

## NINE BASIC BEHAI PRINCIPLES

TAUGHT BY BEHA 'U'LLAH

1. The oneness and singleness of God.
2. The oneness of Mankind.
3. Equality of Races.
4. Equality of Men and Women.
5. Harmony of Science and Religion.
6. Religion Without Clergy.
7. Universal Language.
8. Universal Tribunal.
9. Universal Peace

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O people of God!

Be not occupied with yourselves. Be intent on the betterment of the world and the training of nations.

*The betterment of the world can be accomplished through pure and excellent deeds and well-approved and agreeable conduct. The helper of the Cause is Deeds and its assistant is Good Character.*

O people of Beha! Hold fast unto Piety. This is that which is commanded by this Oppressed One and chosen by the Potent One.

BEHA 'U'LLAH.

# BEHAI

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## FOREWORD



EXTEND my humble gratitude to the kind readers of this Periodical and the beloved Behai friends for their generous response to my last message entitled "Am I a Behai."

In these days of unrest, it is indeed encouraging to receive such numerous constructive and illuminative replies and to know of the great interest which has been displayed.

We are living in a restless age, socially, economically, politically and spiritually.

Dissatisfaction prevails everywhere, hatred of race, nationality and creed is renewed, Divine teachings are laid aside, discord replaces unity, law of balance forgotten and Gold substituted for God.

Ambitious leaders are driving mankind to another bloody conflict and innocent masses are hoodwinked by the spirit of Nationalism and religious fanaticism.

But according to all indications and in spite of the obstacles visible we are approaching a new era, a great change is coming. The day of awakening to the realization that after all we are one in humanity regardless of our differences in race, language, color, creed and habits.

Then all this strife and discord shall cease and the great peace shall come. A peace founded on better understanding of one another, bound with the strong intellectual tie, that we are children of Adam and Athom and should live together as one kindred and to consider mankind members of one family.

Humbly I pray that through the actions of the living example of the basic principles taught by our Great Master "Beha 'U'llah" and the unexhaustible efforts of the diffusers of Truth, humanity will become united under the Glorious banner of "The Most Resplendent Glory" and the melodious song universally be sung "Glory is to the Father."

SHUA ULLAH BEHAI.

## TABLET OF TARAZAT

*Revealed by Beha 'U'llah*

In My Name, the Protector Over all Names!



**P**RAISE and glory belong unto the King of Names and the Creator of Heavens, the waves of the Sea of Whose Appearance are manifest and evident before the faces of all in the world. The Sun of His Command is submitted to no covering, and His Word of Affirmation is beyond the reach of negation. *Neither the restriction of tyrants nor the oppression wrought by Pharaohs could withhold Him from His Will.*

Praise be unto God! Although Signs (or Verses) have encompassed the world, and proofs and arguments are shining forth and manifest from all directions like unto the light, yet ignorant servants (or people) are found heedless, nay, even contradictory. O that they were content with mere contradicting! Nay, but they are all the time plotting to cut down the Blessed Tree. From the beginning of this Dispensation the manifestors of selfishness have exerted themselves with all tyranny and injustice to extinguish the Light of God; but, verily, God prevented them therefrom, and through His Power caused the Light to appear and protected it through His Might, until the heaven and earth were illuminated with its radiance and brightness! Praise be unto Him under all circumstances!

Glory be unto Thee, O Thou God of the World and Desire of Nations. O Thou Who has become manifest in the Greatest Name, whereby the pearl of Wisdom and Utterance have appeared from the shells of the great Sea of Thy Knowledge, and the heavens of Religions are adorned with the light of the Appearance of the Sun of Thy Countenance!

I beg of Thee—by that Word, by reason of which Thy Proof was made perfect among Thy creatures and Thy argument among Thy servants—to strengthen Thy people in that, whereby the face of the Cause will radiate in Thy Dominion and the standards of Thy Power and the banners of Thy Guidance will be planted in Thy lands and among Thy servants!

O my God! Thou beholdest them clinging to the rope of Thy Grace and holding fast unto the hem of the mantle of Thy Beneficence. Ordain for them that which may draw them nearer unto Thee, and withhold them from all else save Thee.

I beg of Thee, O Thou King of existence and Protector of the seen and unseen, to make whosoever arises to serve Thy Cause as a sea mov-

# THE BAB AND HIS PREDECESSORS

*(The New Elijah)*



THE awakening era for liberation from Religious Orthodoxy, began in Iran (Persia) in the early nineteenth century.

The first Reformer was Sheikh Ahmad Ahsai, born 1741 A. D.

This great personage from his youth was a seeker of new light. A devout student of the Koran and the Shiat Doctrine, a Progressive Teacher and leader of Sheikhi School.

At the suggestion of his Spiritual advisers he journeyed to Karbala and Najaf (the center of the Students of Theology) where he resided and taught his progressive teachings.

In a short duration of time he acquired great fame and surrounded himself with many liberal minded students.

He was an advanced and independent thinker, and his explanation of the Doctrine appealed to the dissatisfied individuals.

At the time the horizon of the minds of Iranians (Persians) was covered with the clouds of religious superstition, therefore the appearance of such a great Son of Liberty and the sound explanation and interpretation of the Doctrine brought him fame and glory and eventually he became a powerful leader.

His sudden rise to popularity caused the Shah to extend to him an invitation to come to the Capitol for counsel and advice.

Then he proceeded to Kermanshah and from there to Yezd where he resided twelve years, devoting his entire time to progressive teachings.

He made several pilgrimages to Mecca and on the last occasion he passed unto Eternity before reaching the Holy shrine of Kaba in 1825 A. D.

He was succeeded by his devoted disciple, Haji Seyed Kazim of Rasht, who came from a prominent merchant family.

This new leader while a young man one night in a dream was authorized by a supposed "Saint" to enroll himself under the Spiritual guidance of the said Sheikh Ahmad Ahsai.

He accordingly proceeded and eventually became a devout follower and earnest disciple of the Great Ahsai, in whose doctrine he attained such a fame that after his death, he was unanimously recognized as Leader of the Sheikhi School. He died in Bagdad Irak year 1843 A. D. at the age of fifty.

This venerable Teacher authorized his followers to expect the appearance of Khaim or Emam Mahdy (Elijah) after his departure.

He did not appoint a successor and devoted the last few years of his life paving the way for the coming of Mahdy and his appearance on Earth.

A year hence, there appeared in Iran (Persia) a young man of twenty-four years of age, whose name was Ali Mohammed, a descendent of the Prophet. He possessed the highest degree of the power of wisdom and spiritual inspiration. At the beginning he called himself "Bab," meaning gate (through which to gain Knowledge of Truth). Afterwards he claimed to be Khaim or Eman Mahdy whom the Mohammedans expected.

In a short duration of time he revolutionized the thoughts of the masses.

He brought them from darkness to light and from extreme religious orthodoxy to liberalism. He paved the way for the coming of the Glory of God "He whom God shall manifest" Beha 'U'llah.

One of his messages was thus,

"O ye people of the Earth, that which was prophesied by the Holy men of ancient times, will shortly come to pass. The Kingdom of God shall be established upon the Earth.

Prepare Ye in the desert a highway for our God. The Glory of God shall be revealed, all flesh shall see it together, for the mouth of the Lord has spoken it."

His message spread rapidly throughout the land and thousands of Theologians and learned students followed him.

His followers were called Babis and were scattered all over Iran (Persia) but more prominently visible in the cities of Shiraz, Tabriz, Neiris, Zanzan, the province of Mazanderan and Persian Irak.

The rapid spread of this message and the progress of his cause aroused the anger of the Mullahs (Mohammedan Theologians) as they feared the downfall of their leadership.

They organized against the Bab and his followers, calling him an impostor and a magician, and finally succeeded in sowing the seed of hatred in the hearts of the ignorant masses against the Babis. Allied with themselves the Governors of many provinces caused the persecution of hundreds of innocent Godly citizens.

Faithful and prominent Babis were put to death without question or judgment and many of the Governors participated in these unfortunate events to satisfy the desire of the Mullahs.

In spite of the severe persecution the Babis became more energetic and enthusiastic in the diffusion of the Message throughout the land.

The clamor of this movement commanded the attention of the Shah, who sent Sayyed Yahya of Darab, one of the highest Doctors, to question the Bab as to his teachings.

After his visit to the Bab this learned man became convinced of the Truth of the Bab's Message and allied himself with this cause as a zealous believer and preacher, so the Bab's cause became stronger as time passed.

The Mullas decided to try a new method to extinguish this great light by forcing the Government to capture the Bab and placed him in prison, and not satisfied with this, caused his execution. The Bab and a devoted follower called Agha Mohammed Ali, were put to death in the city of Tabriz on the 9th day of July 1850 A. D.

A noted Babi historian recorded this unfortunate event thus:

"Next day the Chief of the Farrashes (Jail Keepers) delivered over the Bab and a young man named Agha Mohammed Ali; who was of a noble family of Tabriz to Saam Khan, Colonel of the Christian regiment of Urumiya at the sentence of the learned divine Mulla Mohammed of Mamaghan of the second ecclesiastical authority, Mirza Baghir and of the third ecclesiastical authority Mulla Mumtaz and others.

An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned and two ropes were hung down. By one rope the Bab was suspended and by the other rope Agha Mohammed Ali; both being firmly bound in such manner that the head of the young man was on the Bab's breast. The surrounding housetops billowed with teeming crowds.

A regiment of soldiers ranged itself in three files. The first file fired, then the second file, and then the third file discharged volleys, from the fire of these volleys a mighty smoke was produced. When the smoke cleared away they saw the young man standing and the Bab seated in the very cell from the staircase of which they had suspended them.

*To neither one of them had the slightest injury resulted.*

Colonel Saam Khan the Christian asked to be excused from the second attempt of the execution of the Bab. The turn of service came to another regiment and the Chief of the Farrashes withheld his hand. Agha Jan Bey of Ghamsa, Colonel of the body guard, advanced and they again bound the Bab together with the young man to the same nail. The Colonel of the regiment appeared in person and it was before noon on the 9th day of July 1850 A. D. Suddenly he gave orders to fire, at this volley the bullets produced such effect that the breasts (of the victims) were riddled, and their limbs were completely dissected, except their faces which were but little marred."

Three days after the execution the remains were taken away by a few Babis in the darkness of night and kept in a hiding place for years and finally were brought to the Land of Holy and buried in Mount Carmel, Haifa, Palestine.

His Holiness The Bab is recognized as Mahdy and Elijah and this is proven by His works and teachings entitled "Bayan."

He says,

"The whole Bayan revolves round the saying of Him whom God shall manifest.

A thousand perusals of the Bayan are not equal to the perusal of one verse of what shall be revealed by Him whom God shall manifest.

I swear by the most Holy essence of God (Glorious and splendid is He) that in the day of the manifestation, whom God shall manifest, if one should hear a single verse from Him and recite it, it is better than that he should recite the Bayan a thousand times.

The Bayan is today in the stage of seed but in the day of Him whom God shall manifest it will arrive at the degree of fruition.

All the splendor of the Bayan is He whom God shall manifest (Beha 'U'llah)."

The disciples of the Bab were many Theologians of whom the historians spoke of with great reverence.

Amongst them was a great Soul, a wonderful woman who discarded the veil and preached the new message to the masses.

She was called Korratel Ayn and Tahera (meaning Pure).

A daughter of a Theologian and well informed student, she served the cause of the Bab with great vigor and enthusiasm.

Of this noble Soul an English author writes thus:

"The appearance of such a woman as Korratel Ayn is in any country and any age a rare phenomenon, but in such a country as Persia it is prodigy, nay, almost a miracle.

Alike in virtue of her marvelous beauty, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her country women.

Had the Babi religion no other claim to greatness this were sufficient that it produced a heroine like Korratel Ayn."

This marvelous woman was a poetess also. The same author attributes the following verses to Korratel Ayn:



“The effulgence of thy face flashed forth and the rays of thy visage arose  
on high;  
Why lags the word, ‘Am I not your Lord’? ‘Yea, that thou art’ ‘Let us  
make reply.’  
‘Am I not an appeal from thy drum, to greet what ‘Yeas’ the drums of  
devotion beat;  
At the gate of my heart I behold the feet and the tents of the host of  
calamity.

That fair moon’s love for me, I trow, is enough; for he laughed at my  
tale of woe,  
And exulting cried as he sank below, ‘The Martyr of Karbala am I.’  
When he heard my death-wail drear, for me he prepared, and arranged  
my gear for me,  
He advanced to lament at my bier for me, and o’er me wept right bitterly.  
What harm if thou with the fire of amaze should’st set my Sinai-heart  
ablaze  
Which thou first mad’st fast in a hundred ways but to shake and shatter  
so ruthlessly?

To convene the guests to his feast of love all night from the angel-host  
above,  
Pells forth this summons ineffable ‘Hail, sorrow-stricken community!’  
Can a scale of the fish amaze like thee aspire to sing of Being Sea?  
Sit still like Tahira, hearkening to what the monster of ‘No’ doth cry.”

Korratel Ayn, like many other of Bab’s disciples, was executed in  
Teheran in the year 1852 A. D.

The account of her execution varies, but the most authentic is thus:  
After extreme tortures she was cast alive unto a dry well which was  
filled with stones. Dr. Jacob Eduard Polak of Leipzig formerly physi-  
cian to the shah of Persia and professor at the Medical College of Te-  
heran, happened to be an eye witness to the execution.

He writes of the horrible cruelties perpetrated on the Babis—their  
extra-ordinary fortitude—the tortures inflicted on the beautiful Korratel  
Ayn and the Super-human courage wherewith she endured her linger-  
ing death.

This explanation substantiates the aforesaid account of her execution.

The young progressive Iranians should realize the greatness of those  
noble souls and their sacrifices for the progress and freedom which they  
are enjoying today.

SHUA ULLAH BEHAI.

## WHAT I BELIEVE TODAY



**I BELIEVE** in the changeless love and fatherhood of God, and in the brotherhood of all humanity; in the Golden Rule as the supreme law of society; in a heaven that begins here upon this earth; in a religion that values men more than money, and deeds more than creeds; in a Gospel that has enough truth and love and life within it to unite all the people and all the nations of the world into one great fellowship, and which has power enough to bring health, happiness and hope to all mankind; in a religion which is inspired with a divine enthusiasm for humanity, in a unit of society which has knowledge and courage enough to grapple with every human problem and love enough to cast the devil of selfishness out of human hearts and human society; in the ideals which Jesus and Beha 'U'llah held up before the world as the beginning and the end of all true progress, and in love as the regant force, service as the highest achievement, and God incarnate in human institutions as the growing ideal of the age.

**I BELIEVE** that the chain of responsibility links my life and my destiny to my fellow-men of every race, that the strong ought to bear the infirmities of the weak; that is my business in life to champion every worthy cause; that nature lays upon every one the burdens of all, and upon all the burdens of each.

**I BELIEVE** that I shall live forever; that what men call death is only the gateway to real life, and that when I shuffle off this mortal coil, I shall only throw off the fetters of a circumscribed and temporary existence, and rise untrammelled to achieve the wonderful possibilities of the spiritual (cosmical) and eternal universe.

**I BELIEVE** that smiles are better than frowns, laughter better than tears, love better than hate, kindness better than coldness, commendation better than criticism, sympathy better than selfishness, and that an encouraging word or a kindly, helpful deed given to any struggling soul is worth more to bring it to God than loads of creeds or tons of theological dogmas.

**I BELIEVE** that sectarianism is the child of ignorance and prejudice and that it will disappear just as soon as the sunshine of the Truth chase the shadows of bigotry and selfishness from human hearts. I believe