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***Facts for Behaists***  
*Ibrahim George*  
*Kheiralla*

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# Facts for Behaists.

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TRANSLATED AND EDITED

BY

I. G. KHEIRALLA.



PUBLISHED BY  
IBRAHIM GEORGE KHEIRALLA.  
CHICAGO, 1901.



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Beha'U'llah said: "Still the Voice of God is ascending and the Light of His appearance from the horizon of the Mount, is shining and reflecting; yet the clouds of darkness shall come after this Light and the mists of hatred shall follow. In those days the rays of the Sun of Truth shall be stopped from shining, but at last its light shall victoriously re-appear, the Cause of God shall spread and His command shall be exalted."

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PUBLISHED BY  
IBRAHIM GEORGE KHEIRALLA  
CHICAGO, 1901.

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The following is the Statement of the House of Justice, of the Society of Behaists, to all the followers of Beha'U'lla.—

The time has come to publish some of the numerous facts, which have been obtained through a very careful and strict investigation, concerning the differences existing between the eldest son of Beha'U'llah, and his younger brothers.

For the sake of Truth and Justice we urge every believer to read carefully the contents of this pamphlet, and judge for himself which of the two parties is following the Teachings of the Father, and obeying His Commandments.

It is intended to gradually publish the many facts in our possession and they are open at any time to those who wish to investigate them.



Those who were of my opinion and myself, on seeing clearly, the unreasonable claims and teachings of Abbas Effendi, and his messengers, decided to take this stand: To strictly follow the commandments of the Father in Kitab-i-Akdas, depend upon God only, seek no help from anyone besides Him, and to allow no created being to stand between our Creator and ourselves. At the same time we made up our minds to investigate the cause of the dissension among the Branches and learn the truth and follow it. It was very difficult for us to believe the teachings we heard—i. e., that Abbas Effendi (alone of the four Branches of Beha'u'llah) and his sister are the favorites of God; and the rest of the family and the relatives, numbering over thirty people, are all cut off and considered infidels, and with their followers are called Nackzeen (violators) simply because they do not obey and believe in the claims of their half-brother, the eldest son of Beha'u'llah, Abbas Effendi. that

According to the Kitab-i-Akdas, our Assembly kept all the festivals and anniversaries which the followers of Beha'u'llah are commanded to keep, and organized the House of Justice, of not less than nine members, to manage the affairs of the cause of God and the spreading of His word. We also incorporated the Society of the Behaists (the followers of Beha'u'llah) in America, according to and under the protection of the laws of the government, as Beha'u'llah commanded us strictly to obey the laws of the country in قضی



which we live and be loyal citizens thereof. We conducted our meetings and performed all our religious duties in accordance with the Kitab-i-Akdas, which we have constantly made our special study. Besides the organization of the First Assembly of Behaists in Chicago, we organized the Second Assembly in Kenosha, Wis., under a charter granted to them from the Society of Behaists in America.

It happened that some of the believers, on our side, were well acquainted with Mrs. Templeton, an American, who has been residing in Haifa, Syria, for a long time. Personally, she had known Beha'u'llah and all His family. Her friends thought that as she is a faithful and devoted Christian, and as she is not a believer in our religion and therefore not partial, her testimony would be valuable. For this reason many believers in Chicago and New York wrote to her letters of inquiry, all of which she answered.

I. G. KHEIRALLA.

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The following are extracts from what she wrote to some of them in regard to this question. In her answer to Mr. and Mrs. W. (Haifa, Syria, March 10th, 1900), she wrote:  
\* \* \* And now for the question between Abbas Effendi and the younger brothers. Abbas Effendi is a remarkable man, and might have been a noble one except for one defect. His pride, alas! is very great. In the beginning I had a true affection and esteem for all the brothers and Abbas Effendi was, naturally, the prominent figure among them, but as the years have passed, I have esteemed him less and the others more, although the Spirit of God may at any time awake the original character, which was a fine one. For the present, however, he seems to be blinded, and I am very sorry.

“Some months since a saintly old man named Agha Jamal, came from Persia on horseback (the ride taking three months



and three to return), for the sole purpose of reconciling Abbas Effendi to his brothers; it was a touching act of devotion, and I have rarely seen a man to whom I was more drawn. The Spirit of God was upon him.

"Abbas Effendi refused to give him any satisfaction and paid no heed to his requests. A short time after I called upon Abbas Effendi and told him some disagreeable truths (which, by the way, he received with a perfect courtesy, the courtesy of the Orient we westerners would do well to copy). In this interview he asked me to look into and to judge the differences between himself and his brothers, a request which astonished me, as many notables among the Persians and Turks had asked to do this and were refused by him.

"I accepted the task. He stated during this interview, first, that his chief accusation against the younger brothers was that they failed to recognize and to obey his authority; second, that this authority was founded on the Testament given him by his father, Beha'u'llah; third, that several persons had seen this Testament, but his brothers were not among these. Each of the other brothers has a Testament from their venerated father.

"The matter, then, was a very simple one. I wrote letters to the three brothers, the Effendis, Abbas, Mohammed Ali and Badi Ullah, asking them to meet at the tomb of their father, which is their shrine, on a certain day, and there to read the three Testaments before witnesses selected by either side and myself, and also that I might be permitted to bring a photographer to photograph the Testaments, in order that copies might be sent to Persia. Abbas Effendi refused this request, and the two younger brothers accepted it, saying that they were willing to obey to the letter the Testament of Beha'u'llah belonging to Abbas Effendi, any commands their venerable father had issued being sacred, but that they must see the Testament with their own eyes 'ere they could obey it.

"This was certainly a most reasonable demand and one which Abbas Effendi should have been only too happy to grant. With regard to business matters, Abbas Effendi has



not been just to his brothers, who have suffered a great deal, and very nobly and uncomplainingly, in consequence.

"This, then, my dear friends, is a concise history of my relation to the Babists. Badi Ullah is one of my best friends here, a man of a singularly sweet and pure nature whom all must respect who know him well. Nevertheless, as I have said, the noblest Christians I have known have been the noblest people I have met on earth; although many among us may learn great lessons from this people, I, among others, being grateful to them for the good they have done me. Will you remember me kindly to Mr. Kheiralla and accept the good wishes of your sincere friend,

Rosamond Templeton.

"P. S. With regard to the young man, Gholam Ullah, I know nothing and asked Badi Ullah about him. It seems he is a young man who has gone to America on business, and he has no letters or papers from me. Until I had received Dr. L.'s letter I had not heard his name."

In her answer to Dr. Pease (March 23d, 1900) she wrote as follows: \* \* \* "The morning after your letter came, Mohammed Ali Effendi called on me and I read it to him. His sole answer was, 'We must pray that the Spirit of God shall return to my brother.' I said, 'There is one way only whereby Abbas Effendi can find his true, his noble self—namely, by humiliating his pride.' 'That,' said Mohammed Ali, 'will be very difficult for him, I fear.' The charitable gentleness of his manner as he spoke of his brother filled me with respect and admiration, knowing as I do how much the younger brothers have suffered at the hands of the elder during the past eight years. With regard to the personal questions in your letter, let me say:

"1st. That Badi Ullah Effendi is one of the most temperate men I know. In dress, in speech, in manner, in food, in drink, he practices the restraint of a balanced nature. I do not wish to accuse Mr. G. of a deliberate falsehood, for it is quite possible that he may have mistaken some one else for Badi Ullah, but it is quite certain that Mr. G. is mistaken.



The Effendi has dined with me many times and has never even taken a glass of wine, contenting himself with my own beverage, cereal coffee. The Babist religion does not forbid the use of wines, as does the Mohammedan, but it enjoins moderation in all things, and the younger sons of Beha'u'llah obey this instruction strictly.

"2nd. With regard to the sale of personal effects, I can say nothing, as I have no information, but if the younger brothers sold these effects they were compelled to do so by the conduct of Abbas Effendi. The family has an income from the government, as well as a revenue from three villages. These funds Abbas Effendi has appropriated for eight years, and with these has made his charitable gifts (?), leaving the forty dependents of the younger brothers to live as best they could; the anxiety of these years has marked the faces of the younger brothers with deep lines of care. The government money they could have reclaimed simply by presenting a request to the Mutassarif of St. Jean d'Acre, but they refused to take those steps, believing that a legal accusation of their brother, Abbas Effendi, would be against the spirit of their father's wishes.

"3rd. With regard to the accusation that Mohammed Ali strokes his beard, I shall have to acknowledge that he does, but if Abbas Effendi intends to regulate the conduct of his brothers as to the innocent act of stroking their beards, need we wonder that they object to the unbounded authority which he claims?

"4th. As to the accusation that they are 'profligate,' it is wholly untrue. The whole tenor of the lives of these pure and high-minded gentlemen disproves this assertion."

From two letters to Dr. Kheiralla from the Most Luminous Branch, Badi Ullah Effendi (March 11th, 1900, and April 1st, 1900), the following paragraphs are selected:

"In His Name, El Behi Ul ABHA. The Majesty is to him:

"Oh, friend, through whose endeavors the lights of the Word of the Chosen were spread in the countries.



"I have the firm hope that you, for whom I have an especial friendship, will be confirmed by the help of God, to be victorious in heralding His Name among His creatures, and in spreading the lights of His Word throughout His countries, and in explaining the secrets of His Oneness and Unity to His worshippers.

"It is not unknown to your enlightened heart that we were very sorry not to have been enabled to meet while you were in the Holy and Highest place, and we still remember those days. We also recall your personality, which is so evidently devoted to the cause of God, with full and respectful obedience. I ask the Creator (the Might is to Him) to enlighten those countries through your labors, and cause you to be a shrine for the righteous and upright of the people, and to make your teaching to have its effect in their hearts and to widen their breasts, and by you may everyone be guided to follow the Book of Knowledge, which will teach them how to weigh every question in that Balance of Justice. He is the Benevolent and the Generous. \* \* \*

"To advise you of this I wrote to you in this brief manner. Henceforth I also anticipate your promised correspondence and am anxious to receive your good words and excellent expressions. After communication is established and the friendly ties springing from our correspondence are assured, we will then enter into detail and complete explanations. Our letters will contain of the Holy Texts that which will cause all religious people to tremble with joy and gladden the hearts of the learned; for our Lord (our souls to Him are a redemption) has uttered those texts in perfection, with full and plain analysis, and has written in His Holy Books that which will guide the seekers and satisfy the people of knowledge.

"Blessed are they who shall cherish and obey its commands and shall be benefited by its sermons, and shall reflect deeply on its secrets and receive abundantly the warmth and light of its rays.

"(Signed.)

" BADI ULLAH."



## SECOND LETTER.

"In the Name of our Lord, El Behi Ul ABHA, Most High is His Command.

"Oh, Generous Friend, upon thee be the Splendor of Thy Great God! Recently we sent you a letter expressing the good wishes of our hearts and spreading the fragrance of our love and faithfulness to you. Therefore, I will again briefly write while asking my God, the Giver, to make that warrior long-lived who is guiding the people and spreading the Word of the Most High, calling His creatures to the Kingdom of EL ABHA.

"These days, two letters were received by Madam Templeton. After being translated to us and their contents well understood we thought it wise to write a message to the believers in America, because Madam Templeton has not sufficient knowledge concerning the questions under consideration. Therefore, we hasten to write the above-mentioned message, which is enclosed with this to you. \* \* \*

"Greetings and El Beha upon you and upon the loyal people.

"(Signed.)

BADI ULLAH."

(April 1st, 1900.)

## THE MESSAGE.

"A message to the believers from the younger Branches, the Mightiest Branch, Mohammed Ali Effendi and the Most Luminous Branch, Badi Ullah Effendi.

"To the Believers: By the Sacred Name of Our God, who has no equal. Oh, children of the Kingdom! The Sun of Divinity has shone upon you when it appeared upon the horizon of the world, clothed in the garment of the Greatest Name, and the Supreme Pen revealed that our God, EL ABHA, accepted the sufferings, calamities, imprisonment, exile and persecutions for the salvation of the creatures of all people, and for developing them to the highest position, and that he sacrificed himself for the peace of the world; passed His days in guiding the people of the world; revealed in His Holy Books that which will exultingly expand the hearts of



the people of knowledge and understanding and will guide His creatures to the horizons of Virtue and Mercy.

“Hark to what He pronounces in the Tablet of Wisdom! Where His tongue gives utterance to most perfect precepts and complete wisdom:

“‘The glory is not in loving yourselves, but rather in loving the children of your kind; the virtue is not to the one who loves his native land, but rather to him who loves the world.’

“This utterance satisfies those of understanding and brings those who are seekers to a higher attitude and to an universal reward.

“There is no doubt that if any man would attain this chief glory and will acquire this transcendent virtue he will realize that all creatures are brothers, will find that the countries are as one native land; will see the lights of the Kingdom shining forth toward humanity; will receive the Protection of the Beneficent and Everlasting Father surrounding all His children and the Kingdom of that Eternal God pervading all directions. Also see the greatness and wisdom of the following text:

“‘Make your mornings better than your evenings and your tomorrows better than your yesterdays.’

“I bear witness that He perfected the Wisdom, completed the Grace and revealed to His favorites that which will cause them to reach to the highest degrees and attain the most honorable attitudes.

“‘Blessed be he who will be enlightened by the lamp of His Revelation and will ascend to the Heavens of His Knowledge, and will stand forth to mention His perfection, which irradiates and shines upon His creatures.’

“Oh, brothers, pure in heart and with lights shining from the horizon of love and faithfulness, what are the duties of the children of this Father, who suffered the direst calamities for the Salvation of nations and yielded to imprisonment for the liberation of the world? Is it our duty to be silent or inactive after His Supreme Pen cried every morn-



ing and every evening, calling His creatures to the Everlasting Paradise? Is it meet that we sit down and rest after we discover that the Lord has suffered innumerable calamities, exile and imprisonment by the hands of His creatures? By your lives, I say unto you, NO!

“Oh, brothers, we must endeavor in every way to spread the fragrances of His Word and raise the standard of His Knowledge and Wisdom everywhere, and thus attract the pure in heart toward the Highest Kingdom and enlighten the world by the radiance of Unity and Truthfulness.

“I ask from the benevolence of this living One, ‘The Ancient of Days,’ to sustain you all in the service for His Great Cause, and to guide the children to the Father, the Loving and the Merciful.

“Think of those who, after the Ascension of the Redeemer, arose for the spreading of the lights of unity! How they opened every country and attracted the hearts of their people. If their uprising was caused by the appearance of the Holy Spirit, seen in the ‘likeness of a dove;’ now that Spirit is transfigured in the form of the highest utterance to the people of Beha, and shines from the horizons of the Books of Our God, El ABHA, which swells the hearts, gives rest to the eyes and gladdens the innermost soul. There can be no doubt that the Most High deposited in every word of the texts in the Books a Spirit which sustains and confirms all people of discernment, strengthening them in every good and perfect word. Ponder well upon this, which is shining from the horizon of His Sacred Book: ‘If you differ concerning any matter, carry it to God, so long as the Sun of Revelation is shining from the horizon of this Heaven; but after this Sun has set, then bring the differences unto His utterances, which suffices the worlds.’

“In the above quotation He has substituted His Great Texts in the place of His Supreme Self and has commanded everyone to go to them when in difficulty, after the setting of the Sun of Truth from the horizon of humanity and its shining in the horizon of the Heavenly Kingdom.



“His Word is the balance for our fullness and fineness. Weigh well everything in this great balance, which has descended from thy God, the All-Wise. In the exalted position and attitude, respect the one (Kheiralla), who has been the means of guiding you to this highest Kingdom—who has brought you to the knowledge of your God, El ABHA.

“Let it be known to you also that the position and attitude of the Branches of the Tree of Life are those of absolute servitude (to God and His people). They are the finger-posts pointing the way toward the Sun of Truth. God has created them and raised them up to continually spread the knowledge of the Word and to elevate His commands among His creatures; has commanded everyone to honor them and respect them and to appreciate their position, to look upon them as an example in the shadow of the Word of God in disseminating the fragrances of His utterances and raising the Standards of His Revelations. That is to say—provided they (the Branches) are faithfully rising to serve the cause of God and endeavoring to spread the lights of the Word of God, then it is meet that the people of understanding and wisdom and the believers shall take them as examples and follow in their footsteps.

“The texts of the Book and the Tablets of our Merciful God bear witness to what I say. Oh, you who are turning toward God, ‘The Ancient of Days,’ be assured that your Lord the All-Knowing has named His Most glorious Temple as the Branch in many different Tablets—e. g., as the ‘Branch of Command,’ the ‘Branch of Holiness’ and the ‘Branch of Eternity.’ These are grandly beautiful titles, confined to His great and glorious Temple—His Temple which was promised in the Holy Scriptures—and He builded it with the Hand of Might after He reached the prison at Acre, which was called in the prophecies ‘The Land of Judgment’ and ‘The White City.’ This was a symbol of the appearance of ‘The Ancient of Days,’ and all things mentioned in the Holy Scriptures were and are attributed only to His Absolute Perfection and Glorious Temple.



“Likewise He called Himself ‘The Servant,’ a fulfillment of what was said in the Books of the Prophets of all times.

“Oh, Sons of the Kingdom, let it be known to you that after that great calamity, the departure of the Beloved El ABHA, had befallen us, we were continually dealing with everyone in kindness and in peace and with purity of thought and intention. In the Spirit of obedience to the command of the Supreme Pen we used to harmoniously accompany them in every question which is in accordance with the Revelations in the Holy Book, until we discovered the odor of departure from the safety found in the Shadow of the Word, and we realized that there was disobedience to or departure from the Sacred Texts—evident endeavor to attain personal desires and especial purposes; the promulgation of ideas and tenets which our God, ‘The Ancient of Days,’ prohibited, and the spreading of teachings contradictory to those found in the Tablets of our Great God. Then we were quick to give voice to the utterances of God in the ears of the people; we published the Books of the Mighty and the Giver of All Things; we taught the people what we found in the Tablets and what we learned from the writings traced by the Pen of the Father.

“If God wishes, we will send to you that which will give you a clear understanding of the whole question. For this reason we are now writing in brevity. Hoping that the Holy Spirit will confirm you in all conditions and that the Angels of Victory will help you in the dawn and in the evening, and that the Lord (Most High is He) will endow you with the Divine Power to spread the lights of the Kingdom now established on the earth.

“The Greetings and El Beha (the Splendor) be upon you, oh, children who are following the Father, who is transfigured in the horizon of His Splendor.

“Oh, My Lord, thou seest those who are (or were) attracted by the fragrances of Thy Word and who have labored in heralding Thee amongst Thy creatures. Thou knowest



that they confessed the greatness of Thy Name, EL ABHA, and the Oneness of Thyself, the Most High. I ask Thee to enroll them in Thy services and in Thy work with such steadfastness that expands the heart of the Son, who is standing on the right hand of Thy Majesty, and which makes the innermost of the pure in heart to tremble with joy in the Kingdom of Thy Might; that the world may be flooded with the light that is shining from the horizon of Thy Greatest Name, and the souls and hearts of all shall be drawn to the horizon of Thy Name, the Mighty and the Beloved.

“(Signed by)

MUHAMMED ALI,

“April 1st, 1900.

BADI ULLAH.”

The following is a letter sent to Dr. Kheiralla, signed by Muhammed Ali Effendi and Badi Ullah Effendi (May 23rd, 1900):

“In the name of the Everlasting Father, who has no equal in His Identity, in His Name and in His Attributes.

“Oh thou, who art calling the people to the City of Peace and guiding humanity to the Kingdom, upon thee and thy son and upon all thy family, the best greetings and the highest and most fragrant thanks.

“We ask the Lord of the World and the Possessor of the Lives of Men, to keep thee as a shrine to all the true friends and make the people to drink of the wine of knowledge from the teachings and to lead them to the right path.

“While the hearts were longing and the eyes gazing toward the source of good, thy loving letter was received and the fragrance of its meaning spread in the meeting of the People of Unity. By it the eyes were rested, the chest expanded, the hearts calmed and the tongues hastened to praise the Lord of the Names. Then we lifted up the hands of hope and prayed to our God, the Mighty, the Good, to give thee a continual victory and confirmation and make thee the means of spreading His mercies to His servants. He is the Generous, the Glorified.

“Thou hast said that the message was received and read to the people of discretion, and also hast read to them the



other letter, and that they were impressed by them. We, as servants of God, have a great confidence that the word of God shall prevail; the banner of His Oneness shall be raised, and the lights of His knowledge and wisdom shall be manifested, hoping and begging Him, though we are weak and poor, to grant us, by His grace, to be able to be the means of spreading His teachings in the countries, for He is the Powerful, the Chosen.

“Oh, good friend! The glorified Lord has descended from His ancient Kingdom in the Book of Temple. In this supreme and great utterance He said (and what He says is the most fragrant): ‘Grieve not, O Temple of Command, in not finding a seeker to receive Thy gifts. Thou hast been created for Myself; therefore, be occupied in mentioning Me amongst My worshippers. This is what was ordained for Thee in a preserved Tablet. As we find the hands are not purified in the earth, thus we did not allow thy garment to come in contact with them and with those who are not believers. Be patient in the Cause of Thy God, for He will send people of pure hearts and strong sight to hasten from all directions toward Thy Bounty, which surrounds and spreads throughout the world.”

We have adorned this letter of love by these texts, which have shone from the Pen of the Lord of the worlds, hoping that it has been uttered for thy credit and the credit of those guided by thy light to thy God, for through you God will elevate His Cause, spread His Name and change the earth into a new one and make it to be the garden of ABHA, as He promised in His great utterances.

You wrote us that you had organized according to the command issued from the Sacred Kingdom, in Kitab-i-Akdas, the House of Justice, an official organization under the laws of the local government. We ask God, the Rich, the Most High, to help you in all conditions and reinforce you with His favors, descending from His Highest Kingdom, and enable you to spread the fragrances of love, truth-





fulness, harmony and peace in all directions. He is the Most Powerful.

Now, O dear friend, that the attention of our Lord (Glory be to Him) was strongly directed to the children of the kingdom, and He used to mention them frequently and sometimes He used to utter the texts in their favor. Of these texts what was written in the Tablet of Ra'is, He said: "The people rallied around the house and the Mohammedans and Christians wept for us, and thus the sound of weeping arose between the earth and heaven for what the hands of the tyrants have done us. Verily we found the assembly of the Son (Christians) had wept more bitterly than those of other creeds, and there are, in thus doing, signs for those who reason. This is a plain sign that the brightest word will spread among the Christians and the tracings of the Supreme Pen will influence them, and we hope that your uprising shall be the key for the opening of this door and the silk cover of this book, and by your endeavors the lights will shine in the countries and the children of the kingdom will be guided into the Face of their God, the Merciful.

We send to you this time the book of the utterances, printed in India, which is headed with "Kitab-Heykel," which was written by the command of our Lord (Glory be to Him) on a large sheet of paper in this shape \* [1288 A. H.] It contains many conversations with the Heykel (Temple) and the Lord was asked by one of the friends about them. The answer which issued from the Supreme Pen was this: "The speaker and the listener were one, and it is Myself which rules over the worlds."

Gradually we will send to you from these great utterances what will satisfy you and astonish the learned.

After we sent the message we waited awhile to receive an answer, and now we hope that you will write and the correspondence go to and fro, begging the help and confirmation from God (Glory be to Him), for He promised them to us, through His grace and providence, if we rise up for the helping of His work.



We will pay careful attention to the questions in your two papers, and will send the answers after giving them a careful study, for now we cannot do so, as we have so much to do this week.

The greetings, praise and EL BEHA upon you, upon your family and upon all the believers. Praise be to God, the Lord of the Worlds.

BADI ULLAH,  
MOHAMMED ALI.

May 23rd, 1900.

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## LETTER TO THE SECT OF THE "BAB" IN PERSIA FROM MRS. TEMPLETON.

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### A TEST SEPARATING WHEAT FROM THE TARES.

Haifa, Syria, January, 1900.

To the Chief Representatives of the Religion of the "Bab" in Persia—Honorable and Venerable Effendis:

During a recent visit to Abbas Effendi to discuss certain business matters, which will be explained in the letter which follows, he asked me to examine and to judge the differences between himself and his two younger brothers, Mohammed Ali Effendi and Bedi Ullah Effendi.

He made this request because I am writing a history of my sojourn in Syria, including an account of my acquaintance with the Sect of the "Bab" at St. Jean d'Acre, and also because of the friendship, lasting during ten years, which has existed between the family of the sainted Beha'u'llah and myself.

This task I accepted and prayerfully considered, sending him the following letter after an interview with Mohammed Ali Effendi and Bedi Ullah Effendi:

"Haifa, Syria, November 30th, 1899.—To Abbas Effendi, the Chief of the Religion of the 'Bab' at St. Jean d'Acre—Venerable Effendi: I came to see you to discuss money matters, without consulting your brothers, Mohammed Ali Effendi and Bedi Ullah Effendi. When I said to



them that I had asked for this money they were very much pained. I, therefore, have the honor to inform you that it is not necessary to trouble you further concerning my financial affairs.

“As Bedi Ullah Effendi has rendered me many services he would have the right, in truth, to accept a pecuniary recompense, but your two brothers insist that they will not accept this recompense, although they are in great need.

“Therefore, it is not necessary to put you to any pains concerning this wrong. During the visit which I made to you, you were good enough to ask me to judge between you and your brothers, in order that the history I am writing should be a trustworthy one, a history which will be read, probably, in Europe, in America, in Syria, and in Persia.

“After due reflection I find that I have only one request to make at present: The principal accusation which you made against your brothers was that they have refused to obey you as the chief of the religion of “Bab” at d’Acre.

“You state that your authority is based on a Testament given by your venerable father, and you say that this Testament is in your possession and that it has been read by Colonel Bedrey-Bey. On leaving your house I went directly to the house of your brothers in order to present to them your objection. Their answer is that they are absolutely ready to obey the Testament, which has been given by their father on condition that they can see this Testament written by the hand of Beha’U’llah. This question, therefore, is a simple one, Effendi; I propose that you, Abbas Effendi, Mohammed Ali Effendi, Bedi Ullah Effendi and myself, with three witnesses chosen by you and three chosen by your brothers, an interpreter, an English photographer whom I will bring—I propose that these twelve persons shall meet at the sacred tomb of your father at noon on the 7th of December to read the Testament of Beha’U’llah and to take a photograph of that Testament. You said that I had judged between you and your brothers without hearing the two sides, your side and theirs; therefore, Effendi, in order to avoid this fault



with which you justly reproached me I have written to Mohammed Ali Effendi and to Bedi Ullah Effendi, asking that they also shall present their Testaments during the reunion at the tomb of your father. Will you be good enough to give me your answer, written in Arabic, in your own handwriting, as I have asked the same courtesy from your brothers?

“If you refuse to show and to photograph the Testament upon which you found your authority, you cannot require the acceptance of that authority, for it is certain that if the Testament gave you this authority you would be quite ready to read it before witnesses and to send photographic copies of it to Persia. Rosamond Templeton.”

Emin Abdul Nour Effendi, the honorary dragoman of the English Consulate of Haifa, was good enough to present this letter to Abbas Effendi, and the English Consul was so courteous as to pay a visit to Abbas Effendi in order to set the matter before him, both these gentlemen having agreed to help me, not in an official, but in a friendly capacity, as the question is a moral and not a political one.

Abbas Effendi said to these gentlemen, in the presence of Ferrick Pasha, the military commander of St. Jean d'Acre, of Colonel Bedrey-Bey and others, that he refused my request to read the Testament, and Emin Abdoul Nour Effendi brought me this answer in person, as Abbas Effendi had not acceded to my prayer to send a written answer. I also wrote to the two younger brothers the following letter:

Haifa, November 30th, 1899.

To Their Excellencies, Mohammed Ali Effendi and Bedi Ullah Effendi.—Your venerable brother, Abbas Effendi, has had the goodness to ask me to examine and to judge the differences between himself and you. As the principal accusation of Abbas Effendi against yourselves is that you have refused to obey his authority, and that the authority he claims is given him by the Testament of Be-ha'U'llah, your sainted father—this being the accusation, there is one sole means of satisfactorily judging these dif-



ferences—namely, to examine the three Testaments, that of Abbas Effendi and the two which you possess. As Abbas Effendi has begged me to examine these differences, he has given me the right to ask that his Testament be submitted to an examination, but you, Effendis, have not accused your brother to me, and I have no right, therefore, to ask that your Testaments should be inspected.

“But, knowing that you desire an honorable peace between you and your brother and that you are ready to take any legitimate means of establishing that peace, I take the liberty of asking that you also, Effendis, shall submit your Testaments to an examination, although, in truth, I have no right to make this request, as I have in the case of Abbas Effendi. I beg you, therefore, to meet us at the sacred tomb of your father on the 7th of December, at noon, with Abbas Effendi, three witnesses chosen by him, three witnesses chosen by you, an interpreter, a photographer to photograph the Testament, and myself. Will you have the goodness to give me an answer, written by each of you in your own handwriting, as soon as possible? May I present to you, Effendis, my sincere good wishes?

“Rosamond Templeton.”

To this letter I received the following reply, in Arabic, with a translation in French, which I translate into English, as follows:

“Acre, the Castle, December 2nd, 1899.

“Virtuous and Celebrated Authoress, Madame Templeton—May God preserve your person! We have received with gratitude your amiable letter and have carefully considered your gracious proposal, which has enhanced your charm and has lighted in the urn of our hearts a brilliant flame, because it manifests your pacific disposition and your eagerness to do good. We pray the All-Powerful God to assist your person to bring to a successful issue your generous initiative and wise intention and to accord to you a worthy reward.

“With regard to your invitation to attend a reunion on the 7th of December, 1899, at noon, to examine the noble



Testaments and to take a photographic copy, we accept willingly, and we shall repair to the meeting with much pleasure, because Testaments are destined for publication and not destined to be hidden away. As we two are agreed and of the same opinion, we have thought it best to address you together, in order to avoid repetition, and we pray you to accept the assurance of our perfect respect and our desire that you shall always be enriched by Divine blessings.

“MOHAMMED ALI EFFENDI.

“BEDI ULLAH EFFENDI.”

The original of this letter in Arabic is in my possession, and if anyone in Persia desires to see it I can send them a photographic copy. \* \* \* The facts and letters above cited I desire to present to the representative men of the religion of the “Bab” in Persia, adding the following suggestions: The only reason Abbas Effendi could have for refusing to read the Testament would be that it contained secrets sacred to his father and himself which he is not allowed to divulge, but as he has read this Testament to Colonel Bedrey-Bey, so he (Abbas) stated to me, this statement being confirmed by Colonel Bedrey-Bey himself, and as he (Abbas) stated to Emin Abdoul Nour Effendi that he had sent copies of the Testament to the Sultan of Turkey and the Padishah of Persia, he cannot refuse, on this plea, to read the Testament to his two brothers, the children of the sainted Beha’U’llah.

Will your Society in Persia allow me to suggest that all good persons would approve of a request sent by representative men among you to Abbas Effendi, asking him to read and to photograph his Testament, in order that this difference existing during several years may be adjusted? I am taking the liberty of writing you this letter and of asking an answer addressed to Checrist Effendi, Cardahi, pour Madame Templeton, Haifa, Syria, because I wish to record in my history the decision of your honorable society.

Will you permit me to say, in conclusion, venerable Effendis, that in the beginning of my long acquaintance with



the family of the sainted Beha'U'llah I respected and admired all the brothers, one as much as the other? During these years I have seen them often, and gradually my respect for Abbas Effendi has decreased and my respect for the Effendis Mohammed Ali and Bedi Ullah has increased, both these younger brothers following strictly the religion of their father, no matter how difficult it has been for them, whereas Abbas Effendi has failed to be true to the noble principles of his noble father.

I have seen Bedi Ullah Effendi more than any of the brothers and now have a true friendship for him, founded on many experiences in which he has been most honorable.

I am sure all good and wise persons would rejoice to see this worthy youngest son of your revered Beha'U'llah relieved from the many anxieties he has suffered—anxieties which would be removed by a clear and explicit understanding of the will of Beha'U'llah, as expressed in his last Testament to Abbas Effendi, a Testament the younger brothers are willing to obey in every detail, as they have said to me many times.

If Abbas Effendi is, in truth, the noble person which he claims to be, can he refuse this legitimate request?

Will you accept, Effendis, my sincere good wishes, desiring that your venerable days may be long and prosperous?

Rosamond Templeton.

This is a brief answer to him who inquired concerning the actions of Abbas Effendi (the Greatest Branch) and his followers, which are repugnant to the commandments and laws that Beha'U'llah established during his sojourn here:

1st. Beha'U'llah expressly said that the distinguishing feature of His teachings during His earthly dispensation was the prohibition of discord and hatred and the establishment of union and love. He commanded His servants to associate with people of all religions with spirituality and fragrance. The Greatest Branch strictly forbade his followers to associate, speak or correspond with the Unitarians, with whom they are not even allowed to have the slightest



business transactions. All the inhabitants of Akka can bear witness to this.

2nd. Beha'U'llah said: "Whosoever claims to be a Manifestation (a prophet) is a lying impostor."

Abbas Effendi, in his epistles, has claimed to be a Manifestation, not always in express terms, but by hints and in obscure words and phrases. Those who preach him throughout the countries explain these obscure phrases to mean that he is God himself; sometimes they say that the Father and the Son are one and that Abbas Effendi is a new Manifestation, and that his words are to be received as inspired texts. They have written many epistles to this effect and have even said that his position is superior to that of the Father.

We have many epistles in the handwriting of his most advanced teachers which bear witness to what we state. Every honor, respect and help are bestowed upon these teachers by Abbas Effendi. He praises and glorifies them in all his writings and sends them to different countries in order to accomplish his aims and spread his erroneous doctrines.

3rd. Beha'U'llah commanded everyone to respect the Branches, in order to strengthen the Cause. He expressly said that this command applies to the past as well as to the future. He also commanded that everyone should honor His family and relatives. But Abbas Effendi ignored this command. Indeed, it would appear that Abbas Effendi wished the Cause to be suppressed, for Beha'U'llah, in the "Book of My Covenant," commanded us to respect the Branches in order to strengthen and elevate the Faith.

4th. Beha'U'llah commanded us to respect and take care of His servant (Khadim'U'llah, Mirza Acha Jan). But Abbas Effendi insulted and beat this servant at the Sacred Place (the tomb of the Manifestation), when he rose up to defend the Cause of God. Abbas Effendi was not satisfied with what he himself had done to this faithful man, but ordered his followers to imprison and cruelly beat him, which they did on the same day, and, had they not been in fear of the



local government, they would have slain him. To the present day they curse and slander him and invent and spread false stories against him.

5th. Beha'U'llah prohibited backbiting and slander, execrating and cursing, etc., but Abbas Effendi caused his followers to commit all these crimes, in order that he might attain his purpose. This can be proved by an attendance upon their meetings or by reading their writings, which are now in our possession.

6th. Abbas Effendi neglected the relatives and others whom Beha'U'llah had relied upon and had confidence in. He slighted them upon all occasions and also ordered his followers to do likewise. On the other hand, he displayed great confidence in and reliance upon those whom the Father in his day had considered to be unreliable. These people Abbas Effendi allowed to do in all matters as they pleased.

7th. Beha'U'llah commanded us to publish His Sacred Word and spread it as soon as possible, but Abbas Effendi tried by all means in his power to prevent this order of Beha'U'llah from being carried out. His followers are only allowed to read those parts of the works of Beha'U'llah which, according to his interpretation of them, support his claim. Should it happen that someone is present in their meetings whom they believe to be still a firm adherent of Beha'U'llah they will then read some of the shorter communes of the Father. Otherwise, all they read and circulate at the present time are the writings of Abbas Effendi. His believers are prohibited from reading the important tablets and books of Beha'U'llah.

8th. By the command of Beha'U'llah, signed by His written command, a lithographic press was established in India for the publication of the holy books and for the purpose of spreading them throughout the world. Some of the books were published at that time and some after His departure. Abbas Effendi did his utmost to destroy that press and prevent his followers from having or using the sacred books printed by it.



9th. By the command of Beha'U'llah, signed by His hand, a company was established in Cairo, Egypt, and its vicinity, called "The Spiritual Company," for the sole purpose of serving the Cause of God. Abbas Effendi struggled hard for its destruction and eventually succeeded. In this manner he destroyed the most important works established during the lifetime of Beha'U'llah, in order that no traces of what was done in those days might remain. شراکت روحانی

The above is a brief statement of what Abbas Effendi has done against the commandments of the Father, but we have seen and heard many things of what he has done and said of which it is not wise to write—things which can only be imparted verbally.

In answer to the question, Has Abbas Effendi ever dared to change the texts uttered by Beha'U'llah? we say, most certainly, "yes;" and we have no doubt that whenever he and his followers find a change of the texts necessary they will alter them, for when a man dares to alter one word of the texts he is liable to change whatever he desires.

We have in our possession many of the texts of Beha'U'llah which have been changed by Abbas Effendi. We send you a few of the most important ones.

1st. The so-called Tablet of Beyrut. Abbas Effendi's family produced a paper which at first they claimed was written by the servant of Beha'U'llah, Khadim'U'llah (Mirza Agha Jan), and sent to the Greatest Branch (Abbas Effendi) when he was at Beyrut. Later they claimed it to be one of the utterances of Beha'U'llah and called it the "Tablet of Beyrut." But Khadim'U'llah, the servant of Beha'U'llah, denies that it ever was written by him and says that it is not one of the utterances of Beha'U'llah. Abbas Effendi does his utmost to impress his followers with a belief in the authenticity of this document.

2nd. They took one of the sacred Surats (tablets), which is called the "Tablet of Command," and omitted from the middle of it some of its texts and then claimed it to be a special tablet to the Greatest Branch (Abbas Effendi). They



have written this tablet in their epistles. It so happened that we saw these tablets and we refuted their claim, for we have this very tablet in the handwriting of Beha'U'llah, and then they were silenced. It is still read secretly to those who have not this knowledge of the works of Beha'U'llah as the special tablet of Abbas Effendi.

3rd. They have taken texts from two different tablets and made out of them one tablet, called "The Treasure Tablet," and claim that it was given specially to Abbas Effendi. When we received a copy of this we produced the two tablets from which it was taken and explained that clearly in our epistles. Then Abbas Effendi denied having composed it, and actually said that we, the Unitarians, had written it! But to this day some of his followers and teachers in India still produce this so-called "tablet" as proof of his claim.

4th. He misinterpreted the Arabic word "tawjjoh," which means "to look to;" He said that it means "to look to him (Abbas Effendi) from all directions," and as we should look to God, so we must look to him. This interpretation is always so used by him and his followers.

5th. Abbas Effendi has attributed to himself a paragraph from a tablet called, the "Sacred Tablet," which belongs entirely to the Mightiest Branch (Mohammed Ali Effendi), and his followers use that paragraph as a further proof of his claims. But when we spread photographic copies of the original tablet among the people they frequently asked Abbas Effendi about it and his answer invariably was that this paragraph referred to him as well as the Mightiest Branch (Mohammed Ali Effendi). His answer is an untruth, for no one with any common sense, upon reading the original, can see in it any reference to Abbas Effendi.

6th. Beha'U'llah (Glory be to Him) said the "Book of My Covenant" (Kitab-Ahdi), and did not say the Book of the Covenant of somebody else. Abbas Effendi declares that this book is the book of his own Covenant. He teaches his followers that the Speaker with God (Moses) took the Covenant of the Spirit (Jesus Christ) and the Spirit (Jesus



Christ) took the Covenant of the Point of Forcan (Mohammed the Prophet) and the Point of Forcan (Mohammed), took the Covenant of the Point of Beyan, the (Bab), and the Point of Beyan (the Bab) took the Covenant of "Him whom God shall manifest" (the Everlasting Father), and "He whom God shall manifest," the Father, Beha'U'llah, took the Covenant of "him whom God has chosen (Abbas)." By this Abbas Effendi claims to be a Manifestation of God and greater than Beha'U'llah.

7th. The servant of Beha'U'llah, Khadim'Ullah, wrote an epistle, while Beha'U'llah was in exile at Adrianople, in which he described the disturbance which took place at that time (the great time of testing humanity), when Beha'U'llah declared Himself. These days are called in the Holy Books, "the days of difficulties," and that year was called "the year of difficulties." The days, or year, of difficulties were mentioned in several tablets. Beha'U'llah expressly said in some of these tablets that the days, or year, of difficulties have passed away. Abbas Effendi explains that the "year of difficulties" is the year after the departure of the Father, and he calls this paper, written by Khadim'Ullah, a tablet, and insists that it was written by the command of Beha'U'llah, and in this way he uses this paper for the furtherance of his own aims.

8th. Beha'U'llah, the All-Wise, uttered the first sentence of the Sacred Book, Kitab-i-Akdas, for His Holy and Supreme Self, but Abbas Effendi claims that that first sentence descended in his favor, and he considers himself to be the representative of God. Beha'U'llah expressly declared in many of His utterances that the glorious temple of His appearance was the representative of God, the Being. Abbas Effendi has changed the real meaning of several texts of Beha'U'llah to suit himself by giving them a false interpretation. But our space is too limited to give them.

The following texts of Beha'U'llah, concerning the return of the soul or the reincarnation, are taken from His utterances, entitled the "Sacred Tablet:"



“Regarding thy question about the ‘return,’ know thou that the ‘return’ is like unto the ‘beginning’ (the first incarnation), for as thou seest the ‘beginning,’ likewise see thou the ‘return’ and be of those who can see. That thou may’st have clear understanding, see thou the ‘beginning’ identical with the ‘return,’ and the ‘return’ identical with the ‘beginning.’

“Know thou that all things in all times, by the command of thy God the Almighty, ‘begin’ and ‘return.’ But the return which is the purpose of God and which was written in His Holy and Sacred Tablet, and which foretold His servants concerning it, is the ‘return’ of the creatures at the Day of Resurrection. This is the cause of the ‘return,’ as thou hast seen in the days of God, and wast of those who testify. By His command this ‘return’ is to be recognized of those whom He wisheth to be known. Verily, He is the One who doeth what He desireth. Look thou not regarding this position into limitations and names. See thou when the Point of Beyan appeared (the Bab, glory be to him), how he decided that the one who believed first was Mohammed, the Messenger of God.

“Is it meet for anyone to object, saying, This man is a Persian and Mohammed was an Arab, or, The name of this one is Huseyn and the name of the other was Mohammed? By the Self of God the Most High, No!

“Know thou that at the Day of the Appearance everything [man], with the exception of God, must return and all are on the same level, though they are of the high and of the low. No one can recognize the ‘return’ of anyone, save after its declaration by the command of God. Verily, He declareth whom He wisheth. But after the imparting of the Word of God to the creatures he, whosoever listeneth and believeth, would be considered of the highest of the creatures, even though he were of those who carry ashes; and he, whosoever rejecteth it, is of the lowest of the creatures, even though the people should consider him as a redeemer, and even though he has all the Material and Spiritual instructions.”



## IN THE NAME OF HIM WHO IS SEATED UPON THE THRONE.

This tablet hath descended from the Presence of God, the Ruler of the Names, to the people of Beha, who speak not save that which hath been uttered by the Tongue of Might and Power, and who follow not every lying claimer. These are they who have drank of the wine of faithfulness from the hands of the Providence of their God the Mighty, Chosen. Ye shall hear the voice of a croaker; heed ye him not. Leave him alone and advance toward the Kublah (Center) of all horizons. All preceding Manifestations were ended in this Manifestation, which hath appeared in truth; and all preceding lights have merged into this horizon, from which the Sun of Might and Glory hath dawned. Blessed is the soul which educateth the creatures in accordance with the commandments of God which have been written in the Books and Tablets.

Say: If every day a Manifestation were to appear the command of God would have no effect in the cities and countries. This is a Manifestation, the like unto which shall manifest Himself but once in five hundred thousand years. Thus have we uncovered the veil and have lifted up the curtains. Blessed is he who knoweth the purpose of God, for he who comprehendeth it, his heart shall rejoice and his steadfastness in the Cause of God would be in such wise that none in the universe can lead him astray. In this tablet we have uncovered a secret of the Mysteries of this Appearance and have secluded that which ought to be hidden; otherwise, the clamour of the wicked would be raised up. By God the truth is; none knoweth this save the one to whom it was decreed. If anyone should attain the fragrances of this Garment (Manifestation) he would be attracted in such wise that he would be elevated above the contingent worlds. Should we fully explain what we have uttered in this tablet, pens and ink would not suffice. Having this unimaginable



and Supreme State, yet thou hearest what those who are led astray say against Him. We have unveiled for thee one of the secrets as a favor upon thee, that thou mightest thank thy Lord the Mighty, the All-Wise.

Oh, My Name, we have uttered in most of the tablets that this Cause is Great and Great, yet none hath comprehended its Greatness, but those whom thy God the Mighty, the Generous, hath chosen. We have abandoned the people of superstitions in the wilderness of selfishness and lust, occupying themselves with that which they have of imaginations. Verily, thy God is Self-Subsistent and Supreme. The Standard of "There is no God but He," hath been raised up; still they speak that which they have heard from the vile and worthless. We hereby give thee tidings of the Word which appeared in the Garment of Splendor between the earths and the Heavens.

Say: Praise be to Thee, O Thou whose bounty hath surrounded me and hast promised me with such a promise not before vouchsafed to the righteous. Know thou that the Tablet of Ahkam (commandments) hath descended from the Rising Place of Inspiration of thy God, and we, in truth, will send it as a command from Our Presence. Verily, thy God is the Exalted, the Chosen. We have uttered for thee a tablet before this one and have sent it from another place, that thou mightest ascertain that the promise of God hath preceded every other promise. We ask God to help thee in spreading His Cause and to confirm thee in that which He wisheth and desireth in all times. Verily, the Beha is upon thee and upon those who spoke with what was uttered by the Tongue of Knowledge in the contingent world; that there is no God but He, the Powerful, the Exalted, the One, the Single, the Supreme and the Mighty.

My greetings are upon my friends, who believed in God the Mighty, the One.

(Received from Akka, October, 1900.)



## HE IS EXALTED ABOVE ALL THOSE WHO ARE UPON EARTH AND IN THE HEAVEN.

Still the Voice of God is ascending and the Light of His Appearance from the horizon of the Mount is shining and reflecting; yet the clouds of darkness shall come after this light, and the mists of hatred shall follow. In those days the rays of The Sun of Truth shall be stopped from shining, but at last its light shall victoriously reappear, the Cause of God shall spread and His Command shall be exalted. We command the followers of El Hack (Glory be to Him) to be faithful, pious and to do that which will contribute to the progress of the world and to the elevation of the Word of God.

Oh, people of God, it is meet for you to only display the exaltation of God by making your actions, movements and steadfastness as mirrors of His Will. Always "This Oppressed One" commands the seekers and the friends to do that which will cause development and elevation. Every existing atom beareth witness that He seeketh naught for Himself.

Praise thou "The Ancient of Days," for He mentioned thee while He was surrounded and harrassed by the attacks of nations. We ask God to sustain thee and the people of that country, to confirm you in praising and mentioning Him, and to grant unto you the Wisdom and Knowledge. Verily, there is no God but He, the One, the Commander, the Ruler, the Mighty and the Generous.

Consult the council, and do thou according to its behests, for in numerous tablets have we commanded all to establish the council. We ask God to help thee and His people to do what He wisheth and desireth, and we ask Him to pardon thy parents and all those who have returned unto Him, for He is the Most Merciful and the Creator of those who are in the Heavens and upon the earth.



## IN MY NAME, WHICH SPEAKETH IN THE KINGDOM OF KNOWLEDGE.

A remembrance hath been issued from Our Presence to him who hath believed in the One, the All-Knowing, and hath advanced toward the Center of Creation and hath confessed that which the Tongue of Might hath uttered: "The Kingdom is to God the Lord of the Supreme Throne."

Verily, El BEHA mentioned thee at the time when the lamentations and sorrows of His heart were great, because of what the hands of the tyrants had wrought against Him. Verily, the croaker hath uttered his evil voice and the tyrant hath risen for oppression.

My Supreme Pen beareth witness to this: Verily, it informeth you concerning what hath been committed against the Perfection, the Ancient of Days, by the hosts of infidels who in appearance do move about Him; but the attitude of their innermost is known to God, the Lord of the Lofty Throne. By the Life of God, this Book is lamenting and the Supreme Pen is weeping and crying out: "Oh, people, fear God and deny ye not Him, who came from the Heaven of Bounty with a Power which vanquisheth all those who are in the heavens and upon the earth." As thou hearest the Voice at once direct thy face toward God and say: "The Splendor be to Thee, O Lord of all the worlds, for Thou hast remembered me in the prison at Acre, whilst Thou wast amongst the hands of those who cast away Thy Covenant and Faith and disbelieved Thy Word, which surrounded those who exist in the past and in the future."

El BEHA be upon thee and upon everyone who is steadfast and faithful!



## HE IS THE SUPREME, THE MOST HIGH.

The paper was seen and its contents understood. Verily, it is the truth that those who are faithful in the Path of God are few. In this present time the movement of the period of tradition is to be renewed. Shortly many shall follow their worldly lusts, abandoning the Essence of Piety and occupying themselves with that which is naught.

Verily, they shall neglect the Aim of the Worlds. This gentle breeze which is breathing from the Spiritual Rishwan shall be stilled and the Morning of Truth shall be exchanged for the evening of falsity. If possible, then, it is meet to shut the eye of criticism and open that of affection; otherwise, cursing and execration, hatred and enmity, shall be renewed as in the past times. Now, this condition exists, yet with loving kindness we treat them.

This Epistle is Sent to the Followers of Beha'u'llah by Muhammed Hasein Schirazi.

In the year 1260 A. H. (1844 A. D.) a certain young man appeared in Persia, whose original name was Ali-Muhammed, but as he claimed in the beginning of his career that he was the gate of knowledge, he was called the "Bab" (gate) and his followers "Babists."

Finally he declared himself to be the one whose appearance was expected by Islam, called by the Sheites "Ckaim" and by the Sunnites "Mahdi." From the commencement of his work his great subject was the glad tidings of the approaching event, the greatest Manifestation of the Promised and Generous One. He mentioned Him in his utterances with supreme deference, just as John the Baptist spoke about the appearance of Jesus Christ: "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire."—St. Matthew, 3-11.

Sheik Ahmad-el-Ihsai, a great, learned man, who ap-



appeared in the thirteenth century A. H., had foretold the coming of the "Bab" and taught his disciples and the people to expect the coming of the "Ckaim" at any time. After the death of this Sheik one of his disciples, Haji Seyyid Kazim-el-Rahsti, who was as profound a student as his master, took his position and at once began to teach and preach openly the approaching appearance of the "Ckaim." He gave many explanations of the sayings and teachings of his Sheik concerning that appearance. On his deathbed he urged his disciples to start at once in search of the promised One. These two learned doctors have written many things on this subject which we cannot insert in this brief account.

When the "Bab" declared himself in the city of Shiraz, the capital of Fārs, one of the disciples of the Sheik, Seyyid Kazim, and the oldest one of those who were searching for the Promised One, was of the first to believe in the "Bab" and embrace the new faith. Many theological doctors, learned men and people of all classes gathered around the "Bab," believed in him, and were deeply stirred by his wonderful thought and knowledge. He gave to them the glad tidings of the coming of the Greatest Manifestation. He frequently mentioned in his writings the attributes of "Him whom God shall manifest"—His Great Appearance—and emphasized the importance of His Manifestation. And, although he claimed for himself the highest state of spirituality, yet he considered himself naught and as a poor servant in comparison with the aforesaid One. The "Bab" did not definitely appoint the time for the Manifestation of the Father. Sometimes he mentioned a fixed time, and then again he spoke of Him as if He were present, saying: "All is in His hand; if He so desireth, He may even now declare Himself."

He frequently said that His Appearance might take place either in the ninth year or the nineteenth—that is to say, 1269 A. H. (1853 A. D.), or 1280 A. H. (1863 A. D.). The "Bab" continued to give these glad tidings to the people from the beginning of his mission until he was executed in



the city of Tabreez, the capital of Atherbijan, in 1266 A. H., on the 28th day of Shaban—that is, 1850 A. D., July 9th.

Three years later He whom the Babists expected appeared in His Name, El-Beha, declaring that he was the Promised One of the Scriptures. He manifested Himself to the Babists twice—once to a few of His followers in the ninth year after the first appearance of the “Bab;” the second time in the nineteenth year from the Bab, 1280 A. H. (1863 A. D.).

[Note by Translator.—His manifestation to the whole world, inviting the rulers and the great people of the earth to His spiritual banquet, “to eat and drink with the elect,” was in 1284 A. H. (1867).]

1284/1867

Beha’U’llah, since He declared Himself, has conclusively proved from all Scriptures that He was the Promised One. He has uttered tablets and written epistles which attracted the hearts and refreshed the souls. The noble life he lived astonished and impressed the people, and His fame spread to all countries. All who knew Him acknowledged His Supremacy and were awed by the loftiness and greatness of His character.

His claim that He was the Promised One of the Holy Scriptures and that His Appearance was the Greatest, and that it will take place only once in every five hundred thousand years, may be found in His many writings. He also proved that a higher virtue and greater grace distinguished His day. The following quotations from the prophecies in the Holy Books prove the truth of His claim:

“Psalm 24, 7-10. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. (8.) Who is this King of Glory? The Lord Strong and Mighty, the Lord Mighty in Battle. (9.) Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. (10.) Who is this King of Glory? The Lord of Hosts, He is the King of Glory. Selah.

“Isaiah, 4—2. In that day shall the Branch of the Lord



be beautiful and glorious and the fruits of the earth shall be excellent and comely for them that are escaped of Israel.

Also, Psalm 50, 1-3; Psalm 108, 10.

“Beha’U’llah called Himself ‘the Branch’ in many of His Tablets, and I have seen some of them in His own handwriting.

“Isaiah 28, 5-6; Isaiah 33, 16. He shall dwell on high; His place of defense shall be the munitions of rocks; bread shall be given Him; His waters shall be sure.

“Isaiah 35, 1-2. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God.

“Isaiah 40, 3-5. The voice of Him that crieth in the wilderness, ‘Prepare ye the way of the Lord, make straight in the desert a highway for our Lord. Every valley shall be exalted and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain. And the glory of the Lord shall be revealed and all flesh shall see it together; for the mouth of the Lord hath spoken it.

“Isaiah 40, 6-10; Isaiah 62, 7-8. How beautiful upon the mountians are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that sayeth unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see, eye to eye, when the Lord shall bring again Zion.”

The seventh verse of the 52nd chapter of Isaiah is considered to be a prophecy concerning the Bab when he was imprisoned in the mountains and gave the tidings concerning the appearance of Beha’U’llah.

“Isaiah 62, 2-11; Isaiah 65, 17-18; Joel 2, 1-2. Blow ye the trumpet in Zion and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day



of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. Joel 2—3, 4, 10, 11, 31, 32; Joel 3—14, 17, 21; Amos 1—2; Micah 4—1, 2. But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow into it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths, for the law shall go forth of Zion and the word of the Lord from Jerusalem. Micah 4—3, 4, 5, 7; Nahum 1—15; Zachariah 2—10. Sing and rejoice, O daughter of Zion; for, lo! I come and I will dwell in the midst of thee, saith the Lord. Zach. 6—12. And speak unto him, saying: Thus speaketh the Lord of Hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord.”

Of His texts, in which He calls Himself “The Branch,” are the following in his own handwriting: “Hark, O people, to the voice of God through this Blessed Branch, the Hand of God, the Ruler, the Victorious, the Visible, the Invisible, the Known, who has planted in the Eternal Garden these words: ‘There is no God but I, the Exalted, the Self-Existing.’”

He also uttered the following verse, which was written in a letter sent to the wife of the Bab, who was named the “Leaf of Paradise:” “God has remembered the Leaf of Paradise, that she may hear the melodious voice of the Leaf of Eternity from this Branch, who sprang up in His name, El ABHA.”

Respecting the building of the Temple, there is a book called the “Book of the Temple,” written on a paper thus  
\* \* \* and at its conclusion He gave the following text:



“And thus We built the Temple with hands of Might and Power. Were ye of those who knew? This is the Temple of which ye were promised in the Book. It is meet for ye to advance to it, were ye of those who reason. Be just, O people of the earth; see ye not that this Temple is a better one than that which was built of clay? Advance to it, for thus ye are commanded by God, the Exalted, the Self-Existing.”

“Zachariah 8—3. Thus saith the Lord; I am returned unto Zion and will dwell in the midst of Jerusalem and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts, the holy mountain. Zech. 9—9; Zech. 14—9; Malachi 3—1, 2. Behold, I will send my messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His Temple, even the messenger of the Covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? And who shall stand when he appeareth? For He is like a refiner’s fire and like fuller’s soap:

“Malachi 4—5. Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord.”

It is said that the messenger of the Covenant is the Bab, who gave tidings of the appearance of Beha’U’llah, took His Covenant and prepared the way before Him. He is Elijah the Prophet, who was mentioned in the 4th chapter of Malachi. Beha’U’llah plainly declared in many of His well-known tablets that the Bab was Elijah.

“St. John 14—26, 30; St. John 15—26; St. John 16—12-14; St. Matthew 23—39; St. Matthew 24; St. Matthew 25—31.”

The teachings of Beha’U’llah are all based upon union and love, and command us to abandon hatred and strife. The fundamental principle of His creed is to stop religious disputes and to root out the enmity of faith. He expressly taught the necessity for the cessation of religious wars and the equal necessity for the consorting of all peoples, of all



faiths, with pure love and spirituality. This is the fulfillment of the prophecy of Isaiah.—(Isaiah 2—2-4.)

In His writings, Beha'U'llah uttered numerous texts emphasizing these great principles. They are full of significance, and those who hear them cannot but feel deeply impressed. They compel every just soul to testify to His Supreme benevolence. We shall quote some of them, in accordance with the necessity of our subject. One of the most important points asserted in his writings is that there cannot be a true Manifestation (a prophet) before the completion of a full thousand years from his appearance, and if anybody should claim to be a prophet no one ought to believe in him, even though he could utter the texts. For this reason, if every now and then other Manifestations should take place, confusion would follow and the Word of God would lose its effect and no good results could be attained therefrom. The Holy Law-Giver has in every Manifestation a Supreme infallibility. His command is the command of God. His words are the words of God, and no other besides Him has any such authority. Everyone should abide under His shadow, follow His commands, and be responsible for his sayings and actions according to His laws. He who rises after Him for the helping of His work must spread His Word and practice His commandments; and his position ought to be that of absolute servitude. He has no authority to change a single letter of the commandments contained in His Books. In His writings alone is to be found the true balance, the supreme test. In every case those who differ must consult His Books for a decision. He ordered His followers to consult and study His utterances upon all occasions, and especially whenever they might differ upon some question after His departure.

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Of His utterances are these: That His Sons are the finger-posts pointing toward Him, and the executors of His command. They are controlled by His laws, but have no power to change one letter of His commandments. They have the highest position among His followers; and all must



honor and respect them, appreciate their position, and obey them, so long as they work in the Shadow of His Word and in proper servitude of His law. He gave utterance, in several epistles and tablets, to many admonitions for His people. He commanded them to live in concert and love with each other, and to deal with people of all religions in a spirit of unity and friendliness.

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One of the great events of His days is, that after His arrival at the prison of Acre He sent with one of His friends an epistle to the Shah of Persia. The bearer, who was in the prime of youth, delivered the letter to the Shah while he was on a hunting expedition. In that epistle Beha'U'llah asked the Shah to call Him and the most learned doctors of the empire together, in order to discuss His claim and the differences between His teaching and that of the Sheites—this meeting to be held in the presence of the Shah. This is considered a wonderful thing, for the Shah was a powerful one, and the doctors were all bitter enemies of Beha'U'llah, and at the same time their word was law to the Sheites, who submissively obeyed all their commands. Therefore, His request to hold this conference must be regarded as a conclusive proof of His sincerity and of His ability to substantiate His claims in every particular.

One of the strongest evidences which Beha'U'llah has embodied in some of His epistles as proof of His claim was the martyrdom of those followers of the new religion, who were so persecuted in His country, and although slaughtered in the cruelest manner, were faithful to the end. These tragedies resemble those which took place amongst the early Christians, but it is said that the people of our time are even more faithful and devoted, for some martyrs of our day have killed themselves with their own hands out of devotion to their Lord. Some of the murdered women and children displayed a devotion, the like of which has never been heard of in the past ages. We can but mention these events in this brief article, but should anyone desire to know the details, let him ask to see the Book of Martyrs.



It is a well-known fact that differences of thought, dissensions, have taken place in every religion that has appeared in this world, either in the day of the Law-Giver or after his departure. This is proved by the histories of past ages. It is an event which has always happened. In such cases the wise will judge the different thoughts by the just judge, the Book of the Law. They will approve of that which is in perfect accordance with it, and reject that which differs from its teachings, even though it came from a high source. For the true and only judge is the Book by which everything, every case and every thought must be justified.

Let us now proceed to give a short account of what happened after the departure of Beha'U'llah. His followers differed among themselves regarding very important questions in His teachings. Such dissensions have occurred in all ages, because those who have ambitious aims will at once, when they have the opportunity, begin to sow the seeds of corruption in the hearts of the people, and thus gain for themselves supremacy and riches. But to return to our subject. The oldest son of Beha'U'llah, Abbas Effendi, together with some relatives (not by blood) and other designing persons, have intrigued in a rather peculiar manner to gain personal benefits and the most absolute supremacy. But they found obstacles in their way, the greatest of them being the writings of Beha'U'llah, which are widely spread in many countries. These utterances contain that which will deprive them of authority, disappoint their hopes, and refute their claim. Another important obstacle is the three Branches and the family, for they will never agree to disobey even the slightest command contained in the books of Beha'U'llah. In short, Abbas Effendi claims the power of knowing the inner and a divine attitude, and explains this in different and ambiguous ways. Thus they have planted the seeds of doubt in the hearts of those who have not sufficient knowledge of the utterances of Beha'U'llah, and but little understanding of His teachings.



One of the seeds of corruption which he sowed in the hearts of many is his claim that he is the Manifestation of the Only Son of God—that is to say, the Lord Jesus Christ, while all the Holy Books plainly prophecy of one Manifestation only—i. e., that of the Everlasting Father, the Eternal God. Abbas Effendi claimed this in order to induce Christians to accept him as sole authority. Indeed, he does not desire that the Supreme Position of the Father should be acknowledged. His policy is to please those people around him. After they come under his absolute control he will claim for himself every supreme attitude—that there is none beside him—as he has already done among his immediate followers. To keep these people in his power he has tried by every means to prevent them from reading the works of Beha'U'llah, which would show them plainly the falsity of his claims and teachings. These works would make them aware of the harm which has resulted in the past from holding to false doctrines, for they lead back to barbarism and have ever been a hindrance in the way of civilization, knowledge and science. Briefly, we may say that some people were seduced by his honied words to believe in the truth of his claims and follow his teachings, which are full of superstition and distorted imagination. In the beginning the claims were not made openly, but merely hinted at vaguely, but when he and his supporters discovered that the wise among the believers did not oppose them and kept silent—this they did, fearing to start disturbance and dissension—they were encouraged and with extreme boldness showed forth their false pretensions. Then those who were wise, faithful and upright rose up in defense of the true faith given them by Beha'U'llah, and from the epistles of their Lord, clearly proved the strength and justice of the stand they had taken. Those who were trying to lay a foundation upon which to build their supremacy found that this uprising of the honest and sincere believers would be in the way of their interest. They knew that if their simple-minded followers were allowed to meet with the pure in the faith and discuss the dif-



ferences they would be awakened to see the truth, for the proofs of the truth are from the striking words of their Lord, Beha'U'llah. Fearful of the result, Abbas Effendi has prevented and prohibited his followers from speaking to or associating with those who will not blindly obey him, and thus laid the foundation of enmity and revived the barbarian creed, that to associate with those of different faith is a cause of sin and uncleanness. Even now the party of the younger Branches and the family of Beha'U'llah still invite those people to follow the commands of their Lord—i. e., to associate with all in a spirit of friendliness and kindness. But the invitation is of no avail, for they are getting worse and worse in their attitude of unfriendliness and enmity.

After having made a full and accurate investigation of this matter, I wish to call your attention to a few points, a knowledge of which will better enable you to judge the right from the wrong, the false from the true.

1st. The best evidence and strongest proofs will be the letters and epistles of the two parties, and from these we shall be best able to judge of their thoughts and intentions. We find in the writings of Abbas Effendi a direct contradiction to the commandments of the Father. In the writings of the younger Branches there is nothing written but what is supported by the verses of their venerated Father, and they continually urge the people to obey Him in every way, follow His footsteps and take Him as their example.

2nd. Beha'U'llah (Glory be to Him), commanded us strictly to consort with all people with fragrance and spirituality, union and love. But Abbas Effendi prohibits his followers from associating with the younger Branches and their followers, and has strictly ordered them not to sit, meet, speak or correspond with them, even not to buy, sell, trade or associate with them in any profession.

3rd. He glorifies himself in his writings to his followers, calling upon them to follow and rely upon him, even in the minutest things. This is a hint—or, rather, a plain order to them—to disobey the utterances of the Father, for



Beha'U'llah commanded us in many of his books, and especially in His Book of the Law, to go to His writings after His departure, if we should differ concerning any question of faith. Here, again, the younger Branches differ from him, for they always teach the necessity of depending on the Books of Beha'U'llah and acting in accordance with His commands. At the same time they are neither vain nor selfish. They do not even demand that which is, according to the Book of My Covenant, legally theirs.

4th. Beha'U'llah (Glory be to Him) strictly commanded us not to use harsh language, defile our tongue with curses, or be against those who differ from us in faith. Abbas Effendi has broken this commandment against the younger Branches and against the family of the Father and their followers, for he made his followers execrate and curse them in their assemblies and meetings, and by thus doing he openly broke this commandment of his Lord. The younger Branches never allow a harsh word to be spoken against anyone, and this is in obedience to the commands of their Father. Upon learning that Abbas Effendi was giving out teachings which are against those of their Father they rose up to show their falsity and corruption.

5th. The three Branches asked of him and his followers on many occasions that they should hold together a friendly meeting, in which they might discuss in kindness and love the differences between both parties, and by consulting the utterances and commandments of Beha'U'llah thus be enabled to come to an understanding regarding these questions. Abbas Effendi absolutely refused to do so, saying that he alone is the one to be consulted and the one to judge, and so long as he lives he forbids that any meetings be held in which the present religious differences could be discussed. This request of the younger Branches and his refusal is a decisive proof of the disinterestedness of their motives and the ambitious, selfish aims of Abbas Effendi.

6th. Beha'U'llah declared in all His writings that there should be no Manifestation before the completion of the



whole thousand years, dating from His Appearance. But Abbas Effendi attributes to himself in his writings the highest spiritual position, and gives the people to understand that all the Manifestations which have appeared took his covenant and gave tidings of his Manifestation. To hide this claim from certain people he sometimes attributes to himself a position of servitude as Abd (servant) and carries soil and water to the garden near the tomb of the Father.

7th. He has shown only a part of the "Book of My Covenant," which is in his hand, and refuses to show the whole of it. The younger Branches and many noted persons have requested him time and again to show the hidden part of the said book, and also to allow of its being photographed, so that the present differences may be removed, but he has up to the present day refused to accede to this request. This is an indisputable fact and a conclusive proof that he is disobeying the Book. He who needs more assurance of these facts, let him ask me to prove them to him. I am ready to do so with such strong proofs and evidences as cannot fail to convince the hearer and make him testify for it also. The reader has a just judge, which enables him to discover the reality of a thing and distinguish truth from falsehood, and this is the utterance of their Lord, Beha'U'llah. For this reason I will quote at the end of this article some of His shorter verses, as I before promised. By studying them well and reflecting on their significance, these differences will be decided, for His utterances will enable us to judge on which side the truth really is.

#### THE END OF MANIFESTATIONS.

"Say, the Manifestations have ended by the appearance of this which is the Greatest of all Manifestations. Then we warn ye from following every doubting ignoramus, for ye shall hear from the house a call (voice), of which we have already foretold. Therefore, reject ye it and take hold of this luminous Garment."

"Every claim was ended by this appearance of the



Promised One, which was supported by the truth, and all the lights merged into this horizon, from which the Sun of Might and Power has arisen. Blessed is he who éducatés the people to follow the laws of God, which were written in the epistles and tablets. Say, If every day a Manifestation would appear the commandments of God would not take their effect in cities and countries. This is a Manifestation which Manifests itself once every five hundred thousand years. Thus we have lifted up the veil and removed the curtains."

#### THE ABSOLUTE INFALLIBILITY.

"There is no companion to the Rising-Dawn of Command in the Supreme Infallibility. Verily, it is a Manifestation, which doeth what He desireth in the contingent kingdom; God has confined this attitude to Himself alone, and did not ordain to anyone a portion of this Supreme and Eternal station."

#### THE BRANCHES AND THEIR POSITION.

"The Branches, who are branched from the Sadret (Tree of Life), are My finger-posts amongst my creatures, and my fragrance between heaven and earth. Have ye ever seen a companion or an equal to God, your Lord? By the Lord of the whole worlds, No! Then speak not of that which God did not permit, but rather fear the Merciful and be of those who reason."

The following are in His handwriting:

"O people, hold after my departure, to the Branches who were branched from this Ancient Root. For by them the fragrance of My Garment shall be diffused throughout the world, but no one can attain it, save every upright seeker.

"O my brothers, we command you and your children, and those who are upon earth, never to resist My Branches, nor do what will grieve them. They have the Supreme position and the highest rank amongst you. Fear ye God and be not of those who are unjust.



“He hath come from the unseen with the standard of, “to do what he wisheth, and with the hosts of Might and Will. Those who are inferior to Him must hold fast to the commandments and laws, and if they cross beyond them the width of one hair they shall fail.”

“Know that all beside Him were created by a word from Him, and they cannot move, nor live, save by His Command and Will.

#### ON HIS UTTERANCES.

“Say, O concourse of learned ones, judge ye not the Book of God by what ye have of rules and sciences. Verily, it is the just judge of truth among the people. What the people have must be judged by this Supreme Law. Verily, it stands by itself, were ye of those who know.

“If ye differ in anything bring it to God, so long as the Sun is shining from the heaven of this horizon; and when it sets, bring it to His Utterances, for they are sufficient to the whole world.

#### ADMONITIONS.

“Say, O people, abandon vice and hold fast to virtue; be true guides amongst the people, a book (of wisdom) the which they long to copy. He, whosoever riseth for the service of the Cause, must impart that which induces wisdom and expels ignorance.

“Say, Let your words be one word and your thoughts one thought. Let your mornings be better than your evenings, and your tomorrows better than your yesterdays. The virtue of man is in his services and honesty, and not in decorations, estates or money.

“Be not careless or idle; but endeavor to do that which will be of benefit to all people, to the lowly or the great, and to the aged and widowed.

“Say, Beware lest ye sow the tares of enmity among the creatures and plant not the thorns of doubt in the pure and enlightened hearts.

“The glory is not for those who love themselves, but



for those who love their kind, and the virtue is not for him who loves his native land, but for him who loves the world.

“Let justice be your army, and your weapon reason; be characterized by forgiveness and virtue and do what induces happiness to those who are near to God.

“Consort with people of all faiths with fragrance and spirituality, that they may find in you the nature of the Merciful. Allow not the zeal of bigotry to display itself in you against the people, for everyone cometh from God and unto Him shall return. Verily, He is the Causer of the created beings and the Center of their end.

“O people of the earth, let not the religion of God be a cause of dissension among you. Verily, it is the religion of the truth and has descended to unite all the people of this world. Fear God, O people, and be not of those who are unreasonable.

“We came for the union and peace of those who are upon earth, and what appeared from the Ocean of My Pen to my worshippers bears witness to that. But most of the people are far off from the truth.

“Ye were forbidden in the Book of God, the Lord of the Lofty Throne, from quarrels and disputes. Be occupied with that which brings benefit to yourselves and to the people of the earth. Thus the Ancient Ruler, who appeared in His Greatest Name, commands you, for He is the Most Wise Commander.

“O my friends, treat the people of other religions with love and kindness and make not the Word of God to be the cause of disturbance among you or the means of the appearance of enmity between you. Say, fear ye God, O people of the earth, and be not of those who are unwise. For He commands you to do that which makes you gain the essence of spirituality, were ye of the people of understanding.

“It is meet for man to do that which creates happiness for all people, not that which induces the sorrow of nations. This is the creed of God, were they of those who understand.



This is the religion of God, were they of those who can see.  
This is the Command of God, were they of those who hear.

“O people of the earth, the virtue which marks this Greatest Manifestation is that we have prohibited (in the Book) the means of quarrels, disturbances and corruptions and asserted that which causes union, concord and peace as a blessing to the world.

“The purpose of this Oppressed One is to enlighten the world with the light of unity and change the enmity and hatred of the different parties into love and concord. We have in the Book prohibited quarrels, disturbances, disputes and the wars caused by the differences of faith, etc.; and commanded each one to treat the other with kindness. It is for the happiness of the world.

“HE IS THE MOST KNOWING, THE MOST WISE.”

“The Truth is come, the Majesty is to Him, to manifest from the mines of humanity the gems of knowledge. The religion of God and His creed in this day is, no more to allow the many creeds and various rules to be the means and cause of enmity. For the fundamental principles of religions and the various true and sound laws were all manifested from the same Dawning-Place and shone from the same horizon. And these differences appeared especially for the interest of the various times and circumstances and of centuries and ages.

“O people of Beha, so use your energies that the quarrels and disputes between different faiths may be rooted out among the people of the world. Rise up for the love of God and that of His creatures, to accomplish this momentous object, for religious enmity and hatred are as a consuming fire devouring the world. Verily, its extinction is difficult, but the Mighty hand of God will deliver the people from this direst calamity.

“O people of Beha, consort with all the people of the world with joy and fragrance. If ye have a word or essence whereof others than you are devoid, communicate it in the language of love and kindness; if it be received and be ef-



fective, the object is attained; and if not, leave him to himself and deal not harshly with him, but pray for him. The language of kindness is the lodestone of hearts and the food of the soul; it stands in the relation of ideas to words and is as a horizon for the shining of the Sun of Wisdom and Knowledge.

“We command all people to embrace the Great Peace. It is the greatest means for the preservation of human beings. Let the rulers of different horizons hold fast to establish peace; it is the best cause for the happiness and prosperity of mankind. They are the dawning-places of the Might of God and the shining horizons of His Power. We ask God to help by providing the means of peace for His creatures.”

I have written this brief account in answer to the request of some of my noted friends, who desire to know the truth and possess a clear understanding of the dissension. In accordance with their desire I have written that which I have experienced and discovered concerning both parties, after an examination and investigation as thorough and strict as it could possibly be made

MUHAMMED HOSEIN EL-SHIRAZI.

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## THE EPISTLE OF KHADIM ‘U’LLAH MIRZA AGHA JAN.

In the Name of the Everlasting and Self-Sustaining God.  
Glory be to His Splendor!

This epistle is written by the mortal servant, who has been for forty years in the service of his Lord, El-Abha, and who has always been occupied in writing His Great Utterances. It is sent for those whose hearts have been enlightened by the Supreme Word of God, and those whose souls were gladdened when listening to His voice, while He was on the throne of His earthly Kingdom. In it I wish to explain to them the events which have taken place since the waves of the Ocean of the Revelations were stilled and the



enjoyment of meeting the King of Command was ended, that they may understand the dissensions, differences and disobediences which have arisen and made themselves manifest in many countries, and know what was commanded by the Supreme Pen in the Sacred Books which He designated to be the Lamp of Guidance for the World.

Oh, people of God, living in different countries, to whom the gifts of love and faithfulness were intrusted! The Lord, Most High is He, commanded us to be affectionate to each other and be united like one man; and to consort with peoples of different faiths with love, spirituality and fragrance. These wise commands are written in Kitab-i-Akdas and in many other sacred tablets. Beha'U'llah expressly said in His texts and verses that He suffered calamities and persecutions in order that the fires of hatred and enmity might be extinguished among the inhabitants of the earth. This is the remarkable virtue of His Appearance and the great mark which distinguished His days and commandments, and He repeated and emphasized this great teaching in His Books and tablets, designated it to be the only means of progression and prosperity of mankind. But, alas! I see these commandments are ignored and the light of love and affection is hidden behind the clouds of hatred and enmity. It appears as if the Lord (Glory be to Him) had never moved the Pen of Wisdom and Admonition to write these great utterances and precepts from the Kingdom of Command. I wish I had not been born; thence I would not have seen the Branch—Abbas Effendi—instead of being a guide for the nations and a lamp of righteousness and faithfulness for the world, rising up and spreading hatred and enmity, ignoring the Father's plea for an universal unity, doing what was prohibited by Him and ordering his followers not to keep the commandments which are laid down in the Holy and Sacred Tablets. I cannot understand how you could be pleased and satisfied with such actions, while you know and you testify that the Lord (Most High is He) warned and prohibited us in His Supreme Word from renewing hatred,



enmity and the superstitions of the dark and past ages. Alas! Alas! Abbas Effendi has caused his followers to display such vehemence of hatred and rancor, the like of which has never been shown by barbarous nations, and even the most ignorant tribes would detest it.

Abbas Effendi knows well that the Branches of the Tree of Life, the Family, relatives and those who were honored in the Presence of Beha'U'llah have more knowledge and greater understanding concerning the commandments of God and His laws than anyone else. If his followers will come in contact with them and discuss the teachings and the differences they will be awakened to the truth of the utterances of the Father and will rise up to awaken those who follow him blindly. Abbas Effendi has prohibited his followers from correspondence, discussion, talking, or even trading with those who do not admit his claims, calling them Nacke-zeen (violators), while in truth they believe in the Oneness of God and worship none else besides Him. For this relatives were separated, parents hated their children, husbands disagreed with their wives and families were ruined.

One of Abbas Effendi's strange actions is his strict orders to his followers at Akka, that none of them be allowed to write a letter even to his friends or relatives unless he first give it to Abbas Effendi, by him to be read, corrected and sealed with his own seal. Every reasonable man dislikes such an action. There are personal things between friends and especially between husbands and wives, which none else ought to know. A godly man must adopt the right principles which distinguish him from the others. It is not proper for him who claims to have the truth and is a relative of the Blessed Tree of Life to perform such an action. In adopting this course of action fidelity will cease and dishonesty prevail among peoples and nations.

Another of the strange things which Abbas Effendi has done is: He prohibited the spreading and publication of the utterances of the Manifestation. He ordered his followers to read and spread only his epistles and writings throughout



the countries. On the contrary, all the true believers know and testify that their Lord Beha'U'llah was very anxious to spread the light of His Works; and has commanded the publication of His Sacred Word. Also, He expressly said in many tablets that He had sent letters to the kings and rulers of the earth at the time when He was in the prison at Akka. "We have sent to the kings the epistles of their Lord. Their might and what we have suffered of calamities have not prevented us from so doing. Thus, in truth, the decree was written in the Tablet of Judgment by the Pen of El-Abha. We have uttered for them the powerful texts, which were sent to them, with might from Our Presence. Whereby they know that calamities cannot prevent El-Beha from uttering, even in prison, that which enlightened the hearts of the righteous and disturbed the one who is secreted from the fragrance of the revelations."

There is no doubt that the Word of God was uttered to guide the creatures and attract their hearts toward their Creator. Beha'U'llah on many occasions commanded us to publish it. In 1890 He issued an order to establish a printing press in India for this great purpose. In that country several of His Sacred Books were published. But, although the Utterances of Beha'U'llah refute all untrue claims and all false doctrines and teach the Oneness of God and that there is no equal to Him, yet Abbas Effendi has destroyed the said press and prevented the spreading of the Word of God among His followers, that they may remain ignorant of the facts, which are in a direct contradiction to his claims. X

Again, Abbas Effendi has rejected the "Sacred Tablet," written in the handwriting of Beha'U'llah, and cast it away. This happened when one of the Unitarians presented the said Tablet to Abbas Effendi in the presence of many believers, on the Sacred Tomb of Beha'U'llah. Have you heard, O people of discretion, this event or not? Is it meet for you to be indifferent and yield to the one who refuses to acknowledge the Great Tablet, which was written in the handwriting of your Lord? Can it be said that he who does this is a believ-



er in God? If anyone were to deny this action of Abbas Effendi it would be easy to prove it, merely by presenting the same tablet to Abbas Effendi at another time in the presence of some faithful believers.

X Another of the sacrilegious actions of Abbas Effendi is that he issued a strict order to his followers to reject every sacred tablet from the Utterances of the Manifestation which is not approved by him and sealed by his seal. It is known that the existence of Abbas Effendi depends upon a word from the Mouth of God. In order to be just we must testify that the Lord's Word is High in itself and Sublime, that it is not in need of the approval of one of His servants, for the existence of the servant depends upon the word of the Creator. This false claim of Abbas Effendi is a daring breach of fidelity and leads his followers into a great loss. We ask God to help them to return to Him and be faithful and obedient.

X His greatest offense to the Cause of God is this: Abbas Effendi ordered his followers to burn all the Sacred Tablets of the Manifestation, which were written by His scribes, the Branches of the Tree of Life. I should like to mention the following event, which took place at the city of Akka: While the followers of Abbas Effendi were holding a meeting in the house of one of them a certain man, seeing on the wall the words "Ya Beha'U'Abha," written and signed by Mohammed Ali Effendi, rushed in and knocked down the motto with his fist, breaking it with its frame and glass into pieces. One of those present did not like this action and complained. To know if such action was right or wrong, the question was brought to Abbas Effendi. His answer was: "Blame not the man for so doing and rebuke him not, because he has done this for his great love to me."

Still another of the strange actions of Abbas Effendi is that he has hidden the last part of the "Testament" (The Book of My Covenant), entrusted to him by Beha'U'llah. The Branches, relatives, many believers and friends asked him time and again to show forth the "Testament," that all



differences may be settled and all believers reunited. But to no avail, for he insisted on hiding it and refused everyone and every request regarding it. This action is a treachery to the "Testament." He cannot claim to be the appointed one of the "Testament," while he does not dare to show the last part of it, and, furthermore, he has misinterpreted some of its contents.

One of the events which took place before the development of the dissension is the following: To excite the believers and plant in their hearts the seeds of hatred against the younger Branches, Abbas Effendi pretended to leave for Jerusalem. His purpose was to prejudice the believers against the Branches, the Family and the relatives. He succeeded in creating a disturbance in the minds of the believers who were living in Akka, and some of them, by his actions and speeches, began to hate the Branches. His claim was not known at first to his brothers, but when they discovered it they at once came to Akka and made great efforts with kindness and love to persuade him not to leave the Sacred Place, yet they understood that in reality Abbas Effendi was not intending or wishing to leave, but planned this scheme to gain his point, for he plainly showed that he was expecting the opportunity to give up the idea of leaving. With all that the brothers, fearing the dissension of the believers, did their best to quiet things. This event is briefly written, and if the full details are wanted I will write them on demand.

Abbas Effendi repeated his successful scheme and created a great disturbance when he traveled alone to Tiberia. One afternoon he suddenly drove in his special carriage into the Palace. On entering the Sacred Tomb he delivered to the believers a speech, which excited his followers. Then he went out and drove in his carriage with the intention of departing alone for Tiberia. At once some of the Branches and their relatives came and begged to accompany him, but with harsh words he refused their request. Zia Ullah, the Holiest Branch, clung to the carriage; Abbas Effendi or-



dered the coachman to drive with speed; the brother was thrown to the ground and narrowly escaped being crushed by the wheels.

Zia Ullah, Shuah Ullah, the son of the Mightiest Branch, and Riza Effendi, the son of Moses, the brother of Beha'U'llah, followed Abbas Effendi on horseback. When they reached him on his way to Tiberia they found that his carriage was stalled, and he did not know what to do. Seeing the difficulty in which he was, they galloped to the nearest neighborhood and hired some men, who came and lifted the carriage out of the mire. They all together spent that night in the nearest village. Next morning Abbas Effendi, with his shrewd policy, persuaded the Branches to return to the Palace, that he might arrive at Tiberia alone and be able to assert that he was left without any help or assistance, thereby claiming that a certain prophecy concerning the Manifestation referred to him personally. Reasonable people cannot accept such a claim and cannot believe that he was there alone. [A certain one of his followers, named Mohamad Ali, and who was appointed by Abbas Effendi to be with us in Haifa while visiting, told us that he was with Abbas Effendi in Tiberia.] By this journey he caused a great disturbance among the believers and at the same time he had in doing so a hidden purpose, which shall be fully explained on another occasion.

After a short sojourn at Tiberia the local government ordered him to return to Akka. While coming back Zia Ullah and the sons of his brother Shuah Ullah and Amin Ullah Effendi, and his cousin, Majd-u-Deen Effendi, went to Nazareth to meet him. But by force he prevented them from accompanying him to Haifa. Before his arrival at the city of Haifa, Badi Ullah Effendi, the youngest brother, met him on the way with some of the inhabitants of the city, but Abbas Effendi paid no attention to him and did not treat him as a brother should. Also he refused to come to the place which Badi Ullah Effendi prepared for him, but instead he went to the house of one of his followers. When



his brothers and relatives came to Haifa to salute and congratulate him he met them with harsh language and treated them cruelly. Then Abbas Effendi lived in a building situated half a mile west of Haifa, which belongs to the Mohammedan Church, erected close to the cave in which, it is claimed, Elijah the Prophet used to live in the ancient times. This place, to which the Mohammedans pay religious visits, is called Khudre. There he stayed until the government forced him to return to Akka. While Abbas Effendi was at Tiberia and at Khudre he plainly urged, on every occasion, his followers, who visited him in these places, to disregard the Branches, the Family and the relatives, and to despise, execrate and curse them.

Abbas Effendi has intrigued so skillfully as to convince his followers that it is their duty to curse the Branches, the wife of the Manifestation and the Holy Leaves, openly in their meetings and writings. None of them can deny this statement, for their epistles, written in their own handwriting, bear witness that they have cursed the Wife of the Manifestation, His daughters and the Branches. The Lord (Glory be to Him) strictly commanded us in many tablets to honor, respect and follow them. He made the respect of the Branches a condition for strengthening His Cause and a means of elevating His Word. Therefore, he whosoever breaks this commandment is not obeying the Supreme Word, but on the contrary, belittling the Cause of God.

On one occasion the Wife of the Manifestation, accompanied by her sister and daughters, honored Abbas Effendi by paying him a visit at his house in the city of Akka. Abbas Effendi treated her harshly. After a discussion concerning present conditions and differences of faith, Abbas Effendi, finding her to be steadfast and faithful to her Lord and His commandments, which refute his schemes and purposes, rose up and furiously attacked her, with the intention of doing her bodily harm. Seeing the danger, she left his house and returned to the Palace of Behaja. This event was a source of great sorrow to his brothers and sisters. It is



strange that Abbas Effendi dared to so treat the wife of his Father, the Manifestation, when he knew that Beha'U'llah commanded that she be treated with all proper respect. If the one who claims to be the head of this religion breaks the commandments himself, how can we expect the obedience of the followers?

At times Abbas Effendi used to meet his brothers and sisters at the Sacred Tomb of Beha'U'llah and speak to them in harsh language and cruelly treat them, in order to compel them to believe that which is against the laws of the Lord (Glory be to Him). On one occasion, by force, he seized the hand of the youngest sister and repeatedly struck her with her own hand upon her head. This took place in the presence of many believers and relatives. Her two little ones and those who were present, men and women, wept for her and supplicated him for mercy. Abbas Effendi took no heed to them, but continued beating her, and with a loud voice uttering very harsh words. On account of these continued indignities, the abused sister being very sensitive, suffered from mental prostration, and since then has had a stroke of paralysis, and for five years has been confined to her bed. Can it be said that such actions were in accord with the commandments of the Lord, which He uttered in behalf of His Wife and daughters? Can the faithful and righteous people consent to these doings?

[As we have not enough space here for the complete publication of this long epistle, the balance will be published later on.]

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Extracts from Letters Sent to Dr. F. O. Pease by the  
Younger Branches.

We have read the translation of the sacred paper which you enclosed in your letter. The first paragraph thereof they have stolen from a Sacred Tablet, written by the Pen of our Lord, to one of us (Muhammad Ali), but they have so used it as to refer it in particular to the Greatest Branch, and thus have perverted its meaning, a deception which we



fully understand. We shall send you a copy of the original Tablet, which we have taken photographically. We are certain that when the faithful read the very words of the Lord they will realize and clearly perceive the theft, as well as the untruthfulness of the people and the falsity of their pretensions.

As to the second paragraph, it would be wise to demand a photographic copy of the original, for those people are in the habit of perverting the texts of Beha'U'llah and we cannot rely upon what they say. You will also do a wise thing if you demand the photograph of the first paragraph in its original diction. A failure on their part to produce photographic copies would be the best evidence of their pretensions.

Beha'U'llah uttered the following in one of the Sacred Tablets:

"Say, by God, the 'Spirit of Command' hath in truth appeared, and 'The Perfection of Unity' hath shone from the Rising Place of Holiness with evident power. By this Manifestation God hath tested all those who are in the kingdom of creation.

"Say, in this Manifestation the 'Tree of Mount Sinai' shouteth, 'Verily, there is no God save Me, the Compassionate, the Merciful.'

"Say, O people! Fear God and dissent ye not in the Word of God. Verily, it hath appeared in truth with such might that makes all those in heaven and upon earth to tremble, save those who are preserved by your God, the Mighty, the Omnipotent, the Powerful, the Praised.

"O Muhammad, for twenty years we have veiled Our Face from ye. To this yourselves and souls bear witness, and likewise all those who dwelt in the abodes of immorality behind the curtain of eternity in the temples of the sanctified. Behold, the people are doubting this Perfection, and none of them comprehendeth Him, even though daily they come to His Presence and hear His verses and witness His Lights, which surround the heavens and earth, the first



and the last. Know thou that thy Lord can change all those who are in the universe by one word from Him, for, verily, He is Mighty and Powerful, but He deferred this, because of what He decreed in the Tablets, that the good people may be distinguished from the bad and the blessed from the wicked, thus separating the Unitarians from the Pantheists.

Say, by God! The sedition is at hand. By it the limbs of the people shall tremble and the hearts of the favorites shall quake. Say, those who declined to worship their God have desired blindness instead of sight and darkness in the place of light. Verily, those are in great loss.

Know thou that when thy God was in the kingdom of His Occultation none of those who have names or titles, not even the prophets or apostles, could ever know Him, but when He sitteth upon the throne of His Appearance, all of them await upon Him, as the servant waiteth upon his master, were ye of those who see. For He, in Himself, is sanctified above all of them and above all that ye know. This is that which descended in truth from the Kingdom of Might and Glory.

“Say, by God! He has come from the heaven of command, holding in His right hand the Kingdom of Might and Power, and He calleth the people to the Paradise of Holiness, fearing no one, although surrounded by pantheists and unbelievers.

“Say, verily, once He appeared in this name, ‘Badi, the First’ (The Wonderful, The First). Then in the name of ‘The Friend,’ Abraham; then the ‘Speaker,’ Moses; then ‘The Spirit,’ Christ; then ‘The Beloved,’ Muhammad; then ‘Ali-In-Truth,’ the Bab; then in this Sacred, Shining and Brilliant Perfection under the name, ‘El-Hoseyn.’”

We mention all this to ye, because we know man in his weakness; otherwise, by Him, in whose hand my soul is, we would utter to ye such tones as, attracting the hearts of the Highest Assembly, would make all those who are in the Kingdom of Creation to tremble.”



The following Sacred Tablet was revealed by and written in the handwriting of Beha'U'llah for Ghusin-i-Akbar only; and there is not a word in it can be referred to anyone else. But Abbas Effendi has taken a part of it for himself for the purpose of proving his claims.

"Blessed is he who dwelleth in the shadow of the Branch of God, his Lord, the Lord of the Throne and the Lord of all the Worlds, the Greatest, the Most Splendid.

"O my God! This is the Branch that hath branched from the Bower of Thy Singleness and the Tree of Thy Oneness. Thou seest him, O my God, that he is gazing unto Thee and holding fast to the Rope of Thy Favors. Therefore, guard Him in the neighborhood of Thy Mercy. Thou knowest, O God, that I have not wished for him, save that which Thou hast desired, and I have not elected him but because Thou hast lovingly chosen him. Therefore, reinforce him with the hosts of Thine earth and heaven. Help, O my God, those who help him, and choose the one who hath chosen Him and confirm whosoever cometh to him. Put to shame the one who denieth and doth not love him.

Thou seest, O my Lord, that my Pen moveth and my limbs tremble at the moment of this revelation. I ask Thee by my passion in Thy love and by my yearning to declare Thy command, to ordain for him and for his lovers what Thou hast ordained for Thine Apostles and for those who were faithful to Thy Revelations. Verily, Thou art the Powerful, the Mighty.

"He is the Greatest, O my God, confirm Ghusin-Akbar (Mohammad-Ali) in mentioning and praising Thee, and pour forth from his pen the wonders of Thy Knowledge and Mysteries. O God, he hath hastened to please Thee and fasted in his fondness to Thyself and in his obedience to Thy command. Ordain to him all the good which descended in Thy Book. Verily, Thou art Powerful and Mighty.

"O my Branch, be Thou a spring cloud of My Bounty, and pour Thou rain upon the things in My Name, the Wonderful. O my Branch, we have chosen Thee because the



Chosen One hath elected thee. Say: Praise be to Thee, O Creator of the Worlds. O my Branch, El-Akbar, we have lovingly chosen thee for the help of my Cause. Therefore, rise up with a wonderful help. Subdue the cities of the names in my Name, which ruleth over what It wisheth. Rage thy Waves, O Ocean, in my Name, the Waving, the Great. Open the cities of the hearts in my Name, the Beloved, the Mighty, the Subsistent. Every action depends upon thy love. Blessed is he who harkened to thy call and came to thee for the love of God, the Lord of All the Worlds."

The following extracts are taken from an article on "Babism" by E. Denison Ross, Professor of Persian in University College, London, which recently appeared in the North American Review, April, 1901:

"In conclusion, we must quote a very remarkable passage with regard to future manifestations, which is noteworthy in regard to the position assumed by his son, Abbas Effendi, today: 'Whosoever lays claim to a matter (i. e., a Mission), ere one thousand full years have passed, verily, he is a lying impostor.'—Page 620.

"Aga Mohammad Ali, since his father's death, has lived a life of retirement and seclusion. It is known that he was unable to approve the course adopted by his brother, Abbas Effendi, but he has always strenuously avoided an open quarrel with him and has refused to give written answers to the large number of Babis who were anxious to know his views. His main object has been to avoid any further division in the Babi Church."—Page 621.





Dr. H. C.

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