

What Station Does the Báb Claim?

O My servants! This is God's appointed Day which the merciful Lord hath promised you in His Book.¹ The Báb

The station of the Báb is similar to that of Bahá'u'lláh: He was also an independent Messenger, the Founder of a new Faith, with His own Scriptures. Although He expressed absolute humility before Bahá'u'lláh, He too came in the station of the Lord. That is the honor and title that God bestowed on Him:

I am the Lamp which the Finger of God hath lit within its niche and caused to shine with deathless splendor. I am the Flame of that supernal Light that glowed upon Sinai...and lay concealed in the midst of the Burning Bush.² The Báb

O peoples of the earth! Give ear unto God's holy Voice...Whom the Almighty hath graciously chosen for His Own Self. He is indeed none other than the True One, Whom God hath entrusted with this Mission from the midst of the Burning Bush.³ The Báb

Verily this is none other than the sovereign Truth; it is the Path which

God hath laid out for all that are in heaven and on earth.⁴ The Báb

Did the Báb and Bahá'u'lláh know each other? Only on a spiritual level. Bahá'u'lláh was a devoted follower of the Báb, who endangered His own life and suffered torture to promote the Báb's Message.

The twin Redeemers never met, yet their love for each other was boundless, to the extent that each was willing to die for the other. Only God can create such an intimate bond between two seeming strangers. The spiritual connection between the Báb and Bahá'u'lláh, their total awareness of one another without physical means, and their absolute devotion to each other present further evidence of their divine origin. In the history of humankind, we can find such an intimate and spiritual connection only between John the Baptist and Jesus.

The Báb and Bahá'u'lláh manifest a single Spirit. The oneness refers to the heavenly light, and not to the human mirror, which reflects the light:

Indeed He [Bahá'u'lláh] is I and I am He.⁵ The Báb

In spite of His supreme station, the Báb expressed absolute humility towards Bahá'u'lláh. No one has ever praised and glorified another as much as the Báb praised and glorified Bahá'u'lláh:

Indeed any man whose eye gazeth upon His Words with true faith well

deserveth Paradise; and one whose conscience beareth witness unto His Words with true faith shall abide in Paradise and attain the presence of God; and one whose tongue giveth utterance to His Words with true faith shall have his abode in Paradise, wherein he will be seized with ecstasy in praise and glorification of God, the Ever-Abiding.⁶ The Báb

Similarly the Báb expressed His lowliness before God:

Verily no God is there but God; His is the kingdom of heaven and earth ...and He [the Báb] Who speaketh at the bidding of His Lord is but the First to worship Him.⁷ The Báb

How do great Messengers relate to each other and to God? In two ways or on two levels: the station of separation and the station of oneness. Consider every one of God's Messengers as a brilliant light bulb in an exquisite chandelier. Each bulb radiates separately, and yet is connected with every other bulb through the light it radiates and through the one electrical system from which it draws power. Similarly, each Messenger relates to God and to every other Messenger in two ways: In one way, He remains a separate Being; in another, He is one with God and every other Messenger. Here Christ speaks in the state or station of oneness:

My Father and I are one.

Christ (John 10:30)

He who has seen me, has seen the Father. Christ (John 14:9)

And here He speaks in the state or station of separation:

My Father is greater than I. Christ (John 14:29)

Why do you call Me good? No one is good but One, that is, God. Christ (Matt. 19:17)

In the following verses, first the lighted bulb (the Báb) speaks as “Me,” then the source of the light in the bulb (God) speaks as “I:”

The Lord hath, in truth, inspired Me: Verily, verily, I am God, He besides Whom there is none other God, and I am indeed the Ancient of Days.⁸ The Báb

Bahá’u’lláh also refers to the two stations:

When I contemplate, O My God, the relationship that bindeth me to Thee, I am moved to proclaim to all created things, “Verily, I am God!”; and when I consider my own self, lo, I find it coarser than clay!⁹ Bahá’u’lláh

The Báb declares that “by the leave of God,” He conversed with Moses “from the midst of the Burning Bush:”

Indeed We conversed with Moses by the leave of God from the midst of the Burning Bush in the Sinai and revealed an infinitesimal glimmer of Thy Light upon the Mystic Mount and its dwellers.¹⁰ The Báb

He claims to speak only the Word of God and to abide only by His Will as did Jesus:

We have in truth sent Thee forth unto all men, by the leave of God, invested with Our signs and reinforced by Our unsurpassed sovereignty. He is indeed the appointed Bearer of the Trust of God.¹¹

The Báb

I have appointed Thee to be the Beginning and the End, the Seen and the Hidden. Verily We are the All-Knowing.¹² The Báb

1. *Selections from the Writings of the Báb*, p. 72.
2. *Selections from the Writings of the Báb*, p. 74.
3. *Selections from the Writings of the Báb*, p. 50.
4. *Selections from the Writings of the Báb*, p. 41.
5. *Selections from the Writings of the Báb*, p. 168.
6. *Selections from the Writings of the Báb*, p. 99.
7. *Selections from the Writings of the Báb*, p. 167.
8. *Selections from the Writings of the Báb*, p. 58.
9. Shoghi Effendi. *The World Order of Bahá’u’lláh*, Wilmette, IL: Bahá’í Publishing Trust, 1980, p. 113.
10. *Selections from the Writings of the Báb*, p. 72.
11. *Selections from the Writings of the Báb*, p. 71.

12. *Selections from the Writings of the Báb*, p. 159.



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