

Slide 2: Introduction: The importance of 'Iráq in Bahá'í history

Fifty years of spiritual preparation

Shaykh Aḥmad-i-Aḥsá'í and Siyyid Kázim-i-Rashtí, Ṭáhirih

The connection between 'Iráq and the Bahá'í Faith

- The Báb, Bahá'u'lláh, Ṭáhirih, Mullá Ḥusayn
- First exile of Bahá'u'lláh
- First glimmers of His Majesty
- First emanations of His Pen
- First real Bábí community
- The Declaration of Bahá'u'lláh

Slide 3: 8 April 1853: Bahá'u'lláh's arrival in Baghdád

- 6 years after Ṭáhirih's departure
- 3 years after the Báb's martyrdom
- 1 year after Bahá'u'lláh's 8-months stay in Karbilá

“Upon Our arrival in ‘Iráq We found the Cause of God sunk in deep apathy and the breeze of divine revelation stilled. Most of the believers were faint and dispirited, nay utterly lost and dead.”

Bahá'u'lláh, Ishráqát: The Ninth Ishráq and also in Lawḥ-i-Maryam

Slide 4: 1853 – 1854: Bahá'u'lláh's first year in Baghdád

- Confused Bábís left in Baghdád come for advice, guidance and protection.
- Impossible to hide/contain majesty
- Mírzá Áqá Ján in Karbilá
- Kazimayn
- *Lawh-i-Kullu't-Ta'ám (Tablet of All Food)*,
- Circle admirers: Ottoman officials, Governor of Baghdád, many of Siyyid Kázim's former companions.

Slide 5: 1853 – 1854: Mírzá Yahya and Siyyid Muḥammad

- Prey on confusion Planted seeds of doubt
- Successor of Báb not just nominee
- Clandestine opposition
- Campaign against Bahá'u'lláh (wrecking Faith)
- Plans to injure Bahá'u'lláh

“The days of tests are now come. Oceans of dissension and tribulation are surging, and the Banners of Doubt are, in every nook and corner, occupied in stirring up mischief and in leading men to perdition....”

Shoghi Effendi, God Passes By.

Slide 6: 10 April 1854: What preceded Bahá'u'lláh's seclusion

- Made every effort
- Constant state of sorrow
- **"Tribulation upon tribulation"**
- **"Woes at their blackest"**
- **"powerlessness, poverty and destitution,"**
- **"injuries," & "abasement."** All quotes above from God Passes By
- OTHER REASON: Save Mirzá Yaḥyá from constant humiliation of comparison/chance to prove himself as leader
- NO PLANNED RETURN:

"Our withdrawal contemplated no return, and Our separation hoped for no reunion."

Bahá'u'lláh quoted in God Passes By

Slide 7: 1854 – 1855: Darvish Muḥammad on Sár-Galu

“the birds of the air were My companions and the beasts of the field My associates.” During this time, Bahá'u'lláh roamed the wilderness or resignation, **“traveling in such wise that in My exile every eye wept sore over Me, and all created things shed tears of blood because of My anguish,”** and described His spiritual experiences: **“alone I communed with My spirit, oblivious of the world and all that is therein.”**

All quotes from God Passes By

Seclusion of Manifestations of God:

- Moses in the desert of Sinai
- Buddha in the wilds of India
- Jesus Christ in the wilderness of Judaea
- Prophet Muḥammad in sunbaked hills of Saudi Arabia
- Bahá'u'lláh in the mountains of 'Iráqí Kurdistán.
- Left behind His identity
- Sulaymáníyyih closest town 40 km 3-day walk

Talk 2: Bahá'u'lláh's re-creation of the Bahá'í community of Baghdád

- Even in remoteness of Sar-Galú, Bahá'u'lláh could not conceal His greatness.
- Şúfi seminary boy calligraphy practice
- Word beings to spread
- Shaykh Ismá'íl, the leader of a Şúfí order, dream where the Prophet Muḥammad directs him to seek out Bahá'u'lláh.

Slide 8: 1855 – 1856: Darvish Muhammad in Sulaymáníyyih

- Bahá'u'lláh moves into to the takyih, the Şúfí theological seminary in Sulaymáníyyih
- Quiet and reserved but willing to answer all questions
- Expounds on the 37-volume *Meccan Revelations*, which He had never read to the mesmerized crowd of Şúfí leaders, teachers and pupils
- Challenge to reveal poem like greatest achievement in Arabic mystical literature Ibn-i-Fárid's 12th century masterpiece, the 760-verse *Qaşídiy-i-Tá'íyyih*, identical rhyme and meter
- Bahá'u'lláh exceeds = *Qaşídiy-i-Varqá'íyyih* (*The Ode of the Dove*), a 2,000-verse poem, 3 times length of Ibn-i-Fárid's work, entirely in Arabic, superior in theme Bahá'u'lláh only allowed to keep 127 verses, mystical subject matter too premature.
- Helped Kurds secure endowment to mosque & custodianship, legal documents for inhabitants
- Discourses, open new spiritual worlds

Slide 9: 10 April 1854 – 19 March 1856: Baghdád in Bahá'u'lláh's absence

- Mírzá Yahyá & Siyyid Muḥammad initially pleased and encouraged
- Mírzá Yahyá moved in with Holy Family, made their lives hell
- Death of 'Alí Muḥammad died, no doctor, no burial, unknown grave
- Plan assassination of Sháh with Mírzá Áqá Ján, failed
- STAINED NAME OF THE BAB: Fátimih Khánum, the Báb's second wife, Mírzá Yahyá and Siyyid Muḥammad one month later
- Bahá'u'lláh stated **“the dishonor inflicted upon the Primal Point,”** and stating the act **had “truly overwhelmed all lands with sorrow.”** (Epistle to the Son of the Wolf)
- Siyyid Muḥammad and thugs Karbilá = private gang, snatch turbans off wealthy pilgrims, steal shoes, divans and candles from shrines, robbed cubs from fountains
- 25 Bábís claimed to be Him Whom God Shall Make Manifest
- Faith cursed in the streets, Bábís insulted and vilified by everyone reputation ruined

Slide 10: Early 1856: Bahá'u'lláh ends His seclusion

- Holy Family discovered through rumors + Newspaper Bahá'u'lláh was in Sulaymáníyyih
- Sent 'Iráqí Bábí, Shaykh Sulṭán (wise choice) with letters and pleadings
- Including letter from Mírzá Yaḥyá
- From *Kitáb-i-Íqán* and also God Passes By: **“From the Mystic Source there came the summons bidding Us return whence We came. Surrendering Our will to His, We submitted to His injunction.”**
- Bahá'u'lláh retraced His steps back to Baghdád in slow easy stages, and confided in Shaykh Sulṭán: last days of seclusion would **“the only days of peace and tranquility”** left to Him, **“days which will never again fall to My lot.”** (God Passes BY)

Slide 11: 19 March 1856: A bittersweet reunion

- Touching reunion with Holy Family (stories from Kurdistán)
- Create in me a pure heart
- Mírzá Músá marries daughter of Shaykh Sultán
- 1858: Mírzá Mihdí reunited with family 10 years old
- BITTERSWEET: the Bábí community is broken: **“We found no more than a handful of souls, faint and dispirited, nay utterly lost and dead. The Cause of God had ceased to be on any one’s lips, nor was any heart receptive to its message.”** (God Passes By)
- Soon after: Assassination of Dayyán **“Point of the Bayán,”** the **“repository of the knowledge of God,”** the **“Third Letter to believe in Him Whom God shall make manifest,”** **“the repository of the trust of the one true God...and the treasury of the pearls of His knowledge,”**
- The situation broke Bahá'u'lláh's heart, and at first, He refused to leave the Most Great House, except occasionally, to meet His friends in Baghdád and in Kázimayn.

Slides 13 – 24: The object of every Revelation

- Now we can look at the process of spiritual transformation from the point of view of Bahá'u'lláh:

“Is not the object of every Revelation to effect a transformation in the whole character of mankind, a transformation that shall manifest itself, both outwardly and inwardly, that shall affect both its inner life and external conditions?”

Bahá'u'lláh, the Kitáb-i-Íqán

Slides 25 – 29: Elements of transformation

What are the various elements which were responsible for the transformation of the Bábí community: We will be studying them separately through the rest of the talk

- Bahá'u'lláh's Revelation
- Bahá'u'lláh's presence
- Bahá'u'lláh's guidance
- Bahá'u'lláh's words and deeds
- The Most Great House

Slide 30: Transformation: The element of time

- All transformation takes time: Carbon = Diamond, Seed = Fruit, baby = adult
- Prophecies of Divinely-ordained time between Revelation Siyáh-Chál and Declaration Riḍván, for PREPARATION OF THE PEOPLE

“...do Thou grant a respite of nineteen years as a token of Thy favor so that those who have embraced this Cause may be graciously rewarded by Thee.”

The Báb, Selections from the writings of the Báb

“The Tree which We had planted with the Hand of Providence hath borne its destined fruit...”

Bahá'u'lláh, The Tabernacle of Unity

Slides 31 – 32: How transformation manifests itself

We plan to answer this question of Bahá'u'lláh's from the *Kitáb-i-Íqán* throughout the rest of this talk:

How transformation manifests itself in the whole character of the Bábí community of Baghdád, a transformation that shall manifest itself, both outwardly and inwardly, that shall affect both its inner life and external conditions?"

Slide 33: Complete Spiritual transformation (written and spoken word)

- Main element of transformation was Bahá'u'lláh's written and spoken utterances
- Constant revelation
- Each new work lifts a further veil of His majesty
- Transformative effect of the word of God dispersed in the community
- New teachings progressively incorporated
- Imperceptible shift from Bábí to Bahá'í

“The complete transformation which the written and spoken word of Bahá'u'lláh had effected in the outlook and character of His companions was equalled by the burning devotion which His love had kindled in their souls.”

Shoghi Effendi, God Passes By.

Slide 34: “A copious rain”: The astounding volume of Bahá'u'lláh's Revelation

“After Our arrival, We revealed, as a copious rain, by the aid of God and His Divine Grace and mercy, Our verses, and sent them to various parts of the world.”

Bahá'u'lláh, Epistle to the Son of the Wolf

- Bahá'u'lláh's prolific output of Revelation during those years.
- Intensity and extent = epistles, exhortations, commentaries, apologies, dissertations, prophecies, prayers, odes, poems, and Tablets.
- Banks of the Tigris River, Bahá'u'lláh revealed *The Hidden Words*. Later, *The Seven Valleys*, *The Four Valleys*, revealed for Kurdish Şúfí Shaykh, *Gems of Divine Mysteries*, *Kitáb-i-Iqán*, *Tablet of the Holy Mariner*.
- SO MUCH could not be transcribed
- Nabíl estimates: EACH DAY equivalent of Quran NOT TRANSCRIBED

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- IN ADDITION: Bahá'u'lláh ordered Mírzá Áqá Ján to wash away 100,000s verses in the Tigris river = **“None is to be found at this time worthy to hear these melodies.”** (God Passes By)
- MAJORITY of Baghdád Revelation is lost to us forever
- Muḥammad Karím, a Bábí from Shíráz, present while both the Báb and Bahá'u'lláh were Revealing verses :**“Had Bahá'u'lláh no other claim to greatness, this were sufficient, in the eyes of the world and its people, that He produced such verses as have streamed this day from His pen.”** (God Passes By)

Slide 35: Transformed individuals & Community: Enkindlement

- Nabíl-i-Akbar
 - Most learned men of Persia
 - Confused eminent Bábís like Mullá Şádiq knelt to Bahá'u'lláh
 - Initial arrogance, takin Bahá'u'lláh's place
 - Over time overwhelmed by Bahá'u'lláh's superiority, recognized His station years before Declaration
- Salmán
 - NO home for 4 decades, walking between Bahá'u'lláh and Persia
 - Ate only onions and bread
 - Illiterate
 - Never lost a Tablet, great many mystical and weighty Tablets
- Nabíl-i-A'zam
 - Interviewed many early believers about exp with Bahá'u'lláh
 - Became Bahá'u'lláh's most trusted envoy on special missions for 40 years
 - Meticulously kept track of the living history of the Faith

Slide 36: Transformed beliefs: Integrity

- Bahá'u'lláh's standard for integrity brought even higher than the Báb's
- Baghdád official criminal not punished bc Bábí = even if Mírzá Músá, His full brother at His side since early childhood, was found guilty,

“I would be pleased and appreciate your action were you to bind his hands and cast him into the river to drown, and refuse to consider the intercession of any one on his behalf.”

God Passes By

- Bábís around Bahá'u'lláh so altered/uplifted made efforts to purify their souls, conform with the will of God. Helped each other live by standard of Bahá'u'lláh. It was a re-created community.

“It would be more acceptable in My sight for a person to harm one of My own sons or relatives rather than inflict injury upon any soul.”

God Passes By

Slide 37: Bayt-i-A'zam: The Most Great House

- 1856 – 1863: Seven years – One house
- Adrianople = 7 houses; Constantinople: 2 houses/4 months
- 'Akká = 8 houses, af
- CONTINUITY = STABILITY
- The Most Great House = designated Holy Place with Holy House of the Báb in Shiráz.

Slide 38: Bahá'u'lláh and the coffee-houses of Baghdád

- Bahá'u'lláh frequented coffeeshops twice a day, morning and afternoon, for an hour and a half.
- Teach, spread, and expound upon the Bábí teachings, and propagate the Bábí Faith, among every strata of society.

Bahá'u'lláh Himself states: **“During the days of Baghdád We ourself used to visit the coffee house and meet with everyone.”**

*Adib Taherzadeh, The Revelation of Bahá'u'lláh Volume 4:
Mazra'ih and Bahji 1877-1892, page 4.*

- Habit so well-known that Ottoman officials, notables, ulamás and magistrates always knew where to find Him
- AFTER DEPARTURE: several coffee-house owners refused to set foot in their coffee-shop again, or simply closed it.

Slide 39: The People of Baghdád

Bahá'u'lláh Himself states: **“We associated with people whether they were in the community or outside, whether acquaintances or strangers, whether they came from far or near.”**

*Adib Taherzadeh, The Revelation of Bahá'u'lláh Volume 4:
Mazra'ih and Bahji 1877-1892, page 4.*

- 80-year old woman, ruined house, wait every day by side of road
- Every day Bahá'u'lláh stop ask about health, give her money
- Kiss His hands, try kiss His face, too short, Bahá'u'lláh bend down

“She knows that I like her, that is why she likes Me.”

H.M. Balyuzi, Bahá'u'lláh: The King of Glory, page 151.

- AFTER DEPARTURE = Bahá'u'lláh made arrangements so that the old woman would receive a daily allowance until she died.

Slide 40: Bahá'u'lláh and the mother of the Báb

- Spiritual connection between Bahá'u'lláh and the Báb
- Closeness of the Báb and His mother since childhood and after marriage (Fátimih Khánum and Khadijih Bagúm)
- After His Declaration, unlike Khadijih Bagúm, the Báb's mother did not recognize His station
- 6 years after martyrdom, living in Najaf, 'Iráq, (family's persecution and prejudice.)
- Bahá'u'lláh SENT 2 devoted Bábís knew from Shirá teach principles & Station
- Biggest obstacle in accepting the Faith was desecration wife Beab
- **“Praise be to God, the mother of that Blessed Being came to believe, at the end.”**
 - *Bahá'u'lláh quoted in H.M. Balyuzi, Bahá'u'lláh: The King of Glory, page 418.*
- Overcame her doubts, became a Bábí, and died, fully aware of the Báb's exalted station, thanks entirely to Bahá'u'lláh's efforts

Slide 41: Bahá'u'lláh's' bakery: A forerunner of Bahá'í social action

- Bahá'u'lláh's bakery = across street from Most Great House = house of Nabúkí Bahá'u'lláh purchased a grinding mill,
- 2 Bábís, bakers, brothers, free bread for Bábí community, 40 people
- Bahá'u'lláh often visited the bakery after Mazra'iy-i-Vashshásh,
- Visit father of the two bakers, a 90-year-old man named Áqá Muḥammad-Şádiq, whose stories made Bahá'u'lláh smile.
- SPIRITUAL SYMBOLISM OF BAKERY: bread symbolic main element of life, outpour of revelation, physical bread spiritual bread
- Cohesive community = eats bread together same source of bread

Slide 42: The prestige of Bahá'u'lláh and the Bábí Faith

- Devout Kurd admirers arrived in Baghdád **“Darvish Muḥammad”** and **“house of Mírzá Músá the Bábí”** on their lips.
- Religious leaders of Baghdád astonished.
- Kurdish 'ulamás and Şúfis of historically rival orders flock to Most Great House, and soon,
- They too began to seek out Bahá'u'lláh's presence.

“the governor Námiq-Páshá, impressed by the many signs of esteem and veneration in which He was held, called upon Him to pay his personal tribute”

Shoghi Effendi, God Passes By.

Slide 43: 1862 – 1863: Changes in Bahá'u'lláh

- Bahá'u'lláh started experiencing a deluge of divine forces
- Started progressively communicating glimpses and intimations of this spiritual power to His followers.
- Bahá'u'lláh soul filled with exaltation
- His demeanor had changed
- On the day He left the Most Great House, Bahá'u'lláh adopted the táj, a tall crown-like felt headdress beautifully adorned, with embroidery of the highest quality and skill.

Slides 44 – 51: Messianic – Relating to the Promised One

- Bahá'u'lláh revealed festive, soul-entrancing writings of ecstasy nearly every day
- Filled with allusions to the unveiling of Bahá'u'lláh's station
- Most featuring the Maid of Heaven, the personification of the Most Great Spirit
- Speaking of God's Revelation to Bahá'u'lláh
- Bidding Bahá'u'lláh to “lift up” His “voice between earth and heaven.”
- Glad tidings of the advent of the Day of God
- Announcing His approaching Declaration

Slides 52 – 58: 1862 – 1863: The transformative effect of Bahá'u'lláh's messianic writings of ecstasy

- Subḥána-Rabbíya'l-A'lá (Praised be Our Lord Most High): appearance Maid of Heaven – Glad tidings Advent Day of God
- Lawḥ-i-Ghulámu'l-Khuld (Tablet of the Immortal Youth): 29 Oct 1862 rhythmic refrain **“This is the immortal Youth, come with a mighty cause....This is the immortal Youth, come with a transcendent cause...”**
- Ḥúr-i-'Ujáb (Tablet of the Wondrous Maiden): Countenance lifted eyes of men/unveiling glorious station
- Lawḥ-i-'Áshiq va Ma'shúq (Tablet of the Lover and the Beloved): a **“new flower”** bloomed in the **“rose-garden of changeless splendour,”**
- Lawḥ-i-Ḥuríyyih (Tablet of the Divine Maiden): desc. Stirring encounter Maid of Heaven expires after perceiving extent of His suffering
- Halih-Halih-Yá-Bishárat (Hallelujah O Glad Tidings): descent MOH
- Az-Bágh-i-Iláhi (From the Divine Garden) most joyful poems, Persian verse/Arabic verse, musicality altern lang cause atm of enchantment

Slide 59: The immortal Youth

- Every single poem had one main theme: the Declaration of Bahá'u'lláh, and an announcement:

“This is the immortal Youth, come with a mighty cause....This is the immortal Youth, come with a transcendent cause...”

Bahá'u'lláh, Days of Remembrance: Lawḥ-i-Ghulámu'l-Khuld (Tablet of the Immortal Youth)

- Effect of Bahá'u'lláh's unveiled spiritual power & almost daily mystical, messianic transformed Bábí community
- All believers were filled with spiritual commotion, joy ecstasy
- Believers gathered in Mírzá Áqá Ján's room, & numerous camphorated candles, and chanting aloud Bahá'u'lláh's new joyous, festive odes, and His soul-stirring Tablets.
- So enraptured and immersed in spiritual realms forgot to sleep or eat, realizing sunset turned to midday

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- Historic nights, believers held conversations that revolved entirely around
- Blessed person of Bahá'u'lláh
- Sharing stories,
- Feelings of joy at meeting Him in the streets and bazaars of Baghdád
- Entering His presence in the Most Great Home.
- Immersed in the ocean of Bahá'u'lláh's Revelation, engaging in
- Theological discussions and speculating on the exact nature of what Bahá'u'lláh's Declaration would be and its timing.
- By First Day of Riḍván arrived, the Bábi community was in a state of excitement and rapture.

Slide 60: “The like of that night, the eye of creation had not seen.”

- Gatering one evening shortly before Declaration in Most Great House
- One of most memorable nights in Nabil's life
- 'Abdu'l-Bahá, 18 years old radiant and distinguished, was host
- Number of believers from Baghdád and Karbilá were present
- Notable Bábís: Hájí Siyyid Javád-i-Karbilá'í, Shaykh Sultán, and Sayyáh.
- After dinner, chanted Tablets of Bahá'u'lláh
- Hearts so filled with divine love, souls illumined with light of New Day
- *Az-Bágh-i-Iláhí* chanted, hidden mysteries bec. obvious atm excit, rapt.
- Without warning, door opened, and Bahá'u'lláh entered majestically, with small glass vessel of rose-water.
- He greeted His companions said had felt the spirituality of gathering, and anointed them with rose-water, then left. So intoxicated could not sleep" Nabil would later say: **“The like of that night, the eye of creation had not seen.”** *Adib Taherzadeh, Revelation of Bahá'u'lláh, Volume 1: pg 219 - 220.*

Slide 54: 22 April 1863 – 3 May 1863: The Declaration of Bahá'u'lláh

- Wed, 22 April 1863, Bahá'u'lláh left the Most Great House last time
- Walked surrounded by inhab of Baghdád to river, round quffah boat

“O My companions, I entrust to your keeping this city of Baghdád, in the state ye now behold it, when from the eyes of friends and strangers alike, crowding its housetops, its streets and markets, tears like the rain of spring are flowing down, and I depart. With you it now rests to watch lest your deeds and conduct dim the flame of love that gloweth within the breasts of its inhabitants.”

- Revealed lengthy Súriy-i-Sabr quarter Iqán
- Proclaimed to the small band of His eager followers, primed by months of messianic Tablets for new Revelation
- Bahá'í Revelation was born

22 April 1863 – 3 May 1863: The Declaration of Bahá'u'lláh

The Báb had foretold the date of Bahá'u'lláh's Declaration, stating "**The Lord of the Day of Reckoning will be manifested at the end of Vahíd [19] and the beginning of eighty [1280 A.H. = 1863].**" The decade-long delay between Bahá'u'lláh's Revelation in the Siyáh-Chál and His Declaration was at an end. The first stage of Bahá'u'lláh's Proclamation had begun.

Twenty-seven days after revealing the *Tablet of the Holy Mariner*, on Wednesday, 22 April 1863, Bahá'u'lláh left the Most Great House for the last time and boarded a round quffah, a traditional 'Iráqí boat, to the Riḍván garden on the opposite bank of the Tigris river, and proclaimed to the small band of His eager followers, gathered around Him that He was indeed the Promised One foretold by the Báb, unleashing spiritual powers that would protect, and sustain the faithful from the cataclysm that was about to be unleashed.

“that critical and seemingly unpropitious hour”

"Bahá'u'lláh chose in that critical and seemingly unpropitious hour to advance so challenging a claim, to lay bare the mystery surrounding His person, and to assume, in their plenitude, the power and the authority which were the exclusive privileges of the One Whose advent the Báb had prophesied." Source: [God Passes By](#).

Bahá'u'lláh made His formal Declaration at a deeply ominous time, mere days before His journey towards a second exile twice as far from His native land where He would endure an opposition so fierce it would almost cost Him His life. The circle of His enemies was about to swell, moving to a completely foreign Turkish culture, under a Sultán more totalitarian than Náṣiri'd-Dín Sháh, surrounded by ministers more hostile than Hájí Mírzá Áqásí had been.

Epilogue Slide 62: 1853 – 1863: The transformation of Bahá'u'lláh's enemies

- Ten years, Bábí Faith considered

“misguided and detestable sect,” “secretly corrupting and misleading foolish persons and ignorant weaklings.” *Shoghi Effendi, God Passes By.*

- Widely respected and admired
- Persian Consul visited regretted playing role in exile
- Mufti of Baghdád cursed Naşiri'd-Dín Sháh
- Baghdád Governor Namiq Páshá asked to do favor, Bahá'u'lláh said: said **“Extend thy consideration to Our loved ones and deal with them with kindness,”**
- Namiq Páshá summed transformation up in one sentence:

“Formerly they insisted upon your departure. Now, however, they are even more insistent that you should remain.” *Shoghi Effendi, God Passes By.*

Bahá'u'lláh left the Baghdád Bábí community completely transformed.

When He arrived, almost exactly ten years prior, it was an empty shell of leaderless, confused believers. Bahá'u'lláh had retired to Kurdistán out of a profound desire to avoid being the source of further disunity for the struggling congregation. For two years, while His glory was being unveiled to the Kurds of Sulaymáníyyih, Mírzá Yahyá and Siyyid Muḥammad had manipulated and humiliated the community into oblivion, had desecrated the name of the Báb, and brought shame to the Bábí name. After Bahá'u'lláh returned, he slowly, methodically, consistently built up both the community and the believers, progressively unveiling His majesty, grandeur, greatness and majesty for all to see, the Bábís and everyone else. He had rained down seven years of uninterrupted Revelation, given them vision, elevated the position of the community, earned the respect of every strata of Baghdád society from the penniless orphans to the Muftí and Governor, and left the city with more splendor than a King.

9 May 1863: Lawḥ-i-Firayjât

Leaving Baghdád behind, Bahá'u'lláh, His Family and their fellow-exiles reached Firayjât, five kilometers away from Baghdád as the sun was setting on 3 May 1863. Firayjât was the large mansion of a former Governor of Baghdád, surrounded by a verdant garden, on the banks of the Tigris river. Bahá'u'lláh stayed in the mansion for seven days while Mirzá Músá finished tidying up their affairs in the capital, and packing and loading the remainder of their possessions.

On 9 May 1863, the day Bahá'u'lláh left Firayjât, He marked the occasion by revealing a particularly significant Tablet in Arabic which is not well-known outside of 'Iráq called the *Lawḥ-i-Firayjât (Tablet of Firayjât)*, in which He calls His departure, **“this time when the accents of the dove of separation are raised from the land of 'Iráq,”** begs God to send down upon Him every affliction intended for His loved ones, so that nothing could ever dampen their devotion, and implores God to **“preserve Thy loved ones after I am gone,”** to gather and sever them from all attachment, so they may **“stand in fear of no one,”** to open their eyes, allowing them to ascend to the station of a true

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believer, speaking praises of God continually, and return to God so completely that **“naught could cause them any perturbation.”**

Bahá'u'lláh was leaving 'Iráq and its people forever, these Arabs whom He had lived with from the mountains of Kurdistán to its capital city, a people He had loved and taught, guided and helped for ten years. The 'Iráqís were the first Bahá'ís in history, the first unofficial recipients of His glory in Kurdistán, then the recipients of His Revelation in Baghdád, they were the ones who had streamed constantly through the Most Great House, the garden of Ridván, and every stop along the way to Firayjât, unable to bear separation from Him. It a testament of love from Bahá'u'lláh for an entire people.

Bahá'u'lláh's messianic poems (1862 – 1863)

Subhána-Rabbíya'l-A'lá (Praised be Our Lord Most High) Lawḥ-i-Ghulámu'l-Khuld (Tablet of the Immortal Youth)

Days of Remembrance: www.bahai.org/r/287435491

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