



author put forth any special claim to authority during the last months of 1259/1843; Tafsir surat al-kawtar; and Tafsir sura wa'l-ʿasr. All of the Bab's exegetical works, except for a very few brief excerpts, remain in manuscript (see MacEoin). Bahaʿ-Allah also wrote other works of exegesis: Tafsir-e ayat-e koll-e taʿm and Tafsir sura wa'l-šams. Other important works of scriptural interpretation in the Bahaʿi case are: Šarh-e konto kanzan makfian by ʿAbd-al-Bahaʿ, son of Bahaʿ-Allah and appointed by him to lead the Bahai faith after his death, and the numerous apologetic works written by Bahai ʿolamaʿ, such as Mirza Abu'l-Fazl Golpayagani. Some of these works of interpretation have been the subject of recent scholarship that has attempted to elucidate the way in which heresy so-called is capable of generating an eventual orthodoxy (e.g. Smith; Buck). The Koran remains, of course, a sacred book for Bahais. It is likely, therefore, that future Bahai scholars will continue to write on the meaning of that book.

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