

Session 1 — Entering the Book

Materials:

Welcome sheet

Short historical orientation

A Brief Note on the Language Used

Structure sheet

Starter glossary

First reading selection

Goal:

To understand what the Book is, why it matters, and how to begin listening to it.

The Book itself does the work. We just need to stop hiding it under difficulty.

“This Book speaks in layers.”

Welcome, dear friends. Today we begin a sacred journey into the *Qayyúmu'l-Asmá*, the first great revealed work of the Báb and one of the foundational texts of the Bábí Revelation. We are not merely opening a book, but entering a world of divine language, Qur'anic mystery, prophetic return, and spiritual recognition. This work unfolds through the story of Joseph, yet it carries that story into a new Revelation, where the symbols of the Gate, the Remembrance of God, the Mother Book, the Fire, the Water, and the Path all become living signs of the Cause of God. Our purpose is to read slowly, reverently, and yearningly, allowing the text to teach us how it wishes to be heard. We will not rush to master it, nor reduce it to simple explanation. Rather, we will listen for its voice, trace its patterns, honor its mysteries, and seek the light it offers to the heart. Above all, we will read individually and gather together weekly to share our insights, suggest thoughtful edits to the translation, and encourage one another along the way as we embrace the *Revelation of the Báb*.

What are we studying?

The *Qayyúmu'l-Asmá*, the Báb's first major revealed work, is structured as a mystical commentary on the Qur'anic Súra of Joseph, Súra 12, while its style and cadence strongly echo the Súra of Maryam, Súra 19.

The official Bahá'í website offers this concerning the *Qayyúmu'l-Asmá*: Originally regarded as the “*Qur'án of the Bábís*,” this volume was revealed by the Báb at the start of His ministry and established His Writings to be “*new verses from God*”. Bahá'u'lláh described the *Qayyúmu'l-Asmá* as “*the first, the greatest and mightiest of all books*”.

How will we read it?

Slowly, devotionally, and structurally. Not as a normal prose book, not as a simple commentary, and not as a code puzzle only.

What is expected of participants?

Read four Súrahs each week individually, and come prepared to share insights with the group, ask honest questions, suggest thoughtful edits, and avoid rushing to final interpretations.

Each week, read the assigned Súrahs individually. Mark phrases, symbols, questions, possible translation edits, and moments that move the heart. In the group, we will share insights with humility, avoid forcing final interpretations, and treat the translation as a living, provisional work under review.

The Báb and the Revelation of the Qayyúmu'l-Asmá

The *Qayyúmu'l-Asmá* appears at the dawn of the age in which we live. Its Author, the Báb, was Siyyid 'Alí-Muḥammad of Shíráz, a young merchant of noble lineage, outwardly modest and inwardly aflame with a claim that would soon shake the religious world of Persia. On the night of His Declaration, May 23, 1844, He disclosed His station to Mullá Ḥusayn, the first to recognize Him, and revealed the opening portion of this work. From that night forward, the *Qayyúmu'l-Asmá* became one of the first great signs of a new Revelation, a Book in which the language of the Qur'án began to move with a new voice, a new summons, and a new divine authority.

The world into which this Book appeared was profoundly Islamic and Qur'anic. Its language, imagery, rhythm, authority, and symbolic universe all arise from within the world of the Qur'án. Its hearers knew a sacred landscape filled with prophets, divine summons, the Day of Resurrection, the Balance, the Fire, the Garden, the Book, the Gate, the Remembrance, and the return of the Hidden Imám. They did not approach revelation as a literary category or a historical artifact. They listened for the voice of God, the renewal of divine guidance, and the fulfillment of promises long hidden within the sacred text. For such readers, a work that spoke in the cadence of revelation, with the authority of command, warning, mercy, judgment, and unveiling, could not be treated as ordinary commentary. It could be received as nothing less than Apocalyptic.

The scriptural frame of the *Qayyúmu'l-Asmá* is the Qur'anic Súrah of Joseph. This choice is itself rich with meaning. The story of Joseph is a drama of concealment and recognition, exile and return, beauty hidden beneath suffering, and sovereignty revealed after betrayal. Joseph is cast away by his brothers, veiled from his father, sold into Egypt, imprisoned, and finally manifested in glory. In the Báb's hands, this story becomes more than a remembered tale. It becomes a living pattern of divine disclosure. The hidden Joseph becomes a mirror for the hidden Beloved. The sorrow of Jacob becomes the longing of the faithful. The brothers become figures of blindness, envy, and delayed recognition. The shirt of Joseph, the scent of Joseph, the well, the prison, the throne, and the reunion all become signs through which a new Revelation announces itself.

The *Qayyúmu'l-Asmá* moves through the Súrah of Joseph with the force of revelation. It is Qur'anic in form, scriptural in method, and alive with the voice of proclamation. The Báb enters the Qur'anic world and speaks from within it, allowing the story of Joseph to become a present sign of the Day of Return. Joseph's meaning is carried forward into a new Revelation, where tafsír becomes proclamation, remembrance becomes presence, and commentary becomes divine disclosure.

This is why the early Community of Bahá'ís¹ received the Book as revelatory. They heard in it the voice of a Manifestation summoning the people of the Qur'án to recognize the promised Hour. Its verses command, warn, console, unveil, and judge. They speak with divine immediacy. They call the reader into decision. They announce the Báb as the Gate, the Remembrance of God, and the bearer of a new divine Cause. The Book calls out for recognition.

Thus, the *Qayyúmu'l-Asmá* stands at the threshold between the Qur'anic dispensation and the Bahá'í Revelation. It honors the Qur'án by speaking in its world, yet it also opens that world toward fulfillment. It gathers the story of Joseph, the hopes of Shí'ih Islam, the expectation of the Qá'im, and the language of divine revelation into one blazing act of disclosure. To enter this Book, therefore, is to enter the night of Declaration itself, the moment when the hidden Joseph begins to be known, the Gate is opened, and the voice of a new Revelation is heard.

¹ A note on the terms Bábí and Bahá'í: In historical writing, the first followers of the Báb are often called Bábís, especially when speaking of the years before the public declaration of Bahá'u'lláh. In this study, however, we also recognize the deeper continuity of the Faith from its inception. The Bayán itself bears the Name of Bahá, as in the words, "*By My Names are ye indeed named, and We have made Thee Bahá'í.*" (AB 5:4) For this reason, the terms Bábí and Bahá'í should not be read here as two disconnected realities. "Bábí" names the first dawn of the Revelation, while "Bahá'í" names the unfolding Faith in its fullness.

In the Bayán, the Name Bahá'í is already present within the Báb's own Revelation. The verse first speaks to the community in the plural, "By My Names are *ye* indeed named," then turns to a singular addressee, "and We have made *Thee* Bahá'í." This allows us to speak of the Bábí dawn and the Bahá'í Revelation as one unfolding reality, rather than as two disconnected identities. The Báb bears His own distinct mission and station, yet the community of the Bábí dawn and the Bahá'í Revelation is one.

How to Read This Translation

The *Qayyúmu'l-Asmá* is a revealed work that moves through the Qur'anic Súrah of Joseph, and it speaks with its own authority, rhythm, urgency, and symbolic world. The reader should expect layers. A verse may address Joseph, the Báb, the Remembrance, the people of the Qur'án, the early believers, the rulers of the earth, or even the very soul of the reader, oftentimes with more than one of these meanings present at once.

To address this nuance, this translation uses a traditional scriptural English style. The original Arabic itself is heightened, rhythmic, solemn, and saturated with Qur'anic resonance. A basic modern English style can make the text easier at first glance, while traditional scriptural English allows more of the Arabic's inner distinctions to remain visible. Arabic indicates to the reader whether the address is singular or plural, whether the command is directed to an individual or to a community, and whether the voice is intimate, majestic, foreboding, or universal. Modern English "you" hides much of this. Traditional English allows us to preserve more of what the Arabic is doing semantically, without filling the text with constant notes.

The key pronoun forms are "thou," "thee," "thy," and "thine" for singular address, and "ye," "you," "your," and "yours" for plural address. The following table serves as a simple reader's key for recognizing these shifts as they appear in the translation.

Form	Meaning	Use
thou	singular subject	Thou art called.
thee	singular object	God summoneth thee.
thy	singular possessive	thy Lord, thy path, thy heart
thine	singular possessive before a vowel, or standing alone	thine eye, thine is the return
ye	plural subject	Ye are summoned.
you	plural object	God calleth you.
your	plural possessive	your Lord, your deeds
yours	plural possessive standing alone	the choice is yours

This matters greatly. When the text says "thou," the address is singular. The verse may be speaking to the Báb, to Joseph, to the Remembrance, to a single believer, or to the soul standing before God. When the text says "ye," the address is plural. The verse is speaking to a group, such as the people of the earth, the people of the Throne, the believers, the deniers, or the communities being summoned to recognition. This distinction is not ornamental. It is one of the ways the reader follows the movement of the Revelation.

The older verbal forms are also intentional. "Hath," "doth," "saith," "knoweth," and "summoneth" are used to preserve the dignity and continuity of sacred language. They also help maintain a scriptural cadence closer to the Qur'anic mode of utterance. This is not meant to imitate the past for its own sake. It is meant to let the English carry reverence, authority, and precision.

The reader should also take careful note of titles. The Báb may speak of Himself as the Gate, the Remembrance, the Most Great Word, the Arabian Youth, or by other sacred designations. These titles are not always interchangeable. Each reveals a different aspect of His station and function. "*The Gate*" emphasizes access, threshold, recognition, and passage. "*The Remembrance*" emphasizes the living presence of divine guidance and the renewal of God's Word. "*The Most Great Word*" points toward creative command, revelation, and the divine utterance by which a new world is brought forth.

The Book often speaks in commands: Say, recite, hearken, arise, fear God, enter, behold, bear witness. These commands carry the living voice of the text, drawing the reader beyond observation and into participation. The story of Joseph becomes a drama of recognition within the very soul itself. The scene of 1844, the story of Joseph, and the experience of the early believers all begin to converge within the reader. The hidden Joseph is made manifest, the Gate is opened, and the soul is brought before the question of how it will respond to the Beloved when He appears.

Because the Qayyúmu'l-Asmá is built upon the Súrah of Joseph, the reader should watch for the transformation of the Joseph story. Joseph remains present as a historical and scriptural figure, while his story also becomes a pattern of progressive revelation. The hidden one is revealed. The rejected one becomes sovereign. The sorrowing father receives the scent of reunion. The brothers who failed to recognize him are brought before him. The shirt, the well, the prison, the throne, and the return all become signs of a greater unveiling.

At times, the meaning will seem mysterious. This is not a failure of reading. The Book is intentionally dense, symbolic, and multi-layered. Some verses are clear summonses. Some are devotional utterances. Some are legal or communal. Some are cosmological. Some seem to move through worlds of letter, number, color, fire, water, and divine names. The reader should not feel forced to solve every passage immediately. Often, the first task is simply to hear the voice, notice the pattern, and allow the recurring symbols to teach their own language.

Read the Book aloud when possible. Its power lives in sound, rhythm, meaning, and movement. Let the repetitions gather force. Let the titles accumulate. Let the pronouns guide the address. Let the Qur'anic story of Joseph remain in the background as the living frame. Above all, read with the understanding that the early Bahá'ís did not receive this Book as a literary exercise. They received it as revelation, as summons, as proof, as judgment, as mercy, and as the opening of the Gate to a new age and a new realm.

Introduction to the Twenty-Eight Fourfold Units

The *Qayyúmu'l-Asmá* at once is a revealed ocean, a proclamation, a summons, a commentary, and a mystery. It begins in the language of the Qur'án, moves through the story of Joseph, and gradually reveals a new world of meaning centered upon the Gate, the Remembrance, the Mother Book, the Fire, the Water, the Path, the Word, and the Day of Return. To enter such a work, we need more than explanation. We need a way of reading.

These study materials approach the *Qayyúmu'l-Asmá* through twenty-eight units. Each unit gathers four Súrahs together as one movement, except the final unit, which gathers the last three Súrahs as a crown and seal. This gives us twenty-seven complete fourfold movements, followed by a final threefold closure. The purpose of this structure is not to impose an artificial system upon the Book, but to help us listen to its own rhythm.

Although the *Qayyúmu'l-Asmá* may first appear as a sequence of individual Súrahs, its movement is not merely linear. It unfolds in recurring waves of revelation, recognition, opposition, clarification, and return. Images appear, disappear, and reappear. Voices shift. Symbols gather force. The Joseph story continues beneath the surface, but it is constantly lifted into a new revelatory register. Reading four Súrahs together allows us to hear these movements before we isolate each part.

The fourfold approach is therefore a practical aid to recognition. The first Súrah in a unit often opens a field. The second may intensify, oppose, or test that field. The third may disclose a deeper mystery or unveil a hidden relation. The fourth may gather, seal, redirect, or prepare the next movement. This pattern should not be handled mechanically. The Book is alive. Some units will bend the rhythm. Some will reverse it. Some will conceal the turn until the very end. But reading in fourfold units gives the group a reverent and disciplined way to follow the larger flow.

This structure also gently prepares the reader for later principles in the Revelation of the Báb, especially the sacred ordering that becomes more explicit in the Bayání writings. We do not need to enter those details at the outset. It is enough to recognize that the *Qayyúmu'l-Asmá* already trains the reader to see revelation as ordered, patterned, recursive, and alive. The Book does not merely speak. It arranges, returns, mirrors, conceals, discloses, and renews.

For this reason, we will approach the text in four complementary ways.

First, we read sequentially. We honor the outward order of the Book, moving from Súrah to Súrah, from beginning to end. This allows us to follow the visible unfolding of the Revelation, its proclamations, warnings, laws, symbols, invocations, and final seal.

Second, we read Josephically. Each Súrah opens from a verse or moment in the story of Joseph. This means we must ask: what moment of the Joseph story is being interpreted, transformed, or universalized here? Joseph, Jacob, the brothers, Egypt, the shirt, the well, the prison, the king, the dream, the return, the grief, the recognition, and the reunion all become mirrors of divine revelation.

Third, we read theologically. The *Qayyúmu'l-Asmá* is not only explaining Joseph. It announces the Báb's Revelation. It teaches the reader to recognize the Gate, the Remembrance, the Most Great Word, the Mother Book, the Day of Resurrection, the Return, the Covenant, the authority of divine speech, and the danger of rejection after recognition. It is a commentary, but it is also a proclamation.

Fourth, we read structurally. The Book moves through pattern, number, recurrence, and sacred architecture. The fourfold unit is our first and simplest structural doorway. Later, deeper patterns may be considered, but for the beginning reader, it is enough to know that the Book is not random. Its repetitions are not filler. Its recurring formulas are not merely decorative. Its symbols form *a living grammar*.

Each unit, therefore, will begin with the whole movement of four Súrahs. Only then will we turn to the individual Súrahs in detail. This protects us from losing the forest in the trees. It also helps the group read devotionally and intelligently at the same time. We are not trying to master the Book from above. We are learning to walk within it.

The Architecture of the Qayyúmu'l-Asmá

As we begin reading, it helps to visualize the shape of the Book. The Qayyúmu'l-Asmá moves through the Qur'anic story of Joseph in an ordered manner, with each Súrah opening from a verse drawn from the Qur'án, Súrah 12. Across 111 Súrahs, the Joseph story becomes a path of revelation, recognition, concealment, return, and unveiling.

The Basic Map

Feature	Structure
Scriptural frame	Qur'án 12, the Súrah of Joseph
Number of Súrahs	111 Súrahs
Verses in each Súrah	42 verses = 2 x 3 x 7
Movement	Sequentially through the Joseph story
Opening anchor	Each Súrah begins with a verse drawn from Qur'án 12
Reading method	Follow the Joseph story, then watch how the Báb transforms it into revelation

The Flow of the Book

Qur'án 12, the Súrah of Joseph



Each verse or phrase becomes a doorway



The Báb reveals a new Súrah through that doorway



The Joseph story unfolds as a living pattern of recognition, concealment, return, and revelation

The Inner Pattern

Each Súrah contains:

Part	Function
Opening Qur'anic anchor	Connects the Súrah to the story of Joseph
Revealed expansion	Carries the Joseph theme into the Báb's own Revelation
Commands and addresses	Calls the reader, the believers, the peoples of the earth, and the soul into recognition
Recurring symbols	Gate, Remembrance, Mother Book, Fire, Water, Path, Throne, Mount, Name
Closing movement	Often gathers the Súrah back into judgment, mercy, recognition, or divine authority through the commentary of the verse as it relates to Joseph.

The Whole Book at a Glance

Translation File	Súrahs Covered	Place in the Journey
File 1	Súrahs 1–28	The opening of the Joseph pattern
File 2	Súrahs 29–56	The story deepens and the symbols gather force
File 3	Súrahs 57–84	The Revelation intensifies through command, recognition, and unveiling
File 4	Súrahs 85–111	The final movement toward return, disclosure, and completion

Simple Visual Map

1–28

The dawn of the Book



29–56

The Joseph story opens wider



57–84

The symbols and summons intensify



85–111

The hidden Joseph is made manifest, and the Book moves toward completion

What to Watch For

As we read, keep three movements in view:

Movement	What it means
The Qur’anic story	What is happening in the story of Joseph
The Báb’s Revelation	How the story becomes a sign of the new Cause
The reader’s soul	How the drama of recognition begins to unfold within us

The structure helps us read patiently. Each Súrah is one doorway. Each doorway opens from the Qur’anic Joseph story into the Revelation of the Báb.

The Shape of Each Verse

The architecture of the *Qayyúmu’l-Asmá* also appears in the shape of its individual verses. The Báb repeatedly casts the verses in a style that mirrors the Qur’anic pattern of Súrah 19, the Súrah of Maryam, where its many verses close with a resonant final word in the accusative form. This creates a solemn, rhythmic ending, almost like a seal placed upon the verse.

In the *Qayyúmu’l-Asmá*, this pattern appears throughout virtually the entire Book. Again and again, each verse moves toward a final noun or adjective that gathers the verse into a closing cadence. These final words often carry the emotional or theological force of the verse: warning, mercy, authority, nearness, remoteness, glory, judgment, concealment, or unveiling.

For this reason, the translation highlights these final verse-seals in crimson. The color is a visual guide. It helps the reader see the repeated structure, hear the rhythm more clearly, and recognize how the verse closes upon a final sacred emphasis.

Feature	What to Watch For
Qur'anic model	The style echoes Súrah 19, the Súrah of Maryam
Verse ending	A final noun or adjective often appears in the accusative form
Function	The final word gives the verse a rhythmic and theological seal
Effect	The verse feels gathered, closed, and heightened
Translation marker	These final words are highlighted in crimson
Reading practice	Pause slightly at the crimson word and let it complete the movement of the verse

A Simple Way to Hear It

Each verse may be heard as moving in three parts:

Movement	Description
Opening	The verse begins with address, command, praise, warning, or proclamation
Unfolding	The thought expands through titles, symbols, actions, or divine attributes
Crimson seal	The final word closes the verse with a sacred cadence

The crimson words are therefore more than a decorative ending. They are a part of the sound, rhythm, meaning, and movement of the Book. As the reader grows familiar with the pattern, the repeated endings begin to reveal the hidden music of the Revelation.

A few colors are used as reading aids throughout the translation. *Crimson* marks the final verse-seals, the closing words that carry much of the rhythm and force of the verse. *Green* marks direct Qur'anic quotations and, at times, close Qur'anic echoes and Biblical references. *Gold* is used for highlighted phrases, special endings, and places where the manuscript's numbered verse divisions are unclear, and the translator has supplied a working structure for reading. These colors are guides, not barriers. They help the reader see the Qur'anic frame, the repeated cadence, and the places where the text itself requires careful attention.

Glossary for Unit 1

First Words to Listen For

This glossary is a reader's key for the first session. These words do not need to be mastered at once. They will return again and again as the Book teaches its own language.

Term	Basic Sense	How to Hear It in the Qayyúmu'l-Asmá
The Báb	The Gate	The title of Siyyid 'Alí-Muḥammad. The Gate is the threshold of recognition, the point of access to divine guidance, and the One through Whom the new Revelation is opened.
Bahá	Glory, splendor	A sacred Name already present within the Báb's Revelation. It points toward glory, radiance, and the unfolding fullness of the Bahá'í Revelation.
Book	Revealed Scripture	In this work, "the Book" may refer to the Qayyúmu'l-Asmá itself, the Qur'án, or another heavenly source of revelation. The context guides the meaning.
Cause	Divine Cause, revealed mission, sacred command	The Cause is the active Revelation of God in the world. It includes the Báb's mission, His command, His community, and the divine purpose moving through history.
City	Spiritual community, sacred place, realm of recognition	The City may be geographical, symbolic, or spiritual. It can mark the place where recognition, opposition, or divine disclosure appears.
Circle	Completion, orbit, sacred enclosure	The Circle suggests wholeness, return, cosmic movement, and the gathered order of creation around the divine center.
Cloud	Veil, overshadowing presence, heavenly atmosphere	The Cloud can suggest concealment, mystery, and the hidden movement of revelation. Later visionary passages often speak from or through the Cloud.
Command	Amr, divine decree, creative order	The Command is what God ordains and brings into being. It can mean a law, a summons, a spiritual act, or the irresistible movement of revelation.
Covenant	Sacred bond, divine promise, obligation of recognition	The Covenant is the bond between God and humanity through His Manifestation. In this Book, it gathers obedience, recognition, faithfulness, and response.
Devoted Servant	The chosen Servant of God	A title used in connection with revelation. It emphasizes humility, servitude, and divine selection at the same time.

Divine Unity/ Communion	Tawḥíd, the oneness of God	The foundation beneath the whole Book. Divine Unity is not only faith that God is one, but recognition of God's Manifestation without associating partners or rival authorities with Him.
Family of God	Holy Family, divine household, sacred witnesses	Often tied to the spiritual lineage of Muḥammad, 'Alí, Fáṭimah, and the Imáms. In the Book, this lineage supports the authority and testimony of the Remembrance.
Fire	Judgment, revelation, intensity, divine presence	Fire can burn, purify, judge, reveal, or mark nearness to the divine mystery. It is one of the Book's strongest recurring symbols.
Garden/Paradise	Reward, nearness, spiritual life	The Garden is the realm of divine mercy and recognition. It often stands opposite Fire, but the Book also uses both symbols in subtle and surprising ways.
Gate	Threshold, access, divine doorway	One of the central titles and symbols of the Book. The Gate is where the soul approaches, where the Cause is entered, and where divine knowledge becomes accessible.
Heedless	Those unaware, veiled, spiritually inattentive	The heedless are not simply uninformed. They are those who pass by the signs without recognition.
Jacob	Sorrow, longing, recognition through love	Jacob represents the grief of separation and the spiritual sense that still longs for the hidden Joseph. His sorrow becomes a pattern of faithful yearning.
Joseph	Hidden beauty, rejected one, revealed sovereign	The scriptural figure through whom the whole Book is framed. Joseph becomes the pattern of hiddenness, betrayal, patience, beauty, recognition, and final manifestation.
Letters	Sacred letters, living signs, bearers of mystery	Letters are not only alphabetic marks. They can be vessels of divine knowledge, spiritual beings, mysteries of creation, or signs within the structure of revelation.
Line	Sacred direction, measure, relation, path of meaning	The Line often belongs to the Book's symbolic geometry. It may suggest direction, order, distinction, or the path along which divine meaning moves.
Most Exalted Remembrance	The Remembrance in a futureward or exalted horizon	A title that often carries a higher, lifted, or forward-looking resonance. It may point toward the unfolding of the Revelation beyond its first dawn.
Most Great Remembrance	The Remembrance in His supreme present station	A heightened title of the Báb. It emphasizes majesty, authority, and the direct presence of the Revelation now appearing.

Most Great Truth	Truth in its supreme revealed intensity	A heightened form of Truth. It often gives a verse solemn authority and marks the Revelation as divinely established.
Most Great Word	Divine utterance, creative command, revealed Word	A title closely tied to revelation itself. The Word is not only speech, but the divine act by which a new spiritual reality is brought forth.
Most Pure Faith	The pure religion of God	The Faith purified through recognition of the Remembrance. In the opening Súrah, it is connected to submission to the Cause of the Remembrance.
Mother Book	Primal heavenly Book, source of decree	The hidden divine register in which the realities of the Revelation are inscribed. When something is “within the Mother Book,” it has sacred authority, preexistence, or divine confirmation.
Path/Pathway	Way of approach, spiritual road	The Path is the way toward God through the Gate and the Remembrance. Watch for “Path,” “Pathway,” “Straight Path,” and “Upright Path.”
People of the Earth	Humanity, the public audience	A broad address to the peoples of the world. These passages often carry a summons, a warning, or a universal proclamation.
People of the Throne	Heavenly or exalted audience	A visionary address to a higher audience. These passages often open into cosmic, symbolic, or heavenly scenes.
Point	Origin, center, primal source	The Point is the beginning of the script, meaning, and revelation. It often marks the hidden center from which the letters, lines, and worlds unfold.
Qá’im	The One Who ariseth, the Promised One	A central figure of Shí‘ih expectation. In the Qayyúmu’l-Asmá, the expectation of the Qá’im is drawn into the recognition of the Báb and His Revelation.
Remembrance	<u>Dhikr</u> , divine remembrance, living mention of God	A central title of the Báb in the Qayyúmu’l-Asmá. The Remembrance is not simply memory, but the living presence of God’s renewed Word.
Resurrection	Day of rising, spiritual awakening, divine judgment	In the Book, Resurrection is already breaking into the present. It is the Day when recognition is required and the hidden realities are unveiled.
Return	Spiritual return, recognition, fulfillment	Return is more than coming back physically. It is the return of divine guidance, the return of the hidden Joseph, and the soul’s return toward God.
Riḍwán	Paradise, divine good pleasure, garden of nearness	Riḍwán appears as a gardenly realm of divine pleasure and reward. It points toward nearness, acceptance, and the joy of recognition.

Sijjín	Register or depth of the wicked, infernal confinement	A Qur’anic term associated with the record or place of the wicked. In this Book, it marks spiritual remoteness, denial, and descent away from recognition.
Solace of Mine Eye	Tender divine address	A highly intimate form of address. When this appears, the voice becomes personal, loving, and inward, often directed toward the central Figure of the Revelation.
Those who reject faith	Deniers, rejecters, those who cover over truth	This phrase points to active spiritual refusal. It often appears where the Book contrasts recognition with denial.
Throne	Divine sovereignty, heavenly authority	The Throne marks the realm of divine rule and cosmic majesty. When the Throne appears, the verse often widens from earthly events to the heavenly order.
Truth	Ḥaqq, reality, right, divine truth	One of the most important words in the Book. It can mean truth, reality, divine right, or the established order of God. It often carries more force than ordinary “truth.”
Verses/Signs	Áyát, revealed verses and divine signs	The same word can mean verses of scripture and signs of God. The Book often joins revelation and reality together: God’s verses are also signs placed within creation.
Water	Mercy, life, hidden knowledge, spiritual source	Water often appears with Fire. Together they form one of the great symbolic pairings of the Book: mercy and judgment, life and intensity, concealment and disclosure.

A Simple Way to Use This Glossary

Question	Purpose
Who is being addressed?	To follow the voice
Is the term earthly, heavenly, or both?	To sense the layer
Does the word point to Joseph, the Báb, the soul, or the community?	To hear the symbolic movement
Does it return later in the Súrah?	To notice the pattern
Does it appear near Fire, Water, Throne, Gate, or Mother Book?	To see the architecture

The goal of Unit 1 is recognition of the vocabulary. Deeper interpretation can unfold as the group keeps reading.

First-Session Reading Selection

Hearing the Voice of the Book

For the first class, we will not begin with a large reading assignment. The purpose of the opening session is to let everyone hear the voice of the *Qayyúmu'l-Asmá* before trying to solve its symbols or master its structure.

We will begin with the opening verses of Súrah 1, where the major elements first appear: the Book, the Path, the Mother Book, the Truth, and the authority of divine revelation. These verses provide the reader with a doorway into the whole work. They establish the tone, the sacred vocabulary, and the sense that the reader is standing before a revealed text rather than an ordinary explanation of scripture.

In Súrah 1, we begin to hear how the Báb presents the Remembrance, divine testimony, and the sacred line of spiritual descent. This gives the class an early sense of how the Book identifies its central Figure and how the voice of revelation begins to gather around Him.

The final verses of Súrah 1 command obedience to the Remembrance, and the trembling of creation brings the opening Súrah to a powerful close.

We will then explore and listen to one short visionary sample from later in the Book. This may be a passage involving the Tree, the Fire, the Water, the Mount, the Youth, or another mature symbolic image. The purpose of this later passage is to let the group feel the atmosphere of the whole work: its mystery, density, beauty, and sacred intensity. The later sample should be brief. It is there to awaken the ear, not to become the main object of analysis.

After that, we will return to Súrah 1. This return is important. The later passage gives the group a glimpse of where the Book is going, while Súrah 1 gives the foundation from which the journey begins.

Suggested First Reading

Reading	Purpose
Súrah 1, verses 1–9	The opening foundation: the Book, the Path, the Mother Book, and the Truth
Súrah 1, verses 10–12	Genealogy, the Remembrance, testimony, and sacred recognition
Súrah 1, verses 40–42	Obedience to the Remembrance and the trembling of the created order
One later visionary sample	A glimpse of the mature symbolic atmosphere of the Book (selected)
Return briefly to Súrah 1	Recenter the class through the opening doorway of the work
