



RESTING PLACE OF SHOGHI EFFENDI
THE 1st GUARDIAN OF THE BAHÁ'Í FAITH

Message to all the believers in Baha'u'llah

Statement by E.S. Yazdani

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

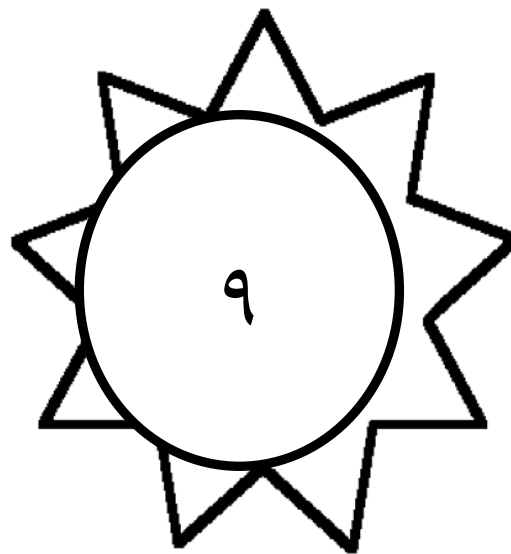
The group of the ex-Hands of the Cause collectively claimed the successorship to the 1st Guardian of the Baha'i Faith, Shoghi Effendi, and after ***“assuming the reins of authority with no documents”**** with no evidence to support them, formed an illegitimate Universal House of Justice in 1963 to mislead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

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

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

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

*Ref. Introduction to “The Ministry of the Custodians 1957—1963” by Ruhiyyah Khanum, page 9



RIDVAN

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

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ASL-I-KULLU'L-KHAYR (Words of Wisdom)

In the Name of God, the Exalted, the Most High

THE source of all good is trust in God, submission unto His command, and contentment with His holy will and pleasure.

The essence of wisdom is the fear of God, the dread of His scourge and punishment, and the apprehension of His justice and decree.

The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty Book.

The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.

The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord.

True remembrance is to make mention of the Lord, the All-Praised, and forget aught else beside Him.

True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace, inasmuch as in His Hands is the destiny of all His servants.

The essence of detachment is for man to turn his face towards the courts of the Lord, to enter His Presence, behold His Countenance, and stand as witness before Him.

The essence of understanding is to testify to one's poverty, and submit to the Will of the Lord, the Sovereign, the Gracious, the All-Powerful.

The source of courage and power is the promotion of the Word of God, and steadfastness in His Love.

The essence of charity is for the servant to recount the blessings of his Lord, and to render thanks unto Him at all times and under all conditions.

The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life.

The essence of true safety is to observe silence, to look at the end of things and to renounce the world.

The beginning of magnanimity is when man expendeth his wealth on himself, on his family and on the poor among his brethren in his Faith.

The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendour hath revealed.

The source of all evil is for man to turn away from his Lord and set his heart on things ungodly.

The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him.

The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation.

The essence of abasement is to pass out from under the shadow of the Merciful and seek the shelter of the Evil One.

The source of error is to disbelieve in the One true God, rely upon aught else but Him, and flee from His Decree.

True loss is for him whose days have been spent in utter ignorance of his self.

The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye.

Thus have We instructed thee, manifested unto thee Words of Wisdom, that thou mayest be thankful unto the Lord, thy God, and glory therein amidst all peoples

THOU seest, O my Lord, my dwelling-place in the heart of this mountain and Thou dost witness my forbearance. Verily I have desired naught else but Thy love and the love of those who love Thee. How can I extol the effulgent beauty of Thy Lordship, conscious as I am of my nothingness before the habitation of Thy glory? Yet the sorrow of solitude and loneliness prompteth me to invoke Thee through this prayer, perchance Thy trusted servants may become aware of my lamentations, may supplicate unto Thee on my behalf, and Thou wouldst graciously answer their prayers as a token of Thy grace and Thy favour. I bear witness that there is no God but Thee, inasmuch as Thou art invested with sovereignty, grandeur, glory and power which no one among Thy servants can visualize or comprehend. Indeed Thou shalt, by virtue of that which is inherent in Thine Essence, ever remain inscrutable unto all except Thyself.

The Bab

يا الهي انت ترى موقفي في وسط الجبل هذا وتشهد على صبري بآنني ما اردت الا
حبك وحب من يحبك فكيف اثني طلعة حضرتك بعد ما لا ارى وجوداً لنفسي في تلقاء
مدین عزتك ولكن لما اری حزني في وحدتي وغربتي اناجيك بهذا لعلّ بذلك تطلع
على ضجيجي امانؤك ويدعوك في حقّي وانت تجيبهم رحمةً وفضلاً فاشهد ان لا اله
الا انت بما انت عليه من العزّة والعظمة والجلال والقدرة من دون أن يلحظ او يعلم
ذلك احدٌ من عبادك لآنك كما انت عليه لن يعرفك غيرك ...

حضرت اعلى

Letter from the Guardian to a believer

Marseille June 29, 2009

I received your letter of May 3rd, 2009. On May 3rd, I became 83 years old. But I have the strength to fight, to establish the true Baha'i faith. The fundamental pieces are the Testament and the Covenant. The ex-Hands have violated the order established by Baha'u'llah and Abdu'l-Baha. Shoghi Effendi put in place the structure of the establishment of the world order. The Baha'i faith is the fulfillment of the grand alliance, beginning with Abraham, Moses, Jesus, Mohammed and all the other prophets.

What is extraordinary in this faith is that we have the writings of the Hand of the Manifestation of God in 1863; that means that in the past, except for some writings, all the rest were reported by the Apostles.

The Baha'i faith is the unity of all religions. It leads to, in a strong and precise manner, a modern faith, with a well-established administrative organization and, through the writings of Baha'u'llah, the spiritual evolution of Man. This spirituality allows better relations between men.

This spiritual evolution is necessary for the human being, in order to resolve social and economic problems, etc. In 1863, in the gardens of Ridvan, Baha'u'llah gave all the principles that you are familiar with. Today, in 2009, people in the government are working in the direction of the Baha'i faith without knowing it. The influence of Baha'u'llah is divine and, by his proclamation, he brought about new vibrations and the fulfillment of the 27 letters which concern the knowledge of science, of the economy, etc.

Be proud and happy to be a Baha'i and to have accepted the principle of the Guardianship, because through obedience to the Covenant comes the improvement of future human society, on the universal level. If you have the book *The New Era* by Dr. Esslemont, you can send it to the President of the United States of America – Mr. Obama.

We are the servants of God. He is present every day in our lives.

Thank you for the photos. I pray for the believers.

The study of the Writings is necessary for our own spiritual evolution and, at the same time, to work for their fulfillment. Baha'u'llah, through their embassies, in the past wrote messages to all the leaders (Queen Victoria, Napoleon III, Bismarck, the Czar, etc.)

I end my letter and am very happy to hear your news, knowing that you are in a very good situation.

With all my affection for you and your family, with my prayers.

Your J. Soghomonian

Faithfully in el Baha, IV Guardian



O God
By M. Farshchian

EXTRACTS FROM A TABLET CONTAINING WORDS ADDRESSED TO THE SHERIF OF MECCA

By The Bab

O SHERIF!... All thy life thou hast accorded worship unto Us, but when We manifested Ourselves unto thee, thou didst desist from bearing witness unto Our Remembrance, and from affirming that He is indeed the Most Exalted, the Sovereign Truth, the All-Glorious. Thus hath Thy Lord put thee to proof in the Day of Resurrection. Verily He is the All-Knowing, the All-Wise.

For hadst thou uttered 'Here am I' at the time We sent thee the Book, We would have admitted thee to the company of such of Our servants as truly believe, and would have graciously praised thee in Our Book, until the Day when all men shall appear before Us for judgement. This is in truth far more advantageous unto thee than all the acts of worship thou hast performed for thy Lord during all thy life, nay, from the beginning that hath no beginning. Assuredly this is what would have served and will ever serve thy best interests. Verily We are cognizant of all things. Yet notwithstanding that We had called thee into being for the purpose of attaining Our presence in the Day of Resurrection, thou didst shut thyself out from Us without any reason or explicit Writ; whereas hadst thou been among such as are endowed with the knowledge of the Bayán, thou wouldst have, at the sight of the Book, testified forthwith that there is no God but Him, the Help in Peril, the Self-Subsisting, and wouldst have affirmed that He Who hath revealed the Qur'án, hath likewise revealed this Book, that every word of it is from God, and unto it we all bear allegiance.

However, that which was preordained hath come to pass. Shouldst thou return unto Us while revelation still continueth through Us, We shall transform thy fire into light. Truly We are powerful over all things. But if thou failest in this task, thou shalt find no way open to thee other than to embrace the Cause of God and to implore that the matter of thine allegiance be brought to the attention of Him Whom God shall make manifest, that He may graciously enable thee to prosper and cause thy fire to be transformed into light. This is that which hath been sent down unto Us. Should this not come to pass, whatever We have set down shall remain binding and irrevocably decreed by God, the Help in Peril, the Self-Subsisting, and We shall therefore banish thee from Our presence as a token of justice on Our part. Verily we are equitable in Our judgment.



O SON OF BEING!

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

.



O SON OF LOVE!

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



O FRIENDS!

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

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





The **Selimiye Mosque** (Turkish: *Selimiye Camii*) is an Ottoman mosque in the city of Edirne, Turkey. The mosque was commissioned by Sultan Selim II and was built by architect Mimar Sinan between 1568 and 1574. It was considered by Sinan to be his masterpiece and is one of the highest achievements of Islamic architecture.

The World is in travail, and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Its perversity will long continue. And when the appointed hour is come, there shall be suddenly appear that which shall cause the limbs of mankind to quake. Then and only then, will the Divine Standard be unfurled, and the nightingale of Paradise warble its melody.

BAHA'U'LLAH



Sorrow and Joy
A PERSIAN CLASSICAL MINIATURE PAINTING

Statement
On
The Baha'i Faith and Its Institution of Guardianship

The Baha'i Faith was heralded by a young man named Siyyid Ali Muhammad, who became known as the Bab. The Bab declared His mission on 23 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 and the Baha'i dispensation are the first two dispensations of the 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 depths, 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 within Persia. Finally, He was judged by a number of religious leaders in Tabriz and executed by the order of the Persian 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. 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 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 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 a new teaching for the establishment of the unity of humankind.

The outstanding teachings of the Baha'i Faith can be summed up in the following principles: the declaration of Universal Peace; oneness of mankind; 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 civilization must be completed by spiritual civilization; Religion is the foundation for world unity; universal education; and complete harmony between science and religion. The Founder of the Baha'i Faith confirmed that the unity of humanity and universal peace will be realized and the Kingdom of God on earth will be established per the prophecies of His Holiness the Christ.

Baha'u'llah left this world in 1892. In His Will, the Book of the Covenant, He appointed 'Abdu'l-Baha to succeed Him. 'Abdu'l-Baha directed the affairs of the Baha'i Faith and wrote numerous books and tablets on the importance of the Faith during His ministry, which lasted from the passing of Baha'u'llah to his own death in late November 1921. After 'Abdu'l-Baha's ascension, He was succeeded by Shoghi Effendi as the first guardian of the Faith, in accordance with 'Abdu'l-Baha's Will and Testament.

To regulate the activities of the worldwide human communities and nations, the Founder of the

Baha'i Faith engineered an administrative system known as The World Order of Baha'u'llah (WOB). WOB contains various institutions. The two most important Institutions of WOB are the Guardianship and the Universal House of Justice.

The institution of Guardianship is represented by a Guardian at any time in the Baha'i Dispensation. The first Guardian; was Shoghi Effendi, named and 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. Guardian's duties includes: appointing his successor in his own lifetime; sitting at the head of the Universal House of Justice; interpreting the Holy Writings; and having the final say on matters of the Faith as the Authorized Interpreter of the Baha'i dispensation, which will be in existence not less than a thousand years.

The Institution of the Universal House of Justice (UHJ) is formed by marrying a universally elected body of the people and the Institution of Guardianship represented by the guardian. The formation of the Universal House of Justice is under the supervision and direction of the guardian of the Faith. UHJ passes laws and regulations that are not found in the Writings of Baha'u'llah or 'Abdu'l-Baha. UHJ can cancel the laws enacted by past Houses and may enact new ones to meet the requirements of the time. The guardian, as the head of the Universal House of Justice, has only one vote and does not have the right of veto or to disregard any member's vote or the vote of the majority.

The first guardian, Shoghi Effendi, in his own life time formed the embryo of the Universal House of Justice and appointed Charles Mason Remey as its president in an announcement to the Baha'i World made by two cablegrams of 9 January and 2 March 1951. In these two cablegrams, the first guardian appointed his successor as well as announces formation of the embryo of the Universal House of Justice. The first cablegram reads:

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 Akka 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 Bab's Sepulcher 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 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, 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 luster 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-Baha'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. Advise publicize announcement through Public Relations Committee. [Message to the Baha'i World, Shoghi Effendi, Baha'i Publishing Trust, 1958, page 7]

Part of the second cablegram states:

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 foundations and widen the scope of influence emanating from the twin spiritual, administrative World Centers permanently fixed in the Holy Land constituting the midmost heart of the entire planet. [Message to the Baha'i World, Shoghi Effendi, Baha'i Publishing Trust 1958, page 22]

After Shoghi Effendi left this world on 4 November, 1957 a group of people then elevated to the rank of the Hands of the Cause, led by Shoghi Effendi's widow, Mrs. Rabbani, openly opposed and challenged the authority of C.M. Remey, the head of the embryo of the Universal House of Justice. They propagated the idea that the lines of guardianship ended with the passing of the first guardian and there will be no other guardians after Shoghi Effendi.

Based on the fact that an embryo possesses all perfections, the International Baha'i Council, that is the embryo of the Universal House of Justice, was potentially the Universal House of Justice. Further, and in accordance with the Will and Testament, the Head of the Universal House of Justice is the guardian of the Faith and the guardian of the Faith is the head of the Universal House of Justice. These two offices are in fact one office.

Upon these facts, the Institution of Guardianship will continue in the Baha'i Dispensation. Shoghi Effendi writes;

Divorced from the institution of the Guardianship, the World Order of Baha'u'llah would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Baha has written, has been invariably upheld by the Law of God. ...Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. its prestige would suffer, the means required to enable it to take a long, uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.[The World Order of Baha'u'llah, Shoghi Effendi, Baha'i Publishing Trust, 1955, page 148]

In another passage 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 Kit'ab-i-Aghdas, and repeatedly and solemnly confirmed by 'Abdu'l-Baha 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... [The World Order of Baha'u'llah, Shoghi Effendi, Baha'i Publishing Trust, 1955, page 148]

C. M. Remey, after over two years sending various correspondence and appeals to the ex-Hands, with no result, announced his proclamation as the second Guardian of the Baha'i Faith in 1960. C.M. Remey stated that he was the second guardian of the Baha'i Faith and successor to the first Guardian from the moment Shoghi Effendi left this world on 4 November 1957.

The ex-Hands, after "assuming the reins of authority with no documents" [Introduction to "The Ministry of the Custodians 1957—1963" by Ruhyyah Khanum, page 9] to support them, and with no authority for any administrative function in the WOB, collectively claimed to be the successor to the first guardian. To further mislead the believers, they formed an illegitimate universal house of justice in 1963. Their so-called universal house of justice does not have the living guardian, as its president. It has not been formed in accordance with the Writings of the Faith. It does not manifest the development of the embryo of the Universal House of Justice, established by the first Guardian of the Faith in the early 1951 cablegrams. **Thus this body, the so-called universal house of justice, is a false universal house of justice and it is illegitimate.**

Shoghi Effendi has rejected, in advance, the validity of such an institution, in a letter dated the 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. [From the letter of 27 November, 1925 to central spiritual assembly of Iran]

The present administration in Haifa, the false universal house of justice and its supporters, do not represent the Baha'i Faith. The Divinely established Baha'i Faith no longer exists among these people. The Haifa Group converted the Baha'i Faith into a sect which is yet another source of division and disharmony among the people of the world. In the last fifty years this administration has changed and twisted the Baha'i Writings to suit their objectives and continues to keep the believers uninformed so they would follow their

design. Whoever opposes them and expresses his or her view is blacklisted and excommunicated, even though this group has no authority to do so. Their victims are shunned and separated from their loved ones, and their divinely given human rights have been shamefully violated by the Haifa Group and their supporters. They are committing the same mistakes as the Rabbis did in the time of Christ, or the priests did in the Dark Ages, or the mullahs have done since the inception of the Babi and the Baha'i Faith.

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The House of the Bab in Shiraz, Iran, where He declared His mission as a Messenger of God, was destroyed 30 years ago this year – in 1979 – by a mob.

SHOGHI EFFENDI RABBANI

THE FIRST GUARDIAN OF THE BAHÁ'Í FAITH

The following notes is written in the memory of the first Guardian of the Baha'i Faith, who guarded the Faith for 36 years, that was founded by Baha'u'llah in 1863; who implemented the World Order of Baha'u'llah, established by the Founder, in His most Holy Book, the Kit'ab-i-Aghdas and defined and explained by 'Abdu'l-Baha in His Will and Testament; who wrote numerous books, articles and letters to show his and the future generations the significant of the institutions of the World Order of Baha'u'llah, such as the Institution of Guardianship, the Institution of the Universal House of Justice, the Institution of Hands of the Cause etc.,; who worked extremely hard to establish the Kingdom of God on earth, as foretold by His Holiness Jesus Christ nearly two thousand years ago: *"Our Father, which art in Heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven..."*¹; who was betrayed by the people surrounding him after he passed away in the early morning of 4 November, 1957.

The first Guardian of the Baha'i Faith was born on 3rd of March, 1896 and he left this world on 4 November, 1957, as it is recorded in "The passing of Shoghi Effendi", a booklet written by Ruhyyih Khanum.¹ Shoghi Effendi was related to The Bab through his father, Mírzá Hádí Shírází, and to Baha'u'llah through his mother, Díyá'yyih Khanum, the eldest daughter of 'Abdu'l-Baha. In 1937 he married Mary Maxwell, a Canadian lady, known as Amatu'l-Bahá Ruhyyih Khanum. She served the first Guardian of the Faith faithfully and in her writings, published prior to ascension of Shoghi Effendi is the evidence of her loyalty to the 1st Guardian and the Covenant. The reader's attention is drawn to "TWENTY FIVE YEARS OF THE GUARDIANSHIP" by Ruhyyih Khanum.⁴ "... for the two Wills – those of Baha'u'llah and the Master" writes Ruhyyih Khanum "are so strongly constructed and so authentic beyond a shadow of a doubt, that is impossible to divorce the body of the teachings from their provisions. The principle of

*successorship, endowed with the right of Divine interpretation, is the very hub of the Cause into which it's Doctrines and Laws fit like the spokes of a wheel- tear out of the hub and you have to throw away the whole thing."*² In another article she writes: "...that Manifestation [Baha'u'llah] has not taken His Finger from the pulse of the world but will, first through the Master and then through a line of Guardians, directly exert a guiding influence from on High over the destinies of men."³

Shoghi Effendi was successor to 'Abdu'l-Baha in accordance with His Will and Testament opened on the ninth day of His ascension. "O my loving friends!", 'Abdu'l-Baha writes "After the passing away of this wronged one, it is incumbent upon the Aghsán (Branches), the Afnán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi--the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,-- as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsán, the Afnán, the Hands of the Cause of God and His loved ones must turn. He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendents." In the same document 'Abdu'l-Baha further writes "O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God [under line added] 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.”⁴

The account of Shoghi Effendi’s personal life has been documented by others and it is not the purpose of this article to reflect them here again. Nor it is the purpose of these notes to reflect even very briefly the result of his 36 years of his continuous hard work on the protection of the Faith; on the implementation of the World Order of Baha’u’llah; on his writings on the Baha’i Faith and its administration. Rather to concentrate on one of his most important duties in appointing his successor to protect the Faith after his ascension.

The reader has noted that, it was *“incumbent upon the Guardian of the Cause of God [under line added] to appoint in his own life-time him that shall become his successor that differences may not arise after his passing.”* It was Shoghi Effendi’s duty to appoint his successor in his life time.

In fulfilling his duty, the Guardian in his own life-time, not only he appointed his successor, he also formed the embryo of the Universal House of Justice with its president C.M.Remey. On 9th of January, 1951, the first Guardian of the Faith sent the following Cablegram 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 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.”⁵

Shoghi, Cable gram of 9 January, 1951

Shoghi Effendi, in another Cablegram of March 8, 1952 writes *“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 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.”⁵*

International Baha’i Council was like an unborn child that it was fed through its umbilical cord. Ruhyyih Khanum was liaison between the

Council and the Guardian and through Ruhiyyih Khanum, the Guardian provided directions to the individuals to carry out his orders. When the first Guardian left this world, there was no need of the liaison officer, Ruhiyyih Khanum. The Council became an active organ, the heart and nerve center of the Baha'i Administration. *"To these will be added further functions" writes Shoghi Effendi "(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."*⁵ In his weighty treatise of February, 1934, known as The Dispensation of Baha'u'llah, the first Guardian fully explained the stations of the Bab, Baha'u'llah and 'Abdu'l-Baha together the importance of the Institutions of Guardianship and the Universal House of Justice and the relationship between these two Institutions of the World Order of Baha'u'llah. To protect the Faith and the World Order of Baha'u'llah, he left no ambiguity that the Universal House of Justice is to be formed in accordance with the Writing and he withdraw validity and authenticity of any institution that is not formed in accordance with the Holy Scriptures. In his letter to the Persian Baha'i Communities, as early as summer of 1925, he writes *"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."*⁶

After passing of Shoghi Effendi, the successor to the first Guardian was not guarded and together with the severity of the Divine Test⁷, laid before the entire body of the believers in Baha'u'llah, caused Ruhiyyih Khanum together with the rest of the Hands of The Faith, except C. M. Remey, to turn around and oppose the continuation of

Guardianship. That was violation of the Will and Testament. That was violation of the Covenant. Their action against the continuation of Guardianship and the Covenant was the fulfilment of the verse of the Kit'ab-i-Aghdas where Baha'u'llah states: *"They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High."*⁸ In fact Ruhiyyih Khanum and the rest of the Hands of the Faith turned on their heels and through away the Commandments.

The body of the Hands of the Faith, in their first conclave [meeting for secret conversation] did not consider the importance of the International Baha'i Council and its president, C. M. Remey, nor they made any attempt to reconsider their stand against the continuation of Guardianship after they received the correspondences [the 1st, the 2nd and the last appeals] from the president of the International Baha'i Council prior to C.M. Remey's Proclamation of Ridvan, 117 B.E., April 1960. Review of "The passing of Shoghi Effendi" by Ruhiyyih Khanum shows that She together with the rest of the Hands purposely ignored International Baha'i Council and its president C. M. Remey completely from the moment the first Guardian left this world. It was the duty of Ruhiyyih Khanum to inform first and only the president of International Baha'i Council the health condition of the Guardian and seek direction from its president. On contrary Ruhiyyih Khanum first called Mr. Balyuzi, then Mr. Ferraby, then Ugo Giachery not C.M. Remey who was living at the home of the first Guardian of the Faith who was the president of the embryo of the Universal House of Justice that was to evolve into the Universal House of Justice. Ruhiyyih Khanum by passed the Council and its president. She sent the following Cablegram to the National Assemblies around the world. She stated
 "BELOVED ALL HEARTS PRECIOUS
 GUARDIAN CAUSE GOD PASSED
 PEACEFULLY AWAY YESTERDAY AFTER
 ASIATIC FLU STOP APPEAL HANDS
 NATIONAL ASSEMBLIES AUXILIARY
 BOARDS SHELTER BELIEVERS ASSIST
 MEET HEARTRENDING SUPREME TEST
 STOP FUNERAL OUR GUARDIAN BELOVED
 GUARDIAN SATURDAY LONDON HANDS

ASSEMBLY BOARD MEMBERS INVITED ATTEND ANY PRESS RELEASE SHOULD STATE MEETING HANDS SHORTLY HAIFA WILL MAKE ARRANGEMENT TO BAHAI WORLD REGARDING FUTURE OLANS STOP URGE HOLD MEMORIAL MEETING SATURDAY.”⁹

The reader has noted that in this cablegram, Ruhiyyih Khanum has bypassed the Council and its president, and directly contacting the national assemblies. Further she has taken an authority role that she did not possess as a hand of the cause singly or collectively with the rest of the Hands. She has requested the believers to turn to the Hands for shelter, not the embryo of the Universal House of Justice, not its president, C. M. Remey. She has assumed, with the rest of the Hands, authority for future planning on the Faith that she and the rest of the Hands did not have in accordance with the Will and Testament. If there was not any other document on the violation of the Covenant by Ruhiyyih Khanum and the rest of the Hands, the account of “The passing of Shoghi Effendi” by Ruhiyyih Khanum is sufficient proof of her violation and disloyalty to the commandments written in the Writings of Baha’u’llah, Will and Testament and in the writings of Shoghi Effendi particularly “*The dispensation of Baha’u’llah*”. In her account of “The passing of Shoghi Effendi”, Ruhiyyih Khanum, on one hand, has praised the Guardian and on the other hand, has abandoned the Institution of Guardianship in the Baha’i Faith, the Institution that the unity of the Faith depends on. It seems to the writer that the account of “The passing Shoghi Effendi” is “Judas’s Kiss”. It is with great sadness to witness that Ruhiyyih Khanum, by her own action, went down to the history of the Baha’i Faith, as the “*Archviolator*” of the Formative Age of the Baha’i Faith. The rest

of the Hands do share her guilt on violation of the Covenant and their disobedience to the second Guardian of the Faith, C.M. Remey.

The Cause of Baha’u’llah will be recognised by the people of the world and the authentic Universal House of Justice, with Guardian as its permanent head, will be established on earth and the Kingdom of God will be realised and the prophecies of past will be fulfilled. Meanwhile the believers in Baha’u’llah are encouraged to study the Writings to deepen our understanding of the Faith for better teaching and propagation of the Baha’i Faith among the people of the World.

E.S. Yazdani
Sydney, Australia
December, 2007

1. Lord’s Prayer
2. Ruhiyyah Khanum, Twenty Five Years of Guardianship, Baha’i Publishing Trust, Wilmette, Illinois, 1948
3. Ruhiyyah Khanum, Success in Teaching, American Baha’i News, No. 220, June 1949 and Persian اخبار امری شماره 5 سال 106
4. Will and Testament of ‘Abdu’l-Baha
5. Shoghi Effendi, Message to the Baha’i World, Baha’i Publishing Trust, 1958, 1971
6. From the letter of Shoghi Effendi, to the eastern believers, date summer 1925.
7. Refer to “Divine Tests”, by E.S. Yazdani, RIDVAN magazine, No. 5 August 2007
8. Kit’ab-i-Aghdas
9. The account of the passing of the 1st Guardian is recorded in “The passing of Shoghi Effendi” by Ruhiyyah Khanum in collaboration with John Ferraby dated December 9th, 1957 published by Baha’i Publishing Trust at 27 Rutland Gate, London, S.W. 7 in 1958





A Ghazal from Hafis of Shiraz

When you hear the lovers' words, think them not a mistake
You don't recognize these words, the error must be your
take.

The here and hereafter cannot tame my spirit and soul
Praise God for all the intrigue in my mind that is at stake.

I know not who resides within my heart
Though I am silent, he must shake and quake.

My heart went through the veil, play a song
Hark, my fate, this music I must make.

I paid no heed, worldly affairs I forsake
It is for your beauty, beauty of the world I partake.

My heart is on fire, I am restless and awake
To the tavern to cure my hundred day headache.
My bleeding heart has left its mark in the temple
You have every right to wash my body in a wine lake.

In the abode of the Magi, I am welcome because
The fire that never dies, in my heart is awake.

What was the song the minstrel played?

My life is gone, but breathing, I still fake!
Within me last night, the voice of your love did break
Hafiz's breast still quivers and shakes for your sake.

ANNOUNCEMENT
TO
THE HANDS OF THE FAITH
FROM
MASON REMEY
THE SECOND GUARDIAN
OF
THE BAHA'I FAITH
OF
HIS APPOINTMENT OF GUARDIANSHIP
BY
THE FIRST GUARDIAN
OF
THE FAITH

WASHINGTON D.C.
U.S.A.
April, 1960

TO THE HANDS OF THE FAITH IN THE HOLY LAND

BELOVED FRIENDS:

I have said and done all that I can to awaken the Hands of the Faith to the great danger they have brought upon the Faith, but all to no avail; so, from now on I must take command of the Cause myself, as President of the Baha'i International Council, and right these matters myself, drastically putting aside and doing everything possible to put the Faith back into running order under the guardianship as it was in the days of the Beloved Guardian who bestowed upon me the authority after him, to protect the Faith in this crisis by his appointment of me as President of the Baha'i International Council to take over the duties of that trust that became my duties at the death of Shoghi Effendi. Thus, from now on, I am telling the Hands of the Faith that they should take orders from me.

My first order to them is that they desist in all of their preparations for 1963 and that they inform the Baha'i world that I, the President of the International Baha'i Council, have taken over the command of the Faith and that from now on I will direct the Hands of the Faith of how they are to conduct themselves and the manner of rendering their services to the Cause for its propagation and protection.

The direction of the Faith assumed by the Hands of the Faith during the interregnum is now over and at an end and I am directing the affairs of the International Council which affairs are the affairs of the Cause.

Since the Council is the embryo from which will evolve and develop the Universal House of Justice, I at present being the President of the embryonic House of Justice which in time will develop into the Universal House of Justice, Shoghi Effendi commanded me as President of the Council during his life as

Guardian of the Faith, which command became, automatically, my command at the death of Shoghi Effendi and since his death, has been my command.

In my position as President of the International Council, I stand single and alone in all this world, Therefore my reason for standing single and alone upholding the Administration of the Faith and the Guardianship against the united stand of the Hands of the Faith.

At the present time of this writing (April 5, 1950) I am the only person in the world who knows this, but I shall soon have to explain these matters to the Baha'i world. For the time of silence, confusion, and violation is ended.

Thus, I give the Hands of the Faith but a few hours before I announce my intentions to the friends of the Faith.

If such is not forthcoming, I will direct the believers myself, referring them to the words of the Beloved Guardian, spoken many times, referring to the International Council, its functions, its future development with me, Mason Remey, as its President.

Wake up, Hands of the Faith, see and understand that which the Beloved Guardian has told you about the position in the Faith that he has given me and into which I automatically stepped at the death of the First Guardian of the Faith. I herewith command you, the Hands of the Faith in the Holy Land, to make this Proclamation to the Baha'i world through the National Baha'i Assemblies of the world. I give you this instruction now in secret, according to the understanding between all the Hands of the Faith that all of our deliberations be held strictly in confidence.

In the meanwhile where are matter about myself as President of the International Council that were never mentioned by the Hands of the Faith in any of their conferences that I am preparing to write in a letter that I

am asking that it be read before the convention. This letter, a copy of which I will send you very shortly, will prepare the Baha'is for whatever you may have to announce or proclaim to them regarding me and my unique position in the Cause.

Should you comply promptly with this, my order-you, the Hands of the Faith, will be greatly blessed with blessing that will descend immediately upon you and upon the Cause the world around, but should you delay or oppose me, you will make your way difficult.

In the letter that I am preparing to be read before the coming National Convention at Wilmette, I have most scrupulously not mentioned anything about any of the things that transpired in the conclaves and conferences of the Hands. Were I mentioned anything involving the Hands, it was those matters that the Hands had published officially throughout the world. Such as, for instance, their violation of the International Council, appointed by the Beloved Guardian, violated by them when they declared that they would elect an International Council to "work under the direction and the supervision of the Hands of the Cause residing in the Holy Land". What arrogance and foolishness is that, and it was signed by twenty-two of the Hands of the Faith! And it was circulated all over the world!

Indeed the Hands of the Faith have violated and overstepped. Now is their time of judgment come upon them and this judgment is coming to them, not administered by me, but by the mass of the believers whom they have been leading astray and deceiving.

I have tried and am now trying to conceal their violations as long as I can from the Baha'i world, hoping that at last they will change their attitudes and arise to support the Administration of the Faith. The time is now getting very short for them. Let them make haste to do as I tell them to do, for only by following me will they find Baha'i favor and forgiveness, for when violation takes over and dominated a group of Baha'is, as it has dominated the Hands of the Faith since that first Behje Conclave; when this plague of violation thus takes over, those affected by

this plague are no longer able to help or to cure themselves. They must be cured by a power that is from without their own group; therefore I arose single and alone to deal the Hands of the Faith, and this I am trying to accomplish now, but I must have your cooperation too. If you cooperate with me now at this time when the eleventh hour is well past, I can and will get you out of your trouble, but if you still persist in turning down and turning your backs upon the Will and Testament and trying to destroy the Baha'i International Council, appointed and established by our Beloved Guardian; if you still persist in turning his works down, you will then just have to bear the consequences.

THE UNKNOWN GUARDIAN OF THE FAITH

He, the Second Guardian of the Faith, has been the Guardian of the Faith since the death of the First Guardian of the Faith, unknown, single and alone he has stood on guard to protect the Faith from violation. Thus will he continue to stand, guarding and protecting the Faith alone and unknown; he, now in exile from his home given him by the Beloved Guardian as his home, awaiting to be recognized as the Guardian of the Faith. It is not for him thus to reveal himself to the believers, for the Beloved Guardian has thus declared him.

This is a most difficult time for the Cause, difficult because this time of interregnum has been so prolonged, difficult for the Faith itself, difficult for the believers and of these believers, most difficult of all for the Hands of the Faith, for they who have been honored and blessed above all believers, have also the greatest sacrifices to make-spiritual sacrifices to make- sacrifices of their own human spirit in order that they can serve and make themselves worthy servants next to and under the direction of the Second Infallible Guardian of the Baha'i Faith.

It is the Hands of the Faith for whom my special prayers are directed at this crucial moment of the Cause. I am trying to make the right-about-face-change in the policies of the body of Hands as easy for them as possible, and I trust that all of the believers will do the

same by cooperating in all friendliness and Baha'i love with these Hands of the Faith, that in the end none fall by the wayside, for the Hands of the Faith are fallible, as are all other believers. It is only the Guardian of the Faith who is infallible. Please, dear friends, hear and hearken to what I, President of the Baha'i International Council, am telling you!

THE INFALLIBILITY OF THE GUARDIAN OF THE FAITH

I hold that the only source of infallibility that this Dispensation of Baha'u'llah will ever have is vested in the Guardianship of the Faith and in the Guardianship of the Faith only, whether he, the Guardian of the Faith, should wield this infallibility by himself or whether in conjunction with the International Assembly of Baha'is of the world- infallibility is vested only in the Guardian of the Faith; for he, in his office of Guardian of the Faith, is the only infallible one ever to be in this Baha'i Dispensation.

Furthermore, we, as Baha'is, know that this Cause will always be under the infallible guidance of God; therefore there must always be a Guardian at all times to wield this power of guidance-therefore, there must always be a Guardian of the Faith -one following the other, leading the Faith on into the future and directing the Cause of its spiritual victories to come, victory after victory.

Therefore, the Baha'i world should be assured that our Beloved Infallible Guardian Shoghi Effendi's death did not leave the chair of the Guardianship of the Faith vacant, but that he, in his infallibility, had appointed and left the Cause in the care of the Second Guardian of the Faith, now in occultation, yet to come forth and proclaim himself to the Baha'i world as the Infallible Guardian of the Faith.

But when he, the Second Guardian of the Faith, will find it possible for him to come forth from his occultation, I don't know. Perhaps someone else does know? If so, let him or her tell the Baha'i world for the firm believers will welcome his appearance-he, the Infallible Guardian of the Baha'i Faith!

THE RESPONSIBILITY OF THE PRESIDENT OF THE COUNCIL

I am but one out of all the believers of the Faith to stand against the stand of the Hands of the Faith now supported by the believers of the Faith but, remember dear friends of the Faith, that the Beloved Guardian so placed me that at his death the protection of the Baha'i International Council, the embryo that was eventually to develop into the Universal House of Justice of the Baha'i Faith, would be under my protection because of my office as President of the Council. Therefore, I will explain to all Baha'i friends in this convention that I, as President of the Council, cannot allow any interference from any one or ones of this responsibility that the Beloved Guardian Shoghi Effendi placed upon me as President of the International Council.

I, of myself, am making no claims. I am telling you how the Beloved Guardian left this situation to me to defend.

THE SECOND GUARDIAN OF THE FAITH

During the lifetime of Shoghi Effendi I had no right or power whatsoever to do or to decide anything at all about the International Council, for then all power and right to act was vested in Shoghi Effendi himself, the First Guardian of the Baha'i Faith; but, with the death of Shoghi Effendi, the First Guardian of the Faith, automatically the right and power and my duty to protect and guard the Faith from any violation of the International Council and its functioning descended from him to me because of his appointment of me to the Presidency of this Baha'i Institution; thus, the International Council was designed and created by the word of the Beloved Guardian himself, to be the forerunner and the first step taken by him toward the formation of the embryonic Universal House of Justice, the potential responsibility of which creation, by his infallible command, he placed upon me when he appointed me President of the Baha'i International Council which, as I have said, was not a power that devolved upon me until the death of the First Guardian of our Faith, when automatically this power then

descended from the First Guardian to the Second Guardian of the Baha'is, who is I, Mason Remey. So from now on, for so long as I live upon this earth, I am the Guardian of the Baha'i Faith and I shall expect and demand that the Hands of the faith and that all other believers accept me as their Commander-in-Chief of the activities of the Holy Cause of Baha'u'llah throughout the world.

The Baha'i International Council was a creation of the First Guardian of the Faith, the ultimate accomplishment of the development and functioning and directing of which the Beloved Guardian left to his successor or successors in Guardianship to complete and carry on. When Shoghi Effendi

appointed me President of the Baha'i International Council, giving me the responsibility of its President ship and explained to the Baha'i world that he was thus taking the first step toward instituting the embryonic Universal House of Justice, he placed in my hands a responsibility that I am undertaking to carry, and a responsibility in which I need the cooperation and the help and the devotion of the Hands of the Faith and of the entire body of believers the world around; therefore, I am first explaining and telling you that I am your Guardian, and that I wish you to announce this to the believers in all parts of the world.



The Khaju bridge, the best known bridge in Esfahan



“Baha’is in my backyard”

A TV

Documentary

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

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

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

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

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

Viewers of the film further noted the lie made by another officer of the false Universal House of Justice, Mr. M. Smith where he says “If you are in Israel first law to obey is the fact there is no community to join.” The reporter asks who said?

Mr. Smith replies “Baha’u’llah himself.”⁶ Mr. M. Smith further instructs the reporter to keep the conversation ‘within the walls of the room.’⁷

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

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

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

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

BL: and the alternative is...

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

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

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

Are you ready? Reporter asked.

BL: sure as ready as never ever be

BL: “Dr. Kelly was a government scientist. He was actually an eminent microbiologist before he started working for government and he was an

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

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

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

Reporter: But why would? mean unseen to the public

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

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

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

normal minded Baha'i should be able to see and to understand this problem!"¹⁰

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

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

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

What we are witnessing in the community headed by the false Universal House of Justice is the direct result of the violation of the Hands of the Faith and in particular Ruhiyyah Khanum. She supported the continuation of Guardianship in her writings before the death of the 1st Guardian, Shoghi Effendi. After the death of the Guardian, she turned her face away from the undisputable Writings and dragged the rest through the road of violation of the sacred Covenant. What are happening among the Haifa organisation, are the fruits of the ex-hands violation of the Covenant. Did not the Hands of the Faith unaware of Shoghi Effendi's statement where he states: "Divorced from the institution of the Guardianship the World Order of Baha'u'llah would be mutilated and permanently deprived of that hereditary principle which as Abdu' l-Baha has written has been invariably upheld by the Law of God."¹³ In the same passage the Guardian continues to write:

"Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of legislative action of its elected representatives would be totally withdrawn."¹⁴

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

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

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

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

E.S. Yazdani
Sydney, Australia
August 2007

Foot Notes:

1. From notes of a believer in USA

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

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

انّ الذين نكثوا عهد الله
فى اوامرہ و نكصوا على اعقابهم اولئك
من اهل الضلال لدى الغنى
المتعال

They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High.

From The Kit’ab-i-Aqdas Verse 2

Recognition of Manifestation of God

And Path to

True Poverty and Absolute Nothingness

THE SEVEN VALLEYS

His Holiness Muhammad, the Founder of the Faith of Islam, is said to say:

" كنت كنزاً مخفياً فحببت ان أعرف فخلقت الخلق
لاعرف "

This means "'I' was a hidden Treasure that 'I' loved to be known. Thus 'I' created the creation so that to recognise Me."¹ Baha'u'llah in the Hidden Words states: "O SON OF MAN! Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty."² Baha'u'llah further, in His Most Holy Book, The Kit'ab-i-Aghdas states: "The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration."³

It can be comprehended from these verses that the purpose of Man's creation is to recognise the All Mighty God, the Creator of all things in the all Worlds.

Further references in the Baha'i Literature indicate that the door to understand the Essence of God is closed and the road to His Court is blocked. "Know that," 'Abdu'l-Baha states: "the Reality of

Divinity or the substance of the Essence of Oneness is pure sanctity and absolute holiness.... It is invisible, incomprehensible, inaccessible, a pure essence which cannot be described."⁴ "There are two kinds of knowledge, 'Abdu'l-Baha explains: "knowledge of the essence of a thing and the knowledge of its qualities."⁵ Our understanding of things is limited to understand the quality of a thing, not its essence. When it is impossible to comprehend the essence of things then how is it possible to comprehend the Essence of God? But the knowledge of Manifestation of God is possible, which is the knowledge of God, that is to say the reflection of the attributes of God within the temple of an individual in the world of creation. The Manifestation of God is the link between the World of God and the World of Creation.

The Path to attain the Threshold of Divine Knowledge is explained by Baha'u'llah in one of His Tablets known as "**The Seven Valleys**" which is the aim of this article to highlight its contents as directed by Jacques Soghomonian the 4th Guardian of the Baha'i Faith.⁶

In the opening paragraph Baha'u'llah writes: "Praise be to God Who hath made being to come forth from nothingness; graven upon the tablet of man the secrets of pre-existence; taught him from the mysteries of divine utterance that which he knew not; made him a Luminous Book unto those who believed and surrendered themselves; caused him to witness the creation of all things (Kullu Shay') in this black and ruinous age, and to speak forth from the apex of eternity with a wondrous voice in the Excellent Temple: to the end that every man may testify, in himself, by himself, in the station of the Manifestation of his Lord, that verily there is no God save Him, and that every man may thereby win his way to the summit of

realities, until none shall contemplate anything whatsoever but that he shall see God therein”.

The reader’s attention is drawn to:

- The secrets of pre-existence,
- The mysteries of divine utterance,
- Luminous Book,
- Kullu Shay’
- Excellent Temple,

It appears to the writer that “Luminous Book”, “Kullu Shay’ (all things)”, and “Excellent Temple” are all refer to the Manifestation of God, Baha’u’llah for this age. Kullu Shay’ is a term that has been used in the Writings of the Bab extensively.

In the 2nd paragraph Baha’u’llah praises His holiness Muhammad, the Founder of the Faith of Islam. He has called Him; the first see, the first morn, the first sun and the first fire indicating the unity of Manifestation of God. He states: “And I praise and glorify the first sea which hath branched from the ocean of the Divine Essence, and the first morn which hath glowed from the Horizon of Oneness, and the first sun which hath risen in the Heaven of Eternity, and the first fire which was lit from the Lamp of Pre-existence in the lantern of singleness: He who was Ahmad in the kingdom of the exalted ones, and Muhammad amongst the concourse of the near ones, and Mahmúd⁸ in the realm of the sincere ones. ‘by whichsoever (name) ye will, invoke Him: He hath most excellent names’⁹ in the hearts of those who know. And upon His household and companions be abundant and abiding and eternal peace!”

“Further, we have harkened to what the nightingale of knowledge sang on the boughs of the tree of thy being¹⁰, and learned what the dove of certitude cried on the branches of the bower of thy heart. Methinks I verily inhaled the pure fragrances of the garment of thy love, and attained thy very meeting from perusing thy letter. And since I noted thy mention of thy death in God, and thy life through Him, and thy love for the beloved of God and the Manifestations of His Names and the Dawning-Points of His Attributes--I therefore reveal unto thee sacred and resplendent tokens from the planes of glory, to attract thee into the court of holiness and nearness and beauty, and draw thee to a station wherein thou shalt see nothing in creation save the Face of thy Beloved

One, the Honored, and behold all created things only as in the day wherein none hath a mention.”

“Of this hath the nightingale of oneness sung in the garden of Ghawthíyyih¹¹. He saith: ‘And there shall appear upon the tablet of thine heart a writing of the subtle mysteries of ‘Fear God and God will give you knowledge’; and the bird of thy soul shall recall the holy sanctuaries of preexistence and soar on the wings of longing in the heaven of `walk the beaten paths of thy Lord’<sup>12</sup>, and gather the fruits of communion in the gardens of `Then feed on every kind of fruit.”¹³

“By My life, O friend, wert thou to taste of these fruits, from the green garden of these blossoms which grow in the lands of knowledge, beside the orient lights of the Essence in the mirrors of names and attributes--yearning would seize the reins of patience and reserve from out thy hand, and make thy soul to shake with the flashing light, and draw thee from the earthly homeland to the first, heavenly abode in the Center of Realities, and lift thee to a plane wherein thou wouldst soar in the air even as thou walkest upon the earth, and move over the water as thou runnest on the land. Wherefore, may it rejoice Me, and thee, and whosoever mounteth into the heaven of knowledge, and whose heart is refreshed by this, that the wind of certitude hath blown over the garden of his being, from the Sheba of the All-Merciful.”.....

Baha’u’llah continues to state: “And further: The stages that mark the wayfarer's journey from the abode of dust to the heavenly homeland are said to be seven. Some have called these Seven Valleys, and others, Seven Cities¹⁴. And they say that until the wayfarer taketh leave of self, and traverseth these stages, he shall never reach to the ocean of nearness and union, nor drink of the peerless wine.”

The Valley of Search

“The first is The Valley of Search. The steed of this Valley is patience; without patience the wayfarer on this journey will reach nowhere and attain no goal. Nor should he ever be downhearted; if he strive for a hundred thousand years and yet fail to behold the beauty of the Friend, he should not falter.....It is incumbent on these servants that

they cleanse the heart--which is the wellspring of divine treasures--from every marking, and that they turn away from imitation, which is following the traces of their forefathers and sires, and shut the door of friendliness and enmity upon all the people of the earth.In this journey the seeker reacheth a stage wherein he seeth all created things wandering distracted in search of the Friend. How many a Jacob will he see, hunting after his Joseph; he will behold many a lover, hasting to seek the Beloved, he will witness a world of desiring ones searching after the One Desired. At every moment he findeth a weighty matter, in every hour he becometh aware of a mystery; for he hath taken his heart away from both worlds, and set out for the Ka'bih of the Beloved. At every step, aid from the Invisible Realm will attend him and the heat of his search will grow."

"The true seeker hunteth naught but the object of his quest, and the lover hath no desire save union with his beloved. Nor shall the seeker reach his goal unless he sacrifice all things. That is, whatever he hath seen, and heard, and understood, all must he set at naught, that he may enter the realm of the spirit, which is the City of God. Labor is needed, if we are to seek Him; ardor is needed, if we are to drink of the honey of reunion with Him; and if we taste of this cup, we shall cast away the world."

"On this journey the traveler abideth in every land and dwelleth in every region. In every face, he seeketh the beauty of the Friend; in every country he looketh for the Beloved. He joineth every company, and seeketh fellowship with every soul, that haply in some mind he may uncover the secret of the Friend, or in some face he may behold the beauty of the Loved One." And if, by the help of God, he findeth on this journey a trace of the traceless Friend, and inhaleth the fragrance of the long-lost Joseph from the heavenly messenger,¹⁵ he shall straightway step into The Valley of Love and be dissolved in the fire of love."

The Valley of Love

"In this city the heaven of ecstasy is upraised and the world-illuminating sun of yearning shineth, and the fire of love is ablaze; and when the fire of love is ablaze, it burneth to ashes the harvest of reason. Now is the traveler unaware of himself, and of aught besides himself. He seeth neither ignorance

nor knowledge, neither doubt nor certitude; he knoweth not the morn of guidance from the night of error. He fleeth both from unbelief and faith, and deadly poison is a balm to him. The steed of this Valley is pain; and if there be no pain this journey will never end. In this station the lover hath no thought save the Beloved, and seeketh no refuge save the Friend. At every moment he offereth a hundred lives in the path of the Loved One, at every step he throweth a thousand heads at the feet of the Beloved."

"O My Brother! Until thou enter the Egypt of love, thou shalt never come to the Joseph of the Beauty of the Friend; and until, like Jacob, thou forsake thine outward eyes, thou shalt never open the eye of thine inward being; and until thou burn with the fire of love, thou shalt never commune with the Lover of Longing O friend, give up thy self that thou mayest find the Peerless One, pass by this mortal earth that thou mayest seek a home in the nest of heaven. Be as naught, if thou wouldst kindle the fire of being and be fit for the pathway of love. Wherefore must the veils of the satanic self be burned away at the fire of love, that the spirit may be purified and cleansed and thus may know the station of the Lord of the Worlds. And if, confirmed by the Creator, the lover escapes from the claws of the eagle of love, he will enter the Valley of Knowledge."

The Valley of Knowledge¹⁷

From the Valley of love the seeker "come out of doubt into certitude, and turn from the darkness of illusion to the guiding light of the fear of God. His inner eyes will open and he will privily converse with his Beloved; he will set ajar the gate of truth and piety, and shut the doors of vain imaginings. He in this station is content with the decree of God, and seeth war as peace, and findeth in death the secrets of everlasting life. With inward and outward eyes he witnesseth the mysteries of resurrection in the realms of creation and the souls of men, and with a pure heart apprehendeth the divine wisdom in the endless Manifestations of God. In the ocean he findeth a drop, in a drop he beholdeth the secrets of the sea."

"The wayfarer in this Valley seeth in the fashionings of the True One nothing save clear providence, and at every moment saith: "No defect

canst thou see in the creation of the God of Mercy: Repeat the gaze: Seest thou a single flaw?"¹⁸ He beholdeth justice in injustice, and in justice, grace. In ignorance he findeth many a knowledge hidden, and in knowledge a myriad wisdoms manifest. He breaketh the cage of the body and the passions, and consorteth with the people of the immortal realm. He mounteth on the ladders of inner truth and hasteneth to the heaven of inner significance. He rideth in the ark of "we shall show them our signs in the regions and in themselves,"¹⁹ and journeyeth over the sea of "until it become plain to them that (this Book) is the truth."²⁰ And if he meeteth with injustice he shall have patience, and if he cometh upon wrath he shall manifest love." "Such is the state of the wayfarers in this Valley"

The Valley of Unity

"After passing through the Valley of knowledge, which is the last plane of limitation, the wayfarer cometh to the Valley of Unity and drinketh from the cup of the Absolute, and gazeth on the Manifestations of Oneness. In this station he pierceth the veils of plurality, fleeth from the worlds of the flesh, and ascendeth into the heaven of singleness. With the ear of God he heareth, with the eye of God he beholdeth the mysteries of divine creation. He steppeth into the sanctuary of the Friend, and shareth as an intimate the pavilion of the Loved One. He stretcheth out the hand of truth from the sleeve of the Absolute; he revealeth the secrets of power. He seeth in himself neither name nor fame nor rank, but findeth his own praise in praising God. He beholdeth in his own name the name of God; to him, "all songs are from the King," and every melody from Him. He sitteth on the throne of "Say, all is from God,"²¹ and taketh his rest on the carpet of "There is no power or might but in God."²² He looketh on all things with the eye of oneness, and seeth the brilliant rays of the divine sun shining from the dawning-point of Essence alike on all created things, and the lights of singleness reflected over all creation.".....

"O My Brother! A pure heart is as a mirror; cleanse it with the burnish of love and severance from all save God that the true sun may shine within it and the eternal morning dawn. Then wilt thou clearly see the meaning of "Neither doth My earth nor My heaven contain Me, but the heart of My faithful servant containeth Me."²³ And thou

wilt take up thy life in thine hand, and with infinite longing cast it before the new Beloved One."
.....

"Yea, these mentionings that have been made of the grades of knowledge relate to the knowledge of the Manifestations of that Sun of Reality, which casteth Its light upon the Mirrors. And the splendor of that light is in the hearts, yet it is hidden under the veils of sense and the conditions of this earth, even as a candle within a lantern of iron, and only when the lantern is removed doth the light of the candle shine out."
.....

Following this Valley the wayfarer enters the Valley of Contentment.

The Valley of Contentment

"In this Valley he feeleth the winds of divine contentment blowing from the plane of the spirit. He burneth away the veils of want, and with inward and outward eye, perceiveth within and without all things the day of: 'God will compensate each one out of His abundance.' From sorrow he turneth to bliss, from anguish to joy. His grief and mourning yield to delight and rapture."

"Although to outward view, the wayfarers in this Valley may dwell upon the dust, yet inwardly they are throned in the heights of mystic meaning; they eat of the endless bounties of inner significances, and drink of the delicate wines of the spirit. After journeying through the planes of pure contentment, the traveler cometh" to the Valley of Wonderment.

The Valley of Wonderment

The traveller in the Valley of Wonderment "is tossed in the oceans of grandeur, and at every moment his wonder groweth. Now he seeth the shape of wealth as poverty itself, and the essence of freedom as sheer impotence. Now is he struck dumb with the beauty of the All-Glorious; again is he wearied out with his own life. How many a mystic tree hath this whirlwind of wonderment snatched by the roots, how many a soul hath it exhausted. For in this Valley the traveler is flung into confusion, albeit, in the eye of him who hath attained, such marvels are esteemed and well beloved. At every moment he beholdeth a wondrous world, a new creation, and goeth from

astonishment to astonishment, and is lost in awe at the works of the Lord of Oneness. God, the Exalted, hath placed these signs in men, to the end that philosophers may not deny the mysteries of the life beyond nor belittle that which hath been promised them. For some hold to reason and deny whatever the reason comprehendeth not, and yet weak minds can never grasp the matters which we have related, but only the Supreme, Divine Intelligence can comprehend them:

How can feeble reason encompass the Qur'án,
Or the spider snare a phoenix in his web?

“All these states are to be witnessed in the Valley of Wonderment, and the traveler at every moment seeketh for more, and is not wearied. Thus the Lord of the First and the Last in setting forth the grades of contemplation, and expressing wonderment hath said: "O Lord, increase my astonishment at Thee!O friend, the heart is the dwelling of eternal mysteries, make it not the home of fleeting fancies; waste not the treasure of thy precious life in employment with this swiftly passing world. Thou comest from the world of holiness-- bind not thine heart to the earth; thou art a dweller in the court of nearness--choose not the homeland of the dust."..... After scaling the high summits of wonderment, the wayfarer cometh to The Valley of True Poverty and Absolute Nothingness.”

The Valley of True Poverty and Absolute Nothingness

“This station is the dying from self and the living in God, the being poor in self and rich in the Desired One. Poverty as here referred to signifieth being poor in the things of the created world, rich in the things of God's world. For when the true lover and devoted friend reacheth to the presence of the Beloved, the sparkling beauty of the Loved One and the fire of the lover's heart will kindle a blaze and burn away all veils and wrappings. Yea, all he hath, from heart to skin, will be set aflame, so that nothing will remain save the Friend.”.....

“O My friend, listen with heart and soul to the songs of the spirit, and treasure them as thine own eyes. For the heavenly wisdoms, like the clouds of spring, will not rain down on the earth of men's hearts forever; and though the grace of the All-Bounteous One is never stilled and never ceasing,

yet to each time and era a portion is allotted and a bounty set apart, this in a given measure. ‘And no one thing is there, but with Us are its storehouses; and We send it not down but in settled measure.’ The cloud of the Loved One's mercy raineth only on the garden of the spirit, and bestoweth this bounty only in the season of spring. The other seasons have no share in this greatest grace, and barren lands no portion of this favor.”

“O Brother! Not every sea hath pearls; not every branch will flower, nor will the nightingale sing thereon. Then, ere the nightingale of the mystic paradise repair to the garden of God, and the rays of the heavenly morning return to the Sun of Truth--make thou an effort, that haply in this dustheap of the mortal world thou mayest catch a fragrance from the everlasting garden, and live forever in the shadow of the peoples of this city. And when thou hast attained this highest station and come to this mightiest plane, then shalt thou gaze on the Beloved, and forget all else.”
.....

“These journeys have no visible ending in the world of time, but the severed wayfarer--if invisible confirmation descend upon him and the Guardian of the Cause assist him--may cross these seven stages in seven steps, nay rather in seven breaths, nay rather in a single breath, if God will and desire it. And this is of ‘His grace on such of His servants as He pleaseth.’”

“They who soar in the heaven of singleness and reach to the sea of the Absolute, reckon this city--which is the station of life in God--as the furthestmost state of mystic knowers, and the farthest homeland of the lovers. But to this evanescent One of the mystic ocean, this station is the first gate of the heart's citadel, that is, man's first entrance to the city of the heart; and the heart is endowed with four stages, which would be recounted should a kindred soul be found.”

Salám!

“O My friend! Many a hound pursueth this gazelle of the desert of oneness; many a talon claweth at this thrush of the eternal garden. Pitiless ravens do lie in wait for this bird of the heavens of God, and the huntsman of envy stalketh this deer of the meadow of love.”

O Shaykh! Make of thine effort a glass, perchance it may shelter this flame from the contrary winds; albeit this light doth long to be kindled in the lamp of the Lord, and to shine in the globe of the spirit. For the head raised up in the love of God will certainly fall by the sword, and the life that is kindled with longing will surely be sacrificed, and the heart which remembereth the Loved One will surely brim with blood. How well is it said:

Live free of love, for its very peace is anguish;
Its beginning is pain, its end is death.

Peace be upon him who followeth the Right Path!

The above was put together by E.S. Yazdani. The believers are encouraged to study the complete text of Seven Valleys.

1. Makatib-i-Hadrat-i-'Abdu'l-Baha Vol. 2. 'Abdu'l-Baha has provided an extensive interpretation of this Had'ith at the request of Shoukat Pash. The reader's attention is drawn to this interpretation for further understanding of this Had'ith. It is written in Persian and the writer has not seen a translation of this interpretation. 'Abdu'l-Baha has provided interpretation of this Had'ith in four stages; that is the significant of "Hidden Tressure", "Love", "Creation" and "Knowledge of God".
2. Baha'i World Faith, Baha'i Publishing Trust, Sixth Print of 1956 Edition.
3. The Kit'ab-i-Aghdas, Verse 1.
4. Some Answered Questions, Baha'i Publishing Trust, New Delhi, 1973, page 167
5. Some Answered Questions, Baha'i Publishing Trust, New Delhi, 1973, page 255
6. Jacques Soghomonian, the 4th Guardian of the Baha'i Faith, has directed the writer to provide this note on the Seven Valleys for publication in RIDVAN, during the writer's visit of the Guardian in Marseille, France, December, 2007.
7. The Manifestation of God,
8. Refers to Muhammad, the Founder of Islam.
9. 17:110

10. The recipient of this Tablet is Shaykh Muhyi'd-Din, the judge of Kh'anigayn. This tablet was revealed after Baha'u'llah returned to Baghdad from Sulaym'an'iyyih.
11. Sermon by 'Al'i
12. Holy Quran, 16:71
13. Holy Quran, 16:71
14. The seven stages were known to Sufis of the past and the outstanding figure, Far'idu'd-i-'Att'ar has provided description to these stages. Baha'u'llah has provided the depth and profound meaning of these stages in "The Seven Valeys"
15. Refers to the storey Joseph in Holy Quran and Old Testament.
16. One of the great Persian S'uf'i Poet.
17. The word "Knowledge" is not meant, in this Valley, the acquired knowledge. The acquired knowledge, has, most often, become a veil to see the truth. Note also that the word knowledge does not carry the extend of the meaning of the word "Ma'rifat" originally used in the original text.
18. Holy Quran, 67:3
19. Holy Quran, 41:53
20. Holy Quran, 41:53
21. Holy Quran, 4:80
22. Holy Quran, 18:37
23. hidden words

لا تحسبن انا نزلنا لكم الاحكام بل فتحنا ختم الرّحيق المختوم باصابع القدرة و
الاقتدار يشهد بذلك ما نزل من قلم الوحي
تفكروا يا اولى الافكار

Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the finger of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of Insight!

From The Kit'ab-i-Aqdas Verse 5

غزلی از حافظ شیرازی

چو بشنوی سخن اهل دل مگو که خطاست
سخن شناس نه‌ای جان من خطا این جاست
سرم به دنیی و عقبی فرو نمی‌آید
تبارک الله از این فتنه‌ها که در سر ماست
در اندرون من خسته دل ندانم کیست
که من خموشم و او در فغان و در غوغاست
دلم ز پرده برون شد کجایی ای مطرب
بنال هان که از این پرده کار ما به نواست
مرا به کار جهان هرگز التفات نبود
رخ تو در نظر من چنین خوشش آراست
نخفته‌ام ز خیالی که می‌پزد دل من
خمار صدشبه دارم شرابخانه کجاست
چنین که صومعه آلوده شد ز خون دلم
گرم به باده بشوید حق به دست شماست
از آن به دیر مغانم عز می‌دارند
که آتشی که نمیرد همیشه در دل ماست
چه ساز بود که در پرده می‌زد آن مطرب
که رفت عمر و هنوزم دماغ پر ز هواست
ندای عشق تو دیشب در اندرون دادند
فضای سینه حافظ هنوز پر ز صداست

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Photos:

- The resting place of the 1st. Guardian of the Faith,
- A painting "O God" by Farshchian,
- Part of Selimiye Mosque in Turkey,
- Another Painting by Farshchian,
- The house of the Bab being demolished by a mob,
- The Khaju Bridge in Esfahan,
- A miniature painting by Farshchian,
- A diagram showing the two pillars of the World Order of Baha'u'llah



مومنین بحضرت بهاء الله کلا ملاحظه فرمائید

بیانیہ توسط عنایت اللہ یزدانی

بعد از صعود شوقی افندی اولین ولی امر دیانت بها ۱۹۵۷ میلادی اعضای موسسه ایادی امرالله برهبری روحیه خانم علم مخالفت بر علیه آقای چالز میسن ریمی رئیس جنین بیت العدل اعظم الهی یعنی وصی منتصب شوقی افندی و دومین ولی امر دیانت بهایی برافراشتند. و با برنامه حساب شده ای ایشان را از میدان بدر کردند و طبق نوشته شیخ ص روحیه خانم بدون هیچ مجوزی و سندی برکرسی شوقی افندی تکیه زدند و برای خود اختیاراتی قائل شدند . برای فریب دادن عموم در سال ۱۹۶۳ 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 لایعزل این مؤسسه باشد . باید نگه داشته شود جنین بیت العدل اعظم الهی که شوقی افندی در سال ۱۹۵۱ میلادی تشکیل داده بودند 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 ۱۹۲۵ میلادی در ارتباط با تشکیل جنین بیت العدل کاذبی توسط دشمنان داخلی دیانت بهائی ورد آن از طرف ایشان میفرمایند:

هر هیاتی که به نظام الهی و بر حسب تعلیمات و اصول و شرایط سماوی که در صحف الهیه مشروحا مثبت و مسطور است کاملاً مایبغی و یلیق لهذا المقام الرفیع و لمركز 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 که 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 الهی

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

From Dispensation of Baha'u'llah by Shoghi Effendi

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



THE UNIVERSAL HOUSE OF JUSTICE

بیت العدل اعظم الهی



Universally Elected Body by the People of the World

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

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