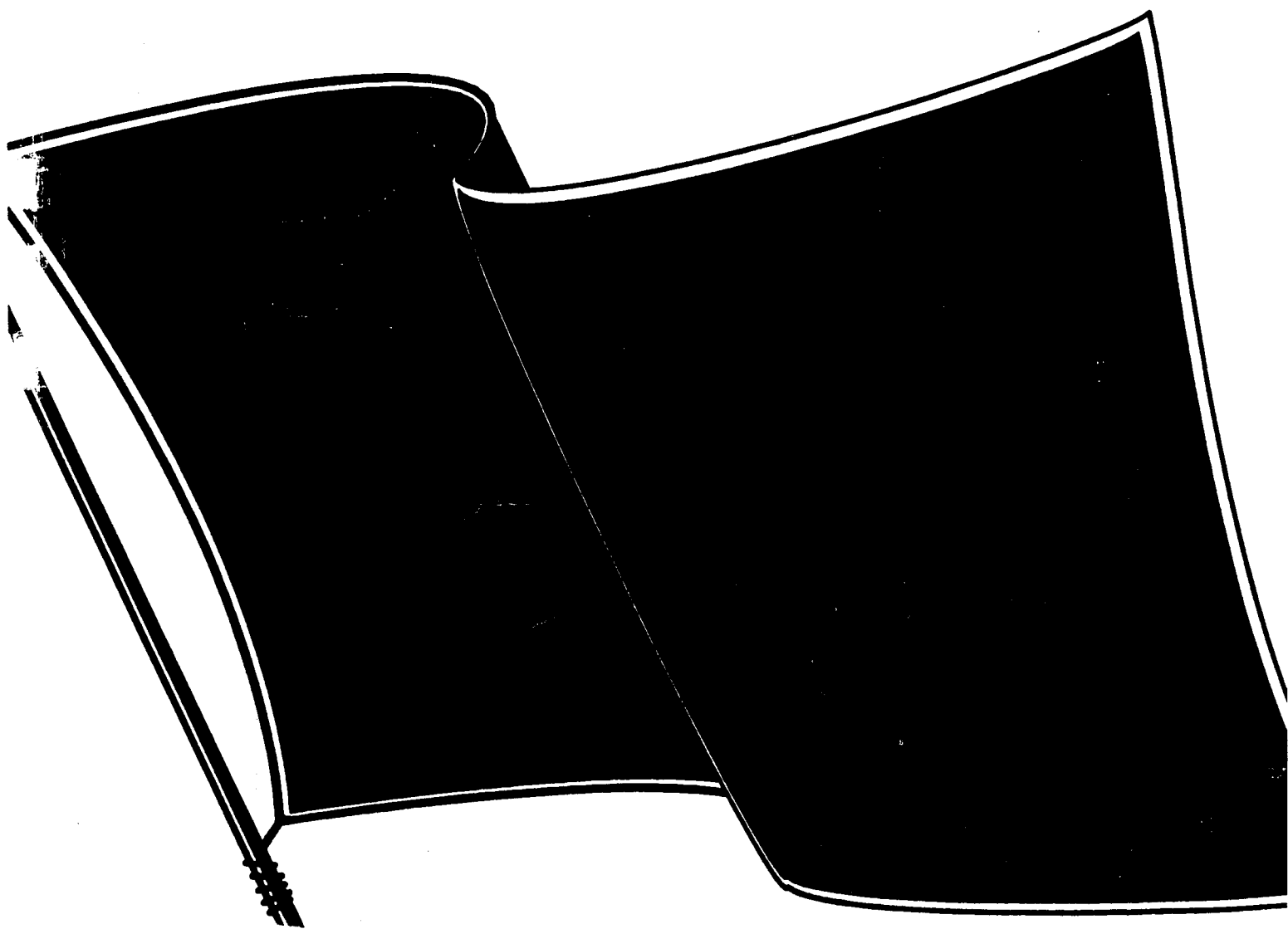


# *Little* **BADASHIT**

*Aids for the study of  
Nabíl's Narrative*



# *Little* **BADASHIT**

*“The Divine Charger  
is impatient...”*



*...and can tarry  
no longer.”*

# STUDYING

## Bahá'u'lláh

*"Recite ye the verses of God every morning and evening. Whoso reciteth them not hath truly failed to fulfill his pledge to the Covenant of God... Fear ye God, O concourse of My servants."*

(Kitáb-i-Aqdas)

*"Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that you do not vacillate in your determination to embrace the truth of this Cause..."*

(Kitáb-i-Aqdas)

*"Incline your ears to the words of this unlettered One, wherewith He summoneth you unto God, the Ever-abiding. Better is this for you than all the treasures of the earth, could ye but comprehend it."*

(ESW, p. 129)

## Abdu'l-Bahá

*"In this day there is nothing more important than the instruction and study of clear proofs and convincing heavenly arguments, for therein lie the source of life and the path of salvation."*

(Deepening, p. 8)

*"It behoveth us one and all to recite day and night both the Persian and Arabic Hidden Words, to pray fervently and supplicate tearfully that we may be enabled to conduct ourselves in accordance with these divine counsels. These holy words have not been revealed to be heard but to be practiced."*

(Deepening p. 9)

*"It is very good to memorize the logical points and the proofs of the Holy Books. Those proofs and evidences which establish the fact that bahá'u'lláh is the fulfillment of the Promises of the Holy Books. These proofs ought to be collected and memorized. As soon as someone will ask you -- What are your proofs? -- you may cry out at the top of your voice and say: 'here they are!'"*

(SW, vol. 3, No. 11, p. 4)

*"Knowledge is love. Study, listen to exhortations, think, try to understand the wisdom and greatness of God. The soil must be fertilized before the seed can be sown."*

(SW, Vol. 20, No. 10, p.134)

## Shoghi Effendi

*"Definite courses should be given along the different phases of the Bahá'í Faith and in a manner that will stimulate the students to proceed in their own studies privately once they return home, for the period of a few days is not sufficient to learn everything. They have to be taught the habit of studying the Cause constantly, for the more we read the Words the more will the truth which they contain be revealed to us."*  
(24 November 1932: Deepening, p. 28)

*"The second point which the Guardian wishes you to stress and to keep always in mind is the necessity for every loyal and active member of your committee to fully concentrate on the thorough study and understanding of the spiritual and administrative principles of the Faith, as a necessary step for active and fruitful teaching. You should first equip yourselves with the necessary amount of knowledge about the Cause and then, and only then, try to teach."*

(August 1933 to the Bahá'í Youth Committee: quoted in the Deepening compilation p. 29)



# STUDYING



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“I strongly urge you to devote, while you are pursuing your studies, as much time as you possibly can to a thorough study of the history and teachings of our Beloved Cause. This is a prerequisite of a future successful career of service to the Bahá’í Faith in which I hope and pray you will distinguish yourself in the days to come.”

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“I would strongly urge you to utilize, to the utmost possible extent, the wealth of authentic material gathered in *Nabil’s stirring Narrative* and to encourage the youth to master and digest the facts recorded therein as a basis for their future work in the teaching field, and as a sustenance to their spiritual life and activities in the service of the Cause.”

(9 Nov. 1932, Deepening p. 19)

“... a firmer grasp of the essential verities of the Faith; a more profound study of its history and a deeper understanding of its genesis, the significance, the workings, and the present status and achievements of embryonic World Order and of the Covenant to which it owes its birth and vitality – these remain the rock bottom requirements...”

(Unfolding Destiny, p. 385)

On the behalf of the Guardian...

“An effort should be made to raise the standard of studies, so as to provide the Bahá’í student with a thorough knowledge of the Cause...”

(8 Nov. '37, Deepening p. 33)

“If the younger Bahá’í generation, in whom Shoghi Effendi has great hopes, take the pains of studying the Cause deeply and thoroughly, read its history, find its underlying principles and become both well informed and energetic, they surely can achieve a great deal. It is upon their shoulders that the Master has laid the tremendous work of teaching. They are the ones to raise the call of the kingdom and arouse the people from slumber. If they fail the Cause is surely doomed to stagnation.”

(26 April 1923, Deepening p. 24)

“... There are many who have some superficial idea of what the Cause stands for. They, therefore, present it together with all sorts of ideas that are their own. As the Cause is still in its early days we must be most careful lest we fall under this error and injure the Movement we so much adore.

“ There is no limit to the study of the Cause. The more we read the writings the more truths we can find in them and the more will see that our previous notions were erroneous.”

(25 Aug. 1926, Deepening p. 24)

“It is also very important to hold study classes and go deep in the Teachings. A great harm is done by starting to teach without being firmly grounded in the literature. ‘Little knowledge is dangerous’ fully applies to the teaching work. The friends should read the Writings and be able to quote from the Tablets when discussing subjects pertaining to the Faith.”

(May 9, 1932: Bahá’í News, No. 67, October 1932, p. 4)





# STUDYING



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“Books such as the *Íqán*, *Some Answered Questions*,... *Nabil's Narrative* and Dr. Esslemont's book should be read and read over again by every soul who desires to serve the Movement or considers himself an active member of the group.”

(9 Nov. '32, Deepening p. 28)

“The friends themselves are still in many ways spiritually immature; they must study the teachings more profoundly...”

(5 Feb. '47, Deepening p. 37)

“Just one mature soul, with spiritual understanding and profound knowledge of the Faith, can set a whole country ablaze – so great is the power of the Cause to work through a pure and selfless channel.”

(6 Nov. '59, Deepening p. 40)

“It is better to have one Bahá'í who understands the Teachings and is wholeheartedly convinced of their truth, than a number of Bahá'ís who are not well aware of the Cause, and deep-rooted in the Covenant.”

(22 January '55, Deepening p. 41)

“There is a desperate need for deepening the Bahá'ís themselves in their own faith. They do not study the teachings enough. They do not therefore either act as whole-heartedly as Bahá'ís as they should, or derive the spiritual strength from the Faith which studying, praying, and meditating brings.”

(26 March '56, Deepening p. 42)

“It is evident that one of the reasons that the work on the home front in America is so seriously lagging is that the Bahá'ís themselves, though undoubtedly devoted, loyal and conscientious, are not always very deeply grounded in the spiritual fundamentals of their Faith.”

(19 July '56, Deepening p. 42)

“Shoghi Effendi found great pleasure and spiritual upliftment while working on the translation of *Nabil's Narrative*. The life of those who figure in it is so stirring that every one who reads those accounts is bound to be affected and impelled to follow their footsteps of sacrifice in the path of the Faith. The Guardian believes, therefore, that it should be studied by the friends, especially the youth who need inspiration to carry them through these troubled days.”

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“Shoghi Effendi undertook the translation of the *Dawn-Breakers* only after being convinced that its publication will arouse the friends to greater self-sacrifice and a more determined way of teaching. Otherwise he would not have devoted so much time to it.

“Reading about the life and activities of those heroic souls is bound to influence our mode of living and of the importance we attach to our services in the Cause. Shoghi Effendi therefore hopes that the friends will read, nay rather study that book, and encourage their young people to do that as well...”

(9 June '32, Deepening p. 27)

TRAVELER

## **5000 BC**

The people of Iran possessed an extremely advanced civilization from 5000 BC.

## **700 BC**

The Persian Empire came to exercise a tremendous influence on culture and civilization all over the world. The major impulse of this period was the Prophetic figure Zoroaster who taught about God, Justice and good vs. evil. The Persian Empire is described by 'Abdu'l-Bahá in these words:

*“In former times, Persia was Verily the heart of the world, and shone among the nations like a lighted taper. Her glory and prosperity broke from the horizon of humanity like the true dawn disseminating the light of knowledge and illuminating the nations of the East and West. The fame of her victorious kings reached the ears of the dwellers at the poles of the earth. The majesty of her king of kings humbled the monarchs of Greece and Rome. Her governing wisdom filled the sages with awe and the rulers of the continents fashioned their laws upon her polity. The Persians being distinguished among the nations of the earth as a people of conquerors, and justly admired for their civilization and learning, their country became the glorious center of all the sciences and arts, the mine of culture and a fount of virtues... how is it that this excellent country now, by reason of our sloth, vanity, and indifference, from the lack of knowledge and organization, from the poverty of the zeal and ambition of her people, has suffered the rays of her prosperity to be darkened and well-nigh extinguished.”*

Secret of Divine Civilization

## **400 AD**

The beginning of the decline of the Persian empire.

## **636 AD**

The fall of the Persian empire to the newly-released forces of Islám

“For the next nine hundred years, Persians played a central role in establishing the grand and magnificent civilization of Islam, a role which, more than all else, took the form of great Iranian intellectual figures in all areas of religion, philosophy, science and politics.”

Atlas of the History of Irán

570 AD

“The Prophet of Islám (Muḥammad), was born in 570 AD in the city of Mecca. Around the age of 40 he received the command from God to call men to the religion of Divine Unity and the precepts of Islám. After thirteen years of carrying out this mission the Prophet was forced by the stubborn opposition of the inhabitants of Mecca to immigrate to the city of Medina.”

*The Historical Atlas of Irán*

622 AD

“The year of the immigration, 622 AD was afterwards designated as the first year of the Moslem era. In the City of Median, the Prophet founded the first independent Moslem community and the first Moslem government, and during a period of ten years, He was able to bring the entire Arabian peninsula under centralized control.”

*The Historical Atlas of Irán*

“The major social achievement of Muḥammad’s ministry was the welding together of a hundred or more disparate and feuding tribes into one nation, a union that overrode the ties of kinship and the enmity of bloodfeuds. So united was this people that the might of neither Byzantium nor Persia could stand before it. So powerful was the impetus given to this nation (Arabia) by Islám that within one generation it had conquered territory stretching from Tunisia to the borders of India and within a few generations this backward and primitive people became the center of civilization in the western world...”

*An Introduction to Shi’i Islam, Momen*

632 AD

The Prophet’s successors, with their unparalleled competence and skill, were able to bring all of western Asia, a large section of central Asia, North Africa, and a large part of Spain under Muslim domination.

*The Historical Atlas of Irán*

*“In essence, ...Europe's civilization -- its laws, principles, institutions, its sciences, philosophies, varied learning, its civilized manners and customs, its literature, art and industry, its organization, its discipline, its behavior, its commendable character traits, and even many of the words current in the French language, derives from the Arabs. ...each of these elements...was brought over from Islám. ...many were the children of Europe's leading families who were sent to attend the [Muslim] schools...to acquire the sciences and arts of civilized life. ...a European named Gerbert came to the West and enrolled at the University of Cordova in Arab territory, studied arts and sciences there, and after his return to Europe achieved such prominence that ultimately he was elevated to the leadership of the Catholic Church and became the Pope.*

*The purpose of these references is to establish the fact that the religions of God are the true source of the spiritual and material perfections of man, and the fountainhead for all mankind of enlightenment and beneficial knowledge.”*

*Secret of Divine Civilization, 'Abdu'l-Bahá*

632 AD

It was during the last year of the Prophet's life that he confirmed 'Alí's position as His successor.

The following is an accepted Sunní tradition:

"We were with the Apostle of God (Muḥammad) in His journey and we stopped at Ghadír Khumm. We performed the obligatory prayer together and a place was swept for the Apostle under two trees and he performed the mid-day prayer. And then he took 'Alí by the hand and said to the people: 'Do you not acknowledge that I have a greater claim on each of the believers than they have on themselves?' And they replied 'Yes!' And he took 'Alí's hand and said: 'of whomsoever I am Lord, then 'Alí is also his Lord. O God! Be Thou the supporter of whoever supports 'Alí and the enemy of whoever opposes him.' And 'Omar met him ('Alí) after this and said to him: 'Congratulations O son of Abú Tálib! Now morning and evening [for ever] you are the master of every believing man and woman.'"

*An Introduction to Shi'i Islam, Moman*

Despite this, after the ascension of the Prophet, a meeting of the tribal heads was held during which the ambitious Omar nominated the aged 'Abu Bakr to lead Islám. In two years, 'Abu Bakr died and appointed Omar as his successor. Once again 'Alí was passed over and was not even consulted. After the death of Omar a council of six men (selected by Omar) appointed Uṭhmán.

"Even those historians who are staunchly Sunní can scarcely disguise the fact that Uṭhmán's Caliphate was something of a disaster for Islám. In place of the strict piety, simplicity and probity that had characterized the leadership of the community under Muḥammad... Uṭhmán's leadership was marked by nepotism and a love of wealth and luxury. He was a weak-minded man who allowed his relatives... to dominate him and to run the affairs of the community. Uṭhmán was of the house of Umayya and soon members of this family were placed in the highest positions in the community despite the fact that in the former days, this family had been the most implacable and the most powerful of the enemies of the Prophet..."

*An Introduction to Shi'i Islam, Moman*

After the dismal failure of Uṭhmán, 'Alí was finally appointed by universal consensus by as the leader of the Islamic nation.

"He refused to allow political expediency to dictate to him where he felt a matter of principle was at stake. He set about immediately trying to put right every aspect of the life of the community that he felt had deviated from the intention of the Prophet. He pressed ahead with this regardless of the fact he was making powerful and influential enemies among many who had benefited under the previous Caliphs."

*An Introduction to Shi'i Islam, Moman*

The most powerful of the Umayyad leaders, Muáwiya, rebelled against 'Alí and split Islám. 'Alí lost much of his power and was assassinated while deep in prayer in a Mosque of Kúfa. 'Alí died two days later, but not before appointing his son Ḥasan (grandson of the Prophet) to be his successor, not just as Caliph (political leader) but also as Imám (spiritual leader). "In the correspondence between Muáwiya and Ḥasan that led to the abdication, it is interesting to note that Muáwiya brushed aside Ḥasan's objections that Muáwiya had no precedence in Islám and indeed was the son of the most prominent opponent of Islám by asserting that the situation between him and Ḥasan now was the same as that between 'Abu Bakr and 'Alí after the death of the Prophet, that Muáwiya's military strength, political abilities, and age were of more importance than Ḥasan's claim to religious precedence. In other words,



as Shi'i historians point out, political power was to become the arbitrator of leadership in Islám, rather than religious considerations."

*An Introduction to Shi'i Islam, Moman*

**669 AD**

Hasan died in 669 AD, poisoned at the instigation of Muáwiya. His younger brother, Husayn became the third Imám.

**680 AD**

Husayn was martyred soon after in 680 AD in a dramatic scene on the plains of Karbalá.

The lineage of the Prophet continued through twelve Imám's until the last Imám went into hiding in 260 AH. Following is a list of the twelve Imáms.

<b>The Imáms</b>		<b>The Rulers (Caliphs)</b>	
		'Abu Bakr	
		Omar	
		Uthmán	(First Umayyid ruler)
1.	'Alí	'Alí	
2.	Hasan	Muáwiya	
3.	Husayn	Yazíd	
4.	'Alí, Zaynu'l-'Abidín	etc.	
5.	Muhammad al-Báqir		
6.	Ja'far as-Sádiq		
7.	Músá al-Kázim		
8.	Ridá		
9.	Muhammad at-Taquí		
10.	'Alí al-Hádí		
11.	Hasan al-Askarí		
12.	Imám Mahdí		(Disappears ~260AH.)

The majority of the followers of the Imáms (Shi'ah's) have been historically located in Persia. The followers of the Caliphs (Sunni's) comprise the rest of Islam (more than 90%).

A total of 260 years elapsed from the beginning of the Muslim calendar (622AD) to the disappearance of the last Imám. According to Shi'ah belief, the Twelfth Imám is in hiding "And though, surrounded by a band of followers, he still lives and waits in some mysterious retreat, he will not resume relations with his people until he comes forth in power to establish a millennium throughout the world."

*Introduction to the Dawn Breakers, George Townshend*

"The approach of the Muslim year 1260 (1844AD) was accompanied by a general rise in expectancy of the return of the Hidden Imám. This was because that year marked the one thousandth anniversary of the disappearance of the Twelfth Imám and the beginning of the period of Occultation. There were several indications on the Qur'án and in the traditions that the dispensation of Muhammad would be one thousand years long and thus the year 1260 was greatly anticipated throughout the Shi'i world."

*An Introduction to Shi'i Islam, Moman*

680 AD

“Muáwiya died in 680<sup>AD</sup> but he appointed his son Yazíd, to succeed him. If the rule of Muáwiya, the son of the Prophet’s most powerful enemy in Mecca, had been offensive to some pious Moslems, the accession of Yazíd, a drunkard who openly ridiculed and flouted the laws of Islám, was an outrage. In Kúfa the people began to stir once more and soon letters and messengers were arriving in Medina, urging Husayn to come to Kúfa and assume leadership there. Husayn... had sent his cousin...to Kúfa to assess the situation. On his arrival in Kúfa, large meetings were held at which thousands pledged their support for Husayn...

Despite the enthusiastic reports sent by [his cousin], Husayn was warned by several persons against going to Kúfa whose inhabitants had proved so fickle in their support of his father (‘Alí) and his brother (Hasan), but Husayn decided to press on and left Mecca in the company of some fifty armed men and a number of women and children...

But the situation was changing rapidly in Kúfa. Yazíd, fully aware of the situation, had instructed the [governor] of Kúfa to take control of the situation. He had instigated a reign of terror, dealing harshly with any manifestations of revolt. He had reinforced these measures by threatening the tribal leaders with death if their tribes were found to be fomenting rebellion. These measures had already resulted in [his cousin] being captured and executed and now [the governor] assigned military units to all the routes to Kúfa from the south.

A young commander of a military regiment numbering 1000, was sent to intercept Husayn’s party as it approached Kúfa. His instructions were to prevent Husayn from approaching any town or village in Iráq and he explained this to Husayn. Husayn replied by showing him the sackful of letters from the people of Kúfa that he had received. Seeing that [the Commander's] men were overcome with thirst, Husayn magnanimously offered them water from his party's supplies and later [the Commander] and his men lined up behind Husayn as he led them in prayer.

Later on, [Yazíd's general] arrived with instructions...that they should not allow Husayn to leave until he had signed a pledge of allegiance to Yazíd. [The general's] men surrounded Husayn 's party and even cut them off from the river which was their only source of water.

Husayn began negotiations with the [general] pointing out that he had no desire to instigate bloodshed and asked him to be allowed to withdraw to Arabia (to the South) but the [general] refused to relent, having been promised by [the governor of Kúfa] the governorship of Rayy (now Tíhrán) if he accomplished his mission. Meanwhile the situation in Husayn 's camp was becoming desperate due to shortage of water.

Then the [governor] sent his final orders through Shimir. [The general] was either to attack Ḥusayn immediately or hand over command to Shimir. [A few days later, the general] drew up his forces and advanced them towards Ḥusayn's camp, ready for battle the next day. That night, Ḥusayn addressed his companions, asking them to withdraw and leave him to face the enemy. They refused to desert him.

At dawn Ḥusayn once more approached the camp of the Umayyads and addressed them with such emotive words that several were visibly moved and Al-Hurr, (the commander) who had first intercepted Ḥusayn, threw in his lot with Ḥusayn's tiny band and was one of the first to fall when the fighting began.

Ḥusayn's companions on that day are traditionally said to have numbered 72 armed men...and women and children. The fighting appears to have been of a sporadic nature consisting of single combat and brief forays. The steady fire maintained by the wretched oppressors on Ḥusayn's camp took its toll. One by one Ḥusayn's supporters fell and then the members of his family until only he and his half-brother 'Abbas, the standard-bearer on that day (the black flag), were left of the fighting men. 'Abbas was killed trying to obtain water for the thirsty women and children and the army converged on the lone figure of Ḥusayn."

*An Introduction to Shi'i Islam, Moman*

"This was the tragic fate of Ḥusayn's brother 'Abbas...renowned as the most handsome of the Hashimites, and famed as the lion-hearted man of Arabia. In an audacious quest for water, he reached the Euphrates, filled his skin-container and charged his steed towards the tents where children were dying of thirst. Ibn Sa'd (the general) flew into a rage... His soldiers pursued 'Abbas ferociously, cut off his right hand, then his left, in which he carried the container, pierced its skin, and attacked and killed the water-carrier of Karbilá in a most atrocious way.

With an unswerving rectitude of character, unabated vigor and firmness, Ḥusayn persevered in his readiness to offer all he possessed as a ransom for the faith of his Grandfather. Carrying his youngest son, who was in the cradle, he held him aloft and asked for water for that suckling child. An arrow lodged deep in the throat of the baby. Ḥusayn tossed the blood of his infant boy in the air. That precious child, it seems, was the last link which fastened his father to life on this planet. After sacrificing him, he became free as a bird, light as the breeze of the morning and ready to take his last flight to the celestial dominion. Now, 'alone, weary, and wounded, he seated himself at the door of his tents [where] he was pierced in the mouth with a dart.' This was indeed the bitterest moment of his life. He offered prayers for the dead and reflected upon the losses he had sustained. His sons, the son of his brother Ḥasan, the sons of his sister Zaynab, his followers and their sons — all had been killed in the bloom of their youth....

Ḥusayn advanced towards them and addressed them in his melodious voice. With conviction and love he exhorted the soldiers, ...requested them to cease fighting and emphatically reiterated his appeal to withdraw from the scene of bloodshed. Individual soldiers were moved by his words and scarcely anyone dared to throw even a stone at him. At this crucial moment, an arrow sank deep in Ḥusayn's body... This first arrow, aimed at the Imám opened a dam and released a flood which covered the plain of Karbilá — land of agony and disaster — and carried off the family and friends of Ḥusayn to captivity and martyrdom...

The full brunt of the wrath of that frantic mob fell heavily on the Imám. His face was streaming with blood. He lifted up his garment to wipe it away. In that moment, an arrow sank deep in his chest, causing him to fall to his knees. The wounds were all on his chest and arms, for he never turned his back to his foes. Then a soldier gave the Imám such a severe blow on the head that he fell on his face...

Then [Shimir] fell like a thunderbolt on Ḥusayn's body and severed his head with nearly ten strokes. This sealed the contemptible victory of four thousand over barely seventy."

*The Prince of Martyrs, Faizi*

# NABÍL'S NARRATIVE

(*The Dawn Breakers*)

---

“Feel impelled appeal entire body American believers henceforth regards Nabíl’s soulstirring narrative as essential adjunct to reconstructed teaching program as unchallengeable text book in their summer schools as source of inspiration in all literary artistic pursuits as an invaluable companion in times of leisure as indispensable preliminary to future pilgrimage Bahá’u’lláh’s native land and as unfailing instrument to allay distress and resist attacks of critical disillusioned humanity.”

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(Cablegram dated June 22, 1932)

“Shoghi Effendi found great pleasure and spiritual upliftment while working on the translation of *Nabíl’s Narrative*. The life of those who figure in it is so stirring that every one who reads those accounts is bound to be affected and impelled to follow their footsteps of sacrifice in the path of the Faith. The Guardian believes, therefore, that it should be studied by the friends, especially the youth who need inspiration to carry them through these troubled days.”

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“I strongly urge you to devote, while you are pursuing your studies, as much time as you possibly can to a thorough study of the history and teachings of our Beloved Cause. This is a prerequisite of a future successful career of service to the Bahá’í Faith in which I hope and pray you will distinguish yourself in the days to come.”

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(9 Nov. 1932, Deepening p. 19)

“The [*Dawn Breakers*] will show how the Faith was ushered into the world and how its early adherents heroically faced martyrdom and suffering in their desire to establish the Cause throughout the world. Knowing the life of those heroes will create in us the urge to follow their footsteps and achieve the same.”

(9 June 1932, Deepening p. 27)

TRAVELER

# What is Nabíl's Narrative??

"Feel impelled appeal entire body American believers henceforth regards Nabíl's soulstirring narrative as essential adjunct to reconstructed teaching program as unchallengeable text book in their summer schools as source of inspiration in all literary artistic pursuits as an invaluable companion in times of leisure as indispensable preliminary to future pilgrimage Bahá'u'lláh's native land and as unfailing instrument to allay distress and resist attacks of critical disillusioned humanity."

--Shoghi Effendi  
Cablegram dated June 22, 1932

## ***Now let's look at that again!***

"Feel impelled appeal entire body American believers henceforth regards Nabíl's soulstirring narrative

- as essential **adjunct** to reconstructed teaching program
- as unchallengeable **text book** in their summer schools
- as **source of inspiration** in all literary artistic pursuits
- as an invaluable **companion** in times of leisure
- as indispensable **preliminary** to future pilgrimage Bahá'u'lláh's native land and
- as unfailing **instrument** to allay distress and resist attacks of critical disillusioned humanity."

**adjunct: supplement**

## Introductory Pronunciation Guide for the *Dawn Breakers*:

Six vowels, that's pretty easy.

**á** ---long--- ah, like father

**a** ---short--- aa, like dad

**í** ---long--- ee, like tree

**i** ---short--- eh, like bed

**ú** ---long--- ooo like moon

**u** ---short--- oh, like boat

And that's all there is to it.

Try it with these:

Imám, • Báb, • Bahá, • Mashhad, • Bayán, • Khán  
Quddús, • Kuláh, • Mullá, • Nuqtih, • Husayn  
Nabíl, • Qádí, • Shahíd, • Mírzá, • Qiblih

Bahá'u'lláh, • 'Abdu'l-Bahá, • Aḥmad,  
Rúḥíyyih Khánum  
Yá Şáhibu'z-Zamán

Troops  
panic,  
routed!

a back window into the moat and escaped barefooted. His host, deprived of their leader and struck with panic, fled in disgraceful rout before that little band which, despite their own overwhelming numbers and the resources which the imperial treasury had placed at their disposal, they were unable to subdue.

2 princes  
fall,

67 The victors were forcing their way through the section of the fort reserved for prince, two other princes of royal blood fell as the attention was diverted to strike down the apartments, the silver, all of which was the exception of a pot of gunpowder which they carried as an evidence. Husayn, his companions ignorant their owner had abandoned Mullá Husayn, the sword which had been his own sword which he engaged in reputation.

gold is  
left  
untouched

68 They were throwing stones in the fort and was languishing among his fellow-sufferers and successful release.

Prisoners  
are  
killed

69 In the morning of that memorable engagement assembled his companions around Quddús when he suddenly observed an innumerable host rushing from both sides towards him. All sprang to their feet raising the cry of "Yá Sahib-u-z-Zamán!" pressed forward to face the challenge. Mullá Husayn spurred his charger in one direction and Quddús and his companions in another. The detachment was charging Mullá Husayn suddenly deflected its course and, fleeing from before him, joined forces with the rest of the enemy and encompassed Quddús and those who were with him. At a given moment, they discharged a thousand bullets, one of which struck Quddús in the mouth, knocking out several of his teeth and wounding both his tongue and throat. The loud noise which the simultaneous discharge of a thousand bullets produced, and

Quddús  
is struck  
by a bullet!

which could be heard at a distance of ten farsangs, filled with apprehension Mullá Husayn, who hastened to the rescue of his friends. As soon as he reached them, he alighted from his horse and, entrusting it to his attendant, Qambar-Áli, ran towards Quddús. The sight of blood dripping profusely from the mouth of his beloved chief struck him with fear and horror and was on the point of turning him back to his own camp. He raised his head with a gasp, and bade him desist.

67 Prince Mithd-Qull and his companions to repair to the arm, and their wounded leader. On his arrival, Quddús addressed a prayer to God, saying, "We should submit, O God, to the will of God. We should not have fallen as a result of the battle against them, and within the other that of his disgraced army to flight."

77 This memorable engagement fell on the twenty-fifth of Muharram, 265. THE PROMISE AND ITS FULFILLMENT. In the beginning of that same month, Bahá'u'lláh, faithful to the promise He had given to Mullá Husayn, set out, attended by a number of His friends, from the town of Isfahan. Among those who accompanied Him were Hájí Mirzá Jániz-i-Káshání, Mullá Báqir-i-Tabrizí, one of the Letters of the Living, and Mirzá Yahyá. His brother, Bahá'u'lláh had signified to them that they should proceed directly to their journey. His intention was to have no pause in their journey. His intention was

**How to make your book!**

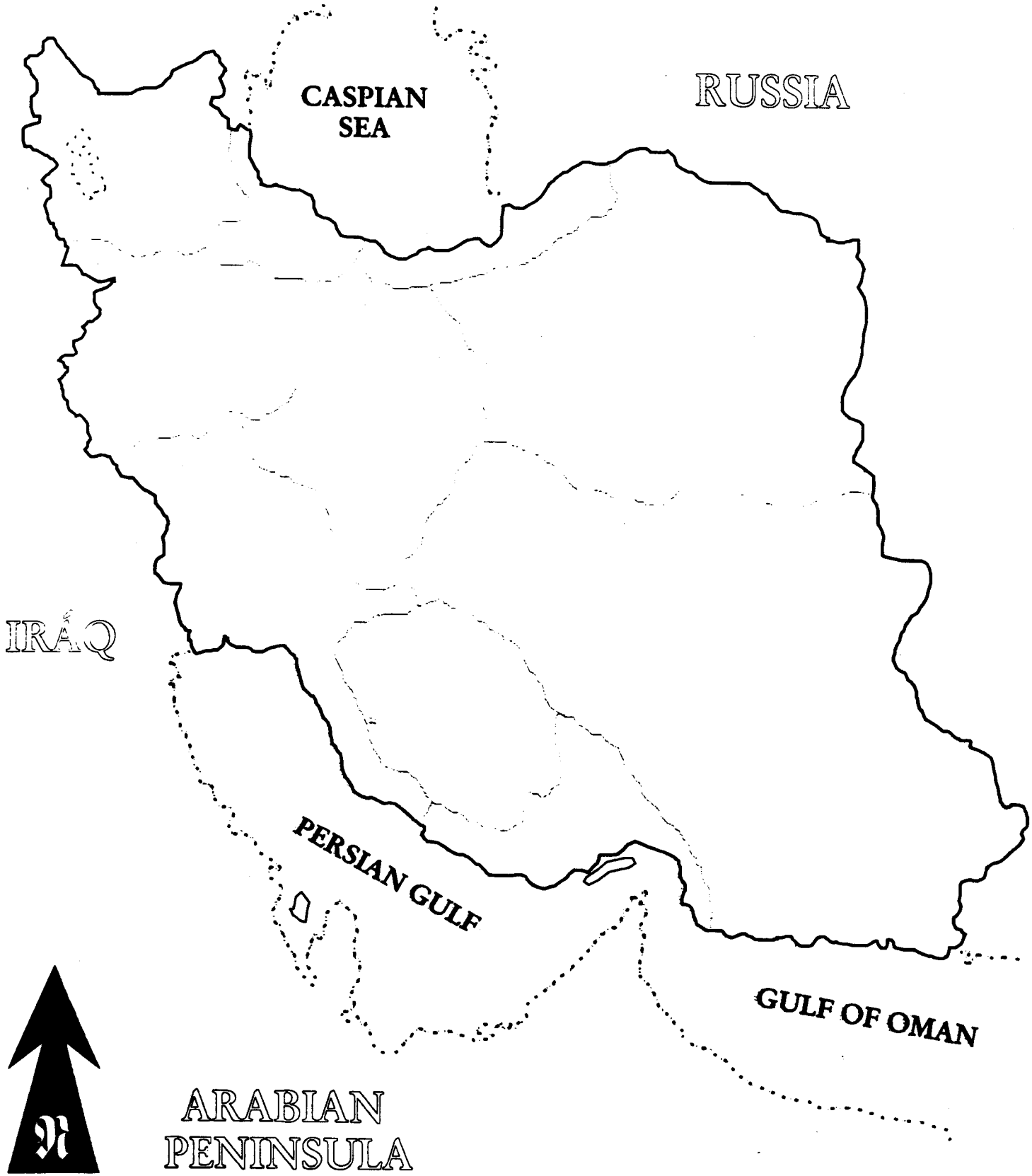
- 1st — Number the paragraphs in each chapter.
- 2nd — Underline names or references to people.
- 3rd — Highlight dates and times.
- 4th — Summarize each paragraph in its margin.
- 5th — Highlight places.

Mulla Husayn  
lights with  
two swords!

The army  
retreats!

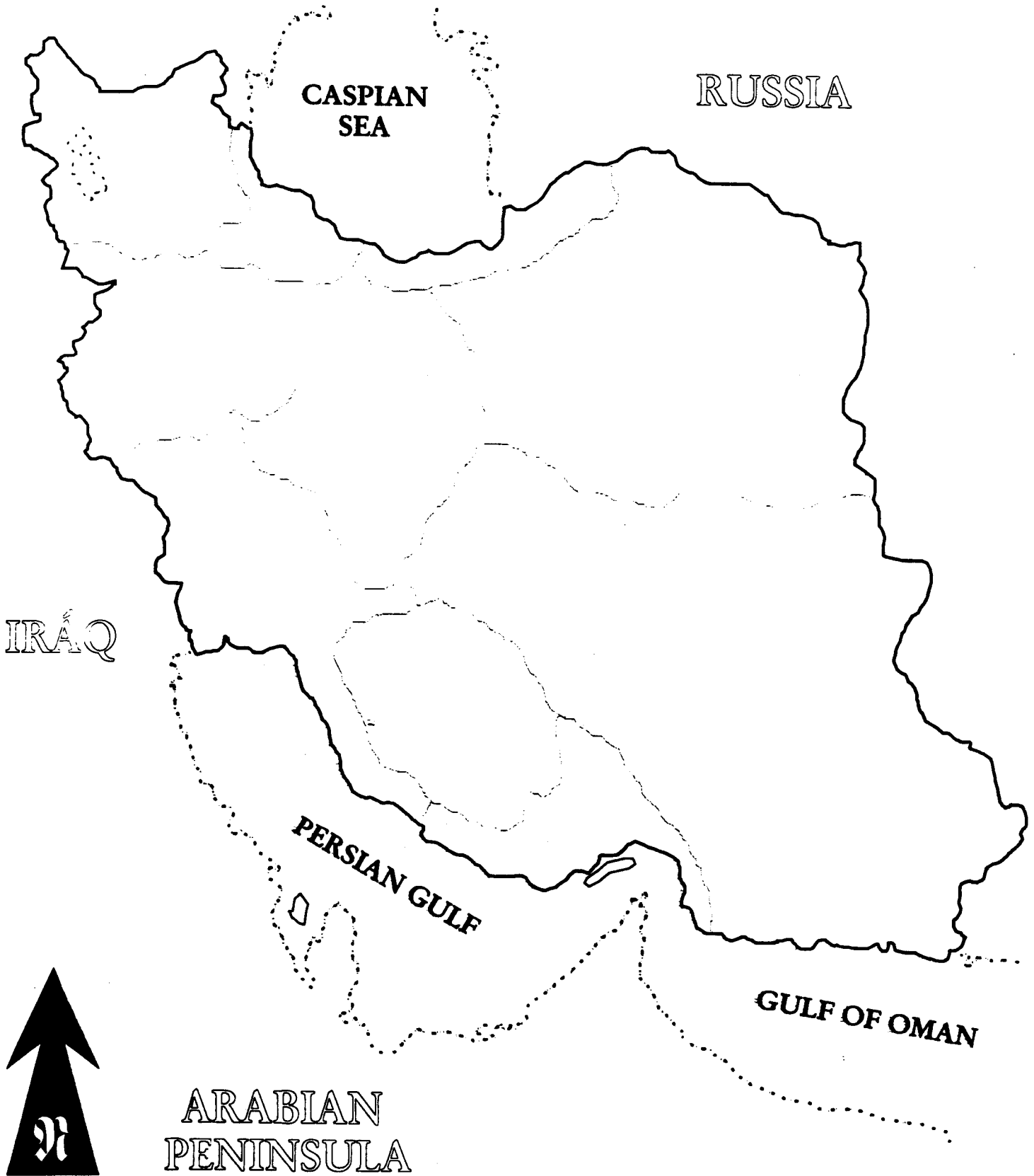
Quddús  
reassures the  
companions!

Bahá'u'lláh  
trips to visit  
the fort!

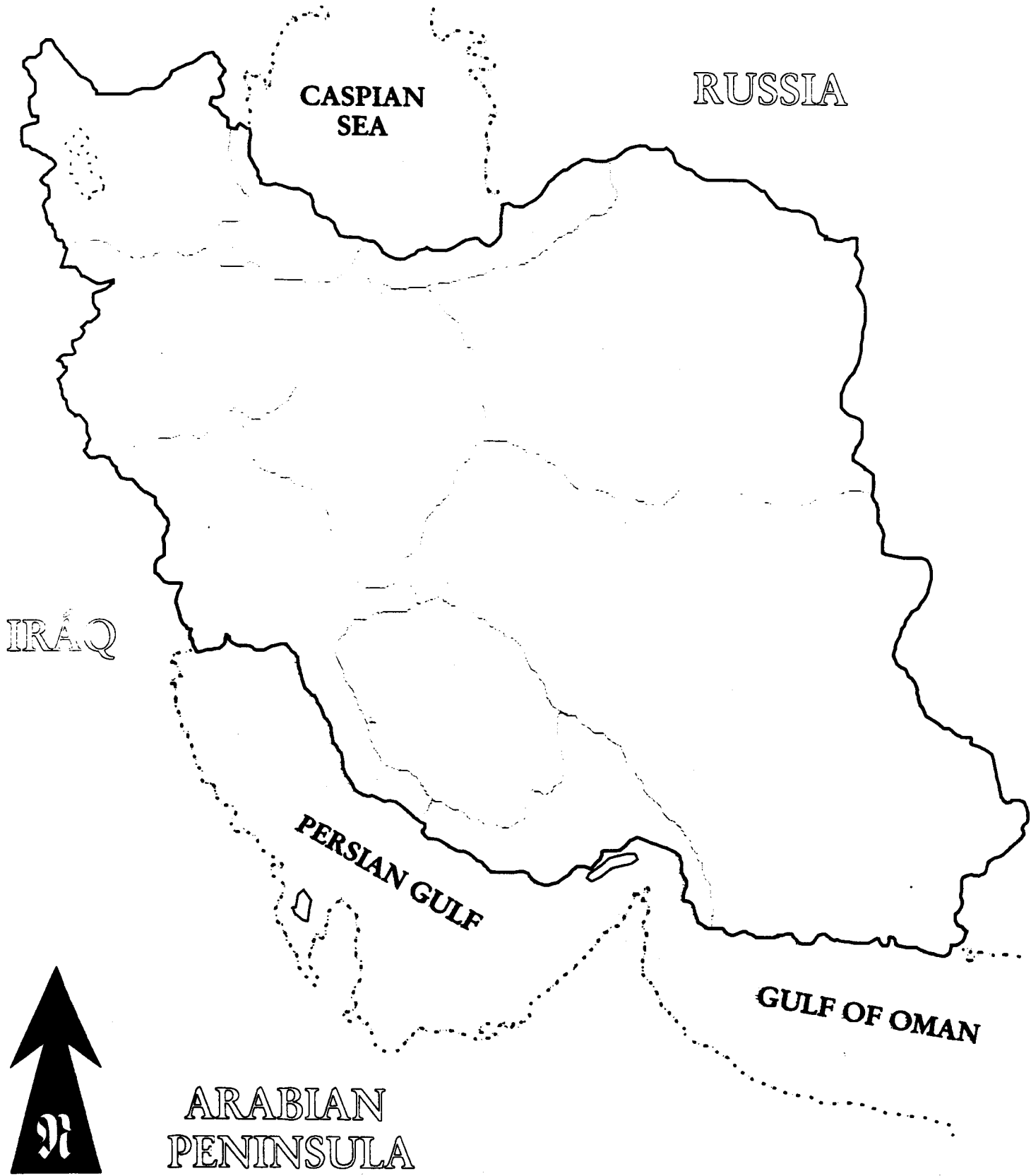


Chapter: \_\_\_\_\_





Chapter: \_\_\_\_\_



Chapter: \_\_\_\_\_



Chapter: \_\_\_\_\_

EVENTS  
MAP

# SAMPLE MAP



- 1st → write in every town/province mentioned
- 2nd → Draw arrows indicating travels



Chapter: II Siyyid Kázim



Hijaz  
(Mecca)  
↓

**NAMES TO REMEMBER  
FOR A STUDY OF NABÍL'S NARRATIVE:**

Extracted from *God Passes By* Chapters I-V

Name:	CR GPB PG#
'Abbás-Qulí Khán-i-Lárijání	41
'Abdu'kháliq-i-Işfahání	32
'Abdu'l-Hamíd Khán	13
'Abdu'l -Bahá	314
'Abdu'lláh Khán (the Shujá'u'l-Mulk)	42
'Alí Khán	18
'Azíz Khán-i-Sardár (Responsible for Táhírih's death, also Siyyid Husayn's)	75, 77
Áqá Ján-i-Khamsih	53
Ardishír Mírzá	63
Bahá'u'lláh — Baqíyyatu'lláh — Man-Yuzhiruhu'lláh	Forward XIV
Captain Von Goumoens	65
Fathu'lláh-i-Qumí (second youth who tried to kill the Sháh)	62
Father of Badí	39
Gurgín Khán	16
Hájí 'Alí Khán — the Hájibu'd-Dawlih	83, 71
Hájí Mírzá Siyyid 'Alí (the Báb's uncle)	90, 47, 11
Hájí Mullá Mahmúd — (the Nízamu'l-'Ulamá — the Prince's tutor.)	21
Hájí Alláh-Yár (helped rescue the Báb's body)	54
Hájí Mírzá Áqásí	4
Hájí Mírzá Báqir (signed the Báb's death warrant)	52
Hájí Muḥammad Karím Khán (Mírzá?)	91, 9
Hájí Mullá Şalih-i-Baraqání	72
Hájí Qásim	64
Hájí Sulaymán Khán (rescued the Báb's body)	54
Husayn (an 'Ulamá' of Káshán)	47
Husayn Khán	83, 11
Husayn-ibn-Rúḥ & Ibn-i-Mihriyár (prophecies by)	36
Imám Husayn	
Imám Jum'ih of Shíráz	11
Ja'far-Qulí Khán (the Vazír's brother, host of Bahá'u'lláh)	71
Mahmúd Khán-i-Kalantar	83, 74, 47
Manuchíhr Khán — the Mu'tamidu'd-Dawlih — (the govenor of Isfáhán)	14
Mírzá 'Alí-Aşghar — (the Shaykhu'l-Islám of Isfáhán.)	83, 22
Mírzá Aḥmad-i-Azghandí (A scholar)	12
Mírzá Áqá Khán-i-Nurí (I'timádu'd-Dawlih)	84, 62
Mírzá Asadu'lláh — surnamed Dayyán	20

Mírzá Ḥasan <u>Khán</u> (brother of Amír Nizám)	83, 52
Mírzá Majíd (Bahá'u'lláh's brother-in-law and secretary of the Russian Minister)	71
Mírzá Muḥammad 'Alí-i-Zunúzí (Anís)	52
Mírzá Muḥammad-Taḡiy-i-JuvaynÍ	39
Mírzá Muḥit-i-KirmánÍ	9
Mírzá Qurbán-'AlÍ (a famous dervish, one of 7 martyrs)	47
Mírzá Siyyid Muḥammad — the Sultán'l-'Ulamá	14
Mírzá TaḡÍ <u>Khán</u> Amír Nizám	4
Mírzá Yahyá	90, 28
Muḥammad <u>Sháh</u>	4
Mullá 'Abdu'l-karím-i-QazvínÍ	90, 51
Mullá 'Alí-i-BastámÍ	10
Mullá Báqir	69, 51, 28
Mullá Ḥusayn	50
Mullá Muḥammad Mihdíy-i-KandÍ	67
Mullá Muḥammad-'Alí-i-ZanjánÍ — Hujjat	12
Mullá Muḥammad-i-MamáqánÍ (penned the Báb's death warrant)	52, 21
Mullá Muḥammad-i-Núrí (cowardly mujtahid who faces Bahá'u'lláh)	67
Mullá Murtaḡá-QulÍ (signed the Báb's death warrant)	52
Náshiri'd-Dín MÍrzá — (the governor of Ádḥirbáyján and Valí-'Ahd — the heir to the throne.)	21
Náshiri'd-Dín <u>Sháh</u>	4
Prince Dolgorouki (Russian Minister)	71
Prince FÍrúz MÍrzá	42
Prince Ḥamzih MÍrzá	51
Prince Malik Qásim MÍrzá	20
Prince Mihdí-QulÍ MÍrzá	39
Quddús	49
Şádiq-i-Tabrízí (youth who tried to kill the <u>Sháh</u> )	62
Sa'ídu'l-'Ulamá'	83, 39
Sám <u>Khán</u>	53
Sayyáh	28
<u>Shaykh</u> Ḥasan-i-Zunúzí	28, 24
<u>Shaykh</u> Aḥmad-i-Aḥsá'Í	97
<u>Shaykh</u> Maḥmúd-i-ÁlúsÍ	74
<u>Shaykh</u> Muḥammad Ḥasan	10
Siyyid Ḥusayn and his brother	77, 66, 18
Siyyid Kázim-i-RashtÍ	97
Siyyid Kázim-i-ZanjánÍ	13
Siyyid Yahyáy-i-DárábÍ — VaḥÍd	11
Ṭáhirih — Qurratu'l-'Ayn (Fátimih, surnammed Umm-i-Salmih, designated Sakíyyih)	66, 7
The Báb — Qá'im — Şáḥibu'z-Zamán	Forward XIV
Yahyá <u>Khán</u>	19
Zaynu'l-'Ábidín <u>Khán</u> (fanatical governor of NayrÍz)	42

# NAMES TO TRACK

## WHILE READING NABÍL'S NARRATIVE:

### CHAPTER I: *The Mission of Shaykh Ahmad-i-Ahsá'i*

Names to Track:

✓	Shaykh Ahmad	1
✓	Siyyid Kázim	7
✓	Mullá Muḥammad Mámáqání	8

Names to Note:

✓	Fath-'Alí Sháh	4

### CHAPTER II: *The Mission of Siyyid Kázim-i-Raṣṭí*

Names to Track:

	Hájí Siyyid Muḥammad Báqir	14
	Mírzá 'Askarí	15
✓	Mírzá Muḥit-i-Kírmání - (The Báb confronts him on pilgrimage.)	15
✓	Mullá Ḥusayn-i-Buṣhrú'í	15
✓	Shaykh Ḥasan-i-Zunúzí	20
✓	Hájí Mírzá Karím Khán	29

Names to Note:

	Siyyid Ibráhím-i-Qazvíní	14

### CHAPTER III: *The Declaration of the Báb's Mission*

Names to Track:

✓	Mírzá Muḥit	36
	Muḥammad Ḥasan - (Mullá Ḥusayn's brother & letter of the living.)	37
	Muḥammad Báqir - (Mullá Ḥusayn's nephew & letter of the living.)	6
✓	Mullá 'Alí-i-Baṣṭámí - (Letter of the living.)	10
✓	Hájí Mírzá Siyyid 'Alí	51
	Mírzá Muḥammad-'Alí - (Ṭáhirih's relative & Letter of the living.)	56
✓	Ṭáhirih - (Letter of the living.)	56
✓	Hájí Mullá Ṣaliḥ-i-Qazvíní (Ṭáhirih's father, also Baraqání.)	56
	Mullá Taqí - (Evil uncle of Ṭáhirih.)	56
	Mullá Muḥammad - (Ṭáhirih's cousin and ex-husband.)	56
✓	Shaykh Muḥammad-Ḥasan - (Shí'ah dignitary of Baghdád.)	61

Names to Note:

	Hájí Siyyid Javád — 137	54
	'Abdu'l-Vaḥḥáb — 463	60
	Shaykh Maḥmúd-i-Alúsí	62

### CHAPTER IV: *Mullá Ḥusayn's Journey to Tíhrán*

Names to Track:

	Hájí Siyyid Muḥammad Báqir	67
✓	Manuḥihr Khán - the Mu'tamidu'd-Dawlih - (Governor of Isfáhn.)	68
✓	Hájí Mírzá Karím Khán	70
	Hájí Mírzá Jání — Parpá	70
	Mírzá Músá — Aqáy-i-Kalím (Faithful brother of Bahá'u'lláh.)	71

Names to Note:


✓ Mentioned by Shoghi Effendi in *God Passes By* in the first five chapters which cover this period.



**CHAPTER V: Bahá'u'lláh's Journey to Mázindarán**

Names to Track:

✓	Mullá Muḥammad-i-Núrí - (Cowardly Mujtahid.)	77
✓	Hájí Mírzá Aqásí - (Grand Vazir of Muḥammad Sháh.)	83
✓	Muḥammad Sháh	83

Names to Note:

	Muṣṭafá (The dervish.)	81
✓	Mírzá Aqá Khán-i-Núrí	83

**CHAPTER VI: Mullá Husayn's Journey to Khurásán**

Names to Track:

✓	Mírzá Aḥmad-i-Azghandí	87
	Mullá Shaykh 'Alí — 'Azím	87
	Mullá Muḥammad-i-Furúghí — (Storyteller, survives Ṭabarsí)	87
	Mírzá Muḥammad Báqir-i-Qá'íní - (Builder of Bábiyyih)	87

Names to Note:

✓	Hájí Mírzá Siyyid 'Alí	86

**CHAPTER VII: The Báb's Journey to Mecca and Medina**

Names to Track:

✓	Mírzá Muḥit-i-Kirmání	93
✓	Hájí Mírzá Karím Khán — (CR <i>Íqán</i> p. 190)	95

Names to Note:

	Hájí Niyáz-i-Baghdádí	96

**CHAPTER VIII: The Báb's Stay in Shiráz after the Pilgrimage - I**

Names to Track:

	Mullá Šadiq-i-Khurásání - (Ismu'lláhu'l-Ašdaq.)	100
✓	Husayn Khán - (Governor of Fárs.)	101
	Mírzá Muḥammad-'Alí-i-Nahrí - (Letter of the living.)	111
	Mírzá Hádí - (Letter of the living.)	111
✓	Mullá 'Abdu'l-Karím - (Mírzá Aḥmad-i-Kátib.)	112

Names to Note:

✓	Muḥammad Sháh	102
✓	Hájí Mírzá Karím Khán	114

**CHAPTER IX: The Báb's Stay in Shiráz after the Pilgrimage - II**

Names to Track:

✓	Mullá 'Abdu'l-Karím - (Mírzá Aḥmad-i-Kátib)	122
✓	Siyyid Yahyá-i-Dárábí — Vahíd	123
✓	Husayn Khán	125
✓	Mullá Muḥammad-'Alí — Hujjat	128
	Aqáy-i-Kalím	131
✓	Mírzá Aḥmad-i-Azghandí	132
✓	Shaykh Hasan-i-Zunúzí	139
✓	Siyyid Husayn-i-Yazdí	139

Names to Note:

✓	Muḥammad Sháh	123
	Mullá Shaykh 'Alí — 'Azím	123
✓	Hájí Mírzá Siyyid 'Alí	125
	Mullá Iskandár	128
	Mullá Šadiq	129
✓	Hájí Mírzá Karím Khán	130
	Siyyid-i-'Uluvv - see p. 436	138
	Siyyid Murtaḍá - see p. 337	141

✓ Mentioned by Shoghi Effendi in *God Passes By* in the first five chapters which cover this period.

✓	'Abdu'l-Hamíd <b>Khán</b> - (The chief constable of Shíráz.)	140
✓	Siyyid Kázim-i-Zanjání	141


### CHAPTER X: *The Báb's Sojourn in Isfáhán*

Names to Track:

✓	Siyyid Kázim-i-Zanjání	144
✓	Sultánu'l-'Ulamá' (The Imám-Jumih of Isfáhán.)	144
✓	Manuchíhr <b>Khán</b> - the Mu'tamidu'd-Dawlih - (Govenor of Isfáhán.)	144
✓	Mírzá Siyyid Muḥammad - (The Sultán'l-'Ulamá' & Imám-Jum'ih.)	144
✓	Siyyid Ḥusayn	152
✓	<b>Shaykh</b> Ḥasan-i-Zunúzí	152
✓	Gurgín <b>Khán</b>	153
✓	Muḥammad Big-i- <b>Chápárchí</b>	154

Names to Note:

✓	Hájí Mírzá aqasi	147
	Hájí Siyyid Muḥammad Bāqir	148
✓	Muḥammad <b>Sháh</b>	152

### CHAPTER XI: *The Báb's Stay in Káshán*

Names to Track:

	Hájí Mírzá Jání	156
	Muḥammad Big-i- <b>Chápárchí</b>	156
✓	Siyyid Ḥusayn-i-Yazdí	157

Names to Note:


### CHAPTER XII: *The Báb's Journey from Káshán to Tabríz*

Names to Track:

	Muḥammad Big-i- <b>Chápárchí</b>	161
✓	Hájí Mírzá Aqásí	161
✓	<b>Shaykh</b> Ḥasan-i-Zunúzí	162
✓	Mullá 'Abdu'l-Karím - (Kátib)	162
✓	'Alí <b>Khán</b> — (Warden of Máh-Kú.)	163
✓	Hujjat	166

Names to Note:

✓	Siyyid Ḥusayn-i-Yazdí	162
✓	Siyyid Ḥasan	162
	Mullá Iskandár	165
✓	Muḥammad <b>Sháh</b>	163

### CHAPTER XIII: *The Báb's Incarceration in the Castle of Máh-Kú*

Names to Track:

✓	'Alí <b>Khán</b> -i-Máh-Kú'í	170
✓	<b>Shaykh</b> Ḥasan-i-Zunúzí	173
✓	Ja'far-Qulí <b>Khán</b> -i-Námdár	178
	Qambar-'Alí	178

Names to Note:

✓	Siyyid Ḥusayn	170
✓	Siyyid Ḥasan	172
✓	Muḥammad <b>Sháh</b>	177
✓	Hájí Mírzá Aqásí	177
✓	Aqáy-i-Kalím	178

✓ Mentioned by Shoghi Effendi in *God Passes By* in the first five chapters which cover this period.

**CHAPTER XIV: Mullá Husayn's Journey to Mázinárán**

## Names to Track:

✓	'Alí Khán	184
✓	Sa'ídu'l-'Ulamá'	188
✓	Mírzá Muḥammad-Báqir-i-Qá'íní	189

## Names to Note:

	Siyyid Muḥammad-Báqir	187

**CHAPTER XV: Táhirih's Journey from Karbilá to Khurásán**

## Names to Track:

	Shaykh Šálih	193
	Siyyid Muḥammad-i-Gulpáyigání - (Tá'ir or Fata'l-Mahih.)	195
	Mírzá Muḥammad 'Alí - (Táhirih's brother-in-law and a Letter.)	195
	Mullá Muḥammad - (Evil cousin and husband of Táhirih.)	195
	Mullá Taqí - (Mullá Muḥammad's father.)	195
✓	Ja'far-Qulí Khán	199
✓	Mírzá Aqá Khán-i-Núrí	199
	Mullá Báqir	206
	Muḥammad-Hasan-i-Qazvíní	206

## Names to Note:

✓	Muḥammad Sháh	199
	Mullá 'Abdu'lláh	196
	Šadr-i-Ardibílí	200
	Muḥammad Hádí	201
	Khatún Ján	203
	Qánitih	205

**CHAPTER XVI: The Conference of Badasht**

## Names to Track:

✓	Prince Ḥamzih Mírzá	208
	'Abdu'l-'Alí Khán-i-Marághiyí - (Captain of the prince's artillery.)	208
	Mírzá Muḥammad-'Alí-i-Qazvíní - (A letter of the living.)	
	Mírzá Muḥammad-Báqir-i-Qá'íní - (Builder of bábiyyih.)	209
	Shaykh Abú-Turáb - (Witness)	211
	Mírzá Muḥammad-Taqí - (Mujtahid of Sárí, confines Quddús)	217

## Names to Note:

✓	Aqáy-i-Kalím	207
	Ḥasan	207
	Sálár	208
✓	'Abdu'l-Kháliq-i-Iš fáhání	213
	Mírzá 'Abdu'lláh (defends possessions)	216

**CHAPTER XVII: The Báb's Incarceration in the Castle of Chihriq**

## Names to Track:

✓	Yahyá Khán-i-Kurd - (The warden at Chihriq.)	218
✓	Mírzá Asadu'lláh — Dayyán	220
	Qahru'llah - (Dervish from India.)	221
✓	'Azim	222
✓	Muḥammad 'Alí-i-Zunúzí — Anís	222
✓	Shaykh Ḥasan-i-Zunúzí	223
	Mullá Jalíl-i-Urúmí - (A letter of the living.)	226

## Names to Note:

✓	'Alí-Khán-i-Máh-Kú'í	218
✓	Siyyid Ḥasan	226

✓	Hájí Mullá Maḥmúd - (The Nizámu'l-'Ulamá - the Prince's tutor.)	228
✓	Mullá Muḥammad Mámáqání	229
✓	Náşiri'd-Dín Mírzá - (The Valí-'Ahd.)	229
✓	Mullá Muḥammad-'Alíy-i-Zanjání — Hujjat	234


### CHAPTER XVIII: *The Examination of the Báb at Tabríz*

Names to Track:

✓	Prince Malik Qásim Mírzá	225
✓	'Azím	227
✓	Hájí Mírzá Aqásí	228
✓	Hájí Mullá Maḥmúd - (The Nizámu'l-'Ulamá - the Prince's tutor.)	228
✓	Náşiri'd-Dín Mírzá - (The Valí-'Ahd.)	229
✓	Mullá Muḥammad Mámáqání	229
✓	Mírzá 'Alí-Aşghar - (The Shaykhu'l-Islám of Isfáhán.)	229
✓	Shaykh Ḥasan-i-Zunúzí	229
✓	Mullá Muḥammad-'Alíy-i-Zanjání — Hujjat	234

Names to Note:

✓	Siyyid Ḥasan	226
✓	Yahyá Khán	233
✓	Muḥammad Sháh	234

### CHAPTER XIX: *The Mázindarán Upheaval — I*

Names to Track:

✓	Prince Ḥamzih Mírzá	235
	'Abdu'l-'Alí Khán-i-Marághiyí - (Captain of the prince's artillery.)	235
✓	Sa'ídu'l-'Ulamá'	237
✓	Mírzá Aḥmad - (Relates the story.)	240
	Mullá Mírzá Muḥammad-i-Furúghí - (Witness to swordstroke.)	240
✓	Prince Mihdí-Qulí Mírzá	240
✓	Amír-Nizám	240
	Qambar-'Alí	242
✓	'Abbás-Qulí Khán-i-Lárijání	245
	Mírzá Muḥammad Báqir - (Builder of bábiyyih, leads charges.)	249
	Mullá Yúsuf-i-Ardibílí - (A letter of the living.)	264
	Mullá Báqir-i-Tabrízí - (A letter of the living.)	265
✓	Mírzá Yahyá	265

Names to Note:

✓	'Abdu'l-Hamid Khán	268
	Khusraw-i-Qadí-Kalá'í	245
	Shaykh Abú Turáb	251
✓	Mírzá Muḥammad Taqí	252
✓	Náşiri'd-Dín Sháh	259

### CHAPTER XX: *The Mázindarán Upheaval — II*

Names to Track:

✓	Prince Mihdí-Qulí Mírzá	273
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Names to Note:

	Mullá Muḥammad-i-	275
--	-------------------	-----

✓ Mentioned by Shoghi Effendi in *God Passes By* in the first five chapters which cover this period.



### CHAPTER XXIII: *Martyrdom of the Báb*

#### Names to Track:

✓	The Amír Nizám - Mírzá Taqí Khán	368
✓	Náşiri'd-Dín Sháh	368
✓	Mullá Báqir - (A Letter, is entrusted with a box for Bahá'u'lláh.)	370
✓	Mírzá Hasan Khán - (The Vazír Nizám — brother of Grand Vazír.)	371
✓	Sám Khán	371
✓	Mírzá Muḥammad-'Alí-i-Zunúzí — Anís	372
✓	Mullá Muḥammad-i-Mámáqání (signs warrent)	374
✓	Mullá Murtaḍá-Qulí (signs warrent)	374
✓	Áqá Ján Khán-i-Khamsih - (Volunteers to carry out the execution.)	376
✓	Hájí Sulaymán Khán - (Son of Yahyá Khán, rescues remains.)	378

#### Names to Note:

Mírzá Aḥmad (✓ Azghandí?)	
✓ Áqáy-i-Kalím	379
✓ Siyyid Ḥusayn	372
Mírzá Báqir (signs warrent)	374
Hájí Mírzá Jání	379
✓ Ḥusayn Khán	382
✓ Hájí Mírzá Áqásí	382
✓ Muḥammad Sháh	382

### CHAPTER XXIV: *The Zanján Upheaval*

#### Names to Track:

✓	Mullá Muḥammad-'Alí-i-Zanjání — Ḥujjat	384
	Mullá Iskandar	385
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### CHAPTER XXV: *Bahá'u'lláh's Journey to Karbilá*

#### Names to Track:

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✓ Mentioned by Shoghi Effendi in *God Passes By* in the first five chapters which cover this period.







## CHRONOLOGY OF PRINCIPLE EVENTS RELATED IN NABÍL'S NARRATIVE

12 Nov. 1817	Birth of Mírzá Ḥusayn-'Alí-i-Núrí (Bahá'u'lláh).
20 Oct. 1819	Birth of Siyyid-'Alí-Muḥammad-i-Shírází (the Báb).
27 June 1826	Death of Shaykh Aḥmad-i-Aḥsá'í.
9 Sept. 1834	Accession of Muḥammad Sháh.
1841	The Báb proceeds to Najaf and Karbilá—attends lectures of Siyyid Kázim.
31 Dec. 1843	Death of Siyyid Kázim-i-Raṣhtí.
23 May 1844	Declaration by the Báb of His mission to Mullá Ḥusayn.
12 Nov. 1844	The Báb sets out from Shíráz on pilgrimage to Mecca.
13 Jan. 1845	Trial of Mullá 'Alí-i-Bastámí at Baghdád.
15 May 1845	The Báb returns to Búshíhr following pilgrimage.
June 1845	Punishment inflicted by Ḥusayn Khán on disciples of the Báb at Shíráz. The Báb is arrested and escorted to Shíráz.
23 Sept. 1846	The Báb leaves Shíráz for Iṣfáhán.
Mar.-July 1847	The Báb is transferred from Iṣfáhán to Máh-Kú
10 Apr. 1848	The conference of Badaṣht at which a definite break is made with Islám.
July 1848	The Báb is brought to Tabríz for trial, after which he is returned to Chihriq.
4 Sept. 1848	Death of Muḥammad Sháh. Accession of Náṣiri'd-Dín Sháh; Mírzá Taqí Khán. The Amír-Nizám, becomes Prime Minister a short time later.
10 Oct. 1848	Mullá Ḥusayn and his companions enter the shrine of Shaykh Ṭabarsí—beginning the Mázindarán Upheaval.
10 May 1849	Quddús and his companions tricked into laying down their arms. End of the Mázindarán Upheaval.
19or20 Feb. 1850	Seven Martyrs of Tíhrán.
Early 1850	The Yazd Episode.
c. 13 May 1850	Beginning of Zanján Upheaval.
27 May 1850	Vahíd enters Nayríz. Beginning of First Nayríz Upheaval.
19 June 1850	Arrival of the Báb at Tabríz.
21 June 1850	End of the First Nayríz Upheaval.
9 July 1850	Martyrdom of the Báb.
25 Aug. 1850	Arrival of 'Azíz Khán-i-Mukrí at Zanján.
Jan. 1851	End of Zanján Upheaval.
13 Nov. 1851	Fall of Mírzá Taqí Khán, Amír-Nizám. Replaced by Mírzá Áqá Khán-i-Núrí.
15 Aug. 1852	The Attempt on the Life of the Sháh.
16-17 Aug. 1852	Martyrdom of the Bábís in Tíhrán.
8 Apr. 1853	Arrival of Bahá'u'lláh in Baghdád.

# Nine Years Related in Nabíl's Narrative

1844 A.D.	1845	1846	1847	1848	1849	1850	1851	1852	53
1260 A.H.	1261	1262	1263	1264	1265	1266	1267	1268	69

The Báb	Declares ★ Begins Pilgrimage	Arrested by Husayn Khán	Leaves for Istahán	Sent to Máh-Ku	Examination at Tabriz	Imprisoned at Chihriq	Executed at Tabriz	1852	1853
Bahá' u'lláh					↑ ↓			↑ ↓	★
Mullá Husayn					↑ ↓	↑ ↓			
Quddús					↑ ↓	↑ ↓			
Táhirih					↑ ↓	↑ ↓			
Vahíd					↑ ↓	↑ ↓			↑ ↓
Hujjat					↑ ↓	↑ ↓			↑ ↓
The Sháhs					↑ ↓	↑ ↓			↑ ↓
Grand Vazirs					↑ ↓	↑ ↓			↑ ↓
Major Events					↑ ↓	↑ ↓			↑ ↓

Shot by Abbás Khán at Shaykh Tabarsi.  
 Torn to pieces in Báfurush.  
 Trampled by horses of Abbás Khán's men.  
 Succumbs to bullet wound during prayer.  
 Mirzá Áqá Khán  
 Attempt on the life of the Sháh

Sent to find the "Hidden Treasure"  
 Leads uprising  
 Shot by Abbás Khán at Shaykh Tabarsi.  
 Torn to pieces in Báfurush.

Examination at Tabriz  
 Imprisoned at Chihriq  
 Executed at Tabriz

Sent to Máh-Ku  
 Leaves for Istahán  
 Arrested by Husayn Khán

Declares ★ Begins Pilgrimage  
 The Sháhs  
 Grand Vazirs  
 Major Events

Bahá' u'lláh  
 Mullá Husayn  
 Quddús  
 Táhirih  
 Vahíd  
 Hujjat