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الله الرحمن الرحيم

In the Name of God, the Compassionate, the Merciful



BAHAISM

AN OFFSPRING OF IMPERIALISM AND ENEMIES OF ISLAM

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INTRODUCTION

Islam is a genuine Divinely inspired religion whose dynamic principles have always guided humanity towards the path of salvation and bliss. By stressing on 'Tawhīd' or monotheism, as the cornerstone of faith, Islam has in fact unshackled mankind from the yoke of slavery of their fellow creatures. All through history, Muslims, by holding fast to the Divine Rope and preserving their unity, have firmly stood up against any type of oppression and any attitude which is against the innate nature of man, and in the process have safeguarded their honour and dignity. As a result, the oppressors have viewed Islam as a strong barrier, and in their attempts to confront this Divine religion have employed various tricks and deceitful means. As history bears witness, one of the most often-mentioned methods in this connection has been to sow discord and spread disputes among the united ranks of Muslims by coining schism and giving birth to pseudo-religious groups. The incompetent rulers of some Islamic states, deliberately or otherwise, greased the wheels that led to the emergence of these schismatic groups. In fact, one of

the most deplorable issues the Islamic world is facing, is discord which the imperialists and the superpowers have tried to exploit at crucial junctures in order to make cultural, political and economic inroads among the Muslims. By sowing discord, imperialism has been both determined to pollute Islamic rules and thoughts, and to further its own vested interests for hegemony over Muslim lands.

Examples of such schism in the Muslim world, master-minded by imperialism, are the heretical Bahaim in Iran, Wahhabism in Saudi Arabia, and Qadianism in the Indo-Pakistan subcontinent. In view of the fact that after the victory of the Islamic Revolution in Iran in 1979, which awoke the conscience of world Muslims, the heretical Bahais have not neglected any adverse propaganda against the Islamic Revolution and have been backed by both imperialism and Zionism as "the innocent religious sect", truths should therefore be revealed against such a spurious doctrine. This article tries to analyze and study the role of imperialism in the emergence of this misleading sect. Although global arrogance through its intricate propaganda network would not let the truth be heard by the world, this article is being presented to those who are seeking the truth.

*The International Department
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BIOGRAPHIES OF BAHAI LEADERS, HOW THE HERESY EXPANDED AND EMERGED

(a Summary Background on Baháism)

In the year 1844, a young man from Shiraz,⁽¹⁾ called Ali Mohammad Shirazi son of a certain Mohammad Reza (a cloth dealer) claimed of having been elevated to divine status and this gathered around him a number of followers who later became known as 'Bahais' from Ali Mohammad's sobriquet of 'Bab'. Then, from among this group, a sect emerged called 'Baháism', after the name of its founder known as Bahaollah, who deceitfully styled himself as Bab's successor and even went ahead of him in his claims about prophethood and his alleged divine mission. The Babis and later the Bahais did not fail in opposing Islamic principles and instructions and put forward disgusting theories and ideas which brought upon them the wrath of the Muslim scholars and the *Ummah*.

In order to get acquainted with the baseless and futile ideas of Baháism one should go back and study

1 One of the ancient cities in southern Iran and presently the capital of Fars Province.

the ideas and philosophy of the leaders of the group called '*Sheikhiyeh*'. In the closing years of the 18th century, a certain theologian called Sheikh Ahmad Ahsai, a resident of Karbala, (2) gathered followers and founded a sect which was later known as "Sheikhiyeh. He was from Ahsa (3) and the son of Zaynud-Din. At the age of 20, Sheikh Ahmad left his town for the holy cities of Karbala and Najaf in Iraq, to pursue his studies in theology. He attended classes of various famous theological scholars of the age, to the extent that he reached the status of religious leadership. Sheikh Ahmad showed great devotion for the twelve infallible Imams of the Prophet's Household, and therefore, was highly respected by the ulema, one of whom later invited the Sheikh to pay a visit to the city of Qazvin in Iran. Sheikh Ahmad who was accompanied by a group of scholars, once met the Third Martyr, Mohammad Taqi Baraghani (4) during which meeting the Martyr asked Sheikh Ahmad's view on Resurrection Day. "I believe Resurrection is '*Huwarqilia*' ,(5) hidden in one's body like glass inside the stone," replied the Sheikh. "But," the

2. A city situated in the center of Iraq, containing the Holy shrines of Imam Husain (A.S.) and Abbas (A.S.).

3. A city in what is now the eastern province of Saudi Arabia

4. Abu Abdullah Shamseddin Dameshqi martyred in 1366, is known as the first martyr, Sheikh Zeinuddin Bin Ali martyred in 1545, a prominent personality among Imamiyeh ulema is known as the second martyr, and Mulla Mohammad Taqi Baraghani who was martyred by the Babis in 1844, is known as the third martyr. However, many regard Seyyed Nurollah Shushtari who was martyred in Agra (India) in the first quarter of the 17th century, and also Mulla Abdullah Shushtari martyred in Bukhara by the Uzbeks in 1575 as the third martyr.

5. Taken from Hebrew, means the supreme world.

Martyr argued, "one of the main principles of Islam is that on the Resurrection Day this same body would return and not '*Huwarqilia*' ". The debate was intensified and the result was the Sheikh's excommunication which forced him to return to Iraq, and was a prelude to the isolation of the Sheikhiyah sect and its excommunication from the Shi'ite community and theological centers.

The most important issue at that crucial juncture was Iran's socio-political situation. People had sustained serious material and psychological losses as a result of battles between Iran and the expansionist Czarist Russia and, in the meantime, were suffering from the corruption and disputes that prevailed among the ruling kings and their royal families. They longed for stability and justice, and would eagerly listen to the words on the Awaited 12th Imam of the Prophet's Household, Imam Mahdi (A.S.). Taking advantage of this opportunity, Sheikh Ahmad would focus his oratory mainly on this subject and would attract more people gradually. He would even exploit the ignorance of illiterate people and would pretend that he was an omniscient person with connections to the spirits of great religious personalities. Whenever he was asked to prove his statements, he would, in a specious manner, claim that he had received such words from the infallible Imams. For instance, once Sheikh Ahmad was asked about Satan, he said: "The Devil, prior to committing his sins was called *Azazeel* . When he was ostracized, then he was called Satan. He has married a woman called *Tortobbah*, whose body is like a snake.

She then laid 30 eggs, 10 in the east, 10 in the west and 10 in the middle of the earth. Out of each egg, new devils were born." (from *Qatifiyah* treatise included in *Jawame-ul Kalam*.)⁽⁶⁾ Such irrational statements have been attributed to Sheikh Ahmad. In addition to prevailing disputes on Sheikh Ahmad's views in Iran, there were controversial debates in Iraq as well. Haj Mohammad Karim Khan, head of the Sheikhiyah sect has been quoted in *Hedayat-ul Talebin* ⁽⁷⁾ as saying: "His (Sheikh Ahmad's) opponents sent a copy of his book '*Sharh-ul Ziyara*' ⁽⁸⁾ to' the Ottoman governor of Baghdad and told him that the writer had abused Abubakr and Omar, (the first two Caliphs). The governor, Dawood Pasha, due to the grudge he harboured against the Shi'ites, sent his master of the horse equerry ⁽⁹⁾ to the Shi'ite populated city of Karbala and besieged the holy city for eleven months. The city was shelled almost for 12,000 times and parts of the holy shrines of Imam Hussain (A.S.) and Hadhrat Abbas (A.S.) sustained damages, but the residence of Seyyed Kazem Rashti, Sheikh Ahmad's successor, remained intact.

In the last years of his life, Sheikh Ahmad made another trip to Iran where he was warmly received by the Qajar king and his courtiers. His debate in Qazvin which led to his excommunication happened

6. See *Jawame-ul Kalam* (Comprehensive Discourse)

7. Page 107 *Hedayat-ul Talebin* (Guidance of Seekers)

8. *Sharh-ul Ziyarah* (Commentary on Pilgrimage) one of Sheikh Ahmad's books.

9. Master of the horse equerry.

during this same trip. Sheikh Ahmad then travelled to Syria, Iraq and Hejaz and on his way to Mecca, for the Hajj pilgrimage, death overtook him on 21 Dhilqa'da. 1241 Hijri (1827). After Sheikh Ahmad's death, Seyyed Kazem Rashti replaced him. Mirza Mohammad Tonekaboni who used to attend Seyyed Kazem's classes, has written that Seyyed Kazem would always condemn religious jurists and his statements would betray support for the Shaykhis rather than the Shi'ites.

At that time, the Shi'ite population of Karbala who could no more tolerate oppressions of the Turkish rulers, revealed their opposition but the main obstacle on their way were followers of Seyyed Kazem Rashti. As a result, Mohammad Najib Pasha, the ruler of Baghdad, dispatched his army to Karbala and pounded the holy city, massacring some 4,000 innocent men and women.⁽¹⁰⁾ The holy shrines of Imam Hussain (the grandson of the Prophet (S.A.W.) and his brother Abolfazl al-Abbas (A.S.) did not remain safe, but still Kazem Rashti's residence remained intact.

A year after the attack Seyyed Kazem Rashti died while no successor had been nominated for him. However, some of his followers including Karim Khan Kermani,⁽¹¹⁾ Mirza Shafie Tabrizi, ⁽¹²⁾ Mirza Taher

10. Page 417 of *Sharh-e Hussein* by Mohammad Baqer Sadr.

11. Today, most of the followers of Shekhiyeh are his advocates. Their headquarter is in Kerman and their leader is one of the grand sons of Haj Mohammad Karim Khan.

12. He has been influential in Azerbaijan but died after Seyyed Rashti's death and his followers were dispersed.

Hakkak Isfahani,⁽¹³⁾ and Ali Mohammad Shirazi laid claim to Rashti's mantle. The last named is the founder of the heretical group called Bahaism.

1. Mirza Ali Mohammad Shirazi

Mirza Ali Mohammad Shirazi, who later styled himself as 'Bab' (gateway to the Awaited Imam) was born in Shiraz in October 9, 1830. His mother was Khadija and his father Mohammad Reza who died when Ali Mohammad was only one year old.

In his childhood, Ali Mohammad would attend classes of Sheikh Abed, Sheikh Ahmad Ahsai's follower, and would learn Persian and Arabic vocabulary as well as mathematics. According to his own writings, in the book entitled "Bayan" which is full of literary errors and the Bahais endeavoured to destroy and forget about it, he had suffered from poor health during his childhood and had repeatedly asked his teacher not to whip him more than five strokes, otherwise his wife would be prohibited to him. However, after abandoning education, Bab, together with his maternal uncle who was also his guardian, went to the southern port-city Bushehr.

An interesting point about Ali Mohammad Shirazi's education is that in the book '*Sahifah Adliyah*' (Scripture of Justice) he emphatically has stressed that he had not been taught by anyone but

13. He went to Istanbul and found some followers there, then he claimed to be Mahdi and finally was killed.

rather was an illiterate. Even Abbas Afandi, the son of Bab's successor Bahaollah in his book '*Khetabat-e Mubarakah*'⁽¹⁴⁾ (Blessed Speeches) has written: "All of Almighty God's messengers had been the same. Moses, Jesus Christ, Mohammad, Bab and Bahaollah all had been the same. They had attended no school." In another book '*Mofawedat*', Afandi writes: "All know that Bab has not attended any school or classes. All the people of Shiraz would confirm the fact. However, he rose from among the people endowed with all knowledge." Another Bahai, Fazel Mazandarani, has made a more implausible excuse in his interpretation of the term 'ummi' (unschooled) by reasoning that although Bab had attended courses in his childhood and later in Seyyed Kazem Rashti's classes and his manuscripts are being spread among the public, the way he advanced his knowledge from preliminary stages to higher degrees, was not something ordinary as in the case of Sheikh Ahmad, Seyyed Rashti and others. In fact, he has stressed, Ali Mohammad had compared his status to that of his superior ancestor, Prophet Mohammad (S.A.W.). Therefore, what is comprehended out of Sheikh Fazel's reasonings is that Seyyed Bab had compared himself to Prophet Mohammad (S.A.W.).

Not much is known either of Bab's days of youth in Bushehr. It is said that he used to spend most of his time at his uncle's textile shop, and in his spare time would attend gatherings of the followers of Sheikhiyah. It is also said that in the torrid summer of Bushehr the

high superstitious Bab would take to the rooftop and would indulge in strange behaviour, often standing still under the blaring sun and uttering magical words.⁽¹⁵⁾ This has been also referred to in Nabil Zarandi's history, which also adds that some people thought that Bab was a sun worshipper.⁽¹⁶⁾ Obviously, these acts are not considered as mortification but rather are signs of insanity. Being aware of the fact, the Bahais tried to deny that he had undergone mortification or had served a spiritual preceptor.⁽¹⁷⁾ Abnormal mortifications and insane behaviour of Bab worried his uncle to the extent that after becoming disappointed of his treatment he consulted with other members of his family who unanimously decided to send Ali Mohammad to the holy cities of Karbala and Najaf in Iraq, so that the change in the environment and also presence in the two holy places would result in his recovery.

While in Karbala, he became acquainted with a number of Seyyed Kazem's students. After Seyyed Kazem's death, believers in Sheikhiyeh searched for the Bab (gate) to reach the Awaited 12th Imam (A.S.). Some of the students claimed to have reached that status, including Haj Karim Khan Kermani, Mirza Shafie Tabrizi, and Ali Mohammad Shirazi who claimed to be the Bab from 1840 to 1844. Meanwhile, he planned to pay a pilgrimage to holy Mecca and ordered a number

15. *Hasht Behesht* (Eight Paradise) Mirza Ahmad Rowhi and Aqa Khan Kermani, page 276

16. Summary on *Tarikh-e Nabil Zarandi*, page 66

17. *Noqtatul-Kaf* (Mystical signification of the Letter Kaf) Mirza Jani Kashani, page 109.

of Seyyed Kazem's students to spread out in various areas, and without mentioning his name, declare that the 'promised gate' has emerged with 'strong reason'. After his pilgrimage, in 1845 Ali Mohammad Shirazi arrived in Bushehr where he wrote a letter to Mulla Sadeq Khorasani (one of his followers) that in the Friday sermons his name should be mentioned in the call to prayer, i.e., he should proclaim that Ali Mohammad is the gateway to the 12th Imam (A.S.). Such futile claims bore no fruits other than public whipping for Mulla Sadeq and singeing of his beard. Later, Mulla Sadeq together with two other followers of Ali Mohammad was expelled from the city. The governor of Fars at that time was Nezam-od Doleh Hussein Khan who after finding out that Mulla Sadeq had in fact been innocent and that the real culprit was Ali Mohammad, summoned Ali Muhammad to Shiraz. According to Nabil Zarandi's history, Ali Mohammad later confessed that he had neither claimed of being the 12th Imam (A.S.) nor was a liason between him and the people. The Friday prayers leader of Shiraz asked Ali Mohammad to attend the prayers at the Jame Mosque of the city and repeat his confessions for the worshippers. He told the Friday gathering: "May God's curse be upon those who consider me the Absent Imam's successor and those who call me the Imam's gateway...May God's curse be upon those who think I have forsaken Imam Ali and his household." He, thus, publicly renounced his past claims and was kept under house arrest by the then ruler. However, despite confinement, Ali Mohammad continued his activities secretly.

Coming to the scene again is Fazel Mazandarani who once more tried to interpret the issue in his own way and claimed that Bab had dissimulated which was quite contrary to Bab's own statement: "Avoid dissimulation".

According to both Babis and Bahais at that time Mirza Ali Mohammad wrote a commentary on Sura Kowsar of the holy Qur'an, upon the request of Seyyed Yahya, a son of one of the ulema of Sheikhiyeh. This commentary, the only manuscript of Ali Mohammad, on one hand, proves the Imamate of the Awaited Imam (A.S.), and on the other hand, deals with Babism. In 1857, Bab fled to Isfahan due to the spread of a contagious disease (probably cholera) in Shiraz.

The story about Bab's residing in Isfahan is complicated to some extent. At that time Manuchehr Khan Gorji,⁽¹⁸⁾ a Christian of Georgian origin, notorious for his criminal disposition was the governor of the city. In fact, he was an Armenian POW who had been brought to Iran from Tbilisi by the Qajar king Aqa Mohammad Khan. Manuchehr Khan who was a smart person and enjoyed open support of the Russians, was rapidly promoted from being an ordinary servant to the rank of the governor of Isfahan. According to Bahai sources,⁽¹⁹⁾ on his way to Isfahan Bab wrote a letter to the city's governor asking him to provide him a residence. Manuchehr Khan then ordered Isfahan's Friday prayer leader to prepare his own residence for Bab and also sent his brother outside the city to

18. Almost all historical sources have referred to him as a spy and guardian of Russian interests in Iran.

19. Summary on *Tarikh-Nabil*, page 190

welcome Mirza Ali Mohammad. The reason for such a respect extended to Mirza Ali Mohammad is not clear but as E'tezad-ul Saltaneh has written in his book '*Bab's Sediton*' Manuchehr Khan Gorji thought that Mirza Ali Mohammad was one of the prominent religious figures. This would be true if he had not heard anything about events that had previously happened in Shiraz. Or, else, perhaps he knew about all those incidents but had instructions from the Russian government to do so.

Manuchehr Khan Gorji intended to organise a gathering of most of the prominent religious personalities of Isfahan and hold a debate between them and Mirza Ali Mohammad in order to legitimize the latter's controversial status, and, if possible, get an approval from those ulema for the Mirza. But he failed to do so due to the refusal of the ulema to take part in such a gathering. However, it has been claimed in the Bahais book that in a meeting attended by a number of personalities, Manuchehr Khan asked them about the special succession to which no one could offer an answer except for Mirza Ali Mohammad. He then wrote a treatise on the same subject which moved Manuchehr Khan to the extent that he converted to Islam and confessed that until then he had no deep belief in Islam.(20) Even if this is true, it is a proof to the hypocritical nature of the governor, since at that time no non-Muslim would be assigned to such a high office in Muslim lands. Therefore, either the Iranian government was deceived, or Mirza Ali Mohammad, or

20. *Qarn-e Badi* (Originally in English, * God Passesby *) , page 110, vol. 1

both.

Following the incident, Manuchehr Khan continued his open support for Bab and freely promulgated his own ideas. This made religious personalities in Isfahan to write a letter to the then Chancellor Mirza Aghassi, asking him to take steps to foil the plot.

In 1842, the Chancellor wrote a reply in which he called Mirza Ali Mohammad insane and said: "I think the best punishment for him is to exile him to Maku..."

Meanwhile, Manuchehr Khan, titled Mo'tamed-od Doleh, sent Bab to Tehran but secretly made preparations for his return to Isfahan at night, and lodged him at his own residence. Afandi says except for confidant people to Mo'tamed-od Doleh and those people who were dependable for him and special friends, nobody was aware of Bab's conditions. How could Mo'tamed-od Doleh's impudent attitude in violating Mohammad Shah's order for the return of Bab to Tehran be interpreted? Could a provincial ruler, in the absence of foreign support, disobey the shah's decree?(21) Therefore, thenceforth Mirza Ali Mohammad was warmly welcomed at the 'Khurshid Palace' and upon the proposal of Mo'tamed-od Doleh married a beautiful maiden.(22) Every night a great number of people would come to visit him and would listen to his propagation of Babism.(23) The grandeur of the residence, the comfortable life in such spacious palace and the visit of friends and followers further

21. See *Tarikh-e Nabil*, page 194 .

22. *Zohur-ul Haq (Appearance of Truth)*, Chapter 3, page 105.

23. *Kavakeb-du Dorriyeh fi Ma'ssur al-Bahaiyeh (Sparkling Stars of the Glories of Bahaism)*, page 75

encouraged Mirza Ali Mohammad to promulgate his fabricated ideas, especially that Mo'tamed-od Doleh would not spare any effort in this connection. To this end, he promised to put at Mirza Ali Mohammad's disposal 40 million francs out of his own wealth,(24) depose Mirza Aghassi from premiership, make Mohammad Shah to advocate his sect, and court the Shah's sister for the Mirza and pay all the wedding expenditure himself. He even promised Mirza to annihilate all religious personalities who would oppose him(25) and said that in case the Shah did not agree with his views, he would embark on a military expedition against him and claimed that he had the potential to fight with the Qajar government for two years.(26) Surprisingly, these promises were made at the time when Bab had withdrawn his previous claims of being the vicegerent of the Awaited 12th Imam (A.S.). Therefore, who would actually benefit from them? However, such propagations and promises lasted for four months and after Mo'tamed-od Doleh's death, Bab's secret sojourn in the governor's palace was revealed. The new ruler of Isfahan, Gorgin Khan who was Mo'tamed-od Doleh's nephew, informed the central government of the situation and handed over Mirza Ali Mohammad to the officials to be dispatched to Tehran through Kashan. According to what Edward Brown said in Kashan, Haj Mirza Jani, writer of the book '*Noqtatul Kaf*' bribed the officials for 100 tomans and took Bab

24. *Qarn-e Badi*, page 114

25. *Matale Farsi*, page 201-202, and *Matale Arabi*, page 167

26. *Zohur-ul Haq*, Chapter 3, page 93

to his house to spent the night. The next day the officials received another instruction which said Mirza Ali Mohammad should be imprisoned in Maku fortress⁽²⁷⁾ in Azerbaijan . Between 1843 and 1844 when Bab was in Maku his followers would bribe the wardens and contact with Mirza in person or by correspondence.

It was at this time when Babism launched its first aggression and massacre of its opponents. Leaders of the bloodshed were Tahereh Qazvini, Mirza Hussein Ali Nouri who later styling himself as Bahaollah claimed the mantle of the Bahais' leadership and Mirza Saleh Shirazi or Mulla Abdollah who master-minded the bloodshed. The massacre had its roots in the excommunication of Sheikh Ahmad Ahsaei by Mohammad Taqi Baraghani (the Third Martyr). Mulla Mohammad Taqi had two elder brothers, Mulla Saleh Qazvini and Mulla Mohammad Baraghani. Mulla Saleh had a beautiful daughter called Zarrin Taj or '*Qorat-ul Ein*' (literally the 'beloved object') who had received a relatively good education prior to her marriage. Later, due to the propagations of her cousin Mirza Javad and her uncle Mulla Mohammad, she joined followers of Seyyed Kazem Rashti and left her husband and children for the holy places in Iraq to attend Seyyed Kazem's classes. After Seyyed Kazem's death, she would organise meetings and would propagate for the Sheikhiyeh. However, with the coming to the scene of Babism, she joined them and held debates in Qazvin and thus, gathered a number of followers around herself.

27. Located in Iran-Azerbaijan border.

Thenceforth she started correspondence with Mirza Ali Mohammad. She had coarse ethical manners. As Bahai sources have stipulated,(28) she would uncover her beautiful face while attending debates and would discuss controversial subjects in a coquettish manner so that most of the followers of Sheikhiyah and Babism had fallen in love with her.(29)It is also said that she would put on gorgeous dresses and would bedeck herself and would appear before followers of Mirza Ali Mohammad with no hijab (head cover). She would ascend a pulpit throne and like an orator would talk about heaven and hell. Then, she would tell the audience that whoever touched her body would be immune from the heat of hell's fire. The frenzied gathering would then jostle with each other to reachout her and touch her.(30)Such obscene acts happened at a time when Iran was in a weak political situation, and Tahereh was plotting to remove all the obstacles in the way of the Sheikhiyah and Babism in Qazvin. The great obstacle in this connection was her own uncle Mulla Mohammad Taqi Baraghani who was trying hard to put an end to the illegal activities of Babism

It was in the light of these incidents that '*Qorat-ul Ein*' made a successful attempt on the life of Mulla Mohammad Taqi, but prior to carrying out the plot, she

28. *Kavakeb-ud Dorriyah*, vol. 1, page 11 and *Tazkkor Sho'aray-e Bahai*, vol. 3, page 75

29. Including Seyyed Mohammad Golpayegani who has been a handsome young man and had been referred to as a charming young man by Tahereh - according to summary on *Tarikh-e Nabil*

30. *Nasekh-ut Tavarikh*, vol. 3, page 219. A famous general history written in the Qajar period.

asked a group of Arab people who had accompanied her to Qazvin, to leave the city. Two weeks later, Mulla Mohammad Taqi Qazvini was stabbed by Mirza Saleh Shirazi while saying his dawn prayers at the city mosque. The assassins were arrested and jailed in Tehran. The Babis plotted the escape of the murderers from prison but the main culprit was shot dead while fleeing. Mirza Hussein Ali (Bahaollah) who was accused of plotting the escape of the assassins from jail, was arrested but was later released through the mediation of Agha Khan Nouri and his brother Jaafar Qoli Khan. The next measure taken by Hussein Ali was to procure the release 'Qorat-ul Ein' who was under house arrest in Qazvin. She then went to Bahaollah's house and it is said that a strong amity developed between them.⁽³¹⁾

Meanwhile, Ali Mohammad who was spending his exile in Maku fortress, was still propagating about Babism to the extent that in a letter to Mohammad Shah, he wrote: "I try to make you acquainted with this issue since I do not intend to disobey your honourable Master, 'Baqiyatallah' (the 12th Imam). I swear by my own life that if obedience of the orders of 'Hojatallah' (the 12th Imam) (A.S.), may my own soul and those of others be sacrificed for him, was not a duty, I would not have bothered to inform you...according to narrations, the light which struck the mount (Sinai) at the time of Moses was the light of a Shi'ite Muslim, I swear to God that, that light was my own light since the Holy Qur'an says: "... *but when his Lord manifested His glory to the mountain...*"

31. *Kavakeb-ud Dorriyah*, page 125, vol. 1

In 1844, Bab was moved from Maku to Chehriq (near the city of Salmas in Azarbaijan) upon the orders of Haj Mirza Aghassi. The move angered the Babis and entailed several events, the first of which is known as 'Badasht'.⁽³²⁾ In this plain, Mirza Hussein Ali would host some 80 Babis and had formed a three-member committee comprising himself, Mohammad Ali and the above-mentioned beautiful woman *Qorat-ul Ein*. They would hold their meetings at night and would force the Babis to obey the instructions in the morning. The Babis were highly suspicious about all those night meetings, but would slur over the issue by calling each other sobriquets such as *Qoddus* (holy) for Mohammad Ali,⁽³³⁾ 'Tahereh' (pure) for *Qorat-ul Ein*,⁽³⁴⁾ and 'Bahaollah' for Hussein Ali.⁽³⁵⁾ While Mohammad Ali still had no other claim than pretending to be the vicegerent of the 12th Imam (A.S.), the people who had gathered in Badasht would hold congregational prayers led by Mirza Hussein Ali. But, gradually, *Qorat-al Ein* injected this idea in the three-member committee that the Islamic canon should be abolished and noted that she would inform the Babis of the decision herself. However, a number of Babis abandoned the sect.

Finally, the Babis decided to exert utmost efforts for the release of Bab from Maku, and to this end sent agents to various corners of the country in order to gather more adherents. In case they could beef up their

32. A city near Shahrud. The incident took place a little while before Bab's moving to Chehriq.

33. pure

34. chaste

35. God's Glare

ranks they would seek the shah's pardon for Bab and if the shah rejected, would launch an attack to get Ali Mohammad released by force. They were determined to resist the government and had decided that in case they could not stand the government, they would seek asylum in Russia. However, the impudent activities of the Babis in Badasht received harsh reaction by other members of the group elsewhere to the extent that Beshrouei, the second strong personality of Babism said: "If I were in Badasht, I would punish the advocates there."⁽³⁶⁾ No right reason could accept that such obscene orgies could happen in an Islamic country except that lustful foreign agents had been behind them in advance. Under such circumstances it was not astonishing that Ali Mohammad dared to call himself the 12th Imam and later claimed to be a prophet and spread his fabricated ideas and ultimately called himself god. A Bahai leader, Showqi Afandi in his book *Qarn-e Badi* writes: "Not later than this incident (Badasht), His Eminence the Babullah by announcing that he is the 12th Imam and proving the independence and genuineness of the blessed uprising, has confirmed his followers at Badasht and further strengthened their views on Divine instructions."⁽³⁷⁾

Later, Bab was brought from Chehriq fortress to Tabriz where religious personalities of the city debated with him in front of the then crown prince Nasereddin Mirza. Bab hopelessly outclassed in the debate, repented

36. On page 25 of *Makatib (Correspondences)*, vol. 2, Abbas Afandi writes Tahereh even claimed to be God.

37. See page 565, *Bahai*

and the text of his letter of repentance is still kept in the library of the former National Consultative Assembly in Tehran. Although Bab had written a letter of repentance to the shah, the ulema in Tabriz did not accept his repentance and in response wrote: "Ali Mohammad Shirazi, you, in the presence of His Highness and a group of senior officials...and a number of prominent ulema, have confessed to a number of points, every single one of which proves your apostasy and necessitates your murder. The repentance of an apostate born of Muslim parents is not acceptable. The only matter which has postponed your murder is the doubt about your sanity. If the doubt is removed, the verdict on apostate born of Muslim parents would be carried out on you immediately." (written by noble servitors of the religion, signed by Abolqassem al-Hassan al-Husseini and Ali Asghar al-Hassan al-Husseini).

A few days after Mirza Ali Mohammad's feigned repentance, he was sent back to Chehriq fortress where he stayed until the death of Mohammad Shah and the coming to power of Nasereddin Shah. Finally, during the premiership of Mirza Taqi Khan Amir-Kabir⁽³⁸⁾ who was deeply despised by Bahaollah, Bab was once again brought to Tabriz and was executed in 1846.

According to contemporary accounts, Bab's body was thrown into a ditch outside the city of Tabriz and torn to pieces by wild animals. But, Bahais believe that the body was later taken out of the ditch by Soleiman

38. Amir Kabir is one of the few figures among the Qajar statesmen who sympathized with the nation.

Khan Afshar upon the orders of Mirza Hussein Ali. It was first taken to Haj Ahmad Milani Babi's silk-weaving factory and then sent to Tehran and after a while taken to Haifa in what is now the illegal state of Israel, and interred in a special place.⁽³⁹⁾ The most interesting point in this connection is that the Russian consul shed tears during the execution while the next day he accompanied the painter to the ditch to draw a picture of the dead body.

The Azalis,⁽⁴⁰⁾ believe that Bab's body is buried in Imamzadeh Ma'sum shrine near Robat-Karim, Tehran, and has not been transferred to Haifa. Ali Mohammad Bab wrote about 73 books and treatises none of which are of literary value. His books are in Persian and Arabic. The most important of them is *Bayan* written both in Persian and Arabic. In fact, since it includes subjects which cancel Bahaollah's claims, so Bahais try to destroy it.

2. Mirza Yahya Nouri, Known as Sobh-e Azal (Eternal Dawn)- 1828-1910

After the death of Bab Mirza Yahya Nouri calling himself *Sobh-e Azal* claimed the leadership of the Babis on the basis of a letter sent to him in Bab's own hand writing. But, since Sobh-e Azal was a timid and inexperienced young man, he assigned his brother Mirza Hussein Ali as his own steward. He would make trips in disguise and called himself the 'concealed disappearing eminence' (perhaps to resemble the

39. *Bahaiari*, page 258

40. One of the branches of Babism

concealed imams of the Ismailis). During the premiership of Amir-Kabir he went into self exile in Ottoman ruled Baghdad, under the guise of a darvish. After a while the imperialist agent Mirza Aqa Khan Nouri became the prime minister and thus Mirza Hussein Ali Nouri returned to Iran. Soon, however, a large number of Babis who once again created public disturbances and massacred people were arrested and executed upon an order by Nassereddin Shah. Among those arrested was Mirza Hussein Ali, who was released as a result of the intensive mediation efforts of the Russian embassy in Iran. He was exiled to Baghdad, where he was joined by several other Babis. According to Showqi Afandi, the Babis in Baghdad would commit theft at nights and would not hesitate to rob the pilgrims visiting the holy shrines there, of their belongings. They would even hold celebrations of the day of Ashura, the tragic martyrdom anniversary of Imam Hussein (A.S.) and began to kill people and plunder them.⁽⁴¹⁾ Mirza Hussein Ali assumed the sobriquet of Bahaollah, and his growing influence could be gauged from the letter written by the Ottoman foreign minister to the Iranian ambassador as Abbas Afandi in his book *Makatib* has implicitly pointed out: "Bahaollah shook the pillars of Iraq and frightened the hypocrites. His awesome character has deeply penetrated into the veins and brains of the people that no one in Karbala and Najaf dare to slander him even at midnight."

41. *Ma'edeh Assemani*, page 186, Chapter 8

However, Bahaollah had in fact gradually pushed aside his brother *Sobh-e Azal* from the Babi scene, and after a meeting with the British ambassador, he was encouraged to first collect all Bab's written material in order to destroy all the documents which could be used against him some day. He then tried to emulate the phraseological writing style of the Bab but since he failed in this respect, he threw all his written papers in the Tigris.

The Ottoman government fed up with the lawlessness of the Babis in Iraq exiled them to Istanbul and in Turkey. It was at the beginning of this trip that Mirza Hussein Ali claimed that he was the same messenger whose coming had been promised in Bab's book *Bayan*. Of course, this claim was contrary to the Bab's writings.⁽⁴²⁾ Moreover, he was not the only one who made such a claim but also others such as Mirza Assadollah Dayyani and Nabil Zarandi (who later joined Bahaollah and ignored his independent claim). After four months, a caravan of Babis left the Ottoman capital for Edirneh (a city known among Bahais as the Secret Land) and it was there that differences emerged among the Bahais and they were fragmented into several groups. A group of leading Babi members joined Bahaollah's brother Yahya Nouri or *Sobh-e Azal* and called themselves 'Azali', while a group of others accepted Bahaollah's claim and called themselves 'Bahai'. Several others joined Mirza Assadolah Dayyani and called themselves 'Dayyani', others in the memory of *Qorat-ul Ein* called themselves 'Qorat-ul Eini' a

42. Because long before being predicted in *Bayan* he had shown up.

group of others joined Mulla Mohammad Ali Barforoush and called themselves '*Qoddusi*', some stuck to the meaningless book *Bayan*' and called themselves *Bayani*, and several others declared they were obedient to their own inner demands and called themselves '*Ayani*' (the visibles).

In the meantime, Bahaollah was faced with the sarcasm of the Babis advocating *Sobh-e Azal* and in their response he wrote the book *Badi* in which he stressed that all the letters sent by *Sobh-e Azal* to Ali Mohammad Shirazi were forged and that Bab's written will to *Sobh-e Azal* on his successorship were mere lies. Bahaollah accused him of sowing discord and called him names such as cow, donkey, calf, bull, snake, fly and beetle. He even went beyond this and openly announced that his brother was a bastard.⁽⁴³⁾ Also, in his books *Badi*,⁽⁴⁴⁾ *Eqtedarat*,⁽⁴⁵⁾ and *Ma'edeh Assemani*⁽⁴⁶⁾ Bahaollah has emphatically stressed that *Sobh-e Azal* had raped the second wife of Bab in Baghdad (apparently the same woman that Mo'tamed od Doleh had proposed) and after becoming fed up of her, had turned her over to the carnal desires of his followers. He also accused *Sobh-e Azal* of drinking alcohol, raping virgins and several other obscene acts.⁽⁴⁷⁾ *Azal* had also been accused of being a subservient to the Turkish and British governments and being under

43. *Ma'edeh Assemani*, page 40, Chapter 1

44. *Ma'edeh Assemani*, page 379, Chapter 1

45. Means "authorities", page 49

46. Chapter 4, page 337

47. Bahaollah in his book *Aqdas* (Most High) has accused Hussein Ali of pederasty.

their protection.⁽⁴⁸⁾ Meanwhile, the *Azalis* did not remain silent and made responses in more or less like manner. For instance, the *Azalis* would say that Mirza Hussein Ali's wife had been a frivolous woman and that she had been in love with *Sobh-e Azal*, further adding that Mirza Hussein Ali had offered his own daughter to *Sobh-e Azal* but the latter had refused to accept her niece. They also accused Mirza Hussein Ali of denying Ali Mohammad Shirazi's leadership and hiring hooligans to kill those who claimed to be Bab's successors. Moreover, they claimed that as long as Mirza Hussein Ali is not able to cure his own hernia and his trembling hand, how could he claim to cure other's illness as parts of his prophetic mission.⁽⁴⁹⁾ Finally, the Ottoman government decided to separate these two belligerent groups and sent the *Azalis* to Famagusta port in Cyprus and the Bahais to Akka in Palestine. *Sobh-e Azal* stayed in Cyprus till the end of his life. When he died in 1851, Mirza Hadi Dowlatabadi and after him his brother Mirza Yahya Dowlatabadi undertook the leadership of *Azalis*. At present, few *Azalis* are living in various parts of Iran with no leader and are at the edge of extinction.

3. Mirza Hussein Ali Nouri known as Bahaollah

He was born in Tehran in 1813. His father had two wives and seven sons but paid more attention to Baha

48. *Qarn-e Badi*, page 335, vol. 2

49. *Tarbiha-Naemin*, page 19 onward

and his brother Mirza Yahya (*Sobh-e Azal*). In his childhood, Mirza Hussein Ali received elementary teachings in the sciences of the day from his father and other members of his family and thus had no need to attend primary school. His elder brother was a secretary at the Russian embassy. Both Hussein Ali and his brother *Sobh-e Azal* were interested in mysticism and read books in this connection. Bahaollah would gather fragmentary information by taking part in the meetings of poets and men of literature, and would, like Ali Mohammad, claim that he was an illiterate. He had underlined the subject in a letter to Nassereddin Shah. Bahaollah joined Bab at the beginning of the latter's claim and played a major role in his support especially in his amicable ties with the embassies of Russia and Britain while having a moderate relation with the Ottomans. While he was in Iraq he once left there secretly for the Kurdish populated areas and stayed in disguise in the Qaragelu field near Suleimaniya. Disguised in dervish robes, he would attend the classes of Sheikh Abdul Rahman the local Sufi leader. Under the assumed name of Mohammad, he would engage in alchemy. But, finally, the sufis expelled him from their monastery and upon the instructions of *Sobh-e Azal* he returned to Baghdad. He says: "...anyhow, the order was issued by the high functionary, I obeyed and returned."⁵⁰ Later, after his disputes with his brother *Sobh-e Azal*, as mentioned above, Baha was then sent to exile to Akka, where he started killing the *Azalis* who had been sent there together with the

50. *Iqan*, page 195

Bahais, which action led to his imprisonment and that of his sons. Finally, in 1889 he died after taking 20 days of fever and shivering.

Depending on the situation, Hussein Ali laid various conflicting claims. Once he would claim that he was not worthy of mentioning and at times would claim that he was a messenger of God, even God. In order to avoid a dispute among the Bahais after his death, he surveyed about his possible successors. For this objective, he had two families available: the *Ifnani* [branches of different sorts] (those related to Ali Mohammad Shirazi) and the *Aghsani* [branches growing out of branches] (his own relatives), including Abbas Baha, *Ghusn-e A'zam* (the greatest branch), Mohammad Ali Baha, *Ghusn-e Akbar* (the greater branch), and Mahdi, *Ghusn-e Athar* (the chaste branch). In his written will, Bahaollah says: "It's God's will that all *Aghsan* and *Ifnan* should be supervised by *Ghusn-e A'zam*...God has placed the status of *Ghusn-e Akbar* (Mohammad Ali) after that of *Ghusn-e A'zam* (Abbas Afandi), that is to say after me Abbas and after him Mohammad Ali are my successors."

He wrote some 22 books, the most important of which are *Iqan* (Certain) and *Aqdas* (most Holy), the latter he had unsuccessfully tried to write in Qur'anic style. His writings contain less grammatical mistakes when compared to those of Mohammad Ali but still have major errors. In this connection, he says: "My works should not be evaluated on the basis of grammatic and syntax rules, rather grammatic and syntax rules should be evaluated according to my writings!!"

4. Abbas Afandi, known as Abdol Baha- 1840-1920

The Bahais are of the view that Abbas Afandi was born on the night of the appointment of Bab to his prophetic mission! and that he is the son of Bahaollah's first wife. He was later given the titles of 'gentleman', 'his excellency', 'Ibnollah' (son of God), and 'ibn-ul Baha' (son of Baha). Bahaollah had three sons from his second wife, namely Mohammad Ali, Mirza Ziaollah and Mirza Badiollah. According to Baha's written will, after him Abbas and then Mohammad Ali were to become his successors respectively. But since Mohammad Ali did not submit to Abbas Afandi's nomination and also there were some disputes between the two brothers regarding inheritance, verbal disputes once again started between the two. According to Bahai sources the main factor for such disputes was the question of the division of mobile and immobile properties of Mirza Hussein Ali in Palestine as well as the money the Bahais would send to Palestine from various parts of the world. Dr. Yunes Khan Afroukhteh, who had stayed in Akka for nine years, writes in his memoirs: "The violators (the title Abbas Afandi used for his brothers), had complained to the Ottoman government that the great Afandi (Bahaollah) had been one of the great leaders of Sufism (apparently he had been many things when it deemed necessary). Therefore, the fixed salary and numerous gifts which would be received in Bahaollah's name were not given to us. They had forcefully taken the possession of whatever we inherited from our father and deprived us in this

connection".(51) Such a reaction by Abbas Afandi stemmed from the concealed grudge he had harboured against his step brothers and sisters when Bahaollah was alive and which Mirza Hussein Ali had never been able to remove. However, Abbas Afandi, contrary to the will of his father, took back the title *Aghsan* from his opponents and called them *Naqezin* (the violators) and also called himself and his advocates *Thabetin*, (the steadfast). About his brother, he says: "*Ghusn-e Akbar* (the greater branch) has been turned into a withered branch." To this end, he called his brother and his followers names such as beetle, bat, raven, earthworm, wolf and fox,(52) while priding himself as the peacock and nightingale.

Meanwhile, Mohammad Ali did not remain silent and called the 'greatest *Ghusn*' names such as the leader of the polytheists, the devil, calf and donkey(53) and referred to himself as God's lion.(54) After this exchange of verbal abuse, Abbas Afandi announced that the violators had stolen many works and plates which belonged to Baha and had distorted them. Above all they had stolen the instructions on the nine-unit prayers of Bahaism together with the amendments to the book *Aqdas* and that their religion had sustained damages.(55)

Finally, Abbas Afandi, because of his connections and also the experience he gained in the last days of

51. *Khaterat-e No Saleh-e Akka* (Thoughts of Noh Saleh of Acre) by Yunes Khan Afroukhteh.

52. *Makatib*, vol. 1, page 42, by Abbas Afandi

53. *Towqi'at Mobarakeh* (Blessed Signets), vol. 1, page 103, by Showqi

54. *Makatib*, vol. 1, page 271, by Abbas Afandi

55. *Rahiq Makhtum*, page 25-28

Hussein Ali Mirza, as well as the support of the then government in Palestine was able to gloat over the misfortune of his opponents. The fate suffered by their main rivals was described by the Bahais as: "The great violator (Mirza Mohammad Ali Afandi) died in abjectness in 1896 and his deputy and brother, Mirza Badiollah, were struck with misery and his daughter and wife were imprisoned for committing sinful acts."⁵⁶ Abbas Afandi was more fraudulent impostor than his father to the extent that he tried to deceive Sheikh Mohammad Abdoh the Egyptian scholar about his real intentions. In this connection, Sheikh Rashid Reza writes: "I was really surprised when I found out that the Sheikh is unaware of the real nature of their religion-Bahaism-and has believed whatever this fraudulent leader, Abbas Afandi, the son of Baha, had propagated about the religion until the time I informed him of the fact."

Mohammad Abdoh would meet with Abbas Afandi in Beirut since Abbas would come there and would take part in the daily prayers and the Friday prayer, and would attend some of Sheikh Mohammad's classes. He continued his correspondence with the Sheikh when the latter returned to Egypt.

Abbas Afandi and his father were the first Bahai leaders who, upon instructions from their masters, posed as peace lovers and underlined it as a divine inspiration and not a subject forged by dealers of politics on earth.

Imperialists would gather their reporters and journalists at Abdol Baha's residence in Akka and,

56. *Qarn-e Badi*, vol. 2, page 270, by Showqi

similar to Sham press conferences, would ask pre-arranged questions and would write down pre-arranged answers. Later, they would publish the text of the interview in Western newspapers. The main part of such press conferences would focus on subjects lauding Bahaism as a guarantee for bringing East and West closer together and build a unified nation comprising all nations throughout the world under the slogan of brotherhood, affection and peace. The West and other enemies of Arabs and Muslims were pleased with the invitation of this oriental man and would write articles in his praise. Because they considered him as the herald of love and peace or, in fact, the herald of the annihilation of Islam. It was in this manner that Bahaism became famous in Britain, the U.S. and Russia. Why not, since Abdol Baha, who was a dignified old man and pretended to be Muslim, was in fact praising Zionism and the crusades of the Christians. This was at the time when Zionists and crusaders were plotting the destruction of Islam and the Muslim ummah. In the meantime, masters of this mercenary agent, deemed it advisable to keep people uninformed of the nature of his activities and to this end would encourage him to appear in mosques disguised as dervishes wearing long robes and long beards and visit the patients in hospitals and sympathize with needy people in order to deceive the public.

Meanwhile, the British summoned Abdol Baha for a trip to Europe and in 1911 he arrived in Switzerland where he was lodged in a luxurious hotel. It was there that his masters arranged a press conference for him in which he mesmerized the audience by the grandeur of

his appearance as well as his flattery. What most enchanted the people, was his invitation in which he called on the people to rush towards love and affection.

Simultaneously with these events, flames of bloody wars were ignited in various parts of the world which provoked many writers to use their pens in favour of peace. The most famous personality in this connection was the renowned Russian novelist Leo Tolstoy but Abdol Baha would falsely attribute Tolstoy's views and opinions to himself. He would also quote ethical points of the Gospel as his own views such as the saying that if someone slaps you in the right cheek, turn to him the left as well. Or, the saying that do like your enemies, pray for your cursers, be good towards those who are revengeful against you, and pray for God's blessing for those who dislike you. Abdol Baha forged all those points while in London and said: "Bahai would like the whole world as all the people of the world are his brothers. Therefore, if someone hits him he would not retaliate and would not call him bad names." To this end he tried hard to pretend to be a real crusader who called for devotion for the sake of humanity. It was at that time when the devilish spirit of the same crusader was engaged in enslaving various nations of the world and its brainchild, Bahaism, in shedding the blood of people.(57)

In short, Abdol Baha was an opportunist who would sail with the wind. Like his father, he would not commit himself to one single government. He would spy for the British government and at the same time

57. *Trial of the Zionist Goldziher by Ghazali, page 280*

would praise the Ottomans and even Czarist Russia, as he did in his early days, when Bahaollah's followers enjoyed a privileged presence in Ashqabad, where he had set up a *Mashreq-ul Azkar*⁽⁵⁸⁾ in that country upon the encouragement he received from the Russian government.

In the U.S. he claimed to be the Christ and propagated this idea among the American people through his propagators. In India he claimed to be the Awaited Brahma. In London he said, "People had forgotten the teachings of Moses, Jesus and other prophets until the time when Baha revitalized those instructions." Abdol Baha, was completely an Anglophile and the story of his being knighted with the title of 'Sir' by the British government and its support for him will be discussed later.

The French government which had also found out the 'high value' and importance of Bahaism in sowing discord among Muslims asked Abbas Afandi to cast a favourable eye on its Muslim colonies especially Algeria. He himself says in this connection: "From Tehran, a number of letters were received in which it had been stipulated that officials of the French embassy insist that some of the propagators be sent to the African continent, that is Tunisia and Algeria, and that the French officials would render maximum cooperation in this connection."⁽⁵⁹⁾ In the year 1920, this deceitful old man surrendered to death and his body was burried in Haifa, besides Baha's grave. British representatives, of

58. One of the Bahai propagation centers in Russia

59. *Ma'odeh Assamani*, Chapter 9, pages 47-48

course, took a prominent part in his funeral ceremony, and British military and civilian officials sent messages of condolences to the Bahais. A number of books have been written by Abbas Afandi and most of them indicate that he was almost illiterate. His works include *Maqaleh Shakhsi-e Sayyah* (Personal Opinion of the Traveller), *Mofavezat* (epistles), *Resaleh Madineh va Siaseh*, *Makatib*(correspondences) in four volumes, *Khetabat-e Abdol Baha* (speeches) and *Tazkarat-ul Vafa* (Memoirs of good faith).

5. Showqi Afandi Rabbani-1894-1957

After the death of Abbas Afandi his maternal grandson replaced him despite the fact that the 'great *Ghusn* was still alive. Prior to his death, Abbas Afandi had prepared written wills and had set new arrangements for the leadership of the Bahais and to this end founded '*Velayat-e Amrollah*' (office of the divine commands). According to the text of his written wills, these commands would come one after another and would appoint their successors who should be generally obeyed and they would permanently chair over *Beit-ul Adl*, we will explain it later on. According to those same written wills, the first command would be Abdol Baha's nephew, Showqi Afandi, and that after him his children would be his successors.⁽⁶⁰⁾

Showqi Afandi, son of Mirza Hadi Afnan, studied at Beirut's American University and at England's Oxford University. In fact he came to power in the light of the

60. *Alvah-e Vasaya* (Tablets of commandments), pages 11 to 16 and 66-68, printed in Egypt

assistance of his mother. However, a large number of Bahais disobeyed him, some formed new groups and some returned to Islam. The first group joined *Khavar-Bakhtar* (East-West), led by Mirza Ahmad Sohrab who is currently living in the United States, and called themselves *Sohrabian* after the name of their leader. Among the second group, Abdolhossein Ayati, nick named Avareh, Feizollah Sobhi entitled Abdul Baha's writer and Mirza Hassan Niku could be mentioned as outstanding figures among the Bahais. As Showqi took an insulting attitude towards them and called them bad names, they retaliated by writing books such as *Kashf-ul Hayyal* (Discovery of thought), *Khaterat-e Sobhi* (Sobhi's memoirs), and *Falsafeh Niku* (Niku's philosophy) and thus revealed Showqi's disgraceful youth life. He was reputed to be a sex maniac.

At this point of his leadership, Showqi imitating the Europeans, gave Bahatism a hierarchical organization and formed national and local circles in an attempt to introduce Bahatism to the world as a religious school. It is for this same complicated hierarchy that Bahais have been able to survive until the present time. Another issue which this hierarchy could solve was the problem of succession. Since Showqi was deprived of having any children, those were murmuring about his successor would first be ousted from the organization and then would be isolated socially.

It was during Showqi's lifetime that the Zionist regime, a mark of gesture for Bahai efforts in its illegal establishment on Palestinian soil, officially recognized Bahatism as a creed and thus protected their wealth and

exempted them from paying taxes.

Showqi Afandi had married Rowhiyeh Maxwell, a Canadian national who was later named as the fifth leader of the Bahais. She knew well that her husband had appointed the 'divine commands'(Ayadi-e Amr-ellah) and had ordered the establishment of *Beit-ul Adl* (House of Justice) and had appointed Maison Rimmy, an American national, as his successor. However, after her husband's death, she followed the policy probably dictated to her from outside and thus announced all the appointments null and void.

In 1957, Showqi Afandi died in London of influenza⁽⁶¹⁾ and was burried there. He did not leave a written will which was contrary to the policy of Bahatism. According to Bahai belief, those who do not prepare a written will prior to their death, commit a great sin. However, some tried to justify Afandi's mistake by reasoning that this was God's test. After Showqi's death there was a great deal of dispute over the leadership of Bahatism and many Bahais considered the spiritual leadership of Rowhiyeh Maxwell and the actual leadership of the 'divine commands' as being sealed forever. Six years after Showqi's death, a conference of the Bahai heads in various locations were held in Israel which would be discussed later.

It is no longer a public secret about Showqi and his wife: "...After a while he married a Canadian woman whose family and she herself gradually gained a strong domination over Showqi. First, they scattered the Iranians around him and later his own family. They

61. Some believe that he was poisoned.

would often quarrel over the money and gifts being sent from Iran and India and the dispute reached the extent that except for the Americans who were his wife's relatives, others were dispersed and left him alone.(62)

However, a group of Showqi's followers considered the establishment of *Beit-ul Adl* in Haifa and appointment of nine members to its board, illegal and void (reasoning that according to the wordings of the tablets of the written wills, the permanent leader and the superior member of *Beit-ul Adl* should be a 'divine command' and that in his absence *Vali Amur Allh* the Beit would not be competent to lead the Bahais...)

At this time, a young man from among the Bahais of Khorasan, named Jamshid Ma'ani, who was residing in Indonesia claimed to be the Awaited One mentioned in the book *Aqdas* and called himself *Samaollah* (Eminence of Allah). He put forth claims similar to those of his misled predecessors. He gathered a large number of Bahais living in Iran and Indonesia and later on Bahai circles from Pakistan joined him. He also attributed verses in Arabic to himself which resembled those claimed by Baha and Bab. Meanwhile, Maison Rimmy, called 'the President', claimed to be a divine command and gathered some followers in France, Pakistan, and some other places.

The following is a chart of Bahai branches so far:

Sheikhiyeh

Sheikh Ahmad Ahsaei Seyyed Kazem Rashti

62. *Payam-e Pedar*, (Father's Message), page 181

Haj Karim and Other Sheikhiyah

Babi: followers of Mirza Ali Mohammad Shirazi

Azali: followers of Mirza Yahya Sobh-e Azal

Dayyani: followers of Mirza Asadollah Dayyan

Qoddussi: followers of Qodduss

Qorat-ul Eini: followers of Tahereh Qorat-ul Ein

Ayani: followers of their own observations

Bayani: followers of the book *Bayan*

Bahai: followers of Mirza Hussein Ali Bahaollah

Bahais

Naqezin: (Mirza Mohammad Ali—the great violator)

Sohrabiha: followers of Ahmad Sohrab

Thabetin: followers of Showqi Afandi

Followers of Haifa *Beit-ul Adl* (the majority of today's Bahais) Rimmy (Maison Rimmy), Samaei (Jamshid Ma'ani)

THE ROLE OF RUSSIA

The Russian imperialism has no doubt, played an outstanding role in the formative years of Babi schism. Obviously, they would waste no opportunity to fish in troubled waters in a country where foreign forces could easily exhibit themselves. To this end, they would do their best to annihilate the only factor for the solidarity of the nation--religion. On the other hand, since the time of Peter the Great, the founder of imperialist Russia, the Russians in their drive to become the paramount colonial power far superior to their hegemonist rivals, they tried every strategem to get access to the warm waters of the Persian Gulf and the Arabian Sea. The basis for the Russian foreign policy in Asia, according to documentary evidence was grounded in Peter the great's will who had recommended the following points to his successors:

"...Further approach towards Constantinople and India. Those who get hold of these regions would be the owners of the whole world. Therefore, to achieve this goal, permanent wars should be launched not only in Turkey but in Iran as well..."

After the overthrow of Czarist rule in Russia, Dolgorki, one of the suspicious Russian officials who later was appointed as the Soviet ambassador to Tehran, and who, as history bears witness, had made direct contacts with Bahai leaders, wrote articles titled 'a clergyman politician' in *Sharq* (East) magazine, the official publication of the Russian foreign commissariat in 1924 and 1925.⁽⁶³⁾ In his articles he has revealed that the first time he entered Iran in disguise as a clergyman and stayed for sometime in theological centers, he had collected the required information in this connection. Since he knew that his real name would rouse suspicion among the people about him as an atheist Russian, he chose the forged name 'Sheikh Ali Lankarani' for himself. Later, he went to Iraq where, among all those religious personalities, he was attracted by Seyyed Kazem Rashti's orations. He gradually penetrated the Sheikhiyah and chose Mirza Ali Mohammad Shirazi as an appropriate person for his sinister objectives. At the beginning he would pretend that he had been impressed by Mirza Ali Mohammad and would be quite humble in front of him and would rush to see him on and off. He would implicitly inject the idea to Mirza Ali Mohammad that he was the Bab (gateway) to all divine sciences, that he was the Bab to the Awaited Imam, and that all should consider him as the Bab...!

A review of the ideology of Babism and Bahaism shows that they have always referred to Czarist Russia

63. Translations of his notes have been reprinted for several times. Later, they were published with an introduction by Khalessizadeh. See *Mozdouran-e Este'mar*, page 2, by Rowhani

as their ultimate friend and refuge. The first signals of Russia's practical support for Bab was the case of the Christian governor of Isfahan, Manuchehr Khan Gorji, which was discussed earlier.

Abdolhussein Ayati on page 284 of his book *Kavakeb-ud Dorriyeh fi Ma'aser-ul Bahaiyeh*, volume 1, writes: "When he (Bahaollah) was in Dargaz, one of the villages of Mazandaran, the Russian government servants and border guards showed devotion towards him to the extent that they managed to pave the way for his escape but he did not accept...Later, they were informed about Mohammad Shah's death which pleased the Russian admiral and resulted in Bahaollah's rescue. On this trip, Seyyed Basir Hendi accompanied him."⁽⁶⁴⁾

On page 49 of his book *Maqale Shakhsi Sayyah*, Abbas Afandi while describing the execution of Ali Mohammad Shirazi and Mohammad Ali Tabrizi in Tabriz writes: "Then, they took the bodies away from the city square and placed them beside a ditch outside the city. The next day the Russian counsul inspected the bodies and drew a picture of the bodies as they were lying beside the ditch."⁽⁶⁵⁾

It should be noted that the writer of the book *Kavakeb-ud Dorriyeh* on page 249 of the first volume of his book has explicitly noted that Ali Mohammad Shirazi's body had been hidden by Ahmad Milani Babi who had been under the patronage of the Russian government.

Meanwhile, the writer of *Noqtat-ul Kaaf* on page

64. See *Bahaiian*, pages 617-618

65. *ibid*

266 of his book writes: "The Byzantine and Russian ambassadors have blamed Amir on the murder of the two masters and have said that it would be meaningless if a number of deprived people say something and you, with all the power you have, intend to annoy them..."(66)

A report prepared by the Russian ambassador, Prince Dolgorki, and sent to the the Russian Foreign Minister says: "It would be excellent if Babism launches an opposition against Muslim ulema and accuses them of being deviated."(67)

Showqi Afandi, the second successor to Bahaollah in his book *Qarn-e Badi* under the title of 'Exile of the master Bahaollah to Iraq' writes: "When the assassination attempt against Nassereddin Shah's life occurred, Bahaollah was in Lavasan as a guest of the grand vizier. He was in Afjeh when he heard the news. The grand vizier's brother Ja'afar Qoli Khan who was responsible for hosting Bahaollah, asked him to hide in one of the nearby places for a while until the situation is calm again. But the 'blessed being' not only did not accept the idea but dismissed even the trustworthy person assigned for his safety. The next day, he patiently proceeded towards the imperial camp in Niavaran. While in Zargandeh, Majid, Bahaollah's brother-in-law, who was serving as a secretary at the Russian embassy met and invited him to his house which was next to the ambassador's residence. Later, Haj Mohammad Ali Khan Hajeb-ud Doleh's men reported Bahaollah's arrival

66. *ibid*

67. *Bahaiian*, page 619. From Dalgorky's reports Russian government ambassador to Iran to Russian Foreign Minister Nesselrud. File No. 133, Tehran, June 10th, 1850, No. 48.

to him and he personally informed the Shah. The Shah was surprised by hearing such a news and dispatched his own reliable envoys to the embassy to demand his hand over since he was accused of being involved in the incident. The Russian ambassador declined to hand Bahaollah over and begged the master to move to the grand vizier's house. He also explicitly and officially urged him to preserve and safeguard the trust they deposit with him...(68)

It has been mentioned on page 284 of volume of *Kavakeb-ud Dorriyeh* that the Russian government contacted Mirza Hussein Ali in Amol and promised to provide him with any kind of assistance and cooperation. In practice, the Russian government would observe such a commitment because when he was chased by Nassereddin Shah, the Russian embassy gave him shelter and informed the Iranian officials that the Russian government by no means would accept any harm to him and that he should be completely supported and protected and in case any harm threatens him, the Iranian government would be directly responsible. The relevant peace and tranquility that prevailed after the severe imprisonment of that master, Bahaollah, according to the Divine will was limited and lasted for a short period. Because, the master had not fully felt himself among his family that the Shah ordered his exile. According to the Shah's decree, Bahaollah had to leave the country within a month. However, he was permitted to go wherever he wished.

When the Russian ambassador was informed of the Shah's decree, begged the master to allow him to provide the required facilities for his transfer to Russia under the patronage and safety of the Russian government. But, the invitation was not accepted by Bahaollah and instead he preferred to depart for Iraq and stay in Baghdad.

Later, in a tablet written by the master's pen in honour of the Russian Emperor Nicolovich Alexander II, the divine being praised the ambassador's proposal and said: "When this oppressed man (referring to himself) was in captivity, the Russian ambassador did his best to release me and repeatedly urged my release but a number of ulema protested against his proposal. Finally, as a result of his Excellency's insistence, I was released from captivity. His Majesty the Emperor of Russia, may the blessed and supreme God help him, continued his protection for me, only for the sake of God..."

Of course, the British imperialism did not lack behind in the nurturing of Babi schism. Heshmat Ali, one of the Bahai leaders on page 81 of his book *Bahaollah's Teachings* which has been printed in Urdu in India writes: "If the ambassadors of Russia and Britain had not mediated for the rescue of Bahaollah, the name of this great man had been eliminated from history forever."

"...In January 12, 1853, that is nine months after the return from Karbala, master Bahaollah together with several members of his family and the Iranian official

and Russian ambassador, went for Baghdad..."(69)

Mirza Heydar Isfahani Bahai in his book *Bahjatus Sodour* (Gladness of hearts) writes: "They finally arrested and imprisoned Baha and plundered his wealth and since the Russian government supported him, they could not martyr him and therefore sent him into exile to Baghdad.(70)

Abdolhussein Avareh in his book *Kavakeb-ud Dorriyeh* on the release of Mirza Husseinali Bahaollah writes: "It is noteworthy that all the inmates of the prison that Bahaollah was jailed were affected by the Shah's anger. However, he was released from prison and perhaps the Russian consul helped his release."(71)

Seyyed Hussein Yazdi, Baha's secretary, was the only person who accompanied him everywhere until the time when the verdict for the execution of Bab was issued. Later, he found a better person and repented but after a while again joined the followers of Bab. There are documents which prove his secret contacts with the Russian embassy and the fact that he relayed the embassy's instructions to Baha.

On page 217 of the book *Noqtat-ul Kaaf* which is highly respected by the Bahais themselves, it has been revealed that: "The Russian ambassador would particularly come to Tabriz in order to visit Seyyed Hussein Yazdi." Czarist Russia, after the consolidation of the position of these mean spies and servants in Iran, decided to support them from Russia and therefore

69. Page 41 onwards, vol. 2, Tehran, Amri National Publications.

70. Bahaiian, page 126, see *Behjatus-Sodar*, page 128, printed in Bombay.

71. Bahaiian, page 631, *Kavakeb-ud Dorriyeh*, vol 1., page 336

granted them a plot of land in Ashqabad where the Russian government with its own expenses and under the supervision of its own architects built a base and temple for the Bahais. If the Bolsheviks had not put an end to Czarist rule, Russia, like Israel, Britain and the U.S. would have been turned into a major base for this fabricated sect. The late Abdolhussein Bafqi Yazdi in his book *Kashf-ul Hayyal* notes this point: "The Russian government granted them land and sent them architects to set up a temple (*Mashreq-ul Azkar* in Ashqabad) and if the communists had not turned that place into a scene of their show, Babism and Bahatism would have been organized in Russia."⁽⁷²⁾

72. Abdolhussein Bafqi Yazdi, a famous Iranian poet and writer was born in Taft, Yazd, in 1868. When he was 32, he joined the Bahais under their persuasion and thus was ostracized from Muslim community. He propagated Bahatism for 18 years. It was at the beginning of this era when he wrote *Kavakab-ud Dorriyeh* on the history of this faith. Upon the orders of Abdol Baha, he would adopt 'Avarah' as his pen name. After Abdol Baha's death Ayati made a trip to Europe where he deeply found out futility of this fabricated sect and thus wrote *Kashf-ul Hayyal* (Exposing the Deceitful) on the deceitful nature of the Bahai leaders. The great Islamic encyclopedia, vol. 2.

BAHAISM , AN OFFSPRING OF RUSSIA OR BRITAIN ?

In fact, there are differences of opinion among Muslim historians and scientists as to whether Babis or Bahais have their roots in Russia or Britain. Some believe that Babism and Bahatism are the continuation of the same claims on having some connections with the Awaited Imam and the mediation of Sheikh Ahmad Ahsaei and later Seyyed Kazem Rashti which led to the creation of Sheikhiyyeh with Karim Khan Kermani and Mirza Shafi' Tabrizi and later to Babism with Seyyed Ali Mohammad Shirazi.

Meanwhile, Mulla Hussein Behshroeyeh who was active in Mash'had and in Iraq within the espionage network under the supervision of Arthur Connolly who, together with Seyyed Kairat Hindi had come to Iran from India, injected the idea of Babism to Seyyed Ali Mohammad Shirazi and did his best in the promulgation of his claims. (Details of the activities of Arthur Connolly's espionage gang have been mentioned in Connolly's travelogue.)

Some are of the idea that Babism has its roots in

Czarist Russia. They base their views on Prince Dolgorki's notes who had been serving as the Russian ambassador in Iran when Bab's sedition started. Dolgorki published his memoirs in *Sharq* magazine in which he referred to the Russian embassy in Iran as the main factor in sowing discord between Babism and Bahatism. There are many points in his writings which prove his claim and the Russian origin of this spy sect.

Both groups of historians have rendered undeniable proof to their ideas but with a little attention, one would recognize that both the satanic powers, Russia and Britain, have somehow played their roles in the formation of this ominous phenomenon. Of course, the final touches were given by the Russian embassy in Iran but after the sect came into being, both the embassies declared their cooperation. After Bab's death, the Bahais and the Azalis claimed his mantle, the latter under the patronage of Britain and the former under the protection of the Russians. After the fall of the Czarist Russia, Bahatism was also brought under the umbrella of the British government.⁽⁷³⁾ After the decline of the British Empire, now America is showing sympathy with the Bahais and Israel is providing them with a safe haven. Surprisingly enough, Bahai intellectuals who had studied abroad with the money being stolen from the Muslim ummah, describe Islam as an old outmoded religion and consider themselves as noble peace-seeking individuals who would never get involved in politics albeit acts of espionage for foreigners.

73. *Amir Kabir*, pages 272-3, by Hashemi Rafsanjani

BRITAIN'S ROLE IN CONSOLIDATION AND EXPANSION OF BAHAIISM

The October 1917 Russian Revolution for a while preoccupied the Russians with their domestic issues and prevented them from other hegemonist policies. On the other hand, the Bolshevik doctrine, in the early years of its power, showed no willingness towards encouraging hegemonist tendencies. Therefore, Babism and later Bahaiism which were directly or indirectly under the patronage of the Russian government, clearly fell into the hands of the British government. The Bahai base in Ashqabad was thus closed down. *Qarn-e Badi*, one of the reliable sources of Bahais, writes in this connection: "Colonel Arnold Combal was the consul general of the British government in Baghdad. Noticing the sublime personality of Master Bahaollah, he wrote a friendly note to him asking him to accept the support and citizenship of his government. Being received in audience, he undertook the responsibility of making the required efforts in sending Bahaollah's letter to the British court if the Master desired to correspond with Queen Victoria. He even proposed that he was ready to provide facilities for the transfer of the residence of the

Master to India or wherever he desired."⁽⁷⁴⁾

In fact, even if this one document had been found on the subserviency of the Bahais to the British government, it would have been enough. Mirza Hussein Ali Bahaollah stayed in Iraq for 12 years, the first two years of his exile in the mountains of Iraqi Kurdistan and the remaining period in Baghdad. While in the mountains, he would dress as sufis and live among them. A picture is available of him dressed as sufis.

Following the sufferings of the Iraqi Muslims at the hands of the rebellious Bahais, the Ottoman government upon a request by the Iranian ambassador in Istanbul Mirza Hussein Qazvini, who later became the chancellor, exiled the Babis to the remotest areas of the Ottoman territory. They were later sent to Adrianople where the Babis refer to as the... secret land. It was in Adrianople where Bahaollah laid claim to Bab's mantle as the Awaited One and rejected his brother Mirza Yahya Sobh-e Azal. It is interesting that Combal offered the title of Baron before these claims were raised by Hussein Ali Mirza. When the seditious role of the Babis was revealed to all foreign governments, the French decided to take advantage as well. To this end, the deputy consul of the French embassy secretly met Bahaollah and held talks with him for half an hour. It was in this meeting that the French official, according to *Kavakeb-ud Dorriyeh*, asked Bahaollah to apply for French citizenship so that they could support him.⁽⁷⁵⁾ It is obvious that the objective of the British and French

74. *Qarn-e Badi*, vol. 2, page 134, by Showqi Afandi

75. *Kavakeb-ud Dorriyeh*, vol. 1, pages 380-1

governments by offering citizenship to Bahaollah was to dispatch him to areas such as India on behalf of the British and to Algeria on behalf of the French governments in order to promote schism in Muslim land. Otherwise, the Bahais had no advantage other than disturbing peace and laying claims to prophethood.

After the Azalis and Bahais split, Mirza Hussein Ali was sent into exile to Akka where he stayed until he died in 1892 and was replaced by his son Abbas Afandi.

During the leadership of Abbas Afandi, the Ottomans were embroiled in military hostilities with the British, and since Abbas Afandi was an advocate of the British government, he would collect military information in Akka and Haifa. He would also provide the English forces with the required foodstuff.

After the Ottomans found out that Abbas Afandi and his followers were spying for the British government in Palestine and that he was a British mercenary, as Showqi Afandi has asserted in his book *Qarn-e Badi* the commander-in-chief of the Ottoman government Jamal Pasha decided to execute Abbas Afandi for his espionage acts.⁽⁷⁶⁾ But Britain in an open support for Abbas Afandi, commissioned the then Foreign Minister Lord Balfour to send a cable to the commander of the British corps in Palestine General Lord Allenby, stressing protection for Master Abdol Baha (Abbas Afandi), his family and his friends.⁽⁷⁷⁾

The possible arrest and execution of Abbas Afandi was reported to Lord Cruiseden by Jamal Pasha but

76. *Qarn-e Badi*, vol. 3, page 291

77. *Qarn-e Badi*, vol. 3, page 297

General Allenby in a pre-emptive action, seized Haifa and cabled to London: "Palestine was seized today. Inform the world that Abdol Baha is alive."

Abdolhussein Avareh writes in his book: "Seemingly, the British commander who seized Haifa in 1918 had received the special order to be received in audience by Abdol Baha. That is to say, he had been commissioned by the British empire to meet Master Abdol Baha upon his arrival in Haifa, and the British king decorated him with Knighthood.(78)



Lady Blendid Said The English Government according to its usual system for protecting and encouraging the heroes awarded Abdol Baha a medal of Knighthood which is ordered by the just King as a sign of honour for him and he accepted it

In gratitude for receiving the title of 'Sir', Abbas Afandi prayed for the grandeur of the British King, George V, and the continuation of his rule in Palestine:

78. *Kavakeb-ud Dorriyeh*, vol. 2, page 305, by Abdolhussein Avareh

"O God, the royal court has been set up throughout this realm, from East to the West, and I thank you for such a powerful and just kingdom which does its best for the welfare of the people. O Lord! let the great empire of George V, the King of Britain be victorious and make his kingdom everlasting."

هو الله

اللهم ان سرادق العدل قد ضربت اطنابها على هذه الارض
القدسة في مشارقها ومغاربها ونشكرك ونحمدك على حلول هذه
السلطة العادلة والدولة القاهرة الباذلة القوة في راحة الرعية
وسلامة البرية * اللهم ابد الامبراطور الاعظم جورج الخامس
عامل انك لترا بتوقيقانك الرحمانية وادم ظلها الظليل
على هذا الاقليم الجليل بمونك وصونك وحمایتك
انك أنت المقتدر المتعالى العزيز الكريم
حيفا ١٧ ديسمبر ١٩١٨ ع ع

The crystal clear connection between Bahais and the British government does not end here. In his various interviews arranged during his trips to Europe, Abdol Baha once said in London: " The power which attracted me towards you was the same magnet of your love. The Britons I have met so far had pure souls and were active for the purpose of peace (the British-type peace and the kind of unity to the advantage of the British

government). Therefore, London would be suitable for the spread of this task (Bahaism).(79)

In one of his speeches, quoted from the book *Collections of Abdol Baha's Orations* Abdol Baha addresses his English audience and says: "I am satisfied with the people and government of Britain...My coming here, has resulted in consolidation of friendship between Iran and Britain. This friendship will soon reach the extent that Iranians would sacrifice their lives for the sake of Britain."(80)

Abbas Afandi, after making several trips to Europe and America with the objective of presenting Bahaism as a common ideal among all religions and all peace-loving nations was warmly received by his masters and finally gave up his ghost in 1921.

The diplomatic representative of Britain in the Middle East, sent messages of condolences to the Bahais. During his funeral processions high-ranking British personalities such as Herbert Samuel and Sir Ronald Stores were present. On this occasion, the then minister of British colonies Mr. Winston Churchill sent a cable of condolences to Haifa which read: "I hereby convey the sympathy and condolences of His Majesty the King of Britain to the Bahai community. Similar cables have been sent by other high-ranking British officials on this occasion."

Britain's support for Bahaism has continued till the present time and comprehensive research works have been conducted by major British universities to explore

79. *Trial of the Zionist Goldziher*, page 270

80. *Khatabat-e Abdol Baha*, vol. 1, page 23

the possibility of further promotion of this pseudo-religion.

In *Akhbar-e Amri* magazine, the official publication of Bahai circle, published in 1919, it was reported that Bahai representatives attended meetings of the international union held in Cologne, West Germany along with high-ranking officials, including the former British prime minister. The same magazine some six years later congratulated the king of England on the occasion of his birthday in an official note sealed by the Bahai circle and the king in return thanked them.

There are several other instances but generally it could be said that Britain patronised the spread of Bahatism by encouraging Abdol Baha who was later decorated with medals for his espionage acts. Abdol Baha's grandson, Showqi Afandi, is burried in London. Today, many Bahais are active in Britain and have invested in Britain's economic activities.

U.S. SUPPORT FOR THE BAHAIS

As soon as Abbas Afandi noticed that the British power was on the brink of decline, he turned towards America since he felt that the Americans were willing to cooperate with him. In his visit to the U.S. he said: "...Tonight I am happy to be in such a gathering. I am oriental but, thank God, have taken part in a gathering of westerners. Here there are people whose faces are bright with the light of humanity and this is a proof to the safety of such a gathering. This is also a proof to the fact that Eastern and Western nations may get united and that full links would be established between America and Iran."⁽⁸¹⁾

Abbas Afandi even went beyond this and in order to please his American masters said: "The Americans would find no country more proper than Iran for their trade since Iran is rich in natural resources, all hidden beneath the earth. I hope that the Americans could be able to take this wealth out of the earth." In his visit to Washington, Abdol Baha was introduced to many

81. *Khatabat-e Abdol Baha*, speech delivered at Miss Cropper's house, 1911

ranking American persons.⁽⁸²⁾

In 1967, U.S. President Lyndon Johnson sent a friendly cable to the National Circle of the American Bahais on the occasion of the 100th anniversary of the birth of Bahaism. The letter with Johnson's signature has been printed in the book *The Bahai World*. The letter reads: "Your objective is America's objective. To this end, Brand Scott, a close friend of Jimmy Carter, would visit Iran to make efforts for the recognition of Bahaism in Iran." In fact, Scott had been commissioned to collect the required information through Bahai agents. For instance, in a confidential letter sent to all Bahai circles in Iran it had been instructed that all military personnel serving in the imperial armed forces (of Mohammad Reza Shah) should be identified and their list should be sent to *Beit-ul Adl* and Bahai circles in London, as well as to Brand Scott in the U.S. The letter noted that Scott had asked for the list but no one in the armed forces could have prepared it.

In his tablet numbered 8-6125, Abdol Baha has written: "America before God is an arena for spiritual insight and a country for the emergence of secrets, where freemen would gather. In this land, basis would be laid for the domination of the 'Greater Name' over a legitimate and valid system."

Therefore, American Bahaism has laid the foundation for its constitution and through Israel's *Beit-ul Adl* has propagated it the world over. It is for this same reason that the first constitutional circular was compiled by the Americans which was translated and put into practice

82. *Ahang Badi* magazine No. 16015, page 15

by other circles in other parts of the world. In return, agents of Bahaism in Israel undertook the responsibility of protecting the sect throughout the world.

Other U.S. Support

In 1962, a Moroccan court tried a number of Bahais and sentenced three of them to death. Later, on February 18, 1963, a U.S. Senate representative delivered a speech in which he condemned the ruling of the court while praising Bahaism and followers of this fabricated faith (document *Akhbar-e Amri* 1963)

Meanwhile, the U.S. subservients, including a member of the continental consultative delegation for South America and three members of the national circle in Chile in 1979 had a half-an-hour talk with the Chilean President Pinochet in which meeting, Pinochet expressed his deep interest in Bahaism. He also asked for pictures showing propagation activities of the Bahais in Chile which were presented to him by the national circle. The report of the meeting and pictures of the visitors with the president were printed in all the five national newspapers of Chile. (*Akhbar-e Amri* 1978).

The Hawaii state consultative assembly has issued an announcement addressed to the Bahais in that state and praised their services and noted that Bahaism was a service to all mankind. (*Akhbar-e Amri* 1971). The mayor of Chicago also met with several members of the Chicago Bahai circle at the city municipality. (*Akhbar-e Amri* 1968)

Representatives of the American national circle met with President Johnson at the White House and

presented him a book, prepared by the great *Beit-ul Adl* on Baháism. The same afternoon, the president sent a message to the circle in which he stressed: "Your objective is America's objective. This is the desire of you and all benevolent people..." (*Akhbar-e Amri* 1967). Following is the stereotype of the U.S. Senate concurrent Resolution No. 129, issued in October 1965:

State of Michigan
SENATE CONCURRENT RESOLUTION NO. 129

Offered by Senator Basil W. Brown, on behalf of the Lieutenant Governor and the entire membership of the Senate

A CONCURRENT RESOLUTION OF TRIBUTE TO THE BAHÁ'Í WORLD FAITH.

WHEREAS, The Bahá'í's of the state of Michigan, will hold their State Convention this year on November 7, 1965, in Lansing, Michigan; and

WHEREAS, The Bahá'í Faith is a new, independent universal religion, whose goal is to revitalize mankind spiritually; to break down the barriers between peoples and lay the foundation for a unified world society based upon principles of justice and love, and teaches that the fundamental purpose of religion is to promote concord and harmony, and states that religion must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful and ordered society; and

WHEREAS, The Bahá'í World Faith recognizes that the major problem of our age is the resolution of a series of deeply ingrained conflicts which are interrelated and penetrate various levels of society: conflicts between ideologies, nations, religions, races and classes. Such conflicts, when combined with the weapons of annihilation our age has produced, threaten the future of civilization; and

WHEREAS, Members of the Bahá'í World Faith have by their daily activity spread love and unity among people in 270 countries, islands and dependencies throughout the world and in their concept of the Oneness of Mankind recognize what is needed is a new spiritual approach which will reconcile the basic contradictions in major religious beliefs, and be consistent with modern scientific and rational principles, and offer to all peoples a set of values and a meaning to life that they can accept and apply to our age; now therefore be it

RESOLVED BY THE SENATE (the House of Representatives concurring), That the members of the Michigan Legislature, for themselves and for the people of the state of Michigan, extend their highest tribute to the members of the Bahá'í World Faith in their efforts to promote THE KINGDOM OF GOD ON EARTH; and be it further

RESOLVED, That copies of this tribute be presented to the National Spiritual Assembly, the National Teaching Committee and the Local Spiritual Assembly of Lansing as a testimony of the high esteem and admiration the Michigan Legislature and the people of Michigan for whom it speaks have for the Bahá'í World Faith.

Adopted by the Senate, October 14, 1965.

Adopted by the House of Representatives, December 9, 1965.

Norman S. Peltro
Clerk of the House of Representatives

Barry D. Henson
Secretary of the Senate

Bahaism found its way to the United States in 1892 and presently there are some 100,000 Bahais in America. Marriage and official holidays of the Bahais have been officially recognized in the U.S.

Views of Bahai Leaders on the Great Satan (U.S.)

Abdol Baha: "America before God is an arena for spiritual insight and a country for the emergence of secrets, where freemen would gather. America would become the pioneer of justice the world over. The American Bahais are Abdol Baha's apostle."

The book *General Tablets*, 1917, by Abdol Baha says: "The American Bahai community, after 50 years of hardship would succeed in enlightening the history of mankind."

Abdol Baha addressing national circles in America and Canada: "Adopt a sound and dignified plan, the objective of which should be the establishment of at least one administrative center in each of the states and any republics of the American continent."

Abdol Baha: "American Bahais are the main founders of the new order and pioneers of world spirituality."

Showqi Afandi: "The American Bahai community is a body with a grave spiritual mission and responsibility. (*Akhbar-e Amri* 1959). American circles have been delegated rights and duties which have not been delegated to other countries of the Eastern hemisphere and no one could claim to undertake such responsibilities."

Activities of Bahais in America

1. The international audio-visual center of Bahais is located in New York.

2. Bahais occasionally pay some cash to *Beit-ul Adl*. After the victory of the Islamic Revolution and restrictions of the Islamic Republic for the flow of foreign currency outside the country, Bahais in Iran were prevented from contributing to *Beit-ul Adl*. In this connection, the American national circle has announced that it would pay the share of the Bahais in Iran.

Role of American Bahaim in the Administration and Leadership of World Bahaim

At present administration of the affairs of the world Bahais is directly under the supervision of *Beit-ul Adl* in Israel. *Beit-ul Adl* has nine members six of whom are American, one British, and two Iranians who have been elected from circles out of Iran. The members are:

1. Bura Cowlins
2. Hugh Chance
3. David Roh
4. Charles Woolcut
5. Imas Gibson
6. Ian Sample
7. David Hauffman
8. Ali Nakhjavani (of the central and eastern Africa

circle)

9. Hushmand Fath A'zam (secretary of the Indian national circle)

The above mentioned members, except for the third named, have been members of *Beit-ul Adl* since 1963. The arrangement shows that Americans collect precise information and reports from all over the world and that these same people make plans for circles in Africa and Latin America and all over the world.

The U.S. Embassy, a Liaison Between Iranian and American Bahais

The 'Great Satan', eversince the victory of the Islamic Revolution, has employed a variety of tricks to weaken the revolution, including its exploitation of religious minorities and its fabricated faiths. Of course, the U.S. support for such sects is not a proof to its sympathy with the followers of these misled creeds but rather an indication to the fact that it resorts to such a diabolic means to place adherents of such pseudo-religions or sects against Islam and Muslims in order to safeguard its own interests. The following documents are vivid proofs to such a reality:

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 (Formerly FS 4131H)
 January 1975
 Dept. of State

PROMINENT ONES DO REMAIN. LOWER MIDDLE CLASS BAHAIS
AND
TELL US HARASSMENT FROM MOSLEM NEIGHBORS /~~COUNCIL~~ PROSELYTIZING
MULLAHS INCREASED THROUGH OCTOBER BUT HAS EASED OFF SINCE
GENERAL AZHARI BECAME PRIME MINISTER. NO CONNECTION IS
ALLEGED, BUT SOME SAY THAT MOSLEM OPPOSITION IS NOW
FOCUSING ON CONFRONTATION WITH GOI DURING MOHARRAM
(ADDING THAT IF KHOMEINI "WINS," BAHAI SITUATION IN
IRAN WILL BECOME INTOLERABLE).

3. WE BELIEVE DEPTOFFS COHEN AND PRECHT TOOK RIGHT LINE
ON POTENTIAL FOR POSITIVE USG ACTION. SINCE U.S. IS
SEEN AS SUPPORTING GOI, ANY PUBLIC ACTIONS ARE LIKELY TO
ENRAGE PRECISELY THOSE PEOPLE MOST LIKELY TO COMMIT
VIOLENCE AGAINST BAHAIS. WE BELIEVE BEST POSSIBILITY
FOR INFLUENCING SITUATION IN POSITIVE DIRECTION IS CONTINUED
DISCREET DISCUSSION WITH GOI OFFICIALS ON NECESSITY TO
PROTECT MINORITIES, COUPLED WITH REPEATED REITERATION
TO OUR OPPOSITION CONTACTS THAT PERSECUTION/VIOLENCE
AGAINST BAHAIS DOES THEIR CAUSE LITTLE GOOD. WE BELIEVE
THIS REMAINS BEST POLICY FOR USG SPOKESMEN AT HOME AS
WELL.

4. COMPLICATING FACTOR IN SITUATION IS FACT THAT SOME
BAHAIS PARTICIPATED IN WHAT ARE SEEN AS EXCESSES AND
CORRUPTION OF PAST FEW YEARS. PERHAPS THE MOST NOTABLE
BAHAI BUSINESSMAN CASE IS PROMINENT INDUSTRIALIST/FINANCIER
HOJABR YAZDANI, WHO HAS BEEN HELD SINCE AUGUST ON CHARGES

CONFIDENTIAL

Classification

Page 3 of 11650
MRN

OF FRAUD AND ILLEGAL USE OF GOVERNMENT LANDS. ~~WHICH WOULD~~
~~PREVENT THE PROSECUTION OF THESE INDIVIDUALS.~~ WE HOPE
DISTINCTIONS WILL BE MADE BETWEEN THOSE WHO MAY BE
ARRESTED AND TRIED FOR POSSIBLE CORRUPTION OR OTHER
SPECIFICALLY ILLEGAL ACTIVITIES AND GENERAL PERSECUTION
AGAINST SECT. CONCERNING THE SABET FAMILY WE UNDERSTAND
ALL KEY MEMBERS ARE OUTSIDE IRAN: IRAJ IN SWITZERLAND,
HARMOZ IN THE U.S. AND THE FATHER, HABIB, BETWEEN NEW
YORK AND SWITZERLAND.

SULLIVAN



CONFIDENTIAL

Classification

OPTIONAL FORM 152a(H)
(Formerly FS-413(H))
January 1975
Dept of State

2. The growth of Bahaiism in Iran continues to increase markedly. The growth of this religion is such that it is now the second largest religion in Iran. The Bahai Faith is a monotheistic religion which was founded in Persia in 1844 by Baha'u'llah. It is a peaceful religion which teaches the unity of all religions and the equality of all men. It is a religion which is based on the teachings of the Bible and the Quran. It is a religion which is based on the teachings of the Bible and the Quran. It is a religion which is based on the teachings of the Bible and the Quran.

3. The current growth of Bahaiism appears to be attributed to the influence of the Shah, who apparently has given tacit approval to the growth of Bahaiism. This allegedly has resulted directly in advances in women's suffrage, land reform, and educational opportunities. Progress reflects doctrines of Bahaiism more closely than the Muslim faith.

4. Bahaiism is a religion which is still limited, even though it is a religion which is based on the teachings of the Bible and the Quran. It is a religion which is based on the teachings of the Bible and the Quran. It is a religion which is based on the teachings of the Bible and the Quran. It is a religion which is based on the teachings of the Bible and the Quran.

5. Bahaiism is a religion which is still limited, even though it is a religion which is based on the teachings of the Bible and the Quran. It is a religion which is based on the teachings of the Bible and the Quran. It is a religion which is based on the teachings of the Bible and the Quran. It is a religion which is based on the teachings of the Bible and the Quran. It is a religion which is based on the teachings of the Bible and the Quran. It is a religion which is based on the teachings of the Bible and the Quran.

6. Bahaiism is a religion which is still limited, even though it is a religion which is based on the teachings of the Bible and the Quran. It is a religion which is based on the teachings of the Bible and the Quran. It is a religion which is based on the teachings of the Bible and the Quran. It is a religion which is based on the teachings of the Bible and the Quran. It is a religion which is based on the teachings of the Bible and the Quran.

22. DETAILS: ORIGINATOR'S COMMENTS (UNCLASSIFIED) (cont.)

B. Bahaiism originated during the mid-19th century in Iran. It emphasizes personal ethics and has the aim of achieving universal peace through conversion to Bahaiism. Although very small in numbers, the Bahai community is well educated and engaged primarily in business or the professions.

Document No 3



DEPARTMENT OF STATE
WASHINGTON, D.C. 20520

October 3, 1979

*CIRC
File Baha'is
[Signature]*

OFFICIAL-INFORMAL
CONFIDENTIAL

Ms. Ann Swift
Political Officer
American Embassy
Tehran, Iran

Dear Ann:

Thanks -- as I leave for NYC meeting -- for your letter of September 23. You all have done good work on the Baha'i question and it has enabled us to satisfy our many callers from the Hill and within the American Baha'i community. It is strange that the press has paid virtually no attention and the Congressional interest has seemed perfunctory -- compared to past experiences.

All of us here and others around the town are deeply appreciative for the fine work POL is producing. It has been a long time since Embassy Tehran had such a competent political section. (Stop preening and start sending us memcons.)

Tell your Farsi colleagues on the front lines we stand behind them.

Sincerely,

Henry Precht

CONFIDENTIAL
GDS 10/3/85

CONFIDENTIAL

-2-

As a final point, let me alert you that yesterday the Head of the Assyrian Church had a meeting with the Vice President. We do not have a report yet on what transpired, but it would not surprise me if you were asked to report on the Assyrian situation.

With the very best of regards to all of you,

Sincerely,

Carl Clement
Deputy Director
Office of Iranian Affairs

Enclosure.



DEPARTMENT OF STATE
Washington, D. C. 20520

10/13
R/h/s

OFFICIAL-INFORMAL
CONFIDENTIAL

October 11, 1979

Ms. Ann Swift
Political Officer
American Embassy
Tehran

Dear Ann:

Henry has already answered your letter on the Baha'is, but I want to follow-up on it with a few lines. First of all let me echo Henry's praise for current reporting by the political section. I hope that you, too, will soon have a chance to do some traveling in Iran and that the section as a whole will take every opportunity that presents itself for taking the political pulse of the provinces.

On the Baha'is, I am sending along copies of some documents that we have received from the Baha'is National Assembly here. The paper put out in Switzerland is in fact one prepared by Reverend Bob Pryor. He carried it to Switzerland in July after discussions with Victor and me about the subject. His role should, of course, be kept quiet.

I note in the New Zealand Ambassador's cable that you sent us a copy of that Ghadimi had fully accepted the suggestion of the New Zealand and British Ambassadors that a coordinated and well publicized campaign of protest from Baha'is communities around the world could be useful. While I do not believe that we should get into the business of suggesting to Ghadimi what to do, we should continue to make sure that we are fully informed about the views and plans of the Baha'is in Iran. Therefore, we would urge you and Victor to keep in touch with Ghadimi.

Document No 4

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GDS 10/11/85

Document No 5

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E.O. 12065: GDS 6/21/58 (CLEMENT, G.) 05-P
PAGE: PNR, PINS, SFUM, IR
SUBJECT: PERSECUTION OF BAHAI COMMUNITY

REF: (A) STATE 158779, (2) TEHRAN 6421

1. (S - ENTIRE TEXT.)

2. ENVOYS MET WITH PRYOR AGAIN JUNE 21 ON SUBJECT OF PERSECUTION OF BAHAI COMMUNITY. BECAUSE PRYOR IS HAVING FURTHER MEETINGS WITH BAHAI LEADERS JUNE 21 AND JUNE 29, THIS GABLE IS AN INTERIM REPLY TO SJATI 158779.

3. PRYOR HAS PROMISED TO HOLD DOCUMENTS IN HIS POSSESSION CLOSELY AT LEAST UNTIL JUNE 30. HE IS STILL WORKING ON HIS REPORT, WHICH IS NOT COMPLETELY FINISHED OWING TO ADDITIONAL INFORMATION AND EVIDENCE THAT BAHAI LEADERS HAVE PROMISED HIM.

4. EMBASSY IS WORKING ON OBTAINING INDEPENDENT VERIFICATION OF THE PREVIOUSLY DESCRIBED ACTIONS AND DOCUMENTS. PRYOR SAID THAT ATTACKS ON HIM WILL TAKE PLACE BOTH BEFORE AND AFTER THE BAHAI REVOLUTION. HIS INFORMATION IS FOR THE JANUARY 1 - MARCH 15 PERIOD. HE WILL BE PROVIDED WITH IDENTIFIED SPECIFIC BY BAHAI LEADERS. MEANWHILE, HE BELIEVES MOST OF THE ATTACKS TO BE BEFORE THE REVOLUTION.

5. CONCERNING THE TITLE OF ANOTHER THREAT TO A BAHAI FOR CONFISCATION OF BAHAI PROPERTY AND POSSES. PRYOR SAID THAT HE HAS A COPY OF A DOCUMENT BEARING THE TITLE OF THE CONFISCATIONS THAT WERE DESCRIBED IN TEHRAN 6301. IT IS A FORM WHICH HAS THE NAME AND SEAL OF THE "COMMISSIONER OF THE COMMITTEE OF THE PEOPLE'S ORGANIZATION IN THE RIGHT-HAND CORNER, A BAHAI IN THE LEFT-HAND CORNER, A BAHAI IN THE LEFT-HAND CORNER, A BAHAI IN THE LEFT-HAND CORNER. THE FORM IS SIGNED BY A MASSAGE SPECIALIST, WHOSE TITLE IS "SUPERVISOR OF THE COMMUNICATIONS COMMISSION." IT HAS A PLACE ON THE FORM WHERE THE NAME OF THE PERSON DESIGNATED TO DO THE CONFISCATING AND THE NAME OR NAME OF THE ENTITY TO BE CONFISCATED. AS NOTED, THE PART OF THE FORM INCLUDES THE FORMATION: "IN ACCORDANCE WITH THE ORDER OF THE BAHAI LEADER AT YOUR AUTHORITY TO CONFISCATE..." THE DOCUMENT THAT PRYOR HAS HAS THIS PHRASE AND SPECIFIES THAT THE THREE ENTITIES, THE S PRYAT MANA (REAL ESTATE COMPANY), THE NOW NAHALA COMPANY (THE INVESTMENT CO.), AND THE MISACHIN HOSPITAL ARE TO BE CONFISCATED. AS MENTIONED, THE HOSPITAL IS NOT YET SEEN

ACTUALLY HAPPENING.

1. IT WOULD BE WORTHY TO SEE THAT INSOFAR AS ANTI-SEMITISM IS CONCERNED IN TODAY'S IRAN, THE CONSIDERATION OF THE EXTRAORDINARY COURT IS CONSIDERED TO HAVE A LEGAL BASIS. THE FORM LETTER REFERS TO THE POSSIBILITY THAT CONSPIRACIES ARE BEING FORMED BY THE

2. PRYOR IS SENSITIVE ABOUT PUBLICITY IN THIS CASE. HE HAS GIVEN HIS WORD TO BAHAI LEADERS OF THE BAHAI FAITH IN BAGHDAD THAT IT IS A MATTER TO BE HANDLED BY THE BAHAI COMMUNITY IN THE U.S. SINCE IT JOINTLY IN THAT CASE. HE HAS BEEN ADVISED AS A CIA AGENT. BAHAI ON SEP 10 AT THE BAHAI CENTER IN WASHINGTON D.C. BY MUST FIRST WITH THE BAHAI COMMUNITY. HE WOULD BE MOST UNWILLING TO BE PUBLICIZED IN THE U.S. AND THE BAHAI LEADERS HAVE COMPLETED THE BAHAI COMMUNITY. FROM THE NEWS IN BAGHDAD TO THE BAHAI COMMUNITY. WORLD COUNCIL OF CHURCHES. ON APPROXIMATELY IN 1960. HUMAN RIGHTS ORGANIZATIONS. THE BAHAI COMMUNITY IN BAGHDAD FOR THE "COMMUNITY" OF BAGHDAD. HUMAN RIGHTS CHANNEL ACTING.

3. WE HAVE ASKED PRYOR TO DISCUSS WITH BAHAI LEADERS THE QUESTION OF WHAT COULD POSSIBLY BE DONE TO PROTECT THEM IN THE CASE OF THE BAHAI COMMUNITY IN BAGHDAD. THIS IS OF CRITICAL IMPORTANCE TO THE BAHAI COMMUNITY IN BAGHDAD ON THESE MATTERS AND WE WILL BE IN CONTACT WITH THEM.

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SUBJECT: PERSECUTION OF BAHAI COMMUNITY

1: TEHRAN 6421

SECRET - ENTIRE TEXT.

INFORMATION REPORTED WELTEL IS MOST DISTURBING.
PLEASE OBTAIN AND FURNISH TO US A COPY OF PRIOR REPORT.
EMBASSY OBTAIN INDEPENDENT VERIFICATION OF ANY OF
THE ACTIONS OR THREATS DESCRIBED REGARDING DO THE ATTACKS
BAHAI HOMEINATE FROM BEFORE OR AFTER FEBRUARY?
THERE ANY LEGAL BASIS FOR CONFISCATION OF BAHAI
PROPERTY? IF SO, PLEASE FURNISH TEXT IF AVAILABLE.

WE WOULD ALSO APPRECIATE EMBASSY'S VIEWS AS TO MOST
EFFECTIVE MEANS OF PROCEEDING TO PROTECT BAHAIS. WE DO
NOT UNDERSTAND WHY PRIOR SHOULD BE SO SENSITIVE ABOUT
PUBLICITY OF BAHAI FLIGHT AND WHY PLAN TO MAKE REPORT
AVAILABLE TO EUROPEAN PRESS. HAS THE EMBASSY HAD ANY
DISCUSSIONS OF CONDITION OF BAHAIS WITH EUO REPRESENTAT-
IVES? ARE THERE RELIGIOUS LEADERS WHO MIGHT INTERVIEW
THEIR BAHAI, SPECIFICALLY TO HEAD OFF POSSIBLE
COURTS IN TEHRAN. (EMBASSY WASHINGTON REPORTED IN

REF 5497 THAT BAHAIS IN TEHRAN HAD NOT BEEN
RETURNED SINCE DECEMBER). DOES EMBASSY BELIEVE IT
WOULD BE USEFUL TO ENLIST SUPPORT OF OTHER COUNTRIES
IN SUPPORT OF BAHAIS?

TEHRAN 4548 AND 102 BELONGING TO THE INCIDENTS
AFFECTING BAHAIS. ARE THESE COVERED IN PRIOR REPORTS? WANCE

4

(THE TWELFTH). THE LEADING AYATOLLAH IN SHIRAZ HAS ANNOUNCED THAT HE INTENDS TO CELEBRATE THIS DAY IN THE BAHAI BUILDING IN SHIRAZ. THE FEAR IS THAT HE WILL DELIVER A BILLY ANTI-BAHAI SERMON AND WHIP THE CROWD INTO AN UNCONTROLLABLE FRENZY WHICH COULD LEAD TO A REPEATITION OF THE ANTI-BAHAI EVENTS IN SHIRAZ IN NOVEMBER, OR SOMETHING WORSE.

REV. PAYOT HAS BEEN ASKED TO TAKE A DETAILED SPENDING REPORT TO GENEVA TO THE WORLD COUNCIL OF CHURCHES TO MAKE THE INFORMATION AVAILABLE TO A NEWSPAPER IN A CENTRAL EUROPEAN COUNTRY, PROBABLY SWITZERLAND. HE HAS PLEADED THAT THIS INFORMATION BE HELD VERY CLOSELY AT THE TIME BEING, BECAUSE HE AND THE BAHAIS FEAR THAT IF IT WERE TO LEAK TO U.S. NEWSPAPERS AT THIS TIME, IT WOULD SERIOUSLY EXACERBATE THE ALREADY EXTREMELY DIFFICULT SITUATION FOR THE BAHAIS IN IRAN. NAAS

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BAHAISM AND ZIONISM

In fact, today Zionism carries a general meaning. Zionism is not a religion but rather the combination of a hegemonist ideal and a chauvinist creed, seething with that aspiration. The objective of Zionism, under the garb of Judaism, is something beyond a theocratic rule. In reality, Judaism is a shield for Zionism. With the information we have so far gathered about Bahatism, we can easily find out the close connection between ideals of this schismatic group and those of Zionism. The headquarter of Bahatism is in a land where Zionism was imposed, both according to the hegemonist tendencies of imperialism. There are ample evidences that the old master of imperialism, Britain, has taken care of Bahatism and called for amicable ties between the Bahais and the Zionists. It is with the same objective that the Canadian widow of Showqi Afandi in 1961, when she was still leading the Bahais, said: "If I could choose, it is worth saying that I prefer this new faith could grow in this new land (Israel). In fact, I should say that our future and that of Israel are connected to each other like rings of a chain."

There are numerous documents available on the close links between Bahai and Israeli leaders but open support like what was mentioned in the above is enough to show the extent of amity between the two sects.

The Associated Press, in a report which was printed in Tehran Times on June 20, 1987, reveals open relations between this fabricated faith and Israel:

"Haifa, Israel (AP)—The Israeli government has recognized Israel as the spiritual center of the Bahai faith, which has maintained its headquarters in the Zionist state for more than a century, the group's leaders said yesterday.

The government also gave the faith the status of a non-profit organization exempt from taxes, paving the way for a 166 million dollar investment in new facilities, a Bahai spokesman said at a news conference.

Energy Barnett, the Los Angeles-born secretary-general of the Bahai faith, said the group would build a complex to house a library and study center in the northern Israel port cities of Haifa and Acre.

The two cities have served as the center for the Bahai faith since 1844, when the religion's 'prophet' and founder Bahaollah fled persecution in which was then Persia, present-day Iran.

Barrett said the new facilities would be financed from small contributions by Bahai members in 140 countries, most of them in the Third World." After constitution of the Zionism movement conference in 1898 in Bal city Tomansky, Jew orientalist published the holiest book of Bahais which have been collected by Bahaollah founder of Bahaism. In the same year the

third conference of history of religion was held in Oxford University and researcher Rozenberg represented his study entitled Bahai-religion and its spiritual and social behaviour. In 1908, Jew Helmut Dryfus published the book of Bahatism, history and its social values in Paris and since then Zionist-Jews' contributions and donations for constructing the main center of Bahais (*Mashreq-ul Azkar-al Bahaian*) in Agra has been going on. From 1909 to 1912 Abbas Afandi (Abdul Baha) accepted leaders of the Zionism movement in his headquarter located in Mount Carmal (i.e. president and his wife)⁸³

In 1920, when according to an accord signed in San Remo, Palestine was brought under the mandate of Britain, the British government spread its domination in this region and appointed Sir Herbert Samuel, from a famous Jewish family of Britain, as the first High Commissioner in Palestine. Sir Herbert had very close relations with the Bahais and attended Abbas Afandi's funeral procession with 'deep' sorrow. After the rapid influx of Jews to Palestine and Arab uprisings in 1921, the Bahais openly supported the 'British-Zionist' plot and protested against any opposition on the part of the indigenous inhabitants of Palestine, the Arab Muslims.

In an official letter to the head of the special commission of the United Nations, Showqi Afandi made no reference to the legitimate rights of Palestinians and those of other Arab Muslims as if he had never been witness to the massacre and torture of thousands of

83. See TEHRAN TIMES, June 20th 1987, and also essay dated 64.4.28, narrated by Arabia Journal, printed in London

Arabs by the British-Zionist forces.⁽⁸⁴⁾In his message, he claimed that attachments of Jews and Bahais to Palestine were deeper than those of Muslims! The most interesting section of Showqi's letter is the part that says: "Our objective is to perpetuate a general peace in the whole world and our ideal is to witness promulgation of justice in all aspects of human life, including in political affairs. Since a large number of our followers are of Jewish and Muslim origin, the Bahai sect has no prejudice against the two groups and is rather willing to establish peace and compromise between them to their own advantage and to the advantage of the country."

In this part of the letter, which seemingly includes progressive ideas, contradictory points could be noticed. First, is it right to refer to making Muslim Palestinians homeless and spying for the British government, as well as meeting Zionist leaders prior to the formation of Israel, promulgation of justice in all aspects of human life? Secondly, is the torture of oppressed Palestinians whose legitimate rights over the sovereignty of their homeland has been violated, the perpetuation of general peace in the whole world for which the Bahais act as a liaison? Another point is that the predecessors of Bahais and Babis were seemingly Muslims and not Jewish, and therefore were ostracized by the Muslims.

Some years after the illegitimate birth of Israel in Palestine on May 14, 1948, the First Secretary of the International Bahai Council wrote a letter to the Bahai

84. The full text of the letter was printed in "Bahai News" weekly in Sept. 1947, and volume 7 of Akhbar-e Amri

circle in Iran on May 3, 1954 in which he reported a meeting between Showqi Afandi and the Israeli president on April 26, 1954:

"On that historic day, the president and his wife received the First Secretary at the special hall and after a few minutes the president and his companions left for the blessed residence of the *Vali-e Amrollah* (Showqi) who kindly received the president and his entourage. During the unofficial and friendly talks, *Vali-e Amrollah* outlined objectives and ideals of Bahaism and informed him of the friendly feelings Bahais had towards Israel and wished them success and prosperity for Israel. Meanwhile, the president noted that a few years ago when together with his wife he had travelled around the country, he had met Abdol Baha..." In his tablet *Now Ruz 108 Badi*, addressing the Bahais, he outlined the opinion of Bahaism on the formation of Israel as follows:

"The evidence of God's promise to the children of Khalil (Abraham) and heirs of Kalim (Moses) was revealed and the Israeli government was formed in Qods and established ties with the international center of Bahais. It exempted the Bahais from paying taxes and officially recognized their holidays."⁸⁵ In fact, could the Bahais, followers of a fabricated creed, continue their life without total support from imperialism and Zionism? The international board at Haifa in a letter to the national circle of the Bahais in Iran on July 1, 1952 described Showqi Afandi's relations with Israel as follows: "Relations of the system with

85. *Towqiat Mobarakeh Vali-e Amr*, page 290

Vali-e Amrollah and the international board of Bahais are amicable and sincere. In fact, it is quite satisfying that achievements have been gained on the recognition of Bahaism in this holy land."⁽⁸⁶⁾

In a cable Showqi Afandi sent to the Bahai circle in Iran on May 4, 1954, he enlisted the newly gained achievements of the Bahais and also referred to his meeting with the Israeli president: "The Israeli president together with his wife after a reception held in their honour at the holy resident of Abdol Baha, met the holy places at *Jabal Karmel* (Mount Carmel). This was the first official visit by one of the heads of the European states..."⁽⁸⁷⁾

A letter by the First Secretary of the International Council of Bahais, dated May 3, 1954, is a proof to the fact that the meeting was not a simple religious visit: "Monday 26, April 1954, is a historical day for the Bahais because on that day for the first time head of an independent state officially visited the Bab's and Baha's shrine and was received by *Vali-e Amrollah* (Showqi Afandi)"⁽⁸⁸⁾

Bahai Support And Financial Assistance Tax For Israel

Earlier references had been made to the frequent contacts between the Bahais and heads of the Israeli government but Showqi Afandi's cable to the American circle of the Bahais on April 24, 1951 is an open

86. *Akhbar-e Amri*, page 16, 1952 88. *ibid*, page 9, 1953

87. *ibid*, vol. 12, 1952

example:

"The contents of the 'blessed' statement in Persian is as follows: Foundation of an independent government in the holy land (Israel) and centralization of the administration of the world embodying rules of Hadhrat Bahaollah, the first manifestation of which is the formation of the international Bahai council and construction of the holy center,...is now possible, thanks to the recent changes ushered by the newly established government. But, it still is in need of new developments and financial assistance due from national and local funds by Bahai societies in the East and the West."⁽⁸⁹⁾

Following is the text of Showqi Afandi's cable to the American Bahai circle on September 24, 1951:

"Inform all the national clerical circles of the Bahais throughout the world that agreements have been reached after lengthy negotiations, with the finance and religious affairs ministries, as well as the Haifa municipality, for the purchase of a plot of 22,000 square meters land valued at about 118,000 U.S. dollars on the slopes of *Jabal Karmal* in an area overlooking the holy place of Hadhrat (Bahaollah) and the eastern margins of the holy center. The purchase and possession of such a holy territory would help preservation of principles of the holy faith in organizing its followers, and would also enlarge the Bahai administration coming up in the international center for the divine rule in the holy territory. There is a possibility that Israeli heads of state would drop the planned construction of a highway... I intend to transfer some of the documents of

89. *Ibid.*, 1951

the said areas from American and Indian national circles to Israel..."(90)

The text of Showqi Afandi's cable to the American Bahai center on April 3, 1952 is as follows: "Give this good news to the national circles in the East and the West that final formalities for the purchase of 18 plots of lands measuring about six acres beside the holy center have been completed with the Israeli government in return for 118,000 U.S. dollars...Hereby I deem it necessary to appreciate the infatigable efforts of Mr. Lorenz who was the first pilgrim after the opening of the holy shrine and whose endeavours speeded up the talks."(91)

In the book *Historical Places of the Bahais in the Holy Land of Israel* it has been mentioned: Finally, the Israeli Treasury issued an announcement which was printed in the country's official magazine according to which all those who possessed buildings along the holy shrine were divested of their ownership (and all have been given to Abdol Baha) and it has also been said: "On the occasion of the 135th birthday anniversary of Bahaollah, hereby all eastern and western Bahai societies are informed that lengthy discussions which started two years ago led to the signing of an agreement according to which officials at the Ministry of Development of the Israeli government have transferred large estates located in the vicinity of the holy place of the founder of the Bahai order (Bahaollah), officially to the branch of the national

90. *ibid*, 1952

91. *ibid*, 1952

clerical circle of America in Israel, in order to preserve that holy place and its adjacent palace for the future generations to come. These estates which increased the Bahai property in Akka from 4,000 to 150,000 square meters were exchanged with an estate offered by the Bahais.

Bahai Centers in Israel

As it has been previously mentioned, the most important center of the Bahais is the Great House of Justice or the *Beit-ul Adl A'zam* located on the slopes of Karmal mountain in Israel. One of the main residents of the Bahais is also in the city of Akka in which there are certain places which are highly respected by the Bahais including:

1. *Sijn-e A'zam* (the great prison) where Bahaollah had been imprisoned for two years, two months and five days (after being sent there to exile from Iraq). The place is venerated as a shrine. In 1927, the Israeli government officially recognized the area as one of the Bahai holy places and therefore it was exempted from paying due taxes.

2. *Qasr-e Mazra'eh* (The Field Palace), a stone place where Bahaollah stayed for a while and now is regarded as one of the Bahai holy places.

3. *Beit-e Obood* (The Mansion of Obedience), a place where Bahaollah resided for seven years and is close to the field palace.

4. *Bagh-e Rezvan* (Garden of Paradise), a garden where Bahaollah stayed for a while and now is a holy Bahai place.

5. *Maqbara-e Mobarak va Rozaeh Mobarakeh* (The Blessed Tomb and The Blessed Garden) located in Behji. Bahaollah stayed in this place for twelve years and is buried there. Therefore, the place is of great importance to the Bahais. There is a guest-house in this area to receive the Bahais. The place is opposite to an Israeli military camp called 'Camp Bin Omay'.

Another city where Bahais have several holy places, is the port city of Haifa. The city is the center for the administration affairs of the Bahais and, therefore, is more important than Akka. Several Bahai leaders are buried in Haifa including:

1. Abdol Baha's brother, known as *Ghusn-e Athar* and his mother, known as Khanum Navvab.

2. Abdol Baha's sister, Varqeh

3. Abdol Baha's wife, Monireh

4. *Beit-e Mobarak* (Blessed Mansion) Abdol Baha's residence—a Bahai holy place.

5. The office of *Beit-ul Adl A'zam* which remained the main office until 1939 (and perhaps still is the same). The place used to be a guest-house for Western Bahais and is known as the old guest-house for the Westerners.

6. *Maqam-e A'la'* (The Supreme Place). The Bahais believed that the body of Ali Mohammad Shirazi (Bab) is buried here and is one of the main centers of the Bahais known as the Bahai Ka'aba. The place is situated beside Karmal mountain and is surrounded by other luxurious Bahai buildings in this area.

7. *Dar-ul Aasar Beinolmelali* (The House of International Works). The place, designed at the time of Showqi Afandi, through Israeli cooperation, comprises a

stately mansion supported by 50 elegant pillars, each six meters high.

8. *Maqam-e A'la'* (Lofty Station) guest house, a residence for all Bahai travellers.

9. *Baq-e Rezvan*, one of the Bahai centers.

10. *Maqam-e Abdol Baha* (Station of Abdol Baha), the burial place of Abdol Baha and an important shrine.

11. *Golestan-e Javid* (The Eternal Garden), a cemetery in the city of Haifa where Bahai leaders, except for the old ones, are buried. The place is also highly respected.

12. *Zamin-e Sharq-ul Azkar* a ground near *Maqam-e A'la'* and one of the Bahai holy places which is only open on Sundays during special ceremonies.

13. Newly established centers in Haifa.

a) The building of *Dar-ul Tashrī Beinolmelali* was built beside *Maqam-e A'la'* in 1977.

b) The building of *Beit-ul Adl A'zam* was also constructed in 1977 upon a decision by the resident Bahai leaders. The large building comprised 150 rooms.

Attempts By The Bahais And Their Supporters For The Recognition of Baháism

In March 1948, British and Zionist circles and their allies in a bid to support the activities of the Bahais, recognized the Bahai movement as a peace-loving movement and called for its recognition by the world body as a non-state organization like the UNESCO. A year earlier, in the spring of 1947, the national Bahai circle in America and Canada was accepted as a

non-state national organization at the general information office of the United Nations and granted an observer status. However, a year after eight other national circles were collectively recognized as the international Bahai society. In 1970, the economic and social council of the United Nations granted a consultative status to the society and on March 8, 1976 it was officially recognized by the UNICEF. In 1972, Bahais residing in Egypt filed a protest against the decision of the country's high court taken in 1960 which deprived them of all their activities. In their appeal to the state council, the Bahais claimed that the verdict was illegal since Egypt's constitution guaranteed freedom of expression for all. The case was handed over to the supreme court which declared that the rulings of the court for the dissolution of all Bahai circles and societies had not been against the constitution and put forward three reasons, backing its declaration.

1. Guarantees stipulated in the constitution on freedom of religious observances embody only the three recognized religions.

2. Performance of religious rites are controlled and confined to the limits which would not disturb public order or harm moral values governing the society. Since Bahai rites disturb public order in Egypt which is a purely Muslim state, therefore the constitution guarantees no support for Bahatism.

3. According to legal principles, all Bahai societies and circles are brought within the framework of the Elections Act which is governed by the Ministry of Social Affairs. The constitution prohibits formation of

such societies whose activities are against the principles of the Egyptian society. According to the rulings of the Supreme Court, Bahatism is outside the pale of a doctrine or a religious ideology and is, therefore, a political group which is regarded as the enemy of the Arab people.

However, the Bahais are still making efforts in European and American countries to gain official recognition either as a religious group or as a trade company.

On August 6, 1976, the then Secretary General of the United Nations, Kurt Waldheim sent a message through the U.N. envoy in Paris to the Bahai conference there in support of the faith. The reason behind such a support is apparently either Waldheim's lack of familiarity with the fabricated creeds or his collaboration with colonial powers.

Bahais, Spies of Zionism

Bahatism falls outside the pale of a doctrine or a religious ideology and is therefore, a political group which is regarded as the enemy of the Arab people.⁽⁹²⁾

Even before Arab countries realized the role Bahatism was playing in the flow of information and its overt or covert assistance to the Zionists and British, politico-religious experts in Iran were fully aware of the case and regarded it as a serious threat. Because,

92. Parts of the verdict of Egypt's supreme court on Bahatism as a religious minority in 1972. See TEHRAN TIMES 1985, 64.4.28

before that there were no such persons as Jewish-Bahai in Iran. It was after close relationship was established between Abbas Afandi and the Zionists that a group of Jews registered their names as Bahais.

'Israel, the heart of the world' was a common term invented by Showqi Afandi and frequently referred to by both the Bahais and the Jews, a term which would shield interests of the two groups.⁽⁹³⁾

Following the expansion of the intelligence network of the Arab states and their sovereignty over their political and economic life and after a serious follow up and collection of sufficient documents revealing the subserviency of the Bahai leaders to the Zionist agents, the Arab League gave priority to the issue of Bahatism on its agenda of Arab sanctions against Israel. The result was that in 1975, Mohammad Mahjoub, the high commissioner of the Arab sanctions offices against Israel while in Damascus referred to Bahatism as a movement advocating Israel and Zionism.

Even, regulations governing the organisation of Bahatism are manifestations of the spying nature of the outfit. For instance, Bahais are the only so-called religious group who have set the condition of registration and preparation of a file in advance for those who wish to join their ranks.

Today, with regard to the number of Bahais and their massive propaganda effort aimed at delivering mortal blows on moral values of the people the world over, and due to their subserviency to Israel and the role the Zionist regime plays in collecting information

93. *Bahais*, page 741

for the imperialists, it is crystal clear that the complicated structures of Bahatism have not been laid down merely for the sake of an ideology or a religion.

After the victory of the Islamic Revolution in Iran in 1979 and disclosure of the activities of the ex-Shah's information and security organization (SAVAK),(94) which was in itself an organization at the service of imperialism, a remarkable amount of documents were seized which further revealed the role Bahais played in collecting information about the Islamic world and relaying them to Israel. Of course, the real role of the Bahais as the spies of the Zionists has been fully realized by other Arab and Muslim states.

Some SAVAK Documents in This Connection

1. Report H6540 dated 47/2/24, Ja'afar Bahzadpour at the Protocol Commission: "The Iranian nation is further trying for its progress and has relations with most of the countries of the world. But, some of these countries, mainly beloved Israel, and some European states are more famous in the world and we should further strengthen our ties with them. At present, we are supporting Israel and opposing Arab and Muslim states. God willing, the United Nations would recognize us and then we would further increase our activities."(95)

2. Report SAVAK H3/10465 dated 46/10/13, recently a

94. SAVAK, the dreadful intelligence organization of the ex-shah's regime

95. It should be noted that Bahais have their influence in some U.N. sections.

group of Bahais have come to Shiraz at the invitation of the national circle of Shiraz in order to conduct a census of all the Bahais and send the result to the national circle and *Beit-ul Adl A'zam* in Israel.

3. Report H9864 dated 47/7/27, Ehsanollah Mehdizadeh at the meeting of the Bahai leaders: "We the Iranian Bahais have deposited some one million and eight thousand tomans in the *Beit-ul Adl A'zam* fund. Now the dear Bahais are wealthy and therefore they should no longer deposit their assets at Iranian banks but rather in banks in Israel and Britain and allocate the interest of their deposited money to the impoverished Bahais."

4. Report H/14700 dated 49/12/1, text of a letter by *Beit-ul Adl A'zam*, was read at a Bahai session as follows: "We dispatched 14 of the leading Iranian Bahais for a 25-day mission to Kampala (Uganda) in Africa, London, India and Pakistan. The 'center of promise' (Haifa) appreciates the efforts you, the Iranian Bahais, are making. So far, the clerical circle has put the information gathered about the Arab states and by our London spies at the disposal of Israel since our friends have gathered information from each country they visited and since our friends are fully aware of what is going on in every country.

BAHAISM AND THE PAHLAVI REGIME

The sinister Pahlavi regime which came to power with the patronage of British colonialism and continued its vicious life through the support of the criminal U.S., had always been referred to as an anti-popular, anti-Islamic regime serving the interests of imperialism and Zionism. During the Pahlavi regime, the Bahais mostly belonged to the wealthy class of the society and it was clear for all that not only the Bahais were being supported by the regime but in fact were ruling over the country themselves. The deposed Pahlavi regime had even taken a humble stand towards the Bahais and although their activities were against the constitution since it had only stipulated enforcement of Islamic rules, the Shah would treat them as other religious minorities and in some cases he would give priority to their affairs rather than those related to the Muslims.⁽⁹⁶⁾ This reality would not be forgotten that Amir Abbas Hoveyda, a Bahai-Zionist agent, ruled over the affairs

96. For instance fraudulence of the Bahais and transfer of lands to certain people and illegal transactions through their special banks called "Nownahalan".

for thirteen years as the prime minister of a Muslim country. Hoveyda's father, Mirza Habibollah Einolmolk, was Abdol Baha's writer and steward but after a while joined the Foreign Ministry and was commissioned to propagate Bahaism in Arab countries. On Hoveyda's father, who had been previously known as Mohammad Reza Shirazi, Edward Brown has written: "Mohammad Reza Shirazi was one of Bahaollah's confidants who, after Bahaollah, had the responsibility of safeguarding the secrets of Bahaism."⁽⁹⁷⁾

In 1920, Einolmolk's son was born and he requested Abbas Afandi (Abdol Baha) to let him call his son after him and later added 'Amir' to the beginning thus, the son was called Amir Abbas. In the aftermath of the victory of the Islamic Revolution led by the great leader, the late Imam Khomeini, documents were seized from SAVAK which further revealed Hoveyda's participation in the Bahai circles and also the powerful role the Bahais played in the political scene of the country. One of those documents is as follows:⁽⁹⁸⁾

Top Secret

Protection classified-news report

Page No. one out of one.

Copy No. one out of four.

1. From: 321
2. To: H 7/
3. Report No. H/6946
4. Report date 47/3/11

97. See *Bahaism Narrated by History*, by Bahram Afrasyabi, page 293, and *Material for the Study of Babi Religion*, page 20

98. *Bahaism Narrated by History*, page 241

5. Enclosed
 6. Receptients
 7. Source of report-colleague
 8. Place: Bahai circle
 9. Date report received by the source: 47/3/7
 10. Date report received by the source: 47/3/7
 11. Date report received by the leader of the local activities: 47/3/10
 12. Protection considerations
- Subject: Activities of Bahais in Shiraz
Re, ...

At 6:30 p.m. on May 28, 1968, the commission *Nafahat Allah* (God's Bestowals) had a meeting at circle No. 4 situated in the Navvab religious theater at the residence of Assadollah Qodsian. Speaker of the session, Abbas Aqdassi said: " His Excellency the Court Minister Assadollah Alam has been very graceful to us specially his Excellency Amir Abbas Hoveyda, who is Bahai (by origin). May God bestow them the status of eldership of the Bahais. They are requested to hand over a report of their activities to *Beit-ul Adl A'zam*. His eminence Bahaollah has stated: "The Israeli government in the course of the 1967 war has been recognized as the world champion. We, the Bahai community, admire this beloved nation of the Jews and are quite happy that they are compiling plans for the revitalization of Iran. The progress and success of we the Bahais is indebted to the fact that we have our own spies in each Iranian office and ministry and each week when the proposed plans are reported to Shahanshah Aryamehr by the government, reports reach the Bahai clerical circles on the related plans. For instance, in the

'contractor council', the Bahai staff would provide a daily report on the activities of the Iranian army, on how arms were imported into Iran and how the parachutists received training, and would hand the reports over to the clerical circle of the Bahais. Hoveyda's presence in many other Bahai meetings has also been reported.⁽⁹⁹⁾

As soon as the Bahais were appointed to key positions in the country and held control of the major part of the state economy, they would no more try to deny their fabricated creed whereas before they would refrain from openly expressing their ideological views. A proof to the case is the 1966 general census during which the Bahai leaders instructed all the Bahais to officially announce their religion when questioned by the actuaries. But, since Bahaism had not been officially recognized in the country, officials in charge of the general census, apparently being scared of the wrath of the Muslim Iranians who still considered Bahaism as a misleading creed, in a circular issued to all the governors-general and governors, instructed them to refrain from mentioning the term 'Bahai' under the column 'religion'. However, Dr. Shahpour Rasekh, a hard-core Bahai who for years had served as the head of the Statistics Center and Deputy Plan and Budget Organization, despite the instructions mentioned his religion as Bahai.⁽¹⁰⁰⁾ The story of defraudation of the Bahais on dividing Showqi Afandi's inheritance and their various cases in judicial courts, further reveals

99. *Bahaism Narrated by History*

100. *Division in Bahaism*, by Ismaell Raeln, page 243

Bahai connections with the former regime.

Political and economic influence of the Bahais over the deposed Pahlavi regime is so clear that no one could have the slightest doubt about it. To further unveil their penetration in political affairs and their involvement in an issue termed 'freemasonry-Bahaism' (which would be further elaborated later), it is sufficient only to review the agenda of the normal annual session of the general assembly of *Omana* company in 1967:

The annual session of the general assembly of *Omana* company was held following an advertisement printed in the edition 7146 of the daily Kayhan on May 30, 1968.⁽¹⁰¹⁾ The official organ of the imperial government, No. 4696 dated May 20, 1968, the session was held at 18:00 hours Tuesday May 30, 1968 at the office of the company located in Manuchehri Avenue, Arbab Jamshid Alley, No. 37, in the presence of all the share holders (with names of 19 participants). Since the number of participants reached the required maximum, the session was officially opened to elect the chairman and the secretary, and as a result, engineer Abdolhussein Taslimi (a relative of Manuchehr Taslimi, president of Abu Sina freemasonry lodge and commerce minister in Hoveyda's government was elected chairman and Fathollah Ferdowsi as the secretary. Then deliberations were held over the agenda.

1. Brigadier General Ataollah Moqarrebi, a member of the board of directors, presented a comprehensive report over the activities of the company and also reported on the 1967 balance sheet.

101. *Bahaism Narrated by History*, page 264-5

...Since the four-year period of office of the board of directors has terminated, therefore, elections were held for the nomination of the functioning members as well as for the substitutes. The result was as follows:

1. Major general Sho'aollah Alaei
2. Ali Mohammad Varqa
3. Brigadier General Ataollah Moqarrebi

These three persons were elected as the functioning members of the board of directors for a period of four years...Brigadier General Moqarrebi, (later promoted to the rank of Major General) a member of the board of directors of Omana company, was executed on charges of spying for the Soviet Union, in January 1978. Among the functioning members of the board, names of three high-ranking army officers could be seen which is an indication to the deep penetration of Bahatism in the army with regard to the fact that Omana company used to be one of the Bahai organizations. Also, another SAVAK report on the Bahais reads as follows:

Report No. H 11181-1350/5/19, in a meeting with the participation of twelve Bahais, Mr. Farhangi said: "Bahais are quite successful in Muslim states and could gain whatever advantages they wish to. All the capitals in banks in Iran belong to the Bahais and the Jews who own all the skyscrapers in Tehran, Shiraz and Isfahan. Economic wheels in this country are run by the Bahais and the Jews. Hoveyda himself is a Bahai. A member of the secret police at the imperial court is trying to convict Hoveyda but he is one of the servitors of Bahatism. This year he donated 15,000 tomans (rials 150,000) to our circle. Gentlemen, do not let Muslims overcome difficulties."

Bahatism and freemasonry

Hoveyda was a member of the Foroughi lodge, one of the most important lodges of freemasonry.⁽¹⁰²⁾ One of the internationally known Bahai-freemasonry members who held the status of Mason General in the American freemasonry and had been awarded the 33rd freemasonry grade, as well as the highest freemasonry decoration which would only be given to a U.S. president, was Alinaqi Khan Nabil-od Doleh. He was a member of *Sepehr Kashi* household. He was one of the leading figures of the Iran-U.S. Bahai society, and there is a picture of him with Abdol Baha which indicates his extraordinarily close amity with the leader of the world Bahais. He had a small freemasonry circle at his house and would pray there in the presence of others, almost everyday. Despite the fact that Nabil-od Doleh was a Bahai and a leader of the faith, he used to keep two paintings and some works of Khajeh Abdollah Ansari in praise of the God Almighty. In the altar of the said freemasonry circle, in addition to the above-mentioned paintings, there were two candle sticks and three volumes of books--the freemasonry constitution, Bahaollah's tablets, and *Bayan* (the most important Bahai book). Since Alinaqi Khan Nabil-od Doleh was a Bahai leader, naturally he should have not interfered in political affairs but, however, he had joined the secret freemasonry group. At the beginning,

102. *Free Masonry in Iran* by Ismaeil Racin, vol. 3, page 168

choosing the name Abdolrahim Khan Kalantar, served as Deputy Police Head of Tehran, i.e. Count de Monte Forte. He then served at the British Embassy in Tehran and later was engaged in stamp transactions. But, due to the pressure exerted on the Bahais by the then government, he was forced to leave the country for the United States. His first occupation there was Iran's Charge D'Affaires at the Panama International Fair and later at the Pacific Exhibition. In 1919, upon the orders of the then prime minister, Vosoq-od Doleh, he was commissioned to hold talks with the then U.S. president, Wilson. He also held talks with General Persing while conducting a combat in Paris. Nabil-od Doleh's American wife, Florance, was the leader of Bahai American women. He, in addition to his religious activities, was also active in the religious council of the American Freemasonry.⁽¹⁰³⁾

Another controversial Bahai leader was Dr. Zabih Qorban, Dean of the Faculty of Medicine of Shiraz University who lived a scandalous life. Unfortunately, no major research work has been conducted in this connection. However, their influence in the affairs of the country was so clear that in fact there was no need for further explanation in this regard.

103. *Free Masonry in Iran*, pages 459-465

***Influence of The Bahais in The
Imperial Court According to
Documents Seized From the Den of
Espionage***

The Minister of Defence, the Shah's personal physician, the Energy Minister, the Agriculture Minister and most of the army commanders were Bahais.

Bahais-Documents No. i

Information report-Ministry of Defence

22-Details: (confidential-not to be published for foreign nations)

A-With respect to the number , Bahais are becoming more and are exerting influence in the government at decision-making levels. Colonel Abdol Karim Ayadi, the Shah's special doctor, Colonel Fereidun Jam (retired) Iran's ambassador to Spain, the former tutor of the Shah's son who is a committed Bahai and a close confidant of Colonel Ayadi, one of the high-ranking officers in the Imperial Air Force, and a number of senior government officials and air force staff are among influential Bahai clique.

B-The present spread of Bahatism is apparently being attributed to Colonel Ayadi through his close contacts with the Shah. As a result, the Shah has personally approved promulgation of Bahatism in Iran.(104)

THE BAHAI HIERARCHY AND ITS ORGANIZATION

Bahaism, as a religious-political school which has long been supported by imperialists, has a complicated hierarchical structure which in itself is a manifestation of the fact that it is dependent on other organizations. According to Bahai sources, at present they are living in more than 111,000 points throughout the world. Bahai men and women who constitute Bahai centers the world over, are from almost 1,600 different groups (having centers for clerical activities in 148 countries of the world). Every year, in any place where there are nine or more Bahais, a local ideological council is elected. At present there are over 26,000 such councils throughout the world. The national ideological councils consisting of representatives elected by the local councils, in a special ceremony, hold the 'national session' every year. Presently, there are some 132 national ideological councils and every five years members of these councils are elected during an international gathering at *Beit-ul Adl* in Israel. All the elections are held through confidential voting. There are other international Bahai centers whose members are not elected such as *Ayadi-e*

Amrollah (hands of God's order) and continental consultative groups whose responsibility is to centralize Bahai activities, to teach Bahaism and to coordinate such teachings.⁽¹⁰⁵⁾ What is of prime importance for the Bahais is the hierarchy at *Beit-ul Adl* and the philosophy behind the existence of it, is the fact that after Mirza Husseinali, known as Bahaollah, none of the Bahai leaders had a male child. There is a great possibility that since Mirza Husseinali himself had a son, he had recommended that the successor to each leader should be nominated during his lifetime. But, on the contrary, such a recommendation caused emergence of grave problems since neither his own son, Abbas Afandi, nor the latter's maternal grandson and successor, Showqi Afandi, had a male child. The problem of choosing a successor made the Bahai leadership and the *Ayadi* organization resort to an amendment. Of course, the amendment itself entailed numerous other problems because the appointment of an American as Showqi Afandi's successor has resulted in the split of Bahaism into many new branches.⁽¹⁰⁶⁾ Possibly, Showqi's motive for the establishment of *Beit-ul Adl* and election of its members was based on the same subject, however, it should be noted that the main Bahai leaders are the same powers which are supporting them, and who have realized that a council would be more effective in removing the hereditary leadership and instead would help create a democratic atmosphere and a leadership council which, in its turn, would increase the influence

105. Foreign Ministry report No. 14/s/t/m/, dated 67.2.11

106. See *Division in Bahaism*, page 147 onward.

of the actual power behind. For instance, at present out of nine members of *Beit-ul Adl*, six are Americans. On the other hand, the so-called democratic atmosphere could itself deceive the educated class who would imagine that they are ruling over their own fate.

Three years after the election of the above-mentioned council, all members of national clerical circles from throughout the world gathered in Haifa on April 21, 1963 and formed a body known as the society of the international clerical council. At this gathering, nine participants were elected as the first members of *Beit-ul Adl A'zam* (the grand justice house) in Israel. These nine members were: 1. Bura Cowlins, 2. Hugh Chance, 3. Dr. Lotfollah Hakim, 4. Charles Woolcut, 5. Imas Gibson, 6. Ian Sample, 7. David Hauffman, 8. Ali Nakhjavani, 9. Hushmand Fath A'zam

Following the formation of the first *Beit-ul Adl*, members started their activities. They first brought the *Ayadis* under their supervision and later drafted *Beit-ul Adl's* constitution. In order to propagate about Bahaism, they held conferences at international levels called *Beit-ul Qarrat* (house of continents) of which the first conference was held at a luxurious place in London which had been put at the disposal of the Bahais by the British government. After five years, according to the regulations, the society of the international clerical council met for the second time in Haifa, Israel, on April 21, 1968. Elections were held for the appointment of the members and once again the same nine members were re-elected, except for Dr. Lotfollah Hakim who had died and was replaced by David Roh. In the third and fourth elections which

were held on April 21, 1973 and 1978 simultaneously with the *Rezvan* feast,⁽¹⁰⁷⁾ the same nine members were elected for the third and fourth times.

Until 1963, a total of 21 national circles in Latin America, 11 national circles in Europe and a number of others in Asia had been formed. Meanwhile, the international council of Bahais in Israel was engaged in such responsibilities as helping the *Ayadis* to establish *Beit-ul Adl*, establishing close contacts with Israel, and negotiating with Israeli officials. Moreover, two institutions had been set up to help establishment of *Beit-ul Adl*. One of the institutions was the international office of the Bahais with its headquarters in Geneva. This office is regarded as a complementary to the administration center of the Bahais in Israel and has constant contacts with Bahai circles both in the West and in the East. Since it is engaged in the broadcast of news and publication of cultural works as well as setting up of libraries, it is one of the most active Bahai centers.

The other institution is *Dar-ul Asaar Beinolmelali* (The House For International Works) which was first designed by Showqi Afandi and its headquarters is beside Karmal mountain in Israel. The center has a large building with 50 pillars. The contract for the construction of the building was signed in the presence of the mayor of Haifa and the Finance Minister of Israel.

107. *Eid Rezvan* is celebrated on April 9 to April 27

The International Council

Members of the council had been appointed by Showqi Afandi. In his cable dated January 9, 1951, Showqi Afandi notified all the national circles of Bahais of the undertakings of the council which were as follows:

1. To establish contacts with Israeli statesmen
2. To help Showqi Afandi in his responsibilities concerning the building of the second storey of *Maqam-e A'la'* establishment (apparently through collecting money);
3. To hold negotiations with the Israeli officials on issues relevant to the identification cards of the Bahais. The council was operative until 1960 when it was replaced by the international council whose members were appointed through election and whose function was discussed before. Members of the council were:

Mrs. Rouhiyeh Maxwell (Showqi's Canadian wife)- a connection between the leader and the council

Charles Mason Rimmy-chairman

Emilia Collins-vice chairman

Lerwi Ivas-secretary

Yugo Jiageri-roving member

Jessy role-trustee of the fund

Ettel role-under-secretary for correspondence with the West

Lotfollah Hakim-under-secretary for correspondence with the East

Silva Asivas

***Powers of Beit-ul Adl A'zam
(formed after the international council)***

- A) To enforce laws except for worship
- B) To solve all the ambiguous and complicated problems
- C) To be the main source for the leadership of the international Bahai society and for the promulgation of the faith.

Constitution of Beit-ul Adl A'zam

In 1962, the second group of members of the *Beit-ul Adl A'zam* approved the constitution of the Bahai sect in Haifa. The constitution has eleven articles and each article has a number of paragraphs. The articles are:

1. Definition of the Bahai community
2. Local clerical circles
3. National clerical circles
4. Duties of members of the clerical circles
5. *Beit-ul Adl A'zam*
6. Bahai elections
7. The right for revision
8. Appealing
9. Consultant missions
10. Deputy delegates
11. Adjustment and amendment

In 1963, simultaneously with the work of the third group of members of *Beit-ul Adl* another institution

called *Dar-ul Tabligh Beinolmelali* (The International House of Propagation) was formed in Haifa, Israel. Members of the newly formed institution were all *Ayadi Amr* residing in Israel, three continental consultants who had come to Israel for permanent residence, and the consultant mission residing in Israel. The objective behind the formation of the center was to collect thorough information about the Bahais and promulgation of Bahaism throughout the world.

Bahai Calendar

The Bahai calendar begins from the so-called appointment of Ali Mohammad to his prophetic mission and is called *Tarikh Badi*. According to their calendar, each year is divided into 19 months and each month to 19 days which makes a total of 361 days and the remaining period is called *Ha'a'* days in which period working is prohibited. There are certain names for each month and special names for each day. Therefore, days of the week, according to the Bahai calendar, are as follows: Saturday (day of glory), Sunday (day of elegance), Monday (day of perfection), Tuesday (day of virtues), Wednesday (day of justice), Thursday (day of dignity), Friday (day of independence).

Bahai Temples

According to the instructions of Bahai leaders, Bahais in every country should have a place either called *Mashreq-ul Azkar* (Praises of the East), or

Maghreb-ul Azkar (Praises of the West) and a place called *Ummul Ma'abed* (Mother Temple) in each continent, for holding their congregational prayers. There are *Ummul Ma'abed* in each continent which are as follows:

America:

- a. U.S.A.- a large and luxurious temple in Chicago
- b. Latin America- a newly built temple in Panama

Europe:

a large building in Frankfurt, Germany

Africa:

a temple in Kampala, Uganda. In Bahai documents it has been stressed that the temple has been built for all the religions.

Australia:

a temple similar to the one in Chicago, situated near Sydney

Asia:

a temple in New Delhi, India

RULINGS AND VIEWPOINTS OF MUSLIM ULEMA ON BHAISM

In this section, for further information of our dear readers, viewpoints and rulings of a number of authorized religious leaders and famous jurists against Bahaism are referred to in order to show how Muslim ulema treat this schism.

Dr. Sheikh Abdolmon'en al-Nahr, a renowned Muslim personality comments on the apostasy and excommunication of the Bahais as follows:

"...We know that the Bahais were formerly Muslims but they later abandoned Islam and founded a new creed in order to harm the religion. Therefore, from the very beginning of the advent of this pseudo-religion, religious rulings have been issued against them, either they were Muslims and were converted to Bahaism, or were born of Bahai parents. There is a unanimity of views among Muftis in this connection..."

Sheikh Abu Zohrh in the book *Tarikh al-Madhaheb al-Islamiya* (History of Islamic Sects) described Bahaism as: "A crude mixture which is far from Islamic ideologies..." The Egyptian Mufti in 1971 stated: "If a person is converted from Islam to Bahaism, he is

considered an apostate and rulings about apostasy should be enforced against him. His marriage is null and void irrespective of whether his wife is a Bahai or not..."

Sheikh Abdolmajid Salim, head of the committee for religious rulings and a professor at Cairo's Al-Azhar University, noted in September 1949: 'Bahatism is by no means a Muslim sect. Because, this creed is contradictory with the principles of Islam and is a religion which contradicts other divine religions. A Muslim woman is not allowed to marry a Bahai man and if she does so, her marriage is void. Those Muslims who convert to Bahatism are apostate, and marriage, even with a Bahai woman, is null and void.'

Sheikh Abdol Latif, an Egyptian Mufti and professor at Al-Azhar University, in an interview with '*Al-Muslemoun*' publication, dated 1985/3/9 said: "No doubt, Bahatism, which is an apostasy in view of Islam and whose ideologies are all against Muslims and deny missions of all prophets, especially Prophet Mohammad (S.A.W.), is the worse type of infidelity..."

Sheikh Salim Al-Bashri, also a professor at Al-Azhar University, in an interview printed in volume 692 of the Egyptian daily *Misr-al Fatah* in 1950, said: "If a Muslim is converted to Bahatism, he is considered an apostate and Islamic rulings for infidels should be applied against him." Another publication, *Monar al-Islam* has quoted Al-Bashri's comments about Abbas Afandi as saying: "He was an infidel." This same Egyptian Mufti on 1985/3/7 in another daily *Al-Wafd* said: "...Bahai ideologies and teachings are anti-Islamic and their followers are excommunicated from Islam. We have issued our rulings against their

apostasy." The committee of religious rulings of Al-Azhar University has also ruled that, "Bahai faith is invalid and has no connection with Islam. Any Muslim who converts to Bahaism is an apostate and infidel."

Another Al-Azhar University professor has said, "Bahaism is a political pro-Zionism grouplet."

Sheikh Jad-al Haq Ali Jad-al Haq, another Al-Azhar professor, in a statement released in connection with the arrest of two Egyptian groups, one led by a doctor who claimed to have prophetic mission, and the other by a Bahai artist, announced that Muslims should boycott those who have turned away from religion and should not transact with them. "Any help to them or marriage with them is prohibited according to Islam", he added. The statement stipulated that if the two mentioned groups do not repent, they are considered apostates. It further added that Bahaism is a void religion which not only is rejected by Islam but has no connection to Christianity or Judaism. "Rather", the statement continued, "it is a group subservient to international Zionism and is commissioned to implement its vicious schemes in Arab and Islamic countries, the most obvious proof to which is recognition of Haifa as the *Qiblah* of the Bahais". The sheikh called on the two groups to repent and return to Islam. In his comments printed in the weekly *Al-Lawa al-Islamic* in 1985, he said: "Bahaism is a false religion which is rejected by Islam."

Finally, the following is the text of the fourth resolution of the Jurisprudence Assembly of Egypt on Bahaism which is needless of any interpretation.

Fourth Resolution; Rulings on Bahatism and its Followers

Praise be upon God, the One and Only, and blessings on his Prophet, the one that has not been followed by other prophets. The Council of the Jurisprudence Assembly has made a survey of Bahatism which emerged in Iran in the second half of the past century and which is presently being followed by a group of people who are dispersed in Muslim and non-Muslim countries. The council has also reviewed the research work which has been conducted by a large number of scientists and writers and those who are fully aware of the real nature of this sect and its emergence, as well as of the biography of its founder Mirza Hussein Ali Mazandarani, born on 12 November 1817 and those of his successors, his son Abbas Afandi, known as Abdol Baha, and finally of their activities. After a lengthy discussion, the council came to the following conclusions:

1. Bahatism is a newly invented faith which is based upon another new sect invented by a person called Bab (Ali Mohammed), born in Shiraz in October 1819. This person in the beginning had tendencies towards Sufism but later invented his sect upon instigations of his misled leader Kazem Rashti, who believed that he had the characteristics of angels. In the beginning, Ali Mohammad would repeat the same claims as his leader did, but, after a while separated from him and claimed that he was the same as Imam Ali Ibn Abi Taleb about whom the Prophet has stated that: "I am the city of

science and Ali is its gate." For this same reason, he called himself *Bab* (gate) and first claimed that he was the gate to the appearance of the Promised Imam, Mahdi, and later claimed he was Imam Mahdi himself. In the last days of his life, he claimed that he was the God and therefore called himself *A'la'* (the superior). Later, Mirza Hussein Ali Mazandarani (Baha), who was Bab's contemporary, followed the same path until the time that Bab was arrested and killed for his apostasy. Therefore, Baha announced that he had been chosen as Bab's successor and became the Bahai leader and called himself Bahaoddin. He transgressed all limits in his claims and announced that all religions had served as a prelude to the emergence of his faith, adding that all of them were incomplete and nothing except his religion would complete the previous religions. He also claimed that he possessed divine characteristics and that his name is similar to that of the 'Hallowed' name of the Almighty God. "In the manner that Islam nullified all previous religions. Bahaism would therefore annul Islam" he claimed.

Bab and his followers have made odd interpretations of verses of the Holy Qur'an according to their corrupt invitation. He became so powerful in his claims that he would allow himself to change principles of the divine religion according to his wish and would invent new methods of worship for his followers.

The anti-Islamic aspect of the Bahai ideologies, especially Babism, has become quite clear for the Council of Jurisprudence Assembly and thus, the assembly unanimously announces the apostatic nature of Bahaism and Babism and considers the faith as an open

war against Islam, and regards their followers absolute infidels.

The assembly, therefore, warns all Muslims in the world against this criminal group and calls on them to resist against followers of this fabricated faith. It also calls on Muslims to beware of the plots of imperialist countries since they would support Bahaism in order to sow discord among Muslims and deal a blow on Islam.

Signed by the Chairman, Vice-Chairman and eight members of the council

Now, after a review of the opinions of the Muslim ulema and thinkers about this fabricated sect, we go through viewpoints of Islamic scientists on the faith's connection to Zionism and imperialism and the role imperialist circles played in their support. The great Islamic writer Sattar Mohyedin Al-Khatib, on page 8 of the book *Darasat Anal Babiya va Bahaiya* (Studies About Babis and Bahais) has written: "Some are of the idea that hands of foreign countries, either Britain or Russia, could be seen behind this religion (Bahaism) and that those are the same hands which have invented Bahaism and Babism. But, in my opinion, this is an exaggerated comment since foreigners are not capable of creating such religious trends. However, they would not hesitate to misuse such sects after their emergence to their own advantage."

Also, on page 41 of the above-mentioned book, Ali Al-Mansour, the consultant of the chairman of the Administrative Court of the Council of Ministers of Egypt, has been quoted as saying: "Bahaism is one of the invented sects which has been excommunicated from Islam and its followers are apostate and there

execution is a must."

Seyyed Jamaledin Afghani (Assadabadi), has also expressed his views on page 155 of the weekly *Monar al-Islam* as follows: "Bahatism is one of the dangerous religions and has an anti-Islamic philosophy. It is a sect in which the Jews play a big role. In 1842, the Babis announced their separation from Islam and started their fight with Islam and Arabic language."

Meanwhile, the same publication on page 343 of its 7th volume has quoted Seyyed Rashid Reza, the great Islamic thinker and editor-in-chief of the said weekly as saying: "Bahatism is based on Babism whose foundations are laid on corruption. Therefore, how do you expect Muslims to accept Bahatism and Babism which, like Christianity, attribute divine characteristics to human beings?"

Mr. Abdol Aziz Nashi, a teacher and himself a student of Seyyed Rashid Reza, delivered a speech at the Islamic Guidance Society of Cairo which appeared on page 24 of the book *Azva va Haqayeq Anal Babiya val Bahaiya* (facts about Babis and Bahais): "...In my opinion, it is a duty shouldered by the scientists, orators and thinkers, as well as all those who are influential among the people, men and women and all those who could read and write, to advise Muslims and warn them against being deceived by Bahatism and against attending their circles or reading their books...Bahais are the most dangerous axes created to uproot Islam."

Dr. Mohammad Nassir on page 59 of the above-mentioned book has commented about the interest of imperialism and Zionism to support this sect and written: "Bahais say that the proof to the emergence

of Baha is the influence of his words and expansion of his invitation in the absence of any human liaison but rather through the Divine Will. Such a reasoning is in fact a proof to the selfishness of the Bahais and is quite untrue. The Bahais have been attacked everywhere except for those places where imperialism and Zionism according to their advantages have supported them." As a proof to his statement, he has mentioned an instance in the next two pages of the book, saying: "...Abdol Baha continued his services for imperialism as he was serving the interests of Zionism in the same manner. Abdol Baha helped the British and the Indians to dominate over Palestine in the course of the World War I and after the war ended to the advantage of Britain, the British government in a splendid ceremony held on April 27, 1920 at a military headquarter in Haifa, presented him with the decoration, the Imperial House of Britain. Meanwhile, Zionism sensitively responded towards news concerning Bahaism. For instance, at the time of the formation of the Bahai circle, the report was repeatedly broadcast by Israeli radio stations, together with congratulations and felicitations on the occasion of their new year. In return, representatives of international Bahaism appreciated the kind attitude of the Israeli government towards the Bahais...There are other instances proving an amicable tie between Zionism and Bahaism."

Professor Bent al-Shati, on the relation between Bahaism and Zionism says: "Zionism has been unmasked and has mobilized all its forces at the service of Abdol Baha. He has wasted properties of the Jews in order to render financial assistance to a faith which has emerged

according to the interests of Israel. It has also mobilized a group of followers of the faith in the Islamic East, where Abbas Afandi had faced the severest Muslim resistance, in order to propagate in favour of the sect and expand the dimension of its domination. It was at the time of Baha when Zionism was unmasked and revealed its vicious scheme 'from the Nile to the Euphrates' and commissioned Bahaism as one of its collaborators to pave the way for the entry of Judaism into the 'Promised Land'. Abdol Baha then wrote a treatise called *Surat-ol Muluk* in which he criticized the Turkish monarch under the pretext of making a distinction between the rights of Muslims and those of the Jews. The headquarters of Bahaism on 'Al-Karmal' mountain has become a den for the ring leaders of international Zionism and their mercenaries among whom some had been assigned to major posts in Israeli institutions since the birth of the Israeli regime.

An article printed in *Al-Akhbar Al-Amriya* weekly, the official publication of the international circle of Bahaism in 1951, throws more light on the subject: "The assistants of Amrollah, introduced members of the Bahai community at the international Bahai center to the Israeli president and his wife. His Excellency the president has talked about his excursion in the gardens of Jabal Karmal and his visit with the beloved Amrollah in the years 1909-1911 and also his meetings with Baha." (*Al-Ahram* newspaper, dated 1973/9/14)

Mr. Taha al-Mowla, a Muslim historian, holds some viewpoints in this connection which has been printed in the 63rd volume of the weekly *Al-Alam*: "Muslim ulema have cursed Bahaism but the Jews have

promulgated the faith. Bahatism has attacked Islam and claims that the era of Islam has come to an end and therefore is trying to sow the seeds of its fabricated religion which is a combination of Judaism, Christianity, Islam and idolatry."

Mr. Khaled Mohammad Khaled, a Muslim thinker, expressed his ideas on Bahatism and its fabricated ideologies as: "My study about Bahatism revealed an ugly profile of the faith. The late Imam Sheikh Mohammad Al-Khezr Hussein had made a survey over the sect and had obtained deep knowledge about it. In one instance he has said: "This sect is excommunicated from Islam and its followers who claim to be commissioned for prophetic missions and even go far beyond that, and who deny miracles under the pretext of being irrational...and do not believe in the Resurrection Day, Heaven and Hell, who disregard Hajj and even intend to destroy Ka'aba, are apostate...Bahatism is an invention of a 'mind' which had various political inclinations and, therefore, the faith is considered as a deceitful religion."

The prominent Iraqi religious personality Sheikh Mohammad Hussein Al-Kashef Al-Gheta in an interview with the weekly *Felestine al-Thowra* has stated: "...Many years ago we received a pamphlet in Persian which said that a person has come from the Czarist Russia to Tehran who later learnt Persian and converted to Islam. He would instigate people to rise and would teach military techniques to the Babis to make them ready to attack the Iranian army. This man (Dolgroki whose memoir has been recently translated from Farsi and who is himself a translator at the

Russian embassy) was later promoted to the rank of minister extraordinary and finally to the post of the ambassador."

And, in order to have a happy conclusion to all the above-mentioned quotations, Imam Khomeini's views on Bahatism, printed in the Arabic Kayhan in 1982, are quoted as follows: "Even if we do not have any witness which could serve as a proof to the fact that Bahais are U.S. mercenaries and spies, Reagan's support for them is the best proof to this claim."
