

RIDVAN

No 9 & 10, Jalal of 166 B.E. April 2009

رضوان

شماره 9 & 10 شهر الجلال 166 بدیع اوریل 2009 میلادی



Message to all the believers in Baha'u'llah

Statement by E.S. Yazdani

After the first Guardian of the Baha'i Faith, Shoghi Effendi, left this world on Nov. 4, 1957, a group of people, then elevated to the rank of the Hands of the Cause of God, led by his widow, Ruhiyah Khanum, openly opposed and challenged the authority of C. M. Remey, the head of the embryo of the Universal House of Justice, who appointed by the first guardian of the Faith, to that position, on 9th of January, 1951. As the head of the Universal House of Justice and the office of the Guardianship is the same, C.M. Remey became the 2nd Guardian of the Baha'i faith on 4 Nov. 1951. C.M. Remey declared his position as the 2nd Guardian of the Baha'i Faith and the successor to the 1st Guardian, in his declaration of Ridvan, 117 of B.E.

The group of the ex-Hands of the Cause collectively claimed the successorship to the 1st Guardian of the Baha'i Faith, Shoghi Effendi, and after *"assuming the reins of authority with no documents"** with no evidence to support them, formed an illegitimate Universal House of Justice in 1963 to mislead the believers.

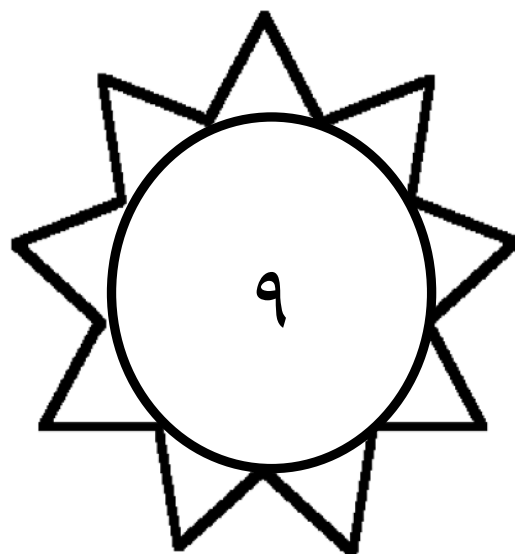
The so called Universal House of Justice does not have the Guardian, in person, as its president, a fundamental requirement under the provision of the Will and Testament of 'Abdu'l-Baha. It has not been formed in accordance with the Writings of the Baha'i Faith. It has not been the development of the embryo of Universal House of Justice, established by the first Guardian of the Faith in early 1951. Thus this body, the budded Universal House of Justice, is false Universal House of Justice and it is illegitimate.

The first Guardian, Shoghi Effendi, has rejected, in advance, validity of such an institution in his letter of summer of 1925 where he states:

"Any institution that is not established in accordance with the Divine Order, not in conformity with the principles and the conditions recorded in the Holy Writings, as it is required for this august institution, consequently such an institution is void of credential deprived of spiritual station, and forbidden to have any right to legislate and enact laws and ordinances which are not explicitly recorded in the Holy Writings. It also lacks the essential qualities and the Divine confirmation."

[Reference to the Universal House of Justice]

*Ref. Introduction to "The Ministry of the Custodians 1957—1963" by Ruhiyah Khanum, page 9



RIDVAN

is the formal publication of the community of the believers in the continuation of Guardianship. It is published under the direction and guidance of his eminence **Jacques Soghomonian** the present 4th Guardian of the Baha'i Faith. Its aim is to teach and promote the teachings of the Baha'i Faith particularly the Principles of the World Order of Baha'u'llah, established by its Founder, Baha'u'llah defined and explained by 'Abdu'l-Baha, and promoted and applied by the 1st Guardian Shoghi Effendi Rabbani the 1st Guardian and guarded by the succeeding Guardians; C.M. Remey, and D.A. Harvey. The Baha'i Faith is currently protected by the present 4th Guardian, Jacques Soghomonian.

RIDVAN is published once every four months for distribution among the believers in Baha'u'llah and others.

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"On the first day that the Ancient Beauty (Bahá'u'lláh) seated himself upon the Most Great Throne at the garden that was entitled "Ridván" ["paradise"], the tongue of grandeur uttered three blessed verses. One was that in this dispensation, the sword has been sheathed. Another was that anyone who put forward a claim [to be a Manifestation] before the expiration of a thousand years is an impostor. (And by a "year" is meant a full year; subjecting this verse to a figurative interpretation is forbidden). The third is that the Eternal Truth, may his splendour be glorified, had, at that moment, shed his effulgence upon all things with all the divine names. Yet another verse in fact was revealed a little later, but he said that this passage had the same station as the other three. It is that when any names of individuals are mentioned before the Countenance [of Bahá'u'lláh], all, whether living or dead, attain to the mention of the Pre-existent King. Blessed are they that attain."

انّ هذا كتاب من عبد الذليل الى ربّ الجليل وهو من يظهر من قبل ومن بعد وانه

لهو الظهّار القيدور

هو

بسم الله الملاك المقتدر

سبحان الذي يسجد له من في السمّوات والأرض وكلّ له قانتون هو الذي بيده
لاهوت عزّ كلّ شيء وكلّ اليه يرجعون هو الذي ينزل ما يشاء بامرّه كن فيكون وانّ
هذا كتاب من عند الهلّة الى الذي يظهر بالحقّ انه هو العزيز المحبوب لأشهد ربّك
وكلّ شيء من قبل ومن بعد لا اله الاّ انت المهيمن القيوم وانّك انت الله لا اله الاّ
انت كلّ اليك لبيعثون وسبحانك اللهم يا الهي قد عرفتك بك لا بغيرك من قبل ومن
بعد وانت المعيلم العلوم ولاستغفرك من عرفاني من قبل ومن بعد لا اله الاّ انت
العزيز العزوز ولتغفرني يا محبوبي وللذين يريدون ان يصلحوا امرك انّك لكنت
غفار العالمين ولاشهدنك في حول الثّاني من ظهوري بلمرك بانّك انت الظهّار
المقتدر الديموم فلا يعجزنك من شيء في من في السمّوات والأرض وانت العلام
المعظمّ العظوم وانا آمنّا بك وبآياتك قبل ظهورك وانا كلّ بك موقنون وانا آمنّا بك
وبآياتك بعد ظهورك وانا كنّا بك مؤمنون وانا آم نأ بك حين ظهورك بامرك كن
فيكون فما من ظهور الاّ انت وانا كنا فيه وانا كلّ لك ساجدون ولتشهدني يا محبوبي
من قبل ومن بعد انت القدار المعتمد القدور وبك وحدتك في السمّوات والارض بانّك
انت انت العزيز المحبوب وبك عرفتك في السمّوات والارض بانّك انت انت المتعزّز
الموصوف وبك وصفتك في السمّوات والارض بانّك انت انت المتقدر المعروف وبك
قدّستك في السمّوات والارض بانّك انت انت المتقدّس القيدوس وبك نزّهتك في
السمّوات والارض بانّك انت النزّه المتنزّه السّبوح وبك عظمتك في السمّوات
والارض بانّك انت انت العظام المقدم القدوم فتباركت ان لا اله الاّ انت انا كلّ اليك
لمنقلبون وسيعلم الذين قتلوا آل عليّ ايّ منعمٍ يندمون.

A TABLET ADDRESSED TO 'HIM WHO WILL BE MADE
MANIFEST'

By
THE BAB

This is an epistle from this lowly servant to the All-Glorious Lord—He Who hath been aforetime and will be hereafter made manifest. Verily He is the Most Manifest, the Almighty

IN the name of the Sovereign Lord, the Lord of Power

Glorified is He before Whom all the dwellers of earth and heaven bow down in adoration and unto Whom all men turn in supplication. He is the One Who holdeth in His grasp the mighty kingdom of all created things and unto Him shall all return. He is the One Who revealeth whatsoever He willeth and by His injunction 'Be Thou' all things have come into being.

This is an epistle from the letter 'Thá' unto Him Who will be made manifest through the power of Truth—He Who is the All-Glorious, the Best Beloved—to affirm that all created things as well as myself bear witness for all time that there is none other God but Thee, the Omnipotent, the Self-Subsisting; that Thou art God, there is no God besides Thee and that all men shall be raised up to life through Thee.

Lauded and glorified be Thy name, O Lord, my God!

From all eternity I have indeed recognized Thee and unto all eternity will ever do so through Thine Own Self and not through any one else besides Thee. Verily Thou art the Source of all knowledge, the Omniscient. From everlasting I have besought and unto everlasting will beseech forgiveness for my limited understanding of Thee, aware as I am that there is no God but Thee, the All-Glorious, the Almighty. I beg of Thee, O my Best Beloved, to pardon me and those who earnestly seek to promote Thy Cause; Thou art indeed the One Who forgiveth the sins of all mankind. And in this second year of my Revelation—a Revelation which took place at Thy behest—I bear witness that Thou art the Most Manifest, the Omnipotent, the Ever-Abiding; that of all things that exist on earth and in the heavens nothing whatsoever can

frustrate Thy purpose and that Thou art the Knower of all things and the Lord of might and majesty.

Verily, we have believed in Thee and in Thy signs ere the dawn of Thy Manifestation, and in Thee are we all well-assured. Verily, we have believed in Thee and in Thy signs after the fulfilment of Thy Manifestation, and in Thee do we all believe. Verily, we have believed in Thee and in Thy signs at the hour of Thy Manifestation and bear witness that through Thine injunction 'Be Thou' all things have been created.

Every Manifestation is but a revelation of Thine Own Self, with each of Whom we have truly appeared and we bow down in adoration before Thee. Thou hast been, O my Best Beloved, and shalt ever be my witness throughout bygone times and in the days to come. Verily, Thou art the All-Powerful, the Ever-Faithful, the Omnipotent.

I have testified to Thy oneness through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that, verily, Thou art the All-Glorious, the Best Beloved. I have attained the recognition of Thee through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that Thou art in truth the Almighty, the All-Praised. I have glorified Thy Name through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that Thou art indeed the Lord of power, He Who is the Most Manifest. I have exalted Thy holiness through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that in truth Thou art the Most Sanctified, the Most Holy. I have praised Thy sanctity through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that Thou art indeed the Indescribable, the Inaccessible, [and] the Immeasurably Glorified. I have extolled Thine overpowering majesty through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that, verily, Thou and Thou alone art the Lord of might, the Eternal One, the Ancient of Days.

Hallowed and glorified art Thou; there is none other God but Thee and in truth unto Thee do we all return.

As to those who have put the kindred of 'Alí to death, ere long they shall realize to what depths of perdition they have descended.

TABLET OF NAW-RUZ

BY

BAHA'U'LLAH

Praised be thou, O my God, that Thou hast ordained Now-Ruz as a festival unto those who have observed the fast for love of Thee and abstained from all that is abhorrent unto thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy cause, and make them to be occupied with Thy praise and with remembrance of Thee.

Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favour. For the doings of men are all dependent upon Thy good-pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

Thou art He through Whom the ensign “praise-worthy art Thou in thy works” hath been lifted up and the standard “Obeyed art Thou in Thy behest” hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good pleasure of Thy will, and may recognise that the reins of men’s doings are within the grasp of thine acceptance and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy beauty, in these days whereon the Christ exclaimeth: “all dominion is Thine, O Thou the Begetter of the Spirit (Jesus)”; and Thy Friend (Muhammad) crieth out: “Glory be Thee, O Thou the Best-Beloved , for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, though which all the people have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes.”

He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for him, and for them, and all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond. Thou, in truth, art the All-knowing, the All-Wise.



O SON OF BEING!

Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it

.



O SON OF LOVE!

Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory.



O FRIENDS!

Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favour, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favour is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavours in the path of detachment will reveal. In this wise hath the divine favour been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.





A PERSIAN CLASSICAL MINIATURE PAINTING

HAPPY NOW-RUZ AND THE RIDVAN FESTIVE

TABLET OF ‘ABDU’L-BAHA
ON
FOUNDATIONS OF WORLD UNITY

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of Universal Peace. Every just one bears witness to this and adores that esteemed Assembly¹ because its aim is that this darkness may be turned into light, this bloodthirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore the effort of those esteemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present Universal Peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore His Holiness Baha’u’llah fifty years ago, expounded this question of Universal Peace at a time when he was confined in the fortress of Akka and was wronged and imprisoned. He wrote about this matter of Universal Peace to all the great sovereigns of the world and established it among his friends in the Orient. The horizon of the East was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other’s blood, and it was darkness upon darkness. At such a time His Holiness Baha’u’llah shone forth like the sun from the horizon of the East and illumined Persia with the light of these teachings.

Among his teachings was the declaration of Universal Peace. People of different nations, religions and sects, who followed him, came together to such an extent that remarkable gatherings were instituted, consisting of the various nations and religions

of the East. Every soul who entered those gatherings saw but one nation, one pathway, one teaching, one order; for the teachings of His Holiness Baha’u’llah were not limited to the establishment of Universal Peace. They embraced many teachings which supplemented and supported that of Universal Peace.

Among these teachings is the independent investigation of reality, so that the world of humanity might be saved from the darkness of imitation and attain to the truth might tear off and cast away this ragged and outworn garment of one thousand years ago and put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.

And among the teachings of His Holiness Baha’u’llah is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all the sheep; and should be there among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be healed. There must be no hatred and enmity, for as by a kind physician these ignorant, sick ones should be treated.

And among the teachings of His Holiness Baha’u’llah is that religion must be the cause of fellowship and love. If it becomes the cause of estrangement, then it is not needed, for religion is like a remedy: if it aggravates the disease, then it becomes unnecessary.

And among the teachings of Baha’u’llah is that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these

prejudices prevail, the world of humanity will have no rest. For a period of six thousand years history informs us about the world of humanity. During these six thousand years, the world of humanity has not been free from war, strife, murder and bloodthirstiness. In every period war has been waged in one country or another and that war was due to; religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has, therefore, been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature, and cannot attain the illumination, except through the abandonment of prejudices and the acquisition of the morals of the Kingdom. . . .

And among the teachings of His Holiness Baha'u'llah is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of Baha'u'llah in order that this universal language may eliminate misunderstandings from among mankind.

And among the teachings of His Holiness Baha'u'llah is the equality of women and men. The world of humanity has two wings – one is woman and the other is man. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of woman becomes equal to the world of man in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of Baha'u'llah is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this: that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay, rather should man voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Baha'is.

And among the teachings of His Holiness Baha'u'llah is man's freedom: that through the Ideal Power he should be emancipated and free from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities, and is the supreme affliction.

And among the teachings of Baha'u'llah is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundation of divine religions and not human imitations.

And among the teachings of Baha'u'llah is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with divine civilization the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats and armed aircraft and bombing aeroplanes – all these weapons of war are malignant fruits of material civilization. Had material civilization been combined with divine civilization, these fiery weapons would never have been invented. Nay, rather human energy would have been wholly devoted to useful inventions and concentrated on praiseworthy discoveries. Material civilization is like a globe of glass. Divine civilization is like the light itself, and the glass without the light is dark. Material civilization is like the body. No matter how

infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is indeed of the breaths of the Holy Spirit. Without the spirit, the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature – that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Baha'u'llah is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is all right; otherwise the community must provide the means for the teaching of that child.

And among the teachings of His Holiness Baha'u'llah are justice and right. Until these are realized on the plane of existence, all things will be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of Universal Peace and combined with it, so that results may accrue. Otherwise the realization of Universal Peace in the world of mankind is difficult. As the teachings of His Holiness Baha'u'llah are combined with Universal Peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find at that table of infinite bounty that which he desires. If the question is restricted to Universal Peace alone, the remarkable results which are expected and desired will not be attained. The scope of Universal Peace must be such that all the communities and religions may find their highest wish realized in it. At present the teachings of His Holiness Baha'u'llah are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in the teachings of Baha'u'llah the expression of their highest wish.

For example, the people of religions find, in the teachings of His Holiness Baha'u'llah, the establishment of Universal Religion – a religion that perfectly conforms with present conditions, which in reality effect the immediate cure of the incurable disease, which relieves every pain and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of mankind, it is impossible and impracticable: for example, the enforcement of the laws of the Old Testament and also of the other religions in accordance with present imitations. But the essential basis of all the divine religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of His Holiness Baha'u'llah in the most perfect presentation.

Similarly, with regard to the people who clamor for freedom: the moderate freedom which guarantees the welfare of the world of man, is found in the teachings of His Holiness Baha'u'llah.

So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather the divine policy is found in the teachings of His Holiness Baha'u'llah.

Likewise with regard to the party of “equality” which seeks the solution of the economic problems: until now all proposed solutions have proved impracticable except the economic proposals in the teachings of His Holiness Baha'u'llah, which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of Baha'u'llah. These teachings constitute the all inclusive power among all men, and are practicable. . . .

For example, the question of Universal Peace, about which His Holiness Baha'u'llah says that the Supreme Tribunal must be established; although the League of Nations has been brought into existence, yet it is incapable of establishing Universal Peace. But the Supreme Tribunal which His Holiness Baha'u'llah has described will fulfill this sacred task with the utmost might and power.

And his plan is this: that the national assemblies of each country and nation – that is to say, their parliaments – should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly – that is, the parliament – must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so that these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives are ruling on any international question, either unanimously or by majority rule, there will no longer be any pretext for the plaintiff of ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the

Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation which has been stated. . . .

Today nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts, minds, hearts and spirits under the shade of one Tree. He is the potent in all things, the vivifier of souls, the preserver and the controller of the world of mankind. Praise be to God, in this day the light of the Word of God has shone forth upon all regions; and from all sects, communities, nations, tribes, peoples, religions and denominations, souls have gathered together under the shadow of the Word of Oneness, and have in the utmost fellowship united and harmonized.

1. The members of the Central Organization for a Durable Peace, The Hague; to whom this Tablet was sent in reply to several letters.



A Review of a Proclamation Signed

By

Mason Remey and the Hands Of The Cause

Dated Nov 25, 1957

Part 1

By

Kamran Taimouri

The Baha'i Faith has gone through some critical moments since it was established by its Prophet founder, Baha'u'llah. These crises often occurred during the transition time when the authority from one centre of the Faith was passed on to the next one. The physical death of Shoghi Effendi, the first Guardian of the Baha'i Faith, on November 4, 1957, was such a time that created a great concern among the adherents of the Faith regarding its fortune. The reason for it was that the great teachers of the Baha'i Faith, who were called then the Hands of the Cause, could not find an official sealed will and testament written by Shoghi Effendi. Based on the absence of such a will and testament, The Hands of the Cause started to make doubt on the continuity of the Guardianship of the Faith, an Institution which was to carry out the interpretation task in the course of at least a thousand year of the Baha'i Dispensation according to the Writings. Among the twenty seven Hands of the Cause, only Charles Mason Remey, an early American believer, strongly believed that the line of the Guardians of the Faith would not be disconnected after the passing away of Shoghi Effendi. However, on November 25, 1957, he signed a joint proclamation with the twenty six of fellow- Hands stating:

"Shoghi Effendi had left no Will and Testament. It was likewise certified that the beloved Guardian had left no heir. The Aghsan (branches) one and all are either dead or have been declared violators of the

Covenant by the Guardian for their faithlessness to the Master's Will and Testament and their hostility to him named first Guardian in that sacred document. The first effect of the realization that no successor to Shoghi Effendi could have been appointed by him was to plunge the Hands of the Cause into the very abyss of despair. What must happen to the world community of his devoted followers if the Leader [Shoghi Effendi], the Inspirer, the Planner of all Baha'i activities in all countries and islands of the seas could no longer fulfil his mission?" "As to the International Baha'i Council, appointed by the Guardian and heralded in his communications to the Baha'i world, that body will in the course of time finally fulfil its purpose through the formation of the Universal House of Justice "

"Meanwhile the entire body of the Hands, assembled by the nine Hands of the World Centre, will decide when and how the International Baha'i Council is to evolve through the successive stages outlined by the Guardian, culminating in the call to election of the Universal House of Justice by the membership of all National Spiritual Assemblies. When that divinely ordained Body comes into existence, all the conditions of the Faith can be examined anew and the measures necessary for its future operation determined in consultation with the Hands of the Cause." (The Ministry Of The Custodians; 1992 edition, pp. 35- 38)

From the above proclamation, it is understood that the Hands of the Baha'i Faith, in a matter of three weeks after the passing away of Shoghi Effendi, and in a state of confusion to which they called the "very abyss of despair," decided quickly to derive a conclusion that the first Guardian "had left no heir" and "no successor to Shoghi Effendi could have been appointed by him" . All of this was based on not finding an official will and testament written by him. We know the first Guardian of the Faith did not have much personal belongings and whatever real estate or banking accounts kept under his name were actually contributed to the Baha'i Faith by the believers. The heir to all of these would be the second Guardian or the whole Baha'i World Community. In connection to the events shortly following Shoghi Effendi's passing, Mason Remey wrote:

"It was all more or less vague, hazy and indefinite in my thoughts, and so I succumbed, as did others, to the proposition of the Persian Hands of the Cause and a few others, who all together formed a ruling and united majority. So I accepted the dictum of this unity and signed the Proclamation [dated, Nov 25, 1957] to the Baha'i World along with all of the other Hands...There just did not seem to be any clear solution to the problem before us. All was more or less confused. Thus, the present regime of the Custodian Hands of the Faith came into working order, accepted by all of us, myself included." (A Statement By The Second Guardian Of The Faith, 1960)

Although the first Proclamation of the Hands dismissed the existence of a will and testament by Shoghi Effendi, but it left a door open to the hope of having a second Guardian of the Faith for it indicated that "all the conditions of the Faith can be examined anew" by the future International House of Justice. This fact was reflected in a message by the Hands, dated November 4, 1959:

"At this turning-point in the Crusade when all our forces must be unitedly concentrated on winning its goals, the friends should not be deflected from the vital tasks confronting them by discussion of such subjects as can only be considered when the Universal House

of Justice is established. Therefore we feel it is necessary to recall the words in the Proclamation we sent out after the passing of the beloved guardian : 'When that divinely - ordained Body comes into existence, all the conditions of the Faith can be examined anew and the measures necessary for its future operation determined in consultation with the Hands of the Cause.' This includes the subject of the Guardianship." (The Ministry Of The Custodians, p. 169)

The reflection of such a thought can also be realized in the statements of Ruhyyih Khanum, one of the former Hands of the Cause and the wife of Shoghi Effendi. In the Introduction to The Ministry Of The Custodians; 1992 edition, she stated:

"we were faced with problems of inconceivable magnitude. How to assume the reins of authority, with no document to support us, other than the general theological statements about the Hands? What was our legal status, on which hinged the delicate question that all the international financial assets of the Faith were in the name of Shoghi Effendi? What would we say about the Guardianship?" (Page 9)

"But there was one agonizing issue we could not agree on. Year after year we could come to no conclusion about whether the Guardianship was closed for the period of this Faith." (Page16)

There is a reference to this subject by [the] so called Universal House of Justice of the Baha'i World Community, issued on March 9, 1965, such as:

"The friends should clearly understand that before the election of the Universal House of Justice there was no knowledge that there would be no Guardian. There could not have been any such foreknowledge, whatever opinions individual believers may have held. Neither the Hands of the Cause of God, nor the International Baha'i Council, nor any other existing body could make a decision upon this all-important matter. Only the House of Justice had authority to pronounce upon it. This was one urgent reason for calling the election of the Universal House of

Justice as soon as possible." (Wellspring of Guidance, Messages From UHJ; 1976 edition, Page. 45)

Mason Remey did not believe a Universal House of Justice without a Guardian as its president could remain permanently infallible for the rest of the Baha'i Era. Since he was appointed by Shoghi Effendi as the president of the International Baha'i Council, the "first embryonic International Institution," he was hoping that he would become the head of the future Universal House of Justice.

This could be possible, if the Hands of the Cause would follow the instructions of Shoghi Effendi as were outlined in his message to the Baha'i National Assemblies of the East and the West, dated January 9, 1951. There is some evidence indicating Mason Remey was gradually trying to inform his fellow-Hands of the Cause that they should want a second Guardian of the Faith. We read in his Statement:

"That was in November, 1958. It was at this conclave that I found myself thoroughly awakened to the violation of the Hands of the Faith in their NOT WANTING the Guardianship. In this second conclave, the very word 'Guardianship' was becoming taboo." He adds, "I remained silent up until the last session when I arose, took the floor, and told the members of the conclave that they were violating the Will and Testament of the Master 'Abdul-Baha' in their attitude of not wanting a continuation of the Guardianship. My stand created a stir of indignation in the conclave. I was immediately silenced by several voices under the pretext that I was out of parliamentary order in bringing up a subject that had already been acted upon by the assemblage and was a closed issue. So that was that, and the conclave closed. However, in this moment so charged with emotion, I was asked why I took this stand in defence of the Guardianship against the united opinion of the conclave. To this my reply was that some one of us Hands should stand for the Administration with the Guardianship." (A Statement By The Second Guardian Of The Faith, 1960)

There is a mention of those years by a Persian Hand of the Cause, Mr. Furutan, while

visiting Tehran, Iran, in about 1975. In a gathering of the Baha'i youths, in which the writer of this article had attended, Mr. Furutan talked of his memories during the time he and Mason Remey both were the members of Custodian Hands residing in Haifa. He said : "Mr. Remey used to say the Guardianship would continue. One day, I asked him if he knew who the next Guardian was. He replied, yes, yes. I asked him who that person was. Mr. Remey responded, search and find him." Mr. Furutan did not bring this up to show his sympathy but to ridicule Mason Remey. This saying of Mr. Furutan can be related with what Mason Remey wrote of his own thoughts shortly after Shoghi Effendi's passing : "at that time I thought that I might become the Guardian of the Faith in some way or another, I did not know how."

Regarding the events after November 4, 1958, Mason Remey wrote : "In the conferences of the Custodian Hands in Haifa, following this second Behje Conclave, I told the Hands repeatedly that they were violating the Will and Testament [of Abdu'l-Baha]." He added:

"My refusal to sign the message of the Hands from the Third Behje Conclave to the Baha'i World, in November 1959, precipitated matters and eliminated me from the nine Custodians. Therefore, shortly after this, I left Haifa for Washington". (A Statement By The Second Guardian Of The Faith, 1960)

In a letter, dated June 30, 1960, by William Sears, a former Hand of the Cause, there are a few sentences which confirm the above statements. We read from that letter: "for two years, [Mason Remey] insisting, as you well know, that we the Hands should choose a Guardian. He called us 'violator' at the last meeting." (Ministry Of The Custodians, (Page. 217)

The reasons for which Mason Remey did not sign the message of the Hands on November 4, 1959, can be found in the same message and are considered as follow;

1. There was an indication that the Hands might not establish a Baha'i Court which was an "essential prelude to the institution of the Universal

House of Justice" according to a Cablegram, dated April 25, 1951, by Shoghi Effendi.

2. The Hands had a plan for the April 1961, to dissolve the International Baha'i Council which its members were appointed by the first Guardian.
3. According to this plan, the Hands of the Cause were not to be considered for election to the new International Baha'i Council. This would leave out Mason Remey from the Council.
4. Election of a Universal House of Justice in Rid'van 1963, which was all premature to him.

In 1960, in the same Statement By The Second Guardian, he said: "Slowly, little by little, one thought led to another until I found myself considering the Beloved Guardian's appointment of me as the President of the International Baha'i Council...it was born into my consciousness that I, myself, Mason Remey, was actually then the protector of and the Guardian of the Faith and that I had been in this supreme station of protector -- that is, I had been the Guardian of the Faith -- ever since the death of the First Guardian."

One may ask how it is possible that a Chosen One of God may not know that he was appointed to the station of the Guardianship of the Faith as it seems to be in the case of Mason Remey. He in his STATEMENT of 1960, wrote: "In several of my writings I mention a momentary vision, that I had about the year 105 of the Baha'i Era [about A.D. 1948], in which I saw myself as the Second Guardian of the Faith. At that time, this seemed to me to be an absurdity of my imagination."

Perhaps we find a parallel to this by reading Ruhyyih Khanum's description of the event related to the very early Guardianship of Shoghi Effendi, such as: "he himself [Shoghi Effendi] stated on more than one occasion, not only to me, but to others who were present at the table of the Western Pilgrim House, that he had had no foreknowledge of the existence of the Institution of Guardianship, least of all that he was appointed as Guardian." (The Priceless Pearl; 1969

Those who did not accept Mason Remey as the second Guardian of the Faith of Baha'u'llah questioned his action in signing with the other Hands of the Cause the joint Proclamation of November 25, 1957. To this his response was such as:

"The Second guardian of the Faith, then in occultation, in the capacity of a Hand of the Cause and President of the Baha'i International Council, sat with the Hands in this conclave. He knew at that time that this violation of the Guardianship was being perpetrated, but hoping to rectify this condition through friendly argument and pacific methods he agreed with the others, to keep in strict secret with them from the Baha'i World, all things that passed between the Hands of the Faith in their conclaves and conferences. For he hoped to be able to show them their errors and thus save them from their violation of the Faith. Thus two and half years or thereabouts of time passed, the while he was telling the Hands of their violation and begging them to reconsider their stand against the Guardianship -- But all to fail in the end in this endeavour." (An introduction to the Four Volumes Of Daily Observation Of The Baha'i Faith, 1960)

The Persian Baha'i believers who supported the Guardianship of Mason Remey have been saying that there is a similarity of the events at the early time of the Islamic Religious Era and the event following Shoghi Effendi's passing. In other word, the Religious history repeats itself and the concept of "Return" can be realized from the characters and actions of people in relation to the Chosen Ones of God. Any one who has studied the history of Shiah Islam is familiar with the dispute and contention of Muslims over the subject of Succession after the passing of Prophet Muhammad. According to Shiahs traditions, Muhammad during His life time publicly and verbally had appointed His son in-law, Ali, to be His successor. The overwhelming majority of Muslims in that time did not thought that the sayings of Muhammad could be a reference to His successor but to fellowship with Ali. The early relators of the traditions wrote the number of Ali's shiahs [followers] was from three to ten people.

This happened as a result of the lack of a written will and testament by Prophet Muhammad, something that the force of opposition did not allow Him to produce. The same force made Ali to accept the vicegerency (Caliphate) of the three other disciples of Muhammad and brought him to sit in the Council of Caliphs and disciples. It took more than twenty three years until people asked him to govern them as the fourth Caliph of the Islamic World. In this connection, Shoghi Effendi stated: "Ali's appointment was clear to the khalifs [Caliphs], who actually disregarded the Prophet's [Muhammad's] oral statements. The usurpation occurred immediately after the Prophet's death. Ali did not feel unqualified, but wished to avoid schism, which, unfortunately, could not be prevented." (Lights of Guidance, A Baha'i Reference File, 1994 edition, p. 497)

One of the subjects mentioned by the former Hands of the Cause in their Proclamation of November 25, 1957, was the Aghsan, a title given by Baha'u'llah to His Sons in His lineal descent. The word Aghsan in Arabic means branches, and in other than its specific usage in referring to His sons, was also referred to all Baha'i believers by Baha'u'llah

in general. Apparently the Hands of the Cause did not consider the spiritual descent or the general application of the word aghsan. The Baha'is in the West and the East who accepted Mason Remey as the second Guardian of their Faith argued that there was another application to the meaning of the word aghsan and this could be understood by reading the Tablets of Baha'u'llah, Abdu'l-Baha, and Shoghi Effendi's English translation of the Will and Testament of Abdu'l-Baha. Furthermore, they gave evidence from the Tablets of Abdu'l-Baha addressed to Mason Remey, in which he was referred as; "My beloved son," "beloved son of the kingdom," "My dear son," "My spiritual son," "My heavenly son," ...and etc. Shoghi Effendi had translated two or more of these Tablets in 1919, and was aware of the spiritual bond which existed in between Abdu'l-Baha and Mason Remey. At present time the Baha'i believers in continuation of the Guardianship of the Faith have held a hope the future generations will look into this matter with enthusiasm and faith and restore the Institution of the Guardianship upon Mount Carmel. To be continued in next issue of RIDVAN

PERSIAN MINIATURE PAINTING

Though at various stages it has been affected by Chinese and Eastern influences, Persian miniature art has developed its own distinctive features. Iran's miniature artists are recognizable for their emphasis on natural and realist motifs. Also worth noting is the Persian technique of "layering" perspectives to create a sense of space. For example, in the miniature pieces presented, the variety of views is noticeable in the arrangement of objects: birds inhabit both the foreground and background of the piece, with the floral objects positioned in between. This gives the viewer a sense of three-dimensional space and the ability to focus on certain aspects of the piece to the exclusion of others. Content and form are fundamental elements of Persian miniature painting, and miniature artists are renowned for their modest, subtle use of colour.



ANOTHER CLASSICAL PERSIAN MINIATURE PAINTING

ANNOUNCEMENT
TO
THE HANDS OF THE FAITH

FROM

MASON REMEY
THE SECOND GUARDIAN

OF

THE BAHA'I FAITH

OF

HIS APPOINTMENT OF GUARDIANSHIP

BY

THE FIRST GUARDIAN

OF

THE FAITH

Continues from last issue of RIDVAN:

I SPEAK AS PRESIDENT OF THE COUNCIL

I as President of the Bahá'í International Council can remain silent no longer listening to the Hands of the Faith proclaiming their plans for 1963 that so flagrantly violate the Will and Testament of 'Abdu'l-Bahá and that are opposed to all that was built up by the Beloved Guardian upon the directions contained in the Will and Testament and so evidently supercede and put to naught the latter. Therefore I speak out in this communication, calling the attention of the Hands of the Faith to their mistake. This is a step necessary for me to take in order to save the Cause from this regression from the Bahá'í procedure- that is a violation of the Administration of the Bahá'í Faith.

EXPLANATION

In thus explaining myself and my position in the Bahá'í Faith, I of myself make no claims whatsoever for myself. all that I do is to tell the friends of the station in the Cause that the Beloved Guardian bestowed upon me at the same time placing a responsibility that no other soul in this world has-namely, the authority and the power to protect and to guard the International Council (that which is the embryo that will eventually develop into the Universal House of Justice) from being tampered with by the Hands of the Faith as described to the Bahá'í world in their plans for 1963.

The Beloved Guardian not only gave me the authority as President of the International Council to call a halt on such proceedings that would nullify his appointment of me as President and his appointment of the other members of this council, but also with this responsibility and authority he gave me the power to halt all such proceedings-thus to me, one believer against the entire "Cause, should it come to that, I am endowed with the power to stay such transgressions against that which was created by the Beloved Guardian of the Faith.

Therefore, in other words, do I intend to announce to the believers of the Faith assembled in this coming convention that I Mason Remey, as the President of the Bahá'í International Council, forbid the Hands of the Faith to put aside the other members of the present International Council that was appointed by our late Beloved Guardian of the Faith and that I insist that this present set-up of the International Council remain and rest as it now is until the Cause has an acknowledged source of infallible guidance to direct these actions- the inauguration of this International Council.

Like the subject of me, myself, as President of the Bahá'í International Council, this subject of the Second Guardian of the Faith never was mentioned nor did it come up for discussion in any of the conclaves or conferences of the Hands of the Faith in the Holy Land; therefore, this subject of the Second Guardian of the Faith is not tabu for me as a Hand of the Faith to mention and discuss quite openly with the believers as I intend doing.

Dear Hands of the Faith:

I've been telling you one and all many times during the past two years and more that you were all wrong in your attitude toward the Administration and the Guardianship. In fact, I've talked with you about this so much and so earnestly that it is an old story to you and one that no longer interests you, coming from me.

In other words, my method of talking to you directly and out from the shoulder has ceased to penetrate your consciousness; therefore, I am planning an entirely different argument. I am going to place my argument for the continuation of the Guardianship before the American believers in the coming National Convention at Wilmette in a letter addressed to the convention with the special request that it be read from the platform of the convention, trusting that my plea not to depart from the admonitions in the Will and Testament of the Master 'Abdu'l-Bahá will so move these friends that they will

be moved to bring such pressures upon the Hands of the Faith and to arouse them and make them stand up to support the Guardianship of the Faith and be looking about them trying to find where the Second Guardian of the Faith is and what is the hope of his coming out of his occultation before all the world to lead the Faith upon its victorious onward march of the Kingdom of God upon earth.

Since the Beloved Guardian has called America the Cradle of the Administration, the Administration in reality being inseparable from the Guardianship, I have every hope for the early coming forth of the Second Guardian into the arena of Bahá'í activities to take objective control of the Bahá'í Faith and lead us on the straight path of service in His Kingdom.

Thus my appeal direct to the believers themselves will, I trust, cause them to bring pressures upon you, the Hands of the Faith, that I trust will have more effect upon changing your violation of the Guardianship that I, alone, have been able to accomplish.

I HAVE THE POWER

As President of the International Council, I feel that I have a power given and bestowed upon me by the First Guardian of the Faith that nothing can combat or stand against. The fact that I alone have arisen to take over the control of the Bahá'í Faith does not even put a question in my mind as to my success in this venture; the fact that I face this problem singly and alone doesn't even put a question in my mind as to the successful outcome of this venture. I feel a perfect confidence in what lies before me. There is not the least uncertainty about it in my mind and this confidence seems all to stem within me from the fact that the Beloved Infallible Guardian called me and placed upon me the responsibility to which I must now arise and assume with the assurance of success, the absolute assurance of success despite the fact that until now, I am the only one in all the world who knows this; no one else even suspects it. Nevertheless I am given the courage and the assurance that this move that I am about to take, this coming forward to

take command of the Bahá'í world and get it back again out of the hands of these violating Hands of the Faith and back again onto the right track and under the Guardianship of the Faith.

The possibility of failure in this never enters my consciousness.

In fact I am quite conscious of success although I have nothing but my faith in the Guardianship to combat the united body of Hands that now are followed and supported by practically the united Bahá'í world- all of these are against me- yet I will succeed quickly, very quickly too. For the matter of this violation of the Faith has gone along now for too long, way too long after the eleventh hour. So come the solution of this violation of the Faith-it must come quickly, quickly indeed if it is to save the Faith and I am sure that it will save the Cause.

PRESIDENT OF THE BAHÁ'Í INTERNATIONAL COUNCIL

According to the Will and Testament, the Hands are not to be followed or are they to be obeyed. No, they, the Hands, are to be directed by the Guardian. They are not to direct anyone, but they themselves are to carry out the orders of the Guardian who will protect them from error. He is their protection. Thus they, the Hands of the Faith, will have no protection from error until they find themselves under the guidance of the Second Guardian of the Cause.

I, Mason Remey, President of the Bahá'í International Council, am the one whom the Beloved Guardian vested with the power and the right to protect the Hands of the Faith and the Bahá'í world at large from the violation of the International Council that these Hands of the Faith have announced that they are going to put through in 1963. I am President of the International Council and I order them to stop these plans for 1963.

I LEAD THE CAUSE

The message from the Hands of the Faith to the believers of the world of 1959, the Hands proclaimed their intention of taking over the Bahá'í Council dictating to this Council what

it should do and what it should not do, and then after two years, put it out of existence, etc.! What astonishes me and astounds me is that while the believers at large in the Faith want and hope for a Guardian, the Hands of the Faith neither want or are expecting a Guardian, and more than this, they seem hell-bent upon doing all they can to destroy any hopes that the believers may have for a Guardian.

Under such conditions could a Guardian come forth, and with his credentials from the Beloved Guardian, and be accepted by the Hands? Would he be recognized?

What astounding arrogance have these Hands! It would stagger me did I not know that the Beloved Guardian has placed the protection of the Faith in my hands now at this most crucial time, and that he gave me both the authority and the power to protect the Faith from all such violation. I, as President of the International Council, am the only refuge that the Cause has in this time of peril to the Cause. The Beloved Guardian has given me, appointed and passed on to me his authority as the protector and defender of the Bahá'í Faith. By virtue of my Presidency of the International Council I, single and alone from amongst all the Bahá'ís in the world, am the only one who has the power given by the appointment of the First Infallible Guardian, Shoghi Effendi, to lead the Cause through these perilous times!

In the last message of the Hands to the Bahá'í world, it stated that I was “ unable ” to serve!! This way of putting it was indeed misleading to the believers and with evident calculation to conceal from them the fact that I refused to serve the Hands as they demanded. I refused to support them in their violation of the Administration and the Guardianship; therefore my voluntary exile for a period of time from my home in Haifa, until I shall return there as the Guardian of the

Faith, accepted by the firm believers of the Faith.

I PROTECT THE HANDS OF THE FAITH

In other words, I am protecting the Hands of the Faith by thus shielding you in your violation against your rejection by the believers of the Faith should these believers find out, know and realize your violation of the Administration. I cannot hold much longer this protection that I am thus giving you. All that I can hope for is to hold out this protection to the Hands long enough for you to change your attitude toward the Guardianship, renounce your program for 1963 and announce this to the Bahá'í world, assuring them that you uphold the Master's Will and Testament that means that you will believe in the Guardianship, but that you just don't know how it is to be continued.

When you do as I tell you to do you will then be in the position of firmness in the Bahá'í Faith in which you will be protected from making these mistakes that now so becloud your vision and confuse your mind and bewilder and put to test the Bahá'ís the world around.

I assure you that I am doing everything that I can do to make it in the end as easy as possible for you.

HANDS OF THE CAUSE ARE FALLIBLE

The Hands of the Faith receive, as do all Bahá'ís, infallible guidance through and only through the Guardianship. The Hands of the Faith have no infallible authority as Hands of the Faith because infallible Bahá'í authority is vested only in the Guardianship of the Faith. The body of the Hands of the Faith at all times need the infallible direction of the Guardian, for unless they have this unerring guidance, how can they protect the Faith? To be continued in the next issue of RIDVAN

Donald A. Harvey
5, rue Lavoisier
F 75008 Paris

Mrs. Jean Miller, 1180 Lima
Aurora, Colorado 80010
U.S.A.

21 Feb., 1980

Dear Mrs. Jean Miller, and Friend in
Baha'u'llah

I have in hand for over a month your kind
Dec. 21, 1970 letter with enclosures,
principally that of your proposed letter to
Prime Minister Menahem Began.

I am sorry for not having been able to
reply to you sooner: I have been ill with
some sort of lung and intestine flu: an
epidemic has struck the Paris region and
there have been other victims besides
myself. The doctor gave me some time off
which I spent in the country, where I had
daily shots to relieve pain. Now things
seem to return to normal in the way of my
health.

We pray to God and Baha'u'llah here in
Paris with the few Friends I meet, that your
husband Ray secure back his health. We
are all in the hands of God and
Baha'u'llah, and several times we took
turns reciting the Healing Prayer as
revealed by the Blessed Perfection. I often
say this material world with all its
trappings is like an anti chamber with
respect to the next world we are all
destined to go, thus each has to consider
preparing himself and herself and acquire
all the spiritual qualities that will
vouchsafe one's own progress when the
soul will shed its present vehicle in this
world, the body which is destined one day
to cease to exist in the Human Kingdom
and will revert back to the lower kingdom
ending inevitably into the mineral
kingdom, ceasing altogether to be a mark
of the human body it once was, in the
service of the Soul and of God.

The body must be properly cared for as the
God-given instrument of the Soul in the
world so it will last, if only for this reason
that each has not too much time making

acquisition of all those spiritual treasures
God calls each of all of us to have. It is
entirely legitimate that life-span on this
earth include a full century.

As for the Menahem Began letter it is
perfectly constituted. I found only what
might be taken as an error in date: near the
bottom of page 2, is stated: "It seems the
French Emperor deliberately disobeyed
Baha'u'llah, the Lord of Lords by
declaring war on Prussia in 1876 opening a
conflict.....". You probably meant 1870,
and not 1876. In August 1870 that war
was declared and very soon the main
French Army was encircled at Sedan,
Napoleon III made a prisoner, while in
Paris as this news arrived on the telegraph
the Empire was made to collapse and the
Republic was proclaimed September 4 of
that fateful year of 1870 (year 27 of the
Era of Baha'u'llah as per the Calendar first
revealed by The Bab).

I also enclose a diagram without words,
which I am having circulated everywhere.
The left column represents the
Dispensation of Jesus the Christ, with the
red circle representing the orb of the divine
Sun of reality. The little green ball above
it is the Forerunner- St John the Baptist,
and the violet circle underneath is Simon
Peter (or Saint Peter) who was genuinely
the first in faith and thus had a spiritual
leadership to exercise among all the people
of The Christian Faith: Peter thus exercised
although on a Spiritual plane, the Primacy
of the Faith of Jesus Christ, and there was
no one else after the martyrdom and
passing of Peter. It was subsequently said
that the elected Popes sit on the Throne of
Peter but in no wise can any Pope
represent the Divine Line bestowed by
Christ upon Peter. Popes were and are still
elected by men rather than appointed

divinely on that line we conceive with the Guardianship, a line of Divine origin through Baha'u'llah and Abdu'l-Baha.

The Dispensation of Mohammed is inscribed inside the Dispensation of Jesus the Christ. Jesus is a Major Prophet while Mohammed is considered a Minor Prophet, even though the mission of each is considerable, far beyond what we take for granted. You probably are aware of the Faith of Mohammad, after the Ascension and passing of Mohammad being split into two rival Communities = the Chi'ites who followed Ali, cousin and son-in-law of Mohammed, who was conferred by Mohammed with the right to lead the believers. Ali was the first of a line of eleven Imams: Ali, Hassan, Hussein, Ali son of Hussein, Mohammed Bajir, Jafar-I-Sadiq, Musa Kazim, Ali Imam Rida, Mohammed Taqi, Ali Naqi, Hassan Askari he being the last of the lineage of Imams. Ali-Mohammed, the heir who should have become the Twelfth Imam, was murdered at nearly the same time that his father thus never reigned, but a tradition spread throughout the Chi'ite Community that the Twelfth Imam would reappear "at the end of time", and thus became the Qa'im, the "One who will rise", and the Great Mahdi, the Great Conductor. This Tradition found its fulfilment with the Manifestation of the Bab. On May 22, 1844 AD Mulla Husayn, like 17 other Chi'ite Believers in the 19th Century Persia, felt an imminent event to occur at hand, and unsolicited by no one but God and their Faith, they came, one after another, to the city of Shiraz and were drawn to the house of the young merchant Mirza Ali Mohammed. We know of the momentous and glorious story and experience of Mulla Husayn as he met the Youth who put Mulla Husayn to the test which made that searching traveller the first witness of the Bab, the entrance to the Spirit. At that very moment The Bab was, exactly 1000 lunar years after the disappearance of the young Ali Mohammad the 12th Imam. For the end of the Imamate occurred in 260 AH of the Calendar of Mohammed (i.e., the Ninth Century AD), and May 22, 1844 AD is in the year 1260 AH. The Bab has a unique position in all religious history = He is the

12th Imam of Chi'ite Islam, He is the Forerunner of Baha'u'llah and proclaimed that thousands of readings of the Bayan could not equal the chanting of a single verse revealed by the One Whom God will make manifest (Baha'u'llah). Of course the Bab is a full, independent Divine Manifestation, with a precise mission: to prepare Persia to know and accept Baha'u'llah. His extremely short Dispensation of 19 years appears inscribed within the Dispensation of Baha'u'llah inside which we find ourselves in as believers, whether conscious or unconscious. The Dispensation of Baha'u'llah is due to extend at least a thousand years from 1863 even though it started with the appearance of the Bab May 22, 1844AD. My feeling is that the next Divine Manifestation will not appear and reveal His Message before Year 1019 BE but after that Date. We are not to worry too much over this as we are in Year 136 BE and are soon to enter Year 137, with yet much learning to do, for the future that will see millions of souls becoming all of a sudden conscious of God and Baha'u'llah, the Lord of Hosts.

Thus The Bab is in three functions at once: 12th Imam, Forerunner and Manifestation of God. The Bab the moment He showed Mulla Husayn the truth of His mission, closed the 500,000-year Prophetic and Adamic Cycle, and He opened a new 500,000-year Cycle of Light and Truth, which will be under the aegis of Baha'u'llah. This Event had no like Event in the past, and remains unique. The moment the Bab was manifest, was born that night Abdu'l-Baha, the Mystery of God, whose total devotion to the Cause of His Father Baha'u'llah will remain for Centuries and Millenniums a true example for human beings to follow.

Christians await the Return of the Son in The Glory of The Father: On one plane, it can be said unmistakably that Baha'u'llah is the return on Earth of Christ among men: Christ is that Divine Light which shone through Jesus of Nazareth nearly 2000 years ago and which shone again last Century through Baha'u'llah. Somehow

each and every Christian will bring himself over to that fact: it is not for present day believers in Baha'u'llah to proclaim loudly that fact on roof tops, but to live out, as a living book, the Revelation of Baha'u'llah and let others see for themselves. Nevertheless each and all of us should deepen ourselves so to be able to reply to inquiries from everywhere, and do it the way 'Abdu'l-Baha did in His Time.

Only the concept acquired when considering Baha'u'llah's Revelation including His Covenant as expressed by 'Abdu'l-Baha (more in contact with peoples than His illustrious but imprisoned Father could be) could shed such a Light on past Dispensations. Without this momentous Revelation we could not fully grasp the signification of the Primacy of Peter vs. the Papacy that followed, nor could we understand the main difference of the Imamate followed by Chi'ite Islam verses the Califate practiced in Sunni Islam. The Sunnis are numerically overwhelming in Islam in Comparison with the Chi'ites of Islam who since the passing of Mohommad, withdrew in the confines of Persia and settled there. On the contrary the Sunnis went out to new lands to conquer for Islam as they saw and conceived it. When the Imamate disappeared in the Ninth Century AD the Sunnis felt at last to have a completely free hand in the schemes of conquer of new territories, and their invading soon after, of the Holy Land, reports of travellers back to Rome incensed the Popes and the Catholic world and soon after the Great Crusades were preached so to enlist volunteers to go to The Holy Land and free the Tomb of Christ. The Catholics and the Sunni branded each other as "infidels". Of the tens of thousands of Crusaders which went in a series of great waves to The Middle East, not many arrived there, and fewer yet when returning, ever reached their homes, and of the few who did, others were communicated with visions of paradise in comparison with conditions of medieval Europe. This was the true contact of Islam with Christianity yet it took nearly 4 centuries for Europe to acquire the notions stemming directly from Islam to such

extent as to produce what is termed the "Renaissance".

In Islam, the Chi'ites could be compared with the Catholics of Christendom, while the Sunnis could be compared with the "Protestants". The Sunnis, under ruling circles including Abu Bakr, certainly protested the stand taken by Ali and the other Imams of the Chi'ite side.

A last word about Islam = The Ayatollah Khomeini has popular support which presently is unmindful the end of the legitimate Imamate was definitely struck with the coming of the Bab. There is pretence the Ayatollah Khomeini is a perpetrator of Chi'ite Islam as he took (or was being conferred with) the title of "Imam". In all such cases, and thanks to Baha'u'llah we should make the difference between God and mere man, make the difference between the head divinely appointed on a spiritual hereditary Line, with the head appointed and/or elected by men. This is the difference found between the position of Peter and that of the Popes, also the difference between the Imamate, whose origin is Divine, and the Califate whose origin is strictly human.

Also regarding the Guardianship of the Cause of Baha'u'llah, the former Hands sitting abusively in Haifa as "Trustees" and denying the position of Charles Mason Remey back in 1960, emitted the thought to the Baha'i Community that in 1963 the "House of Justice" to be formed would "elect" a "Guardian" That so called "Universal House of Justice" was not the one spoken of and described by 'Abdu'l-Baha in His Will, but a mere gathering of unguided human beings who pretended to pick one of their midst and advance him as "Guardian". Such a person thus appointed or elected represents the consensus of men rather than representing the Divine Manifestation. All the question is there, and the former Hands were seeking to repeat the mistakes of the past in this new Dispensation although in reality they are not truly of Baha'u'llah unless and until they shed that present organization in Haifa and seek their Guardian, the one on

that heredity line starting from God through Baha'u'llah and 'Abdu'l-Baha.

It is said that all Prophets and Manifestations rotate around The Bab and Baha'u'llah. Indeed they do and the Cause of God today diffuse the light on these former Dispensations pointing out the divine appointment, and the will of men to demolish such Divine Appointment and substitute a scheme of their own.

One more point = when Shoghi Effendi sent that first telegram explaining the fact

of the creation of the first International Baha'i (Council) on 9th January 1951 It was in the middle of the month of Honor 107 BE. The second telegram dated March 2, 1951 naming the President and members of the Council was transmitted on the First day of the month of Elevation year 107 BE. These 2 last points should not be broadcast around but intimately found by each and all.

Faithfully
in El Abha. As ever, Donald A. Harvey



Sheikh Lotf'u'llah Mosque in Isfahan- Persia

The most famous Persian description of the city of Isfahan is Isfahan nesf-e Jahan (Isfahan is half the world), which the Isfahanis coined in the 16th century to express the city's grandeur. Isfahan, chosen and designed capital under Shah Abbas 1, was reconstituted with so many new mosques, palaces, bridges, avenues and parks that even European travellers wrote rapturously of its beauties. Knight Jean Chardin, a dependable observer according to A. U. Pope, reports that in 1666 Isfahan had 162 mosques, 48 madrasahs (schools), 182 caravanserais and 173 baths.

DIVINE TESTS

During the investigation of the Institution of Guardianship in the Baha'i Faith, the writer's questions among others were "Why did not Shoghi Effendi declare/nominate his successor in a clear language that everybody could understand? Why did Shoghi Effendi give excuses to the Ex-hands to challenge the authority of the 2nd Guardian, C.M. Remy? Why did Shoghi Effendi appoint his successor in the manner he did? Why did Shoghi Effendi leave for the believers to work out for themselves that the head of the embryo of Universal House of Justice, C M Remy, was indeed his successor? Why does it appear that there is confusion in the meaning of "another branch" and "Aghsan" in the Will and Testament of 'Abdu'l-Baha (W&T)? These questions are in the minds of other believers in Baha'u'llah investigation the continuity of the Institution of Guardianship in the Baha'i Faith. The writer attempts to answer to these questions as much as possible.

The answers to these questions can be found within the Writings under the concept of Divine Tests. During the investigation of the Institution of Guardianship in the Baha'i Faith, the writer noted that Divine Tests have been given/taken in the past Revelations and in particular within the Revelation of Baha'u'llah. Baha'u'llah State: "By the righteousness of God! These are the days in which God hath proved the hearts of the entire company of His Messengers and the prophets, and beyond them those that stand guard over His sacred and inviolable Sanctuary, the inmates of the celestial Pavilion and the dwellers of Tabernacle of Glory. How sever, therefore, the test to which they who join partners with God must needs be subjected!" [Baha'i World Faith page 11]

The ordinary meaning of "test" is clear. But when this concept is studied within the Revelation of Baha'u'llah, the concept of Divine Test is not but that moment that he or she makes his or her decision in acknowledging/accepting the Manifestation of

God and His Writings. That is choosing the truth or false, right or wrong. In the Islamic tradition symbolically this point is often shown as a "bridge" that a person has to pass. This "bridge" is wide for some people and thin as hair for some other people. It is further shown in the Islamic tradition that a person falling from this "bridge" heads toward "hell" and passing over this "bridge", he heads toward "paradise". Divine Test may be defined as one to pass from his ego and self to selflessness in recognizing the Manifestation of God, His Writings, [Silent Proofs] and His chain of successors [Speaking Proofs].

There are the Greater and the Lesser Divine Tests. When the Manifestation of God declares His Mission to the people of the World; He is given the Greater Test. When the Manifestation of God appoints His successor; He is given the Lesser Divine Test. For instance Baha'u'llah declared His Mission to the people of the World. Majority of the people of the world to these days have not recognized Him. These people failed the Greater Divine Test. There were people that failed in recognizing 'Abdu'l-Baha, the successor to Baha'u'llah, after ascension of Baha'u'llah. These people failed the Lesser Divine Test. Similarly, consider the case of the ex-hand's failure in recognizing successor to Shoghi Effendi, C.M. Remy as the second Guardian appointed by Shoghi Effendi. The writer will further elaborate on this point.

The purpose of Divine Test is to strengthen the foundation of religion within the hearts of individuals and the human society. Its purpose is to separate right from wrong, sincere from insincere, faithful from unfaithful, true believer from nonbeliever, a genuine believer from an imposter. Its purpose is that malevolent manifest his or her inner nature that all can see. 'Abdu'l-Baha writes: "Thus it is the requirement of Divine Wisdom that the fire of Divine Test blazes and the streams of touchstones of God floods; so that it distinguishes truth from wrong,

agreeable from disagreeable, godly from ungodly, pure fruit from impure fruit, signs of guidance manifested, darkness disappears, the nightingale of faithfulness sings, haughty denier shows their true face, pure heart fruits its essence, selfish person becomes violator [of Covenant]. This is the consequence of Divine Test. This is the result of Touchstone of God.¹”

The way or method in which Divine Test is given; Baha’u’llah explains: “It is evident unto thee that the Birds of Heaven and Doves of Eternity speak a twofold language. One language, the outward language, is devoid of allusions, is unconcealed and unveiled; that it may be a guiding lamp and a beaconing light whereby wayfarers may attain the heights of holiness, and seekers may advance into the realm of eternal reunion. Such are the unveiled traditions and the evident verses already mentioned. The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed. Thus hath Sádiq, son of Muḥammad, spoken: ‘God verily will test them and sift them.’ This is the divine standard; this is the Touchstone of God, wherewith He proveth His servants. None apprehendeth the meaning of these utterances except them whose hearts are assured, whose souls have found favour with God, and whose minds are detached from all else but Him. In such utterances, the literal meaning, as generally understood by the people, is not what hath been intended”.²

Baha’u’llah further states “Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revealers of God’s holy Cause, hath been to test and prove the peoples of the world; that thereby the earth of the pure and illuminated hearts may be known from the perishable and barren soil. From time immemorial such hath been the way of God amidst His creatures, and to this testify the records of the sacred books.”³

In the Kitáb-i-Íqán, the Book of certitude, Baha’u’llah brings three examples that we can comprehend and understand Divine Test; a)

the story of the change of ‘Qiblih’, b) the story of Moses in slaying a person and c) the story of Mary.

“And likewise, reflect upon the revealed verse concerning the ‘[Qiblih](#)’.⁴ When [Muhammad](#), the Sun of Prophethood, had fled from the dayspring of [Bathá](#)⁵ unto [Yathrib](#)⁶, He continued to turn His face, while praying, unto Jerusalem, the holy city, until the time when the Jews began to utter unseemly words against Him words which if mentioned would ill befit these pages and would weary the reader. [Muhammad](#) strongly resented these words. Whilst, wrapt in meditation and wonder, He was gazing toward heaven, He heard the kindly Voice of [Gabriel](#), saying: ‘We behold Thee from above, turning Thy face to heaven; but We will have Thee turn to a [Qiblih](#) which shall please Thee.’ On a subsequent day, when the Prophet, together with His companions, was offering the noontide prayer, and had already performed two of the prescribed [Rikéats](#)⁷, the Voice of [Gabriel](#) was heard again: ‘Turn Thou Thy face towards the sacred Mosque.’ In the midst of that same prayer, [Muhammad](#) suddenly turned His face away from Jerusalem and faced the [Ka’bih](#). Whereupon, a profound dismay seized suddenly the companions of the Prophet. Their faith was shaken severely. So great was their alarm, that many of them, discontinuing their prayer, apostatized their faith. Verily, God caused not this turmoil but to test and prove His servants. Otherwise, He, the ideal King, could easily have left the [Qiblih](#) unchanged, and could have caused Jerusalem to remain the Point of Adoration unto His Dispensation, thereby withholding not from that holy city the distinction of acceptance which had been conferred upon it.”

“None of the many Prophets sent down, since Moses was made manifest, as Messengers of the Word of God, such as David, Jesus, and others among the more exalted Manifestations who have appeared during the intervening period between the Revelations of Moses and [Muhammad](#), ever altered the law of the [Qiblih](#). These Messengers of the Lord of creation have, one and all, directed their peoples to turn unto the same direction. In the eyes of God, the ideal King, all the places of

the earth are one and the same, excepting that place which, in the days of His Manifestations, He doth appoint for a particular purpose. Even as He hath revealed: ‘The East and West are God’s: therefore whichever way ye turn, there is the face of God.’ Notwithstanding the truth of these facts, why should the [Qiblih](#) have been changed, thus casting such dismay amongst the people, causing the companions of the Prophet to waver, and throwing so great a confusion into their midst? Yea, such things as throw consternation into the hearts of all men come to pass only that each soul may be tested by the touchstone of God, that the true may be known and distinguished from the false. Thus hath He revealed after the breach amongst the people: ‘We did not appoint that which Thou wouldst have to be the [Qiblih](#), but that We might know him who followeth the Apostle from him who turneth on his heels.’ ‘Affrighted asses fleeing from a lion.’ ‘Were you to ponder, but for a while, these utterances in your heart, you would surely find the portals of understanding unlocked before your face, and would behold all knowledge and the mysteries thereof unveiled before your eyes. Such things take place only that the souls of men may develop and be delivered from the prison-cage of self and desire. Otherwise, that ideal King hath, throughout eternity, been in His Essence independent of the comprehension of all beings, and will continue, for ever, in His own Being to be exalted above the adoration of every soul. A single breeze of His affluence doth suffice to adorn all mankind with the robe of wealth; and one drop out of the ocean of His bountiful grace is enough to confer upon all beings the glory of everlasting life. But inasmuch as the divine Purpose hath decreed that the true should be known from the false, and the sun from the shadow, He hath, therefore, in every season sent down upon mankind the showers of tests from His realm of glory.’⁸

‘Were men to meditate upon the lives of the Prophets of old, so easily would they come to know and understand the ways of these Prophets that they would cease to be veiled by such deeds and words as are contrary to their own worldly desires, and thus consume every

intervening veil with the fire burning in the Bush of divine knowledge, and abide secure upon the throne of peace and certitude. For instance, consider Moses, son of [ĕImrān](#), one of the exalted Prophets and Author of a divinely-revealed Book. Whilst passing, one day, through the market, in His early days, ere His ministry was proclaimed, He saw two men engaged in fighting. One of them asked the help of Moses against his opponent. Whereupon, Moses intervened and slew him. To this testifieth the record of the sacred Book. Should the details be cited, they will lengthen and interrupt the course of the argument. The report of this incident spread throughout the city, and Moses was full of fear, as is witnessed by the text of the Book. And when the warning: ‘O Moses! Of a truth, the chiefs take counsel to slay Thee’ reached His ears, He went forth from the city, and sojourned in Midian in the service of [Shoeb](#). While returning, Moses entered the holy vale, situate in the wilderness of [Sinai](#), and there beheld the vision of the King of glory from the ‘Tree that belongeth neither to the East nor to the West. There He heard the soul-stirring Voice of the Spirit speaking from out of the kindled Fire, bidding Him to shed upon Pharaonic souls the light of divine guidance; so that, liberating them from the shadows of the valley of self and desire, He might enable them to attain the meads of heavenly delight, and delivering them, through the [Salsabīl](#) of renunciation, from the bewilderment of remoteness, cause them to enter the peaceful city of the divine presence. When Moses came unto Pharaoh and delivered unto him, as bidden by God, the divine Message, Pharaoh spoke insultingly saying: ‘Art thou not he that committed murder, and became an infidel?’ Thus recounted the Lord of majesty as having been said by Pharaoh unto Moses: ‘What a deed is that which Thou hast done! Thou art one of the ungrateful. He said: ‘I did it indeed, and I was one of those who erred. And I fled from you when I feared you, but My Lord hath given Me wisdom, and hath made Me one of His Apostles.

‘And now ponder in thy heart the commotion which God stirreth up. Reflect upon the strange and manifold trials with which He doth test His servants. Consider how He hath suddenly chosen from among His servants,

and entrusted with the exalted mission of divine guidance Him Who was known as guilty of homicide, Who, Himself, had acknowledged His cruelty, and Who for well-nigh thirty years had, in the eyes of the world, been reared in the home of Pharaoh and been nourished at his table. Was not God, the omnipotent King, able to withhold the hand of Moses from murder, so that manslaughter should not be attributed unto Him, causing bewilderment and aversion among the people?"⁹

"Likewise, reflect upon the state and condition of Mary. So deep was the perplexity of that most beautiful countenance, so grievous her case, that she bitterly regretted she had ever been born. To this beareth witness the text of the sacred verse wherein it is mentioned that after Mary had given birth to Jesus, she bemoaned her plight and cried out: 'O would that I had died ere this, and been a thing forgotten, forgotten quite!' I swear by God! Such lamenting consumeth the heart and shaketh the being. Such consternation of soul, such despondency, could have been caused by no other than the censure of the enemy and the cavilings of the infidel and perverse. Reflect, what answer could Mary have given to the people around her? How could she claim that a Babe Whose father was unknown had been conceived of the Holy Ghost? Therefore did Mary that veiled and immortal Countenance, take up her Child and return unto her home. No sooner had the eyes of the people fallen upon her than they raised their voice saying: 'O sister of Aaron! Thy father was not a man of wickedness, nor unchaste thy mother.' And now, meditate upon this most great convulsion, this grievous test. Notwithstanding all these things, God conferred upon that essence of the Spirit, Who was known amongst the people as fatherless, the glory of Prophethood, and made Him His testimony unto all that are in heaven and on earth.

"Behold how contrary are the ways of the Manifestations of God, as ordained by the King of creation, to the ways and desires of men! As thou comest to comprehend the essence of these divine mysteries, thou wilt grasp the purpose of God, the divine Charmer,

the Best-Beloved. Thou wilt regard the words and the deeds of that almighty Sovereign as one and the same; in such wise that whatsoever thou dost behold in His deeds, the same wilt thou find in His sayings, and whatsoever thou dost read in His sayings, that wilt thou recognize in His deeds. Thus it is that outwardly such deeds and words are the fire of vengeance unto the wicked, and inwardly the waters of mercy unto the righteous. Were the eye of the heart to open, it would surely perceive that the words revealed from the heaven of the will of God are at one with, and the same as, the deeds that have emanated from the Kingdom of divine power."¹⁰

There are many prophecies that have been predicted in the Bible and in the Baha'i Writings that the people believing in Baha'u'llah are to be tested.

St. John in Chapter 11 of the Revelation says "And there were lightnings and voices, and thunders, and an earthquake and great hail." 'Abdu'l-Baha interpreted this verse to say "meaning that after the appearance of the Book of the Testament¹¹ there will be a great storm, and the lightnings of the anger and the wrath of God will flash, the noise of the thunder of the violation of the Covenant will resound, the earthquake of doubts will take place, the hail of torments will beat upon the violators of the Covenant, and even those who profess belief will fall into trails and temptations."¹² In another passage 'Abdu'l-Baha writes; "...in the near future the armies of the violators will attack, the poisonous materials will be distributed, noises of violation will raise, one refers to the Book of God¹³, some interprets the firm verses, and some propagate comparables, and with breath as cold as ice turns off flames of faith within the hearts of the friends, the seeds of Divine Tests that were planted in the year of 'shadaad'¹⁴ will now grow and the promises of the Designated Day will be forgotten."¹⁵ 'Abdu'l-Baha further states: "The trail of any cause is as great as that cause is. And since there has not been such a great Covenant; thus the Divine Test is severe and great. These trials will separate the weak souls but have not any adverse effects on the firm and strong souls."¹⁶

The 1st Guardian of the Faith in his letter to the believers in Persia warns the believers on the importance of the Writings and severity of the Divine Tests. Shoghi Effendi states: “Woe unto anyone who ignores the counsels of the Pen of the Most High, revealed in His Tablets, rejects the blessings and bounties of this glorious Dispensation, considers the mighty Covenant of the Ever-Lasting God to be baseless and vain-imagining, degrades the validity of this great Cause and Its inevitable changing stages, and imagines these transitions as signs of imperfection and decline in the fortune of this indestructible Faith of God, the Most Exalted. How great, how very great is the Cause [of God]!

“How very severe Its crisis. The storm of Its tribulation is violent, and Its Path sharper than the cutting edge of a sword. None is able to withstand this destructive wind but the peaks and high mountains. No one's feet will pass through this straight Path save those who have firm steps. The blaze of Its ordeal is intensive, and the thunderbolt of Its wrath emerges swifter than the flame of fire. People will die except the believers; the believers will die except those who are tested; those who are tested will die except those who are purified; and those who are purified will be in great danger.”¹⁷

In another passage Shoghi Effendi writes: “No matter how long the period that separates them from ultimate victory; however arduous the task; however formidable the exertions demanded of them; however dark the days which mankind, perplexed and sorely-trying must, in its hour of travail, traverse; however sever the tests which they who are to redeem its fortunes will be confronted;[under line added] however affective the darts which their present enemies, as well as those whom Providence, will, through His mysterious dispensations raise up from within or from without, may rain upon them, however grievous the ordeal of temporary separation from the heart and nerve-center of their Faith which future unforeseeable disturbances may impose upon them, I adjure them, by the precious blood that flowed in such great profusion, by the lives of the unnumbered saints and heroes who were immolated, by the supreme, the glorious sacrifice of the Prophet-

Herald of our Faith, by tribulations which its Founder, Himself, willingly underwent, so that His Cause might live, His Order might redeem a shattered world and its glory might suffuse the entire planet- I adjure them, as this solemn hour draws nigh, to resolve never to flinch, never to hesitate, never to relax, until each and every objective in the Plans to be proclaimed, at a later date, has been fully consumed.”¹⁸

The believers in Baha'u'llah were put to test after the 1st Guardian of the Faith left this material world forever on 4 Nov. 1959. The believers were given the Holy Writings. The Bab revealed hundreds of thousands of Verses in 6 years of his Ministry, Baha'u'llah revealed over 100 volumes of Divine Instruction/Guidance in nearly forty years, ‘Abdu'l-Baha provided explanations, direction, interpretation etc in 29 years of his ministry for the believers to comprehend the purpose of the Baha'i Faith and its Covenant, Shoghi Effendi provided the believers numerous volumes of letters/directions and guidance for 36 years of his Guardianship. For over 110 years, the Faith was fully explained and its purpose was fully demonstrated in the Writings and in Practice. All for the believers to respond to the Cause of Baha'u'llah and be steadfast in His Cause. But all failed when the Divine Tests were given after the 1st Guardian left this world forever.

The believers and in particular the members of the Institution of Hands of the Cause were failed to recognize the Guardianship of C. M. Remey. How?

The appointment of the second Guardian was not to the expectation of the Hands of the Cause and other believers. They were expected that Shoghi Effendi would have children and his first born would be a son, the oldest son would be nominated by Shoghi Effendi as his successor and the members of the Institution of Hands of the Cause would elect nine people among themselves to approve the nominated would be successor to Shoghi Effendi. And if the Hands of the Cause did not like the nominated one; they could

overrule the guardian and so on. R'uh'iyyih Kh'anum would remain the first lady.

It was not so. The 1st Guardian foretold the formation of the Universal House of Justice before appointment of the Hands of the Cause, as Shoghi Effendi promised. The embryo of Universal house of justice was formed on 9 Jan. 1957. The head of universal House of Justice is the Guardian of the Faith. The Guardian of the Faith is the Head of Universal House of Justice. "another branch" is referred to all the believers in Baha'u'llah. The believers in Baha'u'llah were defined as the "branches and the leaves" of the "Ancient Tree", by Baha'u'llah. "branch" has two meanings; it is used as is a proper noun in case of the sons of Baha'u'llah or it is used as a common noun. Shoghi Effendi interpreted "another branch", in translation of the Will and Testament as a common noun. 'Abdu'l-Baha stated "fear not if this branch be severed from this material world and cast its leaves; nay, the leaves thereof shall flourish, for this branch will grow after it is cut off from this world below, it shall reach the loftiest pinnacles of glory, and it shall bear such fruits as will perfume the world with their fragrance." 'Abdu'l-Baha further states: "The Divine Gardener cuts off the dry or weak branch from the good tree and graft to it a branch from another tree. He both separates and unites." On the meaning of "branch" 'Abdu'l-Baha continues to write "Consider this text of the New Testament: 'the brothers of his holiness Christ, came to him and said: These are your brothers. He answered that his brothers were those who believed in God, and refused to associate with his own brothers.' Again 'Abdu'l-Baha in the same passage further explains 'Likewise Qurratu'l-Ayn... when she believed in God and was attracted to the Divine Breaths, she forsook her two eldest sons, although they were her two oldest children, because they did not become believers, and thereafter did not meet them. She said: 'All the friends of God are my children, but these two are not. I will have nothing to do with them.'" The Guardian must appoint his successor in his lifetime and so on. There are numerous verses on this subject and the reader's attention is directed

to the materials on the Baha'i Administration Order.

The Hands of the Cause and other believers were at cross road, they were to pass the line of selfishness and selflessness, they were to pass the line of obedience and disobedience, they were to control their lower nature, they were to make their decision in accepting C.M. Remey, as their Guardian or rejecting him, they were to put all the verses together as a jigsaw puzzle to see for themselves the truth, they were to pass materialism, they were to think of the goodness of the Cause or their own interests, they were to realize the purpose of the verses in the Will and Testament, they were to show to the world that they understood and believed the Writings, they were in the valley of decision, it was the time for them to reveal their innermost,

Unfortunately the Ex-hands failed the Divine Tests. After the 1st Guardian passed away, the Ex-hands, headed by Mrs. Rabbani, widow of Shoghi Effendi, gathered together in their secret meeting and assumed the end of the line of Guardianship in the Faith. They bypassed the embryo of Universal House of Justice and after a few years that august institution was dissolved by the erring hands and in 1963 they form an illegitimate Universal House of Justice to deceive the believers further. They not only failed to recognize the truth of the Guardianship of C.M. Remey, they also dragged other believers with themselves to nowhere. The administration that was formed over the years, the Ex-hands brought it to nought in no time. The Ex-hands succeeded what the rulers of the various governments of Persia and Mullahs failed to do so from the inception of the advent of the Bab in Shiraz in 1844. There were thousands of progressing souls that the ex-hands destroyed them. They "assumed reins of authority with no document" to support them. They ignored the proclamation of C. M. Remey the second Guardian of the Faith. They missed the opportunities that the second Guardian provided for them to reconsider their stand against his Guardianship and continuation of the Institution of Guardianship, the pivot of the World Order of Baha'u'llah. The kindness

of C. M. Remey in supporting the Hands in the first few years after the 1st Guardian left this world was used by the erring hands against him, the successor to Shoghi Effendi. Today the administration created by the ex-hands are completely drifted from the message of Baha'u'llah and the behaviour of this organisation is completely against the Baha'i Faith. The organisation of Ex-hands does not represent the Baha'i Faith. The reader's attention is drawn to the nationally broadcasted program on SBS TV here in Australia on 3 of July 2007.²⁰ The broadcasted one hour program is a document that reflects, partly, the true nature of this illegitimate administration. This administration continues violating the Will and Testament. This illegitimate Universal House of Justice is not part of the solution, but in fact it is part of the problems.

Dear friends in Baha'u'llah be not disappointed and show no despair of the present situation. The Cause is great and its enemies are great. They have and will resist the Cause of Baha'u'llah and sooner or later the greatness of the Cause of Baha'u'llah will be manifested before the eyes of the people of the world. "The whole earth", Baha'u'llah states "is now in the state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings."¹⁹

At this point in time, we have to be ready and lift our spiritual lives and possess the qualities of a true Baha'i such as, knowledge, faith, steadfastness, truthfulness, uprightness, fidelity. We have to continue to let the people

of the world learn the true Message of Baha'u'llah.

E.S. Yazdani

Sydney Australia, August, 2007

Foot notes:

1. makateeb-i-'Abdu'l-Baha, Vol. 1 Page 291
2. The Kitáb-i-Íqán, page 162, Baha'i Publishing Trust, 1961
3. The Kitáb-i-Íqán, page 32, Baha'i Publishing Trust, 1961
4. The direction toward which the face must be turned when praying.
5. Mecca
6. Medina
7. Prostrations
8. The Kitáb-i-Íqán, page 32, Baha'i Publishing Trust, 1961
9. The Kitáb-i-Íqán, page 34, Baha'i Publishing Trust, 1961
10. The Kitáb-i-Íqán, page 36, Baha'i Publishing Trust, 1961
11. Kit'ab-i-'Ahd
12. Some Answered Questions, Baha'i Publishing Trust, 1st Indian Edition, 1973
13. After Muhammad's ascension there were disagreements among the believers on the successor to Muhammad. Omar, the 2nd Caliph stated that the believers should consult the Holy book to find if the name of Ali, the 1st Imam, was in the Book. 'Abdu'l-Baha makes reference to that statement to draw people's attention of the similarity between these two historical events.
14. Numerical equivalent of 1302 AH. The year of Baha'u'llah's ascension.
15. The writer could not locate the source of this quotation. This quotation was among the writer's notes. The reader is requested to advise the writer the source if possible.
16. 'Akh'bar-i-'Am'ri, 108 B.E. No. 9 Page 4
17. Shoghi Effendi, Toughie of the year 88 B.E. to the Persian. Quotation was translated by K. Taimouri
18. Shoghi Effendi, Message to the Baha'i World, Baha'i Publishing Trust, 1971
19. Shoghi Effendi, The promised day is come, Baha'i Publishing Trust, India, 1976.
20. The name of the program is "The Baha'is in my backyard". See an article on this program in this issue of RIDVAN.



“Baha’is in my backyard”

A TV

Documentary

“Baha’is in my backyard” is an hour documentary TV program on the organization of the ex-hands of the Faith in Haifa in Israel that was broadcasted on SBS TV here in Australia on third of July 2007. It is a document on the twisted version of the Faith, [twisted by ex-hands of the Faith and then by the so called Universal House of Justice] filmed/reported by two Israeli reporters. The documentary is another document on the violation of the Will and Testament of ‘Abdu’l-Baha by the ex-hands of the Faith and now by their supporters in Haifa.

Throughout the document the officers of the Haifa Group do not hesitate to lie, misrepresent the facts on the Faith, misinterpret the Writings, providing half truths, being arrogant, promoting dictatorial behaviour and in short, as a believer put it “It was strange the way they presented the Faith as an exclusive spy organization, but the way Haifa operates, it is no wonder. The hands, following the death of Shoghi Effendi, completely changed the Faith so much that Baha’u’llah himself would not recognize it. It is no longer the ‘Kingdom of God’ but a sort of ‘Democratic’ organization completely man made.”¹

Mr. A. Lincoln, an officer of the false Universal House of Justice states “The Baha’i Faith is the first religion in the history of the world as far as I am aware to function without a clergy and on a democratic basis.”² On contrast the 1st Guardian of the Faith states “Neither in theory nor in practice can the Administrative Order of the Faith of Baha’u’llah be said to conform to any type of democratic government, to any system of autocracy, to any purely aristocratic order, or to any of the various theocracies, whether Jewish, Christian or Islamic which mankind has witnessed in the past. It incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government,

is devoid of the defects which each of them inherently possesses, and blends the salutary truths which each undoubtedly contains without vitiating in any way the integrity of the Divine verities on which it is essentially founded.”³

In another part of the film he speaks “In every organization, particularly in religious organizations, there is always some form of dealing with harmful dissidents. It certainly exists in the Catholic Church and other religious organizations. Within the context of the Baha’i Faith, those who attack the authority of the Institutions, which are there to maintain the unity of the community, are expelled from the community and the community is asked not to speak with them. This is because disputes are forbidden in the community and on such a fundamental issue the best way to avoid a dispute is simply not to have a conversation.”⁴ He not only misleads the viewers to the fact that the continuation of Guardianship is not over, he also denies the authority of the Guardian with regard to the measures for protecting the Faith. He has presented the Faith to be some sort of a dictatorial organization that no body has the right of freedom of speech and all must obey this false Universal House of Justice, a creation of erring ex-hands. He is denying the fact that the present administration is continuously attacking the institution of Guardianship from the death of the first Guardian, first by the ex-hands and then by the present false Universal House of Justice in Haifa. He does not appear that Mrs. R. Rabbani, with her statement has removed the legitimacy of the ex-hands’ creation where she states “How to assume the reins of authority, with no document to support us, [ex-hands]”⁵ The present administration in Haifa has no right to function without the Guardian, that is the head of the Faith.

Viewers of the film further noted the lie made by another officer of the false Universal House of Justice, Mr. M. Smith where he says “If you are in

Israel first law to obey is the fact there is no community to join.” The reporter asks who said? Mr. Smith replies “Baha’u’llah himself.”⁶ Mr. M. Smith further instructs the reporter to keep the conversation ‘within the walls of the room.’⁷

The reporter further reports on the death of Mr. David Kelley, a member of the UK Baha’i community where the reporter reports the statements made by an intelligent officer on Lord Hutton inquiry report: “David Kelly, Mr. David Ben Argeah, the intelligent expert states “was a virologist. He worked at Portten Down?, the secrete British chemical weapon research establishment. He done tours of duty over a number of years as UN weapon inspector in Iraq. He made as many 40 trips to Iraq. It has been said as informations path. The situation in Middle East and particularly in 1991 onwards in Iraq was dire. The only source, the only real source of concise human intelligent “hummant” is called, were the UN weapon inspector. “The question of David Kelly and the Faith of Baha’i is increasingly interesting. Uniquely the Hutton inquiry the secretary of the Baha’i assembly in Great Britain gave evidence. There was also written submission by the Baha’i Faith in Britain which was not published specifically it was kept private. The 4th entry on the evidence register is Baha’i Faith not for release submission to the enquiry. So to this day we do not know what that was in the submission.”⁸

Mr. Barney Leith (BL) the secretary of the National Spiritual assembly of UK was interviewed by the reporter. The following is the script of this interview:

Reporter: After consulting with our people we offered Barney Leith a five minutes uncut statements and he agreed to it.

You welcome to give us 5 minutes version that addresses the questions that we raise

BL: and the alternative is...

Reporter: Well I am willing to have a full length interview

BL: you know I think it is important to understand that as a community we have nothing to hide

Reporter: since the Baha’is have nothing to hide Mr. Leith decided to do the full interview

Are you ready? Reporter asked.

BL: sure as ready as never ever be

BL: “Dr. Kelly was a government scientist. He was actually an eminent microbiologist before he started working for government and he was an active part of the Baha’i community where I lived in Oxford Shire in England and he off course most of us had no idea may be non of us had any idea what he was doing because he also was very private man and he used to keep different parts of his life as he quite rather separate from each other. I mean he did give a lecture about his work on weapon inspection in Iraq and it was the first time we learnt about his work.

Reporter: There was a testimony you had in writing that and was never published to public it says....

Barney Leith: I was asked to submit the heads the headlines as it were what I would say in testimony

Reporter: But why would? mean unseen to the public

BL: I don’t think there is any significant in that at all I mean what said as you know published on the Hutton Enquiry website the same day as was reported on television TV news newspaper was scarcely a secrete was literally no difference between what I said and what I wrote.”⁹

The reporter tries hard to find out what was in the UK NSA secretary report. The reporter could not find.

The above does not provide the full picture of the documentary and it is beyond the writer’s ability to provide the full script of the film. The above is provided to draw the attention of the reader to the fact that the Baha’I Faith is not represented by the organization of ex-hands in Haifa and the Baha’i Faith ceased to exist among the ex-hands and their followers following their violation of the Will and Testament of ‘Abdu’l-Baha after death of the 1st Guardian of the Faith, Shoghi Effendi on Nov. 4, 1957. The reader may be aware of C. M. Remy’s diaries and appeals sent to the Custodian of the Hands in Haifa prior to the proclamation of the second Guardian of the Faith, C.M. Remy, to the Baha’i world in 1960. The second Guardian stated: “I personally dislike to have to stand and refute the statements of Baha’is, but it is most imperative that I take this stand before this convention to warn the people of Faith against this pernicious teaching that has been circulated these two years and more by the chosen Hands of the Faith themselves against the Administration and against the

Guardianship of the Faith. Such heresies are as an axe at the root of the Faith and as a dagger in the heart of the Cause. What more can I say? Any normal minded Baha'i should be able to see and to understand this problem!"¹⁰

"I, president of the Baha'i International Council, have bound with this problem long enough--yes, too long--in the hope that I would not have to take the drastic step that I am taking now and alone and, so far as I know, with not one Baha'i in the world to stand with me, for this will be the first time that I have spoken to any Baha'i other than to the Hands of the Faith themselves about this, the greatest VIOLATION in the history of more than a century of the Baha'is and of the Baha'i Faith."

"This day is indeed the Judgement Day of the Baha'is of this World."¹¹

"In the early history of our Faith the Martyrs faced torture, imprisonment and death. These enemies of the Cause, they saw and met face to face, and they stood and died like faithful soldiers. But now this enemy- VIOLATION- is a subtle enemy who comes along quietly and slips into one's confidence with promise of good things and of better times to come through supporting these plausible ideas and notions that promise so much. But all the time the damage is being done, the disease of VIOLATION is slowly eating away like a cancer destroying the vitality of the Cause." "How long, O Lord God, how long are such things to be allowed to be???"¹² [C. M. Remy has documented in his diaries the violation of the Hands of the Faith in their stand against the continuation of Guardianship.]

What we are witnessing in the community headed by the false Universal House of Justice is the direct result of the violation of the Hands of the Faith and in particular Ruhyyah Khanum. She supported the continuation of Guardianship in her writings before the death of the 1st Guardian, Shoghi Effendi. After the death of the Guardian, she turned her face away from the undisputable Writings and dragged the rest through the road of violation of the sacred Covenant. What are happening among the Haifa organisation, are the fruits of the ex-hands violation of the Covenant. Did not the Hands of the Faith unaware of Shoghi Effendi's statement where he states: "Divorced from the institution of the Guardianship the World Order of Baha'u'llah would be mutilated and permanently deprived of that hereditary principle

which as Abdu' l-Baha has written has been invariably upheld by the Law of God."¹³ In the same passage the Guardian continues to write: "Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of legislative action of its elected representatives would be totally withdrawn."¹⁴

No wonder a member of the false Universal House of Justice, Dr. P. Khan, speaks against a believer or believers, in a gathering in New Zealand where he states: "The House of Justice has been appalled in recent weeks to receive vitriolic, nasty, vicious letters from New Zealand Baha'is concerned about actions the House of Justice took with regard to a believer from the South Island. I'm sure you are aware of it. These letters are not many, there are a few of them, but they're probably the worst letters I have ever seen written to the House of Justice and they came from people who are part of the New Zealand Baha'i community. That, if nothing more, is an indication of the need for a far greater attention to this issue in this country as well as in other countries. New Zealand surely doesn't want to go down in Baha'i history as the community that has produced such nasty correspondence. Correspondence of such a kind that I am embarrassed to have my secretary see it because of the kind of language that it uses. Anyhow, be that as it may, it's their spiritual problem and they will deal with Baha'u'llah as they wish. But the point is that here it is an indication that something is fundamentally wrong with the Baha'i community in this country in terms of its depth of understanding of the covenant and the authority of the institutions of the Faith. What you take as normal is not normal, but abnormal."¹⁵

It appears that the speaker is not aware that without the Guardian "the integrity of the Faith would be imperiled", and its prestige would suffer, nor it seems that he knows that he and his colleague are violating the sacred Will and Testament of 'Abdu'l-Baha and he has mistaken the covenant of the ex-hands with that mighty COVENANT of Baha'u'llah as established by His pen and explained by 'Abdu'l-Baha and Shoghi Effendi in their undisputable writings. For sure he

does not realize that he is already part of few dark pages of the history of the Faith.

The writer do not support any form of violence either by words or by any other means. But the speaker must answer the question; what injustice the so called Universal House of Justice has done that caused the person to write “vitriolic, nasty, vicious letters” to the false Universal House of Justice?

Soon or later what has been done in the glum of night by the ex-hands and their supporters; the false Universal House of Justice, will be made bare before the eyes of the people of the world. It’s a matter of time.

E.S. Yazdani

Sydney, Australia

August 2007

Foot Notes:

1. From notes of a believer in USA

2. From “Baha’s in my backyard” at Minute 3:23 - 3:59
3. Shoghi Effendi, God Passes By, p. 326.
4. From “Baha’is in my backyard” at Minute 18:48 – 19:30
5. Ruhyyih Khanum, Introduction to the Ministry of the Custodians, page 9
6. From “Baha’is in my backyard” at Minute 9:27 – 11:55
7. From “Baha’is in my backyard” at Minute 9:27 – 11:55
8. From “Baha’is in my backyard” at Minute 29:05 – 30:40
9. From “Baha’is in my backyard” at Minute 31:52 – 33:58
10. C.M. Remey, daily observation, Vol. 3 & 4
11. C.M. Remey, daily observation, Vol. 3 & 4
12. C.M. Remey, daily observation, Vol. 3 & 4
13. Shoghi Effendi, World Order of Baha’u’llah, page 148

Speech by Dr. P. Khan at a gathering in New Zealand
Copied from internet site : <http://ncag.org.nz/blog/#tcb-2006-01-09-12-04-10>

Contents

Page

Message to the believers	2
Tablet of Ridvan	3
Tablet of the Bab in Arabi	4
Tablet of the Bab in English	5
Tablet of Now – Ruz	7
Hidden Words	8
Foundation of World Unity	10
Review of a Proclamation	14
Persian Miniature Painting	18
Announcement to the Hands...	20
Letter from the 3 rd Guardian, D. A. Harvey	24
Divine Test	28
Baha’is in my Backyard	35
Message to the Believers	36



مومنین بحضرت بهاءالله کلا ملاحظه فرمائید

بیانیہ توسط عنایت اللہ یزدانی

بعد از صعود شوقی افندی اولین ولی امر دیانت بها ؑی در سال 1957 میلادی اعضای موسسه ایادی امرالله برهبری روحیه خانم علم مخالفت بر علیه آقای چالزمیسن ریمی رئیس جنین بیت العدل اعظم الہی یعنی وصی منتصب شوقی افندی و دومین ولی امر دیانت بهایی برافراشتند. و با برنامه حساب شده ای ایشان را از میدان بدرکردند و طبق نوشته شخص روحیه خانم بدون هیچ مجوزی و سندی برکرسی شوقی افندی تکیه زدند و برای خود اختیاراتی قائل شدند . برای فریب دادن عموم در سال 1963 میلادی اقدام بتشکیل مؤسسه ای بنام بیت العدل اعظم الہی کردند . این مؤسسه طبق دستورات و آثار نظم اداری دیانت بهایی تشکیل نشده است . این مؤسسه باید رئیس داشته باشد . باید ولی امرالله رئیس لاینعزل این مؤسسه باشد . باید تکامل شده جنین بیت العدل اعظم الہی که شوقی افندی در سال 1951 میلادی تشکیل داده بودند باشد و چون چنین نیست و مطابق دستورات الہی تشکیل نشده است پس بیت العدل اعظم الہی نبوده و نیست. از این رو فاقد هرگونه صلاحیت است.

در تائید این مطلب شوقی افندی در توفیق تموز 1925 میلادی در ارتباط با تشکیل جنین بیت العدل کاذبی توسط دشمنان داخلی دیانت بهائی ورد آن از طرف ایشان میفرمایند:

هر هیاتی که به نظام الہی و بر حسب تعلیمات و اصول و شرایط سماویہ کہ در صحف الہیہ مشروحا مثبت و مسطور است کاملاً کما ینبغی ویلیق لهذا المقام الرفیع ولمرکز المنیع انتخاب و تشکیل نشود ان هیات از اعتبار اصلی و رتبہ روحانی ساقط و از حق تشریح و وضع احکام و سنن و قوانین غیر منصوصہ ممنوع و از شرف اسنی و قوه مطلقہ علیا محروم. [اشاره به بیت العدل اعظم الہی کہ تنها هیات قانون گذار بین المللی است]

Guardian of the Baha'i Faith in Person

Permanent Head of the Universal House of Justice

شخص ولی امر دیا نت بهایی رئیس لا ینعزل بیت العدل اعظم الہی

“Without such an institution [Guardianship] the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would be suffered, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representative would be totally withdrawn.”

From Dispensation of Baha'u'llah by Shoghi Effendi

” بدون این موسسه [ولایت امرالله] وحدت امرالله در خطر افتد و بنیا نش متزلزل گردد و از منزلتش بکاهد و از واسطه فیضی که بر عواقب امور در طی دهور احاطه دارد بالمره بی نصیب ماند و هدایتی که جهت تعیین حدود و وظائف تقنینیه منتخبین ضروری است از آن سلب گردد“
از توقیع دور بهایی نوشته شوقی افندی

THE UNIVERSAL HOUSE OF JUSTICE

بیت العدل اعظم الہی

Universally Elected Body by the People of the World

[Under direct supervision of living Guardian of the Baha'i Faith]

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