

BAB & BAHÁ

HISTORY OF THE FORMATION OF BAHÁ'ISM – PART TWO



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(You can read part one [here](#))

After a while Báb left Shiraz to Isfahan and under protection of Russian spy called Manucher Khan (the Georgian, the governor of Isfahan) whom the Russian government had instructed him to accept Islam, the Shah appointed him as the accredited representative of the state in Isfahan, Báb announced his claim again, which the government ordered to put him in prison but at the instigation of Kenyaz Dolgorukov, Manucher Khan instead of delivering Báb to prison, took him to his palace in hidden and nobody would know, until Manucher Khan died and Gorgin Khan succeeded him, he saw Báb roaming freely in the yards of the palace, so he reported to Shah and Báb was exiled to the fort of Maku in Azerbaijan.

During the stay of Báb in Maku, Mirzá Husayn-Ali Núri (who later assumed as Bahá'u'lláh), Muhammad Ali Barfurushi and Fatimah Baraghani (Táhirih Qurrat al-'Ayn) called Bábí followers to gather in a conference in Badasht (around the city of Shahrud), the purpose of this conference was ostensibly to devise freedom ways of Báb from prison but their actual purpose was to announce the repeal of Islamic faith. So when a large enough crowd gathered, Qurrat al-'Ayn told them:

“You should know the provisions of Muhammad’s law (Sharia) have now been repealed by the appearance of Báb.”

and called them to obey him. The sedition of Bábí intensified afterwards.

After his summit the Shi'a scholars and the government of Iran became furious, the Shah asked his crown prince Nasser al-Din Shah who was in Tabriz to bring Báb to court of Ulama (clergy) for trial.

After some ambiguous and foolish talks heard from Báb, all those present declared that he is a mad person, thus his feet were tied and after he was struck with a rope eleven times on his feet, he began to apologize and wrote a letter to crown prince revealing his disgust. He declared that he had taken back his claims and repented for his past misdeeds.

While Báb was in prison, some Bábí followers started evil wars in Iran, therefore the prime minister, later Amir Kabir for country's security decided to execute Báb in Tabriz. This event happened on 28th Shaban, 1266 A.H (9th July 1850) when the Báb was executing, the Russian consul tried to save Báb by offering a large bribe, but he was not successful in this

regard, so after execution of Báb the Russian consul took a photograph of the body in order to send to his government.

From Bábism to Baha'ism

After execution of Báb, the Russians tried to select one of his followers to be his successor, Kenyaz Dolgorukov says:

“I heard of Báb execution in Tehran, so I instigated Mirzá Husayn-Ali and some others who did not see the Báb to make some uproar and confusion.”

They started an armed rebellion and insurgence in point of the country but the government reacted with stern reprisal. When they failed, they tried to assassinate the king Naser al-Din Shah for executing the Báb, this point also failed, and the king ordered to arrest them including Mirzá Husayn-Ali and put them in prison. Dolgorukov says:

“I defended Mirzá Husayn-Ali and with extreme difficulty convinced the government not to kill him. So the government exiled him to Baghdad.”

Dolgorukov says that I suggested to Mirzá Husayn-Ali to take his brother Mirzá Yahyá as his patron. Dolgorukov further states,

“I gave them a sizeable sum of money and later, I sent his wife, children, relatives and all those who were close to him.”

Dispute between the followers of the Báb

After being settled in Baghdad, Husayn-Ali Núri started to pave the way to assume leadership of Bábism, but a group of them did not accept him as their leader and gave their leadership to his brother Yahyá Núri because they believed Báb had appointed Yahyá Núri in his will as his successor. So they became two groups struggling against each other. Due to this struggle the Ottoman government deported them to Edirne (in Turkey) (1281 AH-1864 AD). The strife between the two brothers intensified, the followers of Yahyá came to be known as ‘The Azalis’ as he was called Subh-i-Azal, the followers of Husayn-Ali as ‘Bahá'is’.

Husayn-Ali determined to get rid of his brother Yahyá. He tried to poison him but it failed, he then attempted to assassinate him which was failed too. So the two brothers took to curse each other vehemently calling each other as ‘sin’ ‘the calf’ ‘the bear’. This made the ottoman

government to order sending them to different places. Azalis were sent to Cyprus and Bahá'is were sent to `Akká in Palestine. Mirzá Husayn-Ali Núri started with claiming that he was the trustee of Báb and his successor and called himself as Bahá'u'lláh. Later he claimed that he is a prophet. He also called himself as the perfect Manifestation of God that to follow him leads to paradise, and disobey him is hell, he invalidated anything which did not suit him in Bábism.

Mirzá Husayn-Ali continued to propagate his falsehoods and fabrications through the masonic establishment and the mouth pieces of world Zionism which used him as a tool for achieving its goals. Husayn-Ali Núri was exhausted with diarrhea, and perished in `Akká, on 2nd Dhi Qadah 1309 (May 1892). During his stay in Baghdad, Mirzá Husayn-Ali started to write some books, some of them are: Iqán, Aqdas, Ishráqát, Alwah, Mobeen. Mirzá Husayn-Ali willed that after him, his elder son `Abbas Effendi and after him, his other son Muhammad `Ali Effendi would succeed him.

Dispute over leadership among the brothers

When `Abbas Effendi, later known as `Abdu'l-Bahá', announced that his father appointed him in his will as his successor, his brother Muhammad `Ali Effendi contested this claim; each of them argued that he was meant by the will which was very concise and ambiguous. On the account of this conflict each one raised his head against the other with fury, but finally `Abdu'l-Bahá was victorious. He called his supporters as 'Sabetin' (covenants) and addressed the opponents as 'Naghezin' (covenant breakers).

`Abdu'l-Bahá started to work in order to achieve the aims of Baha'ism, namely to change Islam and work for the establishment of a Jewish home in Palestine. He claimed that a Bahá'i can combine all religions even though they contradict each other. He says:

“Know that the kingdom is not restricted to a certain association, you can be a Christian Bahá'i, mason Bahá'i, a Jewish Bahá'i and Muslim Bahá'i.”

`Abdu'l-Bahá died in 6th of Rabi-al-Awal 1340 AH (November 8th, 1921) at the age of 78 and before his death, since he had no son, appointed his grandson Shoghi Effendi, son of his daughter as his successor.



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