

## India: Qahru'lláh

Qahru'lláh [means Wrath of God] was the name given by the Báb to a wealthy nobleman from India who had given up his position and wealth and walked all the way to Chihríq in search of the Báb because of a vision he had had. Immediately upon meeting the Báb, he became a firm believer. Here is the account of Qahru'lláh from *Dawn-Breakers* Chapter 17 (The Báb's incarceration in the castle of Chihríq), p305-306:

A further cause for apprehension on the part of the government authorities was supplied by the arrival at Chihríq of a dervish who had come from India and who, as soon as he met the Báb, acknowledged the truth of His Mission. All who met that dervish, whom the Báb had named Qahru'lláh, during his sojourn at Iskí-Shahr, felt the warmth of his enthusiasm and were deeply impressed by the tenacity of his conviction. An increasing number of people became enamoured of the charm of his personality and willingly acknowledged the compelling power of his Faith. Such was the influence which he exercised over them that a few among the believers were inclined to regard him as an exponent of Divine Revelation, although he altogether disclaimed such pretensions. He was often heard to relate the following: "In the days when I occupied the exalted position of a navváb in India, the Báb appeared to me in a vision. He gazed at me and won my heart completely. I arose, and had started to follow Him, when He looked at me intently and said: 'Divest yourself of your gorgeous attire, depart from your native land, and hasten on foot to meet Me in Ádhirbáyján. In Chihríq you will attain your heart's desire.' I followed His directions and have now reached my goal."

The news of the turmoil which that lowly dervish had been able to raise among the Kurdish leaders in Chihríq reached Tabríz and was thence communicated to Tíhrán. No sooner had the news reached the capital than orders were issued to transfer the Báb immediately to Tabríz in the hope of allaying the excitement which His continued residence in that locality had provoked. Before the news of this fresh order had reached Chihríq, the Báb had charged 'Azím to inform Qahru'lláh of His desire that he return to India and there consecrate his life to the service of His Cause. "Alone and on foot," He commanded him, "he should return whence he came. With the same ardour and detachment with which he performed his pilgrimage to this country, he must now repair to his native land and unceasingly labour to advance the interests of the Cause." He also bade him instruct Mírzá 'Abdu'l-Vahháb-i-Turshízí, who was living in Khuy, to proceed immediately to Urúmíyyih, where He said He would soon join him. 'Azím himself was directed to leave for Tabríz and there inform Siyyid Ibráhm-i-Khalíl of His approaching arrival at that city. "Tell him," the Báb added, "that the fire of Nimrod

will shortly be kindled in Tabríz, but despite the intensity of its flame no harm will befall our friends.”

No sooner had Qahru'lláh received the message from his Master than he arose to carry out His wishes. To anyone who wished to accompany him, he would say: “You can never endure the trials of this journey. Abandon the thought of coming with me. You would surely perish on your way, inasmuch as the Báb has commanded me to return alone to my native land.” The compelling force of his reply silenced those who begged to be allowed to journey with him. He refused to accept either money or clothing from anyone. Alone, clad in the meanest attire, staff in hand, he walked all the way back to his country. No one knows what ultimately befell him.

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