# Background by Robert Stauffer

Published in 1907, the following English translation is a confession and epistle written by Mírzá Badí’u’lláh, half-brother of ‘Abdu’l-Bahá, born of Bahá’u’lláh’s second marriage to Fáṭimih Khánum (m. 1849). So far as is known, the epistle has not appeared in print in its entirety since then. The original publication served as a central point of defense of the Cause of God at a time when the Center of the Covenant, ‘Abdu’l-Bahá, was imperiled by descendants of Bahá’u’lláh. Badí‘u’lláh’s epistle is cited twice in the Will and Testament of ‘Abdu’l-Bahá and is therefore essential reading. Passages from the epistle were quoted, however, in *The Covenant of Bahá’u’lláh*, by Adib Taherzadeh (George Ronald, Oxford, 1992). Other references to Badí‘u’lláh can be found in Moojan Momen’s *The Bábí and Bahá’í Religions, 1844–1944, Some Contemporary Western Accounts* (George Ronald, Oxford, 1981).

Here is the reference made to Badí‘u’lláh’s epistle in the first part of the Will and Testament of ‘Abdu’l-Bahá in defense of the Faith at a time the Covenant breakers or "Nakazeen" were led by Badí‘u’lláh’s brother, Muḥammad ‘Alí (the Center of Sedition) in the Haifa-Akka region of then Palestine:

“What deviation can be greater than breaking the Covenant of God! What deviation can be greater than interpolating and falsifying the words and verses of the Sacred Text, even as testified and declared by Badí‘u’lláh!”

Badí‘u’lláh’s return to the Covenant was wavering and short lived. In the second part of ‘Abdu’l-Bahá’s Will and Testament, He recounts Badí‘u’lláh’s fall from grace after the publication of the epistle:

“… Ye know well what the hands of the Center of Sedition, Mírzá Muḥammad ‘Alí, and his associates have wrought. Among his doings, one of them is the corruption of the Sacred Text whereof ye are all aware, the Lord be praised, and know that it is evident, proven and confirmed by the testimony of his brother, Mírzá Badí‘u’lláh, whose confession is written in his own handwriting, beareth his seal, is printed and spread abroad …”

"Gracious God! After Mírzá Badí‘u’lláh had declared in his own handwriting that this man (Muḥammad ‘Alí) had broken the Covenant and had proclaimed his falsification of the Holy Text, he realized that to return to the True Faith and pay allegiance to the Covenant and Testament would in no wise promote his selfish desires. He thus repented and regretted the thing he had done and attempted privily to gather in his printed confessions, plotted darkly with the Center of Sedition against me and informed him daily of all the happenings within my household. He has even taken a leading part in the mischievous deeds that have of late been committed. Praise be to God affairs recovered their former stability and the loved ones obtained peace. but ever since the day he entered again into our midst, he began afresh to sow the seeds of sore sedition. Some of his machinations and intrigues will be recorded in a separate leaflet.”

It is not known, yet, if the leaflet ‘Abdu’l-Bahá refers to was published.

Along with his brother Muḥammad ‘Alí (d. 1937) and other members of the family of Bahá’u’lláh, Badí‘u’lláh continued to plot unrepentant against ‘Abdu’l-Bahá and later, the Guardian, Shoghi Effendi, until his death in Israel 1950.

Rob Stauffer, 1997

**9**

**An Epistle**

**to the Bahai World**

*By*

MIRZA BADI ULLAH

Translated from the original Persian

*By*

DR. AMEEN ULLAH FAREED

*Published by*

BAHAI Publishing Society

Chicago, Ill., U.S.A.

# Translator’s Preface

A few days ago the following command was received

in the blessed handwriting of Abdul-Baha, the Center

of the Covenant of God:

“O Ameen Fareed!

“Translate the epistle of Mirza Badi Ullah and soon

print and publish it.”

(Signed) “Abdul-Baha Abbas.”

For the enlightenment of the Bahai friends in the

English speaking lands, this humble translator will write

what follows:

After the ascension of the Heavenly Father (Baha-

’u’llah)—Glory be to Him!—when the Book of His

Covenant became known among the Bahais, all who were

faithful obeyed His will and turned to Abdul-Baha, the

Center of His Covenant, for guidance in the Kingdom

of Abha. Mirza Mohammed Ali disobeyed the com-

mand of the Father, and the author of this booklet, Mirza

Badi Ullah, sided with him. About four years ago

Mirza Badi Ullah returned to the Center of the Cove-

nant (Abdul-Baha) and published, on February 4th,

1903, a confession which will be cited as an introduction

to his epistle.

This epistle was written by him to set forth the rea-

sons for his “return” and to inform the sincere seekers

after the Truth concerning the attitude, the conduct

and the actions of Mirza Mohammed Ali. The original

Persian manuscript of the author, with his seal upon it,

is preserved in Egypt, where the booklet has been

printed and published throughout the Orient.

Ameen Ullah Fareed, M.D.

Chicago, Illinois, August 27, 1907.

# Translation of the Confession

Written and Signed

by

BADI ULLAH

He is el-Abha!

Praise be to God the Unique, the Incomparable, who

has aided and assisted me through His great bounty and

absolute mercy while in this great and glorious prison

in this holy and luminous land! He has revealed and

manifested to me the reality of that which had long

since been hidden. He has helped me to grasp the firm

support of His Covenant and Testament, and has

strengthened me to become firm and steadfast under the

protection of the standard of the Blessed Perfection.

Exalted is His Name! Majesty and glory be to Him!

O ye beloved of God, who have turned unto the hori-

zon of the Kingdom of God! Know that this servant,

while writing this brief confession, testifies with heart

and tongue that all that has occurred, since the depar-

ture of the Adored One (Baha’u’llah), through the

Nakazeen, has been a violation of the Covenant, a trans-

gression of the Testament of the Almighty God, an op-

position to the texts of the Books of the “Conclusive

Proof” and a contradiction of the absolute will of the

Lord of Lords.

The intentions and intrigues of the violators (Na-

kazeen) were concealed from this servant until the pow-

erful hand of God rent the veils asunder and removed

the coverings. That which was misunderstood and mis-

apprehended by me is now clear and manifest to me and

has caused me to turn my face to the appointed station,

Abdul-Baha—May the life of all existent beings be a

sacrifice to Him!—and to be sheltered under the shadow

of the Divine Covenant. Now—Praise be to God!—this

servant is severed and detached from all else save Him

and is united with and following Him.

I hope the friends of God will pray and supplicate

God to assist me that I may render Him an acceptable

service and may God—Glory to His Name!—assist the

others, as He has assisted me, to return unto His Cov-

enant and Testament, forsaking enmity and hatred that

they might be delivered from their great abasement and

be sheltered under the shadow of the Holy Tree. But,

alas! they are hindered by their designs and prevented

by their egotism.

O beloved of God!—May the Glory of God, El-

Abha, be upon you!—It behooves all of us as servants

to speak with one accord in the Cause of God, saying,

we believe, we confess, and we are firm in Thy Cov-

enant.

In brief, this servant has understood their inten-

tions and realized that their only thought is contradic-

tion and their only purpose is to confuse and mislead

the weak ones and to confound the simple minded.

Therefore, I have entirely turned away from them and

have taken firm hold upon the Covenant of God. I have

forsaken “the left hand” of error and sought “the right

hand” of perfect assurance.

“When the Sea of Meeting sinks and the Book of

Origin is achieved to the end, turn your face unto Him

whom God hath willed. He who is branched from this

Pre-existent Root.”[[1]](#footnote-1)\*

“By this verse is intended the Greatest Branch. Thus

have We revealed the command as a grace from Our

presence, and I am the Gracious, the Beneficent.”

I supplicate God to aid me to manifest such firmness

as will amaze the minds, and I humbly beseech Him to

awaken the others also and to forgive their sins. For

the favors of God and the compassion of the Center of

the Covenant are boundless. “Verily, this is not difficult

with God.”

Mirza Agha Jan wrote something before his death.

Now the Nakazeen have recently added certain passages

to it, have interpolated it and are intending to publish

that spurious copy. Let it be known that even Mirza

Agha Jan, in his last days, having learned their designs,

repented and endeavored to return to the Covenant.

Now they have lately written a false writing in his name,

which bears many signatures. Note ye that we (those

who have returned to Abdul-Baha) do not sanction

and are quit of the contents thereof.

Praise and glory be upon ye and upon those who

love ye for the sake of God and listen to your words in

the Cause of God.

Upon ye be greeting and praise.

(Signed) Badi Ullah.

# The Epistle

He is el-Abha! (The most glorious!)

O ye assisted hosts of Abha, who are turning unto

the Horizon of the Covenant of the Lord of the King-

dom!

Praise be to God! The banners of the Cause of God

are waving in the center of the world, and the holy

hearts of those who are firm and steadfast are attracted

and happy. The fragrance of the Supreme Word is

diffused throughout all regions and climes and the lights

of the Sun of Reality are shining in all countries.

Through the confirmed power of the Center of the Cov-

enant, who is inspired by God, the life-refreshing proc-

lamation of faith is being heard from the Occident; the

heart-attracting voice of certainty is raised from the

Orient; the people of the North commemorate the most

wonderful Name of Abha, and the people of the South

are made happy by the praise and glory of the Supreme

Lord.

The universe is perfumed through the scented

fragrance of the Covenant, and the essences of existence

are enlightened through the radiance of the Sun of the

horizons. The Lamp of the Cause of God is clear and

shining in the world, and the light of His Will is bright

and gleaming in the assemblages of the people. The

boundless Bounties are enveloping the world, and the

Mercy of God is extended to all regions. The Power of

the Lord of Glory is become manifest in the temple of

“Him who is branched from the Ancient Root,”[[2]](#footnote-2)\* and

the Divine favors are shown forth through the Holy

Being of the Chosen One.

It is the time for joy and happiness. It is the period

of ecstasy and gladness. It is the day of zeal and attrac-

tion. The Expounder of the Book of the Lord of Lords

is present, and the light of the Promulgator of the

Cause of God is radiant from the horizon of the world.

The table of happiness is spread; the means of joy and

gladness prepared; the eternal blessings are surround-

ing all.

In these days it behooves these servants to strengthen

the loins of endeavor in the utmost of unity, concord,

love and accord, and win the goal of eternal happiness.

We should follow the Path of the Covenant, bear unto

the souls the glad tidings of the Kingdom, and guide

them to the shade of the blessed Tree of God, the Sadrat

el-Montaha. We should all abide under the canopy of

the Testament, and, if need be, sacrifice possessions and

life in the path of the Supreme One. We should close

our eyes to the world and its belongings, and with our

powers both latent and manifest we should promulgate

the Word and spread the Cause. Thus may we be ac-

counted as the people of faithfulness in the Supreme

Kingdom and Glorious Horizon.

With smiling faces, free minds, attracted hearts and

pure souls may we approach the Holy Threshold and

become blessed with His good pleasure. May we with

loud and cheerful voices proclaim the glad tidings, and

bless the hearing of those who are far and near with

the blessed Word—Allah-O-Abha!

The intention of this servant of the Sublime Thres-

hold in writing this paper is to elucidate briefly that which

has occurred in these days and in those of the past, and

to reveal to the pure minds of the beloved of God that

which will tend to make them confident and assured.

Thus they may remain firm in the Covenant and be pro-

tected from breaking it. They may look forward to the

Utterances of the Supreme Pen, and with all power,

endeavor, firmness and constancy, observe this blessed

verse:

“When the Ocean of Meeting sinks and the Book

of Origin is achieved to the end, turn unto Him who is

chosen by God, who is branched from this Pre-existent

Root” (i.e., after the departure of Baha’u’llah, all

Bahais must look to Abdul-Baha for heavenly guid-

ance).”

O ye friends of God!—May my spirit be a sacrifice

for your love!—This servant had the intention some

time ago to bring about that which would take away dis-

sension and replace it with love and unity. Thus hatred

and jealousy, which are contrary to the Divine Law,

might be effaced that all may abandon the people of the

“left,” the violators of the Covenant, and unite with

those of the “right” who are firm to the Center of the

Covenant. So the unpleasant odor of this dissension,

which was the cause of dispersing the people, disturb-

ing the minds and saddening the hearts, might disap-

pear, and the fragrance of love and harmony prevail.

That, through the decisive command of the Testament

of God, and turning to “Him whom God hath willed,”

the sun of unity may dawn from the horizons of the

hearts, the Supreme Collective Word become freed from

the oppression of discord, the table of hate (spread in

the name of religion) be rolled as a scroll, and the sun

of the blessed verse: “Make not the means of order

the cause of disorder—the cause of unity the cause of

discord”—dawn and enlighten the eyes.

That which prompted the intention was as follows:

Previous to the late imprisonment there appeared ac-

tions and conduct by Mirza Mohammed Ali, which were

diametrically opposed to trustworthiness, the true spirit

of religion and the commands of God. This servant

awaited opportunity in order to investigate certain mat-

ters which they had attributed to His Holiness Abdul-

Baha—May my life be a sacrifice for His beloved! Thus

truth might become distinguished from falsity, and the

real intentions of Mirza Mohammed Ali become evident.

Opportunity did not afford until in this prison, which in

reality is as paradise to me, my desires were fulfilled

and God directed me to my object.

One day I attained the honor of visiting His Holi-

ness, “Him whom God hath willed,” (Abdul-Baha)

and heard from His blessed tongue all that which proved

the untruth of the statements made regarding Him (by

the Nakazeen). Later I directed my steps to the house

and conversed with Mirza Mohammed Ali, and pleaded

with him to forsake all personalities and to follow what

he is commanded, hoping that he might cease opposing

the Cause of God and disturbing His believers. The

more I pleaded with him, the more he refused and the

prouder he appeared. He said nothing save words and

expressions indicative of hatred, jealousy and enmity

against the confirmed Center of the Covenant. He

further tried to conceal the matter from those connected

with him and from outsiders, and to throw suspicions

whereby my object might remain hidden.

Having observed these actions, behaviors, words and

deeds, this servant utterly despaired and closed his eyes

to him. After the lapse of some time I discovered that

he had composed untrue statements, and by hints and

symbolic writing endeavored to keep the people igno-

rant of his intentions, and claimed that he was oppressed

and persecuted, while the fact was that day and night

he remained at home and was engaged in cursing and

execrating the Center of the Covenant. He has written

an announcement, wherein he made statements of his

being wronged and his holding to the law. For the

purpose of casting suspicions, he has written certain ex-

pressions, all of which are void of truth and far from

the reality.

Since brevity must be considered, I shall write the

full details of his announcement and his papers, which

he is yet engaged in writing, at a future time. After

a while these falsities and bad conditions attained such

magnitude that I was compelled to resolve to ask the

Government to transfer me from this prison to that of

Rodos, so that I might be free from hearing that which

harmed me physically and spiritually. Thus I wrote a

petition to the Porte at Constantinople, and also a formal

application to the Vilayet, but when I met the Center of

the Covenant, His advice changed my desire.

In those days the Honorable Haji Mirza Hassan

Khorassani—Upon him be the Glory of God!—arrived

and visited the Holy Threshold. He met this servant

several times and asked him to go once more and see

Mirza Mohammed Ali and advise him to return to the

Center’ of the Covenant, hoping that he might, for the

love of God’s Cause and obedience to His Commands,

lose sight of personality and follow that which is com-

manded. He said that, should Mohammed Ali return,

the object would be attained; otherwise this servant

should announce his own return to. His Holiness Abdul-

Baha—May my life be a sacrifice to Him! Know-

ing as I did his personal feelings, enmity and jealousy.

I thought my effort would prove fruitless. However, I

investigated the matter and heard the same statements

and old ideas. Therefore I severed myself entirely from

him and published the announcement[[3]](#footnote-3)\* of my return.

Thus I joined with His Holiness Abdul-Baha and cut

myself from all else save Him.

Later, one day, in company with His Holiness, the

blessed twig, Haji Mirza Seyyid Ali—Upon him be

Baha’u’llah-el-Abha!—I met Mirza Mohammed Ali

and performed that which was my religious duty and

due to love. I besought him to unite with me and attain

the great blessing. Hearing useless words, which re-

ferred to nothing but personality, I arose and went di-

rectly to the household of Abdul-Baha. According to

his old rule and custom, Mohammed Ali wrote a paper

in behalf of the few who have turned away from the

Center of the Covenant and addressed it to the twig

(Afnan H. M. Seyyid Ali) in order to mix statements,

disturb the minds and throw suspicions upon the hearts

of the simple, he requested a meeting with us. Present-

ly I sent a message that we were always ready, when-

ever or wherever it might be, to manifest the word of

Truth and disprove that which is far from it.

His Honor Afnan (i.e., Haji Seyyid Ali) conveyed

the message to him (Mohammed Ali). He held to other

pretexts and prepared another form of suspicion, which

he endeavored to instill into the minds by his peculiar

ways. Whatever he says or writes, or whatever he

spreads, results in naught but manifest loss.

To awaken and inform the beloved of God, it is

necessary to write concerning some of the pretexts

which have been used by them (the Nakazeen) and

thereby they have raised the cry of being wronged. Thus

may the truth of the matter be clearly demonstrated to

the pure minds.

One of the questions is that of stealing the traces

and interpolating the verses (the writings of Baha-

’u’llah) and also that of concealing certain command-

ments from the beloved of God. This they have done

in effort to prove their having been wronged and the

difficulties which prevent their turning to (or acknowl-

edging) the Center of the Covenant. They mourn and

lament their state, although all that has been said of

them by some souls is truth, itself and the facts of the

matter.

Now this servant will forget all he has heard from

other souls concerning the matter and will only write

that which he has seen with his own eyes and heard

from their own tongues (i.e., of Mohammed Ali and

his followers). Thus may the truth of the matter be

clear to all.

O ye beloved of God! The question of stealing the

traces (writings) is as follows: During the days of

the illness of the worshiped Countenance (Baha-

’u’llah)—the illness which preceded His departure—

one day He summoned this servant to His Presence and

gave to him the keys of His blessed depository and

chests, which were in His room, and ordered that the

locks should be renewed. According to His command,

this servant sent for Mohammed Kaani and had him

renew the locks, which he did, and Mirza Ali Riza

brought the locks and helped to affix them in their

places. We locked the doors and presented the keys to

Him and He said, “Keep them.” He also ordered that

the key to my own depository in my room be renewed,

and this was done. Likewise, during those blessed days,

His Holiness Abdul-Baha was summoned (by

Baha’u’llah) and was commanded by Him to gather

together all His blessed writings and traces. This com-

mand (indicative of what was to come) produced such

a feeling (in Abdul-Baha) that his tears descended like

unto rain, and, while his body was trembling and his

heart aching, he was obeying the command, gathering

together the important manuscripts. He placed them

all in the two large trunks which had always held the

important Tablets and writings, when Baha’u’llah

went to Acca, Haifa and Kassre. These had always

been in the blessed room as a trust of His Holiness

Abdul-Baha, for they were given him by Baha’u’llah.

When the night of the great ordeal arrived, the sea

of meeting sunk, the lamentation of the Supreme Con-

course raised, the earthquake of the pillars of the hori-

zons occurred, and the radiant Sun of Beauty passed be-

hind the veils of Glory. It was the time for the wash-

ing of the blessed body. Water was brought, and they

were prepared for the blessed purpose, when Mirza Mo-

hammed Ali said: “Now there will be much water

spilled in this room, and, in order to prevent these trunks

being affected by dampness, let me help you carry them

to another room.” He had them deposited in the room

of this servant with the help of Mirza Majduddin.

Three days after this event Mirza Mohammed Ali

said to me: “The Blessed Beauty (Baha’u’llah)-

Exalted is His station!—said: ‘We have written some-

thing and it is in Our Depository,’ which I would like

to see.” He took the keys from this servant for that

purpose. Later I saw that, through Mirza Majduddin,

Ali Riza, his sister, and the mother of Mirza Shua’u’llah,

he (Mohammed Ali) carried the blessed trusts (the

writings of Baha’u’llah) by way of the window and the

gallery of the Behji to his own place. He took away

all the traces of the Supreme Pen and the special Tablets

revealed for the beloved of God. When this servant re-

proached him, and endeavored to reclaim them, he spoke

so much that should I attempt to write it here, Masnavi

“becomes seventy pounds of paper[[4]](#footnote-4)\*.”

Among other things he said to me that the preserva-

tion of the blessed writings was referred to him by a

blessed command, that he possessed a Tablet from the

Supreme Pen to that effect. He did not even allow this

servant to read the writings. By various means he

endeavored to insinuate to this servant that His Holi-

ness the Greatest Branch was against the Blessed Law,

that if the blessed writings fell into his hands they would

be effaced and no name of the Blessed Beauty would

remain in the world.

Another question concerns the interpolation. It is

as follows: For a long time, by means of allusions and

hints, symbols and signs, he gave me to understand that

he possessed a Tablet from the Supreme Pen concerning

His Holiness Abdul-Baha, which, he said, if he should

reveal, the name of Abdul-Baha would be effaced. He

spoke of this on numerous occasions to some members of

the family. Some time elapsed, during which some souls

inquired of me concerning the Tablet in question, and I

asked him for it, but every time he offered me an ex-

cuse and sought a pretext to avoid it. Finally, prior to

the imprisonment in the most great prison of Abha, one

day he took out of a drawer a blessed Tablet from the

Supreme Pen, wherein were mentioned the deeds, the

actions, the oppression and opposition of Mirza Yahyah

(Subh-i-Ezel), mentioning him often as “My brother,”

which he gave to me to read. I read it and remarked:

“This has no connection with these days.” (It refers to

the former days.) He said: “I have permission from

the Blessed Beauty (Baha’u’llah) to use my pen in

the blessed writings (interpolate) for the protection of

the Cause. Now, since some souls have exaggerated

(the station of Abdul-Baha) and the Master claims

Divinity, I will erase the word ‘My brother’ and insert

in its place ‘My Greatest Branch,’ which I will show to

people in order to check his influence.”

I was entirely dazed, but said nothing to him, wait-

ing to see if he really dared to do such a thing. A few

moments passed and I saw him take up the Tablet, erase

“My brother” and replace it with “My Greatest Branch.”

Having seen this, I immediately said: “This deed is a

great sin and a breach of trust. If you show this Tablet,

this servant will divulge the whole account, will point

out the interpolation, and this will cause all the writings

in your possession to be considered unreliable. Here-

after whatsoever of the writings traced by the Supreme

Pen you may show me, I will not accept as authentic

until I have carefully compared the manuscript with the

original handwriting which is elsewhere preserved, and

have examined the same with a magnifying glass.”

Upon hearing these words he was very much disturbed,

promised and made a covenant that he would not show

the Tablet to any one, and, further, he requested this

servant not to reveal the matter.

From that day this servant entirely lost confidence

in him and did not trust him in matters which concerned

the Cause and the conscience. He continually sought

opportunities for the investigation and scrutiny of the

remaining questions which he (Mohammed Ali) had

discussed and insinuated since the departure of the

Blessed Perfection. He first referred to the manuscripts

compiled by him (Mohammed Ali), and discovered that

all the verses revealed by Baha’u’llah concerning the

people of Beyan and the souls who, subsequent to the

martyrdom of His Holiness the Supreme (the Bab)—

May the spirit of all else be a ransom to Him!—had

claimed Divinity, the station of Manifestation, the degree

of Successorship, or that of Mirror-ness, were trans-

posed and applied to the days following the ascension of

the worshiped Countenance (Baha’u’llah). In this

wise and by this means they endeavored to perturb the

minds and hinder the souls from turning (to the blessed

Center of the Covenant). If this servant attempt to

write the full account of these matters, the work will be.

endless. However, to the possessors of wisdom and in-

telligence, who are informed of past events, the reading

of the said verses will suffice.

The blessed Tablet, so often cited in their pamphlets,

will be sufficient. This is the Tablet which was revealed

on the occasion of His exodus from Adrianople. It is

as follows:

“O Salmaan! At the time of leaving Irak, the

Tongue of God informed some (of the followers) of

the fact that the Sameri[[5]](#footnote-5)\* would appear, the goat would

bleat, and the bats (*literally*, birds of night) would move

after the setting of the Sun,” etc.

In response to the inquiry of a person concerning

this blessed Tablet, He has said: “As to what thou

hast asked concerning that whereof We informed the

servants at the time of leaving Irak, *to wit*, that when

the Sun disappears the birds of night will move, the

standards of Sameri will be hoisted, etc., verily, the

birds of night did move in those days, and the Sameri

did call, and blessed is he who knew and was of the

knowing. Then We informed them of the goat. Verily,

all We have told them appeared, and must have ap-

peared, for thus did the Pen of Power and Glory reveal.”

Now this blessed Tablet, which makes mention of the

goat, Sameri, and the birds of night, through excessive

animosity and hatred they attribute to these days. They

are so thoughtless regarding the meanness and baseness

of this sort of transposition. Likewise, the numerous

Tablets and Writings (revealed by Baha’u’llah) for

the promotion of the Word of God and the preservation

of the Cause of God, concerning the harmfulness of dis-

sensions, divisions and disagreements, have all been used

to promote their own selfish desires, and used as means

for instilling enmity and hatred (in the minds) against

Abdul-Baha. Notwithstanding this, they account them-

selves of the people of faithfulness and style themselves

“Unitarians.”

A blessed Tablet was shown to me (by Mohammed

Ali), which had no beginning or end, revealed by the

Supreme Pen. He asked me to unite the separate frag-

ments and frame it—that is, to place them on a board

and thus join the two fragments. He said: “These two

(fragments) are of one blessed Tablet, revealed on two

pages.” This servant, considering the matter to con-

tain a project, did not acquiesce in this work, and said:

“This servant will not interfere in these affairs. If you

wish to paste them, do it yourself.” Finding him urging

and encouraging this servant to the work in a great de-

gree, he was more certain that the two fragments did

not belong together, but that he wished them joined to

affect the meaning of the word “Covenant” which oc-

curred in them. He said: “I have spoken of this to

Agha Jamal and he has commended it.” This servant

remarked that whoever wishes may commend this, but

it will not induce me to interfere with any such matter

or entangle myself in like affairs. When he became dis-

appointed in this servant he made no further revela-

tion regarding these things.

As to the imprisonment (the last confinement of

Abdul-Baha and His brothers to Acca), it is as fol-

lows: A certain day he said, while in the Kassre

(Behji), that His Holiness Abdul-Baha—May the spirit

of existence be a sacrifice unto Him!—negotiated with

Constantinople regarding the removal of the Blessed

Station (the sacred remains of Baha’u’llah) to Mt.

Carmel. In this matter, he said, we must make our

plans. This servant having observed those actions from

him and having decided not to interfere in such matters,

made no remark.

However, he made arrangements to send Mirza

Majduddin, with a present and a letter in Persian text,

to Nazim Pasha, the Governor of Damascus, to seek his

aid in this affair. After hearing of this arrangement,

this servant remarked that the said Governor being a

man of politics, if certain matters were communicated

to him, he would doubtless convey the same in a petition

to the Sultan and cause suspicion in the court, producing

harmful results, and thus bring calamity to all. This

servant, during the same days, conveyed this matter to

His Honor, the twig (a relative of the Bab), Haji Mirza

Seyyid Ali—Upon him be Baha’u’llah el-Abha! Not-

withstanding all this, he sent Mirza Majduddin, with

presents, a letter and verbal suggestions and instructions

to Damascus. He met the said Nazim Pasha, and

according to his own words spoken to this servant in

Haifa, all that he could he told the Governor, concern-

ing the building on Mt. Carmel (the Tomb of the Bab),

the coming and going of the American friends and the

gatherings and meetings at Acca. In order to get all

this information, the Pasha showed him the utmost kind-

ness and assured him of his help.

Mirza Majduddin returned, and, only a few days

later, a telegram, transmitted in symbolic code, from the

Royal Porte (Constantinople) arrived, the purport of

which was the imprisonment of His Holiness Abdul-

Baha, of this servant and of them (Mohammed Ali,

*et al*.). As soon as I heard this news I told them that

it was the fruit and the result of the trip of Mirza

Majduddin.

Although they have been the cause of this great mat-

ter, yet every day they arranged a new fiction and spread

it here and abroad. Once they said a Christian gentle-

man, among the friends of His Holiness Abdul-Baha,

who resides in Egypt, had spoken publicly of the Cause,

in a church, without caution and wisdom, and this had

caused the imprisonment. At another time they said that

his Honor Mirza Abul Fazl—Upon him be Baha’u’-

llah!—had composed a book and published it, and,

this having fallen into the hands of the doctors of Azhar

(University) had caused this misfortune. In short, they

have done all they could, secretly and publicly. “They

scheme and God schemes. Verily, God is the best

schemer.”

In those days a certain person came from Damascus

to Acca and told some of the souls among the outsiders

that the cause of the imprisonment of His Holiness

Abbas Effendi was Nazim Pasha, the Governor of Da-

mascus. The strangest of all is this, that, after imprison-

ment, Mirza Mohammed Ali wrote a letter to Nazim

Pasha for the purpose of his own deliverance, and the

person who transcribed the letter into Turkish is now

present in Acca. The said Pasha, however, did not an-

swer a word in reply to the first or second letter.

Now, O ye beloved of God! I ask you, by your Lord

El-Abha, is it possible for me to remain with them

(Mohammed Ali and his people) after witnessing these

deeds and actions which are opposed to the decisive texts

of God and are against the honesty and integrity rec-

ognized among all sects and peoples and after I have

learned the falsity of the things they attributed to the

Center of the Covenant of God? Is it lawful, according

to any Divine law, for me to be connected with Mirza

Mohammed Ali? No, verily, by my Lord El-Abha!

Nay, rather, to shun him is a lawful command and a

wise and solid counsel. As He (Baha’u’llah) has.

said: “If ye sense any odor of jealousy and envy from

any soul in. the Cause of God, keep aloof from him.”

Is he who manifests such actions and deeds an enemy

or a friend, an interested or a disinterested person?

Notwithstanding all this, this servant, in the spirit

of supplication and humility, hopes and begs of God, the

Almighty, to guide them unto the shade of the blessed

Word of the Covenant and Testament, to treat them with

absolute mercy and to aid and confirm them in that

which is befitting. Verily, He is the Near, the Answerer.

As to the ways by which they cast their suspicions, it

is necessary that they be outlined briefly, in order to in-

form and awaken the souls.[[6]](#footnote-6)\* Thus may no one be

caught in the trap of the polytheism of their doubts and

become deprived of the eternal blessing of God. The

first thing they do is to appear most obedient to the

Divine Laws and night and day engage themselves in

the writing of the verses to such a degree that the new-

comer imagines that they are absolutely evanescent and

absorbed entirely in servitude, having no thought or pur-

pose save the Blessed Cause and the Blessed Verses.

After a while they give vent to certain mentions and in-

sinuations in order to hinder the listener from turning

to the firm command of the Covenant of God. That is

to say, they begin to interpret and misconstrue some

of the verses, and some they interpolate and transpose

with perfect delicacy, giving the one to understand they

are wronged. They convey all that which tends to instill

enmity and hate in the new-comer’s heart against His

Holiness, “Him whom God hath willed”—Abdul-Baha.

Later they encourage him by various means to say evil

things against Abdul-Baha, and they, themselves, out-

wardly voice the Verses of Baha’u’llah. “The tongue

is for the mention of good; stain it not with evil say-

ings.” On the other hand, they make light of the im-

portant command of “Turn your faces to Him whom

God hath willed,” which is the greatest command of God.

They give much importance to insignificant, petty

matters.

If the subject be correctly considered, after the as-

cension of the Adored Countenance (Baha’u’llah) the

decisive command which holds the first degree of im-

portance, which is incumbent upon all, is the one men-

tioned above. Second in importance are the other com-

mands of the Book of God. For instance, if a person

commits a murder he has committed a crime, the harm-

ful result of which will concern him; but if he disobeys

the word of the Covenant of God (disobeys Abdul-

Baha) and causes dissension in the Law of God, the

harmful result of it will touch the Cause itself (hu-

manity at large). In this wise he will be absolutely non-

existent and in evident loss. The fundamental basis of

unity and concord rests upon the gathering of all under

the shadow of one Word. This is the Oneness and

Singleness mentioned in so many Tablets by the Supreme

Pen. Now, what Word is greater than the Word of

“Turn to[[7]](#footnote-7)\* (Abdul-Baha)” after the ascension—and

what command is greater than that? But, alas! that

selfish motives and passionate desires have proved the

greatest hindrance to the divine, eternal happiness.

They further give the newcomer to understand that

His Holiness Abdul-Baha claims a station higher than

that of the Ancient Beauty (Baha’u’llah)—Magnified

is His Station!—that He wishes to efface the ordinances

and laws of the Blessed Perfection and to rule inde-

pendently, establishing a new law and code. As a wit-

ness to this matter they cite the saying of such souls as

are distant from His Holiness Abdul-Baha and who

entertain extraordinary enmity and jealousy; likewise,

they offer poems and certain pamphlets which contain

sentiments differing from the true belief of the Center

of the Covenant and the hopes of His Holiness Abdul-

Baha. Soon, through the power of the pen and utter-

ances of the Center of the Covenant, the horizon of

realities and meanings will become illumined and that

which is the desire of the heart and life of His Holiness

Abdul-Baha—that is, absolute servitude at the Holy

Threshold, will be established and proved.

As to the dissension in the Cause, which is shaking

the pillars of the Divine Law and causing conflagration

of the fire of religious hatred and enmity, they consider

it a religious duty—nay, the basis of the Holy Laws. If

a person mention a word agreeing with the texts of the

Books of God against dissension and concerning the

necessity of unity, they consider him a polytheist and call

him rejected and raise the voice of “where is the law!”

Yet the Laws of God all concern unity under one Word,

and the original purpose of the Divine collective Mani-

festation is for the solidarity of all sects and peoples of

the world.

In most of the Blessed Tablets this point has been

explained and elucidated, as, for example, in one of the

Tablets Baha’u’llah says: “O people of Baha!

Strengthen the loins of endeavor, perchance religious

strife and quarrel may be removed and erased from

among the people of the world. For the love of God

and His servants, arise to serve this Cause. Religious

animosity and hatred is a world-consuming fire and the

extinction thereof is most difficult unless the Hand of

Divine Power rescue the people from this awful ordeal.”

Likewise He says:

“In the Name of God, the Unique! O people of the

world! After the removal of the veil some people held

fast to verses. We revealed verses. Some took hold

of proofs (evidences); We manifested them; and cer-

tain souls turned to commandments, and We revealed

the greatest proofs thereof. Whatever they said was

performed and whatever they wished was granted. The

purpose of all that was manifested was that the ears

might become ready for hearing this Supreme Word,

and that is this: O people of the earth! Make not the

religion of God a cause of enmity. If this Word take

root in the world, all will find themselves free and at

peace. Say, verily, by the life of God! the tenet of God

and His religion hath come for unity and concord, not for

dissensions and disagreements. To this bears witness

the Mother Book, and the people hear not! The glory

which is shining from the horizon of the Heaven of My

Kingdom be upon thee and upon them who have left

superstitions, holding to the lights of certainty.”

Now they have forsaken these firm commandments

and for selfish motives they have held to the sayings of

this and that one, and are enkindling the fire of animos-

ity in the breasts and hearts. It is for this reason that

Baha’u’llah says in the Book of the Covenant: “O ye

My branches! In existence is hidden and latent a great

power and a perfect strength. Turn to it and consider

that which is conducive to its unity and not to that which

is its apparent disagreement.” Likewise, He says: “O

servants! Do not make the means of order the means of

disorder, and the cause of unity the cause of discord.”

O people of equity! Is it meet and behooving for

them to withhold vision from the Great Power and direct

it to the sayings of the souls; to make the cause of or-

der in the world that of dispersion; and to prefer per-

sonal interests over the Divine Laws? Although they

are in the utmost degree of jealousy and hatred, they

consider themselves abiders by the Holy Law. By all

means they endeavor to extinguish the light of the Di-

vine Covenant, and consider the Testament of the Son

of the world a toy for children. Night and day they

work for the destruction of the edifice of the Supreme

Word and the foundation of the Holy Cause of Abha.

No, verily, by Him whose hands hold the reins of the

Cause! Rather it is meet and behooving that when

they heard the verses of the Book of the Covenant they

should have said: “We believe and are assured.” They

should have considered themselves evanescent and ab-

sorbed in the command of the Testament of God. They

should have arisen with all power and strength in obedi-

ence to His Holiness Abdul-Baha and should have

strengthened the loins of service among the people. But,

alas! as the author of Masnavi says: “When personal

interest appears, man’s accomplishments will be con-

cealed and the veils of the heart will blind the eyes.”

If personal interests were to be forsaken by them,

if they would turn to the Center of the Covenant of

God and would perceive the power of Divine evidence

which emanates from His tongue, they would see clearly

that all that is not the mention of absolute servitude is

outside of His verbal commands and the writings of His

pen. Although He is the Center of the Covenant of the

Blessed Perfection, in the degrees of utterance, He holds

himself the servant of the beloved of God, and has no

desire save the promulgation of the Word of God, the

promotion of the Cause of God, the diffusion of the

fragrances of God and the education of the souls. The

greatest proof of this is the boundless writings of His

pen. Among them is an utterance which emanated from

His blessed tongue recently and copies of which have

gone to all regions. This will be cited here in order

to manifest to all that outside of the mention of servitude

and the station of servitude, there is no other mention

in that station:

“Through His. Honor Agha Ghulam Ali—Upon him be

Baha’u’llah!—to the beloved of God.”

(Upon them be Baha’u’llah-el-Abha!)

He is God!

“O my God! O my God! Thou knowest, verily,

that my heart is replete with the love of Thy beloved

ones, my spirit is attached to the spirit of Thy chosen

ones, my breast is dilated with the mention of Thy

trustworthy ones, and my reality is attracted by the

mention of Thy servants. The ecstasy of their love has

taken such hold of me that Thou caused me to open

my tongue in their praises. I pray Thee with my heart,

my spirit and my tongue, and supplicate Thee to cause

Thy heavenly table and merciful blessing to descend

upon them, to lay upon them the Hem of Thy Garment,

to fill for them the chalice of Thy Grace, to cast upon

them the glance of Thy Mercy, to submerge them in

the seas of Thy Bounty, to specialize them with the

glory of Thy Bestowal, to choose them for the promo-

tion of Thy Word, and to perfect for them Thy Benefit.

Thus may the Lights of Thy Oneness shine in their

hearts, the breeze of Life pass through the garden of

their minds by Thy bounty and generosity; the verses

of Thy knowledge be imprinted upon the mirrors of

their hearts; their eyes may become bright with the

witness of the manifestations of Thy bounty; their

tongues may utter Thy wonderful mysteries; their souls

may be assured by the comprehension of Thy signs, and

the bounties of Thy Names and Attributes may envelop

them.

“O Lord! O Lord! Aid them in Thy service, con-

firm them in Thy servitude, make them the signs of Thy.

Oneness, the banners of Thy Glory, the trees of the

garden of Thy Love, the words of the book of Thy

Knowledge, the lamps of Thy Guidance, the stars of the

horizon of Thy Bounty, the waves of the sea of Thy

Oneness, the meteors of the altitude of Thy Grandeur,

the lights of the Sun of Thy Manifestation, the myrtles

of the meadows of Thy Mercy, the fountains of Thy

Mysteries, and the evidences of Thy Guidance. Verily,

Thou art the Powerful, the Giver, the Confirmer, the

Almighty, and the Generous.

“O ye beloved of God and the helpers of Abdul-

Baha! When the Sun of Reality became concealed[[8]](#footnote-8)\*

behind the veils of glory and the Orb of the universe

disappeared from the dawning point of evidence and

arose in the Invisible World and conferred successive

bounties upon the contingent world from the Unseen

Realm, the bats began to move and spread out their wings

in a race. They imagined that they could interrupt the

glorious bounties of that Beautiful Face, extinguish the

shining rays of the Sun of Reality, put out the ignited

fire and destroy the praised Light. For they supposed

that on account of the ascension of His Holiness the

Beloved, the Divine Foundation would be demolished,

the edifice of God would be destroyed and the Blessed

Tree uprooted. ‘Evil was that which they imagined and

vain was that which they supposed, and ye see them to-

day in manifest loss.’ For, according to what is heard,

in certain regions, the enemies hearing the news of the

great ordeal (the departure of Baha’u’llah), feasted

and rejoiced, celebrated festivals, burned incense, served

sweets and flowers, lit the candles, mixed honey and

wine and played lutes and harps. That night until morn

they spent in feasting and rejoicing in gladness and hap-

piness. But they were ignorant of the fact that the Light

of this Sun has no end, the torrent of that plain is free

from interruption, the Light of that Blessed Orb is eter-

nal, the Merciful One is established. upon the Throne of

Sovereignty, and the Throne is permanent. Nay, rather,

the human temple (the body), like the clouds, hinders

the visions from the Light of the Sun. It is for this

reason that the Gospel records the statement that when

the promised One comes He will come upon the clouds,

and when the respective clouds pass away, then shall the

disk of this Sun appear and the penetrating Light there-

of spread. Thus, in a little while the great glad tidings

spread throughout the world and the pillars thereof

trembled; the East shouted with joy and the West

reverberated the Blessed Voice; the Most Radiant Sun

of the Beauty of Reality appeared from the invisible zo-

diac and shone upon the Center of the world; the veil of

concealment and mystery fell; the fire of the love of God

burned in the hearts; the beloved of God radiated as a

candle, and, like unto the witnesses of love, they be-

came known in the assembly. From every region the

melody of joy was raised and the voice of ‘O our God!

Verily, we have heard Thy Voice from all countries,’

was raised; the Word of God was promoted; the fra-

grances of God spread, the fame of the Truth enveloped

the world; the call of ‘Am I not your Lord?’ reached

the ear of the far and near; the Cause of God became

greater; the edifice of the Law of God loftier; all the

nations were impressed and the enemies of the Blessed

Beauty became fearful and at loss. When they noticed

that the ascension of His Holiness the Desired One

(Baha’u’llah)—May my spirit be a sacrifice to His

beloved!—became the cause of the promotion of His

blessed Cause and the flame of the burning fire became

greater and every confident believer took a firmer stand

—therefore the dawning of the Light caused the oppos-

ing nations a great loss, and, likewise, the blessing of

God adorned the Royal Throne of Persia with the

coronation of a just Shah. With the power of God that

perfect Crowned Head became kind to the oppressed

sect. This, also, was a confirmation from His Holiness

the Almighty God. Likewise, certain holy souls among

the beloved of God arose with faithfulness to sacrifice

self in the pathway of the Beauty of Abha; they left

their own rest and peace and turned to the horizon of

Oneness; they became callers of the Covenant and held

the chalice of the Testament in their hands and gave the

world the ecstasy thereof; they spread the fragrance of

God, conveyed the Cause of God and guided many souls.

“Praise be to God that the confirmation of the Beauty

of Abha arrived successively and the victory of the

Supreme Concourse shed a light as that of the early

dawn, the Hosts of the Supreme Concourse descended

as unto the waves and the zealous armies of gladness of

the Kingdom of Abha, with perfect power and strength,

conquered and upbuilded the domains of the hearts.

These hosts were the Divine inspirations and these

armies were the waves of the Divine seas. They con-

ferred eternal life upon dead souls and attacked the

countries of the heart, giving them life and spirit, for

they are the hosts of life and the army of salvation.

May God increase them in power, glory, strength and

number.

“Therefore, O ye beloved of God, this is a time when

ye should arise, and, in thanksgiving for this bounty,

do that which is your duty: Abide by the Law of God,

pray to the Divine Threshold in the Mashrek-el-Azkar,

supplicate and implore, praise and glorify Him; fast in

the month of fasting and keep watch during its nights.

All this should be done in perfect wisdom and not in a

manner which may cause the uproar and tumult of the

ignorant.

“I have one request to make of all the beloved of

God, and that is the desire of my life—that they all

praise me in the absolute servitude of the Holy Thresh-

old without interpretation. They must not praise Abdul-

Baha except according to the expressions and words

which have emanated from the pen of this Servant.

They must never exceed that, but must content them-

selves therewith. Verily, my praise, my quality, my

attribute, my name, my title, my entity, my reality, my

essence and my manifestation is Abdul-Baha and I have

no other station than this. Certainly the beloved of God

will accept this request from this Servant who makes it

in the utmost lowliness and humility, and will make

happy this sad heart and will confer a new life upon this

weak body. Thus may Abdul-Baha, through hearing

this great glad tidings and attaining this Supreme

bounty, rejoice and attain Divine happiness and gladness.

(Signed) Abdul-Baha Abbas.”

But, as the Nakazeen (the violators of the Covenant

of Baha’u’llah) have no God save passion and no

object save personal interest; if they see a hundred

thousand traces of the power of God, they will increase

their enmity and jealousy; they will not under any con-

sideration observe the honor of the Cause and that of

the beloved of God, and will never be awakened or

warned. “God has sealed their hearts, their hearing and

their sight.”

In short—Praise be to God!—the souls who are turn-

ing to Abdul-Baha all believe in the great Manifesta-

tion of God, and, through His Sublime commands, are

turning to the established Center and the evident Sta-

tion. And, after the commands of the Blessed Beauty—

Exalted is His Station!—obedience to the commands of

His Holiness Abdul-Baha is considered by them a duty,

a cause of spreading the fragrances of God and the

means of promulgating the Laws of the Ancient Beauty

(Baha’u’llah).

Consider how great is the utterance of His Holiness

Abdul-Baha that inhabitants of America, notwithstand-

ing the long distance and the difference in the tastes and

customs, have been so attracted and enkindled as to

cause the amazement of intellects. In these days one

of the believers and assured maid-servants from that

land, known as the maid-servant of God, Lua (Mrs. Get-

singer), is present in this blessed spot. She is enkindled

and attracted beyond description and sheds tears night

and day, seeking permission from His Holiness ABDUL-

Baha to go to Persia and quaff the cup of martyrdom.

With all this they (Mohammed Ali and his people)

mourn and cry, saying, the Cause of God has vanished.

What Cause of God is among them and what trace there-

of is in their hands?

O Lord! Thou knowest and bearest witness that

this servant seeks only Thy Will and hopeth only for the

promotion of Thy Word, and, with perfect endeavor

and steadfastness, is arising to serve the Center of the

Covenant, looking and turning to Him. He begs the

ocean of Thy generosity to guide them, also, to the

straight path and to help them to obey that which they

have been commanded. Thus may that which rejoices

the hearts of the enemies of Thy religion and law be

removed from among them, and the hearts of those

who hold fast to the hem of Thy Covenant and Testa-

ment be made happy and joyous. Verily, Thou art the

Able and the Powerful!

El-Baha be upon the people of faithfulness who have

turned to the horizon of the Covenant of the Lord of

the creatures.

(Signed) Badi Ullah.

1. \* This paragraph and the one following are quoted from the

   words of Baha’u’llah. [↑](#footnote-ref-1)
2. \* The Greatest Branch, Abdul-Baha Abbas.—*Translator*. [↑](#footnote-ref-2)
3. \* The Confession to be found at the beginning of this epistle. [↑](#footnote-ref-3)
4. \* An expression meaning that the matter is most voluminous.

   —*Translator*. [↑](#footnote-ref-4)
5. \* This refers to idolatry as was practiced among the Israel-

   ites.—*Translator*. [↑](#footnote-ref-5)
6. \* This refers to the way by which they try to affect the mind

   of a newcomer to them and to estrange him from Abdul-Baha—

   May my life be a sacrifice to Him!—*Translator*. [↑](#footnote-ref-6)
7. \* Turn to Him who is chosen by God, who is branched from

   this Pre-existent Root. By this verse is intended the Greatest

   Branch (Abdul-Baha). From the Kitab Ahdi.—*Translator*. [↑](#footnote-ref-7)
8. \* Refers to the departure of Baha’u’llah from the mortal to

   the immortal realm.—*Translator*. [↑](#footnote-ref-8)