



events as far as 1943.

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[www.iranicaonline.org/articles/zohur-al-haqq](http://www.iranicaonline.org/articles/zohur-al-haqq).

The publication of this work was problematic since the Bahai community has, for most of its history, been prohibited from publishing books in Persia. In July 1939, Shoghi Effendi wrote that he hoped that, even if the whole work could not be published, portions of it could be distributed in some form (Shoghi Effendi, p. 197). There was, however, a short period of time during World War II when conditions in Persia appeared to become a little less restrictive for the Bahais. The Assembly took advantage of this opportunity to print the third volume of *Zohur-al-Haqq* (532 pp.), which was one of the shorter volumes of this work and was ready at that time for publication. However, in July 1943 Shoghi Effendi wrote to prohibit the publication of further volumes, since the actions that had been taken were technically illegal and he did not want the Bahais to do anything unlawful (Shoghi Effendi, p. 254). As early as 15 September 1932, Shoghi Effendi had instructed in a letter that a committee be established to compare the history of the time of the Bab which Fazel had just completed with Nabil's narrative of that period (Zarandi, 1932), for he regarded that as one of the most complete and accurate primary sources for the period of the Bab (Shoghi Effendi, pp. 101, 111-2). It appears that this was not carried out, since, after the publication of the third volume of *Zohur-al-Haqq*, some Bahais wrote to Shoghi Effendi about discrepancies between the two histories. As a result, a small pamphlet was published in Persia in 1950, pointing out some 37 discrepancies.

After the death of Fazel in 1957, the eighth volume was eventually published in two parts by the National Bahai Publishing Trust in Persia as a mimeograph (Tehran, 1974-5). The other volumes have not been published yet, but there are plans underway for their publication.

*Zohur-al-Haqq* is a nine-volume work. The first volume deals with the period just before the appearance of the Bab, and is taken up largely by an account of the Šayki movement, led by Shaikh Ahmad Ahsa'i and Sayyed Kazem Rašti; the second volume gives an account of the life of the Bab and the history of the Babi movement up to 1850; the third volume, which has been published, contains the biographies of the leading followers of the Bab as well as a few of his main opponents; the fourth volume concerns the life of Baha'-Allah and the events of the period from 1851 to 1866; the fifth volume continues the biography of Baha'-Allah and the history of the Bahai faith from 1867 to 1892, and ends with a section consisting of biographies of the family of the Bab and Baha'-Allah; the sixth volume consists of biographies of the principal followers of Baha'-Allah and of some of his main opponents; the seventh volume is the life of 'Abd-al-Baha' and the main events of his ministry (1892-1921); the eighth volume, which has also been published, consists of biographies of the leading Bahais of the time of 'Abd-al-Baha', and of some of his opponents; and the ninth volume is a resumé of events from 1921 up to the end of the first Bahai century (1943).

Fazel employs a scholarly Persian prose style, as used by the classical Persian historians, with a heavy admixture of Arabic words and phrases. One of the valuable features of his work is that he frequently gives lengthy quotations, both in the text and as appendices and footnotes, from key historical sources that he had in his possession. There are also reproductions of some important documents as well as numerous historical photographs. As he was constantly traveling, Fazel had entrusted many of the historical documents he had in his possession to certain friends. Due to the recent events in Persia, the persecution of the Bahais, and the confiscation of much of their property, these sources seem to have disappeared and cannot at present be traced.

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