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A BRIEF HISTORY
OF
BEHA U'LLAH
THE FOUNDER OF BEHA RELIGION



BY
MIRZA SAJJAD
KHALILULLAH



M. J. GAZVINI

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P R E F A C E

In the name of the Everlasting God.

Glory be to Him, Praise be to His Word, and gratitude be to His Kingdom; for through His wisdom I was guided whereunto I have attained salvation, deliverance, and life in His eternal kingdom. I beg of Him to help me to serve His Sacred Law, to grant me steadfastness, and to give me strength to work in accord with His commands, that I may serve mankind whereof myself and my brethren shall gain the good in this, and in the world to come. Verily, He is the Powerful, the Helper, the Inspirer, the Sustainer. The Author.

“Unto us a child was born; unto us a Son was given; and the government was upon His Shoulders; His Name was called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.”

Beha U'llah, the Manifestation of the Everlasting Father, was born in the city of Teheran, the Capital of Persia, on Moharram 2nd, 1233 A. H. i.e., November 12th, 1817, A. D. His name was Mirza Huseyn Ali, afterwards Beha U'llah (the Glory of God). He was a prince by birth and the son of the famous Mirza Abbas, who was titled Mirza Buzurg, from the district of Nur in the state of Mazenderan, Persia.

When Beha U'llah was twenty-seven years old, His Holiness, the fore-runner, whose name was Mirza Ali Mohammed and afterwards “The Bah” (the gate), and “Noktet Ul-oula” (the first point), manifested Himself, and declared that he was El Haim, and the Promised Mahdy, whose appearance was expected by the Islam. This took place in

1260 A. H. i.e., 1844 A. D. And as the author of the history called A "Traveler's Narrative", has written the details regarding the birth and the manifestation of His Holiness, the fore-runner and the events which took place in His Day, and as they were translated into English and published by the Honorable Prof. Edward G. Brown, of the University of Cambridge, England, there is no necessity to repeat what was written therein.

When our Great Lord Beha U'llah reached the thirty-second year of His age, He made a trip to the place called Badasht, near Mazenderan, where He met the Honorable Haji Mohammed Ali El Mazenderani, who was titled Jenab-i-Hoddus, and her Holiness Hurrat'l-Ayn, and some other friends. At the age of thirty-three He went to the tomb of Sheykh Tabarsi at Mazenderan, where the Doctors of the Mohammedan Sheiats with their followers persecuted Him, and imprisoned Him at the village Amul and robbed Him of His money. At the age of thirty-five, while He was in the gardens of Shemiran in the suburbs of the City of Teheran, the historic event of attempting to take the life of the Shah of Persia took place as follows: One of the Babis whose name was Sadick, thought that he would revenge himself on the Shah, for the death of the Fore-runner who had been executed by being crucified, without consulting anyone of the wise Babis. So he met the Shah, Nasir-el-deen on the twenty-eighth of Shawal 1268 A. H. i.e., May 17, 1852 A. D., while his Majesty was traveling on horseback with his friends, and shot him with birdshot, which, however, did not seriously injure him. These actions which were done without reasoning or forethought of the consequences, brought a great deal of trouble to this sect. The Government arrested many of them and sentenced them to death, and the result was that different people of Persia tortured them to death by different methods of torments. Consequently a persecution befell

our Great Master Beha U'llah while He was staying at the said gardens.

By the order of the Government, He was surrounded by gendarms, and was driven barefooted in the middle of the hot summer to Teheran where he was imprisoned for four months, chained with iron chains on hands and feet. Many days during His imprisonment he was without food. He slept on the earthen floor of the prison. The said prison was well known to be dirty and the worst of its kind. Its air and water were foul and the rays of the sun never entered into it. There He remained until the Ambassador of the Russian Government interceded in His behalf and for His protection. When it was proved after strict investigation that our Great Lord was entirely innocent regarding that event and that He never had anything to do with it, and His innocence was established. He was freed from the prison through the endeavors of the said Ambassador, whereupon it was decided under the conditions and persecutions to exile Him to the City of Bagdad (the Court of Peace). Then Beha U'llah left Teheran with His family guarded throughout the way by a guard sent by the Shah of Persia and another guard sent by the Russian Embassy until they reached the City of Bagdad, which is the Capital of Iracki Arabi. This took place when He was thirty-seven years old, Moharram I, 1269 A. H. i.e., October 14, 1853 A. D. A short time after His arrival there, Mirza Yehya, titled Ezel, followed Him. Because of severe and bloody persecutions, the people of this sect were almost annihilated in the land of Persia. Many of them were killed by different methods of torture and subjected to the most severe torments. Their properties confiscated, and robbed of their money. Even their wives and children were taken captives, and thus many of them were obliged to leave the country or hide themselves in some unknown corner. At that time our Lord Beha U'llah rose up at

Bagdad to propropagate the Word of God and spread its lights with such diligence which could not be excelled. This caused the diffusion of the Word in such wise that the followers of this new sect became more numerous in different countries than ever before. This development kindled the fire of envy in the heart of Miza Yahya and his comrades. A year after in order to extinguish the fire of envy from the hearts of those people, our great Lord, Beha U'llah left Bagdad and went secretly, accompanied by one of His servants, whose name was Golam Huseyn, to Hurdestan. This occurred in the year 1271 A. H. i.e., 1854 A. D. The said servant was killed by highwaymen while traveling from one place to another on special errands. Thus our Great Lord, Beho U'llah remained alone in those wild plains and mountains, where He spent many days and nights without food, and none of His followers knew His whereabouts until a special time which will be mentioned by Beha U'llah in a Tablet revealed by Him to His sister-in-law, Mariam, titled the Red Leaf. I will hereby mention, as a commemoration, some of its texts:

“O Mariam, My oppressions are so great whereby the sufferings of My first name (Hosseyn Ben Ali) were affected from the Tablet (history) of the world. O Mariam, We left the land of Teheran after the great affliction of El-Abha, and came to Iracki Ariabi, by the command of the oppressor of Persia. After We escaped the chains of the enemies, we fell into the malice of the friends, and God knoweth what befell Me thereof. Then I sought solitude alone and single, and destitute of home and relatives, separated from the spirit and what is related to it; wandering in the deserts of providence. I left under such painful conditions whereby the friends wept bitterly by My absence and everything shed bloody tears for My sufferings. I became the friend of the birds of the wilderness and the companion of the beasts of the fields. I abandoned this

transient world like unto the heavenly lightening, and for about two years I have hidden Myself from everybody but God, and closed My eyes on everything else besides Him. Then, the Will of God reminded some pious servants to seek the Canaanite page, and thus they began to search for Him, carrying with them a large package of supplications from several countries and many people until they found a sign of this One Who hath no sign, in a cane on a mountain.

Verily, He is the Guide of all things to the Right Path.

The condition of this sect began to be changed after the departure of Our Lord Beha U'llah to His solitude. For their enthusiasm began to cool, and they became inactive. His absence for two years was about to scatter the believers and caused the Name of the First Point (the Bah) to be nearly forgotten, and the light of the cause to be veiled. But the brother of our Lord Beha U'llah, Aga Mirza Mousa (Moses) who was given the title of "The Speaker" With God, and his father-in-law. Sheik Sultan of the inhabitants of Irack, with Mirza Aga Jan, who was titled the "Servant of God", and some others, started to seek and search for the whereabouts of Beha U'llah. After many endeavors by inquiring from travelers and other sources, they were guided to the presence of our Lord, for they were informed that He was in the mountains of Soleymaniah, Hurdistan. Sheik Sultan was sent to His presence with many supplications from the friends of different countries, whereof our Lord accepted their solicitations. His return to Bagdad, His supplications, and prayers, greatly improved this sect and wonderfully spread the Word of God, because He worked with all his might in educating these people and in improving their characteristics and morals by both His Tongue and Pen. This had a great effect and promulgated His cause in all directions,

and even those who were scattered in different countries hastened to His presence.

One of the great events which occurred while our Lord lived in Bagdad was the self-sacrifice of one of the friends, whose name was Aga Seyed Ismoil, from Zoura, Isfahan. This Seyed left his native country and came to Bagdad, and a few days after he was honored by being in the presence of our Lord, then his condition began to be changed, for his was deeply attached to our Lord, and at the same time displayed such an enthusiasm as cannot be imagined. One night he was in the presence of our Lord, in the Court, outside of the house whereon our Lord ordered Him to be seated beside Him. Then our Lord asked for a document, and a lamp, and began to read, while the servant was standing and holding the lamp before His Sacred Face. A few minutes lapsed, and lo, a wonderful change and great disturbance befell the said Seyed. Then the Lord looked at him and commanded him to be at ease, then rose up and entered the house. Seyed left the place and went to the house of Agha Mohammed Riza Isfahani, titled El-Arcedh, where he was living. The love of Seyed Smail, his fondness and attraction for his Master were on the increase from day to day. On one occasion our Lord was invited to the house of Agha Mohammed Riza; they placed before him fruits and different kinds of sweets, that He might partake of them and divide them amongst those who were present. When He called Seyed Smail to receive his portion, the said Seyed said to Him, "I beg of thee a spiritual food". Seyed Ismail, without letting anybody know, determined to give his life for his Master. One morning he came to the house of our Lord and swept the yard and brushed the court, which was about 40 feet, with his turban. At the same time he rubbed his face upon the ground of the two places. At noon he went outside of Bagdad on the way which leads to the place called Hazameyn, when

he reached the shore of the river he performed ablution, then, laid on his back, facing the city of Bagdad where his Master was, and cut his throat with a razor which fell on his chest, and thus his sanctified soul departed. When the local Government knew about it, they sent men who carried the corpse of the Martyr to the City Hall, where the officials gazed at the remains and wept. The guards of the local government, who saw how the said Seyed killed himself informed the government of the details. This took place about the year 1274 A. H. i.e., 1857 A. D.

The consul General of the British Government at Bagdad had a friendly interview with our Master and offered Him British citizenship and protection, but the Lord with thanks declined to accept. Then the Consul said, "if you dislike to live in a British land, you can go to India which is in reality an Oriental Mohammedan country, and wherever you like to live you will be treated with the greatest respect and regards." But our Lord had chosen to live in Turkey. The people of understanding can realize the wisdom of this, if they ponder over the events which took place afterwards.

In those days one of the uncles of His Holiness, the Bab, whose name was Haji Mirza Seyed Mohammed from Shiraz, came to Harbala and Najaf. When he reached Hazemeyn, which is an hour's distance from Bagdad, our Lord sent one of his respected and trusted friends, whose name was Hadje Seyed Jawed Thebalai, and invited the said uncle to come to Bagdad, who cordially accepted the invitation. When he attained the honor of meeting our Lord Beha U'llah, he asked some questions in regard to the appearance of the promised Mahdy, whom the Islams were expecting. Thereupon our Lord answered his questions in the form of a book entitled "The Ickan". When the uncle of the Bab studied it and understood its contents,

he confessed the truth of this cause and returned to his country.

The rapid growth of this sect created the hatred of the learned Sheiks, who were living at Harbala and Najaf. Amongst them was Sheik Abdul-Huseyn Tehrani, who was sent on the part of the Sha, Nasire-e-Deen, to build those sacred shrines. The said Sheik agreed with the other Doctors who were there to hold a meeting at Hazemeyn, whereby they were to urge and order the masses to rise up against this sect.

Thereupon he sent an invitation to the Doctors to meet at an appointed place. Among those who were invited was the great Sheik, Morteza El-Ansari, who was one of the most famous Doctors because of being pious, learned, virtuous, religious and just. When they met, the said Sheik Abdul-Huseyn declared his object in calling them to the meeting and he asked the Sheik, Morteza El-Ansari to issue a sentence condemning this sect. But Sheik Morteza did not agree to do so, and said that he did not know yet the teachings of the Babis, and therefore could not issue a sentence against them. Then he rose up and left the meeting and went back to Najaf. On his arrival there, he wrote to our Lord Beha U'llah regarding that meeting, and declared his love for Him. He also apologized by saying, "Had I known the object of the Doctors, I would not have gone to their meeting, and I beg for Thee protection and victory.

When Sheik Abdul-Huseyn and the other Doctors found they had failed, they changed their policy, and appointed Mulla Hassan, one of their number, because of his eloquence and power of logic, and sent him to meet our Master and to test Him, imagining that Beha would be overcome by his eloquence. On his arrival at Bagdad he found our Lord at the house of Mirza Hassan Hhan, one of the nobles of Peroia, and asked permission to meet Him.

When he was ushered before Him, he was awed by the dignified and majestic presence of our Lord, and did not dare to declare his mission wherefore he was sent. He said that he came to ask for elucidation and evidences regarding this cause. Our Glorified Lord answered, "Since our coming to Irack, We have been expecting to hold a meeting with the Doctors and to answer them in regard to the Sacred Religion of the Babists, that the Truth may prevail." Then He quoted from the Scriptures and proved with clear argument that the Bab was the promised Mahdy. At the close of His elucidation, the said Mulla Hassan said "that the knowledge of our Master, His Wisdom, His eloquence and His logic, were facts which could not be disputed. Yet the learned Doctors would not be satisfied by scientific proofs but they will insist upon having a heavenly sign and a miraculous feat." Beha U'llah said to him: "Thou hast said the truth, go to the learned Doctors and tell them to agree upon one thought and one miracle under certain stipulations, and God, Glory be to Him, will perform that miracle as a full evidence for His creatures." Mulla Hassan showed perfect satisfaction, thanked our Lord and returned back to the learned Doctors and informed them regarding the answer of Beha. A considerable time passed and no word was heard from them. At last Mulla Hassan wrote to our Master, that the learned people did not agree on any point and had dispersed. Mulla Hassan himself returned back to Persia and mentioned this event wherever he went, and acknowledged the defeat of the learned Doctors.

Sheik Abdul Huseyn with his usual cunning, began after this failure, to arouse Mirza Buzurg Khan Gazvini, the Persian Consul General at Bagdad, against our Master, Beha U'llah, and made him write to the Shah of Persia, Nasir-el-Deen to the Ministers, and to the Nobles of Persia, regarding the threatening growth of the Babists at Bagdad,

of their influence and their power. Besides this, he aroused the lower class of people who were living at Bagdad, to take the life of our Master, Beha U'llah.

Our master showed indifference to their threat, because He frequented the place where the nobles and the learned people met. Many times He walked alone, unaccompanied by His servants, who generally followed Him later. The indifference which He displayed regarding the endeavors of his enemies to take His life caused great astonishment to all the people of Bagdad.

The author of this book had the honor to be, in those days, among those who came to visit our Lord, and after a stay of four months, was permitted to return back to his native country, Persia.

The incessant intrigues of Sheik Abdul Huseyn, and the consul General of Persia and the bigoted Doctors, with the officials, induced Huseyn Kahn, the Ambassador of Persia, at Constantinople, to petition His Majesty, the Sultan Abdul-Aziz to remove our Lord, Beha U'llah, to a far distant place, because the City of Bagdad is on the border of the Persian Empire, and a place of meeting for all the Sheiet's pilgrims. Thereupon the Port issued an order of removing Beha U'llah from Bagdad to Constantinople. The Governor of Bagdad, whose name was Namick Pasha, and who became later the Prime Minister of Turkey, carried the said order of removal to our Lord, Beha U'llah and thus it was decided for Him to leave Bagdad when He was 47 years old. His stay at Bagdad had lasted over eleven years, and in the year 1279 A. H. in the first day of the month, Zil-Hada i.e., after thirty-one days had passed from the Neyrouz, in the second day of the second month from the Spring, which is called by the Persians, Ordy Behesht, in the month of April, 1863 A. D. in the afternoon our Lord left Bagdad from that part called "Old Bagdad", wherein His house was located, which was

called the "Greatest House", and went to the Garden of Najeeb Pasha, which was called "Rizvan" (Paradise). This garden was located on the part of the city called the "New Bagdad". He crossed the river and entered the said garden, wherein He stayed twelve days, which are called the twelve days of Rizvan. Many of the inhabitants of Bagdad, among them Sonite's Doctors, officials, and prominent citizens, visited Him at that garden. Every day crowds and crowds came to see Him there, declaring their love for Him and bidding Him farewell. They all returned back to their home sorrowful because of His separation from them. During those twelve days, Beha U'llah manifested Himself as the Appearance of the Glory of God, which He declared in the Tablets, then revealed. This Manifestation is considered the Second Manifestation, and its details can be found in many volumes which were written in regard to this cause.

At noon on the 12th day (Zil Kadah 13, 1279 A. H. i.e., May 1, 1863 A. D.) our Lord, Beha U'llah, left the said garden, with His three branches, and the rest of the family. There were also in His company, His brother Agha Mirza Mousa, and the "Servant of God", and Mirza Mohammed Ckulli, and many other friends who were chosen to serve Him. That day was a noted one, for weeping and wailing was heard from all sides, and all those who were present were sad at losing Him.

But He, while on horseback, began to advise and admonish them; and commanded them to be dignified and patient. He comforted them by thrilling utterances, which touched their innermost hearts. He stopped for a week at a place called Fureijat, which is two hours distance from the City of Bagdad, whereunto the believers daily came to visit Him, and then returned back. He commanded them to observe toleration, dignity, high principles and pure morals. At the end of the week He left for Constan-

tinople by the way of Kaskout, Mousel and Diar Bakre. After a hard journey of four months, He passed through the City of Samsoon, located on the shore of the Black Sea. Here He revealed a Tablet, entitled "The Tablet of Houdaj", wherein He mentioned some impending events, and hence, He and those who were with Him, embarked for Constantinople.

On His arrival in Constantinople He and those who accompanied Him were all conveyed to the house appointed for the visitors of Government, in the carriages which were sent by the Turkish Government for His reception. A few days after He and His followers were removed to a large house, called the House of Waisy Pasha, as the former place was not large enough for them.

The Master of Ceremonies, who was appointed by the Government to look after them, was Shemsi Bey. Our Lord remained in Constantinople for four months wherein He did not visit any of the Ministers, nor any great men or officials of the Government. Therefore Kemal Pasha, a prominent man of the Empire, reminded our Lord Beha U'llah, of the etiquette of the Government, saying that every personage who visits the Government i.e., everyone who is received as a visitor of the Government, is supposed to go on the second or third day to visit the Prime Minister and the Minister of Foreign Affairs, and declare to them his demands and arms and if necessary ask for an interview with His Majesty, the Sultan.

Our Master answered and said: "We understand those customs, but as We do not need nor demand anything, and as Our dependence is upon God only, We do not want to trouble them. The Government asked us to come, We obeyed and came, to prove to them that We have no other purpose but the good of the Government and that of the nation." The said Pasha was hushed, and no one else mentioned this subject again to Him.

The Persian Ambassador at Constantinople who was always watching an opportunity to intrigue with the men of the Turkish Empire against this sect, found the above mentioned conversation of Beha and Kemal Pasha, a good chance for the purpose. So he persuaded the Turkish officials that the words of Beha U'llah were the result of His haughtiness and pride, and not His dependence on God which He claimed. As the relation between the said Ambassador and the two famous ministers, Fouad Pasha and Ali Pasha, were very friendly at that time, he used all his efforts with both of them and with some others, whereby he succeeded in changing their belief in this sect, and thus prejudiced them against it. Consequently the Turkish Government issued an order that our Lord, Beha U'llah and those who were with Him should be banished to the City of Adrianople, which is called by this sect, "The land of Mystery", and which was the Capital of the Empire before Constantinople was taken.

Our Lord Beha U'llah and His followers left Constantinople, in carriages for Adrianople. They arrived there in the month of Rajab 1280 A. H. i.e., 1863 A. D. At first they lived in an inn, then, our Lord moved to a house called "The House of Moradiah", and hence a few days after, to another house named "The House of Amrullah".

The nobles of the city, the officials, and the learned people therein, all came and visited our Master and showed their great respect for Him, but all those who accompanied Him, lived in different houses.

The reason of giving the leadership of the Babi Sect to Mirza Yahya, who was half-brother to our Lord, Beha U'llah, was as follows: When our Lord was imprisoned in Persia, His great reputation and influence in connection with the new doctrines, were well known all over the country, therefore the eyes of the ministers and the nobles of the Persian nation, were widely opened to observe all

His actions and movements. Consequently, one of the prominent persons of this new sect, whose name was Malla Abdul Harim Gazvini, known as "Mirza Ahmad", came with the brother of our Master, Agha Mirza Mousa, and petitioned our Lord, informing Him that the learned people and Doctors all over Persia, bitterly hated Him and that their bigotry was great against Him. Also the Grand Vizir, (Prime Minister) Mirza Tecki Khan, had a great enmity towards Him, and as he enjoyed an unlimited influence in this despotic government, consequently, the life of our Lord was in great danger. Therefore, something must be done to turn the attention of these people to some one else. Whereupon it was decided to choose Mirza Yahya as a leader, for no stranger should be appointed to such a position. Then our Lord, Beha U'llah, wrote an epistle to His Holiness, the Bab, to this effect. His Holiness, the Bab, agreed to do so. Therefore, our Lord, Beha U'llah began to teach and educate Mirza Yahya to fit him for this position, and to circulate his name among the people as the leader.

The uprising of our Lord in spreading the Word of God at Irack, and the great renown He gained all over the country, incited the jealousy of His half-brother, Mirza Yahya, who then assumed secretly hostile attitude toward him. While in Persia, as well as during the stay of our Lord, Beha U'llah, at Bagdad, Mirza Yahya had hidden himself from all believers. At Bagdad he lived alone with his family, but he frequented the house of our Lord almost daily until the order was received for banishing our Lord to Constantinople. Our Lord at that time commanded Mirza Yahya to go back to Persia with the writings of the Fore-runner, where He wished these writings to be copied and published. But Mirza Yahya left these writings of the Bab at the house of our Lord after His departure; then went to Mousel with one of the believers,

who was named Zahir, an Arab, which place they reached before the arrival of our Lord thereat. Here Mirza Yahya disguised himself and changed his name to Hirza Ali and as the people there did not know him personally, they took him for a guest. However, on reaching Constantinople, the followers of our Lord recognized Mirza Yahya and discovered his action, and being with him all the time, they began to gradually see that he was not what they expected him to be, and when they reached Adrianople, he lived in a house apart from them all. Our Lord sent to him and to his family all the necessary expenses and shared with him all presents received from Persia, although at that time they were in great need and hard circumstances. When the Government appointed salaries for our Lord and those who were with Him in exile, He gave Mirza Yahya and his family more than their portion. Yet the envy of Mirza Yahya did not wane, but was daily on the increase. In 1280 A. H. i.e., 1863 A. D., our Lord revealed the "Tablet of Command", wherein He gave the good tidings of the Appearance of Him whom God shall manifest, who was promised in the Bayan. The said Tablet, which was written by the Sacred pen, was given to the "Servant of God", to deliver to Mirza Yahya, that he might read it and know its contents.

Mirza Yahya did not show any objection regarding the said Sacred Tablet, but the fire of hatred kindled more in his heart than ever before, and thus the rebellion which was predicted in the Sacred Tablets appeared, and the days entitled "The Days of Hardship" came to pass, and thus the dissension took place. Whereupon our Lord, with the branches, the wives and the servants separated themselves from among the others and lived in another house. For a long while our Lord prevented the friends from meeting Him or coming into His presence.

Of the important events which took place before the dissension was the occasion on which Mirza Yahya tried to poison our Lord, Beha U'llah. This occurred as follows: One day, according to the customs of the people of Persia, Mirza Yahya invited our Lord to his house to drink tea with Him. Before the arrival of our Lord thereto, Mirza Yahya prepared special cups for Him. When our Lord drank the tea out of one of these cups, He immediately felt severe pains in His bowels. At once they sent for a doctor, who was a friend. When the doctor saw the great danger, he begged of our Lord that the effect of the poison might come to him, and that our Lord might be cured. It happened as if his request was answered, for a short time after, he became very sick and was laid down on his death bed, whereby his sanctified soul departed from this transient world to the Eternal One. The name of the said doctor was Choupan. The sickness of our Lord because of this poisoning was very long, but the cure took place for it was ordained that the Appearance of the One who was promised in all the Scriptures, may be fulfilled.

One of the chief reasons which brought this great dissension to a climax, was when Mirza Yahya, while taking his bath in a public bath house, tried to beguile Mohammed Ali Isphaham, the barber who was shaving him, to take the life of our Lord, Beha U'llah. He told the said barber to cut the throat of our Lord while shaving Him in the public bath house. Although the barber related in detail these facts to some private persons, yet, this event quickly became known to all believers, whereby a great disturbance and commotion took place amidst them. But our Lord commanded all to be patient, and to have toleration and kindness. He removed into another house wherein He lived alone with the members of His household.

Seyed Mohammed Isfahani, who was not allowed to come into the presence of our Lord because of his mis-

doings, found it to be a good opportunity to unite with Mirza Yahya. He therefore did so and both of them began to intrigue among the believers as well as among the officials of the Government, notwithstanding that our Lord had treated them both with perfect politeness and kindness. On one day, Mirza Yahya encouraged by the said Seyed Mohammed, sent his wife to the city hall where she accused our Lord, Beha U'llah of not giving them their salaries which the Government appointed to them, saying: "He prevented us from eating bread and drinking water." By thus Mirza Yahya caused this great humiliation and shame to the Cause of God. Although he at that time was enjoying all benefits and receiving all the means of a luxurious and easy life. He did this with the view of placing our Lord in a false light. Moreover both of them wrote to Persia, attributing to our Lord the wrong doings which they themselves had done, and striving with all their powers to invent all kinds of untruths.

On the 26th of Rabi-Thani, 1284 A. H. i.e., August 26, 1867 A. D., in the forenoon a Persian named Meer Mohammed Sheerazi, came into the presence of our Lord and declared that he was sent by Mirza Yahya, to appoint with our Lord a time and place of meeting, to discuss the present question, in order that the Truth may be distinguished from the falsity, and that all the people may know who is in the right. Beha U'llah, at once, without taking His usual nap at noon, went out of His home and told the said Meer Mohammed: "Go and say to Mirza Yahya to come to the Mosque of Sultan Saleem, where he will find us ready to discuss the subject in question." From the time in which Beha U'llah left His home, until He arrived at the said Mosque, He uttered verses with a loud voice, through the ways and streets where He passed in such wise that all those who heard the said thrilling texts were confounded. A while after He reached the Mosque, the

said Meer Mohammed came in, and apologized saying that Mirza Yahya could not be present on that day, and asked the appointment for another day, stipulating that a written promise, signed and sealed by both parties should be given, wherein it would be stated that the party which will not be present on that day would be in the wrong.

Accordingly, our Lord, Beha U'llah, wrote a Tablet and sealed it with His own noble seal, and gave it to one of the believers named Mirza Mohammed El-Zerandi, titled Jenabe Nabeel (His Excellency, the Noble) and he was the well known poet, who threw himself into the sea and was drowned a few days after the departure of our Lord, for he did not wish to live after Him. In the said Tablet it was stated that the meeting shall be held at the Mosque of Sultan Salim. The author was, in those days present when our Lord commanded Jenabe Nabeel to take with him the Sacred Tablet to one of the followers of Mirza Yahya, named Hassan Agha, and deliver the said Tablet on condition that they will give him a document written and sealed by Mirza Yahya, in accordance with the aforesaid stipulation. Otherwise, he must not deliver the Sacred Tablet to him. Days passed, and they did not bring any written document from Mirza Yahya, nor appeared at the appointed place of meeting. It is a fact that darkness and light cannot meet.

The said Seyed Mohammed Isfahani left, after this great dissension, for Constantinople, to accuse our Lord. There he united with a man, named Agha Jan, who was known by the name Kay Kolah. They both used all means of intrigues, falsehoods and untruths in accusing our Master. The Ambassador of Persia, the aforesaid Mirza Hassan Khan, found it a good opportunity to attain his ends against our Lord, by intriguing against Him to the Ministers of the Turkish Government. He did so, and disturbed the minds of the men of the Government,

and made them understand that many of the people of Adrianople had already become followers of Beha U'llah.

In brief, he agitated the Ministers by these falsehoods, and consequently the Sultan Abdul Aziz Kahn issued an order to banish our Lord and three other persons with Him to the city of Akka. This was accomplished by the endeavors of the said Persian Ambassador, and the Prime Minister, Ali Pasha, and the Minister of Foreign Affairs, Fowaad Pasha. The three persons who were banished with our Lord were Agha Mirza Mousa, His brother, and Mirza Mohammed Ckuli, who later joined the controversy and Derweest Sedk-Ali Gazvini, who was one of the servants of our Lord Beha U'llah.

One morning early, the Turkish soldiers suddenly besieged the house of our Lord, and placed guards at both the outside and inside gates, thus preventing anybody from coming out or going into the house. The followers who were not inside of the house were arrested and taken to the Police Station. At Constantinople also, they arrested seven of the followers of Beha U'llah and put them in prison. A week after this event, our Lord Beha U'llah left Adrianople. But before leaving, He was daily visited by the different Counsels of the Foreign Governments, and by heads of different Spiritual creeds. They all declared their love and affection for Him, and endeavored to stop the execution of the order of banishment in some way or by some means; because they considered that the said order was not based on any moral or political reason. Thereupon they united together and asked our Lord to write a document, which they could use as the means of helping Him, in order that the execution of the order of banishment may be canceled. Our Lord refused to do so. At that time, the author for more than a year had the honor to be there living in His neighborhood.

Khorshid Pasha, the Governor of Adrianople, did not

approve of the order of banishment. He wrote to the Ministers at Constantinople to change the said order, assuring them that all what was said against this sect had no foundation at all. But his efforts were to no avail, as the Ministers insisted on executing the order.

Being on very friendly terms with our Lord, he felt embarrassed in delivering the said order to Him. Therefore, he pretended that he was absent from the city, and sent his subordinate to take his place, who delivered the order to our Lord, whereupon it was decided to leave Adrianople.

Our Lord Beha U'llah, therefore, tried to prevent all His followers from leaving with Him, saying to them "Leave Me to travel alone, because what is going to befall Me is a Mystery." The object of the Turkish Government was to drown Him on the journey, and also the three above mentioned persons, who were sentenced to be exiled with Him. The friends, on hearing what He said, began to cry, weep and wail bitterly, and insisted by all means, that they would not separate from Him, but must accompany our Lord wherever He went. One of the followers, named Haji Jafer Tabrizi, at that time, cut his throat in an outside room in the court of the House of our Lord, at 8 o'clock in the evening, with his own hand. The author with many persons, was sitting in another room close by, at that time. When they suddenly heard a fearful scream, at once they rose up and found the said Haji Jafer seated at the window. The razor by which he cut his throat had fallen on the ground outside the window, and the blood was streaming from his throat.

They quickly sent for a surgeon, living in the neighborhood, whose name was Mohammed. The soldiers who were guarding at the gate informed the Government concerning the said tragedy. The officials sent by the Government and the said doctor, found, after an examination,

that the artery had not been cut, so they bandaged his throat with a handkerchief, and when the officials of the Government asked him why he had done this, his answer was, "Because our Lord prevented us from traveling with Him, and I prefer very much more to part with my life than to separate from my Master." Also he added, "If I am healed and find myself separated from Him, I will cut my throat another time." The said Haji Jafer and his brother, Karhalai Tecki, remained there by the permission of our Master, the former to be doctored, and when healed, to follow our Master, with his brother to the place of exile, the City of Akka.

After a stay of about five years, our Lord, Beha U'llah, left Adrianople on the 20th of Rabi Thani 1285 A. H. i.e., August 5, 1868 A. D., with the Branches, the relatives, and the friends, guarded by an appointed company of Turkish soldiers and their lieutenant, Hassan Effendi. They traveled in carriages as far as Galipoli. The Mohammedans, as well as the Christians, gathered in crowds at the gate of our Lord on the day of His departure, and when He started with His followers to leave, most of those crowds cried and wept bitterly, and especially the Christians. After four days they reached Galipoli.

Our Lord Beha U'llah, began to utter a sacred Tablet entitled "The Tablet of the Ra'is", at the time when the soldiers besieged the house. He finished it, when He reached Gaworkeni, four hours distant from Galipoli. He predicted in the said Tablet, many impending events. Many of these events have occurred since the Tablet was revealed, and some of them are expected to be fulfilled in the future.

On their arrival at Galipoli they were taken to a house which was prepared for them by the Turkish Government. Then the lieutenant, Hassan Effendi, delivered them to care of Omar Effendi, the Major, who was appointed by

the Turkish Government to guard them. The lieutenant, Hassan Effendi, before leaving, asked permission to come into the presence of our Lord and bid Him farewell, whereupon he entered and sat down with perfect politeness and modesty. Our Lord told him what was revealed in the Tablet of Ra'is regarding the predictions, that Adrianople and the surrounding country shall pass from the hands of the Turkish Empire, whereof conditions shall be changed. Calamities shall befall the people, and their wailings shall be raised, and corruption shall take place in the Empire, because of the oppression they have wrought against Us without reason. On hearing this, Hassan Effendi, wept because he was thrilled to the innermost by what our Lord uttered, and many times, during the conversation, he repeated "If God Wishes". Our Lord ordered him to keep all these things in secret until the time of their fulfillment.

A few years, after the arrival of our Lord, Beha U'llah, at Akka, the Prime Minister, Ali Pasha, was dismissed, and Fowad Pasha, the Foreign Minister, died. Likewise, Sultan Abdul Aziz, was dethroned and afterwards murdered, and the Russo Turkish War took place. Disturbances and calamities which were also predicted by our Lord in the Tablet of Ra'is and the loss of Adrianople by the Turkish Government, were fulfilled.

On the second day after their arrival at Galipoli, the Major, Omar Effendi, sent word to our Lord, that he was ordered by the Turkish Government to send only four persons to Akka, and the rest must be sent to Constantinople. This was a sad day, wherein the excitement which took place cannot be imagined. For the wailing, crying and sighing of relatives and followers, were beyond description. Thereupon our Lord, Beha U'llah, sent on the next day for Omar Effendi and said to him: "If you will cut those people into pieces, they will not separate from Us." The said Major wired to the Supreme Port, informing

them to this effect, whereupon he received an order to exile them all to Akka. After spending a few days at Galipoli, at the end of the month Rabi Thani, our Lord, and those who were with Him, the Branches, the relatives and the followers, numbering seventy persons in all, embarked the Austrian Steamer Lloyd for Akka by the way of Smyrna and Alexandria.

One of the prominent followers, Mirza Agha Kashi, titled "Jenabe Munir", had been sick for some time. When the steamer arrived at the port of Smyrna, his condition became much worse, whereupon our Lord ordered some of the followers, accompanied by some policemen, to remove him to the hospital at Smyrna. He was taken there in the forenoon, and in the afternoon of the same day, the Greatest Branch, Abbas Effendi, the author, and two other believers visited him at the said hospital, and found him nearing the end. The guards who accompanied us, urged us to return back to the steamer as soon as possible, as she would sail in a short time, and consequently we were obliged to leave him in that condition. We were afterwards informed that he died soon after we left him, and that he was buried in the Mohammedan Cemetery on the eve of that day the steamer sailed to Alexandria, whereat we were removed to another steamer of the same company.

The aforesaid Janabe Nabel was in those days in prison in Alexandria, because of intrigues which shall be mentioned later on. He converted a Christian person named Faris, who was a very intellectual and modest man. When the steamer reached the port of Alexandria, the said Faris sent a supplication to our Lord, Beha U'llah with a special messenger, wherein he asked many questions. Our Lord revealed, in answer to his questions, a wonderful Tablet and sent it with the said messenger to him. On the eve

of that day, the steamer sailed by the way of Port Said and Jaffa, for Haifa.

The cause of the sufferings of Jenabe Nabel was that in 1284 A. H. i.e., 1867 A. D., he left Adrianople with the permission of our Lord, Beha U'llah, for Egypt. But before he reached Egypt, Haji Mirza Hossein Shirazi with several of the believers, were severely persecuted by the Consul General of Persia, Mirza Ahmed Khan, who turned over those believers to the local Government of Egypt. It happened Jenabe Nabel came there at that time, and at once they arrested him and sent him to Alexandria to be imprisoned there. A few weeks after his imprisonment, the Egyptian Government banished him out of the land of Egypt.

The sufferings which befell the believers in Egypt were as follows: Haji Mirza Heyder Ali Isfahani and Haji Mirza Hossein Shirazi visited our Lord in Adrianople in 1283 A. H. i.e., 1866 A. D. Hence they left by the permission of our Lord, for Egypt, and lived at Mansouriah, and there they made many converts to this new faith. One of these converts was Haji Abul Hasim Shirazi, who was amongst the most important Persian merchants there. The said Abul Kasim left for Adrianople and visited our Lord, Beha U'llah; but after he returned back to Egypt, a great disturbance and excitement took place among the Persian merchants there. Some of them went to the Persian Consul General, Mirza Ahmad Khan, who was from Kiva and complained against the Babis, and informed him regarding their great growth there. Thereupon, the said Consul General of Persia invited the two above mentioned Hajis, and some others with them of the Behais, to his own home in order to deceive them. They took their supper with him, and at the close of the evening, he arrested them and imprisoned them in his own home. On the same night, he went to their homes and took from there all the Sacred

Utterances of Beha U'llah that he could lay hands on and other valuable documents. On the following morning, he accused them to His Highness, Ismail Pasha, the Khedive of Egypt . Consequently a meeting of the Ministers of Egypt and the Mohammedan Doctors was held whereby they investigated the said Utterances and documents, and issued a sentence of banishment for life, against the said believers, without asking them a question. At night a company of mounted soldiers came to the house of the said Consul General, and took those believers to a place on the shore of the Nile and imprisoned them in an underground cell which was used for murderers. The place is called Femil Behre.

About a month later, they sent the said prisoners with a company of soldiers to the City of Khortum. It took them six months to travel by land until they reached Khartum, where the inhabitants of the said city came out to view these prisoners out of curiosity. They were seven prisoners in all, namely, Haji Mirza Heyder, Ali Isfahani, who afterwards was united with the controversy, Haji Mirza Huseyn Shirazi, Haji Ali Kermani, Huseyn Kashani, Abdul Wahhab Zangani, Agha Mohammed Hashim, and Haji Abul Kasim Isfahani. They remained there about nine years, during which time our Lord, Beha U'llah ,sent two of the believers to visit them and comfort them. After that time they were freed through the Power of God and His providence by the famous Gordon Pasha, who was the Governor of Sudan. Haji Mirza Heyder Ali, and Haji Mirza Hoseyn left for Akka by the way of Mecca in 1290 A. H. i.e., 1873 A. D., and were honored by a visit to our Lord, and ushered to His Presence. After several months had passed, both of them went to Persia. The rest of the prisoners remained at Soudan, and some of them died there.

The first martyrdom which befell the believers after the Manifestation of our Great Lord, Beha U'llah occurred in Fabreez, Persia. Sheik Ahmad, Mirza Ali Nacki, and Seyed Mohammed Korasani came together to Fabreez on their way to Adrianople. There they were arrested by the Government. The author, Mirza Mostafa Naracki, and some other believers were also then arrested. At that time the present Shah of Persia, Muzaffer El deen, was the Governor of Azerbaijan. He was in those days the Crown Prince of Persia, and had with him his Vizier, Mirza Khahraman. Both of them wired to His Majesty, Nasir-Eldeen Shah, and to Azig Khan, the Commander-in-chief of the army, regarding the arrest of these people. In the course of a month they received an order to put to death Mirza Mostafa, Sheik Ahmad and Mirza Ali Nacki. On the 2nd of the month Ramazan 1283 A. H., i.e., January 8, 1867 A. D., they took the above mentioned three persons to a square called Heft Kachal, in the City of Tabriz, and beheaded them, whereon some of the natives burnt their bodies after death. The author and the other believers were freed after being robbed of their money and valuables.

The news of this event spread over all the land of Persia and caused many calamities and sufferings to befall the followers of Beha. Mirza Mohammed Ali Zenjani El Hakken was arrested at Zenjan and imprisoned there. After a few days he was beheaded at night in the prison, a tub being used whereinto his blood was poured. Also Agha Najaf Ali Zenjani, who accompanied our Master from Bagdad to Adrianople, and then returned back to Persia by the permission of our Lord in 1283 A. H. i.e., 1867 A. D., was arrested by the Government as soon as he entered the City of Tahreen. He was robbed of all the Sacred Writing he had in his possession, and then freed. But he followed them and tried to get back from them the Sacred Writ-

ings. They arrested him again, whereupon they beheaded him, according to the sentence issued against him by Mulla Ali Kandi, after they had tortured and tormented him by all kinds and methods used by savages. His body was so mutilated by the severe tortures he endured, that he was unable to put on any of his clothes save a long Arabian shirt.

Agha Seyed Ashraf and Abu Bas'eer Zenjani were both arrested at their city Zenjan, and sentenced to death. But as the said Seyed was one of the famous nobles of the Hashmites, the officials did not wish his sentence to be carried out. They sent his mother to the prison to advise him, in order that he may pity her, and so denounce the new faith, proving his innocence, so that they can save him. When his mother met him she said: "Oh my son! Today is the day of steadfastness and faithfulness; if you do not sacrifice your life for the Cause of God, but return back from the field of martyrdom safe, I will never forgive you and my nursing you would be a failure." When the officials heard this, they and the learned doctors sentenced both of them to death. They were both beheaded by the order of the Government in the presence of crowds of people in 1287 A. H. i.e., 1870 A. D.

On the 1st and the 2nd of the month Moharram, 1285 A. H. i.e., 1868 A. D., the believers at Bagdad gathered together and went to the garden of Mirza Mousa El-Jama-heri and Omer Bey, to celebrate the birthdays of our Lord, Beha U'llah, and that of the Bab. The Sheites at Bagdad imagined that this new sect met at that garden as a demonstration against their faith. Because the Sheites considered the month of Muharram a month of lamentation as His Excellency, El-Husseyn, titled the "Lord of Martyrs", who was the grandson of the prophet Mohammed, had been killed in this month at Karbala with most of his family, by the army sent by the Calijoh of Beni Omeiah.

Therefore, they accused the followers of Beha U'llah to the afore-mentioned Sheik Abdul Huseyn Teherani, and to Mirza Buzurg Kahn, the Persia Consul at Bagdad; whereupon the learned doctors sentenced the people of this new sect to death, with the consent of the said Persian Consul. Then the lowest class of the Sheites at Bagdad rose up against the believers and wherever they met any of them, on roads or in streets, they used violence, endeavoring to take their lives. One morning a believer, named Abdul Rasoul from Kashan, while carrying a bag made of hide, filled with water, to the garden of our Lord, Beha U'llah, from the River Tigres, was attacked by the Sheites, who stabbed him with a dagger, inflicting a severe wound whereby his bowels came out. He did not let go of the water, but placing his hands on his stomach to support his bowels, walked on until he entered the house of Our Lord, where he put the water bag on the ground and then dropped dead.

After this tragedy took place the believers at Bagdad wired to our Lord, Beha U'llah, the details. He answered them by wire from Adrianople, "Hold fast to serene patience". When the Governor of Bagdad discovered the uprising of the Shiites against this sect, he sent for them and ordered them to be confined in the City Hall, to protect them from their persecutors, and wired to the Supreme Port the details of the above mentioned tragedy. The answer of the Supreme Port was, to exile the people of this new sect to Mousel, in order that this disturbance may be quelled. The said Governor exiled them, guarded by Turkish soldiers to the appointed place. It happened that our Lord at the same time was exiled from Adrianople to Akka.

In 1301 A. H. i.e., 1883 A. D. the virtuous and learned Doctor, Mulla Ali Jan, from Mazendran, and nine others were arrested and imprisoned at Teheran. A few days

later, Mullah Ali Jan was put to death, and one of the nine, Ousta Nour U'llah, died in the prison, whilst the others were freed.

In the year 1295 A. H. i.e., 1878 A. D., Mulla Kazini, and Seyed Sadeick, from Isfanhan, were both arrested. Mullah Kazim was sentenced to death and beheaded by the order of the Governor of Isfanhan, Masoud Mirza, the brother of His Majesty, the Shah of Persia. After his death his corpse was trodden upon by the hoofs of the horses. Seyed Sadick was tormented and severely tortured before the masses of the people and finally driven out of the city. At this time, a great disturbance took place at Rasht, where they imprisoned many of the believers, and among them was Haji Naseer El Gazvini, who died in prison as he was a very old man and physically weak, and therefore not able to stand the tortures. After his death the people ill-treated his corpse by barbarous methods. They took out his eyes and cut off his nose and then stoned his body. A short time passed, then the following event took place at Isfanhan: The Sheik Jomah of Isfahan, Meer Mohammed Huseyn united with the learned Sheik Bakir in a conspiracy to injure the two brothers, Mirza Mohammed Hassan and Mirza Mohammed Hosseyn, who were among the believers of Isfahan, and of the nobles of that place, possessing a great name and of high standing among the people.

The said Meer Mohammed had a great hatred against them for personal reasons, so he agreed with the said Sheik Bakir and the Governor of Isfahan, to kill both of them and to take possession of their wealth and property. Accordingly they were arrested and imprisoned, and a few days after, they were both beheaded in accordance with the sentence of death issued against them by Sheik Jomah and Sheik Bakir. Their possessions were plundered, and

even the trees and the flowers in the garden of their home were taken.

In 1306 A. H. i.e., 1888 A. D., Mirza Ashraf from Abadah, was arrested and hung in Isfahan through the sentence of death passed upon him by Sheik Jomah and Sheik Bakir. Afterwards his body was stoned by the people.

In the year 1296 A. H. i.e., 1878 A. D., Haji Abdul Majid Khorasani, from Neishabour, was taken and imprisoned in Mashad, the capital of the State of Khorasan. He was the father of Jenabe Badi, the young man who carried the epistle of our Lord to His Majesty, the Shah of Persia, Nashir-El-deen. They tried all means to induce him to reject this faith, that he might be saved, but he refused and attained martyrdom by sacrificing his life in the Cause of his Lord.

At Shiraz, Mirza Agha, Mirza Rafi and Abdul Nabi Kheyat were imprisoned and killed by being suffocated according to the sentence of death issued against them by Sheik Huseyen Zalim, and the consent of the Governor. They suffocated them by stuffing handkerchiefs into their mouths, at the same time they spread the false report that they had killed each other in prison. Mulla Ibrahim, Molla Mohammed Ali, Rahmat U'llah, Mohammed Ali Noushad, and Seyeda Bibi were all taken and imprisoned at Sultan Abad. Four of them were sentenced by Sheik Bakir and suffered martyrdom. Also Sheik Bakir killed the above mentioned Mulla Ibrahim by his own hand in the courtroom. Seyeda Bibi was sent to Teheran where she was hung in her prison.

Another of those who attained martyrdom for the Cause of God, was Mirza Backir Shirazi, who was killed at Kerman. A while after, in the year 1308 A. H. i.e., 1891 A. D., the event of Yazed took place as follows: Eight of the believers gathered together at the house of Abdul

Rahim, where they chanted the verses revealed by Beha U'llah. Some of the unbelievers discovered the meeting and went to the Governor Jalal-El-Deen Mirza, the son of Zillus Sultan, entitled Jalal U-Doulah, and informed him to this effect. The Governor immediately ordered an officer to go there with some soldiers and arrest them. When it was found what was going to take place, the owner of the house, and one of the believers hid themselves, but the other seven were arrested and taken to the prison. A few days after, the Governor sent for Sheik Hassan El-Mytahid and some other learned doctors of the Sheites, and had the seven prisoners brought to the court house where he questioned them, in the presence of the said Doctors in regard to their faith. On their confessing their belief, the said Sheik Hassan with the other Doctors, issued a sentence condemning them to death, because they considered them infidels and sent them back to the prison. Later on, they were ordered to come again to the presence of the Governor, who demanded from one of them, named Agha Ali Asghar, the son of Mirza Abdul Kasim, to curse his Master otherwise he will be put to death. But Agha Ali answered: "O Governor! Be aware that you have no authority over my reality (soul), though my temple (body) is at your disposal to do with it whatever you like." The Governor raged in anger, and commanded that Agha Ali should be hanged, and the order was obeyed at once. He also ordered that the others be put to death, each one of them in a different part of the city. Then the prisoners were led, guarded by a company of soldiers headed by a drummer, until they came near the telegraph office. Here they beheaded Mullah Mahdy. The son of Agha Mohammed Bakir was also killed. When they arrived at the house of Sheik Hassan El-Mytahid, and were about to sever the head of Mulla Ali Sebzewari from his body, he looked towards the crowd of people and said to them "O

people! Imam Husey, titled the Lord of Martyrs, at the land of Tuff, before he was killed said: Is there anyone to help me? But I say: Is there anyone having keen sight to see me?" Immediately he was beheaded. On arriving near the gate, Mehreez, they killed Agha Mohammed Bakir. Then they led the two brothers Agha Ali Asghar and Mohammed Hassan to a square before an inn, and as the executioner was preparing to sever the head of the eldest Brother, the younger one hurried to him and begged of him to kill him before his brother. The executioner refused his request, and beheaded the eldest one. On seeing this, the Deputy of the Governor exclaimed "What a strong and courageous heart this young man possesses," and ordered the executioner to cut the young man and take his heart out and bring it to him. The executioner did as he was ordered, and afterwards took the body to the other side of the square and severed the head from the body. The said young man was 21 years old and newly married. The lower class of people poured petroleum on the bodies of these martyrs and burnt them, and then forced some Jews to come and carry their burnt remains and throw them in a ditch in the desert of Salsabeel. Afterwards the Governor, Jalah El-Deen, ordered that the city should be illuminated and that the people should rejoice and enjoy all kinds of amusements because the infidels had been slain. Later, Ousta Jawad Naddaf was murdered and his body found cast outside the city. Also Jalal El-Dowlet arrested one of the believers, Mulla Ibrahim, and took him out of the city on a moon-light night, where with his guards they chopped him into pieces.

Let us now return to the narrative regarding our Lord, whom we left with His family and servants on the steamer at the Port of Alexandria, on their way to Jaffa and Haifa. On the 12th of the month Jamadi Oula 1285 A. H. i.e., August 30, 1868 A. D., an hour after sunrise, the said

steamer anchored at the Port of Haiffa. Then Omar Effendi, the Major, the officer of the guards, who accompanied our Lord and His followers, landed and informed the officials of the Government at Haiffa, regarding the arrival of our Lord and those who were with Him. He then returned back to the steamer and informed our Lord that He and His followers should land at the city of Haiffa. The family of our Lord, including the branches, and relatives, were all carried by small boats from the steamer to the land. Then our Lord followed them. Four of the believers were sentenced to be banished to Cyprus. They were arrested at Constantinople and brought to Galipoli with the said Omar Effendi, the Major. They were as follows: Mirza Ali, known as the Traveler, Mirza Huseyn, titled Meshkin Kalam, famous for his beautiful writing, and Agha Mohammed Bakir, whose employment was to cook the coffee for our Lord, and Agha Abdul Ghaffar, known as Abdullah. When the Major, Omer Effendi, stopped these four in the steamer in order to banish them to Cypress, the said Abdul Ghaffar finding himself about to be separated from his Lord, determined to sacrifice his life, and threw himself from the steamer into the sea, exclaiming "O Beha! O Beha!" At that time, our Lord was still in the small boat which carried Him from the steamer to land at Haiffa. Some sailors, on seeing the said Abdul Ghaffar trying to drown himself, swam out and brought him safely to the steamer.

At the noon of the above mentioned day, our Lord, Beha U'llah, landed at Haiffa, and thus the prophecies and the promises of the Scriptures, in regard to His coming to Haiffa and Mount Carmel, were fulfilled. But Mirza Yahya was sent to Famagusta in Cypress.

A sailing boat was appointed by the Government to convey our Lord and those who were with him, from Haiffa to the city of Akka, as in those days there was no

road for carriages between the two said cities. They reached there in the afternoon of the said day. When our Lord, Beha U'llah and His followers entered Akka, He was then 52 years old. Many of the inhabitants of Akka, out of curiosity, came to the port to gaze at these exiles. As the Barrack was not yet occupied by any soldiers, it was appointed by the Government to be the place of residence of our Lord and those who were with Him. Here they were lodged, the gate locked, and a company of soldiers was appointed to guard them. On the first night there was no water to drink, as the waters which were in the fountain of the said barracks were foul and unfit for drinking purposes. Also the exiles had no food until the next morning, when the Government appointed three large rolls of bread to each exile. As the appointed bread was not of good quality, the believers were obliged to exchange the three for two rolls of better quality from the market. The restrictions laid upon them were very severe in everything. Ten of the soldiers were always on guard at the gate. When some of the believers went to the market in the morning, they were guarded by soldiers, and if there was a necessity for anyone to go a second time, the soldiers prevented them from so doing. This bad condition continued until the Government began to give them a little money in place of the three said rolls of bread.

As the arrival of our Lord, Beha U'llah, and the other exiles in Akka was in summer, and as the climate there was very unhealthy from various causes, twenty-eight persons among them were taken ill. Their sickness was so severe, that in a few days, three of them died. These were Abud Kasim from Sultan Abad, and A' Mohammed Bakir and his brother, A' Mohammed Ismail. Only a few hours elapsed between the death of the two brothers. As the means of living were so limited, and there was no money to spend for the expenses of their funeral, they were

obliged to pawn a very valuable Persian rug for the said purpose. The believers carried their remains to the Mohammedan burial ground, but they were refused the privilege of burying them there. Thereupon the undertakers prepared a grave to the north side of the Mohammedan burial ground, wherein they laid the remains of these two exiled brothers in one tomb.

In brief, sickness and disease were very prevalent among all these people, young and old, men and women, to such an extent that they were all in danger of death. Because of this, they prayed and supplicated with sighs and lamentations, whereby our Lord, Beha U'llah, revealed by His Noble pen a commune, and commanded them to repeat it with earnestness and devotion. The result of their continual repeating of the said commune, was a perfect healing, and all of them enjoyed health by the Mercy of God and His providence. The following is the said commune:—

“In the Name of God, the Forgiver”. “Although I deserve Thy chastisement and punishment because of my wicked behavior, yet, Thy Goodness and Grace are destined to grant forgiveness to Thy creatures, and Mercy to Thy servants. I ask of Thee by Thy Name which Thou hast made the Ruler of all to protect me by Thy authority and power, from every calamity and unpleasantness, and from everything which thou dost not desire. Verily, Thou art Almighty.”

In 1286 A. H., i.e., 1869 A. D., Agha Buzurg Khorasani, titled by the Supreme Pen Jenabe Badi and the Glory of Martyrs, came to Akka and was honored to be in the presence of our Lord at the Barracks where he begged to be allowed to be the bearer of the Tablet, titled “The Book of the Sultan”, to deliver it to the Shah of Persia, Nasir El Deen. He left for Persia alone, carrying the said Sacred Book, and according to the Command of His Lord, Beha U'llah, he avoided meeting any of the new sect on his way

there. Thus he entered the City of Teheran, the capital of Persia. On one day when the Shah of Persia, surrounded by his staff, was riding on horseback to the gardens of Shemiran, the said Jenabe Badi stood in the middle of the road, and when the Shah approached him he lifted up the said Book in his hands, and with perfect respect and humility, depending upon God only, said to the Shah: "I have brought to thee a Tablet on the part of Beha".

When the Shah saw him, at once he recognized that he was one of this new sect, and was very much disturbed, remembering the attempt on his life which previously took place by one of them, as before mentioned. On this account, the Shah was afraid of these people and he asked for a drink of water three times in succession. Then the Shah commanded his servants to take the Book from Janabe Badi. Jenabe Badi refused, and said that he was commanded to deliver it personally to His Majesty, the Shah. They said to him: "Say not that it is a Book, but a supplication". Also Jenabe Badi refused to say so. At the same time Badi became aware that the Shah was afraid of him, therefore he lifted up his garment and proved to them that he was not carrying weapons of any kind. After examining him and finding that he was unarmed, they led him to the Shah whereof he delivered the Book. Afterwards they took him as a prisoner by the command of the Shah and tormented him by all kinds of torture, that he may give them the names of his comrades whom they thought had accompanied. He answered that he obeyed the command of His Lord, to come to Persia alone, and to avoid meeting any of the believers on his way, or while he was in the Capital. By the command of the Shah of Persia, they took his photograph while he was sitting on the ground in perfect dignity and calmness, chained with heavy iron chains, and on both sides two soldiers holding his chains who were appointed to torture him. Finally

after a long period of severe torture, he was put to death, though the messenger is not responsible, and no law in any nation can condemn him to death. The Shah, after reading the said Book, regretted that he had ordered the messenger to be killed, but Alas! it was too late.

In the year 1287 A. H., i.e., 1870 A. D., His excellency, the branch Agha Mirza Mahdy, was walking on the terrace above the residence of our Lord, Beha U'llah, in the Barracks, praying to His God; and as it was after sunset and getting dark, and as his mind was entirely concentrated on his prayers, he did not notice an opening in the terrace, which was made to give light and air, and thus he stepped into the said opening, and fell down on the pavement of the court below, senseless. On hearing the sound of his fall, the members of the Holy Family hurried out of their rooms and found him unconscious. With tears and sighs, they carried him inside, and in the course of an hour he gained consciousness. On the next day, he asked to see the believers, to whom he expressed affection, kindness and love; and on the next evening his sacred soul departed into the Eternal Kingdom.

No need to describe the great sorrow which was experienced by the Sacred Family regarding this tragedy, after all the hardships which they had been through before this. In brief they prepared his remains and carried them, guarded by soldiers, and buried them in the tomb prepared for him, behind the north wall of the tomb of the Prophet Salik. A slight earthquake was felt at the time of his burial.

A few months later the predicted "Days of Hardships" were fulfilled. For some of the followers of our Lord, wandered from the right Path, and abandoned faithfulness and love, though a number of them through the Providence of the Eternal God, remained steadfast, truthful and honest. This rebellion was an important and sad one, and

I do not desire to mention it in detail. He who wishes to know all the particulars, let him read a Tablet in the Persian language, revealed by the Supreme Pen, wherein all details in regard to the said rebellion in those days, are mentioned.

Two years and twelve days passed since our Lord, Beha U'llah, had lived in the barracks when the Government removed Him to the house of Andrawas El Malik, situated on the north side of the fortifications of the city, because a regiment of reserves occupied the said barracks in order to be drilled. Eight months after He was removed to the house of Mansour El Khawam, where He lived four months. Then He lived four months more at the house of El Rabeah, from where He moved to the house of Oudi Khammar. Some of the followers resided in other houses, and the rest at an inn called Owaeed.

When our Lord, Beha U'llah, left the city of Bagdad for Constantinople, in accord to the order of the Turkish Government, Seyed Mohammed Infahani was one of those who accompanied Him there, and then to Adrianople. The said Seyed at Adrianople lived at the outside room, which was attached to the Sacred House of our Lord. After a while, the said Seyed displayed dishonesty and went and lived at the house of a Mohammedan Sheik. There he united with Mirza Yahya, titled Subhi Ezel, and began to intrigue and tell untruths amongst the believers as well as the outsiders. At that time the great dissension took place as afore mentioned, and our Lord, Beha U'llah, left His house, called the House of Amru 'llah and lived in the house of Riza Vey, where He prevented all the followers from coming to see Him. Seyed Mohammed Isfanahi took advantage of this opportunity, and went to Constantinople, and there he agreed with Agha Jan, titled Kaj Kolah, and both of them used all their efforts to intrigue by falsehoods to the Persian Ambassador, Huseyn Khan, and to the

Turkish Ministers against our Lord, Beha U'llah. By the endeavors of the said Persian Ambassador with the Prime Minister, Ali Pasha and the Minister of Foreign Affairs, Fowad Pasha the Sultan Abdul Aziz, ordered the banishment of our Lord, Beha U'llah, from Adrianople to Akka. Also the Turkish Government and Agha Jan, the above mentioned intriguers. At Akka, the Government put these two men in the barracks, but a few days later, they asked the Government to be allowed to live in the city, and the Government permitted them to do so.

When our Lord left the barracks with those who were with him, and lived in the city, one of the followers, named Mirza Riza Koli Tefrishi and his sister united with the said Mohammed Isfahani, and began to intrigue and do things to agitate the inhabitants of Akka against our Lord and His followers. One of their wrong doings was that they made a collection of various texts selected from different Tablets, and inserted between the texts some of their own invented phrases for the purpose of arousing the hatred and bigotry of the people of different faiths against this new sect, making many copies which they distributed amongst all the people, high and low.

The civilized nations have no conception of the effect of such writings on the minds and the feelings of the Oriental nations; because the civilized nations are brought up in the freedom of thought and religion, thus they are educated to be tolerant and broad minded. But the Oriental people are brought up to be bigoted, prejudiced and fanatical. As soon as a new religion and new ideas are introduced into the country which are not entirely in accord with their old religious ideas, they are up in arms like madmen, to punish and put to death those who have propagated such teachings. Indeed no stronger means could be used to arouse the Oriental people, than that employed by the aforesaid intriguers. Such publications

will always arouse the people to persecute and put to death those who embrace or promulgate a new religion. The martyrdom of thousands and tens of thousands of the members of this new sect, which took place in the Persian Empire, and the tortures and persecutions which they suffered are sufficient proof of the truth of what we state. The believers encountered many hardships and sorrows through the wrongdoings and intrigues of the aforesaid backsliders; and they were afraid that the inhabitants of the city of Akka would rise up to harm our Lord, and create such a great disturbance as would put him in danger. Thereupon, they determined to put an end to the evil doers and their actions, and secretly began to discuss the methods of accomplishing it, but as such an undertaking was entirely against the will of our Lord, they did not care to make it known. At that time, Nasir, one of the Arabs of Bagdad, known as Haji Abbas, living at Beirut, was informed in regard to the aforesaid undertaking. At once he left Beirut for Akka, to put an end to these people. As soon as he came there he petitioned our Lord, that he may be permitted to accomplish his intention. Our Lord rebuked him severely, and strictly prohibited him from doing such a deed. At the same time, He revealed to him the following Tablet, which was written in His own noble handwriting: "He is the Helper".

"I bear witness that thou hast helped the cause of Thy God and become of those who rendered their assistance. To my testimony all things do bear witness. Verily, this is the first principal, wert thou of those who know. Whatever thou mayest do through His Command and pleasure, indeed, is considered the true help before Thy God, the All Knowing, the All Wise. At once, go thou and commit not that which incites rebellion. Depend upon God. Verily, He punishes those whom He chooseth. Indeed He is powerful to do all things. We have accepted thy desire to

help the cause of God; therefore, return to thy home and commemorate thy God, the Mighty, the praised."

When Nasir read the said Sacred Tablet, he abandoned what he intended to do and returned back to Beirut, the place of his abode.

But some of the believers organized a secret meeting to put an end to these evil doers. The author was among them and of their opinion. On one day he begged to be permitted the honor of visiting Beha U'llah. When he was in His presence, he laid before Him the said opinion of the believers, and Agha Mohammed Ibrahim Kashani, one of the members of the secret organization was one of those who were there. Our Lord very strictly prohibited the author from doing such things, and commanded him to go to his home, and never more contemplate such matters. Thereupon Agha Mohammed Ibrahim said to our Lord: "Our remaining quiet and tolerant has encouraged the unbelievers and consequently they rose up to intrigue against us and make disturbance". Then our Lord ordered one of His servants to remove Ogha Mohammed Ibrahim from His presence. His order was obeyed at once; then the author went to his home, and he and all the members of the said organization abandoned their intention. But the following seven persons secretly determined to put out of the way the aforesaid intriguers. They were: Ousta Abdue Karim Isfahani, a wood carver; Ousta Mohammed Ali Isfahani, a barber; Ousta Ahmad Kashani, and his nephew, Hirza Huseyn, both carpenters; Agha Mohammed Ibrahim Kashani; Mirza Jafar El Yazdi and Agha Huseyn Kashani. These seven began to consort with the intriguers very cordially, pretending that they were in accord with them and with their belief, and continued to do so for some time. But one afternoon they entered the residence of the intriguers, which was situated opposite the residence of the Governor of the city of Akka, and there they killed the

said Seyed Mohammed and Agha Jan, and Mirza Riza Kuli. This took place on Zul Kadah 12, 1288 A. H., i.e., Jan. 22, 1872 A. D.

When the Government heard of the tragedy it arrested the said seven and also arrested all the followers of Beha U'llah who were in Akka. When this event took place, most of the believers were busy at their different occupations in the business place of the city. They were all taken to the City Hall. The Government also brought to the City Hall our Lord, Beha U'llah. His two sons, Abbas Effendi and Mohammed Ali Effendi, and Mirza Mohammed Kuli, and Jenabe El Khadim (the Servant of God). At 10 o'clock the same night, they removed our Lord and His Branch, Mohammed Ali Effendi, to a store-room in the inn called Shawirdi situated near the penitentiary, and His other Branch, Abbas Effendi, to the penitentiary itself. But Mirza Mohammed Kuli was sent to another place. All the believers and the "Servant of God" spent the night in the prison of the City Hall, chained with heavy chains on their feet. And His Excellency, Mousa Effendi; (the Speaker) was indisposed, and as the families of all the believers had no one to look after them and take care of them, the Government left the said Mousa Effendi, with his son, Majd U'Deen Effendi who was not full grown, in their residence in the inn, where most of the believers were living.

The General Governor (Vali), Subhi Pasha, blamed Salik Pasha, the Governor of the city of Akka for the way in which he treated our Lord, Beha U'llah, by removing Him from His residence to the storeroom in the said inn. Thereupon, the following day, the Government appointed a room which was situated above the penitentiary, and was the residence of the Major of the Gunners, for our Lord, whereunto, He, His two Branches and Mirza Mohammed Kuli were removed. On the afternoon of the

third day, they took our Lord and those who were with Him back to the City Hall, and after many questions and answers, they were allowed to go home. Before our Lord left the City Hall, He sent for His servant, who was imprisoned there with the other believers, and took him with Him. The duration between the arrest of our Lord and the time when He was allowed to return home, was not more than sixty hours. When our Great Lord was asked during His examination at the City Hall, to give His Name and native land, according to the customs, he answered: "My Name is the Splendor of God, and My abode is "Nue" (light). Therefore, know ye who I am." In the aforementioned phrase, He alluded to His original native abode at Mazendran, called Nur. Then He gazed at the officials in the court room and said to them reprovingly: "O people of the Court! Ye have adopted your own principles and cast behind you the principles given by God. What for do ye not reason?" As Jenabe-El-Khadim, (the servant of God) has written this event in detail, the author deems it sufficient to mention it briefly.

The duration of the imprisonment of the believers in the City Hall was six days, and on the seventh day, the Government sent the seven persons who killed the intriguers to the penitentiary and the rest were removed to the inn called Shawirdi, which was situated beside the penitentiary for military purposes. Sixteen of the believers were imprisoned there for a duration of six months and six days, at the end of which, the Supreme Pen revealed a Commune, and commanded the believers to repeat it, for the freedom of the prisoners. The result was, that they were freed, and each one of them went back to his former home. The following is the said commune:

"O ruler of Names and Creator of Heavens! Deliver the friends from the prison of the enemies. Verily, Thou art the Ruler of fate, rising from the Horizon of Eternity. O

Thou, Who art the Source of immortality, by the life of Beha, disappoint them not; but rather help these people. Thou art the King Who doeth what He wisheth; and in Thy Hands are the kingdoms of the Universe. The tusks of the enemy gnawed the flesh of the beloved. Protect the friends, O Ruler of Man and King of judgment." But the seven slayers were sentenced according to the law, as follows: One of them for a term of seven years' imprisonment; two for ten years; and the other four for fifteen years. However, they did not complete the full terms of their sentence, but were freed from one third of the time, in accord with the customs of the country, which allows prisoners this privilege on certain holidays, by order of the Sultan. Although our Lord had obviously a great influence and strength, besides the invisible might and power which He possessed, to save those seven or lighten the burden of their hardships, yet He left them to be punished according to the laws, and never asked for them a deliverance or an alleviation of their difficulties; because their action was against His Wishes and consent, and a violation to His strict everlasting commands.

Nine years passed during which our Lord did not go outside the gate of the city. On Jamad Oula 12, 1294 A. H., i.e., May 25, 1877 A. D. He was allowed to go outside of the city, and consequently He went to the garden named Rizwan, situated to the east of the city between two rivers, where He spent nine days. At the end of the same year, he rented the Palace of Abdullah Pasha, which is one hour and a half distance to the north of Akka, wherein He lived and at the same time frequenting the city, for about four years. In the year 1298 A. H., i.e., 1880 A. D., He rented the Palace of Oudi Khammar, situated half an hour distant to the north of the city. Here He lived with His three Branches, Mohammed Ali Effendi, Zia U'llah Effendi, Badi U'llah Effendi, their mother, the rest of the Holy

Family, and the Servant of God, Mirza Agha Jan. But the greatest Branch, Abbas Effendi, his sister, his wife, and his children lived at the city of Akka. While our Lord was living outside the city, the pilgrims as well as the believers who were living at the city, were permitted to have the honor of going to the palace, at Behja, to pay their homage and visit their Lord, wherein they used to spend a few days, and then, by His permission, return to their places at Akka.

Many places in the city of Akka, as well as many places and villages outside of it, were honored by being visited by our Lord, Beha U'llah. The author mentioned all these places in detail in another larger history. Many times, our Lord, visited the city of Haiffa, and at the last time in the year 1308 A. H. i.,e., 1890 A. D., He lived in the house of Illias El Aliad for three months. He also visited Mount Carmel and went to the French Convent which is built on the summit of the said Mount. He remained there until sunset, during which He revealed a Tablet, wherein He mentioned the Spirit (Christ) and His sufferings.

In the last years of the life of our Lord at Akka, circumstances were different from those past before. For His renown spread all over; His authority, His dignity and His superiority ruled everywhere. All the people then looked at the new sect with respect and regard. Our Lord, Beha U'llah, once said: The Sultan Abdul Aziz exiled us to this town with great humiliation, and though his Majesty's purpose was to destroy and mortify us, yet we did not wish to prevent the means of gaining power and ease at the city of Akka."

Notwithstanding all these greatly desired attainments of power, authority, ease and happiness, our Lord, Beha U'llah, displayed in the two last years of His life, deep sorrow and bitter agony which cannot be described or imagined. His grief was so intense, that all those who

were with Him plainly noticed it, and were surprised, for it was unusual. Even His last utterances showed His extreme distress. In one of His sacred epistles, He said: "O thou, who art moving around my throne, and present before my face, dost thou weep for the Soul of God who is rising up to help the cause or shall I weep with my own eyes for Him? By the life of God! All things wept because of which befell this oppressed One from those who denied, notwithstanding, that We created them to follow the absolute Truth, and guided them to the straight and pure path of God. Should anyone inquire of thee regarding El Beha (The Splendor), say to him; "He is under the claws of Hatred; Alas! Alas! Because of what befell me from oppressors, wicked, imposters, ignorant, conceited, deluded and malicious deceivers. If anyone will ask thee about the Holy Tree, say: It is under the swords of mankind, Alas! Alas! Because of what befell this oppressed One from the armies of the evil doers. Verily, the clouds of imagination hath led astray some people whereby My inward eye wept, and My heart loudly uttered its groans. We ask God, Glorified and Most High is He, to purify His creatures from evil suspicions and false imaginations. Verily, He is the Almighty."

In another Tablet He said:

"In My Oppressed Name At My Greatest Prison".

"By My Life, My sorrow, and My affliction! If the Supreme Pen would speak to himself, He would say: "O oppressed One, Thou art oppressed from now to the day which has no end." Indeed tyranny in all its ways and kinds befell the Rising Places of Light, and the dawning places of appearance, in the past, and shall in the future. But what befell this Oppressed One cannot be likened or equalled."

Many a time, Our Lord said to some of the Friends: "I desire a narrow and dark abode, wherein I may lament

and weep over my oppression". All those, who saw His deep sorrow were confused and did not understand the reasons thereof. For it was impossible at that time to know what was about to take place of sad events after His departure.

On Shawal 12, 1309 A. H., i.e., April 9, 1892 A. D., our Lord, Beha U'llah, had an attack of fever for two days only, then it disappeared later on. He suffered another attack of fever and was very seriously sick for a duration of nineteen days, at the end of which He ascended. His occulation was on the second night of the month Zil Khada, early at dawn, in the year 1309 A. H., i.e., 1892, A. D., on the 28th day of May, in the palace of Odi Khammar, at Behja.

Alas! it was a dire catastrophe which cannot be described, and a grievous calamity which transcends endurance. Alas! the sun of Truth hath bidden farewell to this earthly sphere and left His friends sighing and sobbing and raising painfully the voice of their lamentation. More than twelve years passed since His departure, yet, the eyes of the author are full of tears, his heart is grievously throbbing, and his soul is extremely disturbed. God knoweth and heareth witness to what is stated.

His Sacred Remains were earthed on the third evening of the month Zil Kada, in the north one of the three houses which are situated to the west side of the above mentioned palace.

Our Lord, Beha U'llah, lived in this world seventy-six lunar years and ten months, that is to say, seventy-four solar years, six months and sixteen days. The time which He spent at His Greatest Prison, Akka, was about twenty-four years, during which He sent epistles to the Rulers, the chiefs, and the learned doctors of the earth, wherein He declared His appearance and the object thereof. Most of these epistles are inserted in Souret El Heykel (the Book

of Temple). He revealed *Ketab i Akdas* (the most Sacred Book), wherein He laid down the laws whereby mankind should be governed; and admonished some kings, presidents, and learned doctors. He revealed so many books and Tablets, if collected together as would amount to about one hundred volumes. In all His writings, He commanded the people to adopt good principles, and be characterized by high ethics and morals; and to live with each other with love, concord, union and spirituality. In brief, He commanded them, to do that which benefits them and cast aside that which brings them injury, either in this world or in the world to come. I will hereby mention as a commemoration some different texts:

“By the Sun of Truth! Who rose and dawned from the Horizon of the Greatest Prison, The Ancient Beauty wisheth not disputes, debates, nor that which grieves the hearts. Turn to the Tablets, He says: Consort with all the people of different faiths with love and spirituality. And the purpose of this manifestation is to extinguish and re-destroy, by the sweet waters of the elucidation of God, His precepts and admonitions, the fire of hatred which is kindled in the hearts of the people of the different faiths. And in this year, which is One Thousand Three Hundred and Six (i.e., 1889, A. D.), the Supreme Pen hath revealed a Tablet, written in the handwriting of the Oppressed, wherein the Greatest word hath shined from the Horizon of the Supreme Pen: O, people! O, people! Speak ye always good regarding the others, and never mention them in ill, nor say what grieves their souls. In this year speaking evil is also prohibited, for the tongue is created to pronounce the Truth, and it is a loss to use it for backbiting or uttering what causes grief and sorrow to others.”

Again in another place He says:

“The most splendid fruit of the Tree of Knowledge is the following precept: Ye are all the fruits of the same

tree, and the leaves of the same branch, the glory is not to him who loveth his native land, but rather to him who loveth the whole world."

Also He said:

"O people of Beha! Ye are the Rising places of love, and the Dawning places of the Providence of God. Defile not the tongue by execrating and cursing the others. Let not your eye look to what is not seemingly. Be ye not the cause of sorrow, and how much more the cause of strife and corruption."

Also He said:

"The religion of God and His creed descended from the Heaven of His Will, to unite and harmonize the peoples of the earth, make it not as a motive for contention and strife."

Again He said:

"The object of all what hath been revealed is to prepare the ears to listen to the following Supreme Word: O people of the earth! Allow not the religion of God to be the cause of hatred. Say! By the Life of God! The Greed of God and His Religion have come for union and not for strife and contention. To this, the Supreme Book beareth witness."

In the Book of My Covenant He also said:

"The object of this Oppressed One in enduring hardships and calamities, and revealing texts and bringing forth evidences, is, to extinguish the fire of rancor and hatred that the horizons of the hearts of the people may be illuminated by the Light of Unity, and attain perfect ease. The Star of this elucidation hath dawned and risen from the horizon of the Tablet of God, therefore, it behooves everyone to contemplate it. O people of the earth! We command you to do that which exalteth your stations. Fear ye God, and hold fast to the garment of kindness. Verily I say unto you, the tongue is created to mention

that which is good, defile it not by uttering what is improper. As God hath forgiven what was committed in the past, it behooves everyone to utter what is right, and abstain from execrating, back-biting, and from that which brings sorrow to mankind."

Again He said:

"O people of the earth! The religion of God is love and concord, make it not the cause of enmity and strife. Verily, what was written by the Supreme Pen is considered by those who possess keen sight and by the people of the Greatest Watch Tower, to be the preservation of mankind, and the cause of their prosperity."

Again:

"It is meet for the people of Beha to contemplate this blessed text: **Say, from God everyone hath come!** This great Word is like unto water which extinguisheth the fire of rancor and hatred, which is inherent and hidden in the hearts. By this, the assemblers of different faiths will attain the light of true union. Indeed, He sayeth the truth and guideth to the right path."

Again He said:

"By the Greatest Name! When a believer tryeth to injure someone, he is trying to injure the Soul of Truth (God). It is strictly forbidden in the Book of God to *strife, dispute, slander, murder or the like.*"

Also He said:

"Regard those who are inferior to you, as ye regard your own selves. This is the creed of God were ye of those who know, and *this is the Religion of God* were ye of those who hear."

Again He said:

"All things which originate the prosperity of the world are accepted and desired by God, and all other things whatsoever are not allowed. This appearance is to save, reform,

unite and harmonize the people of this world, and give them peace."

Also:

"O My Friends! Ye were not created for yourselves, but for the whole world, therefore, abandon that which only benefits you, and practice what benefits the world".
 "O Son of Man! If thou art seeking virtue, cast aside your personal benefit, and hold fast to that which benefits the creatures: And if thou art desirous to be just, choose for those who are inferior to you, that which you choose for yourself. For sometimes humility elevateth man unto the heaven of power and might, and sometimes putteth him down unto the lowest degree of degradation and decline".
 "By the Sun of the Dawn of Unity! This Servant prefereth that the Friends of God be killed, rather than that they do harm to others. So, oh people! The Beauty of the Merciful (God), appeared to vivify the world, and unite the people therein, and not to separate them and shed blood."

Again He said:

"O Assembly of God and those of different faiths! Rise up to help and purify the world of love and affection from the stain of strife and hatred, that the souls may attain peace and achieve true liberty. By the Sun of Truth! El Beha hath no other purpose than to free the world from things that induce harm, affliction and despondency. Rise by the power of the Supreme Pen, that His purpose may be realized, and the world gain this achievement."

Also He said:

"At nights and at days, the Supreme Pen commanded His chosen ones to do what is right and cast aside what is wrong. In some of the Tablets this Great Word was revealed:"

"Blessed are those who hear and speak not, and hasten to recompense him who doeth them a favor, but when injured they resign and leave the matters to God. Assailing,

execrating, warring, disputing, killing, and invading are the actions of the beasts of the forests of tyranny and ignorance, wherefrom the people of truth are sanctified and purified. Everyone should help in bettering the world, for the whole world is one native land, and all mankind is one party, were they of those who know. In harmony and accord all should try to build up this world; Verily, he is the adviser, the All Knowing, and the commendator, the All Wise."

Again He said:

"O My chosen people! Hold fast to piety and adhere to benevolence; Adorn your heads with the crown of justice, and your bodies with the ornament of honesty and equity; Cast away strife, and dispute, and occupy yourselves with melioration, union and concord." Also: "O Servant of the presence! It is hoped that the party of God will listen to His admonitions and never do in any period or century, but that which they were commanded. They should be steadfast in benevolence and melioration, to such a degree that when great assemblies of the party of God will agree in a matter wherefrom some corruption is circulated they should be aware of them. To unite with such people is forbidden, for God strictly prohibited contention and strife in the Book. O people of Beha! Unite in what is good, and agree in bettering the world."

Also He said:

"O people of the earth! Let not the religion of God be a cause of your differences. Verily, it was revealed in truth, to unite the people of the world. Fear ye God, and be not of those who are ignorant. Blessed is he who loveth the whole world for the sake of God, The Generous."

"Say, through the Power of God, hold fast to His Book, and cast away that which hindereth you. This is the decree of God unto you, were ye of those who know. Should

your eye prevent you from doing so, pluck it out, for the Love of the cause of your Lord, the Kind, the Generous."

Also He said:

"The object of this Oppressed One from the beginning until now, is that they should not make the Creed of God a cause of hatred, but consort with all the people of the earth and treat them with love and spirituality."

Also:

"O people of God! Occupy not yourselves with your own welfare, but contemplate the illumination of the world, and the education of nations. The progress of the world is in displaying good and pure actions, and beautiful and pleasing characteristics. The actions are the help of the cause, and the characteristics are its support. O people of Beha! Hold fast to piety, this is what was decreed by the Oppressed, and what was chosen by the Chosen One."

Also:

"Blessed is he who devoteth himself for the service of the world". "Blessed is the man who lieth in his bed while his heart is enlightened by the love of the people of the world."

Also:

"O My Chosen Ones! We commanded you to hold fast to uprightness and piety, and prohibited you from oppression and corruption, and from everything which induces sorrow to mankind in the contingent world. Make it your duty to help the creatures and do what makes their hearts rejoice."

He also said:

"Beware lest propensities of selfishness and lust dis-purse you. Be like unto fingers on hand and extremities in body. Thus the Pen of Revelation admonisheth you, were ye of those who believe."

Again He said:

"We advise the creatures in these days, wherein the face of justice is sprinkled with dust, the cheek of ignorance is animated, the defense of reason is destroyed, rest and faithfulness are abated, while misery and affliction are dominant. In these days, the agreements are violated and the treaties are broken, and man doth not distinguish that which giveth him power of sight from that which maketh him blind, nor that which leadeth him astray from that which guideth him to the truth. Say, O people! Abandon vice and hold fast to virtue. Be a good example among the creatures, and a book of admonition which they long to copy. He whosoever riseth up to serve the cause, hath to manifest wisdom and expel ignorance from among the human beings. Say! Let your word be one word, and your thought one thought. Let your mornings be better than your evenings and your tomorrows better than your yesterdays. The glory of man is in his services and perfection, not in decoration, wealth or money. Sanctify your sayings from falsity and lust, and purify your deeds from doubts and hypocrisy. Squander not the achievements of your precious lives on selfish desires, and confine not your efforts for your personal benefits. Spend generously, when ye gain, and be patient when ye lose. Verily there is an ease after every hardship, and clearness after every disturbance. Give up mendicancy, and indolence, and take hold of that which benefitteth all the peoples, the low, the high, the aged and the widows. Say! Beware lest ye sow the tares of contention among the creatures and the thorns of doubt in the good and pure hearts. Say! O Friends of God! Do not perform that which disturbeth the clear fountain of love, and destroyeth the sweet fragrance of affection. By My Life! Ye have been created for love, and not for hatred and strife. The honor is not in loving yourselves, but in loving your kind, and the glory is not to him

who loveth his native land, but to him who loveth the world.

Use your eye seemingly, your hand honestly, your tongue truthfully, and your heart purely. Abate not the high position of the learned people in Beha, and lessen not the dignified states of the rulers who perform justice amidst you. Let justice be your army, and your weapon, reason. Be characterized with forgiveness and charity, and with that which giveth pleasure to the hearts of the cherubim."

Again He said:

"We disregard those who pervert upon earth, likewise, those who shed blood, or take the money of others on false pretences. We ask God to meet with them not, neither in this nor in the world to come, unless they repent and turn to Him. Verily, He is the most merciful One. It behooves him who cometh to God to distinguish himself from others by his good deeds, and obey what he was commanded in the Book. Thus the matter was decreed in a Manifest Book."

There are so many wonderful admonitions, precepts, and wise utterances like the above mentioned, that if collected, would amount to several volumes. The author deems what was inserted of them herein, in a sufficient illustration to the reader.

The excellency of the teachings of our Lord, Beha U'llah, and His thrilling precepts, made a noted effect in the social life of His followers, whereby they were exhorted to virtue, high ethics, beautiful and humane conduct, and to spiritual attainments. They were elevated in such wise, that in the midst of calamities, hardships, afflictions, and disturbances, they were seen to be resigned, patient, and thankful, acting in obedience to the following Sacred Texts:

"Whosoever rageth in anger against you, meet him with kindness, and reprove not those who severely rebuke you."

Also:

"To be murdered is better for you than to commit murder, were ye seeking the pleasure of God."

Through the education of our Lord, Beha U'llah, the believers met their oppressors with kindness, forgave those who injured them, were charitable to those who rebuked them, and suffered martyrdom in different countries, yet they never killed, though in several places, they were able to do so. For instance, at Ishkabad, Russia, the Sheites killed, at a frequented crossing, one of this new sect, named Haji Mohammed Riza Isfahani, with sharp weapons, such as knives and daggers. The murderers were convicted, and the court sentenced them to be hanged. When the officials were on the verge of hanging them, the friends went to the General Governor and asked him to have mercy on the murderers, and supplicate the Czar to forgive them. The Governor did so. The Emperor changed their sentence, and consequently they were sent to Siberia.

But, Alas! Alas! Because of the change we see now, those spiritual characteristics and human ethics are entirely changed. For concord was changed into strife, faithfulness into treachery and love into hatred. The disturbances and the sad dissension which befell this new sect, dispersed and scattered its assemblies. All these regrettable happenings occurred because of the selfishness of the Greatest Branch, Abbas Effendi, and his greed for superiority. He violated the commandments of the Father in everything in his daily actions, claiming what does not belong to him and consequently, leading an undesirable and double life, including the greatest number of the believers to be hero-worshippers, abandoning the worship of God,

the Single, the One. Beha U'llah, Glory be to Him, said in the Persian language:

"Every soul, today, which diffuseth the odor of selfishness, is the cause of difference."

Our Lord taught in most of the Tablets, that His object was to destroy the hatred resulting from difference in faiths, and to replace it by love, concord and union of nations. But after His Ascension, the difference which took place among the followers of this new sect, through the unpleasant deeds of Abbas Effendi, caused enmity and hatred to grow amidst them, and resulted in separating the father from his son, the brother from his sister, the husband from his wife, and many other sad things. May God protect us. The author has written the details of this dissension in another book, because to relate them herein is not the object of this brief history.

I close with asking my Lord, Might and Glory be to Him, to confer great benefits upon the readers of this brief book, especially upon my interested brethren, in order that it may be as a light guiding them to the large histories wherein all particulars are inserted.

EVENTS AFTER THE DEPARTURE

It is necessary for the enlightenment of the reader, to close this history by briefly mentioning some of the undesirable happenings and events, which followed each other after the Departure of our Glorious Lord, Beha U'llah, most of which I have seen with my own eyes, and others of which were given to me by reliable and authoritative persons. The purpose is to admonish the members of the House of Justice and the people of steadfastness, that they may rise up and correct the mistakes and the gross errors which crept into this religion and that they may bring this sad dissension unto an end.

The first step toward dissension took place directly after the Departure. Abbas Effendi concealed a part of the last will of Beha U'llah, entitled "The Book of My Covenant", which was given him, written in the Sacred Handwriting of the Father, Himself. On the ninth day after the ascension of Beha U'llah, Abbas Effendi selected nine believers, myself and eight others, and gave us the said Will. "The Book of My Covenant", that we may look at it, as a favor and blessing bestowed on us. While eagerly we were gazing at it, we discovered that the last part thereof was covered and concealed by a blue paper. Abbas Effendi requested one of us, Agha Riza to read it, with the exception of the part which was covered by said blue paper. Agha Riza obediently did so. When Abbas Effendi turned to us and said "For discretion and wisdom I concealed a part of "The Book of My Covenant", because the time is not ripe to reveal all of it". So also later in the afternoon, Abbas Effendi, asked Majd Addin Ef-

fendi, while they were at The Sacred Tomb of Beha U'llah and in the presence of the Branches, as well as other adherents and pilgrims, to read the same will with the exception of the concealed part thereof, Majd Addin Effendi obeyed.

The intelligent people know that the commandments in "The Book of My Covenant" were revealed for the sake and benefit of all the followers of Beha U'llah. Certainly it was a breach of trust on the part of Abbas Effendi to conceal a part thereof. He had no right to do so. There is no doubt that Beha U'llah revealed it to teach every word therein to His followers, otherwise He would not have written it in His own Sacred Handwriting. It behooves the obedient children to abide by the Will of the Father, and not to show a part and hide another, merely because it is contrary to their own ideas and personal desires. Beha U'llah said to one of the Behai Guides: O Jamal! I have spent my body and soul in order to elevate the Word of God and strengthen the cause of the Lord, the Mighty, the Generous. If We will find anyone of the Branches (Sons) doing what is contrary to the Will of God, We will in justice cut him out; and I am the Mighty, the Powerful."

The second step in this dissension was, that as soon as Abbas Effendi was established as the head of the people of Beha, he began to ascribe to himself, Supreme and Divine Stations and positions, which belong to the Manifestations of God only. He declared himself to the American believers and others as a Christ, the Divine Son of the Manifestation of Servitude, which were claimed by and belonged to Beha U'llah only. In plain and simple language Beha U'llah said, "There shall be no manifestation until after the completion of a full thousand years from this manifestation. Should some one, anywhere claim a mission, he is a lying imposter."

In Ketabi-Ackdas He said "Whosoever claimeth a mission before the completion of a full thousand years from this Manifestation is a lying imposter; whosoever interpreteth or explaineth this text different from what is obviously revealed, is bereft of the Spirit of God and His Mercy."

Abbas Effendi claims in one of his epistles, saying, "Verily the entire matter comes to this Manifested Station (Abbas), and no one should move save by his permission." Also Abbas Effendi said, "Whosoever calleth the people in my name is of me." -

But our Gracious Lord Beha U'llah taught us as follows: "Whosoever claimeth a Station, Attraction, Devotion and Love in any other name save in this, is one of those who have gone astray, even though he is competent to give every elucidation, to make rivers flow from rocks, to direct currents of the winds, and to cause the rains to fall.

Abbas Effendi claimeth in one of his Persian epistles thus: "Sayeth all things return to and center in the utterances of this pen" (Abbas utterances).

But Beha U'llah taught us in a Persian text as follows: "What this Oppressed One requireth of all the people is, to be just and equitable and not to be satisfied by mere hearing, but by rather pondering over what was revealed by His pen (Baha's pen). By the Sun of Knowledge who is shining from the Horizon of the Heaven of the Kingdom of the Merciful, if there were in existence a commantator or a Revealer, We would not have allowed ourselves to become the target for the ridicules and insults of the people." Also He said in Sourat-et-Kalam (Tablet of the Pen): "Whosoever thinketh in his heart that his pen has a resemblance to a partnership with or a relationship to this Pen (Baha's pen), or even hath the knowledge of what was revealed thereby, verily, the evil hath whispered in

his innermost, thus this matter was revealed, were ye of those who know."

Abbas Effendi said in a Persian epistle: "This servant (Abbas), is the commantator of the Manifest Book (Utterances of Beha), and if any of the Utterances of God were not approved by him (by Abbas), they should not be considered authentic."

Beha U'llah said: "The Covenant was taken in the beginning of this Appearance, from those who become believers, that they should not worship save God, and should not cause corruption on earth."

Abbas Effendi ascribed all the Covenants and oaths to himself. He said the following in Persian: "In brief, from the beginning of creation until now, no Covenants nor Oaths were taken so obviously as this Covenant (himself). Yea, many were established, yet none of them were under the shadow of the tree—Anisah and Sadret-el-Montaha (the Tree of Knowledge of that Life) (himself), they were all as signs and symbols. But in this Great Period and Manifest time the point of Oath is well known everywhere, and the center of the Covenant (Abbas), is acknowledged amidst the people of the world."

Beha U'llah said in Persian: "Should anyone bring forth writings as much as there are in the books of the world and at the same time speaketh that which God doth not wish, he is considered in the Book of God and written by the Supreme Pen as one of the people of Fire."

Abbas Effendi claims in a Persian epistle thus, "The cause of God fully pointed to this celebrated and illustrious position (Abbas), and this station (Abbas), in every respect for all those who are on earth, which is like unto to the sun, distinguished, apparent and established."

Besides what was mentioned, there are many other claims of his, whosoever wisheth to know more about them can read the epistle entitled "Atian-el-Dalil" (Producing

the Evidence), which is written in the handwriting of one of the well known believers, and wherein his many claims are detailed.

The third step in this dissension is the destruction of the most important teachings and precepts of Beha U'llah by Abbas Effendi.

Beha U'llah, glory be to Him in most of His Utterances and in His last Will, "The Book of My Covenant", commanded His followers to strive to efface dissension, to extinguish the fire of hatred because of differences in faith, and to consort with all people of different religions with kindness and love, as He said in the following Persian text: "By the Sun of Truth, who is shining from the horizon of the heaven of the prison, the Ancient Beauty desireth no quarrel nor dispute neither that which saddeneth the hearts". Turn ye to the Utterances wherein He commandeth: "Consort with all the people of difference in faith with love and fragrance". "The purpose of this Appearance is, to extinguish the fire of hatred which is kindled in the hearts because of difference in faiths and quiet it by the sweet elucidation of the Divine precepts and the Godly admonitions."

In the year 1888 A. D., Beha U'llah revealed a Tablet written in His Sacred Handwriting wherefrom the following Great Verse hath risen out of the horizon of the Supreme Pen: "O people! Speak good in behalf of your fellow creatures and mention them not in evil nor in that which causeth the souls to grieve". Also at that same year He prohibited backbiting and slander, for the tongue was created to pronounce the Truth, and it is a shame to defile it by backbiting and uttering what brings sorrow and grief to mankind."

Also in the "Book of My Covenant", He said: "The aim of the Oppressed One in suffering hardships and calamities, and in revealing verses and producing evidences is

to extinguish the fire of hatred and rancor that the horizons of the hearts of men may be enlightened by the light of unity and concord, in order that they may attain the real rest."

Also He said in the above mentioned Book: "O people of the earth! The religion of God is love and unity, make it not a cause for enmity and dissension."

Alas! Abbas Effendi destroyed these Great Principles and Supreme purposes because of his special and personal aims and desires, and thus he laid the foundation of hatred and discord among the people of Beha and created this dissension and caused separation between brother and sister, parents and children, husband and wife, and between the friends of long standing. Furthermore, whosoever did not yield and agree to his ideas and doctrines and did not speak evil against his brother, Mohammed Ali Effendi, and against the Sacred Family of Beha, he was named by different names as Nakiz (Violater). Motazelzil (Doubter), and Kafir (Infidel). Also Abbas Effendi ordered his followers to abstain from meeting, speaking, dealing with, or accompanying the Violaters (Nakizeen).

The author decided, for the sake of brevity, to mention a few only of the numerous causes which developed and brought about this sad dissension, whereby the followers of Beha were divided into two parties; one of them being the followers of Abbas Effendi, which is the larger party. They ascribed to Abbas Effendi the Supreme Infallibility and considered him a Manifestation who could do whatsoever he wisheth, as it was elucidated in their epistles, written in the handwritings of well known persons of that party. Also, they qualified him by the highest attributes and Supreme Stations which belong only to the Manifestations of God, and they called themselves the "Steadfast". The second party, which is a great deal less in number, abandoned Abbas Effendi when they discovered that his

claims, teachings, as well as his principles, were contrary to the commandments of our Glorious Lord. They joined his brother, Mohammed Ali Effendi, because he was found obedient to God and devoted to the teachings of Beha U'llah and took the standing of a finger post pointing only to the Father. They called themselves the "Believers in the Oneness of God."

When the dissension became deeply rooted amidst the followers of Beha, Mohammed Ali Effendi and some of his party, in obedience to the commandments of God, endeavored to have an amicable meeting with Abbas Effendi and some of his party to settle their differences according to the Word of God and His commands, as it was edicted in *Kitah i Akdas*: "If ye differ in any matter bring it to God so long as the Sun is shining from the horizon of this Heaven, but when He sets, bring it to what was uttered by Him: Verily, it sufficeth the world". Also He said in the Persian: "O different parties! Step forward and hold fast to unity and be enlightened by the light of concord and unison, and for God's sake, meeting together in an appointed place and expel from amidst you the causes of differences."

Accordingly they negotiated with Abbas Effendi time and again to this effect and begged of him to appoint a meeting for God's sake and elect a number of both parties to discuss with kindness and love the dissension and the causes thereof, in order to remove them and establish unity and peace. But inasmuch as unity cannot be established save by weighing the differences in the scales of the Book of God, and as the truth cannot be distinguished from falsehood save by what was decreed in the Word of God, Abbas Effendi never accepted their proposal, though they repeatedly and earnestly requested him to do so. Why? Because he realized that the Word of God is in a direct line contrary to his plans and personal interests. Indeed, if

the elected people will compare his doctrines with the commands of God, the truth will shine and prevail, but all which was taught by him, and his supporters in their meetings and epistles will be judged and considered sacrilegious. Consequently he strived very hard hereby he intensified the fire of hatred in the hearts of his followers to such a degree that it induced them to say against his brother, Mohammed Ali Effendi, and the other members of the Household of Beha U'llah, such malicious things and stories which no respectable person would deign to utter. Beha U'llah, glory be to Him, commanded His followers in many of His Tablets, to regard and respect the Branches (Sons), and the members of His Household and reverse them. He said in His Last Will, the "Book of My Covenant", "It behooves every one to pay deference and honor to the Branches (Sons), whereby the cause of God may be exalted and His Word elevated."

The fourth step in this dissension, that the more his followers exaggerated his praise and qualified him by names and attributes which belong to the Diety alone, the more gifts he bestowed upon them and treated them with the kindest regards. This action on the part of Abbas Effendi encouraged his followers and made them exalt him more and more until they violated fidelity and reached the state of blasphemy.

For instance, they took some verses out of Sourat-el-Amre (The Tablet of Command), and formulated them as a revealed tablet by Beha U'llah for Abbas Effendi. They did so in order to attribute to him a station which belongs to the Manifestations of God.

Also Abbas Effendi made some changes in the epistle, which the Servant of God, Mirza Agha Jan, composed and sent to Mohammed Mustafa Baghdadi of Beyrout, Syria; he added to it and committed therefrom a few things, and

claimed that it was a Tablet revealed for him by Beha U'llah.

Furthermore Abbas Effendi declared that the Sacred Tablet, which was revealed especially to his brother, Mohammed Ali Effendi, was revealed for both of them and used it as his own.

While our Lord, Beha U'llah, was staying in Adrianople, Mirza Agha Jan, the Servant of God, composed a paper wherein he mentioned the rebellion Days when Beha U'llah declared His Appearance to the world. Abbas Effendi called that paper the Tablet of Rebellion and declared that it was a sacred Tablet written by the Supreme Pen of Beha U'llah, and ordered his followers to read and chant it in their meetings. He did so, to impress on their minds the importance of his own days. Beha U'llah, before declaring His appearance, foretold the coming of the Hard Days, the days of Rebellion, and He plainly meant that they are the Days when He will manifest Himself to the world. Because later He declared in many Sacred Tablets, that the Hard Days, the Days of Rebellion, had gone by, but Abbas Effendi, in answering a question of one of his followers, said, that the Hard Days were the year of the Departure of Beha U'llah. So, you see, how hard he tried to give his own days a great importance.

Notwithstanding all the changes in the Word of God, which Abbas Effendi has made, he, without hesitation, attributed to his brother, Mohammed Ali Effendi, the change of some texts in the published Book of Heykle. It is not true, because the Book of Heykle was published in the Days of Beha U'llah and by His Command. Besides this, there are many copies of the Book of Heykle in manuscripts written in the handwriting of Zain ul Mokaraheen, who is well known to the believers of this sect, and if the published Book of Heykle be compared with any of said

manuscripts, no difference or change whatsoever could be found therein.

Abbas Effendi boldly declared that the Texts uttered by Beha U'llah are not authentic, if not approved by him. His purpose in thus doing is to prevent his followers from reading the Word of God, in order that they may not discover his disloyalty to the Sacred Books in his sayings, teachings, actions, declarations, as well as in his writings.

The fifth step in this dissension was, four years after the Departure of Beha, Abbas Effendi, with his adherents, held a meeting and decided not to give to the Sacred Family of Beha U'llah, nor the brothers, anything of the necessities of living, consequently Abbas Effendi ceased to deliver to or send them their portion of the daily expenses. And as they have no other means, there was no other way than to borrow money for their daily bread, and this caused them to become heavily indebted. This was not at all expected from Abbas Effendi, because the sums of money which the believers sent from all countries were not especially for him alone, but for every member of the Household of Beha. Yet, boldly he deprived them of their daily bread and squandered their portion among the officials of the Government and others that he may satisfy his desires and gain his points. Indeed, there is no justice nor equity, neither has he the right to do such an action.

The sixth step was six years after the Departure of Beha U'llah, when the Branch Zia U'llah Effendi became very sick, because of the severe effects of this sad dissension on him. The Branch was taken, after a long siege of sickness at Akka, to the city of Heifa for a change. There though he became worse, and very seriously ill for many days, yet his brother Abbas Effendi did not visit him, and allowed no one of his family nor of his followers to do so. On the 20th of October, 1898, A. D., the end came, and Zia U'llah Effendi died.

On hearing the news Abbas Effendi came and looked at the face of his dead brother for a few minutes and returned back to his home. On the next day Abbas Effendi accompanied the funeral to the gate of the city, then he went to the Palace of Behja for a little while, and from there he returned to Akka without attending the burial of his brother, neither did he allow his wife, his children, nor any of his followers to attend.

The strangest event which occurred on that day was, that none of the followers of Abbas Effendi closed his store or stopped his business or work, as it is customary on such occasions. Instead they all manifested great pleasure and happiness and drank with each other the refreshments which are especially used at feasts. This behavior surprised and astonished all the people, near and far, strangers and relatives.

As the parents and brothers of the widow of the late Zia Ullah Effendi were of the followers of Abbas Effendi, he called them and urged them to bring her to him. Because she remained faithful and devoted her life to serve the mother of her late husband (the widow of Beha Ullah), and thus she lived with her grace at the Palace of Behja. The plan of abducting the mourning widow was as follows:

Abbas Effendi sent her parents and brother to the Sacred Tomb of Beha, at Behja. There they sent a woman of the followers of Abbas Effendi to the Mother of the Branches, to ask Her Grace to permit the widow to come to the Sacred Tomb, in order to meet her parents and brother. The permission was given, and the parents and the brother received the widow very cordially and showed her extreme love and kindness, and they occupied her in conversation until they all went out of the Sacred Place. Then, the parents seized her hands and feet and the brother carried her and tried to bring her to a carriage standing near by, wherein the wife of Abbas Effendi was waiting

and prepared to drive with her home. Some others were also helping them in the abduction. The veil and slippers of the widow fell down while struggling to free herself, and thus bareheaded and barefooted she called loudly for help, saying, "O Beha! Help! They are taking me by force!"

This event took place when, Mohammed Ali Effendi and Badi U'llah Effendi were not at Behja. But, the Servant of God and a few others were there, and it happened myself and other believers were coming to visit the Sacred Tomb and heard her calling for help. So we came and freed her. When Abbas Effendi saw the failure of his efforts, he told one of his followers to write a letter in direct contrary to the facts, and the father of the widow signed it, and it was sent to Cairo, Egypt, to Haj Mirza Hassan Kharasani, who by the order of Abbas Effendi published and distributed it in different countries.

On the 28th day of May, 1897 A. D., the Servant of God, Mirza Agha Jan, invited all the friends (believers) to dine with him at Behja near by the Sacred Tomb. In the afternoon when they finished eating and drinking the tea, the Servant stood up in the midst thereof and lectured to them saying. "The Servant of God kept himself quiet and silent and never said a thing in those few past years, in order to avoid disturbance and dissension among the believers, but now, I (the Servant) see that my silence has perhaps augmented the difference in the cause of God; therefore, my duty is to state to you my knowledge and opinion in regard to this question. All the actions and the teachings which were promulgated and claimed by Abbas Effendi and his supporters are erroneous and contrary to the commands of God and against His doctrines and laws revealed in the Sacred Books. The Covenant and the Oath, which were mentioned in the Holy Scriptures, both belong only to the Manifestations of God, Who appeared in the past and Who will appear in the future.

Abbas Effendi ascribed both of them to himself without evidence or proof, yet, you have accepted his claim and believed him and committed a gross error in so doing."

Abbas Effendi having been informed to that effect, at once, he came there and took the Servant by his hand and put him outside the place, barefooted and bare headed, while his followers were striking the Servant strong blows on his face and head, although he begged and cried to be left alone for the sake and respect of the Sacred Tomb, they did not heed his crying nor his appeal. At last they imprisoned him in a stable and robbed him of all the Sacred Tablets which he was carrying, and in a few hours later they freed him after calling him by different names as violater, backslider, devil, etc., etc. Indeed it was not meant on their part to treat so cruelly the Servant of God as they did. He faithfully for forty years stood before the Throne and served Beha U'llah. In one of the Sacred Tablets, Beha U'llah said in his favor the following: "And after that of the Branches, a praised station was ordained for the Servant standing before the Throne".

On many occasions, the Servant opposed Abbas Effendi and his followers, because of their claims and teachings, and he was in perfect accord with Mohammed Ali Effendi, *that there is no one besides Beha Ullah in the kingdom, and that His teachings and Utterances suffice the world.*

On the 17th day of May, 1901 A. D., the Servant of Behā U'llah died at Behja after an illness of about fifteen days, and was buried at Abi-Atobah. His funeral and burial were pompously conducted by the Mightest Branch, Mohammed Ali Effendi.

While alive the Servant of God has very often declared in the presence of the Branches and some others of the Holy Family as well as of the Sprays (Afnan) and friends *that whatever he possesses of the Sacred Effects belongs to God, and ought after his death to be placed in the*

Sacred Tomb. On his death Mohammed Ali Effendi, Bedi U'llah Effendi, the author and some others, went to a house near the Sacred Tomb and gathered those Sacred things that the Servant had. They were as follows: 12 pieces of the Sacred Photos; 217 Tablets written by the Supreme Pen; a number of the Sacred Taj and garments, and number of the blessed hairs, good many Sacred volumes, and epistles, bound and unbound, some special things, a few epistles which were composed by the Servant himself on the Divine Unity and Infallability. They wrote those things on a sheet of paper, and put them in three boxes, which they sealed and placed as a deposit in the house of Seyed Ali Effendi, the son-in-law of our Great Master, Beha U'llah, for he being a Russian subject can preserve them against the tyranny of the despotical officials. Lately it appeared that Abbas Effendi in the month of Safar 1327 A. H., answering the month of May, 1908 A. D., persuaded the Holy Leaf and her husband Seyed Ali Effendi and sent by night his son-in-law Mirza Mohsen and Agha Reda Shirazi in his special carriage at Behja from which they brought to him the three boxes wherein the things were deposited, without anybody's knowledge. It is said that Abbas Effendi opened those boxes before some people (of his followers) and distributed some of the contents on them, and kept the rest. Till now nobody knows what became of them.

This sad dissension is the fulfillment of the prophecies which were mentioned in the Scriptures by the prophets of yore. "In that day, said the Lord of hosts, shall the nail that is fastened in the sure place be removed and be cut down, and fall; the burden that was upon it shall be cut off. For the Lord hath spoken it."

Another said: because thou hast set thine heart as the heart of God; Behold, therefore, I will bring strangers upon thee, the terrible of the nations. I will cast thee to

the ground, I will lay thee before kings, that they may behold thee."

Beha U'llah said in Kitab-i-Ackdas thus: "Should he (the claimer) insist on what he claims, God will send against him those who have no mercy on him."

The prophets of old foretold that the time of the claimer shall be shortened. Likewise, Beha U'llah, glory be to Him, promised us in plain words that the time of darkness and corruption which shall follow His Departure, because of the claimer, shall vanish in a short time, and the Light of Truth shall shine vigorously and His Word shall be promulgated and spread over the whole world, in spite of those who disbelieved and were led astray.

Although in the last will of Beha U'llah, "The Book of My Covenant", Abbas Effendi was willed as a favor on him to occupy a great position, whereby he was clothed with the role of his Father, and on him was hung all the glory of his Father's house, yet God hath chosen as a command from all-knowing all-wise, his brother Mohammed Ali Effendi-El-Akbar to occupy the same position after Abbas Effendi. Now, why hath God appointed both brothers to occupy the same position one after the other? Because the foreknowledge of God realized that the first appointed one Abbas Effendi, will not perform the function of that position. So it was necessary to appoint the Second brother Mohammed Ali Effendi that the function of that Great position may be fully performed.

What is the function of that Great position? It is to impart to mankind the message of the most High—to free them from the bonds of ignorance, through the teachings which were revealed in the Utterances of Beha U'llah.

And inasmuch as Abbas Effendi is claiming Divinity, he is so busy in his own teachings to support his claims, that he could not pay any attention nor has any time to

promulgate the teachings of the Father as his writings and epistles and those of his followers bear witness.

But his brother, Mohammed Ali Effendi, who was chosen after Abbas Effendi, claims nothing whatsoever for himself. He declared that he is no more nor less than a finger-post pointing to Beha U'llah and to His teachings, which suffice the whole world.

There is no doubt that when the Revelations uttered by Beha U'llah shall be translated into English and other languages, the people of understanding shall find therein the remedy for healing the sick body of the human family. His teachings are not visionary, but practical, plain, useful to the civilized and the uncivilized, strong in argument, thrilling in effect, elevating in spirituality. In these teachings wars are prohibited for any cause and differences between nations should be settled by arbitration. The foundation of the Great Peace was laid. A universal language was recommended. Annulment of difference in race and religions was edicted, and every country is a native land to every human being. Mankind emanated from God and unto God shall each one of them return, because He is the cause of their Being, and the Center of their end. Indeed, Behaism is the coming and universal religion. It is the expectation of all religions and nations. It is the only competent religion which can embrace to itself all other religions. A day shall come when it will be confessed in every city on earth and the people shall acknowledge that the kingdom belong to the Father, the only true God.

BEHAI RELIGION

In America.

Behai Religion was started in America by Dr. Ibrahim George Kheirallah.

The following is translated from what Dr. Kheirallah wrote about himself in the Third person.

Ibrahim George Kheirallah was born in November 11, 1849, at Behemdoun, a village in Lebanon, Syria.

When still an infant his father died, leaving him to the care of his mother, who cared for him and put him first in elementary schools, and afterwards sent him to the boarding school of Bostany in Beirut, from which he was removed to the American College in the same city. In 1870 he was graduated his B. A. degree, and he is one of the five persons who first graduated from that renowned college.

In 1872 he left Syria for Egypt, where he stayed for about 21 years. Here he met with the late Hadji Abdul Kareem Teherani, one of the followers of Beha U'llah (Glory be to Him), who preached to him the news of this Great Manifestation. In the beginning Kheiralla did not believe and took to studying the Sacred Books in order to prove the falsity of this religion. He remained an unbeliever for many years, but at last his eyes were opened to the light, and he perceived the Truth as it is. Then he offered his supplication to Beha U'llah (Glory be to Him), and a Sacred Tablet from the Heaven of Mercy was revealed for him, indicating that his supplications were accepted, his question answered, and that he had been fav-

ored with a remembrance that attracts the hearts. That was in 1890.

An original copy of this Tablet is printed in the end of a book which was written and published by Kheiralla in English to prove the reality of this Great Manifestation. This book was called by Kheiralla "Beha U'llah".

In June 19, 1892, or about three weeks after the departure of Beha U'llah (Glory be to Him), he travelled to St. Petersburg for some special business. He wanted to come back to Egypt in three months, but as his works were not prosperous he left St. Petersburg for Berlin and thence for the Havre from which he traveled to America on board the German Steamship Svavia. He landed in New York in December, 1892, i.e., three or four days before Xmas.

He left New York in June, 1893, and came to Michigan in search of business. Though his knowledge of the English language was then very limited, he used to sow the seeds of this new religion wherever he went, and in February, 1894, he came to Chicago intending to dwell there. He did so, and there he began to preach the news of the manifestation of the Kingdom of God. After a period of nearly two years hard work, seeing that his words were finding way into the hearts he wrote to the aforesaid, the late Hadji Abdul-Kareem Teherani, explaining the news of his preaching to the Americans and his progress there, at the same time he wrote a letter to Abbas Effendi, the Greatest Branch which he sent him through the said Hadji Abdul-Kareem Teherani.

Meanwhile he asked his Greek wife to leave for Chicago and live with him, and upon her refusal he divorced her and married an English lady in 1895. They traveled to England and France, and after spending two months in these countries they came back to Chicago, where he continued his preachings with unexhaustible energy. In the

same year, i.e., after his return from Europe, he found believers in Kenosha (Wisconsin), which is some fifty miles distant from Chicago. Here he used to go once a week and preach to the people there.

During the year 1896 there was plenty of pupils in Chicago and Kenosha, so that the believers were numbered by hundreds. In those days he published a book which he called (Bab-ed-din), and in the summer of the year 1897, he went to the city of Enterprise in Kansas and spent there about eight weeks. He came to this city to seek rest from the troubles of work, but finding there some people who were wishing to know the Truth, he preached to them, and twenty-one persons accepted the New Faith and became believers.

Towards the end of the said year, (i.e., 1897) he received an invitation from Mr. Dodge and Mrs. Talbot, who left Chicago and were settled in New York to come to this great city and preach the cause. In the same time he was also asked by one of the believers who went on a visit to Ithaca, where by his permission she preached to some people. He passed through Ithaca on his way to New York, and after spending a few days there in preaching he found some people who accepted the New Faith. He then left for New York and lodged with Mr. Dodge. Before leaving Chicago and Kenosha, he appointed proclaimers in those cities to teach those who used to take lectures during his stay there, and so the cause was spread rapidly and the number of the believers increased everyday.

When Ibrahim Kheiralla saw that the pupils in New York were over two hundred persons, he divided them to three classes, and he gave lectures to each separately, the first class in the house of Mr. Dodge, the second in the house of the renowned Dr. Karenzi of New York, and the third in the Nineteenth Century Hall.

In four months he had 141 believers and these were put under the leadership of Mr. Howard MacNutt. During his stay in New York he went occasionally to Philadelphia where he helped one of the ladies whom he sent there as preacher. Here 18 persons believed in the New Faith.

In June, 1898, he returned to Chicago and Kenosha in order to look after the believers. A few days later he went back to New York, whence he went to Lubec in Maine, accompanied by Mrs. Anna Belle, one of the believers. Here he spent nine weeks in writing his book "Beha U'llah", working from 6 to 9 hours every day. He used to dictate to Mrs. Anna Belle and she used to write on the typewriter until he had nearly finished the book.

Meanwhile he received a telegram from California indicating that Mrs. Hearst had asked him to meet her with his wife in New York to go with her as guests to Acca to visit the Tomb of Beha U'llah (Glory be to Him), and see the members of the Holy Household. He accepted the invitation, prepared himself for the voyage, and came to New York.

During all this time, Ibrahim George Kheiralla did not take anything for the lessons he gave to the pupils, but used to preach and give lectures gratis. Even he refused the many presents that were offered to him, and so he put this rule on all the preachers whom he sent to the other parts of the United States. His living he used to earn from his profession, and sometimes he used to pay from his own purse to provide places for the meeting of the believers.

In the last days of June, 1898, Kheiralla traveled to Acca, on board the German Steamship "First Bismark", with Mrs. Hearst. He stayed in Paris a few days in which he completed his preachings to the said Mrs. Hearst, by giving her and some of her followers the Greatest Name. He enjoined on all believers in England and France to

preach the Manifestation of the Kingdom of God on earth, and so this new religion spread amongst the Europeans.

From Paris he traveled alone to Acca, and passed through Alexandria to see his two daughters who were staying there with their grandmother. Here he spent three weeks preaching to them the cause, and so they believed in it. They afterwards followed him to Acca for a visit. Mrs. Hearst and her followers also reached Acca in succession. The number of visitors including Kheiralla and his family was sixteen persons.

Ibrahim George Kheiralla stayed at Acca and Haifa for a period of more than six months, during which many important events took place, some of which will be described to show the Truth.

Twenty-four hours after his landing at Haifa, Kheiralla went in a carriage to Acca, accompanied by Hossein Irani (*from Khamena, near Tabreez*), who was appointed by Abbas Effendi for the meeting of the visitors .

On reaching Acca they went to the house of Abbas Effendi where they were shown to the drawing room in the upper story. When Abbas Effendi entered he embraced Kheiralla to his bosom and greeted him saying, "Welcome, O Beloved! O Peter of Beha, O Second Columbus," and he sat by his side and spoke to him with kindness and love. He questioned him of the visitors who were coming from America, and of the believers there, and asked him to remain in his house and be his guest. Kheiralla accepted the invitation. On the next day a military officer visited him and placed on his head a Turkish Fez instead of the hat that he wore, saying that Abbas Effendi has ordered this cap for Peter of Beha, the Second Columbus, and discoverer of America. Hence forward all the believers congratulated Kheiralla for this distinction and called him with the names of Columbus the Second, discoverer of America, and Peter of Beha.

On Abbas Effendi's allowing Kheiralla to enter the room in which the Sacred Remains of Beha U'llah (Glory be to Him) are carted, he declared to him that he was the first visitor who ever entered that room for prayer. Afterwards it was allowed to the believers to enter it.

One day Abbas Effendi came to Haifa to the house in which Kheiralla was staying with his family, and asked him to accompany him to Mount Carmel to help in placing the first stone of the building he intended to erect for the burial of the Sacred Remains of the Bab. Here Kheiralla was to represent Abbas Effendi's eldest brother the Mightiest Branch, Mohammed Ali Effendi. They went together, and there upon the Mount they were furnished with a pick-axe each, and began to dig out the ground, whilst a servant was removing the earth. After a few minutes work, Abbas Effendi ceased digging and ordered Kheiralla to do so. At the same time informing him that none of the believers has had this honor. In brief he used to praise Kheiralla's teachings to the Americans in the presence of the believers. He also mentioned this in most of his writings, and frequently called him "The shepherd of the people of God in America." Abbas Effendi presented Kheiralla with writings from Beha's own Sacred Pen. The followers of Abbas Effendi were also so very kind and amiable to Kheiralla.

It is also interesting to say that Behya Khanum, the sister of Abbas Effendi, presented Kheiralla with her book which was written in beautiful handwriting and contains many Sacred Tablets revealed by the Supreme Pen. She said that it was a present from her to Peter of Beha, the discoverer of America, who did for the extension of the Cause what other preachers failed to do.

Ibrahim George Kheiralla thanked her and kept the book with the Precious Writings.

When still in America Kheiralla asked Abbas Effendi to furnish him with a book of the writings of Beha U'llah.

(Glory be to Him) to compare his teachings with what was revealed by the Supreme Pen, in order to avoid error. Abbas Effendi promised to send him one, but never fulfilled his promise. So Kheiralla decided to get this greatest aim during his stay at Acca. Whenever he met Abbas Effendi he explained to him his teachings to the Americans, and many times translated for him large chapters asking him to revise and correct the mistakes that may be therein. But Abbas Effendi signed his teachings and praised them in the presence of the Oriental and American believers.

Many a time Abbas Effendi declared to the Americans that Kheiralla's teachings were right. But when he chanced to explain a subject to them, then finding that it was contrary to Kheiralla's explanation, he used to say that "Every subject has two meanings, one spiritual, the other literal, so what I explained to you is right and what Kheiralla explained is also right".

As Abbas Effendi postponed giving answers to Kheiralla's questions apologizing that he was very busy, Kheiralla was obliged to question the other preachers who were present at Acca as Ibn Abhar and the like. They differed in many points such as "The duration of the soul", "The Reincarnation" and so on. To clear up the discussion between the two parties, Abbas Effendi appointed a time to hear their claims and judge between them.

After a great many conversations, Abbas Effendi said to Kheiralla that "The proofs you brought are all right; but what you said, that God is finite Himself by Himself is wrong." Kheiralla demanded a proof saying: "As every subject known is finite, and as God knows everything, and certainly is known to Himself by Himself, so we can without undergoing an error say that God is Finite Himself by Himself because He is known to Himself." Abbas Effendi rejoined that "There must be no difference between you

and the doctors of Persia, so you have to say that God is Infinite, and that He is free from all His creatures."

Kheiralla retorted "Is not the saying that 'God is free from all His creatures' a kind of limitation also?" On hearing this Abbas Effendi looked at Kheiralla frowning, then smiled and rose up saying, "We shall come to this conversation in another time". So ended the first and last meeting on these subjects.

After this meeting there appeared to be a great change in the conduct of the Persian Preachers and the American visitors toward Kheiralla. Among these was also Kheiralla's wife who accompanied him from America. Whenever he used to question one of the preachers as to a subject he used to decline saying that Abbas Effendi alone was able to explain such subjects. When he used to question Abbas Effendi himself, his answer was to wait for a better opportunity.

When still in Acca Ibrahim Kheiralla fervently asked Abbas Effendi to furnish him with a copy of the Sacred Books which were printed in Bombay (India), by order of Beha U'llah, (Glory be to Him). Abbas Effendi claimed that no copies of those books were to be found in Acca. But on his way back to America, Kheiralla got the said books in Egypt.

Besides the above mentioned events which occurred during Kheiralla's visit to Acca, many others of the same sort took place. Though these events did not shake and deviate Kheiralla and his daughters from the right path, nor their belief in the reality of this Great Manifestation, yet they caused them grief and wonder from the conduct of Abbas Effendi.

After their return to America, God opened their sight and they perceived the Truth as it is. Hence they began to think over the past events, and wonder how they did

not foresee them. Then they knew that it needs time and patience to comprehend and release facts.

To show the Truth, Kheiralla relates some of those events, and throws a veil on the rest.

One of the policies of Abbas Effendi is, when a visitor comes to him, he is surrounded by people of his sect appointed by him for the sole purpose of consorting with him in a very loyal and tender way, and accompanying him wherever he goes, in order to prevent his meeting with any of the members of the Holy Household. So the visitor returns to his abode without ever knowing the real cause of dissension between Abbas Effendi and Mohammed Ali Effendi.

If perchance a visitor dares and asks leave of Abbas Effendi to visit his brother Mohammed Ali Effendi, or any of his sect, he permits him with a smile and shows his longing to be on good terms with his brother, at the same time explains to the visitor the utter uselessness of his visit. He also orders his followers to make the visitor understand that a meeting with Mohammed Ali Effendi or any of his sect is a great mistake and which grieves Abbas Effendi. Then the visitor refrains from meeting Mohammed Ali Effendi, or any of his followers. The same occurred to Kheiralla himself when the Branch Bedi U'llah Effendi visited him in the hotel at Haifa. Kheiralla refused to meet him because of what he saw and heard from Abbas Effendi and his followers.

Because of the above mentioned facts none of the American visitors visited Mohammed Ali Effendi, or Her Grace, the mother of the Branches.

Many a time did Abbas Effendi speak to his followers and servants in the presence of Kheiralla and the American visitors, explaining to them his oppression, and the troubles and hardships he undergoes from the government, ascribing all these to his brother Mohammed Ali Effendi's

intrigues. Thus he incites them against his brother. He used to sow the seeds of hatred and rancor in their hearts and speak to them untrue stories against the Holy Household. Stories that one dislikes to hear. So also his followers follow his steps and speak to the visitors the untrue stories they ascribe to the members of the Holy Household. Some of the Americans after their return to America spread among the believers there what they heard from Abbas Effendi and his followers against the Holy Household.

Are not these actions contrary to the true Spirit of Behaism, Christianity, and against the Spirit of all the Prophets and Apostles?

The crafty policy of Abbas Effendi, and the manner in which he meets his visitors by showing them great kindness and love, and awarding them distinctions, also his teaching his followers to show absolute submission and loyalty to him and to his visitors bestowed upon him an absolute power over the minds of the visitors and made them strongly believe in him. Thus they looked towards him with great wonder and satisfaction. So much he had won their faith in him, that if he would order them to do what God has forbidden, they would not refrain, but undergo willingly without understanding what they do. Thus, for example, once Abbas Effendi invited Bedri Bey, a Turkish military officer to dine at his table with some American visitors. Before entering the dining room, Abbas Effendi ordered the American believers, by means of Kheir-alla's daughter, Nabeehah, who was their interpreter, to deny knowledge of the French language, if Bedri Bey should ask them to speak with it. When they sat at the table, Bedri Bey asked whether any of the ladies knew French, because he did not know English. According to the wish of Abbas Effendi they denied, though four of the

ladies, i.e., Mrs. Hearst, Mrs. Kruper, Mrs. Thornbourg, and Mrs. Aberson could speak French fairly well.

God and His people do not teach their followers to deny the truth. Lying is detestable by God, and whatever the cause may be it will not be permitted.

One of the events that can be scarcely believed is that one day, whilst at the dining table, Abbas Effendi began to speak to some of the American visitors about the important events that occurred to them in their past days. He knew these events by means of one of the American visitors who had written and given them to be translated into Arabic for Abbas Effendi. Then Abbas Effendi spoke to one of the reverent ladies and prophesied about her son's future saying, "After ten thousand years his paper will be sent as a present from a king to another". When they left the table, Kheiralla showed his displeasure of what had happened. Abbas Effendi laid his hand on Kheiralla's shoulder and smiled saying: "There is a wisdom in which you do not understand at present".

Again, whilst at the table, one of the Americans asked leave of Abbas Effendi to take his photograph, because he was only photographed when 27 years old, i.e., 1867. He refused and said that he will not be photographed until he puts on his head his Father's Fez, and he led to the field of martyrdom, where thousands of bullets pierce his body. His speech had such a great effect on those present, that some of them cried and wept bitterly. Thus in most of his writings he mentions again and again the hardships and difficulties he undergoes for the sake of God, and all these he does to attract the hearts to himself and arouse in them the sentiments of pity, and feelings of partiality.

Among the causes which awakened Kheiralla was that when they reached Port Said, on their way back to America, his wife left them without even bidding him and his daughters farewell. Those who were present wondered

over this action, because they had heard Abbas Effendi, on the day of their departure bid Kheiralla and his wife to live in peace and love with each other.

Two months after his arrival in America, Kheiralla received a letter from Abbas Effendi in his own handwriting and signed by his own signature of (A. A.) (E E). This letter, which is preserved by Kheiralla, was in answer to a letter which he sent to Abbas Effendi from Paris asking him to mention how he would send him the sum of money that Mrs. Hearst was wanting to send him.

So Abbas Effendi sent him the answer in which he praised Kheiralla and ascribed to him what can be only ascribed to the Manifestation of God. The following are some of his words: "That thou art the center of the circle of God's love, and the axis of beseeching of and supplication to God".

The people of God do not care for the world and what is therein, and if any of them passes by a mount of pure gold he will not stretch his hand to take any of it. Thus it is difficult to say that money has caused him to write such praises, that threw asunder the veil from the eyes of Kheiralla, and he perceived the Truth and understood the two-faced policy of Abbas Effendi. Especially when he knew that before sending this letter of praises, Abbas Effendi had written an epistle blaming Kheiralla and had given it to some of the American visitors who were present there and who spread its contents in America after their arrival there, as he had told them to do.

Since then Kheiralla began to read the Sacred Texts and compare them with Abbas Effendi's claims, deeds and teachings. He began to weigh them in the scales of understanding and measure them with the measure of the Sacred Law, that was revealed by the Supreme Pen. He could not then, but leave the Greatest Branch, Abbas Effendi, and look towards the Mightiest Branch, Mohammed

Ali Effendi, according to the order of "Kitab-i-Ahdi", (The Book of My Covenant).

It was but seven months after the visit to Acca, that Kheiralla joined Mohammed Ali Effendi, followed by nearly three hundred of the believers of Chicago and Kenosha, also by some of the believers in other towns. But most of the believers remained with Abbas Effendi.

Regarding the persons who were sent by Abbas Effendi to restore Kheiralla to him, and the persecutions and sufferings he met from them and his American followers, Kheiralla will undertake to write a separate pamphlet to be as a souvenir diffusing the odor of patience and steadfastness in the cause of God, and bearing the hardships and persecutions in His Way. Among those who were sent to Abbas Effendi to America were: Hadji Abdul-Karim Teherani, Asad U'llah Isphani, Hadji Mirza Hassan El Kho-rassani, and Mirza Abdul-Fadl-El-Gholpayeghani. Kheiralla will also mention these the causes that made him leave the Greatest Branch, Abbas Effendi, and go to the Mightiest Branch, Mohammed Ali Effendi.

The following are the causes:

1st. Abbas Effendi's claim to be God, calling himself "Manifestation of Servitude", which is the greatest Manifestation and belongs only to the Father, the Lord of Hosts, Jehova, and none of the Manifestation save Beha U'llah (Glory be to Him), claimed it. He (Beha, Glory be to Him), plainly stated in many of His Tablets that He is the Servant, the Face of Natul-Ezel (Eternity) and Eternity Itself.

Also his claim to be the Expounder (the Mohayen) and the Expounder is God Himself as the Supreme Pen plainly stated in diverse places. Abbas Effendi also claims to be "The Center of Covenant", and "The Center of Covenant" is God alone, the Beha Who has taken His Covenant Himself by Himself before the creation of the Heavens and

Earths, not to worship besides God as in His saying: "The Covenant has been taken since the time of Illumination from those who have believed not to worship any but God."

Besides these a great many claims which we need not mention.

2nd. Abbas Effendi's teachings are contrary to Beha's in all ways, and are unreasonable.

3rd. The conduct and manners of Abbas Effendi are those of a two faced man, and this is prohibited in the book.

4th. Beha U'llah (Glory be to Him), in many of His writings and in His Last Will strictly ordered this sect to remove all dissensions and put out the burning fire of religious hatred and rancor, and consort with people of different religions with love, kindness and spirituality. Abbas Effendi has contradicted this great gift, and most high aim by founding hatred and dissension in the hearts of the people of Beha, for his own purposes. Thus separating between the brother and his sister, the husband and his wife, the father and his son.

May God keep us in safety.

THE END