

Genealogical Background of the Founders of the Bábí and the Bahá'í Faiths

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Foreword

Genealogy and the chronology of a person are almost always important for creating a skeleton structure upon which to place or fill in other important historical data. See, for example, any entry in biographies/autobiographies or books like *Who's Who in the World*.

Arabic and Persian names are particularly difficult for the western reader to differentiate, pronounce and/or remember. Many names seem to be the same yet belong to different people and can only be differentiated by the context in which they appear.

For example, Robert Balyuzi writes in *Khadijih Bagum the Wife of the Báb*: “Finally, it may prove useful if I refer the reader to ... *The Báb* and *Bahá'u'lláh, The King of Glory*. For in these are to be found many of the persons and incidents mentioned in this essay, but in their wider context. The reader's path may also be eased if, whilst reading the essay, reference is made to the Genealogy of the Báb” (*Khadijih Bagum the Wife of the Báb*, p. xii)

It is interesting to note that four men, with rather varied backgrounds, had two or more direct descendants that married the Báb, Bahá'u'lláh or Bahá'u'lláh's siblings and/or direct descendants.

1. Mirza Isma'il-i-Vazir of Yalrud, was a Persian of great wealth. His son married Bahá'u'lláh's sister Sarih Khanum & his daughter became Bahá'u'lláh's first wife.
2. Haji Mirza Ali, was a Persian and the paternal uncle of the Báb's mother. He had one daughter that married the Báb, one grandson that married Bahá'u'lláh's daughter, Furughiyyih, and two grandsons that married

- Bahá'u'lláh's granddaughters Diya'iyiyih Khanum and Tuba Khanum.
3. Mirza Siyyid Mihdi-i-Nahri was a man of great wealth. His granddaughter married Bahá'u'lláh's son 'Abdu'l-Bahá, and his great-grandson married his great-granddaughter who was also Bahá'u'lláh's granddaughter Ruha Khanum.
 4. Shaykh Sultan, was an Arabian. His daughter married Bahá'u'lláh's brother Mirza Musa. His granddaughter married Bahá'u'lláh's son, Mirza Muhammad-Ali and his grandson married Bahá'u'lláh's daughter, Samadiyyih Khanum.

Most dates of the dates given in this compilation, and not footnoted, will be found in the reference, *A Basic Bahá'í Chronology* by Glenn Cameron with Wendy Momen (1996).

A number of dates required some degree of extrapolation from the literature. For example: 'Abdu'l-Bahá's wife Fatimih [Munirih] Khanum, was mentioned as being born about the time the Conference at Badashit was taking place (i.e. circa 1848) with no clear date being noted for her birth, in the references used. (*Bahá'u'lláh – The King of Glory*, p. 44, 341)

Some dates were easy to find and footnote, e.g. as, for Bahá'u'lláh and Mahd-i-'Ulya's son: Mirza Diya'u'llah born 15 Aug. 1864, later, lived near Haifa, fell ill, died on 30 Oct. 1898. (*Bahá'u'lláh – The King of Glory*, p. 222, 277, '*Abdu'l-Bahá : The Centre of the Covenant* p. 527)

And, some dates seemed to conflict. The parents of Shoghi Effendi: Diya'iyiyih Khanum married Aqa Mirza Hadiy-i-Afnan (in 1894, 1895, or 1896 according to the reference used). Again, the birth date of Shoghi Effendi, as known by his wife and, noted on the column of his sepulchre was (Monday) 3 March 1896. After his death, Shoghi Effendi's notebooks, written in his own hand revealed, in fact, that he had been born on Sunday, 1 March 1897. (*Shoghi Effendi*, p. 186, *The Priceless Pearl*, p. 4)

Further clarifying information, as it comes to light, would be most welcome.

General Introduction

“It is sometimes remarked that very few women appear in the histories of the Middle East of the last century. The reason for this is that there is often no information written down in contemporary records about them. Most chroniclers of the time considered women so insignificant that very little was recorded, or even orally transmitted, about their lives. Thus the researcher into this period can rarely find more than a cursory mention of the women who were obviously involved in the events of their day.

“The Bahá'í Faith recognizes the equality of women and men and sets

out the requirements for its establishment as a reality in society. We must now progress quickly towards the day when all people everywhere accept this truth and women are accepted into full partnership with men in all aspects of life. Only then will the true contribution of women to the progress of human civilization be wholly recognized and properly recorded."

(Day of Glory: The Life of Bahá'u'lláh, by Mary Perkins 1992, p. 182-183)

"Even when speaking as a man, however, Bahá'u'lláh speaks as God's messenger, as a living example of entire devotion to God's will. His whole life is actuated by the Holy Spirit. Hence no hard and fast line can be drawn between the human and divine elements in His life or teachings."

(Bahá'u'lláh and the New Era by J. E. Esselemont 1980, p. 46)

"The overwhelming and all-pervasive power of God is infused into every atom of His being that in every action He portrays the signs and tokens of divine power. Those endowed with spiritual insight can see in every move of the Manifestation of God, the attributes of God unmistakably apparent. His thoughts, His words, His actions are all motivated not by human soul but by the Divine spirit."

(The Revelation of Bahá'u'lláh by Adib Taherzadeh 2000, vol. 4 p. 135)

"Please God, that we avoid the land of denial, and advance into the ocean of acceptance, so that we may perceive with an eye purged from all conflicting elements, the worlds of unity and diversity, of variation and oneness, of limitation and detachment, and wing our flight unto the highest land and the innermost sanctuary of the inner meaning of the Word of God."

(The Kitáb-i-Iqán, translated by Shoghi Effendi, 1994 ed., p. 160)

I am greatly indebted to my half-brother John F. Wood (a Bahá'í living in Canada) for introducing me to the Bahá'í beliefs, which led to my membership in the Faith. In the preparation of this work, I would also like to acknowledge the help extended to me by Daryush Arjomand of the Local Spiritual Assembly of the Bahá'ís of the Gold Coast and other members of the Bahá'í Faith.

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Immediate Genealogy of the Báb (Siyyid 'Ali-Muhammad)

Born 20 Oct. 1819 – Martyred 9 July 1850

Declaration of Mission – the night of 22 May 1844

“He [the Báb] would be young - neither tall nor short – large, kind, dark eyes, finely pencilled brows. He would not smoke, nor drink alcohol. He would be uninstructed in the learning of the world, His knowledge would be immanent. He would be of the ‘Pure lineage,’ that is a Siyyid, a descendant of the prophet Muhammad.”

(The Seven Valleys and the Four Valleys 1991 ed., p. vii, The Chosen Highway 1970, p. 12)

The parents of the Báb were descendants of the Prophet Muhammad.

Both parents of the Báb came of a family that took but one wife.

His father, Siyyid (Mirza) Muhammad – Rida (died 1820), a mercer of Shiraz, Iran, married Fatimih – Bagum (died 1882) the daughter of Mirza Muhammad-Husayn, a merchant of Shiraz.

Fatimih – Bagum, had three brothers. The Báb, their only child, after His father's death, was raised by His maternal uncle Haji Mirza Siyyid 'Ali (surnamed Khal-i-A'zam) one of the Seven Martyrs of Tihiran.

(The Dawn-breakers 1975, p. 51, The Báb 1975, p. 32, The Chosen Highway 1970, p. 14, 76, 77)

The Báb had two wives: Khadijih – Bagum and Fatimih.

1. The Báb married in Aug. 1842, Khadijih-Sultan-Bagum (b. 1820 – died 15 Sept. 1882). Khadijih – Bagum was beautiful with lovely dark hair and eyes, and soft creamy skin.

She was the daughter of Haji Mirza Ali, paternal uncle of the Báb's mother. Haji Mirza Abu'l-Qasim and Haji Mirza Siyyid Hasan (the 'Great Afnan'), were her brothers. She had two sisters, Zahra Bagum and one married to Haji Mirza Siyyid Ali. Their father was not wealthy. [Khadijih-Bagum, later, made a request to Bahá'u'lláh for His daughter, Furughiyih's hand in marriage for her nephew Haji Siyyid 'Ally-I-Afnan, a son of the 'Great Afnan']. (*The Báb* 1973, p. 46)

A beautiful account of the Báb's first marriage in 1842 was given by Khadijih – Bagum.

When Ahmad Their son died at birth in 1843, the Báb stated:

“...that He was not destined to leave any progeny, ...”

The Báb commented to Khadijih regarding one of her dreams "... *You awoke too soon. Your dream portends that our life together will not last more than two-and-a-half Years.*" (*Khadijih Bagum* by H. M. Balyuzi 1981, p. IX, 1, 2, 5-7, 33, 35)

In 1846 the Báb bequeathed all His property jointly to His mother and to His wife who was to inherit subsequently the whole estate. (*The Báb* by H. M. Balyuzi 1973, p. 103)

2. The Báb married in 1847, 15 year old Fatimih (born 1832 – died Dec. 1916). She was a sister of Mulla Rajab-‘Aliy-i-Qahir, a Bábí from Isfahan. This was after much insistence by Manuchihir Khan, the Governor of Isfahan. This marriage occurred during the Báb’s six-month’s sojourn in Isfahan. (*Revelations of Bahá’u’lláh* vol. 2, p. 262)

When the Báb was taken away from Isfahan by the orders of Haji Mirza Aqasi, the Báb had forbidden marriage after Him with either of His two wives.

See statement attributed to Fatimih, preserved in University Library of Cambridge.

(*Edward Granville Browne and the Bahá’í Faith* by H. M. Balyuzi, 1970, p. 34-35)

Circa 1855, Mirza Yahya (some years after the Báb’s martyrdom in 1850) "... inflicted dishonour upon the Báb, by marrying His second wife (Fatimih) and giving her a month later in marriage to Siyyid Muhammad."

(*The Revelation of Bahá’u’lláh* by Adib Taherzadeh 1980, vol. 1 p. 249)

"Bahá’u’lláh spoke to them on that day about Mirza Yahya and his crew, during the Baghdad period; how Mirza Yahya took as his wife the sister of Mulla Rajab-‘Ali, the second wife of the Báb, and then gave her to Siyyid Muhammad-i-Isfahani, despite the injunction of the Báb. This shameful deed, Bahá’u’lláh said, had prevented the mother of the Báb from giving her allegiance to the faith."

(*Bahá’u’lláh – The King of Glory*, by H. M. Balyuzi, 1980, p. 418)

Immediate Genealogy of Bahá'u'lláh (Mirza Husayn-'Ali Nuri)

Born at dawn, 12 Nov. 1817 - Passed away at dawn, 29 May 1892.

Declared Himself Manifestation of God – 22 April 1863

“The face of him [Bahá'u'lláh] on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain!”

(Edward Granville Browne and the Bahá'í Faith p. 56)

Bahá'u'lláh's father: Mirza Buzurg, Vazir-i-Nuri (Mirza Abbas-i-Nuri), noted calligrapher, was the son of Mirza Rida-Quli Big of the village of Takur, in the district of Nur, of the province of Mazindaran. Descended from Yazdigird III, the last king of the Sasanian dynasty (A.D. 226-651).

Bahá'u'lláh's father: Mirza Buzurg (died 1839) had seven wives, three of whom were concubines. He was survived by seven sons and five daughters.

Bahá'u'lláh's mother: Khadijih Khanum had been married once before and was widowed. She had one son and two daughters by her first marriage.

Mirza Buzurg, Vazir-i-Nuri with his second wife Khadijih Khanum had five children, Bahá'u'lláh was their third child. (*Bahá'u'lláh – The King of Glory*, p. 13, 17, 277)

1. Sarih Khanum married in 1832 Mirza Mahmud, the son of Mirza Isma'il-i-Vazir of Yalrud. Sarih Khanum ('Ukht') died in Tihran c. 1879.
2. Mirza Mihdi died young before 1839.
- 3. Mirza Husayn-'Ali (Bahá'u'lláh).**
4. Mirza Musa Aqay-i-Kalim had two wives and seven children. He died in 'Akka 1887.
5. Nisa Khanum married Mirza Majid Khan-i-Ahi, a secretary of the Russian Legation.

Bahá'u'lláh's three wives: Asiyih Khanum, Fatimih Khanum Mahd-i-'Ulya, Gawhar Khanum. (*Servant of the Glory* 1999, p. 301-305)

“Bahá'u'lláh's marriages were typical of a man of His class – His father had had children by four wives and three concubines – and were considered perfectly proper, being in accord with both Muslim and Bábí

law. 'Abdu'l-Bahá however refused to take a second wife despite the law of the *Kitáb-i-Aqdas* [K ¶63] permitting it and the urgings of various Bahá'ís eager for Him to marry their daughters. Later He essentially prohibited polygyny and the practice quickly died out among the Bahá'ís."

(Bahá'í Studies Volume I: Sacred Acts, Sacred Space, Sacred Time 1996, p. 261-262)

Bahá'u'lláh married Asiyih (Navvab) Khanum (b. Oct. 1820 – d. 1886) in Oct. 1835.

The sister of His brother-in-law, a child of Mirza Isma'il-i-Vazir of Yalrud. "...adding wealth to wealth". Navvabih came to be known as, "*the Most Exalted Leaf*", winsome, vivacious, and exceedingly beautiful. She was tall, slender, and graceful, with eyes of dark blue - a pearl, a flower amongst women. He was 17 years old and as soon as she came of age, He married her, when she was very young. (*The Chosen Highway* p. 39, *The Revelation of Bahá'u'lláh* vol. 1 p. 19, 49, 259, *Bahá'u'lláh – The King of Glory*, p. 23, 311)

They had seven children; the first that survived childhood was born nine years later.

1. 'Abdu'l-Bahá (Abbas Effendi born 22 May 1844 – died 28 Nov. 1921) "*the Exemplar of the Faith of Bahá'u'lláh*" "*the Greatest Branch*" married in 1873, a young widow, Fatimih (Munirih) Khanum (born 1848 – died 30 April 1938).

They had four daughters (and five children who did not survive childhood).

2. Baha'iyyih Khanum (born 1846 – died 15 July 1932) "*the Greatest Holy Leaf*" did not marry. Neither she nor her brother, Mirza Mihdi, had children.
3. Mirza Mihdi (1848 – 23 June 1870) Named for an uncle. "*the Purest Branch*" did not see his parents from 1853 until 1860. He was finally brought to Bagh^hdad, in the company of Mahd-i-'Ulya (Bahá'u'lláh's second wife). Previously, he had been left in the care of his maternal grandmother. Mirza Mihdi, later, was one of Bahá'u'lláh's amanuenses.

(*A Basic Bahá'í Chronology* p. 63-64)

Bahá'u'lláh's sister Nisa Khanum was married to a secretary of the Russian Legation. And, one of His aunts, (one of Mirza Buzurg's sisters) was married to Mirza Yusif, a Russian subject, and a friend of the Russian Consul in Tih^hran.

In August 1852 Bahá'u'lláh was unjustly thrown into horrendous imprisonment in the Siyah-Chal of Tih^hran. It was here, Bahá'u'lláh received the

intimation of His Revelation.

After months of suffering, the Russian Consul came to His aid, stating:

“I have determined to extend the protection of Russia to this innocent nobleman; therefore beware! For if one hair of his head be hurt from this moment, *rivers of blood shall flow in your town as punishment*. You will do well to heed me in this warning, my country is behind me in this matter.” [The Russian Government had also offered a refuge.]

The Governor, consequently gave orders that Bahá'u'lláh should be permitted to come forth from prison with his life. It was also decreed that he and his family were banished.

Bahá'u'lláh was released (after four months imprisonment, Dec. 1852) from the Siyah-Chal. They left Tihran for Baghdad, on the twelfth day of January 1853. Navvab was pregnant with Their son (born April/May 1853 six weeks after arrival in Baghdad), ‘Ali-Muhammad. This child died (1854), while Bahá'u'lláh was two years in Sulmaniyyih wilderness. It was Shaykh Sultan who helped convince Bahá'u'lláh to return, which He did 19 March 1856. (*The Revelation of Bahá'u'lláh* vol. 1 p. 14, 19, vol. 2 p. 202 – 209, vol. 3 204, 205, 279, 400)

Bahiyyih Khanum in *The Spoken Chronicle* says:

“Asiyih Khanum, my dear mother, was in delicate health, her strength was diminished by the hardships she had undergone, but she always worked beyond her force.

Sometimes my father himself helped in the cooking, as that hard work was too much for the dainty, refined gentle lady. The hardships she had endured saddened the heart of her divine husband, who was also her beloved Lord. He gave this help both before his sojourn in the wilderness of Sulmaniyyih, and after his return.”

(*Bahá'í Holy Places at the World Centre*, 1968, p. 78, *The Chosen Highway* p. 39, 44, 45, 46, 47, 51)

Bahá'u'lláh married His second wife, Fatimih Khanum Mahd-i-'Ulya, in 1849.

Fatimih Khanum Mahd-i-'Ulya (born in 1828 - died in 1904) was Bahá'u'lláh's first cousin, the daughter of Malik-Nisa Khanum (Mirza Buzurg's sister) and Mirza Karim-i-Namadsab. According to one source, Fatimih Khanum Mahd-i-'Ulya was married to the famous cleric Mirza Muhammad Taqi 'Allami-yi-Nuri and widowed before Bahá'u'lláh married her. (*A Basic Bahá'í Chronology*, p. 43)

The potential importance of a second marriage is illustrated by Bahá'u'lláh being a result of both of His parents' second marriage.

Bahá'u'lláh was released (after four months imprisonment, Dec. 1852)

from the Siyah-Chal. Mahd-i-'Ulya was pregnant with Their first son, Muhammad-Ali. He was born shortly after Their arrival in Baghdad (8 April 1853) from Tihiran. Ten years later on 22 April 1863 Bahá'u'lláh would declare His Mission to His companions at the Garden of Ridván. (*The Revelation of Bahá'u'lláh vol. 1*, p. 259 - 261, *Bahá'u'lláh – The King of Glory*, p. 102, 277)

In December 1852, Bahá'u'lláh's back bent by the weight of the fetters in prison, His neck swollen and injured and His health impaired went to stay with Mahd-i-'Ulya's sister Maryam and her husband. Maryam was, also, Bahá'u'lláh's cousin and the wife of His half-brother Mirza Rida-Quli, the physician. Bahá'u'lláh favoured Maryam throughout her life, honoured her with the appellation 'Crimson Leaf' and, after her death, revealed a special Tablet of visitation in her memory, (see also His Tablets known as the *Alwah-i-Maryam*). (*The Revelation of Bahá'u'lláh*, vol. 1 p. 13)

When Bahá'u'lláh and Mahd-i-'Ulya (along with many others) entered the Most Great Prison (31 August 1868), she was probably nursing Their youngest son Mirza Badi'u'llah who was born in 1867 and caring for four year old Mirza Diya'u'llah at the same time.

"The ration for each person was three loaves of black bread, salty and inedible.".... "Before long, autumn set in with its attendant ailments and maladies, because of the insalubrious conditions of 'Akka'. Within the prison walls, the exiles suffered greatly." Three exiles died that autumn, including two brothers who died in each other's arms.

Initially, Bahá'u'lláh was forbidden to associate with anyone except his wives and children. The imprisonment lasted for two years, two months and five days. (*Bahá'u'lláh – The King of Glory*, p. 102, 192, 203, 222, 247, 277, 283, 286, 319, 337, 408)

Bahá'u'lláh shared over forty years of married life with Mahd-i-'Ulya, from before the Siyah-Chal imprisonment in 1852, until His death in 1892. (*God Passes By* p. 247)

Four of Their children were entered in the Most Great Prison (31 August 1868). [Two of them already married to children of Bahá'u'lláh's brother, Mirza Musa]

1. Mirza Muhammad-Ali (Ghusn-i-Akbar) born in Baghdad, April 1853. He died 20 Dec. 1937.

He was designated by Bahá'u'lláh as *"the Greater Branch"*, *"the Second Highest Rank"*. He was considered, truly a master of calligraphy. He was married by fifteen years of age to his first cousin, Liqa'iyyih Khanum, in 1868. Mirza Muhammad-Ali and Liqa Khanum's son Shu'a'u'llah (born c. 1877?) lived in U.S.A. from 1899. Shu'a'u'llah was called back by his father to Palestine (1922). Their other children were: Musa, Amin and Asiyih.

2. Samadiyyih Khanum (b.1856/7) was married by twelve years of age, to her first cousin, Mirza Majdi'd-Din. Later, they lived near Tiberias. Their children were Zarangiz and Maryam.
3. 'Ali-Muhammad (born c. 1858? – died in infancy or early childhood?)
4. Sadhijiyih, a daughter, born c. March 1862 and died c. Sept. 1863.
5. Mirza Diya'u'llah born 15 Aug. 1864, later, lived near Haifa, fell ill, died on 30 Oct. 1898.
6. Mirza Badi'u'llah born in 1867, by 1892, he owned 1/3 of the Mansion of Bahji. His children were 'Ismat, 'Iffat, Qamar, Salah, and Sadhijiyih. They lived near Haifa.

(*God Passes By* p. 240, 247, 249, 319 & 320, *Servant of Glory* p. 18, 27, 142, 144, 'Abdu'l-Bahá p. 310, 461, 527, *The Guardian of the Bahá'í Faith* p. 17, 18, *The Revelation of Bahá'u'lláh vol. I* p. 13, 261)

Four marriages at least, including two marriages of Bahá'u'lláh and Mahd-i-'Ulya's children, one marriage to Bahá'u'lláh's brother and another to one of 'Abdu'l-Bahá's children were indirectly affected by the actions and teachings of Tahirih. Consequently the decision, here, was made to include Tahirih's genealogical background in this compilation on the Founders of the Faith.

Qurratu'l-Ayn (Tahirih – the 'Pure One')

(born 1817 - martyred August 1852)

Tahirih's father, Haji Mulla Salih-i-Qazvini, and her uncle were mujtahids of great renown. Tahirih married her first cousin Mulla Muhammad in 1830, when she was 13 years old. Her parents arranged the marriage, as that was the custom. She bore him three children.

The Báb declared Qurratu'l-Ayn (Tahirih – the 'Pure One') the seventeenth Letter of the Living. The only one who never came into the presence of the Báb. She was chosen to announce the new Age to the followers of the Báb at Badasht in 1848.

Among the Arabians taught by Tahirih was Shaykh Sultan, whose daughter [Fatimih-Sultan Khanum] was one of the wives of Mirza Musa, brother of Bahá'u'lláh.

Mirza Musa and Fatimih-Sultan Khanum's daughter [Liqa Khanum] married Muhammad-Ali, half-brother of 'Abdu'l-Bahá." And their son Mirza Majdi'd-Din married Samadiyyih Khanum, half-sister of 'Abdu'l-Bahá.

Tahirih escaped arrest when government officials, who were searching for her, arrested Shams-i-Duha by mistake. (Shams-i-Duha later became the grandmother of Mirza Jalal who married 'Abdu'l-Bahá's daughter, Ruha Khanum.) When Tahirih learned of this, she wrote to the Governor and told him that they had arrested the wrong woman. They must come and take her instead.

Professor Edward G Browne had this to say about Tahirih:

'The appearance of such a woman as Qurratu'l-Ayn is, in any country and in any age, a rare phenomenon, but in such a country as Persia it is a prodigy-nay, almost a miracle. Alike in virtue of her marvellous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion, and her glorious martyrdom, she stands incomparable and immortal amidst her countrywomen. Had the religion of the Báb no other claim to greatness, this was sufficient – that it produced a heroine like Qurratu'l-Ayn.'

"Bahá'ís remember her in the same way as other religions revere Sarah, Asiyih, Fatimih, and the Virgin Mary. The call she put forth at the conference of Badashht and in Tihran marked the end of the 1200-year-old law of Islam, and the beginning of the new era."

(The Chosen Highway p. 46, Tahirih p. 6, 10, 27, 36, 37)

Bahá'u'lláh married His third wife, Gawhar Khanum, in 1863.

Gawhar Khanum [b.?-d.?] was a Bábí girl, who had fled persecution in Kashin (Kashan?). (*Servant of the Glory* p. 27, 302, *Bahá'í Studies: Sacred Acts, Sacred Space, Sacred Time* p. 261)

After her marriage to Bahá'u'lláh in Baghdad, "...Gawhar Khanum remained with her brother in that city when Bahá'u'lláh left Iraq. Later on she was made captive together with other believers, among them Zaynu'l-Muqarrabin, on their way from Baghdad to Mosul and received instruction from Bahá'u'lláh to proceed to 'Akka'. Bahá'u'lláh refers to this captivity in the Tablet to the Shah. She passed away during the Ministry of 'Abdu'l-Bahá.'" (*Memorandum from Research Department to The Universal House of Justice 19 March 2001*)

Bahá'u'lláh was married to Gawhar Khanum nearly 30 years, until His ascension in 1892.

The potential importance of a third marriage is illustrated by the following: "*Bahá'u'lláh was also descended from Abraham through His third wife Katurah, thus uniting in His own person two branches of the Aryan and Semitic religions.*" (*Revelations of Bahá'u'lláh* vol. 1 p. 7)

Furughiyih (b.1873), a daughter, was Bahá'u'lláh's only child with Gawhar Khanum.

1873 was also the year Bahá'u'lláh revealed *The Kitáb-i-Aqdas - The Most Holy Book*.

Khadijih Bagum, the first wife of the Báb, c. 1882, specifically requested from Bahá'u'lláh the hand of Furughiyih Khanum, (His and Gawhar Khanum's only daughter), on behalf of her nephew, Haji Siyyid 'Ally-i-Afnan, [a son of her brother, the 'Great Afnan', Haji Mirza Siyyid Hasan]. Khadijih Bagum asked this so that one of the exalted Leaves of the blessed Family

may be permitted to join in wedlock with a member of the family of the Báb consequently, the two holy trees may be outwardly knit together. Bahá'u'lláh granted her request. (*Khadijih Bagum* p. 33.)

“It was during the governorship of Zivar Pasha that Furughíyyih Khanum [born 1873], a daughter of Bahá'u'lláh, was given in marriage to Siyyid 'Ali-i-Afnan. Aqa Rida has recorded that the Mutasarrif and all the high officials and notables of 'Akka attended the wedding feast. This was in the year 1885.”

(*Bahá'u'lláh – The King of Glory*, p. 366, 388)

The Afnans, relatives of the Báb, had extensive commercial interests. The 'Great Afnan', Haji Mirza Siyyid Hasan and his son Haji Siyyid 'Aliy-i-Afnan, with his wife Furughíyyih Khanum, and their four children (Husayn, Nayyir, Faydi and Hasan) also, lived in Beirut. A granddaughter, through son Husayn, was also named Furughíyyih. (*Memorials of the Faithful* p. 21- 23, 32)

Furughíyyih headed one of two groups, arguing during Bahá'u'lláh's illness in 1892, prior to His ascension, the other headed by Nabil-i-A'zam, (both were censured by 'Abdu'l-Bahá).

In Haifa, August 13, 1909, Juliet Thompson met with 'Abdu'l-Bahá and His daughter Ruha who were drinking tea with His sister Bahíyyih Khanum, and His half-sister Furughíyyih Khanum. All were enjoying a play of humor, which included spiritual advancement. (*The Diary of Juliet Thompson* p. 117)

Furughíyyih Khanum ('Abdu'l-Bahá and Mirza Muhammad-Ali's half-sister), later [?] died of cancer. (*God Passes By* p. 247, 319, *The Revelation of Bahá'u'lláh* vol. 1 p. 41, vol. 2 p. 387)

Bahá'u'lláh, from 1877 until His ascension, lived with His family at Mazra'ih for two years and then at Bahji for 13 years. The younger children would have been in 1877: four year old Furughíyyih, (Gawhar Khanum's daughter), and Mirza Badi'u'llah, and Mirza Diya'u'llah (Mahd-i-'Ulya's sons), who were about ten and thirteen years of age, respectively. Bahji was closer to 'Akka. (*The Servant of Glory*, p. 89, *Bahá'u'lláh – The King of Glory*, p. 368, 369)

'Abdu'l-Bahá's mother - the saintly Navvab (for the last nine years of her life) lived with her daughter “the Greatest Holy Leaf” and her son 'Abdu'l-Bahá with His wife and children, at the house of 'Abbud in 'Akka. 'Abdu'l-Bahá always walked to Bahji on His weekly visits to His father. [*The Covenant-breakers finally abandoned Bahji, in June 1957.*]

Bahá'u'lláh's years in marriage, summarized from the above sources, are given below:

one wife	(Oct.) 1835 – 1849	14 years
two wives	1849 – 1863	14 years
three wives	1863 – 1886	22 years
two wives	1886 – 1892 (May)	6 years

Bahá'u'lláh had two or more wives for 42 Years (or 75% of His 56 years of married life).

He had one daughter that survived to adulthood, by each of His three wives. His daughters were:

1. Baha'iyyih b.1846 (never married),
2. Samadiyyih b.1856 (m. 1868),
3. Furugh'iyyih b.1873 (m. 1885).

According to the Qu'ran: *“Unless a man is confident that he can be scrupulously fair to all his wives, he must remain monogamous. [Sura 4:3.] Muslim law has built on this: a man must spend absolutely the same amount of time with each one of his wives; besides treating each wife equally financially and legally, a man must not have the slightest preference for one but must esteem and love them all equally.”* (Muhammad – A biography of the Prophet by Karen Armstrong 1995, p. 191)

The residential arrangements noted below for Bahá'u'lláh suggest that, during the period 1877 – 1886, He was following the above admonition, by spending 2/3 of the year with Mahd-i-'Ulya and Gawhar Khanum. The other 1/3 He spent in 'Akka with Nav vab.

According to Nuru'd-Din-i-Zayn:

“Normally, during the spring, summer and part of the autumn season [c. 2/3 of the year], the Blessed Perfection resided in the Mansion of Bahji and the remainder [c. 1/3] of the year in the city of 'Akka. He used to ride a white donkey. It was called Barq [lightning] because of its ability to move fast. Any time He went from the Mansion to the Garden of Ridván, to Mazra'ih, to the Garden of Junaynih, or to 'Akka, He rode that donkey, and returned in the same way to the Mansion. On these trips a servant always accompanied Him. Later when Barq died they brought another donkey from Persia....it was called Ra'd [thunder].”

(The Revelation of Bahá'u'lláh, vol. 4 p. 105)

Footnotes: Regarding other animals ridden by Bahá'u'lláh

Adib Taherzadeh says: *“It is interesting to note that Bahá'u'lláh rode a red roan Arab stallion ...”* on the way from Baghddad to Constantinople. (They arrived in Constantinople on 16 August 1863). 'Abdu'l-Bahá *“...often used to ride Bahá'u'lláh's horse in order to keep in contact with various members of the party. About an hour before entering town, He would usually bring the*

horse to Bahá'u'lláh who would then ride it into the town, while 'Abdu'l-Bahá took His place in the howdah; and the same arrangements were made when the caravan was leaving the town." (*The Revelation of Bahá'u'lláh*, vol. 2 p. 6.)

"In Firayjat horses were made to run a course to test them, and once again Bahá'u'lláh's masterly horsemanship was witnessed. He had two other horses besides the stallion, Sau'di, one called Farangi and the other Sa'id. There were also two donkeys for the younger sons of Bahá'u'lláh to ride occasionally." (*Bahá'u'lláh – The King of Glory*, p.176)

Mahd-i-'Ulya, the mother of Mirza Muhammad-Ali expressed pleasure, at the appointment of Abdu'l-Bahá as the Centre of the Covenant, on 7 June 1892, nine days after the ascension of Bahá'u'lláh. According to 'Abdu'l-Bahá's daughter, Tuba Khanum. (*Servant of the Glory*, p. 105)

Genealogy of 'Abdu'l-Bahá – "The Perfect Exemplar" "the Exemplar of the Faith of Bahá'u'lláh" "the Greatest Branch"

'Abdu'l-Bahá born before midnight 22 May 1844– passed away 28 Nov. 1921
(He was born in Tihran at the very time of the Báb's Declaration in Shiraz)

"He [*'Abdu'l-Bahá*] is a man of medium height, though at first sight he seemed to be much taller. He is strongly and solidly built, and weighs probably one hundred and sixty-five pounds [75kg] ." His eyes were large, blue-grey with long black lashes and well marked eyebrows; His face was a beautiful oval with warm ivory-coloured skin, a straight, finely-modelled nose and a firm, kind mouth. Long black locks reaching almost to the shoulder. (*The Flame* p. 74, *Edward Granville Browne and the Bahá'í Faith* p. 57, *The Chosen Highway* p. 149)

'Abdu'l-Bahá (Abbas Effendi) married, 8 March 1873, Fatimih [Munirih] Khanum.

Munirih Khanum had a most beautiful voice, and her eyes were large, dark and serene.

(*Bahá'u'lláh – The King of Glory*, p. 339-350, *The Chosen Highway* p. 73)

Fatimih [Munirih] Khanum's father, Mirza Muhammad-'Aliy-i-Nahri studied arts and sciences at the seminary of Madrisiy-i-Kasihgaran. He had been childless. However, with his wife (the sister of Haji Aqa Muhammad-i-Naqshinih-Furush, another Bábí of Isfahan), received a portion of food from the Báb, which aided in their ability to conceive. Eight months and nine days later, a daughter, Fatimih [Munirih] Khanum, was born during the summer of 1848, (she died 30 April 1938). Later they had a son Siyyid Yahya, and daughters Radiyyih & Guhar.

Bahá'u'lláh, while in Baghdad in the early 1860's, intended to give His niece Shahr-Banu Khanum, (daughter of His half-brother Mirza Muhammad-Hasan), in marriage to 'Abdu'l-Bahá. In 1868, both Bahá'u'lláh's half-sister (Shah-Sultan Khanum) and His half-brother (Haji Mirza Rida-Quli – the husband of Maryam, Bahá'u'lláh's cousin), refused to allow this marriage to take place, because of the fear that Nasiri'd-Din Shah and his ministers would frown on this marriage and take Haji Mirza Rida-Quli to task. (*Bahá'u'lláh – The King of Glory*, p. 342-344)

In the meantime, in Isfahan, Fatimih [Munirih] Khanum, was wedded to her first cousin, Mirza Kazim. The youngest brother of both the King of Martyrs and the Beloved of the Martyrs [both were martyred 17 March 1879]. Fatimih Khanum remained in her husband's house, until his death six months later. (*The Master in 'Akka*, p. 112)

'Abdu'l-Bahá and Munirih Khanum only had daughters (four) that survived to adulthood.

1. Diya'iyyih Khanum (b? – d.1951) married in 1895 Aqa Mirza Hadiy-i-Afnan (Mirza Hadi Shirazi), a member of the family of the Báb.

They were the parents of Shoghi Effendi, also daughters Ruhangiz & Mihrangiz, and sons Husayn & Riyad.
(*The Revelation of Bahá'u'lláh vol. 2 p. 202 - 209, 387*)

2. Tuba Khanum (born c.1880 – d.1959) married Aqa Mirza Muhsin, who was also, a member of the family of the Báb. Their children were Ruhi, Thurayya, Suhayl, and Fuad.

Aqa Mirza Muhsin's parents were Bibi-Jan-Jan-Bagum and The 'Great Afnan', Haji Mirza Siyyid Hasan (Khadijih – Bagum's younger brother).
(*The Chosen Highway p. 79*)

3. Ruha Khanum married, second cousin, Mirza Jalal Isfahani. Their children were Maryam, Munib, Zahra, and Hasan. (*The Chosen Highway p. 202*)

Mirza Jalal Isfahani's parents were first cousins, Mirza Hasan ('King of the Martyrs') and Fatimih Begum (the Consort of the King of Martyrs). They were married when Fatimih reached adolescence. Her mother was Khurshid Begum (Shams-i-Duha – the Morning Sun) and her father was Mirza Hadiy-i-Nahri. (*Memorials of the Faithful p. 173-203*)

Mirza Hasan's ('King of the Martyrs') father Mirza Ibrahim, was the brother of Munirih Khanum's father (Mirza Muhammad-'Aliy-i-Nahri)

and brother of Fatimih Begum's father (Mirza Hadiy-i-Nahri). Mirza Hasan's paternal grandfather was Mirza Siyyid Mihdi-i-Nahri.

Consequently, one of Mirza Jalal Isfahani and Ruha Khanum's great-grandfathers was Mirza Siyyid Mihdi-i-Nahri, a man of great wealth, whose father Siyyid Muhammad-i-Hindi had acquired his vast riches in India by marriage to a daughter of an Indian royal house.

4. Munavvar Khanum (b? – d. 1971) married Mirza Ahmad. They had no children.

Both Ruha and Munavvar served as English translators from Persian.

(*'Abdu'l-Bahá* p. 461, *The Master in 'Akka* p. xxii, *The Bahá'í World 1932-34* [Bahá'u'lláh's Genealogy], Memorandum from Research Department to The Universal House of Justice 19 March 2001)

The other children of 'Abdu'l-Bahá and Munirih Khanum were:

One son Mihdi, and two daughters who died in infancy. A daughter Ruhangiz born c. 1877, died at fifteen in 1892. In 1888, another son, Husayn, died when only four years old. This small boy, an eager and active child, was greatly loved by Bahá'u'lláh. He spent long intervals at Bahji, where Bahá'u'lláh delighted in taking him for short walks. (*Servant of the Glory* p. XIII, 85)

“Five of my [Munirih Khanum's] children died in the poisonous climate of 'Akka. The bad air was, in truth, only the outside material reason. The inner spiritual reason was that no son of the Master should grow into manhood. When my little darling Husayn passed away, Bahá'u'lláh wrote the following: ‘The knowledge of the reason why your sweet baby has been called back is in the mind of God, and will be manifested in His own good time. To the prophets of God the present and the future are as one.’”

(The Chosen Highway p. 90)

Bahiyih Khanum states that “Many influences, and those of the very strongest character, have been brought to induce my brother ['Abdu'l-Bahá] to take a second wife – a practice which the Blessed Perfection did not in terms forbid, but advised against. The believers have urged it strongly for several reasons. Very many of them wish to take a second wife themselves, but feel constrained from doing so by the Master's example. In Persia, except among believers, polygamy is a universal custom, and the restriction to one wife, which all believers feel and respect, seems very severe. Then there is a general wish that the Master might have a son to succeed him. Other

arguments have been advanced; and the pressure brought to bear upon him has been, and still is, very great — greater than you can easily imagine.”

“The general advice of the Blessed Perfection against a second marriage would in itself have had the effect with my brother of a command and have settled the question; but as regards him it was withdrawn by our Lord before his death. He said to ‘Abbas Effendi that he rather wished to lead the believers gradually to monogamy than to force them to adopt it, which they felt bound to do by reason of the Master’s example; that therefore, and since it was much desired by all that the Master should have a son, he withdrew even the advice in his case, and desired him to consider himself free to follow his own desires and inclination.”

“To this the Master replied that his own wishes and feelings were against a second marriage, though, if the Blessed Perfection should command it, he would obey. This, however, the Blessed Perfection never did.”

(The Master in ‘Akka, p. 120-121)

“Polygamy is a very ancient practice among the majority of humanity.” “Bahá’u’lláh, who was revealing His Teachings in the milieu of a Muslim society, introduced the question of monogamy gradually in accordance with the principles of wisdom and the progressive unfoldment of His purpose.” *(The Kitáb-i-Aqdas 1999 note 89, p. 206)*

Bahiyiyh Khanum “the Greatest Holy Leaf”

(born: 1846 in Tihiran – died: 15 July 1932 in Haifa)

Daughter of Bahá’u’lláh “the Manifestation of God” and Navvab “the Most Exalted Leaf”. Her brother was ‘Abdu’l-Bahá the “Centre of the Covenant”. “... a gentle, slender maiden with large, grey-blue eyes, golden-brown hair, and warm ivory-coloured skin. Her sense of humour was keen and her intelligence remarkable.

As she grew up, she implored her father to allow her to remain unmarried, that she might better devote herself to her three dearly loved ones [her parents and older brother].” Bahá’u’lláh is quoted as saying in reference to Bahiyiyh Khanum: “I know of no man worthy to marry such purity as my daughter.” *(The Chosen Highway p. 69)*

“What the Greatest Holy Leaf had done for Shoghi Effendi at the time of the Master’s passing and in the years that followed is beyond calculation. She had played, as he said, a unique part throughout the tumultuous stages of Bahá’í history, not the least of which had been the establishment of Shoghi Effendi’s own ministry after the death of ‘Abdu’l-Bahá.”

The Greatest Holy Leaf was left with the headship, to deal with the affairs

of the Cause, from 7 April 1922 – 15 Dec. 1922 by Shoghi Effendi while he was in Europe, mostly in Switzerland. He stayed again, in Switzerland, from June to Nov. 1923.

During the early years of his Guardianship, Shoghi Effendi included Bahiyyih Khanum with himself in such phrases as ‘assure us’, ‘the Greatest Holy Leaf and I’, ‘we’ and so on.” In a cable sent in 1931 he even signs it “Bahiyyih Shogi”. (*The Guardian of the Bahá'í Faith* p. 19, 22, 66, 67)

Genealogy of Shoghi Effendi – “The Guardian”

(born in 'Akka, Sunday, 1 March 1897 – died in London 4 Nov. 1957)

Shoghi Effendi was fine-boned, shorter than his grandfather had been, he was more akin physically to his great-grandfather, Bahá'u'lláh. Bahiyyih Khanum stated that Shoghi Effendi's hands were small, like those of her father Bahá'u'lláh, more square than tapering. Shoghi Effendi's feet were high arched, and also, small. His eyes were of a clear hazel colour which sometimes changed to a warm and luminous grey. (*The Priceless Pearl*, p. 6)

Diya'iyyih Khanum and Mirza Hadiy-i-Afnan (b. 1864) were the parents of Shoghi Effendi.

Shoghi Effendi Rabbini was 'Abdu'l-Bahá's eldest grandson and eldest grandchild.

Mirza Hadiy-i-Afnan's mother was Zivar-Sultan Khanum. His father was Siyyid Muhammad-Husayn, and grandfather Haji Mirza Abu'l-Qasim. [Haji Mirza Abu'l-Qasim was Khadijih – Bagum's brother, and also the cousin of the mother of the Báb.] (*The Bahá'í World 1932-34* [the Báb's Genealogy], *Bahá'u'lláh – The King of Glory*, p. 339, 406)

Shoghi Effendi Rabbani married Miss Mary Maxwell (Ruhiyyih Rabbani) of Montreal, Canada on 25 March 1937, in Haifa, in the room of the Greatest Holy Leaf.

Mary's father Sutherland Maxwell was born in 1874 and died 26 March 1952. He was President of Architects Association of Canada – designed Shrine of the Báb, among many other buildings. He was also, appointed Hand of the Cause in 1951.

Mary's mother was an American, May Ellis Bolles. May Ellis Bolles was born 14 Jan. 1870, in Engelwood New Jersey. May laid the foundations for the Bahá'í Faith in Canada. She died on a pioneer teaching trip in Buenos Aires, Argentina, 1 March 1940.

May's father was John Bolles, an engineer. May's mother was Mary Martin. Mary Martin's father owned the Ocean City Bank in New York, N.Y., U.S.A. May's brother, Randolph Bolles, studied at l'Ecole des Beaux Arts in Paris, France. Sutherland Maxwell was a fellow student of May's brother,

Randolph. (*A Love Which Does Not Wait*, p. 43, 49)

May married Sutherland Maxwell in Paris 1902 and moved to Canada. May Maxwell, still childless in early 1909, while on pilgrimage with her husband in Acca, personally received 'Abdu'l-Bahá's repeated prayers for her. May reported that she and her husband were consequently blessed, a year and a half later in New York, U. S. A., with their only child – Mary Sutherland Maxwell. (*God Passes By* p. 257, 260, Bahá'í Canada, March 2000 p. 7, 8)

Mary Sutherland Maxwell was born 8 Aug. 1910. Amatu'l Bahá Ruhíyyih Rabbani Khanum was appointed Hand of the Cause on her father's death, in 1952. She died on 19 Jan. 2000.

Shoghi Effendi was born Sunday 1 March 1897 in 'Akká. In 1918 he received his B.A. degree from the American University, at Beirut. He was studying at Oxford in England, when he became the Guardian of the Cause, on 'Abdu'l-Bahá's ascension on 28 Nov. 1921. He wrote and worked tirelessly for the Faith until his death, from coronary thrombosis, in London, 4 Nov. 1957. Shoghi Effendi, like the Báb, was not destined to leave any progeny. (*The Priceless Pearl*, p. 4, 446, *The Guardian of the Bahá'í Faith*, p. 103, 106, 111, 446)

From the *Will and Testament of 'Abdu'l-Bahá*:

“O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsan (Branches), the Afnan (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abha Beauty to turn unto Shoghi Effendi-the youthful branch branched from two hallowed and sacred Lote-Trees and the fruit grown from the union of two offshoots of the Tree of Holiness,-as he is the sign of God, the chosen branch, the guardian of the Cause of God, he unto whom all the Aghsan, the Afnan, the Hands of the Cause of God and His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendents.”

“O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should not the first-born of the guardian of the Cause of God not manifest in himself the truth of the words:-“The child is the secret essence of its sire,” that is, should he not inherit of the spiritual within him (the guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must

he, (the guardian of the Cause of God) choose another branch to succeed him.”

(Will and Testament of 'Abdu'l-Bahá, 1990, p.11, 12)

When Ruhiyyih Khanum went to live with Shoghi Effendi in Haifa;

“It was especially hard at the beginning when she did not know the Persian language, for although the members of 'Abdu'l-Bahá's family all spoke English, they all communicated with each other in Persian.”....” Ruhiyyih Khanum had a free and unsuspecting nature. She had entered this household with a sense of deep love, indeed almost veneration, for all who were related to Shoghi Effendi. What a blow it must have been so soon after her marriage to the Guardian, to first feel the winds of ill will blowing from the members of the household towards him, to recognize the signs of dissension harbouring within the bosom of his family towards the Centre of the Cause.”.... *“For one by one, in those early years of her marriage, the family fell away from faithfulness; the branches of Afnan and Agh[s]jan broke off from the mighty tree of the Covenant. They all left, one by one, until she was alone in that house at the side of her beloved.”*

“She became his shield and his sole support in those dark days of spiritual convulsion in the family of 'Abdu'l-Bahá. There was a time when Shoghi Effendi could not trust any member of his family to be alone with the Persian pilgrims, for fear of the negative impact of their poisonous innuendoes and inferences. He would ask Ruhiyyih Khanum to go down and sit with them.”

(A Tribute to... Ruhiyyih Khanum by Violette Nakhjavani in *Bahá'í Canada* 'Azamat, B. E. 157 p. 7, 8.)

Apparently, none of the members of Shoghi Effendi's family including numerous Aghsan (Branches), numerous Afnan (Twigs), or any of the many Leaves, fulfilled the criteria for spiritual succession, based on genealogy, outlined above in the Will and Testament of 'Abdu'l-Bahá. Consequently, in his wisdom, by not choosing a successor, the Guardian of the Cause, provided the effective pre-conditions for the establishment of the Universal House of Justice, after his death in 1957.

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Most dates, not footnoted, will be found in *A Basic Bahá'í Chronology* by Glenn Cameron with Wendy Momen (1996)

Immediate Genealogy of the Founder of the Bábí Faith

Parents:

Siyyid (Mirza) Muhammad-Rida (d.1820) — Fatimih Bagum (d. 1882)

Siyyid 'Ali-Muhammad was their only child.

The Báb (Siyyid 'Ali-Muhammad)

(born 20 Oct. 1819 - martyred 9 July 1850)

His two wives were:

Khadijih-Sultan-Bagum (b.1820-d.1882)
married in 1842

Fatimih (b.1832-d.1916)
married in 1847

The Báb stated “...*He was not destined to leave any progeny, ...*”

Immediate Genealogy of the Founders of the Baha'i Faith

Parents:

Mirza 'Abbas - Mirza Buzurg (d.1839) — Khadjijih Khanum

(Mirza Husayn - Ali was the third of their five children)

Baha' u'llah (Mirza Husayn - Ali Nuri)

(born 12 Nov. 1817- passed away 29 May 1892)

His three wives were:

Asiyih Khanum (1820-1886)

Navvab married 1835 in Tihiran

Her children were:

1. Kazim
(died in infancy)
2. ?
(died in infancy)
3. Abbas Effendi
(1844-1921)
survived by 4 children
4. 'Ali-Muhammad
(died in infancy)
5. Bahiyiyih
(1846-1932)
6. Mirza Mihdi
(1848-1870)
7. 'Ali-Muhammad
(1853-1854)

Fatimih Khanum (1828-1904)

Majd-i-'Uliya married 1849 in Tihiran

Her children were:

1. Muhammad-Ali
(1853-1937) 4 children
2. Samadiyyih
(1856-?) 2 children
3. 'Ali-Muhammad
(b. circa 1858
died in infancy)
4. Sadjijiyih
(1862-1863)
5. Diya' u'llah
(1864-1898)
6. Badi' u'llah
(1867-?) 5 children

Gawhar Khanum (b?-d?)

married c.1863 in Baghdad

Her daughter was:

1. Furughiyyih (1873-d?)
married 1885 a member of the family
of the Báb. They had 4 children.

'Abdu'l-Baha (Abbas Effendi) married in 1873, Fatimih (Munirih) Khanum (b.1848-d.1938). Their children (all daughters) who survived childhood were: Diya'iyiyih, Tubá, Ruha and Munav var.

Diya'iyiyih Khanum married c. 1895, Aqa Mirza Hadiy-i-Afnan, a member of the family of the Báb. They were the parents of Shoghi Effendi (1897-1957), who was 'Abdu'l-Baha's eldest grandchild.

Shoghi Effendi married in 1937, Mary Maxwell (1910-2000), and like the Báb was not destined to leave any progeny.

MEMORANDUM

To: The Universal House of Justice
From: Research Department

Date: 19 March 2001

Questions about the Genealogy of the Families of Bahá'u'lláh and 'Abdu'l-Bahá

The Research Department has studied the questions raised by Dr. Mark T. Wood in his letter of 10 November 2000 to the Universal House of Justice. Dr. Wood explains that he is preparing, for possible publication, a compilation of materials entitled "Genealogical Background of the Founders of the Bábí and Bahá'í Faith". He attaches a copy of this compilation and requests assistance in correcting any inaccurate dates it might contain and in adding missing information, particularly in relation to Bahá'u'lláh's wife Gawhar Khánum and her daughter, Furúghíyyih, and the five daughters of 'Abdu'l-Bahá. We provide the following response.

The collation of genealogical information about the Family of Bahá'u'lláh is part of an ongoing research project at the Bahá'í World Centre. As Dr. Wood rightly observes, this is a challenging task since the available historical information is scattered in a wide variety of published and unpublished books and manuscripts in both Persian and English, and there may well be discrepancies between the information that is gleaned from different sources.

While it is not possible for the Research Department to review the accuracy of the overall contents of Dr. Wood's compilation, we provide the following information concerning the particular members of the families of Bahá'u'lláh and 'Abdu'l-Bahá about whom he enquires. The information represents a working synthesis of the material from the sources that have been studied to date.

Gawhar Khánum

As yet, the date of the birth of Gawhar Khánum has not been determined. The marriage took place in Baghdád, around 1863. Gawhar Khánum remained with her brother in that city when Bahá'u'lláh left 'Iráq. Later on she was made captive together with other believers, among them Zaynu'l- Muqarrabín, on their way from Baghdád to Mosul and received instruction from Bahá'u'lláh to proceed to 'Akká. Bahá'u'lláh refers to this captivity in the Tablet to the Sháh. She passed away during the Ministry of 'Abdu'l-Bahá.

Furúghíyyih, Gawhar Khánúm's Daughter

Furúghíyyih Khánúm was born in 1873. Her marriage took place in 1885/1886. While the exact date of her death is not known, in *God Passes By* (Wilmette: Bahá'í Publishing Trust, 1995), p. 319, Shoghi Effendi states that she passed away during the Ministry of 'Abdu'l-Bahá.

Diyá'íyyih Khánúm

We have found no record of the date of birth of Diyá'íyyih Khánúm. According to "The Spoken Chronicle of Túbá Khánúm", reported in Lady Blomfield's *The Chosen Highway* (Wilmette: Bahá'í Publishing Trust, 1967), p. 112, it would appear that Diyá'íyyih Khánúm's marriage took place in 1895. According to the inscription on her gravestone, she passed away in the year 1951. The exact date of her passing has not been determined.

Túbá Khánúm

According to her "Spoken Chronicle" in *The Chosen Highway*, it would appear that Túbá Khánúm was born in 1879/1880 (see pages 93 and 95). She died in 1959, this being the date inscribed on her gravestone. No information has come to light concerning the date of her marriage.

Rúhá Khánúm

The dates of the birth, marriage and death of Rúhá Khánúm have not, as yet, been determined.

Munavvar Khánúm

The dates of the birth and marriage of Munnavar Khánúm have not so far been found. However, as recorded on her gravestone, she passed away in 1971.

The Fifth Daughter of 'Abdu'l-Bahá

It is thought that the daughter of the Master who passed away later in her childhood is Rúhangiz. The date of her birth is unknown. According to "The Spoken Chronicle of Túbá Khánúm" in *The Chosen Highway*, pp. 103-104, her death occurred after the passing of Bahá'u'lláh. The year inscribed on her gravestone is 1309 A.H. (i.e. 1892).