

movement after the conference. Babi and Bahai exegesis identifies the whole episode as al-Qiama “the Resurrection” (Koran 75) and al-Waqe’a “the Event” (Koran 65).

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Some Babi and Bahai sources (e.g., Nabil, p. 298) appear to confirm the accusation of the Nasek al-tawarik² (III, pp. 238-39) that there was some immorality among the Babis at the conference following the abrogation of the Islamic Šari’a (but see denial of this in Noqtat al-kaf, p. 152). The lengthy passage in the Noqtat al-kaf (pp. 144-52) that Ivanov (pp. 80-85) considers to be a socially-radical speech (stating that property is usurpation) by Qoddus at Badašt needs careful appraisal. It is more likely a digression by the author.

After the conference, the majority of the participants set off towards Mazandaran but were attacked by the villagers of Niala and dispersed.

Bibliography : Mohammad Nabil Zarandi, *The Dawn-Breakers: Nabil’s Narrative of the Early Days or the Baha’i Revelation*, tr. and ed. Shoghi Effendi, Wilmette, 1962, pp. 291-300. *Ketab-e noqtat al-kaf*, ed. E. G. Browne, *Kitab-i Nuqtatu’l-Kaf* (attributed to Haji Mirza Jani), Leyden and London, 1910, pp. 144-54. *Lesan-al-Molk Mohammad-Taqi Khan Sepehr, Nasek al-tawarik*, ed. M. B. Behbudi, Tehran, 1353 Š./1974, III, pp. 238-39. M. S. Ivanov, *Babidskie vosstaniya v Irane (1848-1852)*, Moscow, 1939, pp. 80-85, 136-37 (reviewed by V. Minorsky in *BSOAS* 11, 1946, pp. 878-80). A.-L.-M. Nicolas, *Seyyed Ali Mohammed dit le Bab*, Paris, 1905, pp. 279-87. *Razmara*, Farhang III, p. 44.

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