



The Dawn Spreads

Dawn-Breakers Chapters 4-7

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Glimmerings notes are a companion to study of the Dawn-Breakers

Prologue

The eighteen Letters of the Living have begun their mission. The first wave has gone out. What will be the path and fate of these Letters of the Living? What will we see?

We will see that they will spread the Light of the Dawn across the land, but the fate of most of them is to ultimately lay down their lives for their Beloved.

We will see the interconnectedness of things and how each movement of this first wave has different outcomes. Some do not yield any results [or we don't see the results], while others, each in its own way, start a ripple effect that eventually leads to large waves across the land.

We will see that these outcomes are an interplay between how each human soul exercises his/her free will at the crossings of the metaphoric Bridge of Sirát¹. But this Bridge has many parts, many crossings and just making the first crossing is not enough, for as stated in the *Qur'án*:

Do men think that they will be left alone on saying "We believe",
And they will not be tested? ²

¹ "What is meant by the Bridge of Sirát at all times is the Manifestation of God and His Command. Whosoever is steadfast is on the the Sirát-Bridge of the Truth, but otherwise not on the Sirát. ... Now they who pass over this Sirát-Bridge are of diverse degrees. Some on first hearing Them [the Manifestation of God], said: 'Yea this is from God ...' Others believed without hearing the Words, merely on beholding Them, and these cross the Sirát and are nearer than the *Káf* to *Nún*. Others again heard the verses and hesitated just so long as one might pause to apply the name of thing to that thing ... And whosoever hesitated longer, his sojourn on the Bridge will be more ..." Persian *Bayán*, Wahid 2, Chapter 12 [translation by EG Browne, from *Selections from the writings of EG Browne*].

Note: *káf* and *nún* refer the two Arabic letters which together form the word *kun* which means "Be" and refers to God's command in the *Qur'án* calling creation into being. This is explained in the Note #188 of the *Kitáb-i-Aqdas* which states, when elucidating the line "the letters B and E were joined and knit together":

'Shoghi Effendi, in letters written on his behalf, has explained the significance of the "letters B and E." They constitute the word "Be," which, he states, "means the creative Power of God Who through His command causes all things to come into being" and "the power of the Manifestation of God, His great spiritual creative force." The imperative "Be" in the original Arabic is the word "kun," consisting of the two letters "káf" and "nún." They have been translated by Shoghi Effendi in the above manner. This word has been used in the *Qur'án* as God's bidding calling creation into being.'

² *Qur'án* [*Súra* of the Spider] 29:2. Referring to tests of faith, this verse is quoted by the Báb in *Dawn-Breakers* p311 and by Bahá'u'lláh in *Kitáb-i-Íqán* paragraph 8.

And we will see all the above reach thousands who come from all walks of life: some are young and others old; some are learned and others illiterate; some are of great wealth and others come from poverty; some do not make it through all the crossings of the Bridge, but many do. And of those that do make it through all the crossings, some will do it so quietly that history will not even remember their names, while others will emblazon a meteoric path. Together they become the Dawn-Breakers.

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Section One: Isfáhán - Knowledge Is The Most Grievous Veil

Mullá Husayn's journey begins

Be not dismayed at the sight of the degeneracy and perversity of this generation. ... Even as the cloud that rains its bounty upon the earth, traverse the land from end to end, and shower upon its people the blessings which the Almighty, in His mercy, has deigned to confer upon you. Forbear with the *'ulamá*¹, and resign yourself to the will of God. Raise the cry: "Awake, awake, for, lo! the Gate of God is open, and the morning Light is shedding its radiance upon all mankind! The promised One is made manifest; prepare the way for Him, O people of the earth!"²

With these words, the Báb bade farewell to Mulla Husayn with instructions that he should journey to Isfáhán, Káshán and Tihrán, and then to his native province of Khurásán. The Báb Himself was going to remain in Shíráz with Quddús until the time for their planned pilgrimage to Mecca and Medína. He also instructed Mullá Husayn to send Him a detailed report on the nature and progress of his activities once he got to Khurásán. "Not until I receive your letter from Khurásán," He said, "shall I be ready to set out from this city on My pilgrimage to Hijáz³."

And so Mullá Husayn left Shíráz and began his journey northwards:

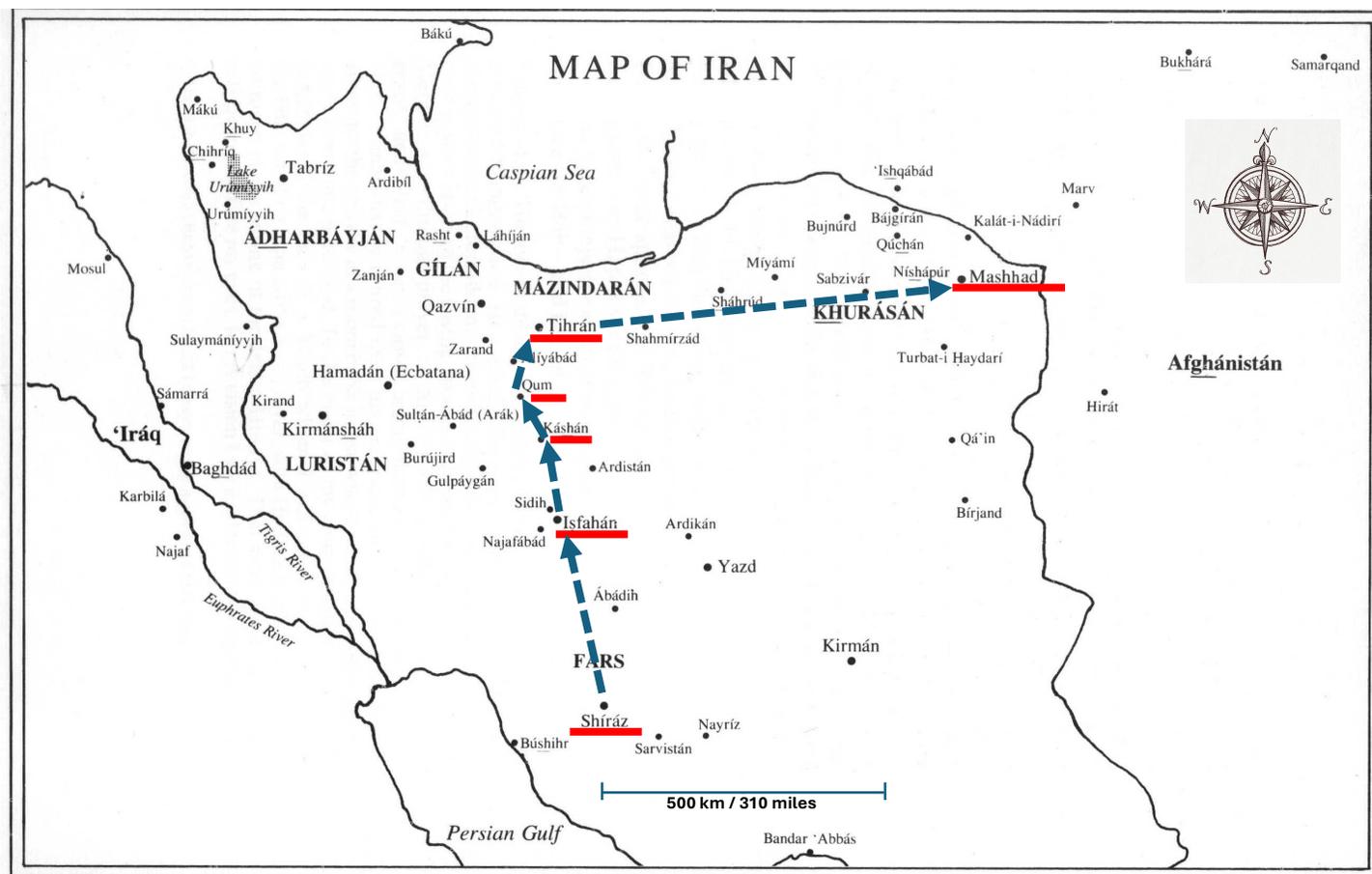
- first to Isfáhán 🗣️,
- then to Káshán 🗣️,
- then to Qum 🗣️,
- then to Tihrán 🗣️, and then eastwards
- to Mashhad 🗣️ in the province of Khurásán 🗣️.

The map here shows Mullá Husayn's route. The main city stops are known, but the exact route taken is not known. The total distance of the route is about 1800 kilometers (about 1100 miles). In this section we will describe what happened at the first stop: Isfáhán. It is summer 1844.

¹ Islamic clergy [religious leaders]

² *Dawn-Breakers* Chapter 3, p85

³ Area of western Saudi Arabia that contains the holy Islamic cities of Mecca and Medína, sites of *Hajj* [pilgrimage].



Mullá Husayn's route from Shiráz to the province of Khurásán. Route outlined is an approximation as details of all stops are not known.¹

The Opposition Begins

Mullá Husayn's first stop was Isfahán. Mullá Husayn had come to Isfahán a few years earlier as a young messenger from Siyyid Kázim and won the allegiance of the famous learned Hájí Siyyid Muhammad Báqir [DB 1-2, Section 3]. The open-minded Muhammad Báqir had, however, died and his position had been taken over by his son, Asadu'lláh. Mullá Husayn now went to stay at a *madrasa* [religious college]² in Isfahán, and soon the disciples of the late Muhammad Báqir came to see him and hear what he had to say. But these disciples could not accept what Mullá Husayn was teaching. The very idea that the *Qá'im* had appeared was shocking, earth-shaking and heretical. They went to their new leader, Asadu'lláh, in panic, asking him to stop Mullá Husayn. They however found that their leader returned

¹ Map from Balyuzi *Eminent Bahá'ís In the Time of Bahá'u'lláh*, prologue p5. Map has been modified with route, compass and highlighting added.

² *madrasa* [in Arabic] and *madrisih* [in Fársí] means "school" but meant religious school in the 1800s.

evasive answers to their complaints. "What am I to say?" he at last said to them. "Do you not yourselves admit that Mullá Husayn has, by his eloquence and the cogency of his argument, silenced a man no less great than my illustrious father? How can I, then, who am so inferior to him in merit and knowledge, presume to challenge what he has already approved? Let each man dispassionately examine these claims. If he be satisfied, well and good; if not, let him observe silence, and not incur the risk of discrediting the fair name of our Faith."¹ This however was not enough for these clergy, who tried to win the support of other men of power in the city, up to the governor of Isfáhán. The governor's name was Manúchihir Khán , and he had the title, the *Mu'tamidu'd-Dawlih* . He was a very wise and popular governor and, although he was a Christian, he was greatly liked and supported by the Sháh himself. We will see how, in the future, this Manúchihir Khán will play an important role in giving shelter to and supporting the Báb Himself. For now, Manúchihir Khán told these clergy that these were religious matters which he would not get involved in, but he also warned them that they were not to stir up any trouble and to stop harassing the messenger. It was because of this, that Mullá Husayn was spared the attacks of these enemies at this stop in his journey.



The madrasa of Ním-Ávard , Isfáhán, where Mullá Husayn stayed. Archival photo.²

¹ *Dawn-Breakers* Chapter 4, p98

² *Dawn-Breakers* Chapter 3, p95

The Sifter of Wheat

"Knowledge is the most grievous veil between man and his Creator"¹, because that which is the means to gaining insight, understanding and getting closer to God, becomes the very thing that blocks the path to those ends. The means to the end becomes an end in itself. Throughout the story of the Dawn-Breakers we will see that this is one of the most dangerous obstacles of the Bridge, especially for the learned clergy who get caught up in their own learning and pride. And it also becomes the cause of the fall of those who are influenced and mindlessly follow such outwardly learned but spiritually blind clergy.

And this was epitomized by what transpired in Isfáhán, the very first city in which Mullá Husayn, as instructed by the Báb, raised the call of the appearance of the *Qá'im*. While the learned clergy of the city turned away, it was an uneducated sifter of wheat [in Fársí *gandum-pák-kun* 🗑️] who became "the first to embrace the Cause of the Báb in that city".² As soon as he heard the Call of the Báb through Mullá Husayn, he unreservedly accepted it. He immediately put himself into service of Mullá Husayn and became an ardent champion of the new Cause until the end of his life. His name was Muhammad Ja'far but because of his spiritual insight, in spite of his lack of education, he became known as Mullá Muhammad Ja'far 🗑️, the *gandum-pák-kun* [Sifter of Wheat] of Isfáhán. A few years later, when he heard about the siege of the Bábís at the fort of Shaykh Tabarsí 🗑️, he immediately arose and set out, his sieve in hand, for the fort of Shaykh Tabarsí. "Why leave so hurriedly?" his friends asked him, as they saw him running in a state of intense excitement through the bazaars of Isfáhán. "I have risen," he replied, "to join the glorious company of the defenders of the fort of Shaykh Tabarsí! With this sieve which I carry with me, I intend to sift the people in every city through which I pass. Whomsoever I find ready to espouse the Cause I have embraced, I will ask to join me and hasten forthwith to the field of martyrdom."³ He got to the fort of Shaykh Tabarsí and became one of the many who laid down their lives at that historic event. We will tell that story in a later Act.

The Sifter of Wheat of Isfáhán stands as a symbol. He is remembered by the Báb in the Persian *Bayán*:

¹ Bahá'u'lláh *Kitáb-i-Íqán*, page 69, paragraph 77

² *Dawn-Breakers* Chapter 4, p99

³ *Dawn-Breakers* Chapter 4, p99

In the land of Sád [Isfáhán], which to outward seeming is a great city, in every corner of whose seminaries are vast numbers of people regarded as divines and doctors¹, yet when the time came for inmost essences to be drawn forth, only its sifter of wheat donned the robe of discipleship. This is the mystery of what was uttered by the kindred of the Prophet Muhammad² - upon them be the peace of God - concerning this Revelation, saying that the abased shall be exalted and the exalted shall be abased.³

The Sifter of Wheat of Isfáhán is also remembered by Bahá'u'lláh in the *Kitáb-i-Aqdas* when warning about how outward learning and pride become veils to recognizing the Manifestation of God of the Age for so many:

Call ye to mind the shaykh whose name was Muhammad-Hasan, who ranked among the most learned divines of his day. When the True One was made manifest, this shaykh, along with others of his calling, rejected Him, while a sifter of wheat and barley accepted Him and turned unto the Lord. Though he was occupied both night and day in setting down what he conceived to be the laws and ordinances of God, yet when He Who is the Unconstrained appeared, not one letter thereof availed him, or he would not have turned away from a Countenance that hath illumined the faces of the well-favored of the Lord. ... Beware lest any name debar you from Him Who is the Possessor of all names, or any word shut you out from this Remembrance of God, this Source of Wisdom amongst you. ... We, verily, see amongst you him who taketh hold of the Book of God and citeth from it proofs and arguments wherewith to repudiate his Lord, even as the followers of every other Faith sought reasons in their Holy Books for refuting Him Who is the Help in Peril, the Self-Subsisting. Say: God, the True One, is My witness that neither the Scriptures of the world, nor all the books and writings in existence, shall, in this Day, avail you aught without this, the Living Book, Who proclaimeth in the midmost heart of creation: "Verily, there is none other God but Me, the All-Knowing, the All-Wise."⁴

This Shaykh Muhammad-Hasan  whose response is compared by Bahá'u'lláh to that of the Sifter of Wheat, was one of leading exponents of Shí'a Islam of his time. He was the author of voluminous writings on Shí'a jurisprudence and based in

¹ "divines and doctors" refers to the clergy and the learned [doctors] of a religion, in this case Islam.

² "kindred of the Prophet Muhammad" is a reference to the Imáms

³ *Selections from the Writings of the Báb*: page 83 [Excerpts from the Persian *Bayán*]

⁴ *Kitáb-i-Aqdas*, paragraphs 166-168

Najaf. His test of crossing of the metaphoric Bridge of Sirát and that of the Sifter of Wheat occurred virtually at the same time, although in different lands. Remember, while Mullá Husayn had been instructed by the Báb to go north to Isfáhán as his first stop, Mullá 'Alí-y-i-Bastámí, the second Letter of the Living, had been instructed to go west to Najaf and Karbalá' in Iraq [DB 3, Section 5]. Therefore, the two were raising the call of the coming of the Báb at about the same time in two different cities [Mullá Husayn in Isfáhán and Mullá 'Alí-y-i-Bastámí in Najaf] in two different lands [Iran and Iraq]. What happened in Najaf was this: Mullá 'Alí went to this Shaykh Muhammad-Hasan while he was heading a huge gathering of his devotees. At this large gathering, Mullá 'Alí arose and announced the manifestation of the Báb. Shaykh Muhammad-Hasan immediately pronounced Mullá 'Alí to be a heretic and had him expelled. Furthermore, at Shaykh Muhammad-Hasan's instigation, Mullá 'Alí was then put on trial, sent to Constantinople¹ and condemned to hard labour, from which he died. Mullá 'Alí-y-i-Bastámí is recognized as the first to suffer for the Cause of the Báb, and the first of the many thousands who will be killed in the next few years announcing the Dawn of a New Day.² For now, let's return to Mullá Husayn in Isfáhán.



View of Isfáhán. Archival photo.³

¹ Modern day Istanbul [Turkey]. It was the capital of the Ottoman Empire at that time.

² *Dawn-Breakers* Chapter 3, p91-92. See Portrait of Mullá 'Alí-y-i-Bastámí.

³ *Dawn-Breakers* Chapter 3, p95

And those whose learning did not prevent them from crossing the Bridge

Although many of the clergy of Isfáhán rejected the message of Mullá Husayn, there were a handful of learned ones who used their learning as a guide and not a hindrance. The way they did this, tells of their spiritual integrity. Among that handful were the following: Muhammad-'Alí of Nahrí ⁽¹⁾, his elder brother Ibráhím ⁽²⁾, and some of their close friends. One of these friends who becomes a believer is Mullá Sádiq of Khurásán ⁽³⁾. His story gives a good picture of how these souls made that difficult crossing of the Bridge.

We need to remember that when the Letters of the Living first went out telling people of the manifestation of the *Qá'im*, they would share that they had met the *Qá'im* and testify to His fulfilling all the prophecies from the Islamic scriptures. An important part of their evidence was that the Báb was capable of revealing verses like the *Qur'án*, and as proof they sometimes carried some passages of the Writings of the Báb with them. Parts of the *Qayyúmu'l-Asmá'* ⁽⁴⁾, the first major Writing of the Báb, were most commonly shared.² However, in those very early days, the Báb had initially told His disciples not to disclose details of His name and identity, unless the seeker came to it themselves.³ This made the crossing of the Bridge in this first wave something that only special souls could do. Mullá Sádiq of Khurásán was one such soul.

Mullá Sádiq had been an ardent young disciple of Siyyid Kázim and studied with him for several years in Karbalá'. In 1839, about five years before this visit of Mullá Husayn to Isfáhán, Mullá Sádiq had been told by Siyyid Kázim to go to Isfáhán and prepare for the advent of the Promised One. Mullá Sádiq followed what he was told by Siyyid Kázim, and patiently waited in Isfáhán, always alert for any sign of the advent. Years passed, but now suddenly Mullá Sádiq heard about the arrival of

¹ The Báb's commentary on the Súrih of Joseph, the first chapter of which was revealed the evening when the Báb declared His mission to Mullá Husayn. [See DB 3, Section 2.](#)

² Shoghí Effendí in *God Passes By* Chapter 2, p23 states: "It was this Book which the Bábís universally regarded, during almost the entire ministry of the Báb, as the *Qur'án* of the people of the Bayán; whose first and most challenging chapter was revealed in the presence of Mullá Husayn, on the night of its Author's Declaration; some of whose pages were borne, by that same disciple, to Bahá'u'lláh, as the first fruits of a Revelation which instantly won His enthusiastic allegiance; whose entire text was translated into Persian by the brilliant and gifted Táhirih; whose passages inflamed the hostility of Husayn Khán and precipitated the initial outbreak of persecution in Shíráz; a single page of which had captured the imagination and entranced the soul of Hujjat; and whose contents had set afire the intrepid defenders of the Fort of Shaykh Tabarsí and the heroes of Nayríz and Zanján."

³ *Dawn-Breakers* Chapter 4, p100

Mullá Husayn in Isfáhán. Mullá Sádiq's spiritual radar immediately sensed that something was up. He right away arranged to meet Mullá Husayn at the house of Muhammad-'Alí of Nahrí. Mullá Sádiq himself gave this account of that meeting:

I asked Mullá Husayn to divulge the name of Him who claimed to be the promised Manifestation. He replied: "To enquire about that name and to divulge it are alike forbidden." "Would it, then, be possible," I asked, "for me, even as the Letters of the Living, to seek independently the grace of the All-Merciful and, through prayer, to discover His identity?" "The door of His grace," he replied, "is never closed before the face of him who seeks to find Him." I immediately retired from his presence, and requested his host to allow me the privacy of a room in his house where, alone and undisturbed, I could commune with God. In the midst of my contemplation, I suddenly remembered the face of a Youth whom I had often observed while in Karbilá, standing in an attitude of prayer, with His face bathed in tears at the entrance of the shrine of the Imám Husayn. That same countenance now reappeared before my eyes. In my vision I seemed to behold that same face, those same features, expressive of such joy as I could never describe. He smiled as He gazed at me. I went towards Him, ready to throw myself at His feet. I was bending towards the ground, when, lo! that radiant figure vanished from before me. Overpowered with joy and gladness, I ran out to meet Mullá Husayn, who with transport received me and assured me that I had, at last, attained the object of my desire. He bade me, however, repress my feelings. "Declare not your vision to anyone," he urged me; "the time for it has not yet arrived. You have reaped the fruit of your patient waiting in Isfáhán." ¹

The Báb had told Mullá Husayn that Mullá Sádiq would unhesitatingly respond to His call and enroll himself under His banner, and it happened exactly as foretold.² Mullá Sádiq is destined to cross all the crossings of the Bridge of Sirát.³ We will continue Mullá Sádiq's story later.

¹ *Dawn-Breakers* Chapter 4, p100

² Balyuzi *Eminent Bahá'ís in the time of Bahá'u'lláh* Chapter 1, p9

³ His full name is usually given as Mullá Sádiq-i-Muqaddas-i-Khurasání . Bahá'u'lláh gave him the title of *Ismu'lláhu'l-Asdaq*  [The Name of God the Most Truthful]. His story is told in Balyuzi *Eminent Bahá'ís in the time of Bahá'u'lláh* Chapter 1. Together with Quddús and Mullá 'Alí-Akbar-i-Ardistání, he was among the first to suffer for the Cause of the Báb on Persian soil (*Dawn-Breakers* Chapter 8, p146 and footnote 2). He was the eldest of three brothers. He went with his younger 22-year old brother to the fort of Shaykh Tabarsí. The younger brother was killed by the horsemen of Khusraw on the way to Shaykh Tabarsí (**DB 19, Section 2**). Mullá Sádiq himself got to the fort of Shaykh Tabarsí and became one of the few survivors of that struggle. He went on to fully recognize the station of Bahá'u'lláh and sacrificially served to his last breath. 'Abdu'l-Bahá in the Memorials

We will also return to the life of Muhammad-'Alí of Nahrí [in whose house Mullá Sádiq meets Mullà Husayn], and his elder brother Ibráhím, and their children, all of whom, like Mullá Sádiq, play important roles in the Cause of God and are able to cross all the crossings of the Bridge.

Another historian of the time, recorded:

The sojourn of Bushrú'í [Mullá Husayn] in Isfáhán proved a triumph for the Báb. The conversions that he performed were numerous and brilliant; but, such are the ways of the world, that they drew upon him the fierce hatred of the official clergy ... In fact, the conversion of Mullá Muhammad Taqí-i-Harátí , a jurist of the first rank, brought their fury to a climax, because overflowing with zeal as he was, he would go every day to the *mambar*  [preaching pulpit in the mosque] where he talked to men openly of the greatness of the Báb ... ¹

Sadly, we will see in a future chapters, that this greatly learned Mullá Muhammad Taqí-i-Harátí, is one of those who make the initial crossings, but not the later ones of the Bridge of Sirát,

Mullá Husayn now left Isfáhán and headed to Káshán.

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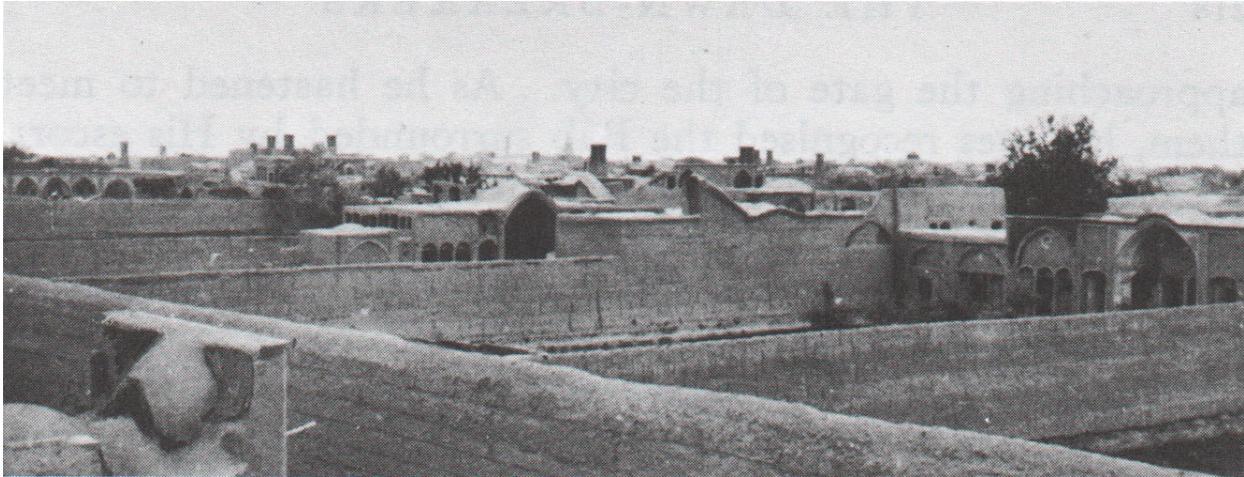
of the Faithful [section 2] names him posthumously as one of the Hands of the Cause. His son, known as Ibn-i-Asdaq [means son of Asdaq], followed in his father's footsteps of sacrificial service to the Cause. Ibn-i-Asdaq was also named a Hand of the Cause and given the title of *shahíd ibne-i-shahíd*  [means martyr, son of the martyr] by Bahá'u'lláh. Both father and son were given the rank of martyr because of lives so full of service that it was like living martyrdom [Balyuzi *Eminent Bahá'ís in the time of Bahá'u'lláh*, p171]. Ibn-i-Asdaq was also named by Shoghi Effendi as one of the nineteen Apostles of Bahá'u'lláh [*Bahá'í World* vol 3, p80-81].

¹ A.L.M. Nicolas quoted in *Dawn-Breakers* Chapter 4, p101 footnote 1.

Section Two: Káshán, Qum, Tihrán & Khurásán

Káshán: Some make it across the Bridge, and some don't

From Isfáhán, Mullá Husayn proceeded to Káshán. As in Isfáhán, there were some in Káshán who were able to cross the metaphoric Bridge of Sirát and others who could not.



View of Káshán. Archival photo.¹

Among those in Káshán who recognized and accepted the Message given by Mullá Husayn was a highly successful merchant of Káshán, Mírzá Jání. He had three brothers. More about these four Káshání brothers later [DB 10-12, Section 3].

Among those who sadly remained spiritually blind, was a close friend of Mullá Husayn's, Siyyid 'Abdu'l-Báqí. He was a very well-respected Shaykhí who had been intimately associated with Mullá Husayn during his stay in Najaf and Karbalá'. But 'Abdu'l-Báqí's inner spiritual eyes could not be opened in spite of his friend Mullá Husayn teaching him. This 'Abdu'l-Báqí later even meets the Báb, when the Báb visits Káshán, but fails to recognize the Beloved.

Qum: The soil is not yet ready to receive

From Káshán, Mullá Husayn headed to Qum, but he found the people there were utterly unprepared to heed his call. He did what he could and left for Tihrán.

¹ *Dawn-Breakers* Chapter 11, p217

The Land of Tá [Tihrán]: A Secret lies hidden in that city

The Báb had given this promise to Mullá Husayn, regarding his visit to Tihrán, which was the capital of the land:

Rest assured, however, that a bounty unspeakably glorious shall be conferred upon you. Follow the course of your journey towards the north, and visit on your way Isfáhán, Káshán, Qum, and Tihrán. Beseech almighty Providence that He may graciously enable you to attain, in that capital, the seat of true sovereignty, and to enter the mansion of the Beloved. A secret lies hidden in that city. When made manifest, it shall turn the earth into paradise. My hope is that you may partake of its grace and recognise its splendour.¹



View of Tihrán. Archival photo.²

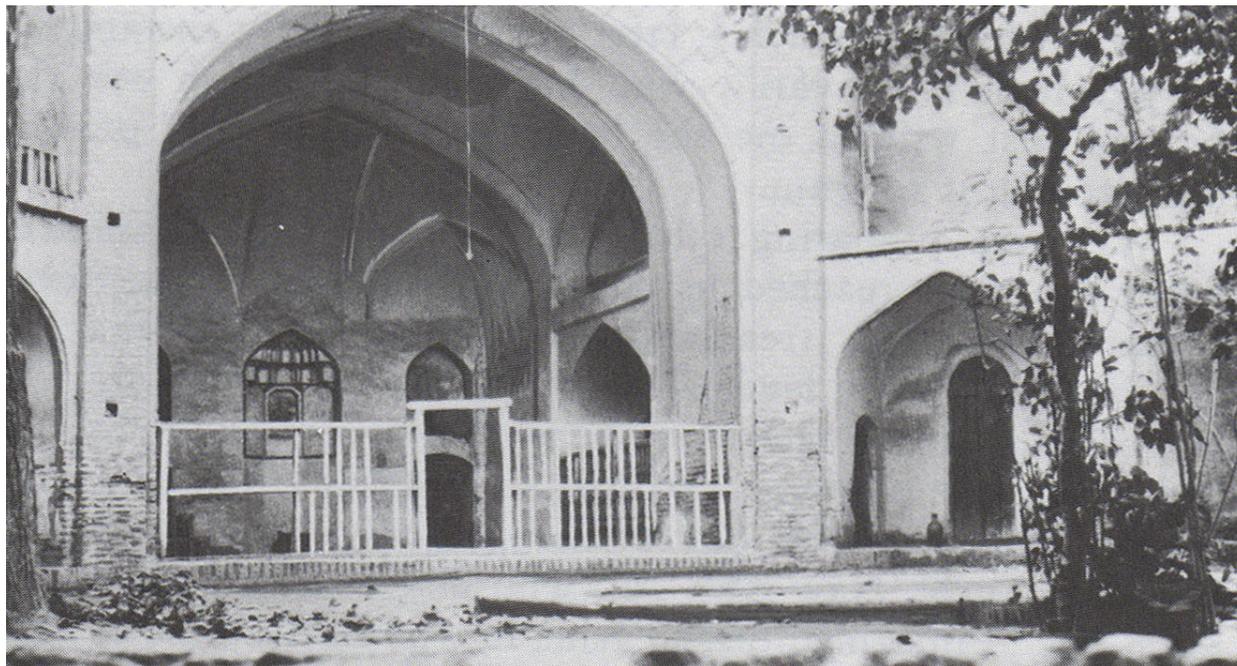
When Mullá Husayn arrived in Tihrán, he went to stay in the dorms of a *madrisih*³, called Madrisih of Mírzá Sálíh. The head of this school was a Hájí Mírzá Muhammad , the leader of the Shaykhí community in Tihrán. Soon after his arrival there, Mullá Husayn approached Hájí Mírzá Muhammad in private, and told him about the manifestation of the Báb. Alas, the Shaykhí leader could not make it across the Bridge. He rejected the message and in fact became quite antagonistic towards

¹ *Dawn-Breakers* Chapter 3, p86

² *Dawn-Breakers* Chapter 4, p102

³ *madrasa* [in Arabic] and *madrisih* [in Fársí] means “school” but meant religious school in the 1800s.

Mullá Husayn. However, as we will see, a student turns out to be greater than the master.



View of the Madrisih of Mírzá Sálíh where Mullá Husayn stayed. Archival photo.¹

Mullá Husayn continued to stay at the school, but he kept to himself to avoid conflict with the Shaykhí leader there. The other students observed that each day Mullá Husayn would leave his room early in the morning and return to it after sunset. He would always go quietly and alone to his room and not interact with anyone else in the school. One of these students, Muhammad-i-Mu'allim ﴿﴾, was from the area of Núr ﴿﴾ in the province of Mázindarán ﴿﴾. He tells the story of what happened:

I was in those days recognised as one of the favoured disciples of Hájí Mírzá Muhammad, and lived in the same school in which he taught. My room adjoined his room, and we were closely associated together. On the day that he was engaged in discussion with Mullá Husayn, I overheard their conversation from beginning to end, and was deeply affected by the ardour, the fluency, and learning of that youthful stranger. I was surprised at the evasive answers, the arrogance, and contemptuous behaviour of Hájí Mírzá Muhammad. That day I felt strongly attracted by the charm of that youth,

¹ Photo from *Dawn-Breakers* Chapter 4, p102. This school was close to Bahá'u'lláh's House in Tihrán, and Nabíl states that 'Abdu'l-Bahá used to go to this school when He was a child [*Dawn-Breakers* Chapter 21, p441]. This school was also sometimes called Madrisih of Páminár or Páy-i-Minár, as that part of Tihrán was known by that name [Balyuzi *Bahá'u'lláh – King of Glory* Chapter 5, p34].

and deeply resented the unseemly conduct of my teacher towards him. I concealed my feelings, however, and pretended to ignore his discussions with Mullá Husayn. I was seized with a passionate desire to meet the latter, and ventured, at the hour of midnight, to visit him. He did not expect me, but I knocked at his door, and found him awake seated beside his lamp. He received me affectionately, and spoke to me with extreme courtesy and tenderness. I unburdened my heart to him, and as I was addressing him, tears, which I could not repress, flowed from my eyes.

"I can now see," he said, "the reason why I have chosen to dwell in this place. Your teacher has contemptuously rejected this Message and despised its Author. My hope is that his pupil may, unlike his master, recognise its truth. What is your name, and which city is your home?"

"My name," I replied, "is Mullá Muhammad, and my surname Mu'allim¹. My home is Núr, in the province of Mázindarán."

"Tell me," further enquired Mullá Husayn, "is there to-day among the family of the late Mírzá Buzurg-i-Núrí , who was so renowned for his character, his charm, and artistic and intellectual attainments, anyone who has proved himself capable of maintaining the high traditions of that illustrious house?"

"Yea," I replied, "among his sons now living, one has distinguished Himself by the very traits which characterised His father. By His virtuous life, His high attainments, His loving-kindness and liberality, He has proved Himself a noble descendant of a noble father."

"What is His occupation?" he asked me.

"He cheers the disconsolate and feeds the hungry," I replied.

"What of His rank and position?"

"He has none," I said, "apart from befriending the poor and the stranger."

"What is His name?"

"Husayn-'Ali "²."

"In which of the scripts of His father does He excel?"

¹ means teacher.

² Bahá'u'lláh was generally called Mírzá Husayn 'Alí-i-Núrí [meaning Husayn 'Alí from Núr]. The title Mírzá means Mr. when added as prefix. The title of Bahá'u'lláh, by which He became known later, means Glory of God.

"His favourite script is *shikastih-nasta'liq* ." ¹

"How does He spend His time?"

"He roams the woods and delights in the beauties of the countryside."

"What is His age?"

"Eight and twenty."

The eagerness with which Mulla Husayn questioned me, and the sense of delight with which he welcomed every particular I gave him, greatly surprised me.

Turning to me, with his face beaming with satisfaction and joy, he once more enquired:

"I presume you often meet Him?"

"I frequently visit His home," I replied.

"Will you," he said, "deliver into His hands a trust from me?"

"Most assuredly," was my reply.

He then gave me a scroll wrapped in a piece of cloth, and requested me to hand it to Him the next day at the hour of dawn. "Should He deign to answer me," he added, "will you be kind enough to acquaint me with His reply." I received the scroll from him and, at break of day, arose to carry out his desire. ²

¹ *Shikastih-nasta'liq* is a style of Persian writing. Writing in particular styles was considered an art and a valued skill. Bahá'u'lláh's father was famed for his beautiful writing. Bahá'u'lláh's father's given name was 'Abbás and he was generally known as Mírzá 'Abbas-i-Núrí. He got the name Mírzá Buzurg given to him by the king, Fath-'Alí Sháh, because of his masterful calligraphy [Balyuzi *Bahá'u'lláh - King of Glory*, Chapter 1, p11-12]. For information on *shikastih-nasta'liq* and other styles of Persian writing [see Calligraphy Qalam webpage](#).

² Entire account from *Dawn-Breakers* Chapter 4, p104-106

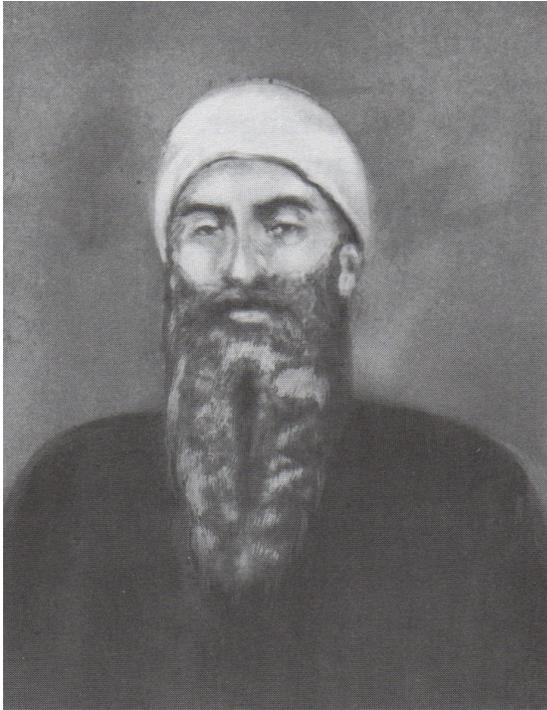


Views of the House of Bahá'u'lláh in Tihrán. Archival photos.¹ This House was destroyed in June 2004 by order of the Islamic Republic of Iran.

Muhammad-i-Mu'allim continues the story of what happened next:

As I approached the house of Bahá'u'lláh, I recognised His brother Mírzá Músá , who was standing at the gate, and to whom I communicated the object of my visit. He went into the house and soon reappeared bearing a message of welcome. I was ushered into His presence, and presented the scroll to Mírzá Músá, who laid it before Bahá'u'lláh.

¹ *Dawn-Breakers* Chapter 4, p105



Mírzá Músá [entitled *Áqâ-y-i-Kalím* , younger brother of Bahá'u'lláh. Archival painting.¹

He [Bahá'u'lláh] bade us both be seated. Unfolding the scroll, He glanced at its contents and began to read aloud to us certain of its passages. I sat enraptured as I listened to the sound of His voice and the sweetness of its melody. He had read a page of the scroll when, turning to His brother, He said: " Músá, what have you to say? Verily I say, whoso believes in the Qur'án and recognises its Divine origin, and yet hesitates, though it be for a moment, to admit that these soul-stirring words are endowed with the same regenerating power, has most assuredly erred in his judgment and has strayed far from the path of justice." He spoke no more. Dismissing me from His presence, He charged me to take to Mullá Husayn, as a gift from Him, a loaf of Russian sugar and a package of tea,² and to convey to him the expression of His appreciation and love.

I arose and, filled with joy, hastened back to Mullá Husayn, and delivered to him the gift and message of Bahá'u'lláh. With what joy and exultation he received them from me! Words fail me to describe the intensity of his emotion. He started to his feet, received with bowed head the gift from my

¹ *Dawn-Breakers* Chapter 4, p103

² Tea and that variety of sugar being extremely rare in Persia at that time, both were used as gifts among the higher classes of the population.

hand, and fervently kissed it. He then took me in his arms, kissed my eyes, and said: "My dearly beloved friend! I pray that even as you have rejoiced my heart, God may grant you eternal felicity and fill your heart with imperishable gladness." I was amazed at the behaviour of Mullá Husayn. What could be, I thought to myself, the nature of the bond that unites these two souls? What could have kindled so fervid a fellowship in their hearts? Why should Mullá Husayn, in whose sight the pomp and circumstance of royalty were the merest trifle, have evinced such gladness at the sight of so inconsiderable a gift from the hands of Bahá'u'lláh? I was puzzled by this thought and could not unravel its mystery.

A few days later, Mullá Husayn left for Khurásán. As he bade me farewell, he said: "Breathe not to anyone what you have heard and witnessed. Let this be a secret hidden within your breast. Divulge not His name, for they who envy His position will arise to harm Him. In your moments of meditation, pray that the Almighty may protect Him, that, through Him, He may exalt the downtrodden, enrich the poor, and redeem the fallen. The secret of things is concealed from our eyes. Ours is the duty to raise the call of the New Day and to proclaim this Divine Message unto all people. Many a soul will, in this city, shed his blood in this path. That blood will water the Tree of God, will cause it to flourish, and to overshadow all mankind." ' 1

Muhammad-i-Mu'allim, this obscure Shaykhí student, who relates the above story and becomes a believer in the Báb through Mullá Husayn, is destined to be closely associated with Bahá'u'lláh, and eventually shed his blood on the same battlefield as Mullá Husayn at Fort Shaykh Tabarsí. 2

Khurásán: Their knowledge is not a veil to them³

Khurásán is the large northeastern province of Írán. Nowadays it is divided into three provinces: North Khurásán, Razaví Khurásán and South Khurásán. It was Mullá Husayn's home province; his small hometown of Bushrúyih is in the southeastern part of the province (now South Khurásán). He had gone to religious school as a youth in Khurásán's largest city, Mashhad in Razaví Khurásán. Mullá Husayn was therefore very familiar with the people and customs of that province.

¹ *Dawn-Breakers* Chapter 4, p106-108

² Martyr #171 in **DB 19-20 Part B, Section 5**; *Dawn-Breakers* Chapter 20, p425; Balyuzi *Bahá'u'lláh - King of Glory*, Chapter 5, p37.

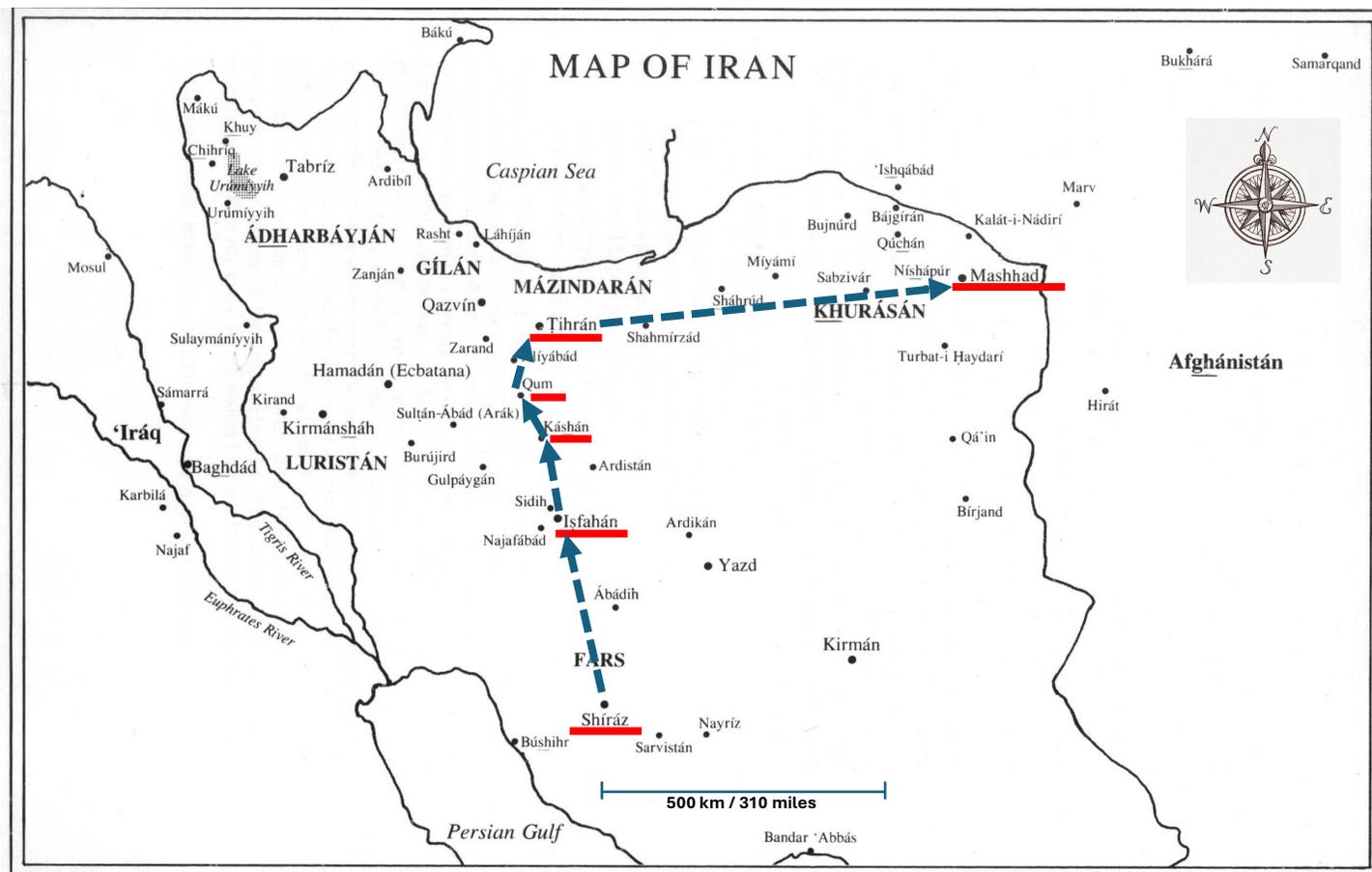
³ *Dawn-Breakers* Chapter 6, p125-126



Map of the thirty-one provinces of Írán in 2025. Cities are not shown in this map.

Note on differences between these provinces: The provinces differ, in some instances quite markedly, in their geography: some are mountainous and cold (in the north); some have lot of rain and lush lands; some in the southern parts are arid and even desert-like; and so forth. The provinces also differ from each other to varying degrees in their customs, clothing, food, language dialect, music and so forth. In the 1800s, the regional/tribal/clan identity was still quite a dominant social factor. Remnants of this remain to this day and in some instances are the cause of prejudice. The Persian/Iranian civilization and empires go back to over 2500 years ago, which is well before birth of Islam in Arabia in 610 CE. Persians/Iranians are quite different from the Arabs in many dimensions: ethnically, culturally, and religiously (pre-Islam, Persians were mainly Zoroastrians, while post-Islam, Iran, in time, became mainly Shí'a while the Arabs are mainly Sunnî). Persians/Iranians are also distinct from the Turks, although in the northeastern provinces there is a large Turkish influence and often Turkish is even spoken in many of the homes.

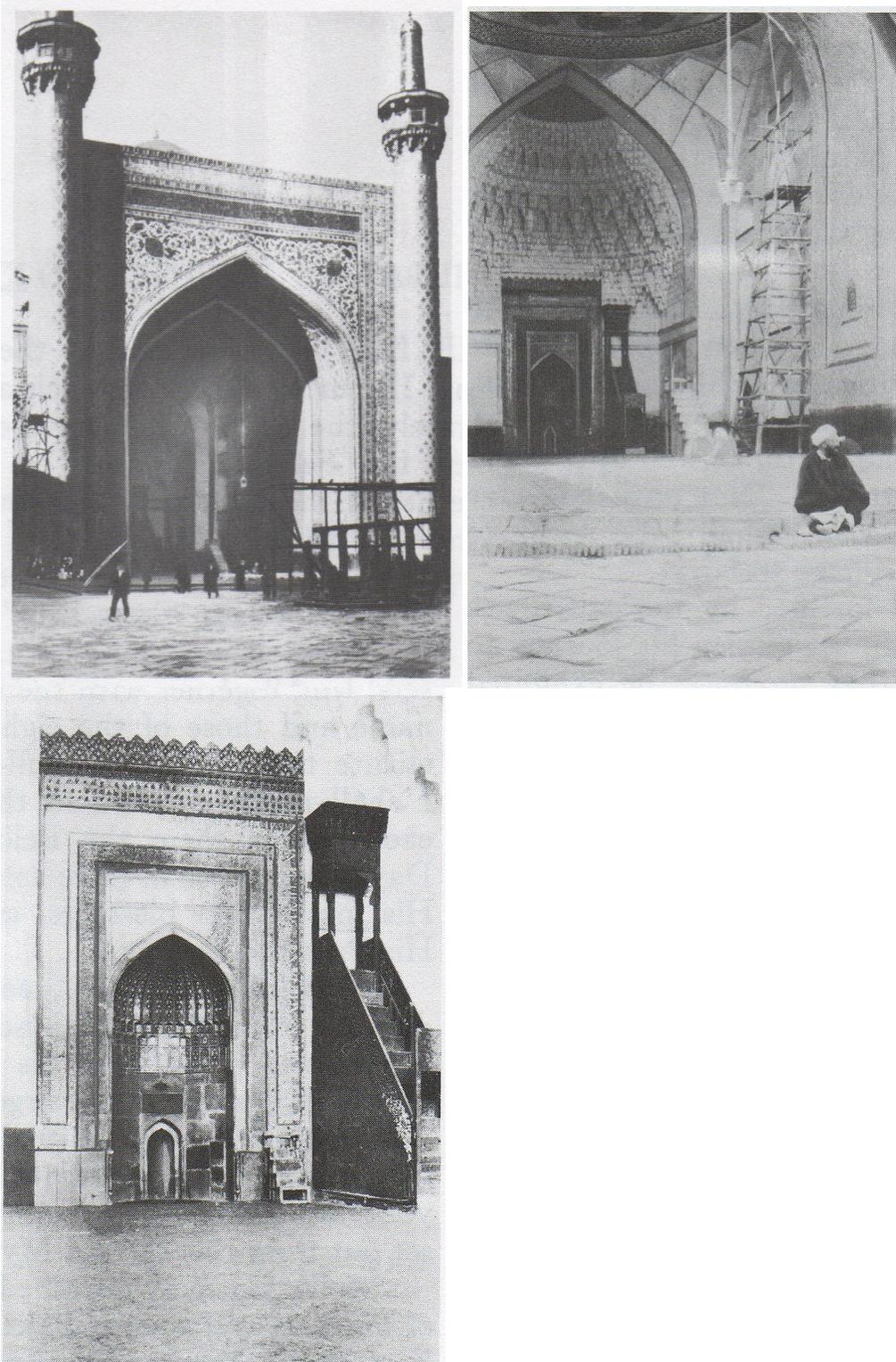
Note on province/city names: In some instances, the name of the main city of the province is the same as the name of the province itself, for example, the city of Yazd is the main city in the province of Yazd, the city of Qazvín is the main city in the province of Qazvín, and the city of Tehran (Tihrán) is the main city in the province of Tehran; but this not always the case, for example, the main city in the province of Fárs is Shíráz, the main city in the province of Razaví Khorasan (Khurásán) is Mashhad, and the main city in the province of East Azerbaijan (Ádhirbáyján) is Tabríz.



Mullá Husayn's route from Shiráz to the province of Khurásán. Route outlined is an approximation as details of all stops are not known.¹

In contrast to the other areas he had been through, Mullá Husayn found several of the most learned of the clergy in the province of Khurásán to be spiritually awakened. The base for his teaching work was the city of Mashhad. Mashhad is not just the most important city of the province of Khurásán, but also a place of special significance for all Shí'a. It is where Imám Ridá, the eighth of the twelve Holy Imáms of the Shí'a, is buried, and therefore a site of pilgrimage for Shí'a. Because of this, over the years Mashhad had become a centre of Shí'a learning and an important commercial centre too. We will soon see that due to the success of Mullá Husayn's teaching work, the first Bábí centre known as Bábíyyih is established in Mashhad.

¹ Map from Balyuzi *Eminent Bahá'ís In the Time of Bahá'u'lláh*, prologue p5. Map has been modified with route, compass and highlighting added.



Views of the famous Mosque of Gawhar-Shád which is adjacent to the Shrine of Imám Ridá in Mashhad. The preaching pulpit from where Mullá Husayn spoke to the congregation is seen on the right hand side of the bottom photo. Archival photos.¹

¹ *Dawn-Breakers* Chapter 6, p124

The first to embrace the Faith in Mashhad area was the eminent Shaykhí leader Mírzá Ahmad of Azghand ﴿﴾¹. He was considered by all to the most learned and wisest of all the '*ulamá* [learned clergy] of that province. His recognition of the Báb was rapidly followed by that of several other highly learned ones:²

- Ahmad-i-Mu'allim ﴿﴾, who in Karbalá' had been the instructor of Siyyid Kázim's children;
- Shaykh 'Alí ﴿﴾, who will later be surnamed '*Azím*³ [Great] by the Báb, and we will see later is the close friend of Vahíd who arranges for him to meet the Báb;⁴
- Muhammad-i-Furúghí ﴿﴾⁵, whose learning was only surpassed by Mírzá Ahmad of Azghand. We will see later that Furúghí will eventually go to Fort Shaykh Tabarsí and become one of its few survivors;⁶
- Muhammad Báqir-i-Qá'iní ﴿﴾, who places his home and resources at the disposal of Mullá Husayn. It is next to this house that in a few years' time Mullá Husayn at the direction of Quddús builds another house, which becomes the main centre of Bábí activity in the region and known as Bábíyyih ﴿﴾. Many souls are taught there. Báqir-i-Qá'iní will also eventually go with Mullá Husayn to Fort Shaykh Tabarsí, where he will die a martyr.⁷

¹ Usually written as Mírzá Ahmad-i-Azghandí

² *Dawn-Breakers* Chapter 6, p125-126

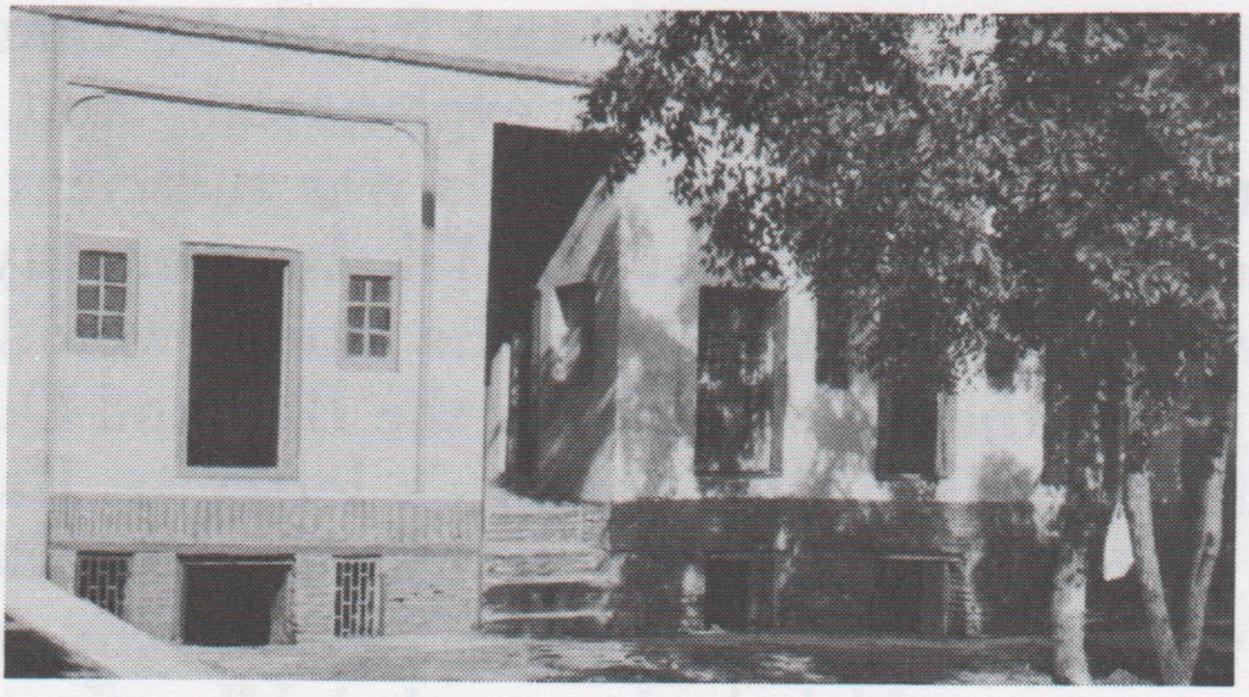
³ 'Azím has the same abjad numerical value as Shaykh 'Alí

⁴ 'Azím meets the Báb several times. He will be involved in the attempt on the life of the Sháh in 1852 [DB 25-26 Part A, Section 3] and killed after that [DB 25-26 Part B, Section 3].

⁵ Mírzá Muhammad-i-Furúghí came from the village Dúghábád (sometimes also called Fúrúgh), which is about 200 km [125 miles] south-west of Mashhad. Balyuzi *Some Eminent Bahá'ís in the time of Bahá'u'lláh* Chapter 13, p157-159, describing how Muhammad-i-Furúghí became a Bábí indicates a later timeframe than on this first visit of Mullá Husayn to Mashhad.

⁶ Mírzá Muhammad-i-Furúghí will be one of the survivors of Fort Shaykh Tabarsí [DB 19-20 Part A, Section 7]. As noted by Nabíl himself in the *Dawn-Breakers*, several of Nabíl's accounts about what transpired in Fort Shaykh Tabarsí come from Mírzá Muhammad-i-Furúghí.

⁷ Muhammad Báqir-i-Qá'iní is Fort Shaykh Tabarsí martyr #7 in [DB 19-20 Part B, Section 1]. Referring to his learning and other qualities, one historical account, when describing the events at Fort Shaykh Tabarsí, notes: "There were now two men at the fort by this name [Muhammad-Báqir]: one was Mullá Husayn's nephew, and the other ... [was Muhammad Báqir-i-Qá'iní]. As they were of different statures, the friends called Mullá Husayn's nephew "little Mírzá Muhammad-Báqir" and the other "big Mírzá Muhammad-Báqir." The latter [Muhammad Báqir-i-Qá'iní] had been an important cleric whom thousands of people had followed as their mujtahid. When he accepted the Faith, four hundred of his followers embraced it as well. He was intelligent and erudite, a good organizer, very brave, and of noble spirit." [Mehrabkhani in *Mullá Husayn – Disciple at Dawn*, chapter 20, p214 footnote].



View of "Bábíyyih" in Mashhad. Archival photo.¹

How marvelous what occurred between the months of Jamádí and Rajab

The Báb had instructed Mullá Husayn to send Him a written report on the nature and progress of his activities once he got to Khurásán. "Not until I receive your letter from Khurásán," He had said, "shall I be ready to set out from this city on My pilgrimage to Hijáz."²

As soon as Mullá Husayn had completed the initial phase of his teaching work in Khurásán, he wrote to the Báb. By this time, Mullá Husayn had also heard reports of the outcome of his efforts since leaving Shíráz – the souls he had taught were now spreading the word and others were being awakened to the Cause. Of special significance to him, of course was his visit to Tihrán.

In his communication to the Báb, Mullá Husayn detailed the outcome of his activities at every stop of his long journey. In it he also enclosed a list of the names of those who had responded to his call, and of whose steadfastness and sincerity he was assured.³ He sent his letter by way of Yazd, through the trustworthy

¹ *Dawn-Breakers* Chapter 6, p127

² *Dawn-Breakers* Chapter 6, p124.

³ *Dawn-Breakers*, Chapter 6, p123 states: As the Báb bade farewell to the Letters of the Living, He instructed them, each and all, to record separately the name of every believer who embraced the Faith and identified

partners of the Bab's Middle Uncle [Mírzá Siyyid 'Alí ^{﴿﴾}], the uncle who had raised the Báb and still remained very close to Him. At that time the Middle Uncle was not yet aware of the declaration of the Báb, although he had always known there was something special about his Nephew. That letter reached the Bab on 10 October 1844.¹ Quddús was with the Báb at that time. Mírzá Siyyid 'Alí, the Báb's Middle Uncle was also present when the letter arrived, and relates :

That night I saw such evidences of joy and gladness on the faces of the Báb and of Quddús as I am unable to describe. I often heard the Báb, in those days, exultingly repeat the words, "How marvellous, how exceedingly marvellous, is that which has occurred between the months of *Jamádí* ^{﴿﴾} and *Rajab* ^{﴿﴾}!" As He was reading the communication addressed to Him by Mullá Husayn, He turned to Quddús and, showing him certain passages of that letter, explained the reason for His joyous expressions of surprise. I, for my part, remained completely unaware of the nature of that explanation.³

Sometime after this event, the Báb's Middle Uncle related the above to Mullá 'Abdu'l-Karím-i-Qazvíní ^{﴿﴾},⁴ one of the amanuenses [secretaries] of the Báb. We will describe how Mullá 'Abdu'l-Karím becomes a believer and an amanuensis of the Báb in a later section [DB 8-9, Section 3]. Mullá 'Abdu'l-Karím records that sometime

himself with its teachings. The list of these believers He bade them enclose in sealed letters, and address them to His maternal uncle, Hájí Mírzá Siyyid 'Alí, in *Shíráz*, who would in turn deliver them to Him. "I shall classify these lists," He told them, "into eighteen sets of nineteen names each. Each set will constitute one *váhid*. All these names, in these eighteen sets, will, together with the first *váhid*, consisting of My own name and those of the eighteen Letters of the Living, constitute the number of *Kull-i-Shay'*. Of all these believers I shall make mention in the Tablet of God, so that upon each one of them the Beloved of our hearts may, in the Day when He shall have ascended the throne of glory, confer His inestimable blessings, and declare them the dwellers of His Paradise."

Note: The word *váhid* [Arabic, means unity] has an Abjad numerical value of 19. The 18 Letters of the Living plus the Báb form the first *váhid* of the Bábí Dispensation. The composite word *kull-i-shay'* [Arabic, means "all things"] has the Abjad numerical of 361 [which is also equal to 19 x 19, the Abjad value of nineteen *vahids*]. For more information on the Abjad system, see these sources: F. Lewis 1999 [Overview of the Abjad Numerological System](#) and Wikipedia [Abjad Numerals](#).

¹ *Dawn-Breakers* Chapter 6, p126.

² *Jamádí* and *Rajab* are two months of the Islamic calendar. It was in those two months that Mullá Husayn was in Tihrán and presented the message of the Báb to Bahá'u'lláh. This was in Mullá Husayn's letter to the Báb and not otherwise common knowledge.

³ *Dawn-Breakers* Chapter 6, p127. This account is given to Nabíl by Mírzá Ahmad who was reporting what the Báb's Middle Uncle Mírzá Siyyid 'Alí had told him.

⁴ Mullá 'Abdu'l-Karím-i-Qazvíní was later given the title of Ahmad by Bahá'u'lláh. After that he was usually called Mírzá Ahmad. Because he was one of the amanuenses of the Báb, he is often referred to as Mírzá Ahmad-i-Kátib [meaning Mírzá Ahmad the scribe]. He is eventually martyred in Tihrán in 1852. [See Portrait of Mullá 'Abdu'l-Karím-i-Qazvíní](#).

later he told Mullá Husayn what the Báb's Middle Uncle had said about this incident, and he then also asked Mullá Husayn what had happened in those months. Mullá 'Abdu'l-Karím describes Mullá Husayn's response to his question like this:

When he heard this, Mullá Husayn just smiled and said how well he remembered that between the months of *Jamádí* and *Rajab* he chanced to be in Tihrán. He gave no further explanation and contented himself with this brief remark. This was sufficient, however, to convince me that in the city of Tihrán there lay hidden a Mystery which, when revealed to the world, would bring unspeakable joy to the hearts of both the Báb and Quddús.¹

The time to reveal the Mystery in the city of Tihrán was not yet ripe, but the Dawn was spreading.

* * * * *

¹ *Dawn-Breakers* Chapter 6, p127-128.

Section Three: The Mystery in the City of Tihrán

He was born in Tihrán on 12 November 1817 and given the name of Husayn 'Alí at birth. As His father was from the district of Núr [meaning light] in the province of Mázindarán, He was generally known as Mírzá Husayn 'Alí-i-Núrí. A few years after accepting the Message of the Báb, He will take on the title of Bahá [Glory], and in time be known as Bahá'u'lláh [Glory of God].

Bahá'u'lláh's Family

Bahá'u'lláh's father, known as Mírzá Buzurg ¹, was a nobleman with an ancestral estate which included a vast mansion in the village of Tákur [in the district of Núr, Mázindarán]. He was a Vazír [minister] in the court of the Sháh. Nabíl records that Bahá'u'lláh Himself described His father's background and the family's social status as this:

The late Vazír, My father enjoyed a most enviable position among his countrymen. His vast wealth, his noble ancestry, his artistic attainments, his unrivalled prestige and exalted rank made him the object of the admiration of all who knew him. For a period of over twenty years, no one among the wide circle of his family and kindred, which extended over Núr and Tihrán, suffered distress, injury, or illness. They enjoyed, during a long and uninterrupted period, rich and manifold blessings. Quite suddenly, however, this prosperity and glory gave way to a series of calamities which severely shook the foundations of his material prosperity. Despite this sudden change of fortune, the Vazír maintained his dignity and calm, and continued, within the restricted limits of his means, his acts of benevolence and charity. He continued to exercise towards his faithless associates that same courtesy and kindness that had characterised his dealings with his fellow-men.²

The prosperous days of Mírzá Buzurg, referred to above, were during the reign of the Qájár king, Fath-'Alí Sháh [1798–1834]. Mírzá Buzurg was respected by Fath-'Alí Sháh, and he in fact was very close friends with Fath-'Alí Sháh's Grand Vazír, the *Qá'im-Maqám* . However, when Muhammad Sháh became king [1834-1848], Mírzá

¹ His given name was 'Abbás and he was generally known as Mírzá 'Abbas-i-Núrí. He got the name Mírzá Buzurg given to him by Fath-'Alí Sháh because of his masterful calligraphy. From Balyuzi *Bahá'u'lláh - King of Glory*, Chapter 1, p11-12.

² *Dawn-Breakers* Chapter 5, p109

Buzurg encountered the ill-will and greed of that king's notorious Grand Vazír, Hájí Mírzá Áqásí. Hájí Mírzá Áqásí had the *Qá'im-Maqám* murdered in June 1835 and took over the position of Grand Vazír. He also caused Mírzá Buzurg to lose his court position. In the process Mírzá Buzurg lost much of his considerable wealth.



Painting of Mírzá Buzurg, father of Bahá'u'lláh¹

Still, there was sufficient wealth in Mírzá Buzurg's family such that Bahá'u'lláh grew up in great comfort. In a prayer revealed several years later, Bahá'u'lláh speaking about Himself and what God has destined, says:

My God, My Master, My Desire!... Thou hast created this atom of dust through the consummate power of Thy might, and nurtured Him with Thine hands which none can chain up.... Thou hast destined for Him trials and tribulations which no tongue can describe, nor any of Thy Tablets adequately recount. The throat Thou didst accustom to the touch of silk Thou hast, in the

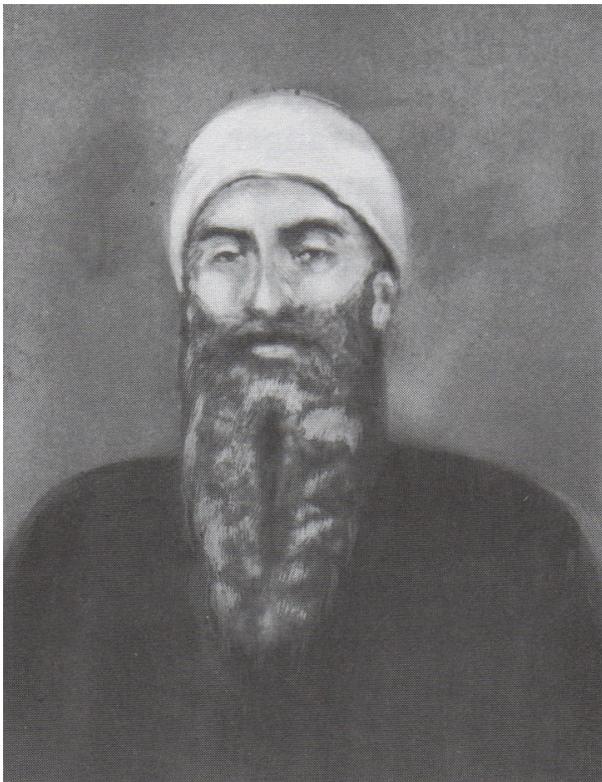
¹ *Dawn-Breakers* Chapter 1, p11

end, clasped with strong chains, and the body Thou didst ease with brocades and velvets Thou hast at last subjected to the abasement of a dungeon.”¹

Bahá'u'lláh's Siblings

As was customary in those days, Mírzá Buzurg had several wives: seven wives in total.²

The second wife of Mírzá Buzurg, was Khadíjih Khánum ﴿﴾, who had been married once before and was widowed. She had one son and two daughters from her first marriage. With Mírzá Buzurg, Khadíjih Khánum had five children: the first born was a daughter [Sárih]; the second was a son [Mihdí] who died during his father's lifetime; the third was Husayn 'Alí [Bahá'u'lláh]; the fourth was a son Músá [Áqáy-i-Kalím, who became a faithful follower of Bahá'u'lláh]; and the fifth was a daughter [Nisá].³



¹ Prayer of Bahá'u'lláh quoted in *God Passes By*, Chapter VII, p109

² Of the seven wives, four [wife numbers one, two, three and seven] were full wives and three [wife numbers four, five and six] were concubines. Bahá'u'lláh's mother was a full wife, but Mírzá Yahyá's mother was a concubine. A full wife had rights and privileges that a concubine did not. From Balyuzi *Bahá'u'lláh - King of Glory*, Chapter 2, p13.

³ From Balyuzi *Bahá'u'lláh - King of Glory*, Chapter 2, p13.

Painting of Mírzá Músá, Áqáy-i-Kalím, the faithful younger brother of Bahá'u'lláh.¹

Besides these four full siblings, Bahá'u'lláh had many half-siblings whose relationship to Bahá'u'lláh varied in their adult lives. Of the half-siblings, only one [Muhammad-Qulí whose mother was Mírzá Buzurg's sixth wife] became a faithful follower of Bahá'u'lláh. Most of the other half-siblings either kept neutral or avoided getting involved with Bahá'u'lláh. The exceptions were Mírzá Taqí, whose mother was Mírzá Buzurg's third wife; and Mírzá Yahyá, whose mother was Mírzá Buzurg's fourth wife. Both these half-brothers actively opposed Bahá'u'lláh, and Mírzá Yahyá went so far as to poison Bahá'u'lláh.²

Bahá'u'lláh's Childhood

Bahá'u'lláh was born and brought up in Tihrán, in a house in the district known as *Darvázih Shimrán* 🗨️ [Shimrán Gate]. In those days this district was on the edge of the city, close to the moat which was later filled in.

The infancy of Bahá'u'lláh was a cause of astonishment to His mother, because He never cried or showed restlessness.³ Referring to Bahá'u'lláh's father as the Vazír, Nabíl recounts the dream His father had about Bahá'u'lláh, when Bahá'u'lláh was still a child:

Bahá'u'lláh appeared to him swimming in a vast, limitless ocean. His body shone upon the waters with a radiance that illumined the sea. Around His head, which could distinctly be seen above the waters, there radiated, in all directions, His long, jet-black locks, floating in great profusion above the waves. As he dreamed, a multitude of fishes gathered round Him, each holding fast to the extremity of one hair. Fascinated by the effulgence of His face, they followed Him in whatever direction He swam. Great as was their number, and however firmly they clung to His locks, not one single hair seemed to have been detached from His head, nor did the least injury affect His person. Free and unrestrained, He moved above the waters and they all followed Him.

The Vazír, greatly impressed by this dream, summoned a soothsayer, who had achieved fame in that region, and asked him to interpret it for him. This man, as if inspired by a premonition of the future glory of Bahá'u'lláh,

¹ *Dawn-Breakers* Chapter 4, p103

² Balyuzi *Bahá'u'lláh - King of Glory*, Chapter 2, p13-14

³ Balyuzi *Bahá'u'lláh - King of Glory*, Chapter 3, p19

declared: "The limitless ocean that you have seen in your dream, O Vazír, is none other than the world of being. Single-handed and alone, your son will achieve supreme ascendancy over it. Wherever He may please, He will proceed unhindered. No one will resist His march, no one will hinder His progress. The multitude of fishes signifies the turmoil which He will arouse amidst the peoples and kindreds of the earth. Around Him will they gather, and to Him will they cling. Assured of the unfailing protection of the Almighty, this tumult will never harm His person, nor will His loneliness upon the sea of life endanger His safety." ¹

Bahá'u'lláh Himself talks about His Childhood in some of His later Writings. In one, the *Lawh-i-Ra'ís* , He talks about a puppet show He saw as a Child at His older brother's wedding. The puppet show was about a king. After the puppet show was over, the Child Bahá'u'lláh waited, and this is what transpired:

... after some twenty minutes, a man emerged from behind the tent carrying a box under his arm.

"What is this box," I asked him, "and what was the nature of this display?"

"All this lavish display and these elaborate devices," he replied, "the king, the princes, and the ministers, their pomp and glory, their might and power, everything you saw, are now contained within this box." ²

Bahá'u'lláh then adds, referring to Himself as "this Youth":

I swear by My Lord Who, through a single word of His Mouth, hath brought into being all created things! Ever since that day, all the trappings of the world have seemed in the eyes of this Youth akin to that same spectacle. They have never been, nor will they ever be, of any weight and consequence, be it to the extent of a grain of mustard seed.³

Bahá'u'lláh's Education

Bahá'u'lláh's education was limited both in nature and extent. In those days, sons of noblemen were taught riding, calligraphy, use of sword and gun, acquaintance with classical poets of the land, good manners and a good reading knowledge of the Holy Book [*Qur'án*] – and hardly ever anything more. Bahá'u'lláh in a Tablet addressed many years later to Násiri'd-Dín Sháh  testifies to this:

¹ *Dawn-Breakers* Chapter 5, p119-120

² *Summons of the Lord of Hosts, Lawh-i-Ra'ís* [paragraphs 11-16]

³ *Summons of the Lord of Hosts, Lawh-i-Ra'ís* [paragraphs 11-16]

The learning current amongst men I studied not; their schools I entered not. Ask of the city wherein I dwelt, that thou mayest be well assured that I am not of them who speak falsely.¹

Bahá'u'lláh's Youth and Marriage

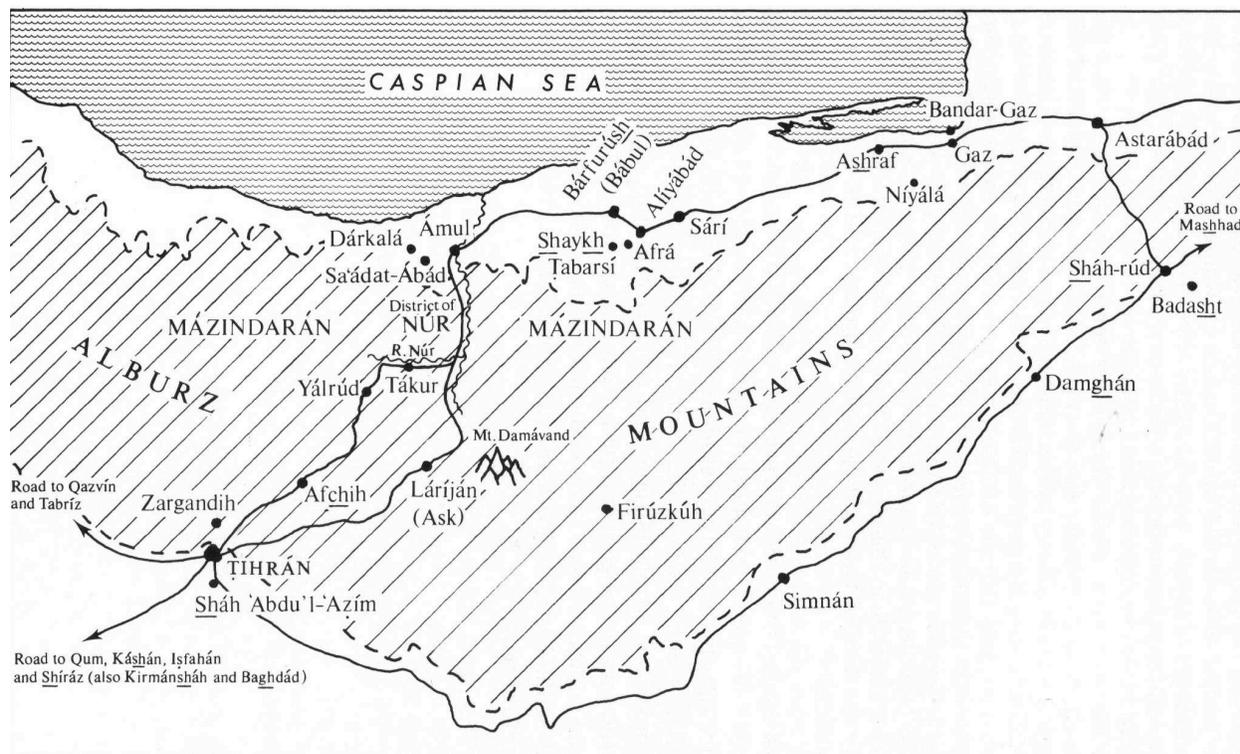
Tákur ﴿﴾ in the district of Núr ﴿﴾ was the home of Mírzá Buzurg and his ancestors. There Mírzá Buzurg had built a palatial house, and Bahá'u'lláh always spent part of the year in Tákur, usually in the summer months.² As Bahá'u'lláh grew up, the fame of His keen intelligence, His alert mind, His upright character and benevolent nature spread.³ He was being groomed to follow in the footsteps of His father and eventually take a position in the court of the Sháh – but Bahá'u'lláh was not interested in this path.

In October 1835, when Bahá'u'lláh was eighteen years old, He was married to Ásíyih Khánum ﴿﴾, who came from Yálrúd ﴿﴾, a village close to Tákur. About three years earlier, Ásíyih's brother had married Bahá'u'lláh's elder sister, Sárih. Bahá'u'lláh and Ásíyih Khánum set up their residence in Tihrán with the rest of the family.

¹ *Summons of the Lord of Hosts*, Tablet to Násiri'd-Dín Sháh

² Bahá'u'lláh's ancestral home in Tákur was destroyed by the Islamic Republic of Iran after the 1979 revolution.

³ In the untranslated portion of Nabíl's writing, this story is recorded (published in 'Alí-Akbar Furútan *Stories of Bahá'u'lláh*): " One day the youthful Blessed Beauty was present at a gathering convened by Mírzá Nazar-'Alí, the Súfí *murshid* (spiritual guide) who was more highly esteemed at the court of Muhammad Sháh than the prime minister himself, Hájí Mírzá Áqásí. The discourse of Mírzá Nazar-'Alí had developed to the point of claiming: 'I shall be the last to hold the seat of mystical learning; the succession of great occupants will end with me, for I have attained such a degree of resignation that should Jesus Christ Himself suddenly appear in the doorway, it would cause no change in my state.' Everyone nodded and murmured assent except Bahá'u'lláh, Who addressed the speaker: 'Jináb-i-Hakím, I shall ask you a question, and I urge you to give a truthful reply. If, without your consent, the curtain should be raised and the royal executioner enter, sword in hand and advancing towards you, would this affect your composure?' After a moment's reflection Mírzá Nazar-'Alí replied, 'Yes, it would affect me.' 'In that case', Bahá'u'lláh stated, 'you should not have made such a claim'.



Mid-northern Iran. Map mainly shows the province of Mázindarān [top]. Parts of provinces of Tíhrán [bottom left] and Simnán [right side] are also shown. The Alburz mountain range which stretches across all of northern Iran is marked as striped area. Indicated are places associated with early events in the Bábí Dispensation.¹

In Yálrúd lived a famous mujtahid, Shaykh Muhammad-Taqí, who had over a thousand student scholars of divinity that he taught. He was distantly related to Ásíyih Khánum's family. Whenever Bahá'u'lláh returned to His home in Tákur, He would visit this mujtahid. It was on one such visit, when this Shaykh asked his gathered students a complex question on theology, and none could give a satisfactory answer. Bahá'u'lláh then gently answered the problem in a brilliant manner with a novel understanding. Bahá'u'lláh's answer left the Shaykh silent, although the next day, the Shaykh reprimanded his many students: "I have taught and trained you for years on end, but when the need arises, I find you wanting in understanding, whereas an unturbaned youth [meaning someone not educated at a religious school] has brilliantly explained the problem I had presented to you."²

This Shaykh being related to Ásíyih Khánum's family, one day, after morning prayers called Ásíyih Khánum's mother, and told her about a dream he had had:

¹ Map from Balyuzi *Bahá'u'lláh - King of Glory*, Chapter 6, p38

² Balyuzi *Bahá'u'lláh - King of Glory*, Chapter 2, p22. Also *Dawn-Breakers* Chapter 5, p111.

I was standing in the midst of a vast concourse of people, all of whom seemed to be pointing to a certain house in which they said the *Sáhibu'z-Zamán* ﴿﴾ [Lord of the Age, a title of the promised One] dwelt. Frantic with joy, I hastened in my dream to attain His presence. When I reached the house, I was, to my great surprise, refused admittance. "The promised *Qá'im*," I was informed, "is engaged in private conversation with another Person. Access to them is strictly forbidden." From the guards who were standing beside the door, I gathered that that Person was none other than Mírzá Husayn 'Alí of Núr [Bahá'u'lláh].¹

At another time, this Shaykh had a dream of coming into a room filled with trunks, which, he was told, belonged to Bahá'u'lláh. On opening one of them, he found it packed with books, and all lines of those books were studded with incredible gems, the brilliance of which awakened him.²

This Shaykh died before the Declaration of the Báb.

Bahá'u'lláh's Life and House in Tihrán

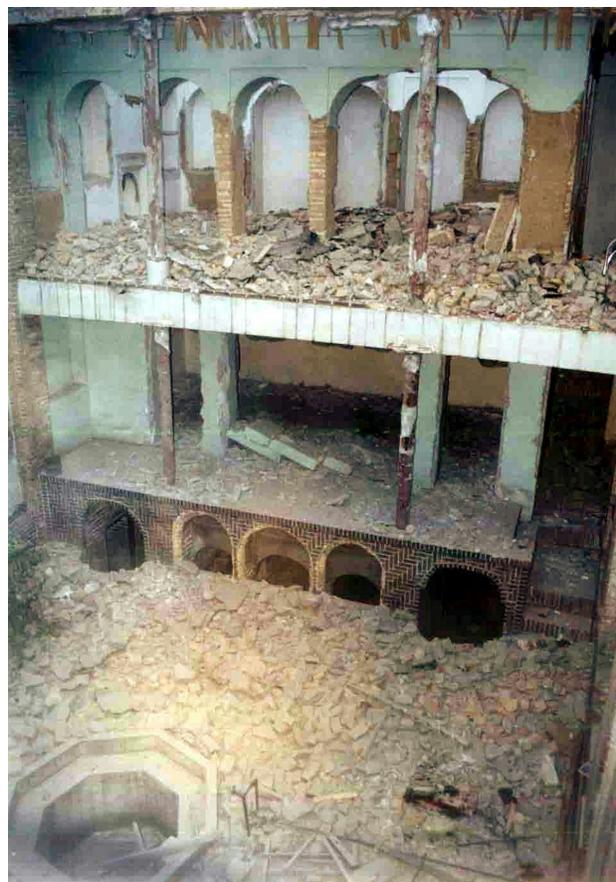
Tihrán was the capital and where the Sháh resided together with his court. Although Bahá'u'lláh was uninterested in the court of the Sháh and getting a position of power, because of His father's previous position and connections, He was well known amongst the ministers of the court of the king. In fact, Bahá'u'lláh had direct communication with the Grand Vazír, Hájí Mírzá Áqásí ﴿﴾, who in spite of his ill-will to Bahá'u'lláh's father, showed great respect to Bahá'u'lláh.

At one-point, Mírzá Buzurg moved with his third wife to a house in Tihrán, close to the Masjid-i-Sháh [Mosque of the Sháh], which this wife had inherited from her father. When this happened, Bahá'u'lláh rented a large house near the Gate of Shimrán, and took His wife, His mother and siblings, and His father's other wives and their children [His half-siblings] to live there with Him. This house now became Bahá'u'lláh's residence until His exile from Persia [January 1853]. Mírzá Buzurg died in 1839.

¹ *Dawn-Breakers* Chapter 5, p111-112

² Balyuzi *Bahá'u'lláh - King of Glory*, Chapter 2, p22. Also *Dawn-Breakers* Chapter 5, p112.

All three of Bahá'u'lláh and Ásíyih Khánum's children were born in this house in Tihrán, near the Gate of Shimrán.¹ The eldest child, named 'Abbás [ʻAbdu'l-Bahá] was born on 23rd May 1844, the day of the Declaration of the Báb in Shíráz. Only a few months later, Mullá Husayn will come to Tihrán bearing the Message of the Báb for Bahá'u'lláh. He will stay in the Madrisih of Mírzá Sálíh, which was very close to the house of Bahá'u'lláh. At that time, Bahá'u'lláh had just become twenty-eight years old.



The House of Bahá'u'lláh in Tihrán: Archival photo [left] and 2004 photo [right]. The House was destroyed in June 2004 by order of the Islamic Republic of Iran.

Bahá'u'lláh's Teaching Activities in Núr

Right after Mullá Husayn's departure from Tihrán, Bahá'u'lláh set out for His ancestral home in Núr in the mountainous province of Mázindarán to spread the Message of the Báb.

¹ Balyuzi *Bahá'u'lláh - King of Glory*, Chapter 2, p17

Bahá'u'lláh's efforts in Mázindarán in general, and in Núr in particular, stirred many souls and won their hearts. High and low, from all walks of life, many embraced the Cause of the Báb during that period.¹ Nabíl records that because of Bahá'u'lláh's teaching efforts, "Mázindarán in general and Núr in particular, were thus distinguished from the other provinces and districts of Persia, as being the first to eagerly embrace the Divine Message."²

* * * * *

¹ For examples see *Dawn-Breakers* Chapter 5, p112-119.

² *Dawn-Breakers* Chapter 5, p119

Section Four: The Báb's Pilgrimage to Mecca

The Sea Journey to Jeddah



The Báb's journey from Shíráz to Būshíhr, Jeddah, Mecca and Medina. Route outlined is an approximation as details of all stops are not known. Map shows current [2025] country boundaries.

It is October 1844 AD. The Báb having received the letter from Mullá Husayn, which gave details of his teaching efforts and meeting with Bahá'u'lláh, sets out for His

pilgrimage [called *Hajj* ﴿﴾ in Arabic] to the holy city of Mecca. [*Hajj* is always performed during a specific time period in the Islamic calendar year.] For this *Hajj*, the Báb takes two companions: Quddús ﴿﴾ and His faithful Ethiopian servant Mubárák ﴿﴾. The first leg of the journey was by land from Shíráz to the port city of Búshihr. From there, the Báb and His two companions, joined the other pilgrims on a sailing vessel to go from Búshihr to Jeddah.

The sea trip took about two months and was very arduous with lack of amenities and stormy seas. The Báb refers to the hardships of this journey in His book of laws, the Persian *Bayán* ﴿﴾, and in fact prays that God may grant that the means of sea travel may improve quickly to reduce its hardships and dangers. But what moved the Báb was not physical comforts for Himself, but how the sea travel hardships, unclean conditions and dangers, made the voyagers yield to their lower instincts and treat each other poorly.¹ The Báb in the *Bayán* especially commended politeness and the most refined courtesy and kindness in all social relations. “Never sadden anyone, no matter whom, for no matter what,” He wrote. And during this sea journey, He witnessed the meanness of some humans when faced with difficult conditions. In the *Bayán*, the Báb writes about this journey:

It is thus that I myself saw, on the voyage to Mecca, a notable who was spending considerable sums of money but who hesitated to spend the price of a glass of water for his fellow traveler. This happened on the boat where the water was scarce, so scarce in fact, during the voyage from Búshihr to Muscat, which lasted twelve days with no opportunity to get water, that I had to content myself with sweet lemons.

I have seen [on the way to Mecca] acts of the vilest kind, in the eyes of God, which were sufficient to undo the good resulting from the pilgrimage. These were the quarrels among the pilgrims! Verily the House of God has no need for such people.²

The sea journey was also stormy and unsafe. But whatever the behaviour of the other travellers, a fellow traveller observed this about the Báb and Quddús:

During the entire period of approximately two months, from the day we embarked at Búshihr to the day we landed at Jeddah, ... whenever by day or night, I chanced to meet either the Báb or Quddús, I invariably found them together, ... the Báb seemed to be dictating and Quddús was busily engaged in taking down whatever fell from His lips. Even at a time when panic seemed

¹ *Dawn-Breakers* Chapter 7, p129-130, footnote 2

² *Dawn-Breakers* Chapter 7, p130-131, footnote 1

to have seized the passengers of that storm-tossed vessel, they would be seen pursuing their labours with unperturbed confidence and calm. Neither the violence of the elements nor the tumult of the people around them could either ruffle the serenity of their countenance or turn them from their purpose.¹

Along the way, at the various stops, the Báb did at certain points direct His Call to certain souls but did not find much receptivity.²

On land: Jeddah to Mecca

The Islamic *Hajj* is only done in a particular month of the Islamic calendar and has particular rites and rituals associated with it.³ Upon His arrival in Jeddah, the Báb donned the pilgrim's garb, mounted a camel, and set out on His journey to Mecca. Quddús, however, notwithstanding the repeatedly expressed desire of his Master, preferred to accompany Him on foot all the way from Jeddah to the holy city of Mecca. Holding in his hand the bridle of the camel upon which the Báb was riding, he walked along joyously and prayerfully, ministering to his Master's needs, wholly

¹ *Dawn-Breakers* Chapter 7, p130

² For example see tablet to Sulaymán [one of the Muslim clergy in Masqat] who did not respond the Báb's Call [Selections from the Writings of the Báb: Tablets and Addresses](#) p35-37.

³ The rites of *Hajj* are performed by the pilgrims over five to six days, extending from the 8th to the 12th or 13th of *Dhú al-Hijja* , the last month of the Islamic calendar. The series of prescribed rituals [many believed to have been performed by the Prophet Muhammad Himself] include:

- each person wears a single piece of unstitched white clothing [called *Ihram* ,
- walks counter-clockwise seven times around the Ka'ba  [a cube-shaped building and the direction of prayer for Muslims] – called *tawaf* ,
- kiss the black stone mounted on the corner wall of Ka'ba,
- walks briskly back and forth between the hills of Safa and Marwah seven times [called *sa'ay* ,
- then drinks from the Zamzam Well,
- on the 9th day of *Dhú al-Hijja*  [called the Day of 'Arafah], the pilgrim goes to the plains of Mount Arafat to stand in vigil,
- spends a night in the plain of Muzdalifa , and performs symbolic Stoning of the Devil by throwing stones at three pillars.
- After performing the sacrifice of one or more cattle, the pilgrims then are required to either shave or trim their heads [if male] or trim the ends of their hair [if female].
- A celebration of the four-day festival of *Eid al-Adha*  proceeds afterwards.

Note: Muslims may also undertake an *Umrah*  or "lesser pilgrimage" to Mecca at other times of the year. However, the *umrah* is not a substitute for the *Hajj* and Muslims are still obligated to perform the *Hajj* at some other point in their lifetime if they have the means to do so.

From: <https://en.wikipedia.org/wiki/Hajj>

indifferent to the fatigues of his arduous march. Every night, from eventide until the break of day, Quddús, sacrificing comfort and sleep, would continue with unrelaxing vigilance to watch beside his Beloved, ready to provide for His wants and to ensure the means of His protection and safety.

Nabíl relates this incident on that leg of the journey:

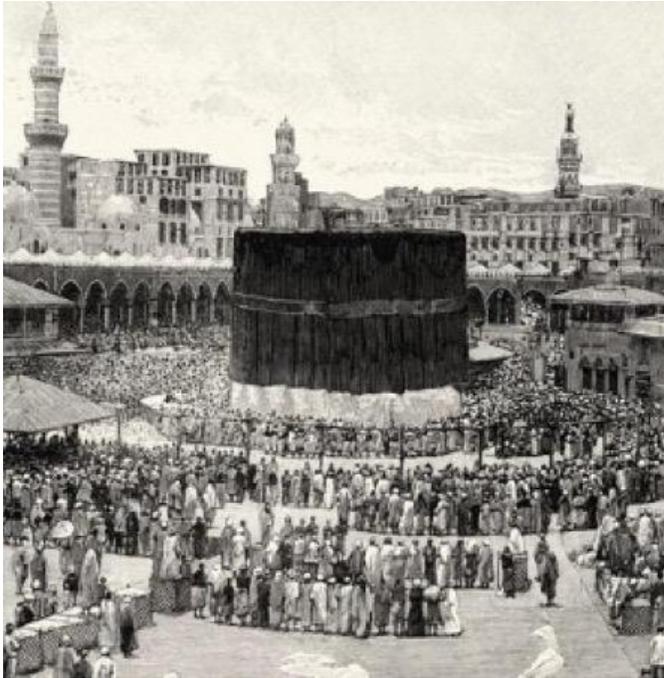
One day, when the Báb had dismounted close to a well in order to offer His morning prayer, a roving Bedouin suddenly appeared on the horizon, drew near to Him, and, snatching the saddlebag that had been lying on the ground beside Him, and which contained His writings and papers, vanished into the unknown desert. His Ethiopian servant, Mubárák, set out to pursue him, but was prevented by his Master, who, as He was praying, motioned to him with His hand to give up his pursuit. "Had I allowed you," the Bab later on affectionately assured him, "you would surely have overtaken and punished him. But this was not to be. The papers and writings which that bag contained are destined to reach, through the instrumentality of this Arab, such places as we could never have succeeded in attaining. Grieve not, therefore, at his action, for this was decreed by God, the Ordainer, the Almighty." ¹

Hajj in Mecca

The Báb arrived in Mecca on the first day of *Dhú al-Hijja* ﴿﴾ [22 December 1844]². He performed the *Hajj* fulfilling all of its required rites and rituals. That year, it was so unseasonably hot, that the pilgrims could not perform the rite of circumambulating the Ka'ba in their usual garments, and instead wore loose fitting garments. The Báb, however, refused, as a mark of deference, to discard either His turban or cloak. Dressed in His usual attire, He, with the utmost dignity and calm, and with extreme simplicity and reverence, compassed the Ka'ba and performed all the prescribed rites of worship.

¹ *Dawn-Breakers* Chapter 7, p132

² *Dhú al-Hijja* is the last month of the Islamic calendar and the month that Hajj is performed. Báb's arrival date is from *Resurrection & Renewal*, Chapter 3, p241



Ka'ba, Mecca. Archival photos.

The Báb however spent the ninth day of *Dhú al-Hijja* [called the Day of 'Arafih], by Himself in his room, devoting His whole time to prayer and meditation. On the following day, according to rites of *Hajj*, He performed the rite of sacrifice of cattle. He purchased nineteen lambs of the choicest breed, of which He sacrificed nine in His own name, seven in the name of Quddús, and three in the name of Mubárah. He refused to partake of the meat of this consecrated sacrifice, preferring instead to distribute it freely among the poor and needy of that neighbourhood.



Clothing worn by the Báb. Left: Dress worn under the jubbih [outer coat / overcoat]; Right: Cap round which the turban was wound. Archival photos. ¹

¹ *Dawn-Breakers* Chapter 7, p133 and p134



Cloth worn by the Báb when circumambulating the Ka'ba. Archival photo.¹

The Sharíf of Mecca fails to cross the Bridge

No sooner had the Bab performed the last of the observances in connection with His pilgrimage to Mecca than he addressed an epistle to the Sharíf of that holy city.²

¹ *Dawn-Breakers* Chapter 7, p135

² The Sharíf of Mecca [or Hejaz] is the title of the traditional steward of the Islamic holy cities of Mecca and Medina and the surrounding Hejaz.

Note: The word Sharíf is Arabic for noble or highborn and is sometimes used inter-changeably with the word Siyyid [meaning descendant of the Prophet].

In it, He laid out, in clear and unmistakable terms, the distinguishing features of His mission, and called upon the Sharíf to arise and embrace His Cause. This epistle, together with selections from His other writings, He delivered to Quddús, and instructed him to present them to the Sharíf. The Sharíf, however, was too absorbed in his own material pursuits and failed to respond to the call of the Divine Message.¹

Mírzá Muhít of Kirmán: A soul given many chances but who fails time and again

We have met Mírzá Muhít-i-Kirmaní  before.² He was one of the prominent disciples of Siyyid Kázim, and from the very beginning was only interested in power and glory for himself. He was the one who asked Siyyid Kázim, if he could go on the Siyyid's behalf to Isfahán, and the Siyyid had said to him: "Beware of touching the lion's tail." and given the mission to Mullá Husayn. It seems that God destined that this Mírzá Muhít be given several chances to cross the Bridge, but sadly he failed to do so time and again. Perhaps the most direct and prophetic occasion this challenge was given to him was in Mecca. This is what happened:

Mírzá Muhít was performing the *Hajj* the same time as the Báb, although Mírzá Muhít did not know that. Nabíl recounts that It was the last day of the *Hajj*, when as Mírzá Muhít was standing facing the Black Stone [the Ka'ba], the Báb approached him and, taking his hand in His, addressed him in these words:

O Muhít! You regard yourself as one of the most outstanding figures of the shaykhí community and a distinguished exponent of its teachings. In your heart you even claim to be one of the direct successors and rightful inheritors of those twin great Lights³, those Stars that have heralded the morn of Divine guidance. Behold, we are both now standing within this most sacred shrine. Within its hallowed precincts, He whose Spirit dwells in this place can cause Truth immediately to be known and distinguished from falsehood, and righteousness from error. Verily I declare, none besides Me in this day, whether in the East or in the West, can claim to be the Gate that leads men to the knowledge of God. My proof is none other than that proof whereby the truth of the Prophet Muhammad was established. Ask Me whatsoever you please; now, at this very moment, I pledge Myself to reveal

¹ The Báb addresses the Sharíf and his lack of recognition of the Báb in another tablet, extracts of which are translated in [Selections from the Writings of the Báb, Tablets and Addresses: p29-30.](#)

² [DB 1-2, Section 3](#)

³ Meaning Shaykh Ahmad and Siyyid Kázim.

such verses as can demonstrate the truth of My mission. You must choose either to submit yourself unreservedly to My Cause or to repudiate it entirely. You have no other alternative. If you choose to reject My message, I will not let go your hand until you pledge your word to declare publicly your repudiation of the Truth which I have proclaimed. Thus shall He who speaks the Truth be made known, and he that speaks falsely shall be condemned to eternal misery and shame. Then shall the way of Truth be revealed and made manifest to all men.¹

Nabíl then writes about what happened in much detail, perhaps to show how the door of God's grace always remains open to every soul regardless of how many times that soul turns away. Nabíl records:

This peremptory challenge, thrust so unexpectedly by the Bab upon Mírzá Muhít, profoundly distressed him. He was overpowered by its directness, its compelling majesty and force. In the presence of that Youth, he, notwithstanding his age, his authority and learning, felt as a helpless bird prisoned in the grasp of a mighty eagle. Confused and full of fear, he replied: "My Lord, my Master! Ever since the day on which my eyes beheld You in Karbalá', I seemed at last to have found and recognised Him who had been the object of my quest. I renounce whosoever has failed to recognise You, and despise him in whose heart may yet linger the faintest misgivings as to Your purity and holiness. I pray You to overlook my weakness, and entreat You to answer me in my perplexity. Please God I may, at this very place, within the precincts of this hallowed shrine, swear my fealty to You, and arise for the triumph of Your Cause. If I be insincere in what I declare, if in my heart I should disbelieve what my lips proclaim, I would deem myself utterly unworthy of the grace of the Prophet of God, and regard my action as an act of manifest disloyalty to 'Alí, His chosen successor."

The Bááb, who listened attentively to his words, and who was well aware of his helplessness and poverty of soul, answered and said: "Verily I say, the Truth is even now known and distinguished from falsehood. O shrine of the Prophet of God, and you, O Quddús, who have believed in Me! I take you both, in this hour, as My witnesses. You have seen and heard that which has come to pass between Me and him. I call upon you to testify thereunto, and God, verily, is, beyond and above you, My sure and ultimate Witness. He is the All-Seeing, the All-Knowing, the All-Wise. O Muhít! Set forth whatsoever perplexes your mind, and I will, by the aid of God, unloose My tongue and

¹ *Dawn-Breakers* Chapter 7, p134-135

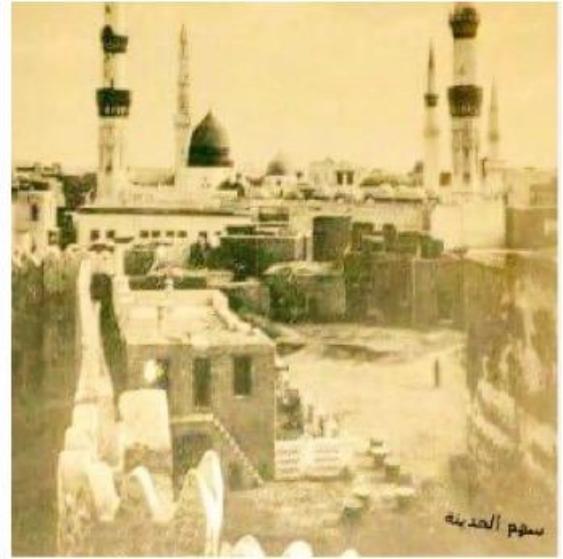
undertake to resolve your problems, so that you may testify to the excellence of My utterance and realise that no one besides Me is able to manifest My wisdom."

Mírzá Muhít responded to the invitation of the Báb and submitted to Him his questions. Pleading the necessity of his immediate departure for Medina, he expressed the hope of receiving, ere his departure from that city, the text of the promised reply. "I will grant your request," the Báb assured him. On My way to Medina I shall, with the assistance of God, reveal My answer to your questions. If I meet you not in that city, My reply will surely reach you immediately after your arrival at Karbalá'. Whatever justice and fairness may dictate, the same shall I expect you to fulfil. `If ye do well, to your own behoof will ye do well: and if ye do evil, against yourselves will ye do it.' `God is verily independent of all His creatures.'¹ "

Mírzá Muhít, ere his departure, again expressed his firm resolve to redeem his solemn pledge. "I shall never depart from Medina," he assured the Bab, "whatever may betide, until I have fulfilled my covenant with You." As the mote which is driven before the gale, he, unable to withstand the sweeping majesty of the Revelation proclaimed by the Bab, fled in terror from before His face. He tarried awhile in Medina and, faithless to his pledge and disregardful of the admonitions of his conscience, left for Karbalá'. The Báb, faithful to His promise, revealed, on His way from Mecca to Medina, His written reply to the questions that had perplexed the mind of Mírzá Muhít, and gave it the name of *Sahífiy-i-Baynu'l-Haramayn*  [The Epistle between the Two Shrines].²

¹ Verses of the *Qur'án*

² *Dawn-Breakers* Chapter 7, p135 – 137.



Medina. Archival drawing [left] and photo [right] of the sacred mosque *Al-Masjid An-Nabawī* in Medina where the Prophet Muhammad is buried. This site holds profound significance in all Islam, being the second holiest site on earth after the Ka'ba in Mecca.

In line, with his past behaviour, Mírzá Muhít, who received the Báb's epistle in the early days of his arrival in Karbalá, remained unmoved by its tone and refused to recognize the precepts which it inculcated. His attitude towards the Faith was one of concealed and persistent opposition throughout the remainder of his life. At times, Mírzá Muhít claimed for himself the station of an independent leader of the Shaykhís. At other times he professed to be a follower and supporter of the notorious adversary of the Bab, the Shaykhí leader Muhammad-Karím, who was another of the power-hungry prominent disciples of Siyyid Kázim whom even the Siyyid had warned about [as discussed previously¹].

Mírzá Muhít got a final chance near the end of his life to cross the Bridge. At that time, he was residing in Iraq. On a visit to Baghdád, Mírzá Muhít, feigning submission to Bahá'u'lláh, expressed, through one of the Persian princes who lived there, a desire to meet Bahá'u'lláh. Mírzá Muhít, however, requested that no one else should know about his proposed meeting with Bahá'u'lláh. On receiving Mírzá Muhít's meeting request with its conditions, Bahá'u'lláh's reply was this:

¹ DB 1-2, Section 3

Tell him that in the days of My retirement in the mountains of Sulaymáníyyih
 🗣️, I, in a certain ode which I composed, set forth the essential requirements
 from every wayfarer who treads the path of search in his quest of Truth.

Share with him this verse from that ode:

“If thine aim be to cherish thy life,
 approach not our court;
 But if sacrifice be thy heart's desire,
 come and let others come with thee.

For such is the way of Faith,
 if in thy heart thou seekest reunion with Bahá;
 Shouldst thou refuse to tread this path,
 why trouble us? Begone!”

If he be willing, he will openly and unreservedly hasten to meet Me; if not, I
 refuse to see him. ¹

Bahá'u'lláh's unequivocal answer must have really disconcerted Mírzá Muhít. Unable to resist and unwilling to comply, Mírzá Muhít departed, the very day he received that message, for his home in Karbalá. As soon as he arrived home, he sickened, and, three days later, he died. ²

The Báb and His companions complete the pilgrimage and return to Búshih

It is 10 January 1845. The Báb, Quddus and Mubárah proceed from Mecca to Medina, the city where the Prophet Muhammad is buried. As we already know, it is on the land journey between Mecca and Medina that the Báb reveals the answers to Mírzá Muhít questions, which He entitles *Sahífiy-i-Baynu'l-Haramayn* [The Epistle between the Two Shrines].

With this visit to Medina, the Báb's *Hajj* is completed, and the Báb together with His companions return to Jeddah. From Jeddah, they embark on the sailing vessel and take the long sea voyage back to Búshih.

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¹ *Dawn-Breakers* Chapter 7, p137 – 138.

² *Dawn-Breakers* Chapter 7, p138.

Section Five: The Báb's Farewell to Quddús

The Báb and His companions arrived back in Búshíhr about seven months from the time they first left that port to go on *Hajj*. Soon after their return, the Báb summoned Quddús, and very lovingly asked him to make arrangements to go Shíráz. As He bade farewell to Quddús, it was clear that this was the Báb's last meeting with him in the physical realm. The Báb in His parting words to Quddús laid out what was destined to happen both to Quddús and Himself:

The days of your companionship with Me, are drawing to a close. The hour of separation has struck, a separation which no reunion will follow except in the Kingdom of God, in the presence of the King of Glory. In this world of dust, no more than nine fleeting months of association with Me have been allotted to you. On the shores of the Great Beyond, however, in the realm of immortality, joy of eternal reunion awaits us. The hand of destiny will ere long plunge you into an ocean of tribulation for His sake. I, too, will follow you; I, too, will be immersed beneath its depths. Rejoice with exceeding gladness, for you have been chosen as the standard-bearer of the host of affliction, and are standing in the vanguard of the noble army that will suffer martyrdom in His name. In the streets of Shíráz, indignities will be heaped upon you, and the severest injuries will afflict your body. You will survive the ignominious behaviour of your foes, and will attain the presence of Him who is the one object of our adoration and love¹. In His presence you will forget all the harm and disgrace that shall have befallen you. The hosts of the Unseen will hasten forth to assist you, and will proclaim to all the world your heroism and glory. Yours will be the ineffable joy of quaffing the cup of martyrdom for His sake. I, too, shall tread the path of sacrifice, and will join you in the realm of eternity.²

And so Quddús, as with the other Letters of the Living, begins his journey. On that path, which will eventually lead to his martyrdom, he will awaken many souls who will join him to become part of an immortal band of spiritual heroines and heroes. What follows now is the story of what they did.

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End of "DB 4-7: The Dawn Spreads"

¹ Alluding to Bahá'u'lláh

² *Dawn-Breakers* Chapter 8, p142.