

DIVINE TESTS

امتحانات الهی

By the righteousness of God! These are the days in which God hath proved the hearts of the entire company of His Messenger and the Prophets, and beyond them those that stand guard over His sacred and inviolable sanctuary, the inmates of celestial Pavilion and dwellers of the Tabernacle of Glory. How severe, therefore, the test to which they who join partners with God must needs be subjected!

Bah'a'u'll'ah

وای بر نفسی که از الواح نصیحه قلم اعلی و نعماً و الاء این دور
امنع ابهی رو بتافت و میثاق غلیظ حی لایموت را واهی و موهون
بشمرد و تطورات و تقلبات لازمه این امر خطیر را میزان بطلان
و علامت نقصان و انقراض آئین لایزال ایزد متعال بینداشت. امر
عظیم است عظیم و حوادثش بس خطیر و جسم صرصر امتحانش
شدید است و صراطش احد از سیف حدید جز جبال بازخه و اطواد
شامخه مقاومت ریح عقیم نتواند و جز اقدام ثابته مستقیمه از این منهخ
قویم نگذرد. شعله انقلابش شرر بار است و صاعقه قهرش اشد از لهیب
نار. الناس هلكاء الا المئنون والمئنون هلكاء الاء الممتحنون
والممتحنون هلكاء الا المخلصون و المخلصون فی خطر عظیم.

شوقی افندی (از توفیق مبارک نوروز 88 بديع)

Message to all the believers in Baha'u'llah

Statement by E.S. Yazdani

After the first Guardian of the Baha'i Faith left this world on Nov. 4, 1957, a group of people, then elevated to the Hands of the Faith, led by Ruhyyah Khanum, openly opposed and challenged the authority of the second Guardian of the Baha'i Faith, C.M. Remy, appointed by the first guardian of the Faith, Shoghi Effendi, as his successor.

The ex-Hands, after "*assuming the reins of authority with no documents*"* 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. It has not been formed in accordance with the Writings of the 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 the false Universal House of Justice and it is illegitimate.

The first Guardian, Shoghi Effendi, has rejected 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 Ruhyyah Khanum, page 9

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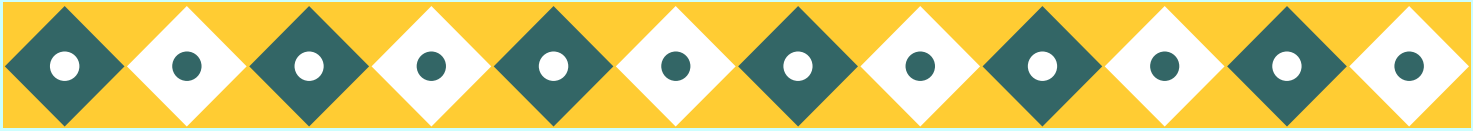
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Publication of *Ridvan* is for propagation of the teaching of The Baha'i and in particular the principals of the World Order of Baha'u'llah

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He is the All-Glorious!

O' Lord! I am feeble like unto ant.... I have a broken wing and feet which hurt of walking far in the wilderness of sorrow. See my tearful eyes and burning heart. My affliction hath caused the flock of the birds to cry out, and the grief of my soul like a flame of fire hath blazed the very heart of the world. From Thy all-glorious Horizon, shine upon us; and from Thy Kingdom on high, reveal the hidden mysteries.

O' springtime of generosity! Rain down upon us. O' sun of Truth! Send down an abundance of light. May these broken hearts become revived, and these lifeless beings find the unlimited life.¹

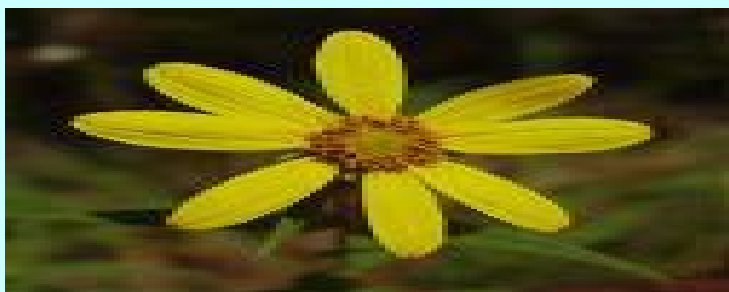
Abdu'l-Baha

هو الابهی

پروردگارا مور ضعیفم وپشه نحیف, بال و پری شکسته دارم و پایی از دوری بادیه حسرت خسته. چشم گریانم بین وجگر سوزانم نظر نما. آه و فغانم جمیع طیور را به فریاد آورده و آه پر حسرت قلبم چون شعله سوزان به جان جهان اتش زده. از افق ابهات فیض انوار کن و از ملکوت اعلایت بذل اسرار نما ای نیسان عنایت بارش وریزس ارزان کن و ای شمس حقیقت تابش و رخشش فراوان بنما شاید این قلوب افسرده تازه و زنده گردد و این نفوس مرده حیات بی اندازه یابد.

عبد البها عباس

1. This prayer of Abdu'l-Baha was written in a period of time when He was suffering because of His half brother's opposition to the Will and Testament of Baha'u'llah. In March - April 2007, a copy of this prayer, as a present, was sent to a Baha'i believer, in Colorado, by a believer in Iran. It was translated from Persian into English by K. Taimouri and made available to RIDVAN for publication [Prayers of Abdu'l-Baha in Persian, P.345 Published by Baha'i-Verlag Germany, 1992]



Tablet of the B'ab to His believers

Denounce ye not one another, ere the Day-Star of ancient eternity shineth forth above the horizon of His sublimity. We have created you from one tree and have caused you to be as the leaves and fruit of the same tree, that haply ye may become a source of comfort to one another. Regard ye not others save as ye regard your own selves, that no feeling of aversion may prevail amongst you so as to shut you out from Him Whom God shall make manifest on the Day of Resurrection. It behooveth you all to be one indivisible people; thus should ye return unto Him Whom God shall make manifest.

Those who have deprived themselves of this Resurrection by reason of their mutual hatreds or by regarding themselves to be in the right and others in the wrong, were chastised on the Day of Resurrection by reason of such hatreds evinced during their night. [By 'night' is meant the period between two divine Revelations when the Sun of Truth is not manifest among men. In the Persian Bay'an, II, 7, the B'ab says, 'O people of the Bay'an! Act not as the people of the Qur'an have acted, for if you do so the fruits of your night will come to naught'.] Thus they deprived themselves of beholding the countenance of God, and this for no other reason than mutual denunciations.

O ye that are invested with the Bay'an! Ye should perform such deeds as would please God, your Lord, earning thereby the good-pleasure of Him Whom God shall make manifest. Turn not your religion into a means of material gain, spending your life on vanities, and inheriting thereby on the Day of Resurrection that which would displease Him Whom God shall make manifest, while ye deem that what ye do is right. If, however, ye

observe piety in your Faith, God will surely nourish you from the treasures of His heavenly grace.

Be ye sincere in your allegiance to Him Whom God shall make manifest, for the sake of God, your Lord, that perchance ye may, through devotion to His Faith, be redeemed on the Day of Resurrection. Beware lest ye suffer one another to be wrapt in veils by reason of the disputes which may, during your night, arise among you as a result of the problems ye encounter or in consideration of such matters as your loftiness or lowliness, your nearness or remoteness.

Thus have We firmly exhorted you--a befitting exhortation indeed--that haply ye may cleave tenaciously unto it and attain thereby salvation on the Day of Resurrection. The time is approaching when ye will be at peace with yourselves in your homes, and lo, Him Whom God shall make manifest will have appeared, and God wisheth you to return unto Him, even as God called you into being through the Primal Point. However, all of you will seek guidance while pursuing the promptings of your own desires. Some of you are filled with pride by reason of your religion, others because of your learning. Ye will, one and all, cling unto some part of the Bay'an as a means of self-glorification.²

1. This quotation is from the Kit'ab-i-'Asm'a [The Book of Names] by the B'ab. The Kit'ab-i-'Asm'a is one of the major works of the Bab written in Arabic. The B'ab counsels, in this book, His believers to maintain their unity until the Promised One of the Bay'an appears.

2. From V'ahid XVI, chapter XIX of the Kit'ab-i-'Asm'a. This book is not fully translated. This quotation is from "Selection from the Writings of the Bab"



بنام دوست

الله المثل الاعلی گل معنوی در رضوان الهی بقدم ربیع معانی مشهود ولکن بلبلان صوری محروم مانده اند. گل گوید ای بلبلان منم محبوب شما و بکمال لون و نفعه عطریه و لطافت و طرافت منیعه ظاهر شده ام با یار درآمیزید و از دوست مگریزید. بلبلان مجاز گویند ما از اهل یثربیم و به گل حجاز انس داشته و تو از اهل حقیقتی و در بستان عراق کشف نقاب نموده ای. گل گفت معلوم شد که در کل احیان از جمال رحمن محروم بوده اید و هیچ وقت مرا نشناخته اید بلکه جدار و روافد و دیار را شناخته اید. چه اگر مرا میشناختید حال از یار خود نمی گریختید. ای بلبلان من نه خود از یثربم و نه از بطحانه از عراق و نه از شام ولکن گاهی بتفرج و سیر در دیار سایرم گاهی در مصر و وقتی در بیت اللحم و جلیل و گاهی در حجاز و گاهی در عراق و فارس و حال در ادرنه کشف نقاب نموده ام. شما بحب من معروفید و لکن از من غافل. معلوم شد که زاغید و رسم بلبل آموخته اید. در ارض وهم و تقلید سایرید و از روضیه مبارکه توحید محروم. مثل شما مثل آن جغد است که وقتی بلبلی را گفت که زاغ از تو بهتر میخواند. بلبل گفت ای جغد چرا از انصاف گذشتی و از حق چشم بر داشته اخر هر دعوی را برهانی لازم است و هر قولی را دلیلی. حال من حاضر و زاغ حاضر بخواند تا بخوانم. گفت این کلمه مقبول نیست بلکه مردود است چه که من وقتی از رضوانی نغمه خوشی استماع نمودم بعد از صاحب نغمه پرسیدم مذکور نمودند که این صوت زاغ بود و علاوه بر آن مشاهده شد که زاغی از آن بستان بیرون آمد یقین نمودم که قائل صادق است. بلبل بیچاره گفت ای جغد آن صوت زاغ نبود صوت من بود و حال بهمان صوت که شنیدی بلکه احسن و ابدع از آن تغنی مینمایم. گفت مرا باین کلمات رجوعی نیست و این سخنها مغبول نه چه که من همچه شنیده ام از آبا و امثال خود و آن زاغ حاضر و سند هم در دست دارد اگر تو بودی چه گونه اسم او شهرت نموده. بلبل گفت ای بی انصاف مرا صیاد کین در کمین بود و سیف ظلم از عقب لذا با اسم زاغ شهرت یافت من از غایت ظهور مستور ماندم و از کمال تغنی بساکت مشهور ولکن صاحبان آذان نغمه رحمن را از نعیب زاغان تمیز دهند حال تو به اصل صوت و لحن ناظر شو لیظهر لک الحق. و شما ای بلبلان صورت مثل آن جغد بنظر میآید که ذره ای وهم را بصد هزار یقین تبدیل ننمایید و حرفی از آنچه شنیده بعالم شهود و مکاشفه مبادله نکنید. بشنوید نصح یار را و بنظر اغیار بر منظر نگار ناظر مباشید. مرا بمن بشناسید نه بغیر و دیار. در این گفتگو بودند که ناگاه از حدیقه مبارکه کان الله بلبلی نورانی بطراز رحمانی و نغمه ربانی وارد و بطواف کل مشغول شد. گفت ای بلبلان اگر چه بصورت بلبلید و لکن چندی با زاغان موانس گشته اید و سیرتشان در شما ظاهر و مشهود. مقرتان این رضوان نه بر پرید و بروید. این گل روحانی مطاف بلبلان رحمانیست. پس ای بلبلان انسانی جهد نمایید ک دوست را بشناسید و دست تعدی خزان را از این گل رضوان رحمن قطع نمایند. یعنی ای دوستان حق کمر خدمت محکم بر بندید و اهل آفاق را از مکر و نفاق اهل شقاق حفظ نمایند. و اگر بخشوع و خشوع و سایر سجایای حق بین عباد ظاهر شوید ذیل تقدیس از مفتریات ابلیس و مظاهرش طاهر ماند و آلوده نشود و کذب مفترین بر عالمیان ظاهر و هویدا گردد و اگر نعوذ بالله عمل غیر مرضیه از شما مشاهده شود جمیع بمقر قدس راجع است و همان اعمال مثبت مفتریات و مشرکین خواهد شد. و هذا الحق یقین و الحمد لله محبوب العالمین.

The following Message was received

From

The 4th Guardian of the Faith

Mr. J. Soghomonian

And the believers in the Continuation of Guardianship

As well as

The member of

The False Universal House of justice and their followers

Are directed to obey the Covenant of Baha'u'llah

The text is in the original French language

And

The contents is translated into English

For

Non French speaking readers

Dated 27 August, 2007

Depuis plus de 47 ans; nous subissons la violation des ex. Maïns de la Cause Bahá'í, la plus grande violation de tous les temps. Les ex. Maïns, n'ont pas respecté, le testament et le Covenent de Dieu.

Le monde Bahá'í est en Péril.

consultez la Proclamation de Mason Remey de l'année 1960, il était le second gardien de la foi. Étudiez le testament et le Covenent dans son intégralité.

Étudiez tout les textes de Bahá'u'lláh et Adul. Bábé, les Écrits sont clairs et compréhensibles.

La Dispensation de Bahá'u'lláh par Shoghi Effendi nous instruit largement sur ce sujet.

La Proclamation de Shoghi Effendi, adressée à toute la Communion Nationale en 1951 par laquelle il proclame, comme l'événement le plus important, de ces dernières années, par laquelle il nomme Mason Remey en tant que Président de ce corps Émbrionnaire.

Par la suite avant son décès, Mason Remey avec son ami Donald Harvey. 3. troisième gardien de la foi Bahá'í.

en ce jour de l'année 2007, je mets en garde tous les croyants de part de monde, et également la fausse Maison de Justice internationale à Haïfa; de reconnaître par l'obéissance du Covenent, de l'existence du IV gardien de la foi Bahá'í Jacques Soghomonian désigné par Donald Harvey.

La Proclamation de Bahá'u'lláh en 1863 avec les 12 Principes de Bases et pour l'humanité l'événement la plus importante de siècles à venir.

chaque croyant a un devoir de faire connaître la nouvelle Manifestation de Dieu, pour l'unité de tous les religions, l'unité des peuples, que chaque peuple garde sa spécificité, dans leur propre Religion ou Pays.

La Renaissance des Écrits de Bahá'u'lláh, ne peut se développer et apporter à l'humanité ces bienfaits spirituels que lorsque les organes de fonctionnement seront en place.

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2/5

des institutions, son ordre administratif...

des mains n'existe plus la Majorité sont déiciés, seul le gardien actuel peut le désigner.

la terre sainte à Haïfa est occupé par des violateurs, et ne représente aucune spiritualité qui soit conforme aux Enseignements.

il y a actuellement quelques Assemblées Locales et Nationales sans fondement. Sans structure.

L'Assemblée Spirituelle internationale formé par les ex-Majors en 1963 à Londres, est une injustice et une imposture par laquelle ils ont essayé d'avoir une fausse autorité.

Comment une Essence Spirituelle d'origine Divine, peut-elle atteindre, l'humanité entière pour apporter ces Valeurs Essentielles à l'être humain; si l'organe lui-même décrit par le Covenant de Bahá'u'lláh, n'est pas en place dans l'Esprit et dans des textes.

quel type d'état sur tout spirituel. peut-elle fonctionner sans tête dirigeante.

Comment une telle opportunité d'Élévation de l'homme peut être évincée, ou non exploitée, sans prétexte que des intérêts matériels en violation des Textes, sont mises en place.

Depuis des siècles la Puissance de Dieu s'est imposée.

L'humanité doit être sauvée par la Véritable Spiritualité - celle est le Commandement de Dieu, et se maintient par son gardien actuelle. Jacques Soghomonian.

- Craigner la Colère de Dieu?

avec les vôtres pour vous tous
fidèlement en Et. Liban.

Votre

JV gardien de la foi
Jacques Soghomonian

27 Août 2007.
à Haïfa



Message of the Forth Guardian of the Faith^{*}, dated August 27, 2007

For more than 47 years, we have been subjected to the violation by the ex-Hands of the Cause, the most important violation of all the times. The ex-Hands of the Cause did not respect the Will and the Covenant of God. The Baha'i world is in danger. We [the true believers] must refer to Mason Remey's proclamation, published in 1960. [we know] He was the second Guardian of the Faith. Study the Will, the whole Covenant and all the texts written by Baha'u'llah and Abdu'l-Baha. The Writings are clear and easy to understand. The Dispensation of Baha'u'llah by Shoghi Effendi enlightens us quite a lot on this topic; and above all, the proclamation, Shoghi Effendi sent to all the [Baha'i] National Assemblies in 1951, where the most important event of these last years is proclaimed. Shoghi Effendi nominated Mason Remey as the chairman (president) of the embryonic formation [International Baha'i Council]. Later on, before he died, Mason Remey nominated Donald Harvey as the third Guardian of the Faith.

On this day, August 27, 2007, I warned all the believers from all over the world and even the fake International House of Justice in Haifa of the necessity to obey the Covenant and to recognize the existence of the present Guardian of the Baha'i Faith, Jacques Soghomonian, nominated by Donald Harvey. The most important is the proclamation of Baha'u'llah in 1863. [this] With its 12 basic principles [are] very important for mankind. Every believer must make the new Manifestation of God known for all the religions to be united as for all the peoples to be united. In the meanwhile, every people must keep their specificity [method of teaching] in their own area. The power of Baha'u'llah's writings will be able to expand and help all the human beings when all the organs, institutions, administrative order are settled. Presently, most of the [ex-] Hands are

dead. Only the present Guardian can nominate them. The Holy Land, in Haifa, is occupied by those who violated the Writings, and they do not show any spirituality and are not in keeping with the teachings [of the Faith of Baha'u'llah]. Presently, there are some Local or National Assemblies without foundation, without structures. The International Spiritual Assembly was settled unfairly (as far as the writings are concerned) by the ex-Hands in 1963, in London. The authority they built throughout this deception is a fake. How can the spiritual gist from divine origin reach the whole humanity, to bring [in] those values , essential for the human beings, if the organs themselves, [as foreseen and] described in the Covenant of Baha'u'llah, has not been settled yet in the spirit and in the writings [of the generality of mankind].

Which kind of state above all, a spiritual one, can be run without its leader? How can such a possible elevation of man [not to be] destroyed or not exploited?

[All of these are] on the pretext that material interest violating the writings. [These] should be settled.

For centuries, the power of God has become unavoidable. Humanity must be saved by the true spirituality, so is God's commandment, and that is what His present Guardian defends.

With all my prayers to all of you.

Faithfully yours in El-Abha,

Your 4th Guardian of the Faith,

Jacques Soghomonian

The original text is in French. L.S. has translated the original text into English with correction made by Mr. K. Taimori indicated in thus "[...]."

Letter from D. A. Harvey to a believer

Paris
March 13th, 1974

Dear Charley,

I went this past week end to Florence, Italy to see Pepe who was most happy to see me, just as I was most happy to see him again. Only this time, Mason was only present spiritually and not physically as I saw him last in June 1973. Throughout our meeting there was a mixture of happiness and grief, happiness that Mason has been at last released from the dreadful prison of this contingent world and a prison created by the selfishness of mankind, grief and sadness too because Mason did not live, with all the strength and vigor he had hoped, for many more years right on to the end of this twentieth century, seeing on earth the one hundredth anniversary of the Ascension of Baha'u'llah on May 19th 1992 AD, date when things will start to really move physically since the Blessed Beauty gave a hundred years for mankind to seize and adopt this Mighty Revelation of God.

The Guardianship I surmise is as a prison for the one appointed to it, unless the friends of God live up to their own duties as charted by the centre of the covenant. The Guardian must be totally free from earthly fetters in order to be tuned into the Holy Spirit and be aware at every moment to the wishes of Baha'u'llah for such circumstances. The friends in turn must ensure that the Guardian of their Faith be totally free from earthly worries and from the needs brought about by physical life of his person. Then the Guardianship on earth can normally function.

Mason Remey, like Shoghi Effendi before him and like each of the succeeding Guardians, is wholly at the disposal of the Blessed Beauty and as such at the total disposal of mankind as well. If mankind itself at the total disposal of the blessed beauty as it should be, then the covenant will be fully operative and each and everyone will know

and perform exactly the duties awaited of him. This is in fact the goal to be reached.

We know however that the number of servants of the Blessed Beauty in this Earth is extremely limited. We are speaking of conscious servants, for there exist also hosts of unconscious servants and how will they become conscious servants of His cause before they risk being contaminated with the spiritual poison generated by the present civilization? There must be some way for the few to communicate their Faith to the many. This osmosis should be fed from Baha'u'llah himself rather than just from the believers themselves alone. There will forever be the need of the one to interpret and animate any situation or opportunity towards the desired objectives while slowly erecting the kingdom on earth, and we must not forget that the Guardian must rely on peoples, even for ideas and interpretations. God has his mysterious ways of operation, but he has only one sign upon earth.

Mason was stricken two years ago when he saw how the evil one acting to draw away from him and contaminate the most of those who until then had supported him. He saw this thing coming a long time ago already. He put things squarely by giving a choice to each and everyone as befits this Day of Judgment. His Guardianship, pure and unreveiled [unravelling], or the Evil one's concept of the Guardianship of Shoghi Effendi after having given ample opportunity for all of the believers following Mason Remey Guardianship to make the Administrative order to operate properly, only to arrive at the conclusion that this administrative order was serving the built up repute of a few rather than being a channel of the spirit as initially intended. For those with sufficient spiritual insight, Mason never attacked Shoghi, thus

were weeded out of the Faith the people of the letter.

Mason did not get the support from the believers he is entitled to in the Covenant, and he died practically a pauper. He explained himself what he received from his own family's trust fund. It was barely enough for him, but downright insufficient for him and his adopted son, Pepe. Mason has chosen Pepe as his shield, protector and observer and Pepe stuck by him in the days of adversity as in the days, the early days of relative ease. The believers in Gods Cause on Earth will owe Pepe eternal tribute for having served the physical person of Mason in so faithfully a manner, with absolute exactness and perseverance. One of the two top priorities is to help Pepe live on and provide for him financial backing until he finds himself again. Another of the top priorities is the financing by the believers of a dignified resting place for Mason's body. The perpetual concession in the cemetery and a monument would cost at present prices somewhere between \$5000 and \$6000 and even should Masons body be subsequently be transferred to America, the monument would be a mark of the Guardian

Mason Remey having lived, hoped, suffered and died in Florence Italy.

I have a feeling that until these two "musts" are fully accomplished, the faith and its progress will be at a standstill. If needless delays occur, the faith will even regress further upon this Earth, allowing further unbridled conquests of the forces of Evil upon the populations, hence seriously delaying the time when the Kingdom of God on Earth will start being established.

When Mason made his proclamation nearly fourteen years ago, the opportunity to build The Kingdom of God on Earth was practically at hand. We can see how the "virus of violation" called off that opportunity. A great intoxication had taken place in the body of the Faith, and it is still at work and is apparently victorious. Baha'u'llah is waiting for each of his faithful servants in this present world to rise and perform his duties. As time goes on, those who will start will find the going much more difficult than now.

Faithfully in El Abha,
Donald.



Khaju Bridge in Isfahan, Persia which was constructed about 400 years ago

Letter from C.M. Remey

To

Mrs. M.C. Timmerman

Florence, Italy

August 18th, 1967

This letter from the Guardian is shared with all the friends through the courtesy of Mrs. M. C. Timmerman* and the services of the J. Meyers and the contributions of individual Baha'is.

C/O American Express Co.,
Florence, Italy

18 August, 1967

Dear Mrs. Timmerman'

I have your letter of August 10th with your contribution to the Guardian's fund for which I thank you.

I am very pleased to know that your son Raymond has completed his education. I trust you are able to interest him in the Baha'i Faith. Children are not born with faith. They have to be taught its principles.

It is the Guardian's duty to urge the believers to teach the Faith, and it is well to circulate Xerox copies of his letters but no Baha'i should presume to issue exhortations to the friends to teach or to do anything else for when they do this they are usually trying to start something that will benefit them individually.

I am in perfect health and I expect to live to a great age. The reason that I announced Donald Harvey to be my successor was to discourage those who were hoping to become Guardian of the Faith and who were intent on building themselves up to fill this position.

The reason that I chose Donald was because he is selfless. He is intent upon teaching the Faith without any thought of what he may get out of it for himself.

Faithfully yours in El Abha

Signed Mason Remey

Submitted: Typed from the handwritten letter by M. Timmerman Xerox copy attached.

*E.S. Yazdani requested Mrs. J. Miller to provide some information on Mrs. M. Timmerman. She wrote: "Mabelle Timmerman was an ardent supporter of the Second Guardian, Charles Mason Remey and the Third Guardian Donald A. Harvey. Not much is known about her personal life as she only wrote about the Faith of God, never a word about herself."

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 Bathá⁵ unto Yathrib⁶, 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 Rikēats⁷, 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 Kaibih. 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 Salsabil 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 prophesies 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 thunderings, and an earthquake and great hail." 'Abdu'l-Baha interpreted this verse to say "meaning that after the appearance of the Book of the Testament"¹¹ 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 God"¹³, 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-tried 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'iyiyih 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.



حافظ

به مژگان سیه کردی هزاران رخنه در دینم
بیا کز چشم بیماریت هزاران درد برچینم
الا ای همنشین دل که یارانت برفت از یاد
مرا روزی مباد آن دم که بی یاد تو بنشینم
جهان پیر است و بی بنیاد از این فرهادکش فریاد
که کرد افسون و نیرنگش ملول از جان شیرینم
ز تاب آتش دوری شدم غرق عرق چون گل
بیار ای باد شبگیری نسیمی زان عرق چینم
جهان فانی و باقی فدای شاهد و ساقی
که سلطانی عالم را طفیل عشق می بینم
اگر بر جای من گیری گزیند دوست حاکم اوست
حرامم باد اگر من جان به جای دوست بگزینم
صبح الخیر زد بلبل کجایی ساقیا برخیز
که غوغا می کند در سر خیال خواب دوشینم
شب رحلت هم از بستر روم در قصر حورالعین
اگر در وقت جان دادن تو باشی شمع بالینم
حدیث آرزومندی که در این نامه ثبت افتاد
همانا بی غلط باشد که حافظ داد تلقین

A GHAZAL FROM HAFEZ

In the spring, open your heart to joyous infusions
Like flowers open up, or stay in muddy
collusions.

I cannot tell you to befriend this, or drink that
Wit and wisdom display your own solutions.

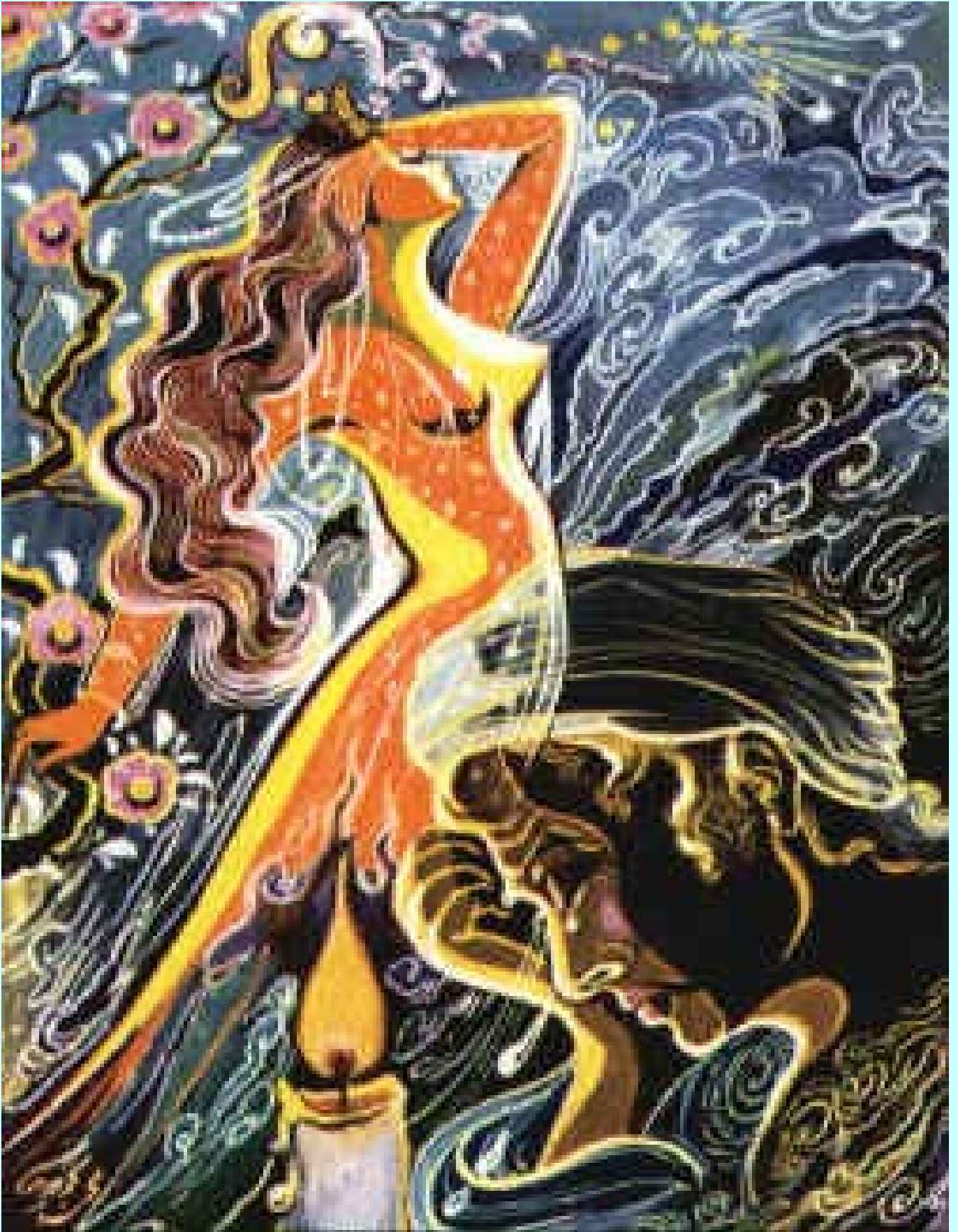
Strings of the harp sing out the same advice
When worthy, you will reach your conclusions.

Each blade of grass speaks of its life's tale
Alas if self-absorbed you're free from inclusions.

Worry not, else you will lose your precious now
If stuck in day's and night's revolutions.

Though fears are strewn upon the path of Love
Pass easy if free from destination's confusions.

O Hafiz, if fortune upon you smiles
Become prey to that Witness of illusions.



A Persian Painting

“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 "humant" 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 secret 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. Remey’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. Remey, 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. Remey 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

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

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 imperilled”, 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

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. Remy, daily observation, Vol. 3 & 4
11. C.M. Remy, daily observation, Vol. 3 & 4
12. C.M. Remy, daily observation, Vol. 3 & 4
13. Shoghi Effendi, *World Order of Baha’u’llah*, page 148
14. 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>

مومنین بحضرت بهاءالله کلا ملاحظه فرمائید بیانیہ توسط عنایت اللہ یزدانی

بعد از صعود شوقی افندی اولین ولی امر دیانت بهایی در سال 1957 میلادی اعضای موسسه ایادی امرالله برهبری روحیه خانم علم مخالفت بر علیه آقای چالزمیسن ریمی وصی منتصب شوقی افندی و رئیس جنین بیت العدل اعظم الہی یعنی دومین ولی امر دیانت بهایی برافراشتند. وبا 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 بهایی 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. [اشارہ بہ 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 با لمره 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

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