threshold my most humble devotion.' I did not hesitate for a moment and my submission was instantaneous and total. (Khadijih Bagum 30-31, Leaves 34-35)

Yet another favour for the Blessed Leaf, revealed by God, our lord and the Lord of all who are in the heavens and earth: 'O servant in attendance! The heart of Thamariy-i-`Ulya (the Most Exalted Fruit) was verily consumed in the fire of separation. For that reason, before God she is regarded as a martyr. The reward of this deed is the statement revealed by the Pen of the Most High in the Visitation Prayer that on the night and day [of her ascension), whoever passed away would be adorned with the vesture of forgiveness, except those who have openly denied the Divine Truth, His Manifestation and His verses. She hath been singled out for this favour.' (Leaves 57)

O thou the fruit of the divine Lote-Tree, the blessed and luminous leaf, the consort of the One through Whose revelation the kingdom of immortality and the realm of creation were wreathed in smiles! I testify that thou art in truth the first leaf who attained the cup of a sure union and the last fruit who offered up her soul because of her separation from Him. Thou art the one whose inner being was consumed, whose heart melted, and whose limbs were set aflame by reason of thy remoteness from the presence of the One Whom God hath made to be the Dawning-place of His Signs, the Dayspring of His Proofs, the Manifestation of His Names, the Source of His laws, and the Seat of His Throne. I testify that in thee two signs have been conjoined: The sign of union revived thee in the beginning and the sign of separation encompassed thy death in the end.... How many a night did thy sighs ascend because of thy love for God and thy tears flow at the mention of His Name, the Most Glorious. He hath verily been with thee, witnessing thy burning, thy fervour, thine eagerness, thy yearning, and hearing the lamentation of thy heart and the wailing of thine inner being.... Thus hath God singled thee out, O My leaf, for this most great bounty and this everlasting and preeminent station. Well is it with thee, with those who visit thee, with those who dwell in thy vicinity, with those who circle round thee, and with those who have besought and will continue to beseech God through thee. (Khandan-i-Afnan, Leaves 58)

*Zahrá Bagum, the Sister of
Khadíjih Bagum*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله رب العالمين
والصلاة والسلام على
سيدنا محمد وآله الطيبين
الطاهرين

يا وليا فرشتين قمری درین ایام
بصفتی در حکم ما برید و حق
الجزیر علیها بی الرید و حسد
لذاتک نشا علی لقا و قصد
و درین ایام