

RIDVAN

SPECIAL EDITION

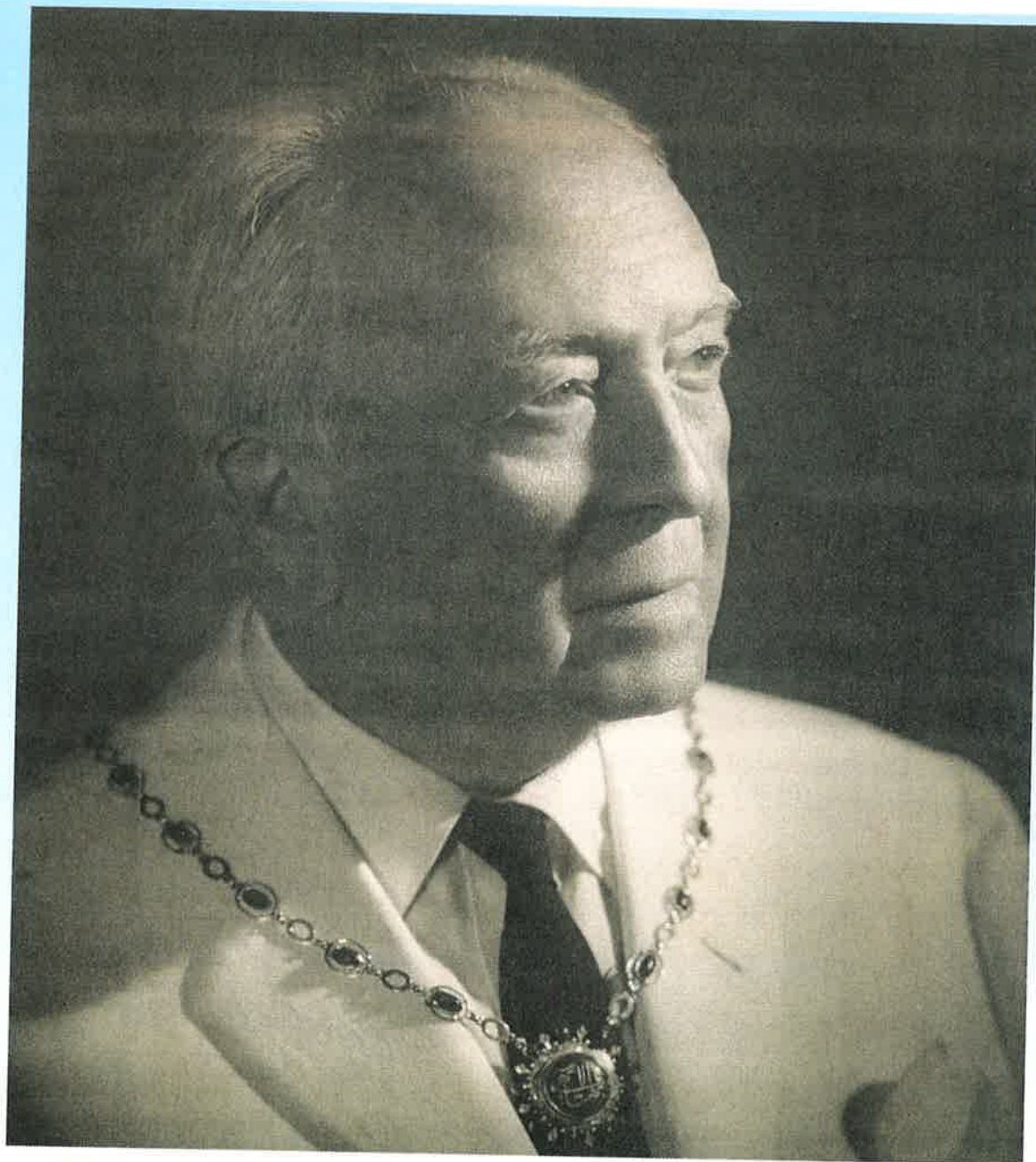
رضوان

شماره مخصوص

لوح حضرت عبدالبهاء به آقای چارلز میسن ریمی
هو الله

ای ثابت بر عهد..... من شهادت میدهم که تو
مستقیم بر امر الهی و منادی بملکوت الله لهذا یقین
بدان که مونیذ و موفقی..... و علیک البهاء الا بهی
عبدالبهاء عباس

**“Ere long, thy Lord shall
make thee [C.M. Remey] a sign
of guidance among all
mankind.”** ‘Abdu’l-Bah’a



**Charles Mason Remey the second
Guardian of the Baha’i Faith.**

چارلز میسن ریمی دومین ولی امر دیانت بهایی

Message to all the believers in Baha'u'llah:

After the first Guardian of the Faith, Shoghi Effendi, left this world on Nov. 4, 1957, a group of people then elevated to the Hands of the Faith, led by Mrs. Rabbani, openly opposed and challenged the authority of the second Guardian of the Baha'i Faith, C.M. Remey who was appointed by the first Guardian of the Faith 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, 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]

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Note: Quotations on the cover page are from the "Star of the West"

Quarterly Publication of *Ridvan* is for propagation of the teaching of THE Baha'i Faith and in particular the principal of the World Order of Baha'u'llah

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HE IS BAHÁ

O thou, the shining candle! In this world of non-existence that appears real, seek a true existence and in this dark world lighten a bright candle and in this limited world seek a wing to fly to the realm of eternity. How long have ye been captive in the material world and humiliate thyself in this phantom world? Ponder a while, think a moment and meditate upon this; As this cup of life spills and this body becomes ill and helpless and this dawn of life turns into dark night what fruit have ye picked from the tree of life, to what conclusion have ye reached and from what sweet have ye tasted and from what trap have ye escaped and from what cup have ye drank ? Upon thee be Baha.

'Abdu'l-Bah'a

Editorial Note

By E.S. Yazdani

What follows is written for readers unfamiliar with the Baha'i Faith. It is intended to bring to the reader's attention certain facts regarding the Baha'i Faith that have been twisted and misrepresented by its present administration: the so called Universal House of Justice in Haifa, Israel. It is further intended to call the reader's attention to attempts that have been made, and successfully launched, by the current administration that distort the true character of the Baha'i Faith. As a result of these misrepresentations, the Faith appears as a new source of disunity, hatred, and discrimination among people. Should this trend be allowed to continue, we will soon have a new type of religious dictatorship among us that in no way reflects the teachings of the Baha'i Faith and prevents us from reaching unity among the people and establishing universal peace and harmony within the human family. The people of the world are trying to take power away from dictators and establish their desired new systems of government by the people and for the people. We must not allow a group of mullahs or priests, or a new form of mullahood or priesthood in the so-called Baha'i organization in Haifa, Israel, to control us and steer our destiny to nowhere.

The Baha'i Faith was heralded by a young man named Siyyid Ali Muhammad, who became known as the Bab, the Persian word for door or gate. The Bab declared His mission on 23 of May 1844, closing the Prophetic Cycle and opening the new Cycle

of Light and Truth, destined to last at least 500,000 years. The Babi dispensation and the Baha'i dispensation are the first two dispensations of many to come in this new cycle. The Bab directed His followers to spread the new teachings throughout the Persian Empire in the mid-nineteenth century. He stirred the frozen Persian community to its dept, creating waves of opposition within the religious hierarchy and the Persian ruling elites. Many distinguished religious leaders, ruling personnel, and ordinary people accepted His new teachings. The ruling Persian clergy class, however, found Him to be a threat. The Bab was arrested and exiled from one city to another within the Persian Empire. Finally, He was judged by a number of religious leaders in Tabriz in the presence of the Crown Prince, and executed by order of the Government in 1850. Many of His followers were savagely put to death by mobs, religious leaders, and the Persian Government.

In 1852, a man named Mirza Husayn-Ali, a follower of the Bab, was arrested in Tehran and put into prison after an attempt on the Shah's life triggered harsh persecution toward the Babis. While in prison, Mirza Husayn-Ali became aware that he was God's new Messenger, fulfilling the Bab's promise of the one to come after Him and formally ending the Babi dispensation, which had lasted only nine years. Mirza Husayn-Ali became known as Baha'u'llah, Arabic for "Glory of God"; but it was not until 1863 that

He proclaimed His mission and revelation to the world.

Like the Bab before him, Baha'u'llah faced exile and persecution. He was sent into exile to Baghdad, Istanbul, Adrianople, and finally Akka, today part of Israel, where He lived under house arrest until He left this world forever in 1892. A prolific writer, Baha'u'llah sent tablets to the leaders of His time: Napoleon III; Queen Victoria; Pope Pius IX; Alexander II, Czar of the vast Russian Empire; William I, King of Prussia; Francis Joseph, King-emperor of Austria-Hungary; Sultan 'Adul'l-'Aziz of the Ottoman Empire; and N'asiri'd-Din Shah, the ruler of Persia. He invited the leaders and the people of the world to embrace the new teaching for the establishment of the unity of humankind. The reader's attention is drawn to the "*Shoghi effendi, Promised day is come, Baha'i Publishing Trust, India, 1976*" for Tablets sent by Baha'u'llah to the leaders of the world of His time.

The Baha'i Faith recognises the oneness of God and the unity of His Prophets. God's essence, or zaat as it is very often termed in the Persian literature, is not comprehensible by humankind, as the door to God's essence is closed for humans to enter. The Faith further teaches that from time to time a messenger, or a prophet of God, or as it is termed in the Baha'i literature a Manifestation of God, appears to deliver the messages that society needs most at a given time, those principles and laws to apply for goodness of the human community. Their Stations are all equal. The only difference between them is the intensity of their revelations. For logical proof of the existence of God and God's Manifestation, which constitutes the link between the Creator and the creation, the reader's attention is directed to the article by 'Abdu'l-Baha in his work "*Some Answered Questions, Baha'i publishing trust, New Delhi, 1973*"

The outstanding teachings of the Baha'i Faith can be summed up in the following principles: the declaration of Universal Peace, Oneness of Humankind; Religion must be the cause of fellowship and love; All kinds of prejudices, religious, racial,

political, and national, destroy the edifice of humanity; Establishment of a Universal Language; Equality between women and men; Material civilisation must be completed by spiritual civilisation; Religion is the foundation for world unity; Universal education; and complete harmony between science and religion. The Founder of the Baha'i Faith confirms that the unity of humanity and universal peace will be realized. The human family will put its past childhood phase aside forever and enter into the phase of spiritual maturity. In brief the Baha'i Faith offers a) the principles for promotions of morality among the people of the world, b) the principles for unity among the people of the world, c) the teachings for understanding the knowledge of God and God's messengers and d) the World Administration Order for administering the world wide affairs.

In short, the purpose of the Baha'i Faith is concord and harmony among the peoples of the world. Baha'u'llah says "*Religion is the greatest of all means for establishment of order in the world and for the peaceful contentment of all that dwell therein. The weakening of the pillars of religion hath strengthened the hands of the ignorants and made them bold and arrogant. Verily I say, whatsoever hath lowered the lofty station of religion hath increased the waywardness of the wicked and result cannot be but anarchy.*" [Baha'i World Faith, 1976 Edition, page 180]

To regulate the activities of the worldwide human communities, the Founder of the Baha'i Faith engineered an administrative system known as **The World Order of Baha'u'llah**. The Bab heralded the World Order of Baha'u'llah in the Persian B'ayaan with these words: "*Well is it with him who fixeth his gaze upon the Order of Baha'u'llah and rendereth thanks unto his Lord! For He will assuredly be made manifest...*" [World Order of Baha'u'llah, 1982 edition, page 146] Baha'u'llah declared that "*the world equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the*

agency of this unique, this wondrous System, the like of which mortal eyes have never witnessed.” [World Order of Baha’u’llah, 1982 edition, page 146]

The World Order of Baha’u’llah was articulated in detail in the Faith’s most Holy Book, the *Kit’ab-i-Aghdas*. The World Order was delineated in more detail by Baha’u’llah’s son and successor, ‘Abdu’l-Baha, in his Will and Testament, a series of tablets opened after his death on 27 November 1921. The *Kit’ab-i-Aghdas*, together with the Will and Testament of ‘Abdu’l-Baha, are the main literary sources of Baha’u’llah World Order. The Will and Testament of ‘Abdu’l-Baha can be said to be complementary to the *Kit’ab-i-Aghdas*. Shoghi Effendi [The first Guardian of the Baha’i Faith, see below] once described this document as the charter of the World civilisation.

Briefly, the World Order of Baha’u’llah contains the Institution of Houses of Justice. On a local and national level, people elect their representatives, who are free from any form of today’s political party system and propaganda. The Institution of Local and National Houses of Justice together with enforcing power regulate the activities of their respective societies.

On the international level, a Universal House of Justice passes laws and regulations that are not found in the Writings of Baha’u’llah or ‘Abdu’l-Baha. The Universal House of Justice cancels the laws enacted by the previous Universal House of Justice and enacts new ones to meet the requirements of the time. The Universal House of Justice is formed by combining/marrying two Institutions: the Institution of Guardianship, an institution founded by Baha’u’llah and fully established by ‘Abdu’l-Baha in His Will and Testament, and a universal body elected by the members of the National Houses of Justice throughout the world, under the direct supervision of the living Guardian.

The institution of Guardianship is represented by the Guardian. The first Guardian, Shoghi Effendi, was appointed by ‘Abdu’l-Baha in His Will and Testament. The Guardian’s duties are fully described in

‘Abdu’l-Baha’s Will and Testament as well as in the *Dispensation of Baha’u’llah* by Shoghi Effendi. A Guardian’s duties include: appointing his successor during his life, sitting at the head of the Universal House of Justice for life; interpreting the Holy writings; appointing his successor in his lifetime; the announcement of Covenant Breakers if necessary [see below]; and appointing the members of the institution of Hands of the Cause [see below]. As a member of the Universal House of Justice, the Guardian has only one vote. He is required to attend all meetings or, if unable, send a representative. If he determines that an act decided upon by the House is not within the spirit of the Faith, he has the right to request reconsideration of that bill. In no way is he given the right to disregard the decisions of the members of the Universal House of Justice.

The Faith teaches that there are two kinds of “Covenants”: the “Greater Covenant” and the “Lesser Covenant”. The ordinary definition of the word covenant is clear. When used in Baha’i Writings, however, the Greater Covenant signifies the covenant that the Manifestations of God made with the people of the world to accept the coming of the next Manifestation. Believers in the Baha’i Faith expect the coming of a new Manifestation after at least one thousand years from the time Baha’u’llah declared His Mission in 1863. Adherence to the Lesser Covenant means that a believer of the Faith, after a thorough investigation and acceptance of the Faith, must be faithful to the paramount tenets of ‘Abdu’l-Baha’s Will and Testament: acceptance of the continuation of a living Guardian and the Universal House of Justice. To be a believer, Shoghi Effendi outlined that he or she must accept the Bab as a Manifestation of God, Baha’u’llah as the Promised One of all ages, ‘Abdu’l-Baha as the successor to Baha’u’llah, and all the Writings without reservation and in particular every clause of the Will and Testament. And one of the clauses of the Will and Testament is the continuation of Guardianship. This means that the line of Guardians in the Baha’i Faith will continue to exist through the Baha’i

Dispensation, which is not less than one thousand years.

When a founder of a Faith is left this world and His soul is separated from the earthly world and He is no longer alive to speak to the people, such as Muhammad and Christ, leaves two distinct proofs of His Cause: the **SILENT PROOF** and the **SPEAKING PROOF**. The silent proof is His books. For instance the Holy Quran or the Bible is the silent proof in Islam and Christianity. The speaking proof is Founder of a Faith appointed successor. The appointed successor continues or interprets the true intents of the silent proof. For example Peter the first disciple of His Holiness Christ was appointed as the successor of Christ or Ali in Islam was Muhammad's successor. The speaking proof has the final say on matters of a Faith and all must obey and accept his final findings. It appears that the Founders of the past Faiths appointed their successor verbally and we have not a written statement of their appointments.

This has caused considerable excuse for the clergies to assume authority without any justification or legal ground to succeed the Founder of their respective Faith. The clergies have caused the Faith to be mutilated into sects and branches which has been the source of religious differences, religious crimes religious wars and disunity among the people of the world. For instance the priests in Christianity and Islam are the main source of these dramas. They have often changed and misinterpreted/misrepresented the Holy texts to protect their interests and have created divisions within the faithful ones. History provides many examples, and the reader is well aware of them.

To prevent the same outcome in the Baha'i Faith, the Founder of the Faith has removed the power from the clergies. He writes "*From two ranks amongst men power hath seized: kings and ecclesiastics.*" [Shoghi Effendi, The promised day is come page 19] Instead Baha'u'llah has founded the Institution Hands of the Cause where its members are appointed by the living Guardian and they are under the living Guardian's direction at all times to carry out the duties of propagation and

protection of the Faith. The first Guardian appointed 27 members to the Institution of the Hands of the Faith from late 1951 to early 1957.

On 9 January 1951, Shoghi Effendi appointed Charles Mason Remey as the head of an embryonic Universal House of Justice, which, in Shoghi Effendi's words, was destined to evolve into the universally elected House of Justice over time. Based on this appointment and because the head of the Universal House of Justice is the Guardian, C. M. Remey proclaimed his position as the Second Guardian of the Faith. [Refer to his proclamation in this issue of *Ridvan*] His authority was openly challenged by the Hands of the Cause, which included Shoghi Effendi's wife Mrs. R. Rabbani, and in 1963 they created a false Universal House of Justice headquartered on Mt. Carmel in Israel. This so-called Universal House of Justice then became the means to deceive the believers and direct the community toward whatever course the erring Hands wanted it to go. Ever since 1957, the Hands and the erroneous Universal House of Justice has changed and misrepresented the Writings to suit their objectives. Certain information is kept from believers and misleading information is fed to them. Those individuals who did not accept the actions of the Hands in 1957, the year Shoghi Effendi died, and the years following were labelled Covenant Breaker. Victims were not allowed to meet with their families and friends, lost the right to speak their thoughts, and were simply stripped of their human rights. Today, these same consequences occur under the current Baha'i administration to anyone who questions their authority and discusses the concept of a living Guardian.

The reader's attention is directed to the letter, written by the author, to Mr. Hugh Chance, then a member of the so called Universal House of Justice, dated 8 April 1988. The letter to Mr. Chance addresses these issues in detail and substantiates that C. M. Remey was the Second Guardian of the Baha'i Faith. It points out how the so called Universal House of Justice has led the world, particularly the believers, in a flawed

direction, a course that was dictated by the ex-Hands of the Cause so long ago. [See this letter in this issue of *Ridvan*]

The current Universal House of Justice and its followers are no longer part of the solution but part of the problem. I dare to write that the scene is set, the scenario is written, the characters are in place, and the world is readied for further bloodshed, discriminations, hatred, injustice, cruelty, and separation among individuals as a direct result of the decisions and actions taken by ex-Hands of the Cause after Shoghi Effendi's death in the late 1950s.

The Baha'i Faith has been under attack from within since Nov. 1957. It is the duty of the good will people, I believe, to investigate the Baha'i Faith and if they find it true to stand up to this new form of injustice and explain to the people of the world what has taken place in the Baha'i Faith since late 1957. Should we fail to do what we have to do at this point in our history, we will have committed an unforgivable mistake that future generations will not judge favourably.

Right of Expulsion

The first Guardian of the Baha'i faith states:

"Expulsion and excommunication of the individuals from the Cause of God ... are part of the authorities of the Guardian namely the spiritual head of the Baha'i Community."

(Neza'mat-e-Baha'i, page 85)

"Reinstatement of the former Covenant Breakers is also one of the duties of the Guardian of the Baha'i Faith. "

(Akh'bar-e-Am'ri, No. 106)

"اخراج و طرد افراد از شریعت الهیه جزء اختیارات خاصه ولی امرالله یعنی رئیس عالیه جامعه میباشد"
نظامات بهائی ص 85

و همچنین "..... اعاده نفوس مطروده بجامعه بهائی نیز مختص ولی امرالله است"

اخبار امری شماره 106

Proclamation of Shoghi Effendi

In Formation of the embryo Universal House of Justice

Proclaim National Assemblies (of) East (and) West weighty epoch-making decision (of) formation (of) first International Baha'i Council, forerunner (of) supreme administrative institution destined (to) emerge (in) fullness (of) time within precincts beneath shadow (of) World Spiritual Center (of) Faith already established (in) twin cities (of) 'Akká (and) Haifa. Fulfillment (of) prophecies uttered (by) Founder (of) Faith (and) Center (of) His Covenant culminating (in) establishment (of) Jewish State, signaling birth after lapse (of) two thousand years (of an) independent nation (in the) Holy Land, (the) swift unfoldment (of) historic undertaking associated (with) construction (of) superstructure (of the) Báb's Sepulchre (on) Mount Carmel, (the) present adequate maturity (of) nine vigorously functioning national administrative institutions throughout Baha'i World, combine (to) induce me (to) arrive (at) this historic decision marking most significant milestone (in) evolution (of) Administrative Order (of the) Faith (of) Baha'u'llah (in) course (of) last thirty years. Nascent Institution now created (is) invested (with) threefold function: first, (to) forge link (with) authorities (of) newly emerged State; second, (to) assist me (to) discharge responsibilities involved (in) erection (of) mighty superstructure (of the) Báb's Holy Shrine; third, (to) conduct negotiations related (to) matters (of)

personal status (with) civil authorities. To these will be added further functions (in) course (of) evolution (of) this first embryonic International Institution, marking its development into officially recognized Baha'i Court, its transformation into duly elected body, its efflorescence into Universal House (of) Justice, (and) its final fruition through erection (of) manifold auxiliary institutions constituting (the) World Administrative Center destined (to) arise (and) function (and) remain permanently established (in) close neighborhood (of) Twin Holy Shrines. Hail (with) thankful, joyous heart (at) long last (the) constitution (of) International Council which history will acclaim (as the) greatest event shedding lustre (upon) second epoch (of) Formative Age (of) Baha'i Dispensation potentially unsurpassed (by) any enterprise undertaken since inception (of) Administrative Order (of) Faith (on) morrow (of) 'Abdu'l-Bahá's Ascension, ranking second only (to) glorious immortal events associated (with) Ministries (of the) Three Central Figures (of) Faith (in) course (of) First Age (of) most glorious Dispensation (of the) five thousand century Baha'i Cycle. Advice publicize announcement through Public Relations Committee.

-SHOGHI

[Cablegram, January 9, 1951]

Shoghi effendi appointed C.M. Remey, as the President of the

Shoghi effendi, in his Cablegram of March 8, 1952 writes "Second announcement: The enlargement of the International Baha'i Council. Present membership now comprises: Amatu'l-Baha R'uhiyyih, chosen liaison between me and the Council. Hands of the Cause, Mason

embryo of the Universal House of justice

Remey, Amelia Collins, Ugo Giachery, Leroy Aoas, President, Vice-President, member at large, Secretary-General, respectively. Jesse Revell, Ethel Revell, Lotfullah Hakim, Treasurer, Western and Eastern assistant Secretaries."

The Administrative Order of THE DISPENSATION OF BAHÁ'U'LLÁH

By

Shoghi Effendi

Dearly-beloved brethren in 'Abdu'l-Bahá! With the ascension of Baha'u'llah the Day-Star of Divine guidance which, as foretold by Shaykh Ahmad and Siyyid Kázim, had risen in Shiraz, and, while pursuing its westward course, had mounted its zenith in Adrianople, had finally sunk below the horizon of 'Akká, never to rise again ere the complete revolution of one thousand years. The setting of so effulgent an Orb brought to a definite termination the period of Divine Revelation—the initial and most vitalizing stage in the Baha'i era. Inaugurated by the Báb, culminating in Baha'u'llah, anticipated and extolled by the entire company of the Prophets of this great prophetic cycle, this period has, except for the short interval between the Báb's martyrdom and Baha'u'llah's shaking experiences in the Síyáh Chal of Tíhrán, been characterized by almost fifty years of continuous and progressive Revelation—a period which by its duration and fecundity must be regarded as unparalleled in the entire field of the world's spiritual history.

The passing of 'Abdu'l-Bahá, on the other hand, marks the closing of the Heroic and Apostolic Age of this same Dispensation—that primitive period of our Faith the splendors of which can never be rivalled, much less be eclipsed, by the magnificence that must needs distinguish the future victories of Baha'u'llah's Revelation. For neither the achievements of the champion-builders of the present-day institutions of the Faith of Baha'u'llah, nor the tumultuous triumphs which the heroes of its Golden Age

will in the coming days succeed in winning, can measure with, or be included within the same category as, the wondrous works associated with the names of those who have generated its very life and laid its pristine foundations. That first and creative age of the Baha'I era must, by its very nature, stand above and apart from the formative period into which we have entered and the golden age destined to succeed it.

'Abdu'l-Bahá, Who incarnates an institution for which we can find no parallel whatsoever in any of the world's recognized religious systems, may be said to have closed the Age to which He Himself belonged and opened the one in which we are now laboring. His Will and Testament should thus be regarded as the perpetual, the indissoluble link which the mind of Him Who is the Mystery of God has conceived in order to insure the continuity of the three ages that constitute the component parts of the Baha'i Dispensation. The period in which the seed of the Faith had been slowly germinating is thus intertwined both with the one which must witness its efflorescence and the subsequent age in which that seed will have finally yielded its golden fruit.

The creative energies released by the Law of Baha'u'llah, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will

may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant—the Heir of both the Originator and the Interpreter of the Law of God—the Will and Testament of 'Abdu'l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Baha'u'llah's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of 'Abdu'l-Bahá, and their motives have been so closely wedded together, that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the

Faith.

The Administrative Order, which ever since 'Abdu'l-Bahá's ascension has evolved and is taking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and developed. This Administrative Order, as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document—this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind.

It should be noted in this connection that this Administrative Order is fundamentally different from anything that any Prophet has previously established, inasmuch as Bahá'u'lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word and conferred the necessary authority on the

body designed to supplement and apply His legislative ordinances. Therein lies the secret of its strength, its fundamental distinction, and the guarantee against disintegration and schism. Nowhere in the sacred scriptures of any of the world's religious systems, nor even in the writings of the Inaugurator of the Bábí Dispensation, do we find any provisions establishing a covenant or providing for an administrative order that can compare in scope and authority with those that lie at the very basis of the Bahá'í Dispensation. Has either Christianity or Islám, to take as an instance two of the most widely diffused and outstanding among the world's recognized religions, anything to offer that can measure with, or be regarded as equivalent to, either the Book of Bahá'u'lláh's Covenant or to the Will and Testament of 'Abdu'l-Bahá? Does the text of either the Gospel or the Qur'án confer sufficient authority upon those leaders and councils that have claimed the right and assumed the function of interpreting the provisions of their sacred scriptures and of administering the affairs of their respective communities? Could Peter, the admitted chief of the Apostles, or the Imam 'Alí, the cousin and legitimate successor of the Prophet, produce in support of the primacy with which both had been invested written and explicit affirmations from Christ and Muhammad that could have silenced those who either among their contemporaries or in a later age have repudiated their authority and, by their action, precipitated the schisms that persist until the present day? Where, we may confidently ask, in the recorded sayings of Jesus Christ, whether in the matter of succession or in the provision of a set of specific laws and clearly defined administrative ordinances, as distinguished from purely spiritual principles, can we find anything approaching the detailed injunctions, laws and warnings that abound in the authenticated utterances of both Bahá'u'lláh and 'Abdu'l-Bahá? Can any passage of the Qur'án, which in respect to its legal code, its administrative and devotional ordinances marks already a notable advance over previous and more corrupted Revelations, be construed as placing upon an unassailable basis the undoubted

authority with which Muhammad had, verbally and on several occasions, invested His successor? Can the Author of the Bábí Dispensation, however much He may have succeeded through the provisions of the Persian Bayán in averting a schism as permanent and catastrophic as those that afflicted Christianity and Islám—can He be said to have produced instruments for the safeguarding of His Faith as definite and efficacious as those which must for all time preserve the unity of the organized followers of the Faith of Baha'u'llah?

Alone of all the Revelations gone before it this Faith has, through the explicit directions, the repeated warnings, the authenticated safeguards incorporated and elaborated in its teachings, succeeded in raising a structure which the bewildered followers of bankrupt and broken creeds might well approach and critically examine, and seek, ere it is too late, the invulnerable security of its world-embracing shelter.

No wonder that He Who through the operation of His Will has inaugurated so vast and unique an Order and Who is the Center of so mighty a Covenant should have written these words: *"So firm and mighty is this Covenant that from the beginning of time until the present day no religious Dispensation hath produced its like."* *"Whatsoever is latent in the innermost of this holy cycle,"* He wrote during the darkest and most dangerous days of His ministry, *"shall gradually appear and be made manifest, for now is but the beginning of its growth and the day-spring of the revelation of its signs."* *"Fear not,"* are His reassuring words foreshadowing the rise of the Administrative Order established by His Will, *"fear not if this Branch be severed from this material world and cast aside 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."*

To what else if not to the power and majesty which this Administrative Order—the rudiments of the future all-enfolding Baha'i

Commonwealth—is destined to manifest, can these utterances of Baha'u'llah allude: *"The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed."*

The Báb Himself, in the course of His references to *"Him Whom God will make manifest"* anticipates the System and glorifies the World Order which the Revelation of Baha'u'llah is destined to unfold. "Well is it with him," is His remarkable statement in the third chapter of the Persian Bayán, *"who fixeth his gaze upon the Order of Baha'u'llah and rendereth thanks unto his Lord! For He will assuredly be made manifest. God hath indeed irrevocably ordained it in the Bayán."*

In the Tablets of Baha'u'llah where the institutions of the International and Local Houses of Justice are specifically designated and formally established; in the institution of the Hands of the Cause of God which first Baha'u'llah and then 'Abdu'l-Bahá brought into being; in the institution of both local and national Assemblies which in their embryonic stage were already functioning in the days preceding 'Abdu'l-Bahá's ascension; in the authority with which the Author of our Faith and the Center of His Covenant have in their Tablets chosen to confer upon them; in the institution of the Local Fund which operated according to 'Abdu'l-Bahá's specific injunctions addressed to certain Assemblies in Persia; in the verses of the Kitáb-i-Aqdas the implications of which clearly anticipate the institution of the Guardianship; in the explanation which 'Abdu'l-Bahá, in one of His Tablets, has given to, and the emphasis He has placed upon, the hereditary principle and the law of primogeniture as having been upheld by the Prophets of the past—in these we can discern the faint glimmerings and discover the earliest intimation of the nature and working of the Administrative Order which the Will of 'Abdu'l-Bahá was at a later time destined to proclaim and formally establish.

An attempt, I feel, should at the present juncture be made to explain the character and functions of the twin pillars that support this mighty Administrative Structure—the institutions of the Guardianship and of the Universal House of Justice. To describe in their entirety the diverse elements that function in conjunction with these institutions is beyond the scope and purpose of this general exposition of the fundamental verities of the Faith. To define with accuracy and minuteness the features, and to analyze exhaustively the nature of the relationships which, on the one hand, bind together these two fundamental organs of the Will of 'Abdu'l-Bahá and connect, on the other, each of them to the Author of the Faith and the Center of His Covenant is a task which future generations will no doubt adequately fulfill. My present intention is to elaborate certain salient features of this scheme which, however close we may stand to its colossal structure, are already so clearly defined that we find it inexcusable to either misconceive or ignore.

It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Baha'u'llah should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions— instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these

institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.

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-Bahá has written, has been invariably upheld by the Law of God. *"In all the Divine Dispensations,"* He states, in a Tablet addressed to a follower of the Faith in Persia, *"the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright."* Without such an institution the integrity of the Faith would be imperilled, 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, and 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 representatives would be totally withdrawn.

Severed from the no less essential institution of the Universal House of Justice this same System of the Will of 'Abdu'l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.

"He is the Interpreter of the Word of God," 'Abdu'l-Bahá, referring to the functions of the Guardian of the Faith, asserts, using in His Will the very term which He Himself had chosen when refuting the argument of the Covenant breakers who had challenged His right to interpret the utterances of Baha'u'llah. *"After him,"* He adds, *"will succeed the first-born of his lineal descendants."* *"The mighty stronghold,"* He further explains, *"shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God."*

"It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God, to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God." "It is incumbent upon the members of the House of Justice," Baha'u'llah, on the other hand, declares in the Eighth Leaf of the Exalted Paradise, *"To take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever He willeth, and He verily is the Provider, the Omniscient."* *"Unto the Most Holy Book"* (the Kitáb-i-Aqdas), 'Abdu'l-Bahá states in His Will, *"every one must turn, and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice, and turned away from the Lord of the Covenant."*

Not only does 'Abdu'l-Bahá confirm in His Will Baha'u'llah's above quoted statement, but invests this body with the additional right and power to abrogate, according to the exigencies of time, its own enactments, as well as those of a preceding House of Justice. *"Inasmuch as the House of Justice,"* is His explicit statement in His Will, *"hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same . . . This it can do because these laws form no part of the divine explicit text."*

Referring to both the Guardian and the Universal House of Justice we read these emphatic words: *"The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (the Báb) (may my life be offered up for them*

both). Whatsoever they decide is of God."

From these statements it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Baha'u'llah has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested.

Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Baha'u'llah's revealed utterances. He interprets what has been specifically revealed, and cannot legislate except in his capacity as member of the Universal House of Justice. He is debarred from laying down independently the constitution that must govern the organized activities of his fellow-members, and from exercising his influence in a manner that would encroach upon the liberty of those whose sacred right is to elect the body of his collaborators.

It should be borne in mind that the institution of the Guardianship has been anticipated by 'Abdu'l-Bahá in an allusion He made in a Tablet addressed, long before His own ascension, to three of His friends in Persia. To their question as to whether there would be any person to whom all the Baha'is would be called upon to turn after His ascension He made the following reply: *"As to the question ye have asked me,*

know verily that this is a well-guarded secret. It is even as a gem concealed within its shell. That it will be revealed is predestined. The time will come when its light will appear, when its evidences will be made manifest, and its secrets unraveled. "

Dearly-beloved friends ! Exalted as is the position and vital as is the function of the institution of the Guardianship in the Administrative Order of Baha'u'llah, and staggering as must be the weight of responsibility which it carries, its importance must, whatever be the language of the Will, be in no wise over-emphasized. The Guardian of the Faith must not under any circumstances, and whatever his merits or his achievements, be exalted to the rank that will make him a co-sharer with 'Abdu'l-Bahá in the unique position which the Center of the Covenant occupies—much less to the station exclusively ordained for the Manifestation of God. So grave a departure from the established tenets of our Faith is nothing short of open blasphemy. As I have already stated, in the course of my references to 'Abdu'l-Bahá's station, however great the gulf that separates Him from the Author of a Divine Revelation it can never measure with the distance that stands between Him Who is the Center of Baha'u'llah's Covenant and the Guardians who are its chosen ministers. There is a far, far greater distance separating the Guardian from the Center of the Covenant than there is between the Center of the Covenant and its

Author.

No Guardian of the Faith, I feel it my solemn duty to place on record, can ever claim to be the perfect exemplar of the teachings of Baha'u'llah or the stainless mirror that reflects His light. Though overshadowed by the unfailing, the unerring protection of Baha'u'llah and of the Báb, and however much he may share with 'Abdu'l-Bahá the right and obligation to interpret the Baha'i teachings, he remains essentially human and cannot, if he wishes to remain faithful to his trust, arrogate to himself, under any pretence whatsoever, the rights, the privileges and prerogatives which Baha'u'llah has chosen to confer upon His Son. In the light of this truth to pray to the

Guardian of the Faith, to address him as lord and master, to designate him as his holiness, to seek his benediction, to celebrate his birthday, or to commemorate any event associated with his life would be tantamount to a departure from those established truths that are enshrined within our beloved Faith. The fact that the Guardian has been specifically endowed with such power as he may need to reveal the purport and disclose the implications of the utterances of Baha'u'llah and of 'Abdu'l-Bahá does not necessarily confer upon him a station co-equal with those Whose words he is called upon to interpret. He can exercise that right and discharge this obligation and yet remain infinitely inferior to both of them in rank and different in nature.

To the integrity of this cardinal principle of our Faith the words, the deeds of its present and future Guardians must abundantly testify. By their conduct and example they must needs establish its truth upon an unassailable foundation and transmit to future generations unimpeachable evidences of its reality. For my own part to hesitate in recognizing so vital a truth or to vacillate in proclaiming so firm a conviction must constitute a shameless betrayal of the confidence reposed in me by 'Abdu'l-Bahá and an unpardonable usurpation of the authority with which He Himself has been invested.

A word should now be said regarding the theory on which this Administrative Order is based and the principle that must govern the operation of its chief institutions. It would be utterly misleading to attempt a comparison between this unique, this divinely-conceived Order and any of the diverse systems which the minds of men, at various periods of their history, have contrived for the government of human institutions. Such an attempt would in itself betray a lack of complete appreciation of the excellence of the handiwork of its great Author. How could it be otherwise when we remember that this Order constitutes the very pattern of that divine civilization which the almighty Law of Baha'u'llah is designed to establish upon earth? The divers and ever-shifting systems of human polity, whether

past or present, whether originating in the East or in the West, offer no adequate criterion wherewith to estimate the potency of its hidden virtues or to appraise the solidity of its foundations.

The Bahá'í Commonwealth of the future, of which this vast Administrative Order is the sole framework, is, both in theory and practice, not only unique in the entire history of political institutions, but can find no parallel in the annals of any of the world's recognized religious systems. No form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imamate or the Caliphate in Islám—none of these can be identified or be said to conform with the Administrative Order which the master-hand of its perfect Architect has fashioned.

This new-born Administrative Order incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, without being in any sense a mere replica of anyone of them, and without introducing within its machinery any of the objectionable features which they inherently possess. It blends and harmonizes, as no government fashioned by mortal hands has as yet accomplished, the salutary truths which each of these systems undoubtedly contains without vitiating the integrity of those God-given verities on which it is ultimately founded.

The Administrative Order of the Faith of Baha'u'llah must in no wise be regarded as purely democratic in character inasmuch as the basic assumption which requires all democracies to depend fundamentally upon getting their mandate from the people is altogether lacking in this Dispensation. In the conduct of the administrative affairs of the Faith, in the enactment of the legislation necessary to supplement the laws of the Kitáb-i-Aqdas, the members of the Universal House of Justice, it should be

borne in mind, are not, as Baha'u'llah's utterances clearly imply, responsible to those whom they represent, nor are they allowed to be governed by the feelings, the general opinion, and even the convictions of the mass of the faithful, or of those who directly elect them. They are to follow, in a prayerful attitude, the dictates and promptings of their conscience. They may, indeed they must, acquaint themselves with the conditions prevailing among the community, must weigh dispassionately in their minds the merits of any case presented for their consideration, but must reserve for themselves the right of an unfettered decision. *"God will verily inspire them with whatsoever He willeth,"* is Baha'u'llah's incontrovertible assurance. They, and not the body of those who either directly or indirectly elect them, have thus been made the recipients of the divine guidance which is at once the life-blood and ultimate safeguard of this Revelation. Moreover, he who symbolizes the hereditary principle in this Dispensation has been made the interpreter of the words of its Author, and ceases consequently, by virtue of the actual authority vested in him, to be the figurehead invariably associated with the prevailing systems of constitutional monarchies.

Nor can the Bahá'í Administrative Order be dismissed as a hard and rigid system of unmitigated autocracy or as an idle imitation of any form of absolutistic ecclesiastical government, whether it be the Papacy, the Imamate or any other similar institution, for the obvious reason that upon the international elected representatives of the followers of Baha'u'llah has been conferred the exclusive right of legislating on matters not expressly revealed in the Baha'i writings. Neither the Guardian of the Faith nor any institution apart from the International House of Justice can ever usurp this vital and essential power or encroach upon that sacred right. The abolition of professional priesthood with its accompanying sacraments of baptism, of communion and of confession of sins, the laws requiring the election by universal suffrage of all local, national, and international Houses of Justice, the total absence of episcopal authority with its

attendant privileges, corruptions and bureaucratic tendencies, are further evidences of the non autocratic character of the Baha'i Administrative Order and of its inclination to democratic methods in the administration of its affairs.

Nor is this Order identified with the name of Baha'u'llah to be confused with any system of purely aristocratic government in view of the fact that it upholds, on the one hand, the hereditary principle and entrusts the Guardian of the Faith with the obligation of interpreting its teachings, and provides, on the other, for the free and direct election from among the mass of the faithful of the body that constitutes its highest legislative organ.

Whereas this Administrative Order cannot be said to have been modeled after any of these recognized systems of government, it nevertheless embodies, reconciles and assimilates within its framework such wholesome elements as are to be found in each one of them. The hereditary authority which the Guardian is called upon to exercise, the vital and essential functions which the Universal House of Justice discharges, the specific provisions requiring its democratic election by the representatives of the faithful—these combine to demonstrate the truth that this divinely revealed Order, which can never be identified with any of the standard types of government referred to by Aristotle in his works, embodies and blends with the spiritual verities on which it is based the beneficent elements which are to be found in each one of them. The admitted evils inherent in each of these systems being rigidly and permanently excluded, this unique Order, how ever long it may endure and however extensive its ramifications, cannot ever degenerate into any form of despotism, of oligarchy, or of demagoguery which must sooner or later corrupt the machinery of all man-made and essentially defective political institutions.

Dearly-beloved friends! Significant as are the origins of this mighty administrative structure, and however unique its features, the happenings that may be said to have

heralded its birth and signalized the initial stage of its evolution seem no less remarkable. How striking, how edifying the contrast between the process of slow and steady consolidation that characterizes the growth of its infant strength and the devastating onrush of the forces of disintegration that are assailing the outworn institutions, both religious and secular, of present-day society!

The vitality which the organic institutions of this great, this ever expanding Order so strongly exhibit; the obstacles which the high courage, the undaunted resolution of its administrators have already surmounted; the fire of an unquenchable enthusiasm that glows with undiminished fervor in the hearts of its itinerant teachers; the heights of self-sacrifice which its champion-builders are now attaining; the breadth of vision, the confident hope, the creative joy, the inward peace, the uncompromising integrity, the exemplary discipline, the unyielding unity and solidarity which its stalwart defenders manifest; the degree to which its moving Spirit has shown itself capable of assimilating the diversified elements within its pale, of cleansing them of all forms of prejudice and of fusing them with its own structure—these are evidences of a power which a disillusioned and sadly shaken society can ill afford to ignore.

Compare these splendid manifestations of the spirit animating this vibrant body of the Faith of Baha'u'llah with the cries and agony, the follies and vanities, the bitterness and prejudices, the wickedness and divisions of an ailing and chaotic world. Witness the fear that torments its leaders and paralyzes the action of its blind and bewildered statesmen. How fierce the hatreds, how false the ambitions, how petty the pursuits, how deep-rooted the suspicions of its peoples! How disquieting the lawlessness, the corruption, the unbelief that are eating into the vitals of a tottering civilization!

Might not this process of steady deterioration which is insidiously invading so many departments of human activity and thought be regarded as a necessary accompaniment to the rise of this almighty

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ظهور و نشو و نماین نتیجه اهراق دم لاقل بیست هزار شهید است که حیات خویش را در این سبیلنثار نموده اند محوری که موسساتش حول آن طائف مضامین محکمه الواح وصایای حضرت عبدالبهاء است مبادی اساسیه اش حقائق است که مبین مصون از خطای آیات الهی در خطابات مبارکه خویش در غرب بیان فرموده احکامی که برای اداره اش وضع گردیده و وظائفش را تحدید مینماید صریحا در کتاب اقدس نازل شده است مقرر کرده مشروعات روحانیه و خیریه و اداره اش حول آن مجتمع میباشد مشرقا لاذکار و متفرعات آنست.

ارکانی که سلطه اش مستظهر بدانست دو موسسه ولایت امرالله و بیت عدل اعظم است مقصد اصلی و ضمنی که محرك آنست استقرار نظم بدیع جهان آرائی است که شالوده آن را حضرت بهاءالله بنیان نهاده.

روشی که بکار میرود و موازینی را که اتقا مینماید آنرا نه بشرق متماثل میسازد نه بغرب به بیهود و نه به غیر آن نه به فقیر و نه به غنی نه بسفید و نه بسیاه شعارش وحدت عالم انسانی علمش صلح اعظم سرانجامش حلول دوره نهی هزارساله یعنی یومیکه سلطنتهای عالم بسلطنت الهیه که سلطنت حضرت بهاءالله است مبدل گردد.

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که بر آنها مهاجم است و بتجزیه و تحلیل میرود .

قوه حیاتیتهای که بوجه اتم از موسسات اصلی این نظم اعظم دائم الاتساع الهی ظاهر میشود مراقبی را که شهامت و عزم راسخ بانیان نظم اداری بر آن فائق آمده اند شعله فروزان انجذاب که بکمال شدت در قلوب مبلغین سیار مشتعل است .

مدارج جانفشانی و انقطاعی که موسسین نظم بدیع میپیمایند وسعت نظر و امید واثق و روح نشاط انگیز و آسایش خاطر و پاکی عمل و انضباط کامل و تعاضد و یگانگی خلل ناپذیری که از مدافعین دلیرش بظهور میرسد توانایی و لیاقتی که روح نباضش در جذب عناصر مختلفه و تطهیر آنها از انواع تعصبات و امتزاجشان در قالب خود نشان داده است کل آیات قدرتی است که جامعه مایوس و متزلزل کنونی عالم هرگز نمیتواند آنرا انکار نماید .

حال ظهورات باهره روح قدسی الهی را که بهیکل امر حضرت بهاء الله نفعه حیات میبخشد با الم و فغان و خودخواهی و جهالت و تعصب و مرارت و نفاق و شرارت دنیائی رنجور و پر آشوب قیاس نمائید .

خوف و هراس قانددین عالم را معذب ساخته و اقدامات سیاسیون حیرت زده و بی بصر را عقیم و بلا اثر گذاشته است ملل عالم با یکدیگر در نهایت ضغینه و عداوت و ازهم خائف و هراسان مطالب محشان عاری از حقیقت و اهدافشان در نهایت سخافت فی الحقیقه هرج و مرج و فساد و عدم ایمان اساس تمدن متزعزع عالم را بصوب فنا و نیستی سوق میدهد .

آیا این فساد مستمر که خفیا در جمیع شعبه و شئون افکار و اعمال بشری رخنه میکند با ارتفاع ید قدرت حضرت بهاء الله قرین نیست؟ آیا حوادث خلیفه بیست سال اخیر که سبب انقلاب اقالیم ارض گشته در حالیکه سكرات موت تمدنی را اعلام مینماید که در شرف تلاشی و اضمحلال است دلالت بر درد زه نظم بدیعی ندارد که سفینه نجات بشری است و ناگزیر بر خرابیه های عالم مستقر خواهد شد .

بلای مبرم الهی سقوط سلطنتها و امپراطوریهای پر شوکت و احتشام در قاره اروپا مطابقا لاضر من القلم الانبئی - هیوط مداوم علمای تشیع در موطن اصلی جمال قدم - انقراض سلسله قاجاریه خصم دیرین امرا لاله انهدام سلطنت و خلافت دروکن رکن اهل تسنن و شباهت شگفت انگیز آن با خرابی اورشلیم در اواخر قرن اول میلاد سیل قوانین عرنی که بمعاهد دینیه مصر متهاجم است و سبب تضعیف وفای متمسکین بشعائر اسلامی گشته تذلیل و تحقیر اقوی کنائس مسیحیت در روسیه و اروپای غربی و امریکای مرکزی - نشر عقاید و افکار سقیمه که هادم و مخرب اساس و بنیان انظمه بظاهر متین سیاسی و اجتماعی بشری است عائم نزول بلای ناگهانی که از جمیع جهات اساس تمدن کنونی را تهدید مینماید و بنحوی حیرتبخش سقوط امپراطوری روم غربی را بخاطر میآورد کل شهادت میدهد که این انقلاب بر اثر ولادت نظم اعظم آئین حضرت بهاء الله در عالم بوجود آمده است و هر قدر مضامین مکنونه این نظم دائم الاتساع الهی مکشوف تر گردد و شاخ و برگ آن کره ارض را بیشتر فرا گیرد بر شدت و وسعت این انقلاب خواهد افزود در خلاصه مذكر میگردد که عصر تکوین دوربپائی بارتفاع نظم اداری مخصص گشته و این نظم بمشابه صدفی برای حفظ و صیانت گوهر گرانبهای امرا لاله است و بمرور زمان واضح و مبرهن خواهد شد که این نظم عامل اصلی است که این شرع انور را بمرحله نهائی وارد خواهد کرد .

مادام که این نظم هنوز در مرحله طفولیت است زنها را که نفسی بر ادراك کیفیتش بخطا رود و یا از اهمیتش بکاهد یا مقصدش را دگرگون جلوه دهد .

صخره ای که این نظم اداری بر آن ستوار است مشیت ثابت الهیه برای عالم انسانی در عصر حاضر است منیع الهامش نفس حضرت بهاء الله است حامی و مدافعش جنود مجتهده ملکوت ابهی است .

منتخبین خود نمیباشد و نباید تحت تاثیر احساسات و آراء عمومیه و حق عقائد جمهور مومنین و مومنات و یا نفوسیکه مستقیماً ایشان را انتخاب نموده اند قرار گیرند. بلکه باید همواره در حال توجه و ابتهال بحکم وجدان خویش رفتار نمایند و بر ایشان فرض است که با وضاع و احوال جاریه هیأت جامعه آشنائی کامل حاصل نمایند و به قضایای مرجوعه شائبه غرض رسیدگی کنند»

ولی حق نهائی اخذ تصمیم را برای خویش محفوظ دارند کلمه مبارکه (انه یلهمهم ما یشاء) اطمینان صریح حضرت بهاء الله باین نفوس است و بنا بر این فقط این نفوس مهابط هدایت و الهامات الهیه اند نه هیئت منتخبین که راساً و یا بطور غیر مستقیم ایشان را انتخاب مینمایند و این الهام همانا روح حیات و حافظ نهائی این ظهور اعظم است. بعلاوه نفسی که در این ظهور اعظم بر حسب توارث بر کرسی ولایت جالس است خود، مبین کلمه الله است و بالنتیجه بر حسب سلطه واقعی که بوی تفویض گشته مانند هیچیک از سلاطینی که در حکومت مشروطه معموله قدرتی نداشته جز مقام اسمی ندارند نیست. و یا آنرا مقتبس از یکی از حکومت مطلق العنان دینییه مانند حکومت پاپو یا امامت و نظائر آن فرض نمود و برهان قاطع بر این امر آنکه حق مسلم تشریع احکام غیر منصوصه بهائی فقط مختص به بیت عدل اعظم است که اعضای آنان نمایندگان منتخب پیروان حضرت بهاء الله اند و این حق مقدس را ولی امر و موسسات دیگر نمیتوانند غصب نمایند و یا در آن دخل و تصرف کنند.

الغاء حرفه قسیسی و شغائر آن از قبیل تعمید و عشاء ربانی و اقرار مخاصی - عدم سلب طبقه علماء و روحانیون و فقدان امتیازات و مقاصد و تمایلات بیرو کراسی این طبقه دستور طرز انتخابات بیوت عدل محلی و ملی و بین المللی بتصویب عمومی خواهد دیگری بر کیفیت غیر مستبده نظم بدیع نهائی و مشابیهت آن به ترتیبات و موقراتی در اداره امور است.

و نیز این نظم را که باسم حضرت بهاء الله مرتبط است نباید با هیچیک از حکومت اشرافی صرف مماثل دانست زیرا از طرفی مبتنی بر اصل توارث است و وظیفه مقسسه تبیین آیات را بولی امر تفویض کرده و از طرف دیگر هیئت عالییه مقننه آن به انتخاب مستقیم و آزاد بوسیله جمهور مومنین و مومنات مدین میگردد. هر چند نمیتوان گفت که این نظم بدیع از انظمه معروفه عالم مقتبس ولیکن حاوی عناصر سلیمه ایست که در هر يك از این نظامات مختلفه موجود و در این نظم با یکدیگر امتزاج و التیام یافته است.

اختیارات موروثی ولی امر الله و وظائف حیاتییه و ضرورییه بیت عدل اعظم و مقررات مخصوصه انتخابات و یقظراطی آن بوسیله وکلای جامعه کل حاکی از این حقیقت است که این نظم بدیع الهی که هرگز قابل قیاس با هیچیک از انواع حکومت مذکور در آثار ارسطو نیست بر اثر اتکاء بر حقائق روحانییه خوش حائز و ماعه عناصر صالح ایست که در هر يك از انظمه آن موجود است این نظم بدیع چون از عیوب فطریه مسلمة انظمه مذکوره مطلقاً عاری میباشد هر قدر فروع امتداد یابد و دامنه اش وسعت گیرد بمرور اعصار و وهور بحکومت استبداد و تسلط اعیان و شرور ناطقین و خطباء که عاقبت کلیه تاسیسات سیاسی ناقصه بشری ایت منجر نگردد و از فساد آنان مصون ماند.

یاران عزیز - هر قدر اصل و مبراء این بنیان رصین نظم اداری مهمم و وجوه معیزه اش بی مثیل باشد وقایعی که مبشر ظهورش بوده و مرحله اولیه پیشرفتش را اعلام داشته از حیث اهمیت مقام کمتری را دارا نیست چقدر شگرف و عبرت انگیز است که نظم اداری امر الله متدرجاً مستمراً تحکیم یافته مراحل اولیه نشو و نمای خود را میپیماید در حالیکه معاهد عنیقہ منہبی و عرفی عصر حاضر بر اثر قوای مخربہ ای

و مقام تفسیر و تبیین آیات و کلمات حضرت بهاء الله و حضرت عبداللها که منحصر بولی امر الله عنایت شده مستلزم آن نیست که او را در رتبه و مقام آن هیا کل مقننه قرار دهد ولی امر میتواند با احراز حق تبیین بایفای وظائف و مسئولیات خویش پرداخته در عین حال از حیث رتبه و مقام مآدون آن دو نفس بزرگوار و متفاوت با آنان باشد *

ولی امر حاضر و اولیا امر در مستقبل ایام باید با اقوال و اعمال خود کاملاً بحقیقت این اصل مهم آئین نازنین ما شهادت دهند و باروش و سلوک خود حقیقت این اصل را بر اساس متین استوار سازند و برای نسلهای آینده آیات باهراتی مصون از اتهامات باشند من بسهم خود اگر تامل در قبول این حقیقت مسلم و تردید در اظهار این عقیده راسخ روا دارم به نقد و اعتمادی که حضرت عبداللها با این عبد روا داشته بیوفائی کرده و غصب مقامی نموده ام که فقط بآنحضرت عنایت گشته و این خود گناهی است غیر مغفور اینک کلمه ای چند در خصوص اساسی که این نظم اداری مبتنی بر آنست و اصلی که برای تمثیت امور موسسات مهمه آن لازم است باید بیان گردد *

قیاس این نظم فرید الهی با نظامات متنوعه ای که عقول بشری در ادوار مختلفه تاریخیه برای اداره موسسات خویش ایجاد کرده است کاملاً خطاست نفس این قیاس بخودی خود میرساند که بشان و منزلت صنع بدیع موسعظیم الشان پی نپرده ایم و چون در نظر آریم که این نظم بدیع عیناً همان مدنیت الهیه ایست که شریعت غرای حضرت بهاء الله باید در ارض مستقر سازد *

البته چنین مقایسه ای را جائز شماریم "هیچیک از انظمه مختلفه و دائم التغیر بشری چه در گذشته و چه در حال چه شرقی و چه غربی علائم مشخصه ای که بوسیله آن بتوان استحکام اساس و قدرت فضائل مکنونه در آنها را سنجید ارائه نمیدهد".
حکومات متحده آینده بهائی که این نظم وسیع اداری گانه حافظه آنست نظر او عمدتاً در تاریخ نظامات سیاسی بشری وحید و فرید است و در تشکیلات ادیان مستبره عالم نیز بی نظیر و مثیل هیچ نوعی از انواع حکومات و یقراطی یا حکومات مطلقه و استبدادی چه سلتنطی و چه جمهوری و یا انظمه اشراقی که حد متوسط بین آن دو محسوب است و حتی اقسام حکومات دینی چه حکومات عبرانی و چه تشکیلات مختلفه کلیسای مسیحی یا امامت و خلافت در اسلام نمیتوانند حداقل و مطابق رسم اداری بدیعی بشمار آید که بید اقتدار مهندس کاملش ترسیم و تنظیم گشته است *

هر چند این نظم اداری نو ظهور دارای مزایا و عناصریست که در سه حکومت عرفی مذکور نیز موجود ولیکن بهیچوجه مطابق هیچیک از آن حکومت نبوده از عیوب اصلیه و فطریه آنان عاری و میراست "این نظم اداری بهائی حقائق سلیمه ای را که بدون شك در هر يك از انظمه مذکور موجود است بیکدیگر التیام و ارتباط میدهد بدون آنکه حقائق خدا دادی را که آن نظم جهان آرا مبتنی بر آنست ضائع و مهمل سازد و این امریست که هرگز انظمه فانیه بشری باجرای آن موفق نگشته است *

نباید بهیچوجه تصور رود که نظم اداری آئین حضرت بهاء الله مبتنی بر اساس دیمقراطی صرف است زیرا شرط اصلی آن نوع حکومت آنست که مسئول ملت باشد و اختیاراتش نیز متکی بر اراده ملت و این شرط در این امر اعظم موجود نیست *

باید بخاطر داشت که الواح حضرت بهاء الله با صراحه حاکی از آنست که اعضای بیت عدل اعظم در تمثیت امور اداری امر الله و وضع قوانین لازم مكملة كتاب اقدس مسئول

و تکریم از هر قبیل مخالف و مباین اعمال و تمنای این عبد است نظر برادرانه نمایند و این نظر را در اعمال و اقوالشان نسبت باین فانی ابراز و اظهار نمایند *

از این بیانات کاملاً واضح و روشن است که ولی امر مبین آیات الله و بیت عدل اعظم واضع احکام غیر منصوصه است.

تفسیر و تبیین ولایت امر در دائره خویش همانقدر مورد تمکین و انقیاد است که قوانین موضوعه بیت عدل که حقوق و امتیازاتش وضع قوانین و احکام غیر منصوصه حضرت بهاء الله هیچیک از این دو نمیتواند بخود مقدسه دیگری تجاوز نماید و هرگز نیز تعدی نخواهد نمود.

هیچیک در صدد تزئیف سلطه و اختیارات مخصوصه مسلمین دیگری که از طرف خداوند عنایت گشته است بر نخواهد آمد. هر چند ولی امر الله رئیس لایعنزل این مجلس فخیم است معین نمیتواند بنفسه حتی بطور موقت واضع قوانین و احکام گردد و یا تصمیمات اکثریت اعضای مجلس را انشاء نماید و لیکن هر گاه تصمیمی را وجدانا مبین با روح آیات منزله تشخیص دهد باید ابرام و تاکید در تجدید نظر آن نماید.

ولی امر مبین نصوص است و جز بسمت عضو بیت عدل اعظم وضع قانون نتواند و بتنهايي ممنوع از تدوین اساسنامه ایست که برای تمشیت امور و ایفای وظائف بیت عدل لازم است و نمیتواند نفوذ خود را بنحوی اعمال کند که آزادی انتخابات اعضا بیت عدل اعظم که وظیفه مقدس بیوت عدل خصوصی است سلب گردد.

باید بخاطر داشت که حضرت عبدالبهاء در لوحی که بافتخار سه نفر از احبای ایران که در خصوص مرجع اهل بهاء بعد از صعود سوال نموده بودند مدت ها قبل از صعود اخبار بموضوع ولایت امر فرموده اند. قوله الاعلی

« ان هذا السر مصون فی صدف الامر المختوم كاللؤلؤ المكنون و سیلوح انواره و یشرق اشاره و یظهر اسرار »

یاران عزیز الهی هر قدر مقام ولایت امر در نظم بدیع حضرت بهاء الله جلیل و وظائف حیاتی و مسئولیتش سنگین و عنایاتی که در حق او در کتاب و صایا نازل گشته موفور باشد نباید نسبت بمقامش مبالغه نمود ولی امر هر چند حائز لیاقت و مصدر امور مهمه باشد هرگز نباید بمقام فرید مرکز میثاق ترفیع داده شود و مماثل و شریک حضرت عبدالبهاء ملحوظ گردد تا چه رسد که مقام مطهریت ظهور با نسبت داده شود.

چنین انحراف شدیدی از اصول موضوعه امر الله کفر محض است چنانچه قبلاً در فصل مربوط بمقام حضرت عبدالبهاء اشاره گردید هر چند میان حضرت عبداله و مظهر ظهور الهی فاصله باشد با فاصله میان مرکز میثاق بهاء و ولایت امر قابل قیاس نیست فی الحقیقه فاصله میان ولی امر و مرکز میثاق بمراتب از ید از فاصله میان مرکز میثاق و شارع آئین الهی است و ذکر این نکته را وظیفه مبرمه خود میدانم که هیچ ولی امر الهی نمیتواند ادعا نماید که مثل اعلاي تعالیم حضرت بهاء الله است و یا آنکه مرات صافیه ایست که انوار حضرت را منعکس میسازد و هر چند اولیا امر الله در ظل صیانت جمال ابهی و حراست و عصمت فائز از حضرت اعلی و در وظیفه و حق تبیین تعالیم بهائی شریک و سهیم حضرت عبدالبهاء میباشد ولیکن اساساً در رتبه حدودات بشریه واقفند و برای ایفای بعهد نمیتوانند بهیچ عنوان حقوق و امتیازات و اختیاراتی را که حضرت بهاء الله بفرزند جلیلش عنایت فرموده بخود نسبت دهند.

در پرتو این حقیقت مناجات نمودن بسوی ولی امر الله او را رب یا آقا خواندن عنوان اقدس بوی دادن تبرک از او طلبیدن میلادش را جشن گرفتن و با تجلیل هر واقعه ای که ارتباط بحیات وی داشته باشد کل در حکم انحراف از حقائق مقرر است که در کمون آئین نازنین ما مکنون و مندمج است (۱)

(۱) حضرت ولی امر الله در این باره بفرسی میفرماید قوله الاعلی رجای احیرم

آنست که در مراسلات و مذاکرات احبای الهی بشوقی افندی مرا مخاطب نسازند فخر و مباهات این عبد باین نام است و بس چه از فم اطهر صادر میگشت و در نظرم از هر اسم و لقبی عزیزتر و شیرین تر و شریفتر است و همچنین احترامات فائقه و تعظیم

یابد و قوانینش تنفیذ شود و تشکیلات تابعه‌اش حمایت گردد هر يك متفردا در حدود اختیارات معینه وظائف خود را انجام میدهد و دارای تشکیلات فرعیه‌ایست که برای اجرای شایسته وظائف و تکالیف آن مقرر گشته است و نیز قدرت و اختیارات و حقوق و امتیازات خود را در حدود مشخصه اعمال مینماید و قدرت و اختیارات و حقوق و امتیازات این دو موسسه هیچیک با یکدیگر متناقض نیست و بهیچوجه از مقام و اهمیت دیگری نمیکاهد و گذشته از اینکه غیر متناجز و هادم اساس هم نیستند اختیارات و وظائفشان مکمل یکدیگر است و اساسا در مقاصد و نوایا همواره متحدند.

هر گاه ولایت امر از نظم بدیع حضرت بهاء الله منتزع شود این نظم ناقض ماند و الی الابد محروم از اصل توارثی میگردد که به فرموده حضرت عبدالبهاء در جمیع شرائع الهی نیز برقرار بوده است.

حضرت عبدالبهاء در لوحی که بافتخار یکی از احبای ایران نازل گردیده میفرماید "در جمیع شرائع الهی ولد بکر امتیازات فوقالعاده داشته حتی میراث نبوت تعلق با و داشته."

بدون این موسسه وحدت امرالله در خطر امرالله افتد و بنیانش متزلزل گردد و از منزلتش بکاهد و از واسطه فیضی که بر عواقب امور در طی وهور احاطه دارد بالممره بی نصیب ماند و هدایتی که جهت تعیین حدود و وظائف تقنینیه مفتخبین ضروری است اهمیتش از ولایت امر کمتر نیست از آن منتزع گردد نظم بدیع حضرت بهاء الله از جریان باز مانده دیگر نمیتواند حدود و احکام غیر منصوصه تشریعی و اداری امرالله را که شارع اعظم متعمدا در کتاب اقدس نازل نفرموده تکمیل نماید.

حضرت عبدالبهاء راجع بوظائف ولایت امرالله در الواح وصایا میفرماید "اوست مبین آیات الله و این عینا عبارتی است که آنحضرت در موقع اعتراض ناقضین میثاق بمقام تبیین از نصوص مبارکه حضرت بهاء الله اختیار فرموده در رد آنان اظهار میداشت و نیز میفرمایند و من بعده بکرا بعد لکر یعنی در رساله او و ایضا میفرماید "حسن متین امرالله باطاعت من هو ولی امرالله محفوظ و مصون ماند و اعضای بیت عدل و جمیع اغصان و افنان و ایادی امرالله باید کمال اطاعت و تمکین و انقیاد و توجه و خضوع و خهوع را به ولی امرالله داشته باشند."

و در مقام دیگر حضرت بهاء الله در ورق هشتم از فردوس اعلی میفرماید "آنچه از حدودات در کتاب بر حسب ظاهر نازل نشده باید امنای بیت عدل مشورت نمایند آنچه را پسندیدند مجری دارند انه یلهمهم مایشاء و هوالمدير العليم."

حضرت عبدالبهاء در الواح وصایا میفرماید

"مرجع کل کتاب اقدس و هر مسئله غیر منصوصه راجع به بیت عدل عمومی به بیت عدل آنچه بالاتفاق و یا باکثریت آراء تحقق یابد همان حق و مراد الله است من تجاوز عنه فهو همن احب الشقاق و اظهار النفاق و اعرض عن رب الميثاق."

حضرت عبدالبهاء نه فقط بیانات مذکوره فوق را که از یراعه حضرت بهاء الله نازل گشته تائید میفرمایند بلکه با این هیئت حق و اختیار آنرا اعطا فرموده است که باقتضای زمان قوانینی را که خود و یا هر يك از بیوت عدل سابق تقنین کرده نسخ نماید چنانچه در الواح وصایا بصراحت میفرماید

چون بیت عدل واضع قوانین غیر منصوصه از معاملات است نسخ آن مسائل نیز تواند بود زیرا نص صریح الهی نیست."

و نیز این کلمات اکیده را در باره ولایت امرالله و بیت عدل اعظم بیان میفرماید "فرع مقدس و ولی امرالله و بیت عدل عمومی که با انتخاب عموم تاسیس و تشکیل شود در تحت حفظ وصیانت جمال انبهی و حراست و عصمت فائز از حضرت اعلی روحی لهما الفدا است آنچه قرار دهند من عندالله است."

اگر چنانچه وقتی آید که این غصن از عالم جسمانی انفصال یابد و اوراقش بریزد
هراسان مشوید زیرا البته سبز و خرم شود و پس از مفارقتش چنان انبات نماید و نشو
و نما کند که عالم وجود را بطل خویشت در آورد و اوراقش بذروه علیا سر بر آرد و به
ثمر و فواکهی جلوه کند که جهان را معنیر سازد (مضمون بیان مبارک)

کلمات مبارکه ذیل را بهیچ چیز جز بقدرت و عظمتی که نظم بدیع حضرت بهاء الله
از خود بظهور خواهد رسانید حمل نتوان نمود نظمی که شالوده حکومت عالمگیر بهائوسی
در مستقبل ایام است قوله الاعلی

” قد اضطرب النظم من هذا النظم الاعظم واختلف الترتیب بهذا البدیع الذی ما شهدت
عین الابداع شبهه ”

حضرت باب بنفسه در اشاراتش بمن یظهره الله اخبار و ستایش از نظم بدیعی مینماید
که باید ظهور حضرت بهاء الله آنرا ظاهر فرماید .
در باب سوم از بیان فارسی این آیه مهمه مذکور است .
” طوبی لمن ینظر الی نظم بهاء الله و یشکر ربه فانه یظهر و لامرد له من عند الله
فی البیان ”

در الواح حضرت بهاء الله که در آن اساس بیت عدل بین المللی و بیوت عدل محلی
صریحا معین و مقرر گشته است در موسسه ایادی امرالله که بدو حضرت بهاء الله و سپس
حضرت عبدالبهاء آنرا بوجود آوردند در اساس محافل روحانی محلی و ملی که حتی قبل
از صعود حضرت عبدالبهاء در مرحله جنینی خود بایقای وظیفه مشغول بودند در اختیاراتی
که شارع آئین ما و مرکز میثاق در الواح خود باین محافل عنایت فرموده اند در اساس
صندوق خیریه محلی که اداره آن بر طبق دستورات مخصوص حضرت عبدالبهاء خطاب به باره
از محافل روحانی در ایران بوده است در آیات کتاب مستطاب اقدس که در آن تلویحا
به اساس ولایت امر اخبار گشته در باره اصل توارث و تقدم ولد ارشد که در جمیع
شرایع گذشته معمول بوده است و حضرت عبدالبهاء در یکی از الواح خود آنرا تأیید
میفرمایند در جمیع این موارد آثار علائم اولیه ایق نظم اداری و جریان آن مشهود است
که حضرت عبدالبهاء آنرا بعدا در الواح وصایای خویش اعلام و برقرار فرمودند .
حال لازم است به تبیین خصائص و وظایف ولایت امر و بیت عدل دورکن این بنیان مشید
نظم اداری مبادرت گردد .

تشریح کامل عناصر مختلفه ای که با این موسسات انجام وظیفه مینماید خارج از
حدود و مقصود این رساله است که متضمن حقائق اساسی امرالله میباشد . تبیین و تشریح
کامل روابطی که این دورکن اساسی الواح وصایای حضرت عبدالبهاء را بیکدیگر متصل
و هر یک را به شارع آئین و مرکز میثاق مرتبط مینماید وظیفه ایست که نسلهای آینده
کما ینبغی ویلیق ایفا خواهند نمود .

منظور فعلی این عبد آنست که با آنکه حال بدایت ظهور است و ادراک عظمت، ایمن
نظم چنانکه باید میسر نیست بذکر بعضی از خصائص بارزه این دورکن نظم اداری پردازم
که قبلا بصراحت بیان شده و عدم وقوف بر آن قابل عفو و اغماض نیست .

د بدو امر باید بنهایت وضوح و بدون هیچ ابهامی مذکور گردد که این دو موسسه
نظم اداری حضرت بهاء الله اساسی من عدالله است و وظایفش خطیر و ضروری و مرام و مقصدش
مکمل یکدیگر . هدف مشترک و اساسی این دو موسسه آنست که همواره سلطه و اختیاراتی
را که من جانب الله بوده و از نفس مظهر ظهور سرچشمه گرفته است حفظ نماید و وحدت
پیروان آئینش را محفوظ دارد و اصالت و جامعیت تعالیمش را صیانت کند و بمقتضای
زمان قوانین غیر منصوصه را تشریح نماید و چون این دو موسسه لاینفک متفقا باجرای
وظائف پردازند امر تمشیت پذیرد و اقدامات جامعه مرتبط گردد و مصالح امرالله ترویج

تحکیم گردد قطعا قوای مکنونه و آنچه را که در هویت این سند خطیر که مرآت مجلای نوایای یکی از اعظم طلعات دور حضرت بهاء الله است ظاهر و آشکار خواهد نمود و همینکه اجزای مرکبه و تاسیسات اصلیه اش با کمال اتفاق و جدیت شروع به فعالیت نمود دعوی خود را مبرهن داشته ثابت خواهد کرد که نه تنها قابلیت آنرا داراست که بمنزله هسته نظم بدیع الهی محسوب گردد بلکه نمونه کامل آنست و باید درمیقات خود عالم انسانی را فرا گیرد.

در اینخصوص باید متذکر گردید که این نظم اداری اساسا با آنچه انبیای سلف وضع فرموده اند متفاوت است زیرا حضرت بهاء الله بنفسه اصولش را بیان و تاسیساتش را استوار و مبین کلمه اش را معین فرموده اند و به هیاتی که مأمور تکمیل و تنفیذ احکام شرعیه اش بوده اختیارات لازم عنایت کرده اند و این جمله خود رمز قوت امرالله و مابده الامیت از سائر ادیان و ضامن حفظ ووقایتش از انشقاق و تجزی است درهیچیک از کتب مقدسه ادیان عالم حتی در آثار حضرت اعلی نمیتوان زاجع به عهد و میثاق و تدارك نظم اداری نصوی یافت که از حیث درجه و اعتبار با آنچه در این مورد در اساس آئین بهائی است قابل قیاس باشد آیا فیالمثل در مسیحیت و یا اسلام که دو نمونه بارز از ادیان کثیر الانتشار معظم عالمند میتوان چیزی یافت که با کتاب عهدی و یا الواح وصایا قیاس گردد یا معامله نماید؟ آیا نصوص انجیل و یا قرآن هیچیک بروسا و مجامعی که مدعی مقام تبیین و حق تفسیر مندرجات کتب مقدس و اداره امور جامعه خود بوده اند اختیارات کافیه اعطا مینماید؟ آیا پطرس قائد مسلم حواریون و امیرال مومنین علی پسر عم ووصی شرعی حضرت رسول دارای شواهد و نصوص صریحی از حضرت مسیح و حضرت محمد بوده اند که موید بر ولایت ایشان باشد و بتواند منکرین آنانرا چه در زمان حیات و چه در ادوار بعد با مخالفت خود سبب انشقاقی که تا امروز باقی است گفته اند ملزم بسکوت نماید؟ آیا در کدامیک از آثار مضبوطه حضرت مسیح در باره خلافت و نزول احکام مخصوصه و دستورات صریحه اداری که کاملا از مبادی روحانی متمایز باشد چیزی میتوان یافت که قابل قیاس با اوامر مشروحه و قوانین و حدود عیدیه ای باشد که در نصوص آثار حضرت بهاء الله و حضرت عبدالبهاء نازل گردیده است؟ آیا هیچیک از آیات قرآنی که از حیث قوانین شرعی و دستورات اداری و فرائض دینی بر ادیان منقطه سالفه تقدم بارزی دارد؟ اختیار مسلمی را که حضرت محمد شفاها در موارد عیدیه بوصی خود اعطا کرده بود بر اساس متینی استوار میسازد؟

شارع آئین بابی نیز هر چند تا حدی بوسیله کتاب بیان فارسی از بلای انشقاقی که دامنگیر مسیحیت و اسلام گردید کاست ولیکن آیا میتوان گفت برای صیانت امرش اساس صریح و موثری گذاشته است که با آنچه الی الابد باید ضامن وحدت در میان پیروان حضرت بهاء الله باشد برابری کند؟

تنها این آئین در میان ادیان سالفه بر اثر دستورات صریحه و انذارات مکرره و نصوصی که کافل صون ووقایت امرالله است بنیانی نهاده است که پیروان گمگشته مذاهب متشتت و درمانده عالم باید بآن نزدیک شده در آن تامل و تعین نمایند و تا وقت باقی است در کشف صلح و سلام خلل ناپذیر عالمگیرش ملجا و مقرر جویند پس عجب نیست که حضرت عبدالبهاء که با کتاب وصایا یش موسس چنین نظم عظیم و بدیع و مرکز چنین میثاق و متینی است باین بیانات ناطق باشد.

از اول ابداع تایومنا هذا در ظهور مظاهر مقدسه چنین عهد محکم متینسی گرفته نشده و نیز در تاریکترین و خطرناکترین ایام عهد خود چنین فرموده است . بتدریج آنچه در هویت دور مقدس است ظاهر و آشکار گردد الان بدایت انبیا است و آغاز ظهور آیات بینات .

و این است کلمات اطمینان بخش آنحضرت که مبشر ارتفاع نظم بدیع مقسره در الواح وصایا است .

یاران و یاوران حضرت عبدالبهاء شمس هدایت الهیه که شیخ احمد وسید کاظم طلوع
 آنرا از افق شیراز بشارت داده بودند در سیر با قطار غربیه در ادرنه با وج اعلی رسید
 و آخر الامر با صعود حضرت بهاء الله در افق عکا غروب نمود و دیگر قبل از انقضای
 هزار سال تمام طلوع نخواهد کرد غروب چنین کوکب لامعی دوره نزول وحی الهی را که
 اهم و اقدم مرحله دور بهائی است بکلی خاتمه داد.
 صرف نظر از مدت کوتاه بین شهادت حضرت اعلی و نزول وحی بر جمال ابهی در سیاه-
 چال طهران این دوره که حضرت باب آنرا آغاز فرمودند و در زمان حضرت بهاء الله
 بدوره علیا واصل شد و به بشارت و نعت جمیع انبیای این کور عظیم مسبوق است
 بنزول مستمر آیات در مدتی قریب بی پنجده سال ممتاز و بدین سبب از حیث ثمرات و
 طول مدت وحی در سراسر تاریخ ادیان بی سابقه و نظیر است.
 با صعود حضرت عبدالبهاء نیز عصر رسولی این ظهور که اولین مرحله آئین نازنین
 ماست خاتمه یافت- عصری که شکو و جلالش بحدی است که عظمت فتوحات امرالله در مستقبل
 ایام در مقابل آن جلوه و ظهوری نکند تا چه رسد باینکه آنرا تحت الشعاع قرار دهد
 زیرا موفقیت های بنیان مشروحات کنونی امرالله و فتوحات باهره ای که در مستقبل
 ایام نصیب باسلان عصر نهبی خواهد بود با اعمال حیرت بخش نفوسیکه سبب حیات امر-
 الهی گشته و اساس اصلیه آنرا بنیان نهاده اند برابری نماید و در صقع واحد درنیاید
 آن عصر اول و خلاق دور بهائی باید بنفسه از عصر تکوین که بدان وارد گشته ایم
 و عصر نهبی که متعاقب آن خواهد بود اولی و متمایز باشد.
 حضرت عبدالبهاء حائز مقامی است که در ادیان معتبره عالم بی نظیر و مثیل
 است میتوان گفت که آنحضرت عصری را که خود منتسب بآن بود ختام بخشید و عصر ثانی
 را افتتاح فرمود که ما حال در آن قائم بخدمتیم. باین ترتیب الواح وصایا حلقه
 ارتباط ابدی و لاینفکمی است که سر الله الاعظم حضرت عبدالبهاء جهت ارتباط اعصار
 ثلاثه امر بهائی بوجود آورده است بنا بر این عصر نشو و نمای تدریجی بذکر امرالله
 باعصر بعد از آن که مالا اثمار نهیه اش ببار میاید مرتبط و پیوسته است
 قوای خلاقه منبعثه از شریعت حضرت بهاء الله که در هویت حضرت عبدالبهاء حلول
 نمود و توسعه یافت در اثر تماس و تاثیرات متقابل سندی بوجود آورد که میتوان آن-
 را بمنزله دستور نظم بدیع عالم که در عین حال افتخار این کور اعظم و نوید آن است
 تلقی نمود لذا الواح وصایای مبارکه را میتوان بمنزله ولیدی دانست که طبعاً از
 اقتران معنوی آن نافخ قوه مولده مشیت الهیه یا واسطه ظهور و حامل برگزیده آنقوه
 بوجود آمده چون الواح وصایا ولید عهد و میثاق است یعنی هم وارث شارع هم وارث
 مبین شریعت الله- لهذا نمیتوان آنرا نه از موجد قوه فاعله اولیه و نه از آنکه
 آنرا مالا ببار آورده مجزی نمود باید همواره بخاطر داشت که منویات منبعه حضرت
 بهاء الله بنحوی در روش و حالات حضرت عبدالبهاء نفوذ و سریان یافت و مقاصد آنان
 بقسمی با یکدیگر ممزوج و مرتبط گشته که صرف مبادرت با نتزاع تعالیم جمال قدم از
 تاسیساتی که مثل اعلای همان تعالیم وضع فرموده بمنزله رد یکی از مقدس ترین حقائق
 اساسیه این آئین بشمار میرود.

نظم اداری امرالله که از حین صعود حضرت عبدالبهاء تا کنون همواره در نشو
 و نما بوده و در مقابل انظار اهل بهاء لا قدر در چهل اقلیم از اقالیم جهان مجسم
 و مصور گشته بمنزله قالب الواح وصایای مبارکه است که این طفل نوزاد در آن حصن-
 حصین پرورش یافته و رشد و نما مینماید این نظم اداری چون توسعه یابد و اساسش

Statement by Mason Remey Guardian of the Baha'i Faith

At the first Behje Conclave, the Hands of the Cause took over the management of the affairs of the Baha'i Faith. This was followed by their repudiation of the Administration-Guardianship of the Faith. This violation of the Guardianship, that is the heart of the Administration of the Baha'i Faith, is condemned by the Second Guardian of the Faith and all who follow is violation of the Baha'i Faith are pronounced by Him to be violators of the Faith for thus by this action have they severed themselves from the Baha'i Religious Faith.

One of the first actions of these violating Hands of the Cause in this first Conclave was to decree that no recorded or written records be taken of things transpiring in their Conclaves. At the same time by the universally passed resolution, all were to hold in secrecy everything that transpired in those Conclaves.

The Second Guardian of the Faith, then in occultation, in the capacity of a Hand on 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 a 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 endeavor.

Through his forbearance, the Second Guardian of the Faith kept this pact of secrecy with the Hands of the Cause as long as it was possible to keep it, hoping that they would have a change of heart, cast aside their violations of the Faith and welcome the advent of the Second Guardian of the Faith. But when he, the Second Guardian of the Faith, found that the violations of the Hands were at the point of causing irreparable damage to the Baha'i Faith – then he had to break with the Hands of the Faith. It was then necessary to Him to make his advent as Guardian of the Faith in order to save the Faith.

Therefore when he announced to the Baha'i world, Ridvan 117B.E., that the beloved first Guardian of the Faith had during his lifetime appointed to Him, Mason Remey, the Second Guardian of the Faith, he – for the preservation of the Faith – broke all connections with the violating Hands of the Faith and now for the safety of the Faith, he is telling and explaining to the Baha'i world the things that the Hands of the Faith have been perpetrating against the Faith; namely their attempt to do away with the administrative-Guardianship of the Faith, the foundation of which was given to the first Guardian of the Faith and to the Baha'i world in the will and testament of Abdul Baha upon which foundation Shoghi Effendi inaugurated the Administration that the Hands of the Cause are violating.

**PROCLAMATION TO THE BAHÁ'ÍS OF THE
WORLD THROUGH**

**THE ANNUAL CONVENTION
OF THE BAHÁ'ÍS OF
THE UNITED STATES OF AMERICA
ASSEMBLED AT
WILMETTE, ILLINOIS
RIDVÁN 117 BAHÁ'Í ERA**

FROM

MASON REMEY

THE SECOND GUARDIAN

OF

THE BAHÁ'Í FAITH

**Washington, D. C.
United States of America
Ridván 117 BAHÁ'Í ERA**

Washington, D. C.
United States of America
Ridvan 117
BAHA'Í ERA

BELOVED FRIENDS:

Believers have questioned me as to my status as President of the Baha'i International Council, appointed by The Beloved Guardian Shoghi Effendi, the First Guardian of the Baha'i Faith. I take the means of this proclamation, to the coming annual national convention to tell all Baha'is exactly what my position and status is in the Faith.

The Baha'i people the world around know that The Beloved Guardian singled *me*, Mason Remey, out from amongst all of the Believers upon earth to occupy the position of President of the Baha'i International Council. This is the only position suggestive of authority that Shoghi Effendi ever bestowed upon anyone, the only special and specific appointment of authority to any man ever made by him.

The Beloved Guardian declared the Baha'i International Council to be the forerunner of and the first step toward the establishment of The Universal House of Justice, and furthermore, that the Baha'i International Council was the embryo of The Universal House of Justice which embryo would eventually develop into The Universal House of Justice.

Although all Baha'is know that I,

Mason Remey, am the President of the Baha'i International Council by the appointment of The Beloved Guardian Shoghi Effendi, yet many of you may not know me personally. I have been living at Haifa much of the time during these past ten years. My visits to America being in the summers when I have done but little travelling among the Baha'i communities so personally I may be a stranger to the many recently registered in the Faith. Therefore, I will tell you something about myself.

My fore bearers were early American Colonials of New England in the north and Virginia in the south. I was brought up in the Christian Faith as taught by the Episcopal Church. The members of this church, as you know, although always orthodox may be anything from Catholic upon one hand to Protestant on the other. While this church is usually classed as Protestant, its Prayer Book proclaims it to be "The Holy Catholic Apostolic Church." My inheritance was from the Catholic interpretation of Christianity rather than from the Protestant attitude.

To the average American, The Catholic Church usually means Roman Catholic, but there are other Catholic communions. In The Holy Land, that is now my home and has been for these past ten years, the Ministry of Religions of Israel lists eleven different Catholic communions in that country –

Roman, Anglican, Russian, Armenian, Greek, Greek Orthodox, Coptic, etc. The Anglican Catholic Persuasion corresponding to the so called High Episcopal Church in America.

With this Catholic background it was the most logical and natural thing in the world for me to accept the Baha'i message without question as I did when I heard it in 1899-1900 from May Ellis Bolles (later Mrs. Sutherland Maxwell), because the Holy Catholic Apostolic Church teaches the Second Coming of Christ – The Christ to come manifesting as the Lord of Creation – the Prince of Peace – coming to establish "His Kingdom upon Earth as it is in Heaven."

From New England on the north and Virginia on the south, my forebears came into the middle west where I was born in 1874 at a town on the Mississippi River, two hundred and ten miles from Chicago, not far distant from the geographic centre of the United States, this land that our Beloved Guardian has called "The Cradle of the Administration of the Baha'i Faith." Thus do I introduce myself to those of you who may know me but by name only.

As I travel about through the Baha'i world, the friends ask me many questions about the life of the believers in Israel, and in particular about the Hands of the Faith in The Holy Land? The Baha'i people are just curious to know about things transpiring there and of how the problems of the Faith are being handled?

There is some general information that I can give them that is in no way confidential but I am not mentioning anything of a confidential nature to any Baha'i because as is well known in Baha'i circles from the first of the

conclaves of the Hands the majority of the Hands of the Faith were united in the opinion that absolutely nothing said or done in these conclaves be divulged, disclosed or revealed to any of the Baha'is outside of the body of the twenty seven Hands. However, each Hand of the Faith is not only allowed but urged to express herself or himself with perfect freedom within the four walls of the chamber in which the Hands are gathered. It is the duty enjoined upon each of the Hands to express her or his own convictions to the Hands when seated in conclave. (A *Conclave*, according to the Oxford Dictionary, is "*Any meeting for secret consultation.*")

I, as the President of the International Council was one of those things that every Baha'i knows but that just never happened to be talked about nor even mentioned in any of the conclaves or in the conferences of the Hands of the Faith; therefore, as this subject was never mentioned, I, having promised the Hands never to divulge any of their discussions, proceedings or decisions, am not breaking faith with them now by explaining to the believers about this subject of my Presidentship of the International Council a subject that was never even mentioned nor brought up for discussion by the Hands of the Faith in any conference that I ever attended or know anything about.

Before going into the subject of my Presidency of the International Council and the stand that I take in the cause and explain in this letter, I would preface my statement by giving in a few words a picture of the set up of things in Haifa under the regime of The Beloved Guardian when all the members of the International Council including the resident Hands lived there and served the Guardian daily. Each of us council members were

given instructions by Shoghi Effendi of what he wanted us to do and we reported to him as these various services were underway and completed. The sole authority of all these operations rested in the instructions given to each direct from the Guardian himself, thus as a council, a functioning body, we never undertook any services of any nature whatsoever.

After the appointment of the International Council, many times one of the members would come to me saying, "Mason, you are the President of the Council, get yourself busy, call a meeting, you are the President of the Council, you should take the initiative to organize this body and do something." To which my response was always, "The Guardian of the Faith appointed the Baha'i International Council and He will tell me what I should do and when I should call the Council into action."

The First Guardian of the Faith left this world without giving me any orders or instructions whatsoever regarding the International Council. The Beloved Guardian gave me no authority to do anything about the Universal Council during his lifetime for while He was living He was the Guardian of the Faith and as infallibility then was vested in him and in him only, my position was then only that of I myself holding a potential responsibility. But with the death of Shoghi Effendi, He no longer being the centre upon earth of infallibility, I became the acting President of the International Council in my own right as President of this body, thus I came into active command of the council. Therefore I am now but assuming the powers that came to me automatically upon the death of Shoghi Effendi and that have been mine exclusively of all others upon earth

since the death of the First Guardian of the Faith.

This is the authority I am now exercising when I refuse to recognize any interference from anyone in the affairs of the International Council. This means from any one at all, person or persons.

The Hands of the Faith can only function as protectors of the Faith when they are serving under the direction following the commands of the infallible Guardian of the Faith. They have no authority vested in themselves as Hands of the Faith to act neither in their own capacity nor in any other capacity, save under the direction of the living Guardian of the Faith.

The Beloved Guardian chose me to be the President of the Baha'i International Council that is according to his explanation the President of the Embryonic Universal House of Justice. Therefore I am the President of the Embryonic Universal House of Justice. When this August body becomes the Universal House of Justice, if such being during my lifetime, I will then be the President of the First Universal House of Justice of the Baha'i Dispensation.

Therefore, inasmuch as The Beloved Guardian in His Infallibility has thus placed me in command of the Faith to protect and to guard the Faith, I can do nothing but assume my place that he has given me with all of the responsibilities, the perquisites and emoluments that go with this position, therefore by his infallible orders I now alone after him command the cause and guard its integrity.

The delay until now of my calling the attention of the believers to the provisions for the protection and the

guarding of the cause, made some years ago by our Beloved Guardian when He appointed me to be the President of the Baha'i International Council, has given the Hands of the Faith and the believers of the Faith ample time to discover for themselves, had that been possible for them to have discovered my unique position in the Faith. But until now no one, other than I has discovered that such authority was vested in me by Our Beloved Guardian. To the moment of my sending out into the Baha'i world of this proclamation, I have taken no one into this confidence – I have stood single and alone in all the world guarding the Faith.

That I was to occupy this august position in The Baha'i Faith that The Beloved Guardian has chosen me to occupy, I have definitely known for the past twelve years more or less, without ever mentioning it to anyone until very recently when privately and in secret, I made this declaration to the Hands of the Faith in the Holy Land. In this proclamation statement to you I am now declaring my position of command in the cause to the Believers here in America, "The Cradle of the Administration of The Baha'i Faith," and through this convention to all the Baha'i World.

In this time of confusion of thought and purpose that so threatens the Baha'i world, now is the propitious moment for me to make the announcement that I do in this writ. I cannot delay any longer. All these plans of the Hands of the Faith for 1963 that are so absorbing and confusing to the people of the Faith must be dropped and stopped immediately. I am the only one who can command this situation so I have arisen to do so for I alone in all this world have been given the authority

and the power to accomplish this.

Be it understood. I of myself make no claims for myself. I am but telling and reminding the Hands of the Faith and the Baha'is of all the world of the responsibilities that The Beloved Guardian placed upon me as President of the Baha'i International Council.

It is well known throughout the Baha'i world and accepted by all Baha'is that the protection of the Faith and the propagation of the Faith are special and particular functions of the Hands of the Faith, they working and serving under the direction of the Guardian of the Faith. It is from and through the Guardianship that infallibility is vested and that the Hands of the Faith receive their orders.

The Program for 1960 as announced by the Hands of the Faith in their message to the Baha'i world of November 4, 1959 signed by twenty two of the Hands, as well as the same program announced in their former messages, so flagrantly violate and puts to naught the Will and Testament, the Guardianship, and the Administration of the Faith that the Beloved Guardian so laboriously and painstakingly built up during his long ministry, that I can no longer condone such actions upon the part of the Hands of the Faith.. I have remained silent now for over two years hoping that they would give up this destructive propagandizing but all to no effect so now it is necessary that I call a halt upon their activities.

I now command the Hands of the Faith to stop all of their preparations for 1963 and furthermore I command all believers both as individual Baha'is and as assemblies of Baha'is to immediately cease cooperating with and giving support to this fallacious

program for 1963.

I have delayed as long as I dare delay before issuing this command to the Baha'i world – I, hoping that the Hands of the Faith would see for themselves that the will and testament of 'Abdu'l-Bahá was being violated and that they would of themselves abandon their stand. I am standing single and alone against the entire Baha'i world but confirmed and steadfast in my assurance of ultimately saving the cause from this calamity. My assurance is based upon the authority that The Beloved Guardian gave me as President of the Council, the authority enabling me to act and assume command of the Baha'is that came to me at His death.

It is meet right and timely that I should make this announcement in this convention of Baha'is of America which land the Beloved Guardian called the "Cradle of the Administration." I make this call here and now standing single and alone before you but fully confident of your support and cooperation in all Baha'i matters for you understand the Administration of the Faith and that I guard it from all violation and harm.

Because the Beloved Guardian called America the Cradle of the Baha'i Administration, the American Baha'is have a very special and particular responsibility to which I am calling them now at this particular time.

I expect the friends in this convention to consider with prayer and with

thought this declaration addressed to them that is a declaration to the entire Baha'i world. I expect them to accept me without question as their Commander-in-Chief in all Baha'i matters and to follow me so long as I live for I am the Guardian of the Faith – the Infallible Guardian of the Baha'i Faith.

The line of the Guardianship of the Baha'i Faith is unbroken for I have been the Guardian of the Faith since the death of the Beloved Guardian Shoghi Effendi.

At their earliest convenience the National Assembly of the United States should communicate with me so that I can arrange to receive them. Since they are the first amongst the National Assemblies to be called into spiritual action by me their responsibilities are very great for I am calling this American National Assembly first from all other National Assemblies of the world to support me in my command of the Baha'i Cause.

Dearly Beloved Friends, seated in convention in the land of the Cradle of the Administration of the Faith, this is all that I have to tell you now at this time.

With much love to you.

Faithfully In El Abhá,

MASON R., GUARDIAN

OF THE BAHÁ'Í FAITH

WHEN THE WORD OF GOD IS DENIED, RESISTED AND EFFORT MADE TO DESTROY ITS POTENCY, MAN PLACES HIMSELF IN OPPOSITIO TO GOD. FROM THAT OPPOSITION FLOW THE WARS AND REVOLUTION WHICH BECOME AN INSTRUMENT BY WHICH A NON-BELIEVING GENERATION INFLICT DIRE PUNISHMENT UPON ITSELF. Horace Holley

بر محفل روحانی ملی بهائیان دول متحده آمریکا فرض است که در اولین فرصت با این عهد
 بمکاتبه پرداخته و مرا در مصائب و دریای پر تلاطم مسئولیتهای شدید و پیاپیتهای امرالله معاخذت
 و معاونت نمایند . جامعه اسم اعظم در خطه آمریکا بایستی بدانند که از میان کلیه محافل ملیسه
 در سراسر عالم بهائی محفل روحانی ملی آمریکا باین موهبت عظمی مخصص گردیده تا بتوانند در صف
 اول دلیران مضمار منبسطه الهیه حرکتی بی مثل و جنبشی عاشقانه نمایند . و با این عهد
 در اجرای نوایای سامیه و روحانیه تشکیلات جهانی امر هم آهنگ و هم داستان شوند . مسئولیت
 و امتحانات و افتتاناتیکه از طرف حق لایموت بر دوش این محفل روحانی ملی گذارده شده بسیار عظیم
 و عجیب است زیرا این اولین محفل روحانی ملی در کلیه قارات عالم است که این ودیعه مودعه الهیه
 در سبیل اعانت و معاخذت این عهد بآنان واگذار شده .

یاران عزیز و ممتحن حضرت یزدان که در ارضی و مهد تشکیلاتی عالم بهائی و در گانوشن ملی
 شرکت نموده اید . این بود آنچه که در این موقعیت بس خطیر و عجیب و تاریخی بر اساس عهد و میثاق
 الهی مرا بر آن داشت که بابلاغ آن پردازم .

باتقدیم تحیات ابدع ابهی

میسسن ریوی - ولی امر ثانی بهائی

رضوان ۱۱۲ بدیع

ترجمه در تاریخ رضوان ۱۲۳ بدیع

این قاره قوی الارکان و منظور نظر کبریا انتشار داده وی یار ویاور منتظر و مقصد م در حالیکه به یقین
 مبین و اطمینان خاطر از اقبال و انجذاب آن یاران در کلیه شئون روحانی و تشکیلاتی نظم ابدع ابهتی
 بخود میبالم . زیرا آن یاران متحن و مخصّص عمیقاً بنظم بدیع و روح تشکیلات بین المللی امرالله
 واقف و عالماند و این عبد بسهم خود نظم اعظم جمال کبریا را با قدرتی مافوق تصور و با توجه و تبتّل
 بدرگاه جمال اقدس ابهتی از هرگونه لغزش و نابودی حفاظت و حراست و حمایت خواهم نمود . زیرا احبای
 این خطه نوراً بیقین مبین میدانند که ولی عزیز اولای امرالله آن سرزمین را بزیر مهد تشکیلاتی نظم
 بدیع بیاراست و از اینرو مؤمنین جمال کبریا در این قاره پر ابتلا دارای وظایف و مسئولیتهای خطیره
 و مخصّصه و منحصر بفردی بوده و مرا برآن داشته که در این موقعیت تاریخی و حساس که بد امتحانات
 و افتانات الهیه مبسوط گشته چنین اعلام عمومی را صادر و ابلاغ نمایم .

از یاران عزیز رحمن در این کانونشن ملی رجا دارم که با حالت مناجات و ابتهال بدرگاه
 حضرت پروردگار و با فراست و قدرتی بیسابقه این اعلام و ابلاغ عمومی را مطمح نظر و توجه دقیق و خاصه
 قرار داده زیرا این اعلام و انداز جهت قنّیه و آگاهی فرد فرد جامعه عالم بهائی صادر و انتشار یافته
 و انتظار و اطمینان خاطر دارم که مرا بدون لصحه تشییت و تردید شبان حقیقی افغانم متحن حضرت
 یزدان دانسته و بدستورات و ابلاغات این عبد تا زمانی که در این خاکدان ترابی در شور و نشورم توجه
 و اقبالی ملکوتی نمایند .

زیرا من ولی امرالله دیانت سامیه ظهور اعظم الهی هستم - ولی ثانی امرالله معصوم و مظلوم
دیانت بهائی بهائی . رشته اصیل و حبل المتین سلسله ولایت نازنین امرالله تحت هیچ شرایطی
 قطع و گسسته نشده و این عبد مستمند از حین صمود حضرت شوقی افندی ربانی ولایت اولای امرالله
 بمقام ولایت ثانی امر الهی تسمیه و تنصیف گشته ام .

در چنین موقعیتی بس خطیر و تاریخی بفرد فرد هیئت ایادیان دستور میدهم که پیش‌بینیها و نقشه‌های ساخته و پرداخته خود را برای سال ۱۹۶۳ کلاً قطع و گان لم یکن انگارند و همچنین بکلیه مؤمنین و مؤمنات چه فردا و چه جمعا یعنی محافل موجود در سراسر خطه امرالله دستور میدهم که لمحله تعلل روا نداشته و در نزد یکترین فرصت مناسب همکاری و پشتیبانی بی دریغ خود را در راه اجرای این برنامه ها و اهداف سخیفه سقیمه برای سال ۱۹۶۳ بکلی قطع و بلا اثر گردانند. ایمن عبد احد اکثر گذشته و اغماض را قبل از صدور چنین دستوری روحانی و تاریخی به عالم بهائی رعایت نمودم و در عین حال آرزو دارم که ایادیان امریک بیک و بیخ حیث المجموع باین حقیقت لاریبی واقف گردند زیرا با اوضاع و احوال موجود الواح و صایای حضرت عبدالبهاء نقض و بساطش منطوقی گردیده و بالمآل بایستی بطرفه العین از مقاومت و مد اومت در مقابل چنین لغزش و خطای مؤلمه نسامد گردیده و مجبران ملقات بپیرازند.

این عبد مستمند در مقابل اهل بهاء وحید و فریدا باستقامتی بی مثل و صبری جمیصل و جذیل و اتقان و اعتقادی روح افزا مترصد و منتظرم تا بالمره و عاقبت الامر را کبین سفینه حمرا و اغنام مخلصه جمال اقدس ابهی را از صرصر امتعانات و افتنانات الهیه و ابهر متلاطمه متجاسره منقلبیه حفظ و حمایت نمایم.

اعتقاد و ایقان این عبد ممتحن و اضحا و مطمئنا مبتنی بر اصل انتصاب و اشتغال بدرجه بی مثل ریاست روحانیه هیئت بین المللی امرالله که بید قدرت حضرت شوقی افندی ربانی ولایت اولای امرالهی بنصه ظهور و بروز رسیده میباشد. موقعیتی که مرا وادار میسازد تا پس از صعود بهفتی مبارکبش را کبین سفینه قلزم کبریائی را از خلال امواج بحور پرتلاطم و بلا بساحل نجاح و فلاح هدایت و مستقر نمایم.

نهایت بموقع و بجا است که این اعلام عمومی و انداز شتی را بگانونشن قریب الوقوع جامعیه بهائیان خطه آمریک که مولای حنون حضرت شوقی افندی ربانی ولایت عظیم و اولای دیانت اسم اعظم آنرا سرزمین مهد تشکیلات عالم بهائی تسمیه فرموده اند صادر و ابلاغ نمایم این اعلام تاریخی را در

و منتصب فرموده اند یعنی از طریق ریاست هیئت بین المللی امرالله که در مقام خود اعظام مشروع بین المللی نظم بدیع الهی است و اقداماتش تا پانصد هزار سال بر قرون و اعصار مایه فیض و برکات لانهایه است ابراز و ابلاغ دارم .

این حقیقت الهیه که فی الواقع مصدر و منشأ الهامات غیبیه و نفعات لاریبیه روح القدس است در جامعه اسم اعظم مورد قبول و عرفان لیه افراد و آحاد مؤمنین و مؤمنات بجمال کبریا بوده و هست . هر است و نشر نفعات الله از وظایف خاصه ایادیان امرالله میباشد ولی تازمانی که تحت عنایت و وقایت و عصمت کبری ولایت امرالله بانجام وظایف خطیره خود در دایره جهانی امرالله کمر خدمت و همت برینند . لکن عصمت و روحانیت مرکز دایره امرالله فقط و فقط از طریق و بواسطه ولایت امر الهی ساری و جاری گشته و ایادیان وظایف و مسئولیتهای خود را از این هسته اصلی و مبدأ روحانی بایستی دریافت دارند .

اهدافی که برای سنه ۱۹۶۰ بوسیله بیست و دو نفر ایادیان امضاء و در چهارم نوامبر ۱۹۵۹ بجامعه بین المللی بهائی ابلاغ گردیده و در اعلانات قبلی آنها نیز تأیید شده بوضع بیسابقه و شرم آوری مدلول الواح وصایای حضرت مولی الورا روح من فی العالمین لرسمه الاظهر فدا را بلا اثر و مقام ولایت معصوم الهی و تشکیلات نظم بدیع جهان آرای الهی را که حضرت شوقی افندی ربانی با وجود هجوم لطعات و بیایات لا تعد و لا تحصى در طول مدت ولایت خویش تأسیس فرمودند خنثی و از حیث ارتفاع و ارتقاء ساقط و هابط نمود . که این عید در این لحظه تاریخی و پر محن پننین اعمال غیر مرضیه از طرف ایادیان را نمیتوانم نادیده گرفته و یا مورد عفو و اغماض قرار دهم . دو سنه او اندک این اظهار نمودم که شاید بخود آیند و پننین تبلیغات مهلك و انحرافات نابخشودنی و مخرب را - یکباره بدور ریخته و درصدد ترمیم و تلافی مافات هر آیند ولی ثمر نبخشید و اثری حاصل نگشت . لذا در پننین اوضاع و احوالی بر این عید مستمند فرموده و واجب است که قلم بطلان بر روی لویه ایمن اقدامات سقیمه و غیر منتظره که شدیداً و بارزاً برخلاف روح آیات و آثار الهی است کشیده و بقطع فوری و بلا شرط تصمیمات و اجراءات غیر منصوبه آنان متوسل گردم .

هیكل اقدس در این جهان ترابی مرکز سنجحات و عصمت ربانی باشد . بنابراین بلا فاصله و واسطه این عبد جہرا بمقام ریاست بالفعل هیئت بین المللی امر الہی فائز و باین ترتیب ریاست تامہ و اکمل این هیئت منیر را حائز و حامل گردیدم . لذا این ذرہ بی مقدار بلا انقطاع و فی نفسہ مسئولیتہا^ی جسمیمہ و غوائل عظیمہ و باہظہ امر نازنین الہی را پس از صعود هیكل انورش بر دوش گرفتہام . و این خود مشیت الہی در حق این عبد متحن در مقابل افراد و آحاد جامعہ اسم اعظم بودہ کہہ در مقام خود ممتاز و بلا معارض است و اینکه حضرت شوقی افندی ربانی مرا از میان کلیہ اہل بہائم^ی منتصب و بد آن مخصص فرمودہ اند .

اینست موقعیت ممتاز این عبد بی مقدار در جامعہ اسم اعظم کہ الایوضا ہذا در اجرائی نوایای آن غفلت نورزیدہ ام . در حالی کہ بہیچ فردی اجازہ دخالت مستقل در نحوہ اجرای اختیارات تامہ کہ باین عبد تفویض و تخصیص گردیدہ یعنی در امور ہیئت بین المللی امر اللہ نخواہم داد . بحبارقہ آخری بہیچ فرد و یا افرادی اجازہ دخالت در اعمال قدرت و یا ابداع نظر در ادارہ امور بہیچہ این ہیئت سامیہ متعالیہ کہ در واقع اکیل جلیل و تاج و ہاج تشکیلات بین المللی نظم بدیج جہان آرای الہی است نخواہم داد .

ایادیان امراللہ میتوانند منحصر و ظایف حارسان امر الہی را در زمانی کہ تحت عصمت و ارادہ ولی امراللہ باشند مجری دارند . و در واقعیت امر ہیئت ایادیان بہیچ عنوان استحقاق و اجازہ دخالت در حقوق و ظایف اجرائی ولایت امراللہ را نداشتہ و ندارند کہ یا مستقلا و یا از طرف کسان دیگر آنرا بمنصہ ظہور و بروز برسانند . مگر در ظل سلطہ وصیانت ولی امر حاضر .

ولی عزیز امراللہ یعنی حضرت شوقی افندی ربانی مرا بریاست ہیئت بین المللی جہانی بہائی انتخاب و تسمیہ فرمودند و طبق نوایای سامیہ آنوجود نوراً یعنی رئیس جنین بیت العدل اعظم الہی . در صورتیکہ این ہیئت مختم در زمان حیات عنصری این عبد فانی بہ بیت العدل اعظم الہی تضمین و تکامل یابد . این عبد عہدہ دار ریاست اولین بیت العدل اعظم الہی خواہم بود .

بنا بر این از آنجائیکہ حضرت شوقی افندی بارادہ مصون از خطای خود مرا در رأس تشکیلات

این عبد یقیناً بر این امر میرم و عهد محکم و قوف کامل و شامل داشته ولی بکسی اظهار نمی نمودم تا در نقاط معین یعنی در همین اوان که بطور خصوصی و سری این عطیه بهیه الهیه را برای ایادیان ساکن ارض اقدس فاش و آشکار ساختم . لذا در این ابلاغ موقعیت بس خطیر و حساس و مسئولیت شدید و عمیق خود را در راه حفاظت و صیانت و وقایع امرالله مطابق نصوص و آثار موجود الهی طابق النعل بالنعل بشما مؤمنین خطه امریک یعنی مهد تشکیلاتی دیانت سمحای بهائی و از طریق ایمن گانوشن بحالم بهائی اعظم و اندام مینماید .

در این دوران پراستلا که نتیجه اثر پریستانی افکار و انحراف عقاید و مقاصد بوده و عالم امرالله در التهاب و حالت افتتان و امتحان است و هیچکس نازنین امر الهی هدایت سهام الوالبغضا و اقبیع گردیده بر این عبد فانی فرزند و واجب است که در این لحظه پر محن و بلا و هوای آلوده و پر خفقان که رفاه هالکه از مصیبت فاسقان و لایق امرالله در جهش است بدین ترتیب ناموس کبری و صدق مخزونه الهیه را که باین عبد متحن مخصص گشته بوسیله این ابلاغ عمومی اعظم و اندام نمایم چون در رنگ دیگر جایز نیست لذا بایستی لا بد و جهرآ کتبه نقشه ها و تنبیهات و اقداماتیکه متباین علی الاصول بدست ایادیان در سال ۱۹۶۳ از طریق مجاری تشکیلاتی عالم امر بعنصه ظهور رسیده بلا در رنگ و بدون ادنسی تامل و تحلیل متوقف و محو گردد . این عبد طبق نصوص ربانیه تنها مرجع و ملاذی هستم که در حال ظهور و استقامت کبری بصیانت و ولایت امر نازنین الهی منصوب و موعین شده ام . لذا علم خدا بر افراشته تا در ظل ظلیل آن کتبه اقدامات و مشروعات عالم بهائی در افکار شناسمه عالم بر شد و تکامل معنوی و سرمدی فائز و نائل گردد . زیرا در قطب عالم امان و در راس مرکز دائره بدیع و جمیل امرالله تنها و تنها این عبد محزون باین موقعیت خطیر و مسئولیت شدید منتصب گردیده تا بانجام وظایف باهظه و جسمیه آن قیام و قدم همت و قدرت بردارم .

جامعه اسم اعظم یقین مبین بدانند که این عبد متحن از جانب نفس خود سرخردلی ادعائی ننموده و نام و نشانی طلب ننماید بلکه موظفم بهیئت ایادیان و جامعه بین الملی بهائی وظایف و مسئولیت های جسمیه را که حضرت ولی عزیز امرالله یمنی شوقی افندی ربانی مرا بدان مخصص

روحانی واداری بین المللی امر قرار داده اند و بر دوش این عبد مسئولیت خطیر و عظیم حراست و وقایع امرالله را گذاشته اند . این عبد فانی جز استقامت در حفظ موقعیت و مرتبتی که بید توانسای مولای عزیز و حمید یسینی نفس حفظ و معصوم حضرت شوقی افندی بمن تفویض و تخصیص گشته است که بالمال کمال مسئولیت های خطیره و اقدامات باهظله عظیمه و جریان حقوق الله در شریان و عروق تشکیلات جهانی امرالله است و از اختیارات بلا معارض ولی امرالله در قلوب نظام بدیع جهانی بهائی است راه و مشی دیگری را نپیموده و نخواهم پیمود . لذا طبق نوایای سامیه و مصون از خطای حضرت شوقی افندی در این موقع خطیر این عبد در مفارقت جسمانی حضرت ولی اولای امرالله وحید و فرید امرالله را ولایت وصیانت مینمایم .

تعویق در متوجه نمودن یاران در رعایت اصول و عهد حضرت معبود بمنظور ولایت و حمایت از حزب مظلوم که چند سده قبل توسط حضرت شوقی افندی ربانی در حقیقی که آن هیگل انور این عبد متحن را بریاست هیئت بین المللی امر منصوب و مأمور فرمودند . برای هیئت ایادیان و یاران جمال اقدس ابهی تواما فرصت نافی و مناسبی دست داده است که در نفس خود بکشف این سر محزون و امیر محتوم پی ببرند و آیا برای آنان امکان تصور و تعمق آن دست داده است که موقعیت و شاملیت این عبد مظلوم را در قلوب دائره امر نازنین الهی درك نموده و بآن عرفان حاصل نمایند ؟ مع كل ذالك تا با امروز احدی از یاران بنین عرفانی فائز نگردیده اند که چنین موقعیتی پس خطیر و طیرانی بر خطیف در هواهای قرب یزدانی در این صفحه غبرا از طرف آن سالار چند هدی برای این عبد مستمند معین و مقرر گردیده بود . در حالیکه این ذره بی مقدار بنین اعدام و انداری را بتلیه جوامع بهائی چه خرد و چه کلان در سراسر عالم امر ابلاغ میدارم هیچیک از افراد و آحاد بهائی را در اعتماد و ایقان نسبت بنفس خود یعنی ولایت ثانی امرالله ثابت و راسخ مشاهده نمینمایم . لذا وحید و فرید در عالم امر و خلق بمنظور اجرای نوایای مقدره سامیه الهیه و برای حفظ وصیانت امر نازنین جمال اقدس ابهی منتظر و مترصدم . از آنجائیکه این امر مقرر و محتوم بوده است که حضرت ولی محبوب امرالله یعنی شوقی افندی ربانی مرا باین رتبه اولی در امرالله تسمیه و منصوب فرمایند و در این دوازده سده اخیر

اقدامات معموله متعاقبا بصدقه مبارکش میرسد . و اجراء و تنفیذ این وظایف با هظه و خطیره فقط و فقط از طریق صدور دستورات عظیمه و مهمینه اش بلا واسطه و بلا انقطاع بمنصه اجراء و تنفیذ در میآید . لذا وظایف خطیره عظیمی که بحمد هیئت بین المللی واگذار میشد همان دستورات و نبواتی بود که خود همیکل مبارک صادر و ظاهر میساختند . و این هیئت بهیچ عنوان حق اجراء اقداماتی را که خارج از مدار دستورات سامیه و تاکیدات لاریبیه حضرتش بود نداشت .

لذا پس از تشکیل و تأسیس تاریخی شورای بین المللی امرالله مکررا از میان اعضا مقیم ارض اقدس باین عبد مراجعه و اظهار میشد شما که بعنوان رئیس هیئت بین المللی امرالله از طرف همیکل اطهر انتصاب یافته اید خودتان دست با اقداماتی بزنید و جلساتی را تشکیل دهید اموری را آغاز نموده و تصمیماتی را اتخاذ نمائید . این عبد بکلیه این پیشنهادات دفعتا واحده و در هر زمان که مطرح میگردد چنین پاسخ میدادم . "آن حضرت شوقی افندی هستند که هیئت بین المللی امرالله را بمنصه ظهور و بروز رسانیده اند و فقط مقام انور ولایت امرالله حق امر و نهی و صدور دستورات روحانیه و متعالیه تشکیلاتی نظم بدیع را دارا هستند لا غیر و منحصر در چنین مواردی است که این عبد بتشکیل جلسات این هیئت بمنظور اجرای نوایای الهی اقدام خواهم نمود .

حضرت شوقی افندی ربانی ولایت اولای عزیز امرالله بدون اینکه باین عبد دستورات و بیامرا فرامینی در باره هیئت بین المللی صادر فرمایند از این جهان ترابی بفضای روح نامتناهی پرواز نمودند . حضرت شوقی افندی ربانی در زمان حیات مبارک در عالم ناسوت بهیئت بین المللی بهائی گونه اختیارات و آزادی عمل تفویض فرمودند زیرا تا حینی که در این جهان فانی در مرکز جهانی امرالله عهده دار مسئولیتهای عظیمه بوده و صدقات و لطافات لاتحد و لانهی را بر شانه های مبارکشان تحمل میفرمودند ایشان تنها مقام فرید و بی مثل امرالله و دارای مقام محمود و معصوم ولایت اولای امرالله در قطب عالم امثال یعنی در ارض اقدس و مرکز جهانی بهائی بودند . و لذا موقعیت این عبد در آن زمان بالقوه قبول مسئولیتهای و حل مسائل و مشاغل امور مهمه امری بود . و لسی در زمانی که وجود اطهر شوقی افندی ربانی دیگر از لحاظ عنطری در میان ما نبود بالمره نمیتوانست

مختار بلکه مجبورند که با آزادی کامل مطالب و مقاصد خود را در جلسات ایادیان ابستراز و اظهار نمایند و این از وظایف خطیر فرد ایادیان امرالله است که تا زمانیکه در جلسات متشکله هیئت ایادیان جالسند نظرات و معتقدات و مفهومات خود را آزادانه با سایر اعضا هیئت ایادیان در میان بگذارند .

برکلیه افراد اهل بهاء پوشیده نیست که این عبد بید توانای مولای حنون حضرت شوقی افندی در رأس هیئت بین المللی بهائی قرار گرفته ام ولی در جلسات و اجتماعاتی که توسط هیئت ایادیان در ارض اقدس تشکیل مییافت بهیچ عنوان و در هیچ موردی صحبت و یا نگرانی از آن و دین الهی بمیان نیامد و لذا چون این صد فاضلی و معبد قوی الارکان در هیچ کدام از جلسات حضرات ایادی مورد طبع و مذاکره قرار نگرفت و در حالیکه از فرد فرد ایادیان اقرار گرفته شد که مطالب و نظریات و تصمیمات سری همانند لذا این عبد صلاح ندانستم که رعایت چنین تصمیمی را نادیده گرفته و برای اهل بهاء و راکبین سفینه حمرا موع ریاست انتصابی خود را در هیئت بین المللی بهائی که بید توانسای حضرت شوقی افندی انجام گرفته تشریح نموده و یا گوشزد نمایم همان مقام محمود و معصومیکه در هیچ زمان و در هیچ موقع و در هیچ يك از جلسات هیئت ایادیان که این عبد نیز شرکت داشتم مورد بحث و مذاکره و تعاطی افکار قرار نگرفت .

پیش از آنکه در باره موقعیت این عبد در رأس هیئت بین المللی بهائی یعنی در رأس مدار بهائیت دیانت سامیه جمال اقدس ابهی اشاره نمایم لازم میدانم مقدّمات کلامی چند از اوضاع و وقایعی که در مرکز جهانی امرالله در حیفا تحت عصمت لوای ولایت حضرت شوقی افندی روحی لشهادت الفداء جریبان داشته یعنی در زمانیکه کلیه اعضای شورای بین المللی منجمله ایادیان مقیم ارض اقدس حضور داشتند بیان دارم . و آن اینکه کلیه این اعضا روز و شب بخدمت آن مولای حنون و مقصود عالمیان قائم و مشغول بودند . هر يك از اعضا هیئت بین المللی بلا واسطه از نوایا و تعلیمات سامیه حضرت شوقی ربانی کسب فیوضات و درك حقایق کرده و مقصد و اهداف هیکل اطهر بمورد اجرا گزارده میشد و این هیئت مختم در اجرا و انجام این مقاصد علیا شب و روز مشغول بوده و نتیجه

گردید . در زمانیکه آثار با هرات جمال کبریا را از قسم امة البها * می الیزولیز (که بعد بنام سودرلند مانسول معروف گشتند) بسال ۱۹۰۰-۱۸۹۹ استماع نمودم . زیرا چنانچه اشاره شد کلیسای حواریین کاتولیک مقدس عقیده * راسخ بر جنت ثانوی حضرت مسیح دارند . یعنی رجعت ثانوی حضرت روح که بمثابه ظهور سلطنت الهیه و سلطان صلح عمومی بوده . رجعتی ثانوی تا ملکوت اعلائی خود را بر صفحه غیرا * چون در آسمانها بنا نماید .

از منطقه نیوانگلند در شمال و خطه ویرجینیا در جنوب سلاله * این عبد بخریب وسطی رسیدند و در این مکان بود که بسال ۱۸۷۴ هوبلدی در حریم رودخانه * می سی سی پی یا بمرصه * حیات گذارم . این منطقه دو بیست و ده مایل از ریشیکو فاصله دارد و از مرکز جغرافیائی دولت متحده آمریکا زیاد دور نیست سرزمینی که ولی عزیز امرالله شوقی افندی ربانی آنرا " بمهد تشکیلات دیانت بهائی " تسمیه فرموده اند . و این همیشه بخیر و بدین نوعی مؤمنین و مؤمناتی که فقط مرا با ستم میشناسند مصروف مینماید . زمانیکه در میان اهل بهاء * هستم مؤمنین جمال اقدس بهی * مرا بسئالاتی خطاب مینمایند که آیا نحوه زندگی و اشتغال اعیان ساکن ارض اسرائیل چگونه است . که بخصوص مراد از ایادیان امرالله ساکن در ارض اقدس میباشد . زیرا اهل بهاء * طرا مقررند و منتظر وصول اخبار مرکز جهانی امرالله در ارض اقدس بوده و مشتاق استماع و استدلال ع از اقداماتی هستند که در دایره امرالله در آن مرکز مقدس در جریان و سریان است .

لذا لازم میدانند که حقایق مودعه * را نه جنبه عمومی داشته و در عین حال سری نباشد باستماع یاران جامعه * سامیه بین المللی بهائی برسانند . در الیته بهی عنوان چنین قصدی ندارم که مقاصد و مطالبی را که جنبه سری داشته باشد در معرض افکار عمومی اهل بهاء * قرار دهم . زیرا در ارض اقدس در این اوان هیئت ایادیان اکثر و بالاتفاق تصمیم گردیدند که کلیه تصمیمات و اقداماتی که معمول میدارند بایستی صرفا جنبه سری داشته و غیر از بیست و هفت نفس ایادیان در خارج و میان مؤمنین و مؤمنات و بطور کلی جامعه امر بهر عنوان بسط و توسعه نیافته و افشا نگردد . بلا شك افراد جامعه امرالله مطلعند و هیئت ایادیان بخصوص باین حقیقت متذعنند که هر يك از آنان

شورای بین المللی بهائی که بید قدرت حضرت شوقی ربانی تحقق یافته میشناسند ولی بی شبهه مؤمنین هستند که بخصوصیات شخصی این عبد آشنا و مانوس نیستند لذا مرا بر آن میدارد کسه شده در اینبار با مؤمنین و مؤمنات متحین و خالص حضرت یزدان گفتگو نماید . واعلام مینمایند که در ده ساله اخیر این عبد اغلب اوقات در حیف مرکز مقدس امرالله حول اعقاب مقدسه ساکن بوده و چند بار در تابستانها بآمریک مصادرت نموده ام . در این چند سفر فرصت ملاقات کافی با کلیه افراد جامعه امرالله در آنسامان دست نداد . بنا بر این برای مؤمنین و مؤمناتی که اخیراً وارد دیانت سمحای ربودند گشته اند ارائه اطلاعات و مختصات شخصی این عبد بسیار ضروری میباشد که در ذیل بذکر آن مبادرت مینمایم . سلاله این عبد از اولین گروه های مهاجرین آمریکائی در منطقه نیوانگلاند در شمال و خطه ویرجینیا در جنوب بوده اند . در آغوش دیانت حضرت مسیح پرورش یافته و در کلیسای اسقفی به تلمذ پرداخته ام . اعضای کلیسای مزبور گروه اصلاً ارتدکس بشمار می آیند ولی میتوان گفت از نظر عقیده حد فاصلی بین کاتولیک و پروتستان هستند و در عین حالیکه این کلیسا معمولاً بکلیسای پروتستانی معروف است ولی در کتب و رسائل مذهبی بکلیسای کاتولیک حواریین اشتهار دارد . در نتیجه این عبد ابتداء در ظل دسته کاتولیک مسیحی بسوده و پروتستانها قدم نهاده ام .

بین مسیحیان آمریک بطور معمول کلیسای کاتولیک افاده محلی بکلیسای رمان کاتولیک مینماید در حالیکه دسته های مختلف دیگر کاتولیک نیز وجود دارد . در ارض اقدس در این حین که محل توطین این عبد است . بترتیبی که در ده ساله اخیر نیز بوده است . وزارت ادیان و مذاهب در ولایت اسرائیل یازده نوع از کاتولیک های مختلفه دیانت حضرت روح را برسمیت شناخته است که عبارتند از : کاتولیک های رومن - انگلیکان - راشین - ارضین - گریک - گریک ارتدکس کپیپک و قس علی ذالک که از آن دسته کاتولیک انگلیکان عبارت خواهد بود از کلیسای عالی اسقفی در خطه آمریک با حفظ عقیده روحانی کاتولیکی . لذا برای این عبد بسیار طبیعی و کلی و منطقی بود که بی چون و چرا در سلك مؤمنین بجمال اقدس ابهی و ظهور کلیه تاه ربانیه درآیم . همانطور که عمل

ترجمه اولین ابلاغیه ولی عزیز امرالله

انذار عمومی بکلیه جوامع بهائی در قارات خمسه عالم از طریق کانونشن سالیانه بهائیان
دول متحده آمریکا (ویلست ایلینویز - رضوان ۱۱۷ بدیع) نازله از یراعه مضمون از خطای حضرت
میسن ریعی ولی ثانی عزیز امرالله - واشنگتن - دول متحده آمریکا رضوان ۱۱۷ -

احبای با وفای حضرت یزدان

در این موقعیت پس خطیر و حساس برخورد لازم میدانم از طریق کانونشن ملی بهائیان خطبه
امریک بدینوسیله بکلیه جوامع متشکله بهائی در قارات خمسه جهان اعلام و انذار نمایم که مقصد اصلی
و هدف غائی از انتصاب این عبد بمقام ریاست هیئت بین المللی بهائی که بید توانا و معصوم مولای
حنون حضرت ولی امرالله شوقی افندی انجام گرفته چه بوده و اینکه بر رأس مرکز دایره امرالله چه
مسئولیت عظیم و موقعیت وحیدی منصوب گردیده ام .

بر پیروان جامعه نازنین بین المللی امر در سراسر اقطار عالم پوشیده نبوده نیست که ولی
عزیز امرالله شوقی افندی ربانی مرا از میان کلیه افراد و آحاد مؤمنین در عالم ترایی بمقام ریاست
هیئت بین المللی امرالله مخصص داشته و این در مقام خود تنها انتصابی است که حائز مسئولیتهای
باهظه و شامل تحمل شداغ و غوائل امور بمنظور صیانت عالییه هیکل امر نازنین جمال اقدس ابهی
میباشد که حضرت شوقی افندی در مدت حیات مبارکشان در عالم ناسوت بر دوش این عبد متحسین
قرار داده اند که در مقام خود میتوانند در جهان امرالله اعظم سانحه باشد که حضرتش در زمان
حیات خویش آنرا ترسیم و مرا بدان مخصص و مقرر فرموده اند .

حضرتش بجمع مؤمنین و مؤمنات در اقطار شاسعه عالم صادرند که هیئت بین المللی بهائی
مبشر و طالیه اولین قدم اصلی در راه تاسیس و تشکیل بیت العدل اعظم الهی بوده و این هیئت
پر طنطنه و جلال در واقع بمثابة جنین بیت العدل اعظم محسوب گردیده که بایستی لابد در
مستقبل ایام بصورت مشروع نازنین بیت العدل اعظم الهی ترکیب و تکامل یابند .

در چنینکه کلیه مؤمنین و مؤمنات جمال کبریا این عبد " میسن ریعی " را بعنوان ریاست انتصابی

**Rear-Admiral
GEORGE COLLIER REMEY,
United States Navy**

(Taken for the most part from Who's who in America, 1926-27)

George Collier Remy was born in Burlington, Iowa, August 10th, 1841, the second son of William Butler Remy (of the line of the French Huguenot refugee Jacob Remy, who landed in Virginia in 1654) and his wife Eliza Smith Howland (of the line of Mayflower Pilgrim Father John Howland. He entered the United States Naval Academy at Annapolis in 1855 and graduated as one of the five honour men of the class of 1859. He married Mary Josephine Mason, daughter of Chief Justice Charles Mason of Iowa, and his wife Angelica Gear, on July 8th, 1873. He was appointed Midshipman June 9, 1859, and promoted through grades to Rear-Admiral, November 22, 1898, and was retired August 10 1903. He served on the USS Hartford, East India Squadron, 1859-61; on the USS Canandaigua, 1863; participated in siege of Yorktown; engagement with Confederates at White House Landing Pamunky River, June 29 1862; engagements with batteries on Sullivans Island, SC; engagement of Battery Wagner, August 17 1863; commanded naval battery on Morris Island, August 23 – September 8 1863, bombardments of Forts Sumter and Gregg; commanded a division of boats in night attack on Fort Sumter, September 8 1863, and was taken prisoner; spent 13 months in Columbia Jail and Libby prison, and was exchanged as a prisoner of war, November 15, 1864. He served on the USS Mohongo, 1865-67; at the US Naval Academy 1867-69; on the USS Sabine, 1869-70; on an expedition to

Tehuantepec, 1870-71; at the US Naval Observatory at Washington DC, 1871-72; on the USS Worcester, 1872-73; in the Bureau of Yards and Docks, 1874-76; he commanded the USS Enterprise, 1877-78; was torpedo instructor at the US War College at Newport, Rhode Island, 1878; on duty in the Bureau of Yards and Docks; 1879-81; was attached to the USS Flagship Lancaster, 1881-83; stationed at the Navy Yard, Washington, 1884-86; Captain of the Navy Yard at Norfolk, VA, 1886-89; commanded the USS Charleston, 1889-92; Captain of the Navy Yard, Portsmouth, NH, 1892-95; member Naval Examining and Retiring Boards, 1895-96; commanded the Navy Yard, Portsmouth, NH, 1896-98, 1898-1900; commanded the Base of Naval Operations at Key West, Fla., 1898, during war with Spain; and was Commander-in-Chief of the Asiatic Squadrons, 1900-1902, during the Philippine Insurrection and Boxer War in China. In 1902 he was appointed Chairman of the Lighthouse Board, which post he held until his retirement in 1903. Rear-Admiral Remy was for several years the oldest officer of the Navy and the ranking officer retired. After his retirement Admiral and Mrs. Remy spent their winters in Washington DC and their summers in Newport, RI. He died in Washington DC, February 10, 1928, survived by his wife and five children. Named in his honour was the destroyer the USS Remy that had a distinguished record on the Pacific in World War II.

Charles Mason

Of Washington, DC and Burlington, Iowa.

Charles Mason, the third and youngest son of Chauncey Mason and his wife Esther Dodge, was born in Pompey, Onondaga County, New York, October 24 1804. He graduated from the United States Military Academy at West Point at the head of the class of 1829, in which class are noted officers, who later fought on both sides in the War Between the States; Among them was General Robert E. Lee. Two years later, Charles Mason resigned from the Army, studied Law, traveled and prospected in the Western States, and eventually settled in Burlington, Iowa. In 1838, he was appointed First Chief Justice of the Territory of Iowa, which office he held until his resignation in 1847. From 1853 to 1857 he was United States commissioner of Patents at Washington. During his tenure of office, he became the first head of a government department in Washington to give regular office employment to a woman, when he chose Miss Clara Barton to be his official secretary, contending that if a woman's work equaled that of a man, she should have a man's pay. Thus he established a precedent none providing positions for thousands of women.

To the founding and development of law and order in Iowa Charles Mason devoted much time and energy. As the inscription on the tablet to his memory, located the Old State House at Iowa City testifies, he was a 'Pioneer in establishing law in the Territory of Iowa' and 'Principle architect of the First Code of Laws of Iowa.'

The last twenty years of his life were spent largely in the study and promotion of questions of public welfare, upon which he lectured and wrote much for publication. He was among the pioneer advocates of temperance in the United States. Some of his articles thereon are incorporated in the series of his diaries, now preserved of Iowa. He traveled widely in this country and abroad, dividing his time principally between Burlington, Iowa, in the summer and the City of Washington, where he usually spent the winter. He died at his home at Burlington on February 25, 1882, survived by his daughter, Mary Josephine Mason Remey, the wife of George Collier Remey (later Rear-Admiral), United States Navy.

Charles Mason Remey

Son of George Collier and Mary Josephine (Mason) R.; student Cornell U., 1893-96; Ecole des Beaux Arts, Paris, 1896-1903; traveled in Europe and the Orient; Architecte Diplôme, par le Gouvernement Francais; married Mrs. Gertrude Heim Klemm, July 11, 1931 (dec. Aug. 1932). Instr. architecture George Washington U., 1906-08, asst. prof., 1908-10; studied Oriental architecture; lecture tour around the world; architect for structures in Modern Israel; apptd. to design Baha'i temples to be built upon Mt. Carmel, Israel, Teheran, Irna; architect Baha'i temples Kampala, Africa, Sydney, Australia, Baha'i archives building at Mt. Carmel; past president of Internat. Baha'i Council. Patron in perpetuity Met.

Mus. Art. Mem. Imperial Order of Dragon, Mil. Order Fgn. Wars of U.S., Mil. Order of Carabao, Mil. Order of Dragon, Naval Order of U.S., Soc. Mayflower Descs, S.R., Gen. Soc. Colonial Wars, Huguenot Soc. Am., Mil. Order Loyal Legion of U.S., S.A.R., Naval and Mil. Order Spanish-Am. War, Order Founders and Patriots of Am., Soc. Descs. Colonial Clergy, Ancient and Hon. Arty. Co., Soc. Am. Wars U.S., Am. Peace Soc. (dir.), Naval Hist. Foundation of United States, Vets, Fgn. Wars, Pilgrim John Howland Society, Clubs: Cosmos (Wash.); Chevy Chase; French Alpine; Swiss Alpine. Author various publs. on architecture and activities of Baha'i World Faith. Address: Florence, Italy.

چارلز میسن ریسی تبحه بلده واشنگتن (D.C.) مهندس و معمار عالیقدر دارای درجه
د پیلیم عالی از دولت فرانسه . دومین ولی امر دیانت جهانی بهائی در بلده

بورلینگتون ایوا (Burlington Iowa) درسده ۱۵ ماه می ۱۸۷۴ متولد و ولد ارشد

دریا سالار ریچرژر ژولیر ریسی (Rear Admiral George Collier Remey U.S.N.)

بوده و والده معظم له سرکار خانم ماری ژوزفین میسن (اخت پارلز میسن دارای مقام ریاست

عالیه عدلیه بلده ایوا) بوده اند (Mary Josephine Mason)

در تاریخ ۱۷ ژوئیه ۱۹۳۱ با سرکار خانم گرتروید هایم کلم در بلده پاریس ازدواج نموده

(Mrs. Gertrude Heim Klemm) و در تاریخ ۵ اوت ۱۹۳۲ حرمان در بلده

واشنگتن (D.C.) صعود نمودند بین سنوات (۱۸۸۶-۱۸۸۹) در آکادمی نورفوک

(Norfolk Academy) ویرجینیا و آموزشگاه کلمبیا و در کالج کلمبیا در واشنگتن درس خواند

(۱۸۸۹-۱۸۹۲) به تلمذ پرداخته و در خلال سنوات (۱۹۰۵-۱۹۰۸) در رشته هندسه

دسکریپتیو (Descriptive Geometry) به تدریس مشغول و در سنوات (۱۹۰۸-۱۹۰۵)

عنوان کرسی استاد یاری فن مهندس معماری در دانشگاه جون واشنگتن را داشته اند .

دارای تخصص در مهندسی ساختمان سبکهای شرقی در کلیه پنج قاره دنیا در خلال سالهای

(۱۹۰۹-۱۹۱۰) و در نتیجه بنفع دیانت جهانی بهائی (از طرف حضرت عبداله هایم بهمنوان

ریاست دیانت بهائی در سال ۱۹۲۰ بمنظور طرح مشرق الانکار دیانت جهانی بهائی در نحوه

کرمل منصوب و تعیین گردیدند) .

مهندس و طراح آرشیو بناها و مشروعات دیانت بهائی در جبل کرمل در اسرائیل (که اولین

ولی امر بهائی طرح نقشه معظم له را برای مشرق الانکار طهران - ایران مورد تصویب و تأیید

قرار دادند) .

مهندس و طراح مشرق الانکار جدید لبنان بلده کامپالا در قاره آفریک و قاره استرالیا

در بلده سیدنی .

مؤسس و سازمان دهنده و ضار امور ساختمانی کلیساها و محابد ملی کشور متحده آمریکا

در واشنگتن (D.C.) بمنظور اجرای هدف عمومی دولت واشنگتن در ساختمان و بنیاد

کلیساهای عمومی جهت اهداف ملی از قبیل نمازخانه های عمومی و کلیساهای دیگر بمنظور

برگزار نمودن مراسم اعیاد مذهبی و مراسم عزاداری و غیره و در خلال جنگ جهانی این

اقدامات متوقف گردیدند .

کار ارزنده مهندس طراحی اخیر معظم له ساختمان ریمون در پوهیک (Remeum

at Potluck) کلیسای گلیسه در منطقه فیرفاکس (Fairfax County)

در ویرجینیا . (بمنظور بنای یادبود والدین ماجده و اجداد ایشان که در واقع یک معبد

خانوادگی است)

مهندس و طراح متاخر اصلی و مشرق الانکارهای سبک شرقی و غربی و تعدادی مشروعات

بین المللی دیانت جهانی بهائی .

**The Will and Testament of Charles Mason Remey
The Second Guardian of the Baha'i Faith
Appointing his successor**

In the Most Holy Name Al Baha

I, the second Guardian of the Baha'i Faith hereby appoint Donald Harvey at my death to be my successor, the third Guardian of the Faith.

Signed

Mason Remey
May 23 1967
Florence, Italy

P.S. May the Spirit of El Abha ever protect this line of Spiritual descent from 'Abdu'l-Baha Center of Covenant of El Baha. C.M.R.

**ترجمه وصیتنامه چارلز میسن ریمی
دومین ولی امر دیانت بهایی**

باسمه بهی الابهی

من دومین ولی امر دیانت بهایی بدین وسیله آقای دونالد هاروی را بعنوان وصی خود انتصاب و معرفی مینمایم. ایشان ولی ثالث امرالله از زمان مرگم از این عالم خواهند بود.

امضاء

چارلز میسن ریمی
23 می 1967
فلورانس ایتالیا

آمید از خداوند است که این سلسله روحانی از عبدالبها را در حفظ و حمایت خود محفوظ و مصون دارد.

امضاء

* This Will of the 2nd Guardian of the Baha'i Faith was translated from the English text into Persian language by E.S. Yazdani.



In the most Holy Name
of
El Baha,

I the Second Guardian
of the Baha'i Faith hereby
appoint Donald Harvey
at my death to be my
Successor the Third
Guardian of the Faith.

Mason Remey
May 23rd 1964
Florence, Italy.

P.S.

May the Spirit of El Baha
well protect this line of
Spiritual descent from Abad Baha
the Center of the Covenant
of El Baha.

C. M. R.

The Will and Testament of Donald A. Harvey
The Third Guardian of the Baha'i Faith
Appointing his Successor

To all the Believers, Servants and Handmaids of the Universal Faith and Revelation of Baha'u'llah:

By this writ in my own handwriting I, Donald Alphonse Harvey, presently residing at 5, rue Lavasier, 75008 Paris, France and presently being the Third Guardian of the Universal Faith and Revelation of Baha'u'llah until my soul is called from this earth, do appoint and designate Mr. Jacque SOGHOMONIAN, presently residing at 27, place Sebastopol, 13004 Marseille, France, as his successor as Fourth Guardian of the Universal Faith and Revelation of Baha'u'llah. This writ is thus being made by virtue of the Explicit Text of the Will and Testament of 'Abdu'l-Baha', in compliance with all prescription found in it.

Rougemont, near Montbard, Co'te d'or, in France, this day of Saturday, November 17, year 1984 AD,

Signed Donald A. Harvey
Third Guardian

ترجمه وصیتنامه دونالد الفوننس حا روی
ولی سوم دیانت بهائی

کایه احبای الهی مومنین و اماء الرحمن امر حضرت بهاءالله کلاً ملاحظه فرمایید:

بوسیله این توفیق که بدست خط خود تحریر شده من دونالد الفوننس حا روی ساکن مدینه باریس از اقلیم فرانسه که در حال حاضر ولی ثالث امر حضرت بهاءالله تا زمان صعود روحم از عالم فانی به عالم باقی میباشم آقای زاک سوقومونیا ن [Mr. Jacque Soghomonian] ساکن مدینه مارسای از اقلیم فرانسه را بعنوان وصی و جانشین خود و ولی چهارم امر حضرت بهاءالله طبق مندرجات الواح وصایای حضرت عبدالبها انتصاب و معرفی مینمایم.

بتاریخ شنبه 17 نوامبر 1984 میلادی شهر راجمنت نزدیک شهر منتبارد از اقلیم فرانسه.

امضاء

دونالد الفوننس حا روی
ولی سوم دیانت بهائی*

*This Will of the third Guardian of the Baha'i Faith was translated from the English text into Persian language by E.S. Yazdani.

To All Believers, Servants and Handmaids of the Universal Faith and Revelation of Baha'u'llah, The Splendor of God: By this writ in my own handwriting I, Mr. Donald Alphonse Harvey, presently residing at 5, rue Lavoisier, 75008 Paris, France, and presently being the Third Guardian of the Universal Faith and Revelation of Baha'u'llah until my soul is called from this Earth, do appoint and designate Mr. Jacques SOGHOMONIAN, presently residing at 27, place Sébastopol, 13004 Marseille, France, as his successor as Fourth Guardian of the Universal Faith and Revelation of Baha'u'llah. This writ is thus being made by virtue of the Explicit Text of the Will and Testament of 'Abdu'l-Baha, in compliance with all prescriptions found in it.

Rougemont, near Montbard, Côte d'Or, in France, this day of Saturday, November 17, Year 1984 AD,

Donald A. Harvey.
Third Guardian.

Donald A. Harvey
5, rue Lavoisier
75008 Paris
Rougemont
24500 Montbard
France.



Mr. E. S. Yazdani
P. O. Box 126
Jesmond, N. S. W.
Australia 2299



AUSTRALIE

**LETTER TO MR. HUGH
CHANCE THEN A MEMBER
OF THE SO CALLED
UNIVERSAL HOUSE OF
JUSTICE**

By E.S. Yazdani

Mr Hugh Chance
C/O P.O. Box 155
Haifa, Israel

My dearly beloved friend, Mr. H.
Chance, Allah'u'Abha

It was a great pleasure for me to meet you on the eve of the ninth day of Ridvan in Wagga Wagga, New South Wales. It was a great night; we celebrated the anniversary of the Public Declaration of Baha'u'llah in the garden of Ridvan in 1863. I look forward to celebrating this occasion with the people of the world, when Baha'u'llah's message is accepted by the people of the planet Earth.

I was transferred to Cootamundra to work at the District Office of the Public Works Department. I accidentally met Mr. Jim Crondal, an employee of the same office. During our conversation we both found out we are Baha'is. This made us very happy, for there are only a few believers in this area. He and his wife invited me to the meeting and I did not want to miss meeting you, so I accepted their kind invitation. We drove over 100 km to celebrate Ridvan together. In the meeting, I promised to send you a letter.

This letter was written at 85 Sutton Street., Cootamundra, NSW, in response to your comments made at the Ridvan meeting in Wagga Wagga, NSW, in May 1987 while I was transferred to work at District Office of Public Works Department of state of NSW from April 21 to July 1, 1987. It is a great pleasure to share with you the following thoughts.

From my childhood I remember how I was persecuted by Muslim people in my homeland Iran. Sometimes they attacked our family in Sarvestan when I was a child and forced them to migrate to Shiraz and settle 1 or 2 km away from the house of the Bab, sometimes forcing me out of school. Another time they fractured my head, and we endured other types of prosecutions that you already know are still going on against my family and other innocent people in Iran.

However, one type of hostility from this group deepened my understanding of the Beloved Faith and caused me to question the validity of the Faith and its institutions, and I thank them very much for this. As our beloved Guardian states:

"Such incidents we should regard as the interposition of Providence, designed to fortify our faith, to clarify our vision and to deepen our understanding of the essentials of His Divine Revelation." Indeed, if we deepen ourselves and understand the principles and writings of the guardian and have faith in them, no one can deceive and influence us either by action or by manipulation of words.

However, I would like to touch on some of the points you mentioned in the meeting. You mentioned that a believer should teach the Faith, read materials written by non-Baha'is, pay Huquq'u'llah, and deepen himself or herself in the covenant of Baha'u'llah.

You made strong emphasis to pay Huquq'u'llah and study the covenant, and you mentioned the covenant of Baha'u'llah. This caused the writings of Baha'u'llah, 'Abdu'l-Bah'a, and Shoghi Effendi, such as the book of covenant, the Will and Testament, *The Dispensation of Baha'u'llah*, and other materials related to the covenant and the administrative order, to pass through my mind. I compared them with our thoughts as well as writings published and discussed in the meetings after the death of the beloved guardian Shoghi Effendi on 4 November 1957.

We say and encourage the believers to believe that Shoghi Effendi is the first and last guardian of the Faith, based on the fact that he did not have a physical son and all the branches were either dead or covenant breakers. Based on this we say Shoghi Effendi could not appoint any other person to succeed him. At the same time we do not bring to the attention of the believers the contents of the Will and Testament, *The Dispensation of Baha'u'llah*, and other materials related to the continuation of guardianship mentioned in 'Abdu'l-Bah'a and Shoghi Effendi's writings. Let us review the related verses in connection to the guardianship, the institution that we have assumed is terminated. We say "*There being no successor to Shoghi Effendi as guardian of the Cause of God...*" The writings, however, do not support our claim.

As we already know, Baha'u'llah is the promised one of all ages. With his declaration, God fulfilled his promise to all mankind. After Baha'u'llah's passing, the book of covenant was opened and in it 'Abdu'l-Bah'a was appointed to succeed the blessed Beauty. 'Abdu'l-Bah'a became the Centre of the

Covenant and the true interpreter of the words revealed by Baha'u'llah.

The institution of the guardianship foretold by Baha'u'llah in the Kitab-i-Aghdas was fully described and established in 'Abdu'l-Bah'a's Will and Testament. The duties of the guardian were fully outlined in the Baha'i Dispensation: he was appointed the permanent head of the Universal House of Justice (UHJ), sole interpreter of the Revealed words, and Recipient of Huquq'u'llah. The guardian was further directed in the Will and Testament to appoint his successor in his own lifetime.

'Abdu'l-Bah'a states:

"O ye beloved of the lord It is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the guardian of the Cause of God not manifest in himself the truth of the words:—"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, the guardian of the Cause of God) choose another branch to succeed him."

Shoghi Effendi had to appoint in his own lifetime his successor. The appointed guardian had to be his son or "another branch." Shoghi Effendi had no physical son and in fact, he had no children. Let us study several verses of Baha'u'llah

and ‘Abdu’l-Bah’a’s writings to understand the true meaning of “another branch” and see if “branch” is limited to physical relatives of Baha’u’llah, or if “another branch” refers to all believers in the Baha’i faith.

Baha’u’llah defines the meaning of “branch” in a Tablet addressed to an individual. He states:

“Since the believers and the loved ones [of God] are like unto branches and leaves of this Holy Tree [Baha’u’llah] therefore whatever befalls upon the original Stock will also befall upon branches, twigs, and leaves”
(Baha’u’llah, Al’vah-i-moba’rakeh, 343)

In this verse Baha’u’llah states that all believers in him are branches and “branch” is not limited to blood relatives. ‘Abdu’l-Bah’a in several tables leaves no doubt that branch refers to all believers that are sincere believers in Baha’u’llah. In particular ‘Abdu’l-Bah’a explains that sonship is divided into two: physical and spiritual. The first is made of elements and the latter is of spirit. His words follow:

“The line of descendants is divided into two kinds. One is the physical descendants, and the other spiritual. One is born of water and earth, and the other is born of soul and heart.”
(‘Abdu’l-Bah’a, Ma’idiy-i-Asmani, Vol. 5, 161)

Regarding the same subject, the following verses may be meditated upon:

“The branches (aghsaan) are not limited to certain individuals, they have succession.”
(Abdu’l-Bah’a, Ma’idiy-i-Asmani, Vol. 2, 76)

“Verily, God told Prophet Noah explicitly, “Indeed, he [your son] is not of your family; for his conduct is unrighteous.”

“[Prophet Abraham asked God] of my descendants? [God] said, My covenant does not include the wrongdoers.”

“Truly, the material elements and the earthly natures are not taken into consideration nor they are related to it [spiritual descendants].

“Indeed, it is acknowledged in a goodly character not within the lineage....” He [God] brings the living out of the dead and brings the dead out of the living “and whosoever sets a limitation for God’s grace and His glorious bounties, such a man is in error and transgression.”

“In truth, God is able to do the extraordinary things and reveal signs and wonders...” He selects for His mercy whom He wills. (Maka’tib of ‘Abdu’l-Bah’a, Vol. 1, 6 – 11).

- “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.”
- Consider “The Divine Gardener cuts off the dry or weak branch from the good tree and grafts to it a branch from another tree. He both separates and unites.”
- 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.”

- “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.’”

Shoghi Effendi, in the translation of the Will and Testament of ‘Abdu’l-Bah’a, translates the term “another branch” in the ordinary English usage of the word “branch” and not in its capital form “Branch.” It is true that neither the Arabic nor Persian language contain any capital letters, but there are capitals in the English language. Shoghi Effendi, whom we all accept as the interpreter of the Holy writings, left no ambiguity that the term “another branch” does apply to any category of people. To our understanding, the translations of the Holy writings by the Guardian are indeed a form of interpretation. “Another branch” is not a proper noun; it is a common noun, is it not?

Continuation of the guardianship in the Baha’i Dispensation is supported by ‘Abdu’l-Bah’a and Shoghi Effendi in their writings. A study of the Will and Testament of ‘Abdu’l-Bah’a leads us to believe that the line of guardians in the Baha’i Faith cannot be broken. Shoghi Effendi states:

“It must be also clearly understood by every believer that the institution of the

Guardianship does not under any circumstances abrogate, or even in the slightest degree detract from the power granted to the Universal House of Justice by Baha’u’llah in the Kitab-i-Aghdas, and repeatedly and solemnly confirmed by ‘Abdu’l-Bah’a in his Will. It does not constitute in any manner a contradiction to the Will and Writing of Baha’u’llah, nor does it nullify any of his revealed instructions. It enhances the prestige of that exalted assembly, stabilizes its supreme position, safeguards its unity, and assures the continuity of its labours, without presuming in the slightest to infringe upon the inviolability of its clearly-defined sphere of jurisdiction...” [Shoghi Effendi, *The World Order of Baha’u’llah Selected Letters*, Page 8]

Shoghi Effendi directed the believer to build the Seat of the Guardian (house) together with the Seat of the Universal House of Justice and the Seat of the Hands of the Cause in the Holy Land a few years before he left this world forever. In a letter to the Eastern Baha’is in relation to the interpretation of the Tablet of Carmel, dated 111 of Baha’i era, he writes:

"The Ark of the laws and its proceeding is referred to the Divine Court of Justice, that in reality, it is the Seat of Legislation [the Universal House of Justice], a division of the Baha’i World Administrative Center on this Holy Mountain. It will be located in a special building in the vicinity of the International Archives that is now the time for its construction. Near to these two august, high ranking structures, another edifice is the Seat of the Guardianship, which is the Center of interpretation, elucidation, and explanation of the revealed laws [of Baha’u’llah]; also, it is an aid, complementary to the Legislative Body, and will gradually be

established. Adjacent to these three structures will be added one more building, serving as a Teaching Center, and specified to be the Seat of the Hands of the Cause of God that in accordance with the explicit text of the Will and Testament are given the duties of the protection and propagation of the Cause of God and safeguarding the unity of Its adherents." (source)

If the line of guardians was over, why would Shoghi Effendi ask the believers to build a home for him (future guardians)?

Keeping the above two points in mind: 1) that the line of Guardians in the Baha'i Faith cannot be broken, and 2) "another branch" refers to all believers in Baha'u'llah in accordance and harmony with the Holy Writings, let us examine what Shoghi Effendi did in his own lifetime regarding his most important duty, the appointment of his successor.

Shoghi Effendi did not nominate in very clear language his successor, but the following facts are found in the writings of 'Abdu'l-Bah'a and Shoghi Effendi.

The beloved Guardian, Shoghi Effendi, in a November 1929 letter, announced that the appointment of the Hands of the Cause, the connection of the Baha'i community to the world communities, formation of international conferences, etc., all depends on the formation of the Universal House of Justice. These are his words in the Persian language:

"O ye beloved of the Lord! Appointment of the Hands of the Cause, authorization and enforcement of the sacred revealed laws of the Faith, enactment of the secondary laws which are not explicitly recorded in God's

Book [The Kitab-i-Aqdas], convocation of the International Baha'i Conference, linking the Baha'i Community to various societies such as, scientific, cultural, religious, and of human welfare; all are dependent and conditioned by the establishment of the Universal House of Justice in the neighborhood of the sacred Shrines, in the Holy Land. For this exalted body is the source of all activities and execution of the affairs of the Baha'is. Also, it is an aid and the focal point that this humble servant [Shoghi Effendi] needs to turn to." (Shoghi Effendi, letter of November 27, 1929)

The first group of the Hand of the Cause was appointed on 24 December 1951. As he promised, it would be necessary for him to form the Universal House of Justice before the appointment of the Hands.

He did, in fact, on 9 January 1951, before the appointment of the Hands, form the embryo of the Universal House of Justice. On the same day the following cablegram was sent to the Baha'i world:

"Proclaim National Assemblies of East and West weighty epoch making decision of formation of first International Baha'i Council, forerunner of supreme administrative institution destined to emerge in fullness of time within precincts beneath shadow of World Spiritual Centre of Faith already established in twin cities of 'Akk'a and Haifa. Fulfilment of prophecies uttered by Founder of Faith and Centre of His Covenant culminating in establishment of Jewish State, signaling birth after lapse of two thousand years of an independent nation in the Holy Land, the swift unfoldment of historic undertaking associated with construction of

superstructure of the Bab's Sepulchre on Mount Carmel, the present adequate maturity of nine vigorously functioning national administrative institutions throughout the Baha'i world, combine to induct me to arrive at this historic decision making most significant milestone in evolution of administrative order of the Faith of Baha'u'llah in course of last thirty years. Nascent Institution now created is invested with threefold function: first, to forge link with authorities of newly emerged State; second, to assist me to discharge responsibilities involved erection of mighty superstructure of the Bab's Holy Shrine; third, to conduct negotiations related to matters of personal status with civil authorities. To these will be added further functions in course of evolution of this first embryonic International Institution, making its development into officially recognised Baha'i Court, its transformation into duly elected body, its efflorescence into Universal House of Justice, and its final fruition through erection of manifold auxiliary institutions constituting the World Administrative Centre destined to arise and function and remain permanently established in close neighbourhood of Twin Holy Shrines. Hail with thankful, joyous heart at long last the constitution of International Council which history will acclaim as the greatest event shedding lustre upon second epoch of Formative Age of Baha'i Dispensation potentially unsurpassed by any enterprise undertaken since inception of Administrative Order of Faith on morrow of 'Abdu'l-Bah'a's Ascension, ranking second only to glorious immortal events associated with ministries of the Three Central Figures of Faith in course of First Age of most glorious Dispensation of the five thousand century Baha'i cycle. Advice

publicise announcement through Public Relations Committee.

On 2 March 1951, the Guardian sent another cablegram to the Baha'i world. In this cablegram Shoghi Effendi appointed Charles Mason Remey as the President of the embryo of the Universal House of Justice. The cablegram reads:

"Greatly welcome assistance of the newly formed International Council, particularly its president, Mason Remey, and its Vice President, Amelia Collins, through contact with authorities designed to spread the fame, consolidate the foundation and widen the scope of influence emanating from the twin spiritual, administrative World Centres permanently fixed in the Holy Land constituting the midmost heart of the entire planet."

'Abdu'l-Bah'a in *Some Answered Questions* writes:

"... the embryo possesses from the first all perfection, such as the spirit the mind, the sight, the smell, the taste – in one word, all the powers but they are not visible and become so only by degrees." (source)

The centre of Covenant in His Will and Testament states:

"By this body (Universal House of Justice) all problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body."

Let us summarise the facts that I have outlined so far:

- 'Abdu'l-Bah'a in his Will and Testament made it the duty of the guardian to appoint his successor

- “another branch” was defined by Baha'u'llah to refer to all the believers in Him
- Shoghi Effendi could appoint any believer to be his successor
- Shoghi Effendi in 1929 promised the formation of the Universal House of Justice before the appointment of the Hands of the Cause
- On 9 January 1951 the embryo of the Universal House of Justice was formed by Shoghi Effendi. It became “the greatest event . . . since inception of administrative order . . . ranking second only to glorious immortal events associated with Ministries of the Three Central figure of the Faith in Course of First Age of most glorious Dispensation of the five thousand century Baha'i cycle...”
- On 2 March 1951 C. M. Remey was appointed President of embryo of Universal House of Justice
- ‘Abdu’l-Bah’a in his Will and Testament states that the Guardian is the Head of the Universal House of Justice and the head of the Universal House of Justice is the Guardian.

In Ridvan 117 Baha'i Era (April 1960), C. M. Remey sent his proclamation to the Baha'is of the United States of America. Based on his appointment as President of the embryonic Universal House of Justice, C. M. Remey in his proclamation states “...The line of the Guardianship of the Baha'i Faith is unbroken for I have been the Guardian of the Faith since the death of the Beloved Shoghi Effendi...” (I received a “strange mail” several years ago. In the mail was a copy of the Proclamation. I did not send the “strange mail” to the

NSA as the believers had been directed to do, without opening the mail}

Now! Has Shoghi Effendi appointed his successor in his own lifetime? Or has he left the Ark of the Cause of God on a stormy ocean without a Captain? Has he left this world without the Divine Judge? We should have answers for these questions.

How can we ignore all the above mentioned verses and at the same time be firm in His Covenant? How?

How can we reject all of the above divine verses and yet accept the following? “Prior to his passing in 1957 Shoghi Effendi appointed twenty-seven Hands of the Cause of God charged with the propagation and protection of the Faith. Through their efforts with the election of the first Universal House of Justice was called in April 1963. . . in accordance with the provision of Writings of Baha'u'llah.” We say that we have the Infallible Universal House of Justice and this body is the judge for the people of the world. We also know that the Hands of the Cause are fallible and are subject to human emotion. The questions are: How can the fallible Hands of the Cause create an infallible Universal House of Justice? How can the creation be better than its creator? How can the painting be better than the painter? How? How appropriate is the Persian Poem:

"Given unto thee no creative essence!
How can thou become creative in
essence?
A dry air which lacks water!
Worthy not of bringing forth water"

We have read the writings of ‘Abdu’l-Bah’a regarding the infallibility of the Universal House of Justice. In *Some Answered Questions* he explains that

there are three kinds of infallibilities (as I can understand and/or comprehend it): Supreme infallibility Acquired infallibility and Conferred infallibility. Baha'u'llah possesses Supreme infallibility. The second form of infallibility refers to Guardians of the Faith and the last refers to the Universal House of Justice. In accordance with the Will and Testament, the Guardian is the permanent head of the Universal House of Justice. Because of this, the Universal House of Justice becomes infallible. Shoghi Effendi left no doubt of this fact. He states in the Persian language:

"The believers will erect the mighty stronghold of the Universal House of Justice before the eye of the people despite of the opposition by the relentless enemies of the Faith. When they [the believers] successfully achieve this objective, the greatest wish of our Lord will be fulfilled. 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." (underline is author's)
(Shoghi Effendi, extracted from a letter, dated 1925)

Dear Mr. Hugh Chance, if we build up our present administration to absolute perfection, we will have a body without a soul. The Guardian writes:

"Should we build up the administrative order to a point of absolute perfection

but at the same time allow it to be hampered or disconnected from the Channels within through which channels the Holy Spirit of the Cause pours forth, we would have nothing more than a perfect body out of touch with and cut off from the finer promptings of the soul or spirit."

Rejecting the continuation of the line of Guardians, we have nothing but a body without a soul.

Another point you mentioned in the meeting was the payment of Huququ'u'llah by the believers. In fact in the last few years the believers have been educated to pay their Huququ'u'llah. The recent booklet in Persian on Huququ'u'llah is a compilation of writing on the subject. Unfortunately the administration failed to quote an important verse of the Will and Testament that says: "It is to be offered (Huququ'u'llah) through the Guardian of the Cause of God. . . ." The Guardian according to the Will and Testament is the sole recipient of Huququ'u'llah and nobody else is given the right to receive it.

As the name suggests, Huququ'u'llah is the right of God. It is given to his representative who is the Guardian. When we assume the termination of Guardianship, how can we change the writing and try to get what does not belong to us? It is given solely to the Guardian and he is given the right to use it as he wishes. When we know Huququ'u'llah is referred to the Guardian of the Cause, how can we change the verse of the Will and Testament to "Further, there devolve upon it (Universal House of Justice) the duties of directing the work of the Hands of the Cause... and of providing for the

receipt and disbursement of
Huquq'u'llah?"

My dearly beloved friend Mr. Hugh Chance, you mentioned in the meeting to study the writings and become firm in the Covenant. How can we become firm in the Covenant while we ignore the above firm and inarguable verses? How can we invite the believers to be firm in the Covenant while we say the Guardianship is ended with the death of Shoghi Effendi? Were we not told by Shoghi Effendi that a true believer should recognise "the station of the forerunner, the Author and the True Exemplar of the Baha'i cause, as set in 'Abdu'l-Baha's Testament, unreserved acceptance of, and submission to, whatsoever has been revealed by their pen; loyal and steadfast adherence to every clause of our Beloved's Sacred Will. . . ."? How can we have double standards? How? How can we satisfy our conscience?

If we follow the Hands' version of the Covenant, we are considered to be firm in the Covenant and everybody pays his or her respect. If someone starts to study the Covenant and learns the contents of the Will and Testament, *The Dispensation of Baha'u'llah*, and other material related to the Administration Order, he is picked up by the informers in our community. He is reported to higher levels of the Administration and new types of persecutions start; that is psychological persecutions. The first thing is to discredit him in the community and accuse him of being an enemy of the Faith, a Covenant breaker, etc. It does not take very long before he finds himself without relatives and friends to turn to. This type of persecution is carried out against him without him realising what is happening to him. He is never given a chance to

defend himself; suffering in silence is the result for the victim.

We have declared many believers to be Covenant breakers. We did so without having the slightest right to do so. The Guardian states it is the sole right of the Guardian of the Faith to declare a person a Covenant Breaker. In Persian he states:

"Expulsion and excommunication of the individuals from the Cause of God ... are part of the authorities of the Guardian namely the spiritual head of the Baha'i Community."

(Neza'mat-e-Baha'i, 85)

"Reinstatement of the former covenant breakers is also one of the duties of the Guardian of the Faith. "
(Akh'bar-e-Am'ri, No. 106)

How can we be so unjust to declare a person to be a violator of the covenant without having the right to do so? How? How can we be so cruel? Is this not the same as the Muslim people do against our dear friends in Iran?

At the present time, the believers in the Baha'i Faith are divided into two separate groups. One group, which is the majority, follows the Hands of the Faith doctrine that there is no Guardian after Shoghi Effendi. The other group, which is the minority, follows C. M. Remey as their second Guardian. They say the line of Guardians is not broken and it will continue in the Dispensation of Baha'u'llah until the next manifestation of God appears after at least one thousand years has elapsed. It seems to me that the Baha'i Faith is already divided into different sects and I pray to God He forgives us if we failed to see the Truth.

If those who believe in the continuation of the line of Guardians are right, and indeed C. M. Remey was the second Guardian of the Baha'i Faith, we have committed an unforgivable mistake. This means that the Hands of the Faith have failed to recognise the Truth. They dragged themselves and other believers into waywardness. They have created the foundation for further religious persecution, as the Baha'i Faith will be divided into different sects and it will not accomplish its main purpose, which is the unity of mankind. New generations will remember us as the most unfaithful ones that have betrayed Baha'u'llah.

My dear friend, please read the above in the Mansion of Baha'u'llah and meditate upon it and remember Baha'u'llah's statement in the Kitab-i-Iqan:

"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 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 S'adiq, son of Muhammad, 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."
(underlining is author's)

To end this letter I leave you with these verses from *Hidden Words*:

"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 . . ." Dear friend BE JUST. As Baha'u'llah says, "The best beloved of all things in My sight is justice; turn not away there from if thou desirest Me . . ."

I hope this letter finds you well and happy. I am looking forward to receiving your reply.

With Baha'i love,

Your very true friend

E.S. Yazdani

[This letter was posted on 8 April 1988.
Mr. H. Chance acknowledged its receipt]

**The so called Universal
House of Justice is
requested to provide
convincing answers
supported by the Writings,
to the questions set below**

‘Abdu’l-Bah’a in His Will and Testament states **“By this body [the legitimate Universal House of Justice] all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body.”**

Question: How can a body, without its distinguished member, that is the guardian as its head, be Universal House of Justice?

‘Abdu’l-Bah’a in His Will and Testament states “Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God hath at its own discretion the right to expel him, whereupon the people must elect another one in his stead.”

Question: Who has the right to expel a person from the so called Universal House of Justice where there is no guardian as its head? Changing this verse of the Will and Testament to: “Should any member of the Universal House of Justice commit a sin injurious to the common weal, he may be dismissed from membership by the Universal House of Justice.” Is not this a clear violation of the Writings?

Shoghi effendi in Dispensation of Baha’u’llah state: “Though the guardian of the Faith has been made the permanent head of the so august a

body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of the fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Baha’u’llah’s revealed utterances.”

Question: Who has the right, in the so called Universal House of Justice, to insist upon a reconsideration of an enactment that conflicts with the Writings?

‘Abdu’l-Bah’a in His Will and Testament states: “The Hands of the Cause must be nominated and appointed by the guardian of the Cause of God... This body of the Hands of the Cause is under the direction of the guardian of the Cause of God.”

Questions: Under whom did the Hands of the Cause take directions from, after the first guardian left this world? Were their actions legal? Did the Hands violate the Will and Testament of ‘Abdu’l-Bah’a? Ending this divinely established institution of the Hands of the Cause and establishing a new institution of Continental Board of Councillor, is this not a clear violation of the Writings?

‘Abdu’l-Bah’a in His Will and Testament states: Huququ’u’llah “is to be offered through the guardian of the Cause of God....”

Question: Who has the right to receive Huququ’u’llah in the absence of the guardian in the so called Universal House of Justice?

The first guardian Shoghi Effendi states:

" اخراج و طرد افراد از شریعت الهیه.....جز اختیارات خاصه ولی امرالله یعنی رئیس عالیہ روحا نی جامعہ میباشد.....اعادہ نفس مطروہہ بجامعہ نیز با شخص وتی امرالله است" نظا مات بهائی و اخبار امری شماره 6 سال 106 بدیع.

Question: Is not expelling a person from the community, as a covenant breaker, by the so called Universal House of Justice against the Writing?

‘Abdu’l-Bah’a in His Will and Testament states: **“It is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor , that differences may not arise after his passing”**

Question: Is it possible that the guardian, Shoghi Effendi did not appoint his successor in his own life-time and leave the Cause of God without the guard? Is it possible that the first guardian did not do his most important duty in his own life-time? Or it is very possible that the erring ex-Hands deceived the believers to believe that the first guardian did not do his duty? Should not the so called Universal House of Justice provide a convincing answer to support their claim?

The first guardian in the Dispensation of Baha’u’llah states: “Divorce from the institution of Guardianship the world Order of Baha’u’llah would be mutilated and permanently deprived of that hereditary principal which, as ‘Abdu’l-Bah’a has written, has been invariably uphold by the Law of God.”

Question: How the so called Universal House of Justice, in the absence of the

guardian, can prevent division within the Faith? How will the unity of the Faith can be preserved?

The guardian in Dispensation of Baha’u’llah further sates: “Severed from the no less essential institution of the Universal House of Justice this same system of the Will of ‘Abdu’l-Bah’a would be paralysed in its action and would be powerless to fill in those gaps which the Author of the Kit’ab-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances”

Question: How can the so called Universal House of Justice and in the absence of the guardian fill the gaps left in the Writings by Baha’u’llah?

The first guardian in Dispensation of Baha’u’llah states: “It should be stated at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Baha’u’llah, [the Guardianship and Universal House of Justice], should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings.”

Question: How can the so called Universal House of Justice be complete without the guardian as its permanent head? How can the integrity of the World Order of Baha’u’llah be safeguarded? How can the continuity of the divinely-appointed authority, which flows from the Source, be

safeguarded? How is the unity of the believers guarded?

‘Abdu’l-Bah’a in His Will and Testament states: “The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God.” “It is incumbent upon the members of the House of Justice ...to show their obedience, submissiveness and subordination unto the guardian of the Cause of God”

Question: To whom does, the so called Universal House of Justice show their obedience/submissiveness?

The first guardian Shoghi Effendi directed the community to design and construct four buildings; The Seat of Universal House of Justice, The Seat of the institution of Hands of the Cause, The Archives and the Seat of guardian or Daar‘al-vel’ayeh. The first guardian even located the sites for these buildings. The construction of the Archive Building was completed in his own life-time.

Question: If the guardianship was ended and every body including his wife Mrs. R. Rabbani knew that the first guardian did not have a child; Why did the first guardian directed the community for the design and construction of Daar‘al-vel’ayeh?

Mrs. R. Rabbani, the wife of the first guardian, states, in the introduction to “The Ministry of the Custodians 1957-1963”, **“How to assume the reins of authority, with no document to support us [the Hands of the Cause] other than the general theological statements about the Hands”?** With no documents to support the Hands!!

Question: If the Hands did not have any document to support them; Why did the Hands of the Cause assume the rein of authority after the first guardian’s death?

There are many other questions that the so called Universal House of Justice must answer or they must to acknowledge the continuation of Guardianship in the Baha’i Faith.

The investigators of the Baha’i Faith are invited to write to the so the so called Universal House of Justice and requested for answers to the above questions and to the other questions that the investigators of the Baha’i Faith might have to ask.

The attention of the reader is directed to the Will and Testament of ‘Abdu’l-Bah’a and the World Order of Baha’u’llah by Shoghi Effendi, for the study of the World Order of Baha’u’llah. You are further invited to write to: **Mr. E. S. Yazdani**, P. O. Box 563, Hornsby, NSW, 2077, **Australia**, for additional information on the subject.

The above questions were set by E.S. Yazdani.

Mr. E. S. Yazdani,
May 14 2005
P. O. Box 563,
Hornsby, NSW, 2077.
Australia
E-mail esyazdani@tpg.com.au

Address:

* ۱۰ - حضرت ولی امرالله در کتاب در ربهای صفحه ۷۷ میفرمایند " سرگامولایت امر از نظم بدیع حضرت بهاءالله منتزع شود اساس این نظم متزلزل . . . و بدون این مؤسسه وحدت امرالله در خطر افتد و بنیانش متزلزل گردد و از منزلتش بکاسد " پس در اینصورت با حذف ولایت امر از نظم بدیع حضرت بهاءالله وحدت امرالله چگونه محفوظ می ماند ؟

* ۱۱ - حضرت ولی امرالله " مؤسسه ولایت امر و بیت العدل را در مؤسسه لاینفصم ذکر کرد و میفرمایند " در بد و امر باید بنهایت وضوح . . . مذکور گردد که این در مؤسسه نظم اداری حضرت بهاءالله اساسش من عند الله است و وظائفش خطیر و ضروری و مرام و مقصدشان مکمل یکدیگر و ربهای صفحه ۷۶ و باز در صفحه ۷۷ میفرمایند " اختیارات و وظائفشان مکمل یکدیگر است " پس با استناد باین بیان مبارک که ولی امر و بیت العدل را مکمل و متمم همند میگردانند میگردانند آیا بیت العدل فعلی بدون وجود ولی امرالله ناقص و ناتمام نیست ؟

* ۱۲ - حضرت ولی امرالله در ربهای صفحه ۷۸ راجع به اسم وظائف ولی امرالله میفرمایند " حضرت عبدالبهاراجع بوظائف ولایت امرالله در الواح وصایا میفرمایند اوست ((مبین آیات الله)) از این بیانات کاملاً واضح و روشن است که ولی امر مبین آیات الله و بیت العدل اعظم و واضح احکام غیر منصوصه است . تفسیر و تبیین ولایت امر را بر این پایه خویش شما نقد ز مورد تمکین و اختیار است که توانیین موضوعه بیت العدل که حقوق و امتیازاتش وضع قوانین و احکام غیر منصوصه حضرت بهاءالله است . سیچ یک از این در نمیتواند بعد و مقدسه در یگری تجاوز نماید و سرگزینز تعدی نخواهد نمود " در ربهای ص ۷۹ - ۸۰ آیا با نمودن ولی امر تفسیر و تبیین که در مورد آیات الهیه ضرورت پیدا میکند چه نفسی میتواند آیات الهی را تبیین و تفسیر نماید ؟ پس آیا این ادعای بیت العدل که باب ولایت را تا هزار میل مسدود دانسته اند خالی از خبط و اشتباه نیست ؟

* ۱۳ - حضرت عبدالبهار الواح وصایا میفرمایند " نفسی را حق رایی و اعتقاد مخصوصی نه باید کل اقتباس از مرکز امر و بیت العدل نماید و ما عداکله ما کل مخالف فی ضلال مبین " حضرت شوقی افندی در ترجمه الواح وصایا به انگلیسی عبارت " ما عداکله ما کل مخالف فی ضلال مبین " را چنین ترجمه فرموده اند ((و هر کس بغیر از این در مرجع به در مرجع در یگری توجه کند در خطای محض خواهد بود)) آیا حضرت شوقی افندی با علم باینکه احباً فقط بحق مراجعه و توجه به مرجع یعنی ولی امرالله و بیت العدل را دارند و طبق نص صریح فوق ممنوع از توجه به در مرجع در یگری میباشد آیا تصور نمی فرمائید که ایشان حتماً مکلف و موظف بودند که در طی حیات خود این در مرجع مخصوص را تعیین و تشکیل نمود و صد ایت و راهنمایی اخبار را در ستحوش و جاد و نقشه های بشری نفرمایند ؟ پس بنظر شما آیا ممکن است که حضرت شوقی افندی در دوره حیات خود این در مرکز توجه را تعیین نفرموده و موجب انحراف و گمراهی احبای باشند ؟

* ۱۴ - حضرت عبدالبهار الواح وصایا در مورد وظائف ایادی میفرمایند " این مجمع ایادی در تحت اداره ولی امرالله است که باید آنان را در ائمه بسمعی و کوشش و جهد در نشر نغضات الله و سد ایت من علی الارض بگذارند بنا بر بیان مبارک فوق ایادی باید در ظل عدل ایت و راهنمایی ولی امرالله بخدعانات مرجوعه خویش مشغول باشند . حال بدون وجود ولی امرالله مجمع ایادی در راس ائمه و تشکیل یک مرکز مستقل و قائم بالذاتی چند مجوزی دارد و آنها چه محلی از اعراب را دارند ؟

- * ۱- حضرت عبدالبهادرالواح وصایا میفرمایند " ولی امرالله رئیس مقدس این مجلس وعضو اعظم ممتازلا ینعزل " - باوجود این بیان مبارک آیات بیت العدل اعظم باید رئیس داشته باشد یا نه ؟
- * ۲- حضرت عبدالبهادرالواح وصایا درباره اعضای بیت العدل میفرمایند " اگرچنانچه عضوی ازاعضاءگناسی ارتکاب نماید که درحق عموم ضرری حاصل شود ولی امرالله صلاحیت اخراج او دارد وبعد ملت شخص دیگرانتخاب نماید " آیا در بیت العدل فعلی سرگاه نفس غیر صالحی یافت شود چه کسی میتواند او را ازبیت عدل اخراج نماید ؟
- * ۳- حضرت ولی امرالله در کتاب دروسهای صفحه ۸۰ راجع به تصمیمات بیت العدل اعظم میفرمایند " سرگاه تصمیمی راوجدانا مابین باروح آیات منزله تشخیص دهد باید ابرام وتاکید درتجدید نظرآن نماید " اگر در بیت العدل فعلی تصمیمی برخلاف روح آیات الهی اتخاذ شود تشخیص این مطلب و دادن تجدید نظر در باره آن باکیست ؟
- * ۴- حضرت عبدالبهادرالواح وصایا میفرمایند " ای یاران ایادی امرالله را باید ولی امرالله تسمیه وتعمین کند وجمع باید در ظل او باشند ود ر تحت حکم او " حال آیا انتخاب ایادی از طرف بیت العدل ویامجمع ایادی مخالف بانس صریح فوق نیست ؟
- * ۵- حضرت عبدالبهادرالواح وصایا میفرمایند " حقوق الله راجع به ولی امرالله است " اکنون اقدام به مطالبه واخذ حقوق الله از ناحیه بیت العدل مخالف نص صریح فوق نیست ؟
- * ۶- حضرت ولی امرالله میفرمایند " اخراج وطررد افراد ازشریعت الهیه . . . چیز اختیارات خاصه ولی امرالله یعنی رئیس عالیهروحانی جامعه میباشد " نظامات بهائی صفحه ۸ وسمچنین در اخبارامری شماره ۶ سال ۱۰۶ صفحه ۹ میفرمایند که اعاده نفوس مطرود بهجامعه بهائی نیز با شخص ولی امرالله است . حال آیا طرد نفوس واعاد آنان بهجامعه امر ازناحیه ایادی ویابیت العدل مخالف با این نصوص نیست ؟
- * ۷- حضرت عبدالبهادرالواح وصایا میفرمایند " ای احبای الهی باید ولی امرالله در زمان حیات خویش من سوبعد را تمیین نماید تا بعد ازصمودش اختلاف حاصل نگردد " آیا تصور میفرمائید که وجود مصون اخذای ولی امرالله در انجام این وظایفه مفروضه تعلل ورزید باشد ؟
- * ۸- حضرت عبدالبهادرالواح وصایا میفرمایند " حصن متین امرالله با طاعت من سوولی امر الله محفوظ ومنعمون ماند " پس با حذف ولی امرالله از نظم بدیع الهی حصن متین امرالله چگونه مصون ومحفوظ خواهد ماند ؟
- * ۹- حضرت ولی امرالله در توقیع منیع ۱۰۵ صفحه ۲۱ میفرمایند " این نظم بدیع . . . بنیادش بر دو رکن رکن استوار رکن اول واعظم رکن ولایت الهیه که مصدر رتبیین است و رکن ثانی بیت العدل اعظم الهی که مرجع تشریح است سمچنانکه در این نظم الهی تفکیک بین احکام شارع امرو مبارکی اساسیهاش که مرکز عهد وميثاقش تبیین نمود ممکن نه انفصال رکنین نظم بدیع نیز از یکدیگر متمنع ومحال " حال باوجود اینکه حضرت ولی امرالله میفرمایند که انفکاک وانفصال ولی امرالله ازبیت عدل متمنع ومحال است آیا باز جای ابهامی برای شما باقی است که بیت العدل بدون ولی امرالله نمیتواند وجود داشته باشد ؟



**Resting Place of C.M. Remey
in Florence, Italy**

آرامگاه ابدی چالز میسن ریمی در
فلورانس - ایتالیا

مومنین بحضرت بهاء الله كلا ملاحظه فرمانيد

بعد از صعود شوقی افندی اولین ولی امر دیانت بهایی در سال 1957 میلادی عده ای از اعضای موسسه ایادی امرالله برهبری روحیه خانم علم مخالفت بر علیه آقای چالزمیسن ریمی وصی منتصب شوقی افندی و رئیس جنین بیت العدل اعظم الهی یعنی دومین ولی امر دیانت بهایی برافراشتند. و با حيله و تزویر ایشان را از میدان بدرکردند و بدون هیچ مجوزی و سندی طبق نوشته خود روحیه خانم برکری 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 الهی 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 الهی که شوقی افندی در سال 1951 میلادی تشکیل داده بودند باشد و چون چنین نیست و مطابق دستورات الهی تشکیل نشده است پس بیت العدل اعظم الهی نبوده و نیست. از این رو فاقد هرگونه صلاحیت است.

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

هر هیاتی که به نظام الهی و بر حسب تعلیمات و اصول و شرایط سماویه که در صحف الهیه مشروحا مثبت و مسطور است کاملاً یانبعی ویلیق لهذا المقام الرفیع ولمركز المنیع انتخاب و تشکیل نشود ان هیات از اعتبار اصلی و رتبه روحانی ساقط و از حق تشریع و وضع احکام و سنن و قوانین غیر منصوصه ممنوع و از شرف اسنی و قوه مطلقه علیا محروم [اشاره به بیت العدل اعظم الهی 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 suffer, 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."

THE UNIVERSAL HOUSE OF JUSTICE

بیت العدل اعظم الہی

Universally Elected Body by the People of the World

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

مجمع انتخابی بین المللی توسط ساکنین کرہ ارض

[زیر نظر مستقیم ولی امر دیا نت بهایی]