

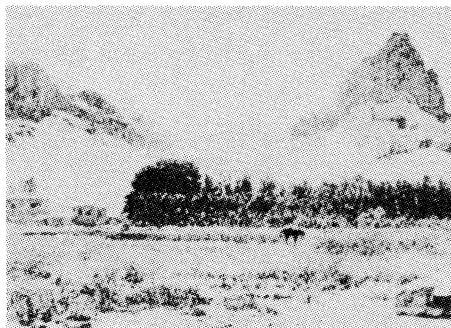
More than 3,000 Bahá'ís join hands around the "Gateway Arch" at dawn to offer prayers for victories in the Five Year Plan.

From Badasht to St. Louis

an evaluation of the first
Bahá'í conference and the largest

by Dhikru'lláh Khádem

The fortress of Chihriq in the mountains of Adhírbáyján. The Báb was in captivity there when the Conference of Badasht took place.



The beloved of all hearts, Shoghi Effendi, emphasized that the Conference of Badasht should be the source of inspiration for all Bahá'í conferences and that the spirit of that Conference should be reflected in all of them. In Badasht, the site of that historic gathering organized by Bahá'u'lláh, the clarion-call of the new Order was sounded. Recently in St. Louis more than ten thousand people from every region of America and from many countries in the Bahá'í world arrived to participate in the final step of the phased launching of the Five Year Plan in the United States. At the end of four days the believers streamed from that arena ready to strive to establish still farther afield outposts of Bahá'u'lláh's new Order. The Conference at Badasht was the first in Bahá'í history, St. Louis was the largest. But these two milestone events are related in other interesting and significant ways, some of which will be explored in this article. It begins with an account of the Conference at Badasht and will follow with a discussion of the conference in St. Louis, held August 29-September 1.

The Conference of Badasht

*"The Blessed Beauty made elaborate arrangements for Táhirih's journey to Badasht and sent her off with an equipage and retinue. His own party left for that region some days afterward."*¹

*The original of this Tablet was sent to Shoghi Effendi by Mr. Khádem. A photocopy, from which this reference is taken, is still in his possession.

**It was in Mashhad that Mullá Husayn received the most glorious honor and gift from the Báb (His green turban) together with the command to unfurl the Black Standard and hasten to Jazírí-i-Khadrá'. It was in Mashhad that Mullá Husayn, in obedience to the Báb's command, later hoisted the Standard and, waving it before him, led two hundred and two of his companions out of that city (they were gradually joined by others). It was this Standard which "was carried aloft all the way from the city of Mashhad to the shrine of Shaykh Tabarsí," "the same standard of which Muḥammad, the Prophet of God, had thus spoken: 'Should your eyes behold the Black Standards proceeding from Khurásán, hasten ye towards them, even though ye should have to crawl over the snow, inasmuch as they proclaim the advent of the promised Mihdí, the Vicegerent of God.'" (Nabíl, *Dawn-Breakers*, pp. 324, 351)

When the Conference of Badasht was held at the beginning of the summer 126 years ago, the Báb was a captive in the fortress of Chihriq in the mountains of Adhírbáyján. As He Himself had predicted, He was confined for nine months in the fortress at Mah-Kú, whereupon He was transferred to Chihriq.² On His way in captivity the friends had begged Him to flee, but He replied, "*The mountains of Adhírbáyján too have their claims, . . .*"³ In a Tablet of the Báb, as yet unpublished,* He asked how the wayward people could have been tested had He not consented to be confined in those mountains, and how the truth of the saying of the Imám Báqir, the fifth Imám, ("*The things which will happen in Adhírbáyján are necessary for us, nothing can prevent their occurrence.*"⁴) could have been fulfilled.

From His captivity the Báb urged His followers to "hasten to the Land of Khá," "the province of Khurásán,"⁵ where Quddús and Mullá Husayn had kindled amazing devotion in the hearts of the people of Mashhad (the capital).** Many were still on their way there when the historic events of Khurásán ended. On his way back from Khurásán, Quddús, the eighteenth Letter of the Living, whose station was second only to that of the Báb, arrived in the hamlet of Badasht at the hour of dawn. There he encountered a great number of his fellow believers. He resumed his journey to Sháh-Rúd, however, but was informed en route ". . . that Bahá'u'lláh and Táhirih had, a few days before, left Sháh-Rúd for that hamlet; that a large number of believers had already arrived from Isfáhán, Qazvín, and other towns of Persia, and were awaiting to accompany Bahá'u'lláh on His intended journey. . . ." "No sooner had Bahá'u'lláh been informed . . . of the arrival of Quddús at Sháh-Rúd that He decided to join him. Attended by Mullá Muḥammad-i-Mu'allim-i-Núrí, He set out on horseback that same evening for that village, and . . . returned with Quddús to Badasht the next morning at the hour of sunrise."⁶

Upon His arrival in Badasht "Bahá'u'lláh rented three gardens, one of which He assigned exclusively to the use of Quddús, another He set apart for Táhirih . . . and reserved the third for Himself."⁷ The eighty-one disciples who had gathered from various provinces were His guests from the day of their arrival to the day they dispersed.⁸ 'Abdu'l-Bahá shares with us the beauty of the scene and the details of these gardens:

In Badasht, there was a great open field. Through its

**“The effulgence of Thy face flashed forth and the rays
of Thy visage arose on high;
Then speak the word, ‘Am I not your Lord?’ and ‘Thou
art, Thou art’ we will all reply.”**
—*from a poem by Táhiriḥ*

*center a stream flowed, and to its right, left, and rear
there were three gardens, the envy of Paradise. One of
those gardens was assigned to Quddús, but this was
kept a secret. Another was set apart for Táhiriḥ, and in
a third was raised the pavilion of Bahá’u’lláh. On the
field amidst the three gardens, the believers pitched
their tents.*⁹

“In those days the fact that the Báb was the Qá’im had not yet been proclaimed.”¹⁰ Even though the traditions of Islám stated that the promised Qá’im would come with a new Book and new Laws, the believers were not fully aware of the fact that the Revelation of the Báb represented the Dawn of a New Day and that His Teachings would abrogate and repudiate the ancient laws. It was Bahá’u’lláh, with the assistance of Quddús, Who arranged through the memorable gathering at Badasht to make the friends fully aware of these grave realities.

“Evenings, Bahá’u’lláh, Quddús and Táhiriḥ would come together.”¹¹ “According to the ‘Kashfu’l-Ghitá’, a decision had been previously arrived at between Quddús and Táhiriḥ, in accordance with which the latter was to proclaim publicly the independent character of the Revelation of the Báb, and to emphasize the abrogation of the laws and ordinances of the previous Dispensation. Quddús, on the other hand, was expected to oppose her contention and strenuously to reject her views. This arrangement was made for the purpose of mitigating the effects of such a challenging and far-reaching proclamation, and of averting the dangers and perils which such a startling innovation was sure to produce (P. 211). Bahá’u’lláh appears to have taken a neutral attitude in this controversy, though actually He was the prime mover and the controlling and directing influence throughout the different stages of that memorable episode.”¹²

Although Bahá’u’lláh “was the possessor of countless and boundless perfections,”¹³ was praised in the *Qur’án* as the Lord of the Day of Judgment, the Remnant of God, was referred to by Isaiah as “Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace,”¹⁴ through the Divine Wisdom, and because of the immaturity of man, He remained “still behind the veil of glory.”¹⁵ It is not inappropriate to note certain references to the Báb and Bahá’u’lláh in the Islámic traditions. In the year 59 (1843, a year before the declaration of the Báb), Qá’im and Qayyúm (the Báb and Bahá’u’lláh), it was prophesied, would both be manifest with all the virtues and powers of revelation, and that together Their fame would become known. However, the year 59 belonged to Them as the year prior to Their declarations. Qayyúm

(Bahá’u’lláh) would also not declare until after Qá’im (the Báb) was martyred, the traditions said, and He would remain silent for a total of eleven years.¹⁶

This Hidden Treasure (Bahá’u’lláh), Who loved to be known, decided in Badasht to appear with His Most Great Name (Bahá), the Name which had been a concealed mystery and which adorns each of the 114 Súrihs of the *Qur’án*. The inscription “El-Bá, Bahá’u’lláh,” (B means Bahá’u’lláh), in Arabic, adorns the margins of some of the Latin editions of the *Qur’án* published in Turkey.

The following reference to the name of Bahá’u’lláh and to ‘Akká was made over 1300 years ago: “Ere long God will shine from the face of Bahíyu’l-Abhá [the Glory, the Most Glorious] with the name of Bahá, on the Day of Absolute, in the plain of ‘Akká.”¹⁷

The writer, when quoting these and similar references to the prime minister of one country was told, “It seems you Bahá’ís have gone to great lengths to add those passages to the Holy Books.” And the reaction of a dignitary in another country was that Bahá’u’lláh must have given Himself that Name because He knew of these references. He didn’t stop to think that if Bahá’u’lláh was the only one to have that knowledge then He must have been the Promised One Who was exiled to ‘Akká; and that He had not proceeded there by His own Will.

“On each of the twenty-two days of His [Bahá’u’lláh’s] sojourn in that hamlet He revealed a Tablet, which was chanted [by Mírzá Sulaymán-i-Núrí] in the presence of the assembled believers. On every believer He conferred a new name, without, however, disclosing the identity of the one who had bestowed it. He Himself was henceforth designated by the name Bahá. Upon the last Letter of the Living was conferred the appellation of Quddús, while Qurratu’l-‘Ayn [Solace of the Eyes] was given the title of Táhiriḥ. By these names they were all subsequently addressed by the Báb in the Tablets He revealed for each one of them.”¹⁸ The Tablets read at Badasht may in fact be considered the first Tablets revealed by the pen of Bahá’u’lláh.

All Things Made New

Quddús and Táhiriḥ had a passionate love for Bahá’u’lláh. They could not have failed to recognize Him and know His station. Quddús in responding to the Qur’anic hymn of glorification and praise, “Holy, holy, the Lord our God [Subbúhun Quddús], the Lord of the angels and the spirit!”¹⁹ intoned for him by a band of enthusiastic admirers, directed their attention instead to Baqíyyatu’lláh, the Remnant of God, Bahá’u’lláh. “The Baqíyyatu’lláh will

be best for you if ye are of those who believe,"²⁰ he said. Táhiriḥ, the pure, "the noblest of her sex in that Dispensation,"²¹ praised Bahá'u'lláh in one of her glorious poems:

"The effulgence of Thy face flashed forth and the rays of Thy visage arose on high;
Then speak the word, 'Am I not your Lord?' and 'Thou art, Thou art' we will all reply."

She also extolled Bahá'u'lláh in the Conference of Badashṭ with the title of the 'potent King' mentioned in the *Qur'án*.

"Each day of that memorable gathering witnessed the abrogation of a new law and the repudiation of a long-established tradition."²² The spirit heightened constantly, until "the clarion-call of the new Order had been sounded."²³

The fixed hour reached, the Great Resurrection made manifest the rise of Qá'im and Qayyúm.

"Then one day, and there was a wisdom in it, Bahá'u'lláh fell ill; that is, the indisposition was to serve a vital purpose. On a sudden, in the sight of all, Quddús came out of his garden, and entered the pavilion of Bahá'u'lláh."²⁴ "He seated himself, when ushered into His presence, on the right hand of Bahá'u'lláh. The rest of the companions were gradually admitted to His presence, and grouped themselves around Him."²⁵ "But Táhiriḥ sent him a message, to say that their Host being ill, Quddús should visit her garden instead. His answer was: 'This garden is preferable. Come, then, to this one.' Táhiriḥ, with her face unveiled, stepped from her garden, advancing to the pavilion of Bahá'u'lláh. . . ."²⁶ With utmost dignity, "Táhiriḥ stepped forward and advancing towards Quddús, seated herself on his right-hand side."²⁷

"And as she came, she shouted aloud these words: 'The Trumpet is sounding! The great Trump is blown! The universal Advent is now proclaimed!' The believers gathered in that tent were panic struck, and each one asked himself, 'How can the Law be abrogated? How is it that this woman stands here without her veil?'"²⁸

"She concluded her address with this verse of the *Qur'án*: 'Verily, amid gardens and rivers shall the pious dwell in the seat of truth, in the presence of the potent King.' As she uttered these words, she cast a furtive glance towards both Bahá'u'lláh and Quddús in such a manner that those who were watching her were unable to tell to which of the two she was alluding. Immediately after, she declared: 'I am the Word which the Qá'im is to utter, the Word which shall put to flight the chiefs and

nobles of the earth!'"²⁹

"'Read the Súriḥ of the Inevitable,' said Bahá'u'lláh; and the reader began: 'When the Day that must come shall have come suddenly . . . Day that shall abase! Day that shall exalt! . . . and thus was the new Dispensation announced and the great Resurrection made manifest. At the start, those who were present fled away, and some forsook their Faith, while some fell a prey to suspicion and doubt, and a number, after wavering, returned to the presence of Bahá'u'lláh. The Conference of Badashṭ broke up, but the universal Advent had been proclaimed.'"³⁰

Súriḥ 56—The Inevitable

When the day that must come shall have come suddenly, . . .

Day that shall abase! Day that shall exalt!

When the earth shall be shaken with a shock, . . .

And they who were foremost on earth—the foremost still [Quddús and Táhiriḥ]. . . .

These are they who shall be brought nigh to God, In the gardens of delight; . . .

No vain discourse shall they hear therein, nor charge of sin,

But only the cry, "Peace! Peace!"

And the people of the right hand—oh! how happy shall be the people of the right hand! [believers gathered]

Amid thornless sidrahs. . . .

And in extended shade,

And by flowing waters,

And with abundant fruits, . . .

Praise therefore the name of thy Lord, the Great.

Súriḥ 75—The Resurrection

It needeth not that I swear by the day of the RESURRECTION, . . .

He asketh, "When this day of Resurrection?"

But when the eye shall be dazzled, . . .

And the sun and the moon shall be together,

[the sun, Muḥammad; the moon, 'Alí: 'Alí Muḥammad, the name of the Báb]

[This verse confirms a wellknown tradition addressed to 'Alí by the Prophet Muḥammad in the book of Váfí

"There will be one advent for me and two for you, once before Muḥammad ('Alí-Muḥammad, the name of the Báb) and once after Ḥusayn (Ḥusayn-'Alí the name of Bahá'u'lláh)."]

On that day man shall cry, "Where is there a place to flee to?" . . .



Bahá'ís enjoyed fellowship and music in the Boulevard Room of the Jefferson Hotel at the close of each day's conference program.

*On that day shall faces beam with light,
Outlooking towards their Lord; . . .*

The St. Louis Conference

The First National Bahá'í Conference of the Five Year Plan, which manifested the spirit of the historic Conference of Badash̄t, opened in St. Louis with an exciting devotional program in praise and thanksgiving to the Author of our glorious Cause, and with a message from the Supreme Body of the Faith, The Universal House of Justice. This conference was the largest ever held in the history of the Faith. Attending were more than ten thousand followers of the Greatest Name, recruited from many nations, tribes, races, and colors of the globe.

The purpose of the conference was to proclaim the Faith to the world, and to discuss the fulfillment of the goals of the Five Year Plan of The Universal House of Justice, launched by that Body through its representatives, the Hands of the Cause of God, as standard bearers, at National Bahá'í Conventions around the world.

The convener of the conference was the National Spiritual Assembly of the Bahá'ís of the United States, a divinely-ordained institution, its members the generals of the Army of Life in this country.

The participants at the Conference of Badash̄t in the cradle of the Faith were the 81 Dawn-Breakers who went to offer up their lives in the path of their Beloved at a time when the call of God had reached only two countries, Persia and 'Iráq. The participants at St. Louis were thousands of the spiritual descendents of the Dawn-Breakers, an envious title conferred upon the Bahá'ís of America by the beloved Shoghi Effendi himself. They came to the conference in the cradle of the Administrative Order to follow the example of their spiritual ancestors in offering their time, their resources, their very lives—to serve and sacrifice for Bahá'u'lláh. They responded to the call of His House of Justice at a time when the love of Bahá'u'lláh is filling the whole world, as the waters cover the sea, and His Message is penetrating all the corners of the planet, to cities and villages whose very names—according the beloved Guardian—are difficult to pronounce.

During the Conference of Badash̄t, the Báb, the Prophet-Martyr and Herald of Bahá'u'lláh, was a captive in the mountains of Ádhirbáyján. He is no longer in captivity. The light of His might and dignity has dazzled His admirers, and His promise addressed to His Blessed Self (“Be patient, O Apple of My eyes. Verily, God has pledged with Him Thy might in all the lands”)³¹ has been

fulfilled. He, exalted be His Name, now sits upon His Throne of dignity. And as a consequence of the astounding labors of the beloved Shoghi Effendi, the Sign of God on earth, the Queen of Carmel (the Shrine of the Báb), in all its glory, with all of its embellishments, has become a Supreme Paradise, one of the wonders of the planet, and the spiritual world center of the Cause of God. The Ark of God (The Universal House of Justice), long prophesied by the Tongue of Power and Glory (Bahá'u'lláh), has sailed on the mountain of Carmel; its guidance is apparent everywhere. It was apparent, for example, at the St. Louis Conference where the friends prepared to exert themselves to teach the Faith, and to vie with one another in winning the goals of the Five Year Plan.

The World Order of Bahá'u'lláh was heralded in the Bayán, the Mother Book of the Báb, written while He was a Prisoner at Mah-Kú: “Well is it with him who fixeth his gaze upon the Order of Bahá'u'lláh, . . .”³² A year later the clarion-call of that new Order was sounded at Badash̄t.

Today that new Order is firmly established. We have seen the Constitution of the House of Justice published, and the Seat of Legislation, one of the goals of the Five Year Plan assigned to the World Center, is on the verge of construction. According to the beloved Shoghi Effendi, “The Ark of God will be built around the Arc.” No wonder that “Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System [World Order of Bahá'u'lláh],”³³ and the eyes of every dweller of the earth is each day witnessing the collapse of the present order. Lord, increase my astonishment in Thee!

How earnestly we wish that the beloved Shoghi Effendi, who so often quoted from memory the verse from the Tablet of Carmel, “Ere long will God sail His Ark upon Thee,”³⁴ who urged the believers to pray and to await the fulfillment of the prophecies of that glorious Tablet, and who did not leave us before he brought it into its embryonic form, were present amongst us to witness all these glories, the choice fruits of his strenuous labors.

How ardently we wish that he were with us and that we could hear him melodiously exclaim, with joy and excitement, “Bi-bíníd fuyúqát-i-Jamál-i-Mubárah-rá!” (Behold the bounties of the Blessed Beauty [Bahá'u'lláh]); or to hear his sweet voice echoing along Mount Carmel, reciting one of the poems of Bahá'u'lláh that refers to the growth of the Faith in the West, “O beauty of God, unveil Thyself so that the sun may rise from the West”;³⁵ or to hear him confidently exclaim, “The Cause will become a flame in America.” O beloved

**To mitigate the effects of the challenging proclamation of the Báb,
Quddús and Táhirih agreed that she should publicly proclaim the
independent character of the Revelation, while he should
reject her views.**

Shoghi Effendi: "For how long should these torrents of tears stream from my every eyelash! Multitudes are praising Thee with a passionate love, whilst Thou art absent from amongst them."³⁶

At the Conference of Badašht Bahá'u'lláh Himself was present. At the St. Louis Conference His blessings and bounties were apparent. At some of the sessions many cried for joy continually, as if in those sessions they saw reflected the Kingdom from on high. The participants were surrounded by the showers of the abundant bounties of Bahá'u'lláh. They felt in spirit the presence of their Beloveds, Bahá'u'lláh, the Báb, 'Abdu'l-Bahá and Shoghi Effendi, as well as the presence of the Greatest Holy Leaf, the Purest Branch, the mother of 'Abdu'l-Bahá, the Letters of the Book, the Leaves of Sidrah, the Afnán, the Hands, the martyrs, and all the promoters of the Faith. What a joy! What a bounty!

At the Conference of Badašht a new name was bestowed upon each of the participants. In St. Louis all felt they were numbered among the "chosen" rather than the "called" (Jesus said that many are called but few are chosen) and that the names of all of the believers, as Bahá'u'lláh said, are more known to God than to themselves.

At Badašht "the veils that guarded the sanctity of the ordinances of Islám were sternly rent asunder, . . ." ³⁷ In St. Louis, the call of peace, goodwill, love, and the oneness of mankind, was raised and proclaimed; the signs of the Kingdom of the Father were apparent; discussions were held on strengthening the foundations of Bahá'u'lláh's Commonwealth, Bahá'í life, etc.; and the call of Yá Bahá'u'l-Abhá! Yá 'Alíyyu'l-A'lá! was raised to the heavens from the hearts and lips of more than ten thousand believers.

Bahá'u'lláh has shared with us the exalted words He heard in the Síyáh-Chál, the Black Pit in the slums of Tíhrán where He was imprisoned: "*One night in a dream, these exalted words were heard on every side: 'Verily, We shall render Thee victorious by Thyself and by Thy pen. Grieve Thou not for that which hath befallen Thee; neither be Thou afraid, for Thou art in safety. Ere long will God raise up the treasures of the earth—men who will aid Thee through Thyself and through Thy Name, wherewith God hath revived the hearts of such as have recognized Him.'*" ³⁸

Let Násiri'd-Dín Sháh arise from his grave, as 'Abdu'l-Bahá said, and see how "the treasures of the earth" have been raised up to aid the Wronged One of the world. And it is only the beginning. There was the

Síyáh-Chál, and now there has been this glorious St. Louis gathering! There were those calamities, and now there are all these dignities!

For the sake of brevity I refrain from presenting all the details of the exciting talks of the speakers at St. Louis. These have been recorded with the best modern devices, with cameras, television and radio. Some details were published with astounding rapidity in *The American Bahá'í*, and the rest will surely be shared with the believers.

My pen is again out of my control! There was the Síyáh-Chál and the chains of Qará-Guhar, "chains of such galling weight that their mark remained imprinted upon His [Bahá'u'lláh's] body all the days of His life"; ³⁹ then in St. Louis there were the almost 3,000 Bahá'ís who hastened to the "Gateway Arch" at dawn to raise their voices in prayer and praise to Bahá'u'lláh, the Wronged One (from a building high overhead, unbeknownst to those below, a film was made which was later broadcast over local television stations); the Mayor of St. Louis who paid a glorious tribute to the Faith of Bahá'u'lláh; and the large public proclamation of the Cause of God which was such a success.

This great gathering, the largest in Bahá'í history, was held in St. Louis to discuss the role of the American believers in the Five Year Plan and to inspire them to arise wholeheartedly and unitedly to promote the Cause of Bahá'u'lláh. The friends gave thanks for the bounties of 'Abdu'l-Bahá showered upon the American believers, and determined to expend lavishly all their God-given resources in winning the goals of The Universal House of Justice.

"O ye apostles of Bahá'u'lláh! May My life be sacrificed for you! . . . Behold the portals which Bahá'u'lláh hath opened before you! Consider how exalted and lofty is the station you are destined to attain; how unique the favors with which you have been endowed. . . . Ere long ye will, with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate in the firmament of your country the light of Divine Guidance and will bestow upon its people the glory of an everlasting life. . . . The range of your future achievements still remains undisclosed. I fervently hope that in the near future the whole earth may be stirred and shaken by the results of your achievements. . . . Be not concerned with the smallness of your numbers, neither be oppressed by the multitude of an unbelieving world. . . . Exert yourselves; your mission is unspeakably glorious." ⁴⁰

The Guardian would often quote a poem of Bahá'u'lláh referring to the growth of the Faith in the West, "O beauty of God, unveil Thyself so that the sun may rise from the West."

Finally, as at the Conference of Badash, where the believers, invited to befittingly celebrate that great occasion, "the day of festivity and universal rejoicing,"⁴¹ arose and embraced each other and with unparalleled enthusiasm left the Conference, while "mountain and valley re-echoed the shouts with which that enthusiastic band," journeying to the arena of martyrdom, "hailed the extinction of the old, and the birth of the new Day,"⁴² the participants in the gathering at St. Louis determined, with unprecedented joy and excitement, and with the saying "Ya Bahá'u'l-Abhá, Yá 'Alíyyu'l-A'lá'!" raised aloud, to follow the way of their great Exemplar, 'Abdu'l-Bahá.

They closed the conference by singing the hymn "Look at Me, follow Me, be as I am, 'Abdu'l-Bahá, 'Abdu'l-Bahá." The floor and ceiling seemed to vibrate as their voices strained to reach the heavens and penetrate to the Abhá Kingdom. That beautiful hymn brought tears to the eyes. The friends left the conference for the arena of action and sacrifice, many embracing each other as they left. The spirit of that conference prompted many to vigil the whole night in ardent prayers with no aim of sleep, beseeching their Lord to make them worthy for service to Bahá'u'lláh and His glorious Faith.

"'O, that I could travel,' 'Abdu'l-Bahá, crying out from the depths of His soul, gives utterance to His longing, in a memorable passage, in the Tablets of the Divine Plan addressed to the North American believers, 'even though on foot and in the utmost poverty, to these regions, and raising the call of 'Yá Bahá'u'l-Abhá' in cities, villages, mountains, deserts and oceans, promote the Divine teachings! This, alas, I cannot do. How intensely I deplore it! Please God, ye may achieve it!'"⁴³

Please God, we may achieve it!

Notes

1. 'Abdu'l-Bahá, *Memorials of the Faithful*, trans. Marzieh Gail (Wilmette, Ill.: Bahá'í Publishing Trust, 1971), p. 200.
2. Nabíl-i-A'zam [Muḥammad-i-Zarandí], *The Dawn-Breakers: Nabíl's Narrative of the Early Days of the Bahá'í Revelation*, trans. and ed. Shoghi Effendi (Wilmette, Ill.: Bahá'í Publishing Trust, 1932), p. 243.
3. *Ibid.*, p. 236.
4. *Ibid.*, p. 259 (note).
5. *Ibid.*, p. 269.
6. *Ibid.*, p. 292.

7. *Ibid.*
8. Shoghi Effendi, *God Passes By* (Wilmette, Ill.: Bahá'í Publishing Trust, 1944), pp. 31-32.
9. 'Abdu'l-Bahá, *Memorials of the Faithful*, p. 200.
10. Shoghi Effendi, *God Passes By*, pp. 31-32.
11. 'Abdu'l-Bahá, *Memorials of the Faithful*, pp. 200-201.
12. Nabíl, *Dawn-Breakers*, p. 294 (note).
13. 'Abdu'l-Bahá, *A Traveller's Narrative*, trans. Edward G. Browne (New York, N.Y.: Bahá'í Publishing Committee, 1930), p. 3.
14. *Bible*, Isaiah 9:6.
15. 'Abdu'l-Bahá, *A Traveller's Narrative*, p. 3.
16. *Istidláliyih Na'im*, pp. 130-131.
17. *Dalá'il u'l-Irfán*, p. 156.
18. Shoghi Effendi, *God Passes By*, p. 32.
19. Nabíl, *Dawn-Breakers*, p. 352.
20. *Qur'án*, 11:85.
21. Shoghi Effendi, *God Passes By*, p. 33.
22. Nabíl, *Dawn-Breakers*, p. 293.
23. *Ibid.*, p. 297.
24. 'Abdu'l-Bahá, *Memorials of the Faithful*, p. 201.
25. Nabíl, *Dawn-Breakers*, pp. 293-294.
26. 'Abdu'l-Bahá, *Memorials of the Faithful*, p. 201.
27. Nabíl, *Dawn-Breakers*, p. 295.
28. 'Abdu'l-Bahá, *Memorials of the Faithful*, p. 201.
29. Nabíl, *Dawn-Breakers*, pp. 295-296.
30. 'Abdu'l-Bahá, *Memorials of the Faithful*, p. 201.
31. From the Báb's Commentary on the Súrih of Joseph.
32. Shoghi Effendi, *God Passes By*, pp. 324-325.
33. Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, trans. Shoghi Effendi, rev. ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1952), p. 136.
34. *Ibid.*, p. 16.
35. From *The Mathnaví* by Bahá'u'lláh.
36. From a poem of Shaykh Bahá'í, well-known mathematician, 953 A.H. (circa 1571)-1031 A.H., who discovered the Greatest Name.
37. Nabíl, *Dawn-Breakers*, p. 293.
38. Shoghi Effendi, *God Passes By*, p. 101.
39. *Ibid.*, p. 72.
40. 'Abdu'l-Bahá, quoted by Shoghi Effendi in *The World Order of Bahá'u'lláh* (Wilmette, Ill.: Bahá'í Publishing Trust, 1938), p. 77.
41. Nabíl, *Dawn-Breakers*, p. 296.
42. *Ibid.*, p. 298.
43. 'Abdu'l-Bahá, quoted by Shoghi Effendi in *Messages to the Bahá'í World: 1950-1957*, rev. ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1971), p. 38.