



مقصود ... آنکه واضح و مدلل شود که ادیان الهیّه و شرایع مقدّسه ربّانیّه و تعالیم سماویّه اعظم اساس سعادت بشریّه است و از برای کلّ اهل عالم نجات و فلاح حقیقی بدون این تریاق فاروق اعظم ممکن نه و لکن بشرط آنکه در دست حکیم دانای حاذق باشد [بعد از بهاءالله حضرت عبدالبهاء و ولات امرالله در دور بهائی] و الا اگر جمیع ادویّه برء السّاعه که خداوند عالمیان بجهت شفای آلام و اسقام آدمیان خلق فرموده بدست طبیب غیر حاذق افتد صحت و عافیت میسر نگردد بلکه بالعکس سبب اهلاک نفوس بیچارگان و اذیت قلوب درماندگان گردد. عبدالبهاء

The purpose ... is to make it abundantly clear that the divine religions, the holy precepts, the heavenly teachings, are the unassailable basis of human happiness, and that the peoples of the world can hope for no real relief or deliverance without this one great remedy. This panacea must, however, be administered by a wise and skilled physician [succeeding Bahá'u'lláh: 'Abdu'l-Bahá and the Guardians of the Cause in the Bahá'í Faith Dispensation], for in the hands of an incompetent all the cures that the Lord of men has ever created to heal men's ills could produce no health and would on the contrary only destroy the helpless and burden the hearts of the already afflicted.

- 'Abdu'l-Bahá

RIDVAN is the formal publication of the community of the believers in the continuation of Guardianship in the Bahá'í Faith. It is published under the direction and guidance of E. S. Yazdani, the present fifth Guardian of the Bahá'í Faith. Its aim is to teach and promote the teachings of the Bahá'í Faith, particularly the Principles of the World Order of Bahá'u'lláh established by its Founder, Bahá'u'lláh; defined and explained by 'Abdu'l-Bahá; and promoted and applied by Shoghi Effendi, the first Guardian. After Shoghi Effendi, the Faith has been guarded by the succeeding Guardians: C. M. Remey, D. A. Harvey, and Jacques Soghomonian. The Bahá'í Faith is currently protected by the present fifth Guardian of the Bahá'í Faith, E. S. Yazdani.

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Shoghi Effendi, the first Guardian of the Bahá'í Faith, left this world on November 4, 1957. After his death, a group of people then elevated to the rank of the Hands of the Cause of God and led by Rúhíyyih Khánum openly opposed and challenged the authority of C. M. Remey, the head of the embryo of the Universal House of Justice, who was appointed by the first guardian of the Faith to that position on January 9, 1951. Because the head of the Universal House of Justice and the office of the Guardianship are the same, C. M. Remey became the second Guardian of the Bahá'í faith on November 4, 1957. C. M. Remey declared his position as the second Guardian of the Bahá'í Faith and the successor to the first Guardian in a declaration dated Ridván, 117 BE, April 1960.

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

This so-called Universal House of Justice does not have a living Guardian, in person, as its president, which is a fundamental requirement under the provisions of the Will and Testament of 'Abdu'l-Baha. This house has not been formed in accordance with the Writings of the Bahá'í Faith. It has not developed from the embryo of the Universal House of Justice, established by the first Guardian of the Faith in early 1951. Explicitly, this body, the budded Universal House of Justice, is a false universal house of justice, and it is illegitimate. Shoghi Effendi rejected in advance the validity of such an institution in a letter written in the summer of 1925. 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." * Rúhíyyih Khánum, Introduction, *The Ministry of the Custodians, 1957—1963, Bahá'í World Centre, Haifa*, 9

بعد از صعود شوقی افندی اولین ولی امر دیانت بها ئی در نوامبر 1957 میلادی اعضای موسسه ایادی امرالله بر رهبری روحیه خانم علم مخالفت بر علیه آقای چالز میسن ریمی رئیس جنین بیت العدل اعظم الهی یعنی وصی منتصب شوقی افندی ودومین ولی امر دیانت بهایی برافراشتند. وبا برنامه حساب شده ای ایشان را از میدان بدرکردند و طبق نوشته شخص روحیه خانم بدون هیچ مجوزی وسندی برکرسی شوقی افندی تکیه زدند و برای خود اختیاراتی قائل شدند. برای فریب دادن عموم در سال 1963 میلادی اقدام بتشکیل مؤسسه کاذبی بنام بیت العدل اعظم الهی کردند. این مؤسسه طبق دستورات و آثار نظم اداری دیانت بهایی تشکیل نشده است. این مؤسسه باید رئیس داشته باشد. باید ولی امرالله رئیس لاینعزل این مؤسسه باشد. باید تکامل یافته جنین بیت العدل اعظم الهی که شوقی افندی در نهم ژانویه سال 1951 میلادی تشکیل داده بودند باشد و چون چنین نیست ومطابق دستورات الهی تشکیل نشده است پس بیت العدل اعظم الهی نبوده ونیست. از این رو فاقد هرگونه صلاحیت است. اقدامات ایادیان در ابتدا و اعمال این بیت العدل کاذب بعد از آنها یادآور اعمال و رفتار نزدیکان حضرت محمد بعد از صعود ایشان از عالم فانی به جهان باقی و طائفه بنی امیه در افکار است.

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

هر هیاتی که به نظام الهی و بر حسب تعلیمات و اصول و شرایط سماویه که در صحف الهیه مشروحا مثبت و مسطور است کلاً کما ینبغی ویلیق لهذا المقام الرفیع ولمرکز 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.

شعری از دیوان اشعار
فاطمه زرین تاج طاهره قره العین

*A Poem from The Books of Poems of
Fatemeh Zarin Taj Tahirih Qurratu'l 'Ayn*

هان صبح هدی فرمود آغاز تنفس	روشن همه عالم شد ز افاق و زانفس
دیگر ننشیند شیخ بر مسند تزویر	دیگر نه شود مسجد دکان تقدس
ببریده شود رشته تحت الحنک ز دم	نه شیخ بجا ماند نه زرق و تدلس
آزاد شود دهر زاو هام و خرافات	آسوده شود خلق ز تخیل و توسوس
محکوم شود ظلم ببازوی مساوات	معدوم شود جهل ز نیروی تفرس
گسترده شود در همه جا فرش عدالت	افشانده شود در همه جا تخم تونس
مرفوع شود حکم خلاف از همه آفاق	تبدیل شود اصل تباین به تجانس

TABLET OF THE HOLY MARINER

Regarding this Tablet, ‘Abdu’l-Bahá counsels:
“Study the Tablet of the Holy Mariner that ye
may know the truth and consider that the
Blessed Beauty hath fully foretold future
events.”

Let them who perceive, take warning!’

After each verse, except the last three, is the
refrain: ‘Glorified be my Lord, the All-
Glorious!’

**He is the Gracious, the well-
beloved!**

O Holy Mariner!

Bid thine ark of eternity appear before the
Celestial Concourse,

Launch it upon the ancient sea, in His Name,
the Most Wondrous,

And let the angelic spirits enter, in the Name
of God, the Most High!

Unmoor it, then, that it may sail upon the
ocean of glory,

Haply the dwellers therein may attain the
retreats of nearness in the everlasting realm.

Having reached the sacred strand, the shore
of the crimson seas,

Bid them issue forth and attain this ethereal
invisible station,

A station wherein the Lord hath in the Flame
of His Beauty appeared within the deathless
tree.

Wherein the embodiments of His Cause
cleansed themselves of seal and passion.

Around which the Glory of Moses doth
circle with the everlasting hosts.

Wherein the Hand of God was drawn forth
from His bosom of Grandeur.

Wherein the ark of the Cause remaineth
motionless even though to its dwellers be
declared all divine attributes.

O Mariner! Teach them that are within the
ark that which we have taught thee behind the
mystic veil,

هو العزيز المحبوب
لوح ملاح القدس

أن يا ملاح القدس فاحضر سفينة البقاء في ملاء الأعلى

فسبحان ربّي الأبهى

ثمّ أمسكه على بحر القدّم ببدیع من الأسماء

فسبحان ربّي الأبهى

ثمّ اركب عليها هياكل الرّوح باسم الله العليّ الأعلى

فسبحان ربّي الأبهى

إذا فاطلق زمام الفلك ليجري على قلزم الكبرياء ليصل أهلها إلى

مواقع القرب في مكنم البقاء

فسبحان ربّي الأبهى

وإذا وصلتهم إلى شاطئ القدس ساحل بحر الحمراء

فسبحان ربّي الأبهى

إذا فأخرجهم عن الفلك في هذا المقام الألف الألف

فسبحان ربّي الأبهى

وهذا مقام الذي فيه تجلّى الله بنار الجمال في سدره البقاء

فسبحان ربّي الأبهى وفيه خلعوا هياكل الأمر نعل التّفسّ والهوى

فسبحان ربّي الأبهى وفيه يطوف موسى العزّ بجنود البقاء

فسبحان ربّي الأبهى

وهذا مقام الذي خرج فيه يد الله عن رداء الكبرياء

فسبحان ربّي الأبهى

وهذا مقام الذي لن يحرّك فيه سفينة الأمر ولو يقرء عليها كلّ

الأسماء

فسبحان ربّي الأبهى إذا يا ملاح القدس علّم أهل السفينة ما

علّمناك خلف حجبات العماء

فسبحان ربّي الأبهى لفلّا يعطلون في وادي الكتيب البيضاء

فسبحان ربّي الأبهى

ويطيرون بجناحين الرّوح إلى مقام الذي قدّسه الله عن الذّكر في

ممالك الإنشاء

فسبحان ربّي الأبهى

ويتحرّكون في الهواء كطيور القرب في جيروت اللّقاء فسبحان

ربّي الأبهى ويطلّعون بالأسرار في لجج الأنوار

فسبحان ربّي الأبهى

Perchance they may not tarry in the sacred snow-white spot,

But may soar upon the wings of the spirit unto that station which the Lord hath exalted above all mention in the worlds below,

May wing through space even as the favoured birds in the realm of eternal reunion.

May know the mysteries hidden in the Seas of light.

They passed the grades of worldly limitations and reached that of the divine unity, the centre of heavenly guidance.

They have desired to ascend unto that state which the Lord hath ordained to be above their stations.

Whereupon the burning meteor cast them out from the that abide in the Kingdom of His Presence,

And they heard the Voice of Grandeur raised from behind the unseen pavilion upon the Height of Glory:

‘O guardian angels! Return them to their abode in the world below,

Inasmuch as they have purposed to rise to that sphere which the wings of the celestial dove have never attained;

Whereupon the ship of fancy standeth still which the minds of them that comprehend cannot grasp.’

Whereupon the maid of heaven looked out from her exalted chamber,

And with her brow signed to the Celestial Concourse,

Flooding with the light of her countenance the heaven and the earth,

And as the radiance of her beauty shone upon the people of dust,

All beings were shaken in their mortal graves.

She then raised the call which no ear through all eternity hath ever heard,

And thus proclaimed: ‘By the Lord! He whose heart hath not the fragrance of the love of the exalted and glorious Arabian Youth, Can in no wise ascend unto the glory of the highest heaven.’

Thereupon she summoned unto herself one maiden from her handmaidens,

And commanded her: ‘Descend into space from the mansions of eternity,

وانقطعوا منازل التَّحْدِيدِ حَتَّى وَصلُوا إِلَى مَقَامِ التَّوْحِيدِ فِي مَرْكَزِ الْهَدَى

فَسَبِّحَانِ رَبِّي الْأَبْهَى

وَأَرَادُوا أَنْ يَصْعَدُوا إِلَى مَقَامِ الَّذِي جَعَلَهُ اللَّهُ فَوْقَ مَرَاتِبِهِمْ إِذَا أَطْرَدَهُمْ شَهَابُ الدَّرِّيِّ مِنْ سَكَّانِ مَلَكُوتِ اللَّقَاءِ

فَسَبِّحَانِ رَبِّي الْأَبْهَى

وَسَمِعُوا لَحْنَ الْكَبْرِيَاءِ عَنْ وَرَاءِ سَرَادِقِ الْغَيْبِ فِي مَكْمَنِ السَّنَاءِ

فَسَبِّحَانِ رَبِّي الْأَبْهَى

بَأَنْ يَا مَلَائِكَةَ الْحِفْظِ أَنْ ارْجِعُوا هَؤُلَاءِ إِلَى مَوَاقِعِهِمْ فِي نَاسُوتِ الْإِنْشَاءِ

فَسَبِّحَانِ رَبِّي الْأَبْهَى

لَأَتَمُّهُمْ أَرَادُوا أَنْ يَطِيرُوا فِي هَوَاءِ الَّذِي مَا طَارَتْ فِيهِ أَجْنَحَةُ الْوَرَقَاءِ

فَسَبِّحَانِ رَبِّي الْأَبْهَى

وَلَنْ يَحْزِكَ فِيهِ سَفَاتِنُ الظُّنُونِ وَلَا أَفْتَدَةُ أُولَى النَّهْيِ

فَسَبِّحَانِ رَبِّي الْأَبْهَى

إِذَا أَخْرَجْتَ حُورِيَّةَ الرُّوحِ رَأْسَهَا عَنْ غُرَفَاتِ الْأَعْلَى

فَسَبِّحَانِ رَبِّي الْأَبْهَى

وَأَشَارَتْ بِطَرْفِ حَاجِبِهَا إِلَى مَلَأِ الْقُدْسَاءِ

فَسَبِّحَانِ رَبِّي الْأَبْهَى

وَأَشْرَقَتْ أَنْوَارُ جَبِينِهَا مِنَ الْأَرْضِ إِلَى السَّمَاءِ

فَسَبِّحَانِ رَبِّي الْأَبْهَى

وَوَقَعَ إِشْرَاقُ الْجَمَالِ عَلَى أَهْلِ الْأَرْضِ وَالتَّرَابِ إِذَا اهْتَزَّتْ هِيَاطِلُ

الْوُجُودِ عَنْ قُبُورِ الْفَنَاءِ

فَسَبِّحَانِ رَبِّي الْأَبْهَى

ثُمَّ نَادَتْ بِلَحْنِ الَّذِي مَا سَمِعَهُ أُذُنُ السَّمْعِ فِي أَزْلِ الْقَدَمَاءِ

فَسَبِّحَانِ رَبِّي الْأَبْهَى

وَقَالَتْ تَاللَّهِ مَنْ لَمْ يَكُنْ فِي قَلْبِهِ رَوَائِحُ الْحُبِّ مِنَ الْفَتَى الْعِرَاقِيِّ التَّوَرَاءِ

فَسَبِّحَانِ رَبِّي الْأَبْهَى

لَنْ يَقْدَرَ أَنْ يَصْعَدَ إِلَى رُفْرِفِ الْهَاءِ فِي هَذَا الْجَبَرُوتِ الْقَصُوى

فَسَبِّحَانِ رَبِّي الْأَبْهَى

إِذَا أَمَرْتَ جَارِيَةً مِنْ جَوَارِيهَا الْأَحْلَى

فَسَبِّحَانِ رَبِّي الْأَبْهَى

فَقَالَتْ انْزِلِي مِنْ قُصُورِ الْبَقَاءِ عَلَى هَيْكَلِ الشَّمْسِ فِي هَذَا الْفَضَاءِ

And turn thou unto that which they have concealed in the inmost of their hearts.

Shouldest though inhale the perfume of the robe from the Youth that hath been hidden within the tabernacle of light by reason of that which the hands of the wicked have wrought,

Raise a cry within thyself, that all the inmates of the chambers of Paradise, that are the embodiments of the eternal wealth, may understand and hearken;

That they may all come down from their everlasting chambers and tremble,

And kiss their hands and feet for having soared to the heights of faithfulness;

Perchance they may find from their robes the fragrance of the beloved one.

Thereupon the countenance of the favoured damsel beamed above the celestial chambers even as the light that shineth from the face of the Youth above his mortal temple;

She then descended with such an adorning as to illumine the heavens and all that is therein.

She bestirred herself and perfumed all things in the lands of holiness and grandeur.

When she reached that place she rose to her fill height in the midmost heart of creation,

And sought to inhale their fragrance at a time that knoweth neither beginning nor end.

She found not in them that which she did desire, and this, verily, is but one of His wondrous tales.

She then cried aloud, wailed and repaired to her own station within her most lofty mansion,

And then gave utterance to one mystic word, whispered privily by her honeyed tongue,

And raised the call amidst the Celestial Concourse and the immortal maids of heaven:

‘By the Lord! I found not from these idle claimants the breeze of Faithfulness!

By the Lord! The Youth hath remained lone and forlorn in the land of exile in the hands of the ungodly.’

She then uttered within herself such a cry that she Celestial Concourse did shriek and tremble,

And she fell upon the dust and gave up the spirit. It seemeth she was called and hearkened unto Him that summoned her unto the Realm on High.

فسبحان ربِّي الأبهى

ثمّ التفتي إليهم فيما أسروه في سرائر سرهم الأخرى

فسبحان ربِّي الأبهى

فإن وجدت روائح القميص عن غلام الذي ستر في سرادق النور

من أيادي الأشقياء

فسبحان ربِّي الأبهى

إذا صبحي في نفسك ليطلع بذلك كل من سكن في غرفات

الفردوس من هياكل الغناء

فسبحان ربِّي الأبهى وينزلنّ كلّهم عن غرف البقاء

فسبحان ربِّي الأبهى

ويقبلنّ أرجلهم وأيديهم لما طاروا في هواء الوفاء

فسبحان ربِّي الأبهى

ولعلّ يجدنّ روائح المحبوب عن قميص هؤلاء

فسبحان ربِّي الأبهى

إذا أشرقت حورية القرب عن أفق الغرفات كإشراق وجه الغلام

عن أفق الرداء

فسبحان ربِّي الأبهى

ونزلت بطراز أشرقت السموات وما فيها

فسبحان ربِّي الأبهى

وحزنت في الهواء إذا عطرت كلّ الأشياء في أراضى القدس والسّناء

فسبحان ربِّي الأبهى

فلما بلغت إلى المقام قامت كخط الاستواء في قطب البداء

فسبحان ربِّي الأبهى

ثمّ استنشقت منهم في زمان الذي ما يجري عليه حكم الإبتداء ولا

ذكر الإنتهاء

فسبحان ربِّي الأبهى

وما وجدت منهم ما أرادت وهذا من قصص العجباء

فسبحان ربِّي الأبهى

ثمّ صاحت وضجّت ورجعت إلى مقامها في قصرها الحمراء

فسبحان ربِّي الأبهى

ثمّ تكلمت بكلمة سرّية تحت لسانها الرّوحي

فسبحان ربِّي الأبهى

ونادت بين ملائ الأعلی وحوريّات البقاء

فسبحان ربِّي الأبهى

Glorified be He that created her out of the
essence of love in the midmost heard of His
exalted paradise!

[Up to this point between each line is the refrain:
'Glorified be my Lord, the All-Glorious!']

Thereupon the maids of heaven hastened
forth from their chambers, upon whose
countenances of the eye of no dweller in the
highest paradise had ever gazed.

Glorified be our Lord, the Most High!
They all gathered around her and lo! They
found her body fallen upon the dust;

Glorified be our Lord, the Most High!

And as they beheld her state and
comprehended a word of the tale told by the
Youth, they bared their heads, rent their
garments asunder, beat upon their faces, forgot
their joy, shed tears and smote with their hands
upon their cheeks, and this is verily one of the
mysterious grievous afflictions-

Glorified be our Lord, the Most High!

تالله ما وجدت من هؤلاء المدّعين من نسّمات الوفاء

فسبحان ربّي الأبهى

وتالله بقي الغلام في أرض الغربة وحيدا فريدا بين أيادي الفسقاء

فسبحان ربّي في لاهوت الحزناء وبعد ذلك صرخت في نفسها

بصرىخ الذي أصرخت وتزلزلت أهل مأ الأعلى

فسبحان ربّي الذي تردى برداء السّوداء ووقعت على التّراب

وماتت كأنّها دعبت وأجابت من دعاها في لاهوت العماء

فسبحان من خلقها من جوهر الحياء فسبحان ربّي الأبهى إذا

خرجن عن الغرفات حوريّات ما وقعت على جمالهنّ عيون أحد

من أهل جنان الاسناء

فسبحان ربّي الأبهى وجمعن عليها ووجدن جسدّها مطروحة على

التّراب الغبراء

فسبحان ربّي الاعلى فلما شهدن حالها وعلمن حرفا من قصص

الغلام عرن رؤوسهنّ وشفقن ثيابهنّ ولطن على وجوههنّ وبدلنّ

عيشهنّ وبكين بعيونهنّ وضرين بأيديهنّ على خدودهنّ وهذا من

مصائب الخفي الأخرى فسبحان ربّي العليّ الأعلى.

*“If thine aim be to cherish thy life, approach not our Court:
but if sacrifice be thy heart’s desire, come and let others come
with thee*

*For such is the way of Faith, if in thy heart thou seekest reunion
with Bahá:*

shouldst thou refuse to tread this path, why trouble us, Begone!”

- Bahá’u’lláh

گر خیال جان همی هستت بدل اینجا میا
ور نثار جان و سر داری بیا و هم بیار
رسم ره اینست گر وصل بهاء داری طلب
ور نباشی مرد این ره دور شو زحمت میار
(بهاء الله)

هو الله

ربنا و ملاذنا ازل كرونا ببزوغ شمس وعدك الكريم وخفف همومنا
بنزول ملائكته نصرک المبين وانرا بصارنا بمشاهدة آيات امرک
العظیم ربنا افرغ علينا صبرا من لدنک ربنا افتح على وجوهنا ابواب
السعادة و الرخا و اذقنا حلاوة الهنا و ارفعنا مقاما انت اوعدتنا به فى
صحفک و کتبک الى متى يا الهنا هذا الظلم والطغيان الى متى هذا الجور
والعدوان هل لنا من مامن الا انت لا وحضرة رحمانيتک انت
مجير المضطرين انت سميع دعاء الملهوفين ادرکنا ادرکنا بفضلک
ياربنا الابهى ولا تخيب آمالنا يا مقصود العالمين و ارحم الراحمين.

بنده آستانش شوقى

He is God!

O Lord! Our Refuge! Remove our sorrow with the dawn of the sun of Your [thy] gracious promise, reduce our sadness by descending thy angels of plain victory, and give us the insight to see the signs of Your [thy] magnificent Cause. Lord! Bestow upon us much patience and open up before us the doors to Your [thy] favours and blessings; Grant us the sweet taste of happiness and elevate us to the station which You [thou] promised us in Your [thy] Tablets and Books. O our Lord! For how long should this inequity and rebellion continue to exist? Up to when should there be such outrage and hostility? Is there any protection besides Thou? Nay, save thy holiness, the Most Compassionate. Thou art the Shelter of those who are destitute and the hearer of the prayers of the oppressed people. Reach us! Reach us by thy Grace, O Lord, the All-Glorious; Disappoint us not in achieving our goals, O the Desire of the world and the Most Merciful! [Translated by Kamran Taimouri']

IN COMMEMORATION
OF
SHOGHI EFFENDI
THE FIRST GUARDIAN OF THE BAHÁ'Í FAITH
ASCENSION ON NOVEMBER 4, 1957

The following notes were written in memory of the first Guardian of the Bahá'í Faith, who guarded the Faith founded by Bahá'u'lláh in 1863 for 36 years. Shoghi Effendi implemented the World Order of Bahá'u'lláh, which was established by the Founder in His most Holy Book, the *Kit'ab-i-Aghdas*, and defined and explained by 'Abdu'l-Bahá in His Will and Testament. Shoghi Effendi wrote numerous books, articles, and letters to show his generation and future generations the significance of the institutions of Bahá'u'lláh's World Order such as the Institution of Guardianship, the Institution of the Universal House of Justice, and the Institution of Hands of the Cause; he worked tirelessly 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; and he was betrayed by the people surrounding him after he passed away in the early morning hours of November 4, 1957.

Shoghi Effendi was born on March 3, 1896, and left this world on November 4, 1957, as recorded in "The Passing of Shoghi Effendi," a booklet written by Rúhíyyih Khánum.² Shoghi Effendi was related to The Báb through his father, Mírzá Hádí Shírází, and to Bahá'u'lláh through his mother, Díyá'íyyih Khánum, the eldest daughter of 'Abdu'l-Bahá. In 1937 he married Canadian Mary Maxwell, known as Amatu'l-Bahá Rúhíyyih Khánum. She faithfully served the first Guardian of the Faith, and in her writings published prior to the ascension of Shoghi Effendi exist evidence of her loyalty to the first Guardian and the Covenant. The reader's attention is drawn to an excerpt found in one of her articles, "Twenty-five Years of the Guardianship."

*For the two Wills—those of Bahá'u'lláh and the Master, writes Rúhíyyih Khánum, are so strongly constructed and so authentic beyond a shadow of a doubt, that it 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 its 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 [Bahá'u'lláh] 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 the successor to 'Abdu'l-Bahá in accordance with His Will and Testament, which was opened after His ascension.

O my loving friends!," 'Abdu'l-Bahá 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-Bahá further writes, "*O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God [underline 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 upon it here. Nor it is the purpose of these notes to reflect, even very briefly, on the result of his thirty-six years of continuous hard work protecting the Faith; the implementation of the World Order of Bahá'u'lláh; or his writings on the Bahá'í Faith and its administration. Rather, the intention here is to concentrate on one of Shoghi Effendi's most important duties: 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 [underline added] *to appoint in his own life-time him that shall become his successor that differences may not arise after his passing.*"⁵ It was Shoghi Effendi's duty to appoint his successor in his lifetime. In fulfilling his duty, the Guardian in his own lifetime not only appointed his successor, but he also formed the embryo of the Universal House of Justice and appointed its president, C. M. Remey. On January 9, 1951, the first Guardian of the Faith sent the following cablegram to the Bahá'í World:

Proclaim National Assemblies (of) East (and) West weighty epoch-making decision (of) formation (of) first International Bahá'í 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 Bahá'í World, combine (to) induce me (to) arrive (at) this historic decision marking most significant milestone (in) evolution (of) Administrative Order (of the) Faith (of) Bahá'u'lláh (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 Bahá'í 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) Bahá'í 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 Bahá'í Cycle. Advice publicize announcement through Public Relations Committee.*⁶

Shoghi Effendi in another cablegram dated March 2, 1951, writes, *"Greatly welcome assistance of the newly formed International Council, particularly its president, Mason Remey [under line added], and its Vice President, Amelia Collins, through contact with authorities designed to spread the fame, consolidate the foundation and widen the scope of influence emanating from the twin spiritual, administrative World Centres permanently fixed in the Holy Land constituting the midmost heart of the entire planet."*⁷ And this cablegram was followed by his cablegram dated March 8, 1952, where he writes, *"The enlargement of the International Bahá'í 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."*⁸

The International Bahá'í Council was like an unborn child being fed through an umbilical cord. While the Guardian was alive and performing his many duties, Rúhíyyih Khánum functioned as the liaison between the Council and the Guardian; through Rúhíyyih Khánum, the Guardian provided directions to individuals to carry out his orders. When the first Guardian left this world, there was no longer any need for a liaison officer, Rúhíyyih Khánum or otherwise. The Council became an active organ, the heart and nerve center of the Bahá'í 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 Bahá'í 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."*⁹ In his weighty treatise of February 1934, known as "The Dispensation of Bahá'u'lláh," the first Guardian fully explained the stations of the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá together with the importance of the Institutions of Guardianship and the Universal House of Justice and the relationship between these two Institutions of Bahá'u'lláh's World Order. To protect the Faith and the World Order, Shoghi Effendi left no ambiguity that the Universal House of Justice is to be formed in accordance with the Writings, and he withdraws validity and authenticity from any institution that is not formed in accordance with the Holy Scriptures. In his letter to the Bahá'í Eastern Communities via the Local Spiritual Assembly of the city of Haifa, as early as the 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 divine credential and 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."*¹⁰ [Translated]

After the passing of Shoghi Effendi, the succession to the first Guardian lay unshielded. The severity of the Divine Test,¹¹ laid before the entire body of the believers in Bahá'u'lláh, caused Rúhíyyih Khánum together with the rest of the Hands of The Faith, except for C. M. Remey, to turn around and oppose the continuation of Guardianship. This was a violation of the Will and Testament, which in turn is a violation of the Covenant. Their actions taken against the continuation of Guardianship and the Covenant fulfill a verse in the Kitáb-i-Aghdas where Bahá'u'lláh 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."*¹² In fact, Rúhíyyih Khánum and the rest of the Hands of the Faith turned on their heels and threw away the Commandments.

The body of the Hands of the Faith in their first secretly held conclave did not consider the importance of the International Bahá'í Council and its president, C. M. Remey, nor did they make any attempt to reconsider their stand against the continuation of Guardianship after they received correspondence (the 1st, the 2nd, and the last appeals) from C. M. Remey, the president of the International Bahá'í Council, prior to his Ridvan Proclamation released in 117 BE, April 1960. A review of "The Passing of Shoghi Effendi" by Rúhíyyih Khánum shows that she, together with the rest of the Hands, purposely and completely ignored the International Bahá'í Council and its president, C. M. Remey, from the moment the first Guardian left this world. It was the duty of Rúhíyyih Khánum to inform first the president of the International Bahá'í Council regarding the health condition of the Guardian and to seek direction only from its president. On the contrary, Rúhíyyih Khánum first called Mr. Balyuzi, then Mr. Ferraby, then Ugo Giachery; she did not contact C. M. Remey, who was at the home of the first Guardian of the Faith at the time. He was the president of the embryonic Universal House of Justice that was to evolve into the legitimate Universal House of Justice in due time, and Rúhíyyih Khánum bypassed both the council and its president. She sent the following Cablegrams to National Spiritual Assemblies around the world:

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 PLANS STOP URGE HOLD MEMORIAL MEETING
SATURDAY.¹³ Rúhíyyih

In this cablegram, Rúhíyyih Khánum ignored the Council and its president and directly contacted the national assemblies. Further, she assumed an authority role that she did not possess singly as a Hand of the Cause or collectively with the rest of the Hands. She requested the believers to turn to the Hands for shelter, not to the embryo of the Universal House of Justice and not to its president, C. M. Remey. She assumed with the rest of the Hands authority for the Faith's future planning, authority that she and the Hands did not possess in accordance with the Will and Testament. If no other document exists on the violation of the Covenant by Rúhíyyih Khánum and the Hands, the account of "The Passing of Shoghi Effendi" by Rúhíyyih Khánum is sufficient proof of her violation and disloyalty to the commandments written in Bahá'u'lláh's Writings, the Will and Testament, and in the writings of Shoghi Effendi, particularly "The Dispensation of Bahá'u'lláh." In her account of "The Passing of Shoghi Effendi," Rúhíyyih Khánum praises the Guardian on the one hand; on the other hand, she later abandons the Faith's Institution of Guardianship, the primary institution on which the unity of the Faith depends. It seems to this writer that the account of "The Passing of Shoghi Effendi" is "Judas's Kiss." It is profoundly sad to witness that Rúhíyyih Khánum, by her own actions, went down in the history of the Bahá'í Faith as the "Arch-violator" of the Formative Age of the Bahá'í Faith. The rest of the Hands share in her guilt of violating the Covenant and disobeying the second Guardian of the Faith, C. M. Remey.

The Cause of Bahá'u'lláh will be recognized by the people of the world, and "*The mighty stronghold of the Universal House of Justice will be erected, ... despite of the opposition by the relentless enemies of the Cause and its daring opponents*"¹⁴ The Kingdom of God will be realized, and the prophecies of the past all will be fulfilled. Meanwhile, the believers in Bahá'u'lláh are encouraged to study the Writings to deepen their understanding of the Faith so they can better teach and propagate the Bahá'í Faith among the people of the world.

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E.S. Yazdani

5th Guardian of the Bahá'í Faith

November 2022

Sydney-Australia

Notes:

1. Bible, King James Version, Luke 11:2, Thomas Nelson, 1976, 1522.
2. Rúhíyyih Khánum, *The Passing of Shoghi Effendi*, Bahá'í Publishing Trust, London, 1958.
3. Rúhíyyih Khánum, *Twenty-Five Years of Guardianship* (Wilmette, Illinois: Bahá'í Publishing Trust, 1948).
4. 'Abdu'l-Bahá, *The Will and Testament*, Bahá'í Publishing Trust, 1944, 11.
5. Ditto, p 12.
6. Shoghi Effendi, *Messages to the Bahá'í World*, Bahá'í Publishing Trust, 1971, 7.
7. Ditto, p 8.
8. Ditto, p 22
9. Ditto, p 7.
10. Shoghi Effendi, *Letter dated Summer of 1925 to Eastern Bahá'í Communities, in Persian*.
11. E. S. Yazdani, *Divine Tests*, *RIDVAN Magazine*, No. 5, August 2007.
12. Bahá'u'lláh, *Kitáb-i-Aghdas*, Bahá'í World Centre, 1992, 20
13. Rúhíyyih Khánum, *The Ministry of the Custodians, 1957-1963*, Bahá'í World Centre, 1992, 7 Shoghi Effendi, *Letter dated Summer of 1925 to Eastern Bahá'í Communities, in Persian*.



دروازه قران شیراز - ایران

DARVAZEH QUR'ÁN
Shiraz-Iran

از مؤسسه باصطلاح بیت العدل در حیفاً خواسته میشود، تا به سوالات زیر، مستند به نصوص مبارکه پاسخ دهند و دلائلی ارائه دهند که چگونه و بر چه اساسی نظم نازل از سماء مشیت الهیه را با حذف مؤسسه ولایت امرالله از آن، این نظم بدیع را عقیم نموده و با یک مؤسسه بشری که ساخته و پرداخته ایادیان است، جای گزین کرده اند.

حضرت عبدالبهاء در الواح وصایا میفرمایند: "ولّی امر الله رئیس مقدّس این مجلس [بیت العدل اعظم الهی] و عضو اعظم ممتاز لا ینعزل. و اگر در اجتماعات بالذات حاضر نشود نائب و وکیل تعیین فرماید."

سؤال: با وجود این بیان مبارک که باید بیت العدل اعظم الهی رئیس داشته باشد و رئیس لا ینعزل آن باید ولی امرالله باشد چگونه میشود این مجمع که ایادیان بعد از صعود شوقی افندی تأسیس کردند بیت العدل اعظم الهی نامید؟ آیا این یک نام بی مثنی نیست؟

حضرت عبدالبهاء در الواح وصایا میفرمایند: "اگر چنانچه عضوی از اعضاء [بیت العدل اعظم الهی] گناهی ارتکاب نماید که در حق عموم ضرری حاصل شود ولی امر الله صلاحیت اخراج او دارد بعد ملت شخص دیگر انتخاب نماید."

سؤال: آیا در این مؤسسه باصطلاح بیت العدل اعظم الهی که ساخته و پرداخته ایادیان جائز الخطاء است چه کسی میتواند عضو گناهکار را از عضویت این مؤسسه خلع کند؟ این آیه توسط این مؤسسه باصطلاح بیت العدل اعظم تغییر داده شده و به جای آن به خودش اختیار داده است که این وظیفه که مخصوص ولی امرالله است، خودش انجام دهد. آیا این عمل به خودی خود عمل خلاف و خیانت در امرالله نیست؟ و اگر در یک زمان اکثریت یعنی نصف اعضاء باضافه یک نفر مخالفت کردند چگونه عضو گناهکار اخراج میشود؟ آیا این امر دلالت بر جائز الخطا بودن اعضاء بیت العدل اعظم نمیکند؟ انصاف لازم است.

اولین ولی امرالله شوقی افندی در توقیع دور بهائی میفرمایند: "هر چند ولی امر رئیس لا ینعزل این مجلس فخیم است مع هذا نمیتواند بنفسه حتّی بطور موقت واضع قوانین و احکام گردد و یا تصمیمات اکثریت اعضاء مجلس را الغا نماید و لیکن هر گاه تصمیمی را وجداناً مباین با روح آیات منزله تشخیص دهد باید ابرام و تأکید در تجدید نظر آن نماید."

سؤال: با وجود این بیان مبارک اگر تصمیمی بر خلاف روح آیات الهی اتخاذ شود تشخیص این مطلب و دادن تجدید نظر در باره آن با کیست؟

حضرت عبدالبهاء در الواح وصایا میفرمایند: "ای یاران، ایادی امر الله را باید ولی امر الله تسمیه و تعیین کند جمیع باید در ظلّ او باشند و در تحت حکم او ... و این مجمع ایادی در تحت اداره ولی امر الله است که باید آنانرا دائماً بسعی و کوشش و جهد در نشر نفحات الله و هدایت منّ علی الارض بگمارد."

سؤال: بعد از صعود شوقی افندی، اولین ولی امر الهی، ایادیان از چه کسی کسب تکلیف و فرمانبرداری نمودند؟ آیا اقدامات ایادیان بدون ولی امر الله، خلاف نص صریح الواح وصایا نبوده؟ آیا ایادیان نقض الواح وصایا نکردند؟ آیا ایادیان با برداشتن مؤسسه ایادیان امر الله از نظم جهانی حضرت بهاء الله، و تأسیس هیئت مشاورین قاره ای بجای آن، خلاف دستورات الواح وصایا عمل نه نمودن؟

حضرت عبدالبهاء در الواح وصایا میفرمایند: " ای یاران عبدالبهاء، محض الطاف بی پایان حضرت یزدان بتعین حقوق الله بر عباد خویش مَنّت گذاشت و الاّ حقّ و بندگانش مستغنی از کائنات بوده و الله غنیّ عن العالمین . اما مفروضی حقوق سبب ثبوت و رسوخ نفوس و برکت در جمیع شئون گردد. و حقوق الله راجع به ولی امر الله است تا در نشر نفحات الله و ارتفاع کلمه الله و اعمال خیریّه و منافع عمومیّه صرف گردد."

سؤال: مطابق این آیه مبارکه حقوق الله راجع به ولی امر الله است. آیا تغیر این آیه مبارکه و اقدام به مطالبه حقوق الله از طرف باصطلاح بیت العدل خلاف و تمرد از نص صریح الهیه نیست؟

شوقی افندی، اولین ولی امر الله، میفرمایند " اخراج و طرد افراد از شریعت الهیه...جز اختیارات خاصه ولی امر الله یعنی رئیس عالیّه روحا نی جامعه میباشد....اعاده نفس مطروده بجامعه نیز با شخص ولی امر الله است" نظا مات بهائی و اخبار امری شماره 6 سال 106 بدیع.

سؤال: آیا طرد نفوس و اعاده نفوس مطروده بجامعه امر از ناحیه این مؤسسه باصطلاح بیت العدل مخالف با این نصوص الهیه نیست؟

حضرت عبدالبهاء در الواح وصایا میفرمایند: " ای احبّای الهی، باید ولی امر الله در زمان حیات خویش من هو بعده را تعیین نماید تا بعد از صعودش اختلاف حاصل نگردد."

سؤال: آیا قابل تصور است که ولی امر الله، شوقی افندی، کسیکه مصون از خطا است، در زمان حیات خویش وصی خویش را انتخاب و انتصاب نکرده باشند و در انجام این وظیفه مفروضه تعلل ورزیده باشند؟ آیا امکان چنین امری وجود دارد؟

حضرت عبدالبهاء در الواح وصایا میفرمایند: " حصن متین امر الله باطاعت مَنْ هو ولی امر الله محفوظ و مصون ماند"

سؤال: با حذف ولی امر الله از نظم جهانی امر الله "حصن متین امر الله" چگونه مصون و محفوظ خواهد ماند؟

شوقی افندی، اولین ولی امر الله، در توقیع 105 میفرمایند: " این نظم بدیع ... بنیانش بر دو رکن رکن استوار، رکن اول و اعظم رکن ولایت الهیه که مصدر تبیین است و رکن ثانی بیت العدل اعظم الهی که مرجع تشریح

است. همچنانکه در این نظم الهی تفکیک بین احکام شارع امر و مبادی اساسیه اش که مرکز عهد و میثاقش تبیین نموده ممکن نه، انفصال رکنین نظم بدیع نیز از یکدیگر ممتنع و محال ..."

سؤال: با توجه به این بیان، آیا امکان ختم ولایت امرالله وجود دارد؟ آیا امکان جدائی ولایت امرالله از بیت العدل اعظم الهی امکان پذیر است؟ آیا شما، خواننده این سطور، نباید از خود و این مؤسسه باصطلاح بیت العدل، که ساخته ایادیان جائز الخطا است، سوال کنید که چگونه این مؤسسه، بدون ولی امرالله در رأس آن، بیت العدل اعظم الهی باشد؟

شوقی افندی، اولین ولی امرالله، در توقیع دور بهائی میفرماید: " هرگاه ولایت امر از نظم بدیع حضرت بهاءالله منتزع شود اساس این نظم متزلزل ... بدون این مؤسسه 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 بالمره بی نصیب ماند و هدایتی که جهت تعیین حدود و وظایف تقنینیه منتخبین ضروری است سلب شود."

سؤال: با توجه به این بیان، چگونه بدون ولی امرالله وحدت امرالهی محفوظ و مصون میماند؟ چگونه از منزلت این امراعظم کاسته نشود؟ و چگونه بدون ولی امرالله، که واسطه هدایت الهیه است، این مؤسسه باصطلاح بیت العدل، که اعضایش مصون از خطا نیستند، هدایت شود؟

شوقی افندی، اولین ولی امرالله، در توقیع دور بهائی میفرماید: " حضرت عبدالهء راجع به وظائف ولایت امرالله در الواح وصایا می فرماید: اوست "مبین آیات الله ... از این بیانات کاملاً واضح و روشن است که ولی امر مبین آیات الله و بیت عدل اعظم واضع احکام غیر منصوصه است ... تفسیر و تبیین ولایت امر در دایره خویش همانقدر مورد تمکین و انقیاد است که قوانین موضوعه بیت عدل که حقوق و امتیازاتش وضع قوانین و احکام غیر منصوصه حضرت بهاءالله است. هیچ يك از این دو نمی تواند به حدود مقدسه دیگری تجاوز نماید و هرگز نیز تعدی نخواهد نمود"

سؤال: آیا با نبودن ولی امرالله چه کسی میتواند آیات الهیه را تبیین و تفسیر کند؟ آیا بیان این مؤسسه باصطلاح بیت العدل، که ولایت امرالله را خاتمه یافته میداند، انحراف از آیات الهیه نیست؟

شوقی افندی، اولین ولی امرالله، در توقیع تفسیر لوح کرمل میفرماید: "و این جریان سفینه احکام اشاره باستقرار دیوان عدل الهی که فی الحقیقه دارالتشریع است و شعبه ئی از مرکز جهانی اداری بهائیان در این جبل مقدس محسوب و در بنائی مخصوص در قرب دارالاثار بین المللی که حال وقت تاسیس آنست در نقطه ئی مشرف بر این مراقد شریفه منوره و در جوار مقام اعلی استقرار خواهد یافت و در قرب این دو بنیان رفیع البناء و این دو معهد قوی الارکان بنائی دیگر که دارالولایه و مرکز تبیین و تاویل و تفسیر احکام منصوصه است و موید و متمم هیئت تشریعیه است متدرجا مرتفع خواهد گشت و نیز بنائی دیگر منضم باین ابنیه ثلاثه خواهد شد که مرکز ترویج و دارالتبلیغ است و مقر استقرار ایادی امرالله که بر حسب نص قاطع کتاب وصایا مامور به محافظه و صیانت و حمایت امرالله و حفظ وحدت جامعه و انتشار دین الله و ابلاغ کلمه الله اند" شوقی افندی از توقیع 111 بدیع خطاب به مومنین شرق

سؤال: اگر ولایت امرالله خاتمه یافته، انطور که ایادیان و این مؤسسه باصطلاح بیت العدل نشر داده اند، و همسر ایشان واقف بر این امر مسلم بودند که آنها فرزندی ندارند، چگونه است که ولی امرالله، شوقی افندی،

دو سال قبل از صعودشان، دستور ساختن دارالولایه، در مکانی معین، برای تفسیر و تبیین نصوص مبارکه، دادند؟ آیا این دلالت بر این حقیقت نیست که ولایت امرالله خاتمه نیافته و ایادیان و این مؤسسه باصطلاح بیت العدل اشتباه کردند و انحراف در امرالله بوجود آوردند؟ و بدعتی نو بنا نهادند؟

خانم مری ماکسول، بیوه شوقی افندی، در مقدمه کتاب: *The Ministry of the Hands of the Cause, 1957-1963* این سوال را مطرح میکند که مضمون این پرسش به فارسی این است: چگونه ما ایادیان میتوانیم قدرت را کسب کنیم بدون داشتن سندی که بتوان بر آن تکیه کرد، بجزء عناوین کلی شرعی؟
"How to assume the reins of authority, with no document to support us [The Hands of the Cause] other than the general theological statements about the Hands?"

سوال: پس چرا ایادیان، و در رأس آنها خانم مری ماکسول، با نداشتن اختیاری و بر خلاف نص صریح الواح وصایا و درغیاب ولی امرالله عمل نمودند به آنچه از آن منع شده بودند و آن کسب رهبری جامعه بهائی بود؟

شوقی افندی، اولین ولی امرالله، در توفیق 27 نوامبر 1929 میفرماید: "ای احبای الهی تعیین ایادی امرالله و تنفیذ احکام مقدسه شریعت الله و تشریع قوانین متفرعه از منصوصات کتاب الله و انعقاد موتمر بین المللی پیروان امر حضرت بهاءالله و ارتباط جامعه بهائی بانجمنهای متفرقه علمیه ادبیه و دینی و اجتماعی کل بتشکیل و استقرار بیت عدل اعظم الهی در ارض اقدس در جوار بقاع مرتفعه منوره علیا منوط و معلق. زیرا این معهد اعلی سر چشمه اقدامات و اجرااتکلیه بهائیان است و معین و مرجع این عبد نا توان. بها تحقق آمال اهل بهاء." توجه کنید که انتصاب ایادیان منوط و مربوط به تشکیل بیت العدل اعظم الهی قرار فرمودند. یعنی شرط تعیین ایادیان امرالله منوط و مربوط به تشکیل بیت العدل اعظم الهی است.

و ایشان در تلگراه نهم ژانویه 1951 چنین بیان میفرمایند: "به محافل ملیه درشرق و غرب تصمیم خطیروتاریخی اولین شورای بین المللی بهائی را ابلاغ نمائید این شورا طلیعه مؤسسه کبرای اداری است که درمیقات معین درجوارمقامات علیا درظل مرکزروحانی جهانی امرالله که دردوشهرحیفا و عکا استقرار دارد تشکیل خواهد گردید. تحقق نبوتی که درباره تأسیس حکومت اسرائیل ازفم مطهرشارع امرالهی و مرکزمیثاق صادروحاکی ازپیدایش ملت مستقلی درارض اقدس پس ازمضی دوهزارسال میباشد و پیشرفت سریع مشروع تاریخی ساختمان قسمت فوقانی مقام اعلی درکوه کرمل ودرجه رشد کنونی محافل نه گانه ملیه که با کمال جدیت درسراسرعالم بهائی به خدمات امریه قائمند مرا برآن میدارد که تصمیم تاریخی فوق را که بزرگترین قدم درسبیل پیشرفت نظم اداری حضرت بهاءالله درسی سال اخیرمحسوب اتخاذ نمایم. این شورای جدید التأسیس عهده دارانجام سه وظیفه میباشد اول آنکه با اولیای حکومت اسرائیل ایجاد روابط نماید ثانیاً مرا درایفای وظائف مربوط به ساختمان فوقانی مقام اعلی کمک و مساعدت کند ثالثاً با اولیای امورکشوری درباب مسائل مربوط به احوال شخصیّه داخل مذاکره شود وچون این شورا که نخستین مؤسسه بین المللی واکنون درحال جنین است توسعه یابد عهده داروظائف دیگری خواهد گردید وبه مرورایام بعنوان محکمه رسمی بهائی شناخته شده سپس به هیئتی مبدل میگردد که اعضایش ازطریق انتخاب معین میشوند و موسم گل و شکوفه آن هنگامی است که به بیت العدل عمومی تبدیل و ظهورکامل ثمرات آن وقتی است که مؤسسات متفرّعه عدیده آن تشکیل گشته بصورت مرکزاداری بین المللی بهائی درجوارروضه مبارکه و مقام اعلی که مقرّدائمی آن خواهد بود انجام وظیفه نماید. با قلبی مملوازشکرانه وسرورتتشکیل این شورای بین المللی را که پس ازمدتها انتظاربوجود می آید تهنیت میگویم. این تأسیس درصفحات تاریخ بمنزله بزرگترین اقدامی است که مایه افتخارعهد دوم عصرتکوین دوربهائی محسوب خواهد

شد بطوریکه هیچیک از مشروعاتی که از آغاز نظم اداری امرالله از حین صعود حضرت عبدالبهاء تا بحال به انجام آن مبادرت گشته بالقوه باین درجه از اهمیت نبوده است و صرف نظر از اقدامات باهره جاودانی در دوره مبشر و شارع و مرکز میثاق یعنی در عصر اول از دور مشعشع کور پانصد هزار سال بهائی این تأسیس رتبه اول را حائز است شایسته است این ابلاغیه را به وسیله لجنة ارتباط منتشر نمائید."

متعاقب این تلگراف، تلگراف دیگری به تاریخ دوم مارچ ۱۹۵۱ مبنی بر انتصاب آقای چارلز میسن ریمی بعنوان رئیس این مجمع به عالم امر فرستادند. ایشان در این تلگراف مرقوم فرمودند: "از مساعدت شورای بین المللی جدیدالتأسیس خصوصاً رئیس آن جناب میسن ریمی و معاون آن امة الله امیلیا کالینز سرور موفر حاصل."

شوقی افندی اولین گروه از ایادیان امرالله طی تلگراف 24 دسامبر 1951 تعیین و به جامعه معرفی فرمودند.

خلاصه اینکه، اولین ولی امرالله، شوقی افندی، با شرط اولیه باید ایادیان امرالله را بعد از تشکیل بیت العدل اعظم الهی انتصاب و معرفی نماید. از اینرو لازم میآید، که ایشان، شوقی افندی، بیت العدل اعظم الهی را در آن وقت، نهم ژانویه، یعنی قبل از 24 دسامبر 1951، تشکیل داده بودند که بتوانند ایادیان را تعیین نمایند. پس تشکیل جنین بیت العدل اعظم الهی در نهم ژانویه 1951 در واقع تشکیل بیت العدل اعظم الهی جنینی با ریاست چارلز میسن ریمی بود. چون جنین طبق بیان حضرت عبدالبهاء دارای کلیه کمالات است لذا شوقی افندی در زمان حیات خویش و مطابق الواح وصایا مطلقاً هم وصی خویش، چارلز میسن ریمی، را انتصاب نمودند و هم تشکیل بیت العدل اعظم الهی دادند.

سؤال: با طلب هدایت الهیه و توجه و دقت و تمرکز به بیانات یاد شده - نوشته شده از قلم مصون از خطای شوقی افندی، اولین ولی امرالله - آیا میشود، و یا حتی میتوان تصور کرد، که ایشان، شوقی افندی، مهمترین وظیفه خود را انجام نداده باشند و سکان کشتی امرالله را در این بحر طوفانی بی کشتی بان رها کرده باشند؟ و یا ایادیان و این باصطلاح بیت العدلی که دست پرورده ایادیان جائز الخطا است، مرتکب گناه نابخشودنی که همان انحراف از امر الهی است نشده باشند؟ فکر و اندیشه و انصاف و وفا به امرالله لازم و ضروری است.

ولایت بطن تاویل کتاب است	ولایت سر شرع مستطاب است
ظهور قدرت حق از امام است	که در اوصاف ربانی تمام است
دگر اظهار میثاق الست است	که با عشاق خود آن روز بسته
خدا عهد ولایت بست محکم	بآدم بهر ختمیون درآندم
بیا ای منکر اهل ولایت	اگر میخواهی از یزدان هدایت
زنار قهر جباری بپرهیز	تمام کفر و شرک از خود ریز
چو آدم عجز کن ز لغزش خویش	ظلمنا ربنا صد بار گو بیش

بعد از صعود شوقی افندی در اواخر سال 1957 میلادی، حضرات ایادیان امرالله، که بعنوان علماء بهائی نیز شناخته میشوند، مسیر امرالله را به انحراف کشاندند و عهده دیگر بجای میثاق الهی علم نمودند بر این اساس که ولایت امرالله خاتمه یافته، ایادیان جمعا خود را جانشین شوقی افندی معرفی نمودند و آنچه شوقی افندی در طول ولایتشان ساخته بودند منحل نمودند و مجمعی بنام بیت العدل اعظم الهی در سال 1963 در ارض مقدس تأسیس نمودند که هیچ شباهتی، به جزء نام، به آنچه در الواح وصایای حضرت عبدالبهاء ترسیم شده

است ندارد. شوقی افندی در تابستان سنه 1925 میلادی پیشاپیش، عدم صلاحیت این مجمع در توقیع مورخ تموز 1925 خطاب به محفل مقدس روحانی حیف اعلان نمودند. ایشان فرمودند: "قصر مشید بیت عدل عمومی را علی رؤس الاشهاد رغما لكل عدو لدود و معاند جسور مرتفع سازند و بر اجرای اعظم نوایای مقدسه رب عزیز موفق و فائز گردند و هر هیاتی که به نظام الهی و بر حسب تعلیمات و اصول و شرایط سماویه که در صحف الهیه مشروحا مثبت و مسطور است کاملاً کما ینبغی و یلیق لهذا المقام الرفیع ولمرکز 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، میباشد)

رشته سوال هائی که در این مقاله گرد آوری شده است بیشتر توسط مومنین اولیه به ادامه ولایت امرالله در ایران طرح شده است. نگارنده با اضافه و مطرح کردن دیگر سوالات و ضمیمه نمودن دیگر آیات به این شکل مورد توجه و ملاحظه خواننده این مقاله قرار میگیرد. امید است سبب هدایت متحریران حقیقت قرار گیرد و یاد آوری بیان شوقی افندی در این جا مناسب دانسته که فرمودند: ".....وای بر نفسی که از الواح نصیحه قلم اعلی و نعماء و الااء این دور امنع ابهی رو بتافت و میثاق غلیظ حی لایموت را واهی و موهون بشمرد و تطورات و تقلبات لازمه این امر خطیر را میزان بطلان و علامت نقصان و انقراض آئین لایزال ایزد متعال ببینداشت. امر عظیم است عظیم و حوادثش بس خطیر و جسیم صرصر امتحانش شدید است و صراطش احد از سیف حدید جز جبال بازخه و اطواد شامخه مقاومت ریح عقیم نتواند و جز اقدام ثابته مستقیمه از این منهخ قویم نگذرد. شعله انقلابش شرربار است و صاعقه قهرش اشد از لهیب نار. الناس هلكاء الا المئمنون والمئمنون هلكاء الا الممتحنون والممتحنون هلكاء الا المخلصون والمخلصون فی خطر عظیم." (از توقیع مبارک نوروز 88 بیع)

مؤسسه ولایت امرالله در دور بهائی ادامه دارد و بعد از صعود شوقی افندی، اولین ولی امرالله - چالز میسن ربیمی، دونالد هاروی، ژاک سوقومنیان بترتیب دومین، سومین و چهارمین ولی امرالله بر کرسی ولایت امرالله جالس شدند و انجام وظیفه فرمودند. ژاک سوقومونیان، چهارمین ولی امرالله، نگارنده، عنایت الله س یزدانی، طی مرقومه دهم از ماه فوریه سنه 2005 میلادی، بعنوان وصی خویش انتصاب و مطابق الواح مبارکه و صایای حضرت عبدالبهاء، معرفی فرمودند. در روز ششم از ماه سپتامبر 2013 میلادی ایشان، ژاک سوقومنیان، از عالم خاکی به جهان باقی صعود فرمودند و همزمان با صعود ایشان عنایت الله یزدانی بعنوان پنجمین ولی امرالله بر کرسی ولایت امرالله مستغر و شروع به انجام وظیفه فرمودند.

تشکیلات فعلی در حیف شما را از تحری حقیقت در مورد مؤسسه ولایت امرالله منع نموده و حقایق راجع به این مؤسسه الهی و اعظم ستون نظم اداری امرالله، از شما پنهان کرده و بحث در موضوع ولایت امرالله را قدغن نموده و مؤمنین و مؤمنات به ادامه ولایت امرالله را تحریم و بدون داشتن حق طرد، نفوس را از جامعه اخراج مینماید و به عمل تکفیر و غیر اخلاقی و ظالمانه ادامه میدهند. غافل از اینکه در درگاهش محلی نداشته و بزودی کوس رسوائی آنها آنچنان که در آثار الهیه نازل و ثبت شده است ظاهر و آشکار گردد و عبرتاً من الناظرین خواهد شد. "ای پسران و هم! حضرت بهاءالله در کلمات مکنونه میفرمایند: "بدانید چون صبح نورانی از افق قدس صمدانی برآمد البتّه اسرار و اعمال شیطانی که در لیل ظلمانی معمول شده ظاهر شود و بر عالمیان هویدا گردد."

با طلب تأیید و تحیات بهائی

عنایت الله س یزدانی

پنجمین ولی امر دیانت بهائی،

سیدنی - استرالیا،

25 آبان 1401

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

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

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

*

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

Question: Who has the right to expel a person from the so-called Universal House of Justice when there is no guardian as its head? By instituting a Universal House of Justice without a guardian, in essence you have changed this verse of the Will and Testament to read: “Should any member of the Universal House of Justice commit a sin injurious to the common weal, he may be dismissed from membership by the Universal House of Justice.” Is not this a clear violation of the Writings?

*

Shoghi Effendi in “The Dispensation of Bahá’u’lláh” states, **“Though the guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of the fellow-members but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá’u’lláh’s revealed utterances.”**

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

*

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

Questions: Who did the Hands of the Cause take direction from after the first guardian left this world? Were their actions legal? Did not the Hands violate the Will and Testament of ‘Abdu’l-Bahá? By ending the divinely established institution of the Hands of the Cause and establishing a new institution, the Continental Board of Counsellors, in its stead, is this not a clear violation of the Writings?

*

‘Abdu’l-Bahá in His Will and Testament states that Huquq’u’lláh **“is to be offered through the guardian of the Cause of God ...”**

Question: When the so-called Universal House of Justice receives Huquq’u’lláh, is this not a clear violation of the Will and Testament of ‘Abdu’l-Bahá?

*

The first guardian, Shoghi Effendi, states,

“Expelling and announcing a person a Covenant Breaker of the Cause of God ... is specifically part of the duty and the authority of the guardian, namely the distinguished spiritual head of the [worldwide Bahá’í] communities. ... Restitution of expelled person to the community is also with the guardian of the Cause.”

" اخراج و طرد افراد از شریعت الهیه...جز اختیارات خاصه ولی امرالله یعنی رئیس عالیہ روحانی جامعہ میباشد.....اعاده نفس مطروده بجامعه نیز با شخص و ولی امرالله است" نظامات بهائی و اخبار امری شماره 6 سال 106 بدیع.

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

*

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

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

*

The first guardian in “The Dispensation of Bahá’u’lláh” states, **“Divorced from the institution of the Guardianship the World Order of Bahá’u’lláh would be mutilated and permanently deprived of that hereditary principle which, as ‘Abdu’l-Bahá has written, has been invariably upheld by the Law of God.”**

Question: How can the so-called Universal House of Justice in the absence of a guardian prevent division within the Faith? How will the unity of the Faith be preserved without a guardian taking his rightful place at the head of the Universal House of Justice?

*

The first guardian in “The Dispensation of Bahá’u’lláh” states, **“Severed from the no less essential institution of the Universal House of Justice this same system of the Will of ‘Abdu’l-Bahá would be paralysed in its action and would be powerless to fill in those gaps which the Author of the Kit’ab-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.”**

Question: How can the so-called Universal House of Justice in the absence of a guardian as its permanent head fill the gaps left in the Writings by Bahá’u’lláh?

*

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

Question: How can the so-called Universal House of Justice be complete without the guardian as its permanent head? How can the integrity of Bahá’u’lláh’s World Order be safeguarded? How can the continuity of the divinely appointed authority, which flows from the Source, be shielded? How is the unity of the believers secured?

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

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

*

The first guardian, Shoghi Effendi, in his interpretation of the Tablet of Carmel states,

“The Ark of the laws and its proceeding is referred to establishment of the Divine Court of Justice, that, it is the Seat of Legislation [the Universal House of Justice], a division of the Bahá’í World Administrative Centre on this Holy Mountain. It will be in a special building in the vicinity of the International Archives that is now the time for its construction. Near to these two august, high-ranking structures, another edifice is the Seat of the Guardianship, which is the Centre of interpretation, elucidation, and explanation of the revealed laws of Bahá’u’lláh; also, it is an aid, complementary to the Legislative Body, and will gradually be established. Adjacent to these three structures will be added one more building, serving as a Teaching Centre, and specified to be the Seat of the Hands of the Cause of God that in accordance with the explicit text of the Will and Testament are given the duties of the protection and propagation of the Cause of God and safeguarding the unity of Its adherents.”
(Shoghi Effendi, from letter of 111 BE/1955, to Eastern believers)

"و این جریان سفینه احکام اشاره باستقرار دیوان عدل الهی که فی الحقیقه دارالتشریع است و شعبه ئی از مرکز جهانی اداری بهائیان در این جبل مقدس محسوب و در بنائی مخصوص در قرب دارالاثار بین المللی که حال وقت تاسیس آنست در نقطه ئی مشرف بر این دو بنیان رفیع البناء و این دو معهد قوی الارکان بنائی دیگر که دارالولایه و مرکز تبیین و تاویل و تفسیر احکام منصوصه است و موید و متمم هیئت تشریعیه است متدرجا مرتفع خواهد گشت و نیز بنائی دیگر منضم باین ابنیه ثلاثه خواهد شد که مرکز ترویج و دارالتبلیغ است و مقر استقرار ایادی امرالله که بر حسب نص قاطع کتاب وصایا مامور به محافظه و صیانت و حمایت امرالله و حفظ وحدت جامعه وانتشار دین الله و ابلاغ کلمه الله اند" شوقی افندی از توقیع 111 بدیع خطاب به مومنین شرق

Question: If the guardianship was ended and everybody, including Shoghi Effendi's wife, Mrs. R. Rabbani, knew that the guardian did not have any children, why did he, the first guardian, issue a letter in 1955, a few years prior to his death, with directions for the construction of the Seat of the Guardianship, Dár'al-velá-i-h, on the specified site in the Holy Land?

*

Mrs. R. Rabbani, the widow of the first guardian, in the introduction of *The Ministry of the Custodians, 1957–1963* makes the following statement regarding the Hands of the Cause and their lack of authority: "**How to assume the reins of authority, with no document to support us** [the Hands of the Cause] **other than the general theological statements about the Hands?**"

Question: If the Hands of the Cause as a group did not have any document to support them, how could they assume the rein of authority with no text or edict to justify their actions?

*

There are many other questions that the so-called Universal House of Justice must answer—or they must acknowledge the continuation of Guardianship in the Bahá'í Faith.

The attention of the reader is directed to the Will and Testament of 'Abdu'l-Bahá and the *World Order of Bahá'u'lláh* by Shoghi Effendi for a comprehensive study of Bahá'u'lláh's World Order and its Institutions. You are further invited to write E. S. Yazdani, address below, for additional information on the subject.

The above questions were set by the early believers in the continuation of the guardianship in the 1960s or 70s in Iran and translated into the English language by E.S. Yazdani. A copy of these questions was given to me by Mr. Nasr'u'lláh Chehrehnegár when I accepted C. M. Remey as the Second Guardian of the Bahá'í Faith in Shiraz in 1975. The translation apart from the quotations may not be exactly as written in the original question list.

E. S. Yazdani,
E-mail: esyazdani@yazdani.com.au
Phone +61(0)401856166
May 14, 2005,
P. O. Box 563,
Hornsby, NSW, 2077.
Australia

**LETTER
TO
JOEL BRAY MARANGELLA**

Mr. J. B. Marangella,
C/- Mr. Nosrat Bahremand
34 Harrison St. WA 6021
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jbmaran@gmail.com

E.S. Yazdani
P.O. Box 563,
Hornsby, NSW, 1630

9 November 2010

Dear Mr. Marangella, Allah'u'Abhá!

Recently I had a telephone call from a believer supporting the continuation of guardianship. We discussed matters of the Faith, and we were in agreement on the continuation of Guardianship, the appointment of C. M. Remey as the second guardian, and other matters related to Faith. On one subject, unfortunately, we were not in harmony and agreement: The appointment of D. A. Harvey as the third guardian of the Faith by C. M. Remey on May 23, 1967.

I would like to draw your attention to certain facts, which may cause you to withdraw your claim of guardianship of the Bahá'í Faith. I write this letter directly to you.

There is no doubt that your stand against the Haifa Group as early as Ridvan 117 BE is admirable, and the history of the Faith will mark you as a brave and loyal believer to the Covenant of Bahá'u'lláh. Your early assistance to the second guardian of the Faith is well known to all. Under your chairmanship of the National Spiritual Assembly of France, this National Spiritual Assembly became the first and the only assembly of the world to support the Guardianship of C. M. Remey. Your and other believers' support assisted our second Guardian of the Faith to form an administration under his Guardianship.

As you are well aware, the appointment of the Guardian of the Faith is an open act, and a living Guardian must appoint his successor in his own lifetime in accordance with the terms of the Will and Testament in order that differences not arise after his death. 'Abdul'-Baha in His Will states: *"It is incumbent upon the guardian of the cause of God to appoint in his own life-time him that shall become his successor that differences may not arise after his passing."*

Shoghi Effendi, in his own lifetime, on January 9, 1951, appointed C. M. Remey to succeed him. The appointment of his successor is very clear now even if it was not so immediately after the passing of the first Guardian of the Faith. There is no doubt that you are aware of the contents of the January 9 and March 15, 1951, cablegrams from Shoghi Effendi to the Bahá'í world in relation to the formation of the embryo of the Universal House of Justice and the appointment of C. M. Remey as its President.

To fulfill his duty, C. M. Remey appointed D. A. Harvey to the position of the third guardian of the Faith, upon his death, in accordance with his letter of May 23, 1967, circulated among the believers approximately 7 years before his death in February 1974. I have attached a copy of that letter to this letter for your reference and record. This letter states:

*"In The Most Holy Name Al Abhá
I, the second Guardian of the Bahá'í Faith, hereby appoint Donald Harvey at my death to be my successor, the third Guardian of the Faith.*

Signed

Mason Remey,

May 23, 1967

Florence, Italy

PS: May the Spirit of El Baha ever protect this line of Spiritual descent from 'Abdul'-Baha, Center of the Covenant of Al Baha. CMR."

In another letter to Mrs. M. C. Timmerman, an early believer in the continuation of Guardianship, dated August 18, 1967, the second Guardian of the Faith states:

Dear Mrs. Timmerman,

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

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

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

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

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

Faithfully yours in El Abhá,

Signed Mason Remey

From the above references it is very clear that D. A. Harvey was the third Guardian of the Faith upon C. M. Remey's death on February 4, 1974. It was the duty of all the believers, including yourself, to support and accept Donald A. Harvey as the third Guardian of the Faith.

The Guardian of the Faith is not to be challenged by any believers, and his authority as stated in the Will and Testament must be respected by all. The opposition to the second Guardian of the Faith initially by the ex-Hands and subsequently by the illegitimate Universal House of Justice created division among the believers who were then supporting the first Guardian. C. M. Remey was again challenged by the so-called believers pretending to support him. After his death, his appointed successor, D. A. Harvey, was challenged in contrast with the requirements of the Will and Testament of 'Abdul'-Baha. The guardian's word is final on the matters of the Faith, and if he is challenged, the unity of the believers of the Bahá'í Faith would be in great danger as has been demonstrated by the Haifa Group after the passing of the first Guardian. For the same reason, the unity of the believers under the direction of the second Guardian was lost, for the believers disobeyed the second Guardian of the Faith, C. M. Remey. If the Guardian's authority is challenged, the unity of mankind cannot be established in the world. The degree of differences and anarchy in the world will remain the same as we are witnessing in these days. The Kingdom of God will not be established as foretold in past dispensations. 'Abdul'-Baha in His Will states: "*All must be under his shadow and obey his command.*" In the same document, He states: "*The mighty*

stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God."

Please reconsider your actions, which follow, against the second Guardian of the Faith in the period of Riḍvan 1960 to his passing in February 1974:

- The second Guardian was challenged and his authority, defined under the terms of the Will, was ignored when you claimed the station of third guardian while the second guardian was still living with us. (Reference: Your proclamation of October 12, 1969.)
- The second Guardian was accused of mistakes contrary to the terms of the Will and Testament where 'Abdul'-Baha states: *"The sacred and youthful branch, the guardian of the Cause of God, as well as the Universal House of Justice, to be universally elected and established, are both under the care and the protection of the Abhá Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One"*
- The second Guardian was accused of abdicating his station while he was physically in this material world. In your proclamation, you stated: *"The Bahá'ís had accepted as a matter of course that the incumbent of the Office of Guardianship would hand over the spiritual scepter of this Office to his successor only at the hour of his death (although an examination of the Will and Testament of 'Abdul'-Baha does not disclose that this is a precondition). If the Bahá'ís accepted that the authority would pass, after his death, to his successor, why did you claim the station of third guardian while the second guardian was living? The Divine Authority was passed from Bahá'u'lláh to 'Abdul'-Baha after Bahá'u'lláh's Ascension. 'Abdu'l-Bahá's authority was passed to the first Guardian after 'Abdu'l-Bahá's Ascension and similarly in the case of Shoghi Effendi's death. Close examination of the Will reveals that the successor assumes his role after the ascension of his predecessor. 'Abdul'-Baha states: "... that differences may not arise after his passing."*
- The second Guardian was accused of losing his mental faculty and being senile and failing to fulfill his function as guardian of the Faith. In your proclamation it is stated, *"His reply offered no explanation and served to confirm my worst fears that something was seriously wrong if Mason Remey had forgotten, as was obviously the case, this all-important appointment. . . . lay in the fact that the mantle of Guardianship no longer reposed on the shoulder of Mason Remey nor had it done so since the autumn of 1964 when I had opened the letter addressed to me..."* Contrary to this, C. M. Remey in a letter to an individual, quoted above, states: *"I am in perfect health and I expect to live to a great age"* The writer had an opportunity to meet C. M. Remey's adopted son, Mr. Pepe, in early 1977 in Florence, Italy. He revealed to me that C. M. Remey at the last days of his life on earth was continuously saying, *"I am the second Guardian of the Faith and nothing matters. I am the second guardian of the Faith and nothing matters."* A documented interview of September 5, 1972, by D. A. Harvey and J. Soghomonian is clear evidence that C. M. Remey was in good health, and he was completely in command and functioning as Guardian of the Faith. (Copy of this document is published in RIDVAN No. 14, August 2010. A copy is attached.)
- The publication of your proclamation and in it claiming the station of the third Guardian of the Faith during the life of the second Guardian of the Faith plunged the Cause into a fresh crisis. It was like a dagger that penetrated the heart of Mason Remey, the second Guardian of the Faith. Mason Remey was betrayed initially by the ex-Hands and subsequently by the one who was initially trusted and had a great hope and responsibility for him. Please meditate and ponder upon your action and see if you find any differences between your actions and the behavior of the ex-Hands of the Faith who opposed the authority of the second Guardian.
- C. M. Remey, in accordance with the terms of the Will and Testament, did have the right to appoint whom he wanted to succeed him. It was nobody's right to question his decision. The event of 1960s with regard to the appointment of the third Guardian is similar to the

situation raised in the appointment of the seventh Imam. In the Islamic dispensation, Ja'far ibn Muhammad Al-Sadiq, the sixth Imam, initially appointed Ismail to succeed him; subsequently, his appointment was withdrawn and he appointed Musa ibn Ja'far al-Kazim as his successor as the seventh Imam. In the Tablet of Eghtedarat, (لوح اقتدارات), Bahá'u'lláh has made reference to this appointment. He states:

"دو جهت در انسان موجود جهتی الی الله و جهتی الی نفسه و قتیکه لحاظ عنایت بجهت اول ناظر ذکر مینماید در باره او آنچه را که فوق آن در عالم خلق موجود نه. یاعند لیب علیک بهائی بگو در حضرت اسمعیل ابن حضرت صادق چه میگوئی این همان اسمعیل است که حضرات اسمعیلیه باو متمسک و متشبسند آن حضرت او را امام و وصی فرمود و حکم در اینفقره ثابت بعد عزلش نمود و زراره که از اجله اصحاب آنحضرت بود عرض نمود ایا میشود امام عزل شود در جواب فرمودند بدا شد. راوی این حدیث کلینی و معترض زراره هر دو نزد اصحاب رجال موثقند قل انظروا لتعرفوا ما نطق به القلم الاعلی فیهذا المقام العزیز البدیع. دیگر معلوم و واضحست که معترضین و معترضین در این مقام چه گفته‌اند منهم من قال اگر قابل نبود از اول چرا پیشوای خلق قرار فرمود و اگر قابل بود عزلش چرا مقام امام هدایت خلقت در رتبه اولی و در عقیده شما آن حضرت دارای علوم اولین و آخرین است لذا نباید چنین امری که مخالف و مغایر است از ایشان ظاهر شود. باری ذکر این فقرات نظر بعقاید خود آن حزبست یشهد بذلک کلّ منصف و کلّ عالم و کلّ صادق امین. در هر صورت جمعی از عباد در هر قرن و عصری اعتراض مینمودند."

The communications between you and C. M. Remey do not support your claim of Guardianship for a number of reasons. The writer briefly references some of them, below.

It is true that C. M. Remey had given you a sealed envelope. On the envelope he wrote, "*Joel: Please take care of this sealed envelope among your papers in Bernese Oberland. As I see things now it may have to do with the coming world catastrophe in or after 1963. You will know when to break the seal*" [underline added by the writer]. While C. M. Remey was alive and functioning as the second Guardian of the Faith, the seal was broken by yourself, revealing the following contents: "*Dear Joel: This is to tell you to tell the Bahá'í World that I appoint you to be the third Guardian of the Bahá'í Faith according to the Will and Testament of the Master, 'Abdu'l-Bahá. Mason, Guardian of the Bahá'í Faith,*" It was announced to the Bahá'í World.

- It is not difficult to recognize the fact that "You will know when to break the seal" is meant to break the seal after the sudden death of the second Guardian C. M. Remey. Otherwise the second Guardian could announce the appointment of his successor himself.
- C. M. Remey gave you the sealed envelope and appointed you as a provisional third Guardian in case of C. M. Remey's sudden death.
- While C.M. Remey was alive and functioning as the second Guardian of the Faith, you have challenged his authority by functioning as the second Guardian. The Guardian of the Faith is not to be challenged. If he is challenged and his authority is questioned, the unity would not be established and the present chaos will continue to exist. The foretold Kingdom of God will not be established. How is it possible that there would be two referees judging a football game? How is it possible for a Court to have two judges? There could not be two Guardians functioning at the same time. The Will and Testament does not make any references to that scenario. The appointed successor is potentially the succeeding Guardian. There is and there will be but one Guardian at any point in time.
- The Guardian of the Faith must be obeyed. The obedience to the Guardian of the Faith has been penned by 'Abdu'l-Bahá in His Will and Testament. You are well aware of the texts of the Will and Testament. We may need to learn the degree of the obedience from one of the Báb's companions, [انیس] Aannese. You may recall the events took place on the night before the martyrdom of the Báb on July 9, 1850. On that night the Báb asked several believers to attend His presence in the room He was kept. The Báb was telling the believers

that He would be killed by His enemies soon. He asked them to terminate His life as He would prefer to be killed by one of His friends, not by His enemies. All declined the Báb's wish except Annese. Annese stood up and while taking his turban off, he said to the Báb, "If it is the wish of my Beloved I am ready to fulfill your wish." The Báb calmed him down and He said, "You will be my companion." He was killed with the Báb by a firing squad on July 9, 1850. This is the degree of obedience given to the Guardian of the Faith.

- Dear Mr. Marangella! Did you not disobey C. M. Remey and open the sealed envelope while he was alive? Did not you claim the station of third Guardian while the second Guardian was with us on this physical plane? Did not you challenge the authority of the second Guardian of the Faith during the lifetime of the second Guardian? What is the difference between you and the ex-Hands of the Faith who challenged the authority of the second Guardian? Did you not think that you were under severe divine tests? The answer to all questions is "YES," is it not? Is it not the time for you to reconsider your stand against the true Guardian of the Faith?

In your proclamation, you have stated that C. M. Remey canceled and disestablished the institutions of the administration under the Guardianship of the second Guardian of the Faith. To some of the believers apparently supporting C.M. Remey, this action was a mistake. He was the Guardian of the Faith and he could do whatever he wanted to do. It was not anybody's right to question him. We must understand that the aim is not to establish the World Order of Bahá'u'lláh but to unify the people of the world under the principles of the Bahá'í Faith to achieve the Oneness of Mankind. The administration is the means to administer the future human family when the message of Bahá'u'lláh is accepted by the people of the world and the unity of mankind is established on earth. The unity of mankind can be established on the shoulders of sincere believers that are selfless and who have journeyed through their egos and selfishness. The believers supporting the first Guardian were tested, and all except a small minority passed the divine test; and again this minority was sifted and tested again and again to the state that we are witnessing now. Mrs. J. Miller, a believer in the continuation of Guardianship who supported C. M. Remey and the subsequent Guardian, D. A. Harvey, and who currently supports the present Guardian of the Faith, Jacques Soghomonian, stated the following in an article:

When Mason Remey took the helm of the Bahá'í faith in 1960 and issued his proclamation as the second guardian of the faith, he knew the faith was riddled with the virus of violation. What he did not know at that time, was the many who [that] came forward and claimed to accept his guardianship were infected with this virus. He began to suspect it early on in his guardianship, but by 1966, he realized the disease was rampant in the Faith and dissolved everything administrative hoping to protect the sincere believers from this deadly virus. This disease is insidious and cannot be detected at first. The first sign of it manifests when believers begin to form groups or clicks and allow only certain ones into their group. These chosen ones become privy to "knowledge" others do not have. Then comes loss of humility and loss of love for all mankind. Finally, the Guardian is replaced by one who fits those particular groups' idea of truth. There are always people who long for high spiritual recognition on earth. Mirza Yahya is a good example of this type.

Mason Remey was a wise old man. He knew when he dissolved the administration that there would be a scrambling. Only those who were faithful to the Covenant would remain with him. Donald Harvey was one of these faithful, as was Jacques Soghomonian.

When we met Donald in 1981, I was impressed by his humility and sincere love of the Faith. We visited Donald three times at his home in Rougemont, France, the last time we had the pleasure of meeting Jacques Soghomonian, our fourth and present Guardian. Donald Harvey supported Mason Ramey's Guardianship 'til the end of Mason's days. Even when Mason became quite old and sick, Donald issued a statement to the Bahá'í

World, reproaching the Believers for not remaining in Mason's Guardianship. *The Will and Testament of Abdu'l-Baha* give no provision for an elderly, sick Guardian. He is Guardian for life, and then his appointee becomes Guardian. In 1967 Mason Remey appointed Donald Harvey to be his successor at his death. By that time most of Mason's supporters had deserted him and needed to appoint a new successor. Donald served Mason faithfully. Pepe, Mason's adopted son who cared for Mason in his later years, liked to tell of Donald's faithfulness and love and devotion to Mason. When we visited Pepe in 1982, his praise of Donald was so beautiful. He elaborated on his sincerity and pureness of heart. How Donald would come and sit at the feet of Mason and drink in all Mason told him. How he would go out and do all Mason asked of him.

It is a shame so few people knew of Donald Harvey's love and devotion to the Cause of God and were deprived of his spiritual guidance. He loved to say, "This Faith is for every man, woman and child on this planet." It is not a Faith to be kept hidden away for a select few. How can the Kingdom of God be established if people do not know God wishes us to love all mankind and consider all mankind as our brothers and sisters?

If one will meditate for a moment upon the wisdom of Mason's dissolving all the positions in the Faith, one can only draw this conclusion. Those who were in the Faith for power and position only, would leave when all the power and position was taken away from them. Only the sincere ones would stay. Mason was extremely wise; he purged the Faith of the insincere. By doing so he vindicated his position as the Bahá'í Faith's true Guardian. If he were only interested in vast numbers following him, he would not send those followers away. Mason knew of their insincerity and pleaded with them over and over again to "Live the life," but to no avail.

When we visited Pepe in Florence, he told us of the long line of "Phonies" that visited Mason, but Pepe had a special fondness for Mary Magdaline Wilkins and Charley and Jessie Murphy. It was Charley Murphy whom Mason depended upon to help get out his communication to the Friends in America. Jessie told me of those days. Charley would not send anything out without Mason's stamp of approval even though it took many weeks sending documents back and forth to Florence. Charley and Jessie were faithful to Mason to the end.

It seems to me that by 1966 when Mason Remey saw the need to dissolve everything, many people had forgotten Bahá'u'lláh's injunction:

O children of men!

Know ye not why We created you from the same dust? That no one should exalt himself over the other. Ponder at all times in your heart how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is my counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

In the third of the most holy lines writ and recorded in the Ruby Tablet by the pen of the unseen this is revealed:

O Brethren!

Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. By my beauty! I have created all things from dust, and to dust I will return them again.

O Son of Man!

If thou lovest Me, turn away from thyself: and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.

O Son of Being!

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this O My servant"

On October 18, 1966, C. M. Remey instructed you to return to him the documents related to the second Council. His words as they appear in your proclamation of November 12, 1969, are quoted here. He wrote, *"At your leisure will you kindly turn over to me such records as you have of the second Council that no longer exist."* This direction was given several months prior to his appointment of D. A. Harvey as his successor. This is another document in which C. M. Remey clearly removed you from any position you initially held. How could C. M. Remey tell you that your role in the administration is over? How could you continue building something on nothing?

Our present fourth Guardian of the Faith is Jacques Soghomonian. It is the duty of every believer to support him. In accordance with the Will and Testament of 'Abdul'-Baha, it is our duty to support and obey the present guardian of the Faith. He states: *"Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God."* We have the duty to seek his guidance and support and obey his direction. Should we fail to recognise this vital requirement, we have lost the moment that will not repeats itself again. Please do not miss this great opportunity.

Dear Mr. Marangella, your claim to the station of the Guardianship of the Faith is baseless and your claim is not legitimate. His Eminence Mr. Jacques Soghomonian is the Guardian of the Faith. He was appointed to the position of fourth Guardian of the Faith by his predecessor, Mr. D. A. Harvey, the true successor of the second Guardian of the Faith, C. M. Remey. Jacques Soghomonian is the present Guardian of the Faith. No one else is.

I trust this note finds you and your family in good health.

I remain faithful in the Covenant of Bahá'u'lláh.

With Bahá'í Love,

E. S. Yazdani
Sydney, Australia,
November 9, 2010.

**CHAIN OF E-MAILS
TO AND FROM
JOEL BRAY MARANGELLA**

From: E.S. Yazdani [esyazdani@yazdani.com.au]
Sent: Tuesday, November 16, 2010, 10:41 PM
To: 'Joel Marangella'
Subject: RE: Re. C.M. Remey appointed Donald A. Harvey as his successor

Dear Mr. Marangella, Allah'u'Abhá.

Thanks again for your timely response.

As it was stated earlier, the Second International Council was disestablished and its members, including its president, were dismissed by its creator, C. M. Remey, the second Guardian of the Faith. The text of the Will and Testament states: *"Should he [Guardian of the Faith] not attend in person its [Universal House of Justice] deliberations, he must appoint one to represent him."* You were representing C. M. Remey in the second International Bahá'í Council when it was activated. This does not mean that the living Guardian of the Faith, C. M. Remey, abdicated Guardianship. There is no reference in the writings of C. M. Remey, Shoghi Effendi, 'Abdu'l-Bahá, or Bahá'u'lláh on "abdication." I do not dispute that the Council was activated, nor can any person deny that the second Council was not disestablished by C. M. Remey, the second Guardian of the Faith. Representing the Guardian does not switch Guardianship automatically from one person to another. Otherwise, continuous dispute, division etc., would take place in the Bahá'í dispensation, and the unity of mankind and the Kingdom of God would not be established in the Bahá'í dispensation.

Dear Mr. Marangella, with all due respect, the thought of "abdication" or "no provision for a retraction of the Guardian's appointment" are coming from you to try and to justify your unfounded claim. I hope you forgive me for being so outspoken.

Sadly, you had abandoned the second Guardian of the Faith, the one that had a great hope for you.

I leave you in the protection of the all Mighty God.
I hope this note finds you and your family in good health.

With Bahá'í Love,
E.S. Yazdani

-----Original Message-----

From: Joel Marangella [mailto:jbmaran@gmail.com]
Sent: Tuesday, November 16, 2010 4:36 AM
To: E.S. Yazdani
Subject: Re: Re. C.M. Remey appointed Donald A. Harvey as his successor

Dear Mr. Yazdani,

When I visited Mason Remey in Fiesole in 1964, he directed me to ACTIVATE the International Bahá'í Council. When this was done, as directed, and this action published in the October issue of "The Glad Tidings," our newsletter at the time, this automatically and

irrefutably brought about Mason Remey's abdication of the Guardianship and my accession to the Guardianship.

Faithfully,
Joel

Dear Mr. J. B. Marangella, Allah'u'Abhá

Thank you for your reply.

In response and further to my letter of 9 November 2010 the following comments are made:

It does not appear that you have read my letter of November 9, 2010.

I have already seen your web site and noted your argument on this subject.

It is true that the Will and Testament makes no provision for a retraction of a Guardian's appointment. Nor does the Will and Testament make a provision that a Guardian's appointment cannot be retracted. With respect, this argument is unfortunately advanced by you:

"The event of 1960s with regard to the appointment of the 3rd Guardian is similar to the situation raised in the appointment of the 7th Imam. In the Islamic dispensation Ja'fa ibn Muhammad Al-Sadiq, the 6th Imam initially appointed Ismail to succeed him and subsequently his appointment was withdrawn and he then appointed Musa ibn Ja'far al-Kazim as his successor, as the 7th Imam." Please refer to my letter of November 9, 2010. Bahá'u'lláh appointed the great Branch, Muhammad Ali, after the Greatest Branch, 'Abdu'l-Bahá in His Will. But 'Abdu'l-Bahá appointed Shoghi Effendi to succeed Him, because 'Abdu'l-Bahá could not see spirituality in the person of Muhammad Ali.

I do not dispute that C. M. Remey appointed you initially to succeed him. This appointment was retracted and the second international council was abolished and no longer existed, and you were directed to send to C. M. Remey the documents related to the second International Council. With all due respect, your argument is very loose and baseless.

The Will and Testament indicates that Guardian's appointment must be done during his life so that differences may not arise after his death.

Please read my letter of November 9, 2010, carefully and particularly note the second Guardian's assertion on the singleness of Guardian at any time. D. A. Harvey in his letter of June 21, 1984, to me states: "The true Cause of God is not a sect, and it can never be a sect, and needs have a true Center, One Center, in former times it was the Manifestation Bahá'u'lláh, then it was 'Abdu'l-Bahá, then Shoghi Effendi, then Charles Mason Remey, now Donald [A. Harvey], and the Center is only one, the Center can in no wise collegiate as men would like to have it. The oneness of God finds its reflection in oneness of its Center being vested in one Person."

I trust this note finds you and your family in good health.

May God protect you.

I remain faithful in His Covenant.

With Bahá'í Love,

E.S. Yazdani

-----Original Message-----

From: Joel Marangella [mailto:jbmaran@gmail.com]

Sent: Friday, November 12, 2010 8:54 AM

To: E.S. Yazdani

Subject: Re: Re. C.M. Remey appointed Donald A. Harvey as his successor

Dear Bahá'í brother, E.S. Yazdani,
Allah'u'Abhá,

I would suggest that you refer to my web page at bahai-guardian.com. The documents posted thereon clearly explain my position and will fully reveal to you, among other things, either your misunderstanding or glaring ignorance of the provisions of the divinely conceived, sacred, and immutable provisions of the Will and Testament of Abdu'l-Baha, in strict accordance with which Mason Remey, under divine guidance, as assured therein, appointed me his successor IN HIS OWN LIFE-TIME as required, in a letter addressed to me on 5 December 1961, and later appointed me the President of the second International Bahá'í Council (the embryonic Universal House of Justice) as a further confirmation of this appointment, and an action that, incidentally, **paralleled the only manner in which Shoghi Effendi "IN HIS OWN LIFE-TIME,"** as required therein, (AND, THEREFORE, NOT BY CONVENTIONAL WILL AND TESTAMENT) had effected the appointment of Mason Remey as his successor, an appointment that sadly and tragically remains unrecognized, as you know, by the vast majority of the Bahá'ís in the world, to this day.

It should be crystal clear, in view of the foregoing that the sacred and immutable provisions of the Will and Testament of Abdu'l-Baha make no provision for a retraction of the Guardian's appointment of a successor, once it has been made, and that these divinely-guided appointments throughout the Dispensation of Bahá'u'lláh, having once been made by the then incumbent Guardian, shall always be irrevocable. Future unbiased scholars of the Faith will inevitably perceive these facts.

For your information, I knew Mason Remey from my earliest childhood as I grew up, spending several months of every year in Green Acre, the site of the first Bahá'í Summer School, where my father had built a summer cottage, and, as a result, came to know, not only him, but all of the early active Bahá'ís in the United States, as well, who invariably visited the school. Later, having pioneered in France for several years, the Hands of the Cause in Europe appointed me as one of the nine Auxiliary Members of the Hands for propagation of the Faith in Europe and in the election of the first National Spiritual Assembly of France in 1958 became its President (they use that name in lieu of Chairman) and was also its President when Mason Remey's Proclamation as the second Guardian, was received by this NSA during Ridván 1960, (the only NSA outside of the USA to which it was sent, as Mason Remey had fully expected the NSA of the United States to effect its distribution to all others). The NSA of France, having then given this Proclamation the careful attention and consideration it deserved and

ignoring the dictum of the Hands sent to all NSA's to reject him, out
of hand, subsequently voted to accept his Guardianship and thereby
became, to its great credit, the only NSA in the world to accept his
Guardianship.

Faithfully your brother in El Abhá,
Joel Bray Marangella

On Thu, Nov 11, 2010 at 1:27 AM, E.S. Yazdani <esyazdani@yazdani.com.au>
wrote:

Dear Mr. Marangella, Allah'u'Abhá.

Attached please find copy of my letter of November 9, 2010, together with
copy of C. M. Remey and Donald A. Harvey's Wills and related document
"Visiting C.M. Remy by D. A. Harvey and J. Soghomonian." They explain themselves.

I remain faithful in His Covenant and I pray to the all Mighty God to
protect all the people of the world and guide them to the truth.

With Bahá'í Love,
E.S. Yazdani
esyazdani@yazdani.com.au
Living at:
1385 Old Northern Road,
Middle Dural, NSW, 2158
Australia
Postal Address:
P.O. Box 563, Hornsby, NSW, 1630, Australia,

اشعاری از حضرت بهاء الله

تا بنوشم خمر باقی از جمال کردگار	ساقی از غیب بقا برقع بر افکن از عذار
زان شراب معنوی ساقی همی بحری بیار	آنچه در خمخانه داری نشکند صفرای عشق
تا که این مخمور ربانی بر آید زین خمار	تا که این مستور شیدانی در آید در خروش
پس قدم بردار و اندر کوی عشاقان گذار	نار عشقی بر فروز و جمله هستیها بسوز
کی چشی خمر بقا از لعل نوشین نگار	تا نگردي فانی از وصف وجود ای مرد راه
تا به بینی ملك باقی را كنون از هر كنار	پای نه بر فرق ملك آنگه درآ در ظل فقر
گر نثار جان و دل داری بیا و هم بیار	گر خیال جان همی هستت بدل اینجا میا
گر نباشی مرد این ره دور شو زحمت میار	رسم ره اینست گر وصل بها داری طلب
چشم عبرت برگشا ببرند راه افتخار	گر همی خواهی که گردی واقف از اسرار عشق
تا ببینی روح عیسی را ز عشقش بیقرار	تا ببینی طور موسی طائف اینجا آمده
تا بخوانی مصحف تجرید از خدین یار	تا بیابی دفتر توحید از زلفین دوست
ای مسیحای زمان هان نفسی گرم برآر	مردگانند در این انجمن اندر ره دوست
تا فضای لا مکان در ظل صاحب اقتدار	تا که برپرند اطیار وجود از سجن تن
وقت آنست که کنی زنده از این نغمه زار	درویش جهان سوخت از این شعلهء جانسوز الهی



O THOU GLORY OF THE MOST GLORIOUS
Office of Fifth Guardian of the Bahá'í Faith

دیانت و فرقه های مذهبی و فرق آنها

علت تحریر این مقاله جواب بیانی از شخص محترمی است که میهمان هفتگی یکی از برنامه های میهن TV میباشند که دیگر محترم شخصی مجری آن هستند. ایشان در میان بیاناتشان دیانت را "میکروب جامعه" دانستند و ادامه دادند "که دارویی هم برای آن وجود ندارد." نگارنده که برنامه های پرمحتوای ایشان گوش و تماشا میکند و از اطلاعات ذیقیمت ایشان در تاریخ ایران باستان و بعد از حمله اعراب کمال استفاده را میبرد و برای ایشان احترام وافری قائل هست از این سخن برآشفته شد و تلفنی با ایشان از سیدنی استرالیا صحبت کرد و نظر خویش را بیان داشت و ایشان قراری گذاشتند که سهوا وفا بعهد نکردند و یا این امر مهم و اساسی را بی ربط دانستند. لاجرم این مقاله را برشته تحریر آوردم تا شاید دری گشوده شود و راهی باز شود و نگاهی به حقیقت افتد و افکار به طریقی رهنما شود و اعمال بسویی کشانده شود که دیانت و تمسک به آن "سبب بزرگ از برای نظم جهان و اطمینان من فی الامکان، سستی ارکان دین سبب قوت جهال و جرأت و جسارت شده برآستی میگویم آنچه از مقام بلند دین کاست بر غفلت اشرار افزود و نتیجه بالاخره هرج و مرج است اسمعوا یا اولی الابصار ثم اعتبروا یا اولی الانظار"¹ و در بیانی دیگر سالار وفا و بیرقدار عهد الهی، حضرت عبدالیهاء، انذار میدهند که "ادیان الهیه و شرایع مقدسه ربانیه و تعالیم سماویه أعظم اساس سعادت بشریه است و از برای کل اهل عالم نجات و فلاح حقیقی، بدون این تریاق، فاروق أعظم ممکن نه، و لکن بشرط آنکه در دست حکیم دانای حاذق باشد و الاء اگر جمیع ادویه برء الساعه که خداوند عالمیان بجهت شفای آلام و اسقام آدمیان خلق فرموده بدست طبیب غیر حاذق افتد صحت و عافیت میسر نگردد بلکه بلعکس سبب اهلاک نفوس بیچارگان و اذیت قلوب درماندگان گردد."²

کسانی که امروز حقیقت دیانت را درک نکرده اند و میان دیانت الله و فرق مذهبی، مثل شیعه و سنی و یا کاتولیک و ارتودکس در اسلام و مسیحیت و غیره، فرقی قائل نیستند و دروادی و هم و خیال مشی مینمایند و در بادیه نادانی سرگردانند دیانت الله را "میکروب جامعه" و یا "افیون" جامعه میدانند و رفتار و کردار علماء سوء را میزان حقیقت دیانت دانسته و خواسته و یا ناخواسته تیشه به ریشه حقیقتی میزنند که خود و هم کیشانانشان در جستجوی تریاق و دارویی هستند که بتوان با آن این زخمهای مهلک که بر پیکر عالم انسانی و بخصوص ساکنین ارض مقدس ایران سایه افکنده مداوا کنند بی آنکه بدانند که دیانت الله همان خمیرمایه و دارویی است که میتواند خلق الله را تطهیر بخشد و خلق جدیدی بیافریند و مدنیت نویی از نو بنا نهد و مخرب او هام و خرافات و فرق مذهبی شود که چون موریانه بند بند هیکل عالم انسانی را از هم گسسته و میگسلد و از حرکت بسوی ترقی و مدنیت واقعی باز میدارد. او نمیداند و شاید نمی خواهد بداند که فرق است بین دیانت و فرقه های مذهبی.

و یا	آتش آن نیست که از شعله او خندد شمع	فرق است میان آن که یارش در بر	با آنکه دو چشم انتظارش بر در ³
			آتش آن است که در خرمن پروانه زدند ⁴

نظر به اهمیت موضوع و اینکه فرق است بین دیانت و فرقه مذهبی، بلکه فرقی بسیار عظیم موجود: اولی جان دهد و دومی جان گیرد، اولی ترقی در روابط اجتماعیست و دومی اضمحلال در امور جامعه، اولی سبب صلح و دوستی است و دومی سبب جنگ و خون ریزی، اولی بنیانش الهیست و دومی مبنایش شیطانی (بدعت)، اولی بر خرد و دانائی استوار است و دومی بر او هام و خرافات، اولی منبعش الهامات الهیست و دومی اساسش بر شک و ظنون، اولی سبب حیات روحانیست و دومی سبب مرگ آن، اولی استقرارش توسط مظهر ظهور الهیست و خلاصه دومی ظهورش به وسیله اشخاصی است " که حق ظاهر منیع را میگذارند

و از تیشه ظنون اصنام او هام می تراشند، و بعد به مصنوع خود [فِرَق مذهبی] عاکف و ساجد و خاضع می شوند. ومع ذالک خود را از عابدین حق می شمردند و منقطعین الی الله می دانند.⁵ در این مقطع از زمان که عالم بشری سیاه ترین و تاریکترین حیات روحانی خویش را میگذرانند، اکثر قریب به اتفاق این هشت میلیارد جمعیت جهان پیروی از ادیان عتیقه و یا فرقه ای منشعب از آنها میکنند. دینداری خلاصه شده به رفتن کلیسا و یا مسجد و گوش دادن به فلان آخوند و یا فلان کشیش و غیره است و خواسته و یا نخواست، هیچ توجهی به ظهورات حضرت باب و حضرت بهاءالله بنیانگذاران دیانت بایی و بهائی که ظهورشان در کتب قدیمه ثبت و ضبط شده است نمیکنند و به شهادت حضرت بهاءالله، اقل قلیلی به آنچه از سماء مشیت الهیه برای این دور و زمان از قلم ایشان نازل شده است، ایمان و ایقان دارند و در میثاقش استوار و ثابت قدمند. به حقیقت میتوان اظهار نمود که تعداد این نفوس بسیار کم که حتی به چند صد نفر نمیرسد.⁶ "ای جوهر غفلت" حضرت بهاءالله در کلمات مکنونه میفرماید: "دریغ که صدهزار لسان معنوی در لسانی ناطق و صدهزار معانی غیبی در لحنی ظاهر ولکن گوش نه تا بشنود و قلبی نه تا حرفی بیابد"⁶ در همین صحیفه ایشان ادامه میدهند "ای همگنان! ابواب لامکان باز گشته و دیار جانان از دم عاشقان زینت یافته و جمیع از این شهر روحانی محروم ماندهاند الا قلیلی و از آن قلیل هم با قلب طاهر و نفس مقدس مشهود نگشت الا اقل قلیلی."⁷

چون سخن به اینجا رسید و ذهن در این موضوع متمرکز شد لازم آمد که تعریف دیانت و معنی فرقه مذهبی بیان شود و از پس آن، دوری از حقیقت دیانت که سبب هرج و مرج و علت انقلابات در جامعه و هلاکت ساکنین آن است نقل میشود و در ادامه احتیاج عالم بشری به مربی حقیقی و رسول الهی ذکر میگردد و نمونه هائی از تعالیم الهیه که برای این عصر و زمان از طرف بنیانگذار دیانت بهائی حضرت بهاءالله نازل شده ردیف و بیان میشود و خواننده را دعوت به قضاوت میکند که آیا این تعالیم میشود که "میکروب جامعه" باشد؟ و یا اینکه عدم اطلاع و میزان قرار دادن اعمال و رفتار علماء سوء و معروف به علم علت اصلی این طرزفکر میباشد که این مادی گرایان اظهار بدارند "دیانت میکروب جامعه است"؟! آنگاه حقایقی در تاریخ ادیان عتیقه مثل دیانت حضرت موسی، دیانت حضرت مسیح و حضرت محمد ذکر میگردد که نشان میدهد که علماء عصر و سیاسیون علت اصلی و عامل اولیه در بروز اختلافات بودند که با اعمال و رفتار خویش دیانت الله را به فِرَق مذهبی تغیر شکل دادند. در پایان اعمال و رفتار علماء بهائی بنام ایادیان امرالله مورد تجزیه و تحلیل قرار میگیرد که نشان میدهد چگونه در دیانت جدید التاسیس بهائی بدعت بوجود آوردند و آنرا به فرقه مذهبی دیگری تبدیل نمودند و آنرا از مسیر اصلی که در آیات و آثار این دیانت به وضوح ثبت شده است به بیراهه کشاندند که نه تنها علماء و جامعه بهائی حلال مشکلات این جامعه و جامعه جهانی نشدند بلکه مشکل و مشکلاتی به درد و الام و دشواریهای عالم بشری افزودند به این ترتیب که اول: به آنچه نبودند مقامات خویش را ارتقاء دادند. دوم: اذهان را به خود جلب نمودند و خود را تنها وسیله در حل مشکلات جامعه بهائی جلوه دادند. سوم: آنچه اولین ولی امرالله، شوقی افندی، رهبر روحانی و رئیس عالییه جامعه بهائی، تاسیس فرموده بودند یکشبه محو و نابود کردند و از کنار آن گذشتند. چهارم: وصی شوقی افندی، میسن ریمی را به سرگون فرستادند و بر کرسی ولایت امرالله جمیعا تکیه زدند و بدنبال آن بساط خویش را گستراندند و از تیشه ظن و او هام بتی کاذب بنام بیت العدل عمومی بنا نمودند که هیچ شباهتی به آنچه در متون آثار دیانت بهائی نازل و ثبت شده است ندارد و خود عاکف و مرید آن بتی شدند که خود صانع آن بودند و بعد خلق الله را مجبور به اطاعت آن کردند و بدون داشتن مجوز و یا اختیارات شرعی و با بکاربردن چماق طرد منتقدان را مجبور به سکوت کردند و یا از جامعه طرد نمودند و باب تهمت و افتراء و خود رانی و تحریف آیات و منحرف نمودن افکار و اذهان عموم را گشودند و خراب کردند آنچه که مامور به حفظ آن بودند.

جنگ هفتاد و دو ملت همه را عذر بنه چون ندیدند حقیقت ره افسانه زدند⁸

در زیر مطالبی نوشته میشود تا شاید دری گشوده شود و راهی باز شود چونکه اعمال و رفتار رهبران مذهبی از هر کیش و مسلکی که باشد و یا حتی تعالیم اجتماعی اداری ادیان عتیقه را نمیتوان در این عصر نوین میزان قرار داد و عالم انسانی را از نیرو و موهبت و تعالیم انسان دوستی دیانت که روح حیات برای عالم بشریست محروم نمود. در این فضای اجتماعی که بکلی درهم ریخته است و افکار بسیاری از عموم را نسبت

به دیانت بد گمان ساخته است تأکید مینمایم که مصلحین جامعه باید اول درد را شناسائی کنند و بعد درمان آن. به نظر میرسد که عالم بشری نه راه میداند و نه راهنما و نه درد میشناسد و نه درمان. در این عصر که اساس وبافت نظامات قدیمه و انتظامات عتیقه از هم گسسته و روابط بین امم و ملل تیره و تاریک و سقوط اخلاقی در کلیه زمینه ها در سبقت و تقدم و نور دیانت در پس پردهای جهل و نادانی پنهان مانده و گوهر گرانبهای دیانت در فضائی مسموم که ساخته علماء شریعت محمدی، خاخام ها، کشیشها و اخیراً علماء بهائی به نام ایادیان امرالله پنهان مانده - تنها نیروی دیانت است که میتواند مشکلاتی که عالم بشری با آن مواجه است از میان بردارد و عالم انسانی را در راه آسایش و راحت حقیقی رهنمون شود. در غیر اینصورت و به جرأت میتوان بیان نمود که اقدامات هیچ سیاستمدار و رهبری قادر به مرمت این نظام از هم گسیخته نیست هر چند نیت شان پاک و منزّه و اقداماتشان دور از هر گونه تعصب و خود بینی باشد. حضرت بهاءالله میفرماید: " خیمه عالم بر دو ستون استوار مجازات و مکافات".⁹

و اما دیانت " تجلی فیض الهی است که بواسطه مظاهر مقدّسه بخلق میرسد مانند اشعه آفتاب که واسطه بین خورشید و کائنات است دین و تعالیم انبیاء و رسل نیز وسیله تربیت حقیقی و حیات معنوی و ابدی انسان و باعث انتظام روابط و امور اجتماعی بشر است. علایق مختلفه عائله، قوم، ملت، نژاد، وطن، حزب، مدنیت و غیرها هر چند هر یک باعث تمایل الفت و تجاذب نفوس و اجتماع و اتفاق است ولی جمیع آنها سطحی، جزئی، محدود، ناقص و متزلزل اند دین حقیقی و ایمان خالص بآن سبب اعظم وحدت افکار و اتفاق و اتحاد واقعی و محبت قلبی بین بشر در جمیع احوال است و ایمان و تربیت دینی انسان را وجداناً بحسن نیت و صدق گفتار و نیکی رفتار و اجتناب از قبائح و رذائل اعمال در ظاهر و باطن خلوت و جلوت ملزم سازد.¹⁰ و در بیانی دیگر " دین نوری است مبین و حصنی است متین از برای حفظ و آسایش اهل عالم چه که خشیه الله ناس را بمعروف امر و از منکر نهی نماید اگر سراج دین مستور ماند هرج و مرج راه یابد نیر عدل و انصاف و آفتاب امن و اطمینان از نور باز مانند¹¹ و از دیگر صفات دیانت قدرت و قوت و نفوذ کلمه است که اقوام و ملل مختلفه را در سایه یکرنگ و وحدت کلمه در آورد مانند دیانت حضرت موسی و حضرت عیسی و شریعت محمدیه.

از طرف دیگر فرقه مذهبی "عبارت است از طریق و شوارعی که به سبب اغراض سیاسیه و یا اختلافات علمیه از ادیان منشعب شود ... و مبنای مؤسس آن مسائل علمیه و آراء اجتهادیه باشد نه ادعای نزول وحی سماوی و آیات الهیه مثل مذهب کاتولیک و ارتودکس و پروتستانت و غیرها در دیانت نصرانی و مثل قرائین ربانین در دیانت موسویه و مثل امامیه و اسماعیلیه و زیدیه و اهل تسنن و غیرها در دیانت اسلامیه. و از خواص مذهب تفریق و تشنیت است بین ملل متحده و ضعف و انحلال و حدوث حروب اهلیه و دخول بدع و اهواء و عبادات باطله غیر اصلیه".¹²

مشکلاتیکه هم اکنون گریبانگیر جوامع بشری چه در شرق و چه در غرب شده است حاصل و نتیجه عدم وجود دیانت و وجود فرق مذهبی است که مصنوع افکار انسانی میباشد. جنگهای بی ثمر که در سطح جهانی و منطقه ای صورت گرفته است، انقلابهای عقیدتی، جنگهای مذهبی، سیر سقوط اخلاقی در کل سطوح فردی و اجتماعی، حرکتهای باصطلاح دومکراسی بمعنی جاری آن، کمونیسم و کپییتالیسم افراطی و غیرها حاصل و نتیجه بیدینی در جهان است که هیکل عالم انسانی را ناتوان کرده و به بیان حضرت بهاءالله "او را بر بستر امراض مختلفه انداخته است". آنچه امروز اکثریت قریب باتفاق ساکنین منطقه خاور میانه و در دیگر جوامع در شرق و غرب بآن متمسکند و علماء مربوطه باننتشار آن تأکید اکید دارند اعتقادات فرقه ای بشر ساخته است که از حقیقت دیانت الهی بی بهره و از جوهر دین بالمره محروم و بیان "لان الناس یمشون فی سبل الوهم" در کل صادق است.

پیدایش فرق مذهبی و تحول آنها بیشتر در زمانی رخ میدهد که پیامبر خدا که مظهر ظهور صفات الهی و مؤسس دیانت است دیگر در عالم خاکی نیست و مقام و نصایح و تبیینات وصی و حجت ناطقش مورد انکار نفوس فرصت طلب و مراکز نقض عهد الهی میگردد که در لباس روحانیت خلق الله را از صراط مستقیم منحرف نموده و با مساعی باطله و دسائس دنیه مفسر کتاب الله شده و در هر یومی بساطی بر پا مینمایند و تفسیری بر تفسیر دیگر میافزایند و نهایتاً در دیانت الله انشقاق حاصل مینمایند که آنچه در این دور و ادوار سابقه بر پیروان مذاهب مختلفه گذشته مایه تأسف و تأثر شدید است. اگر خواننده این سطور بآنچه در ملل

مختلفه و بخصوص در ارض مقدس ایران و دیگر کشورهای خاورمیانه میگذرد خوب بنگرند باین حقیقت پی خواهند برد که چراغ دیانت خاموش گردیده و شمس هدایت الهیه زیر ابرهای جهل و نادانی پنهان شده است و نتیجتاً زعما و علماء قوم در شریعت الله صاحب الحکم شدند و باب تبیین و تفسیر کلمات الهیه از آن خود دانستند و خلق الله را از فهم و درک حقایق نهفته در قرآن کریم که از حضرت محمد به عنوان حجت صامت بجا گذاشته شده محروم کردند که سرانجام بتحریف آیات الله و انحراف در شریعت الله منجر شده است. سالیان متمادیست که در ایران و دیگر کشورهای خاورمیانه عوام الناس اعمالی چون قمه زنی و زنجیر زدن و وارد کردن ضرب و زخم بر خود در ایام محرمه را نشانه ای از دین داری می پندارند و متأسفانه علماء قوم آنان را بر این اعمال نهی نکردند و مهر سکوت بر لب زدند و یا اینکه بنا بر مصالح شخصی و یا سیاسی مردم را بر این گونه اعمال تشویق نمودند. پیروان مذاهب مختلفه رفتن به معابد چون کلیسا و کنیسه و غیره و گوش دادن بعلماء معروف بعلم و تقلید چشم بسته از آنان را میزان ایمان و ایقان به حق تعالی شمردند.

اگر نوع بشر تربیت شود مصداق "لنعملن انساناً علی صورتنا و مثالها" در او تحقق یابد و آثار بزرگی و عزت در انسان ظاهر و آشکار گردد. "انسان طلسم اعظم است و لکن عدم تربیت او را از آنچه با اوست محروم نموده".¹³ در بیانی دیگر میفرمایند "انسان را بمثابة معدن که دارای احجار کریمه است مشاهده نما. بتربیت جواهر آن بعرصه شهود آید و عالم انسانی از آن منتفع گردد".¹³

حضرت عبدالبهاء، مرکز میثاق دیانت بهائی تربیت را در سه بخش تعریف میفرمایند "تربیت جسمانی، تربیت انسانی، و تربیت روحانی." و "اما تربیت جسمانی بجهت نشو و نمای این جسم است و آن تسهیل معیشت و تحصیل اسباب راحت و رفاهیت است که حیوان با انسان در آن مشترکند. و اما تربیت انسانی عبارت از مدنیت است و ترقی یعنی سیاست و انتظام و سعادت و تجارت و صنعت و علوم و فنون و اکتشافات عظیمه و مشروعات جسيمه که مدار امتیاز انسان از حیوان است. و اما تربیت الهیه تربیت ملکوتیست و آن اکتسابات کمالات الهیه است و تربیت حقیقی آنست زیرا در این مقام انسان مرکز سنوحات رحمانیه گردد و مظهر (لْنَعْمَلَنَّ إِنْسَانًا عَلَى صُورَتِنَا وَ مِثَالِنَا) شود و آن نتیجه عالم انسانی است.¹⁴ و اگر کسی بگوید و یا بنویسد که عالم انسانی ترقی کرده و احتیاج بآن مربی نیست او از حقیقت دور است و حکم درختی میدهد که بگوید تمام استعدادها در من نهفته است و احتیاج به باغبان، باد ربیع و نیسان بهاری نیست. البته نزد صاحبان خرد و دانائی اینگونه استدلال مردود بوده و غیرقابل قبول است.

اگر گذری سطحی از اوضاع اجتماعی ملل مختلفه در قرون گذشته از نظر گذرانیم باین حقیقت پی میبریم که جوامعی که در نهایت توحش و بربریت بودند و از مدنیت انسانی و روحانی بهره ای نداشتند و اسیر ارباب ظلم و ستم بودند و در میان آنها نه از علم خیری بود و نه از دانش و نه از مدنیت روحانیه و نه از کمالات رحمانیه و نه از صفات قدسیه، کل در حضيض ذلت بسر میبردند تا اینکه در میان آنها بقوه الهیه مربیان حقیقی ظاهر شدند که سبب تعلیم و تربیت شدند که مللی که در حضيض ذلت بودند باوج عزت ارتقاء یافتند و در علم و دانائی سرآمد دیگران شدند و گوی سبقت در تمدن جسمانی، انسانی و روحانیه از دیگران ربودند. این نمیشود مگر بقوه الهیه زیرا چگونه میشود شخصی که نادان است دیگران را دانا نماید، خود ناقص باشد دیگران را تربیت کمال نماید، خود ناسوتی باشد دیگران را الهی نماید. از جمله مربیان حقیقی که سبب تعلیم و تربیت روحانی و جسمانی شد میتوان حضرت موسی را مثال زد که در میان قوم بقتل مشهور و در میان جمع بسیار مبعوض و مغضوب گشته بود و بقوه الهیه قوم بنی اسرائیل را از ذلت و اسارت نجات داد و ملت عظیمی در ارض مقدس تشکیل داد و این قوم بدرجه ای در مدنیت صعود نمود که در بین سایر ملل مفتخر شد و "حکماء یونان میآمدند و از فضایل اسرائیل تحصیل کمالات مینمودند مثل سقراط که بسوریه آمد و تعلیم و حدانیت و بقای ارواح را بعد از ممات از بنی اسرائیل گرفت و بیونان مراجعت نمود و تأسیس این تعلیم را کرد و بعد اهالی یونان مخالفت کردند و حکم بقتلش دادند و در مجلس حکم حاضر کردند و سمش دادند"¹⁵ و در مدت کوتاه ملت بنی اسرائیل مرکز مدنیت شد که در امور کشوری و لشکری ترقیات شایان کردند و در مدنیت روحانیه که کسب کمالات الهیه و سنوحات رحمانیه است از ملل همجوار پیشی گرفتند. از دیگر مربیان الهی حضرت محمد بود که در میان قومی ظاهر شد که در نهایت توحش بودند و مرتب در جنگ و ستیز، از مدنیت بی بهره و در ظلم و ستم سرآمد روزگار، پرستش اصنام مذهبشان بود و تمسک باو هام و خرافات طریقتشان و قتل و غارت وسیله معاششان، نه ملت روم و نه ملت پارس باین قبائل توجه داشتند نه نفعی داشتند

و نه منفعتی. تا اینکه شمس حقیقت از افق حجاز طلوع نمود و در مدت کوتاهی این قوم وحشی را در آن صحرای گرم و تابان متحد کرد و وحدت الهیه در میان آن جمع تأسیس نمود و مرکز اداری و روحانی بنا نهاد تعالیم لازمه جهت اداره امور شهری و کشوری نازل فرمود و قوانین دینی را تدوین نمود و در اندک زمانی ندای الهی را گوش زد خاص و عام نمود و ندای لیبیک از دور و نزدیک شنیده شد و در کمتر از قرنی امپراطوری اسلامی در شرق و غرب جزیره العرب تأسیس شد و با قدرت و قوت بر بلاد و ملل مختلفه حکومت کردند و آثار مدنیت در عالم مادی و معنوی بوجود آوردند و نفوس محترمه در علوم مختلفه آثار گرانبهائی از خود بجا گذاشتند و بزرگانی چون مولوی در دامن دیانت حضرت محمد روحی لهافدا پرورش یافت که خود نیمه ظهوری شد و مثنوی مبارک را همچون هدیه ای گران قیمتی بعالم بشریت عرضه نمود. [چکیده ای از بیانات حضرت عبدالبهاء در امر تعلیم و تربیت در مفاوضات، اثر گرانقیمت مرکز میثاق دیانت بهائی]

خداوند بر حسب حکمتهای بالغه اش در هر عصری از اعصار مربی حقیقی جهت تعلیم و تربیت نوع انسان میفرستد تا انسان را از صفات عالم حیوانی نجات دهد و به عالم رحمانی رهنما شود، زمینی است او را آسمانی نماید. در عالم ادنی ساکن است او را بعالم اعلی رهنمون شود. کور است بینا نماید. کراست شنو نماید، گنگ است آواز بیاموزد، پریسته است پریگشاید تا در آسمان حکمت ودانائی پرواز نماید. از جمله سفرای الهی میتوان حضرت بودا و حضرت زرتشت و مربیان الهی همچون حضرت مسیح و حضرت محمد و دیگران در کور آدم و خاتم را مثال زد. این سفرای الهیه مؤید بقوه الهی و مافوق قوه طبیعت بودند کلامشان نافذ و حکمشان قاطع و در عالم امر ساکن و منعکس کننده قوه خلاقه الهیه از عالم حق به عالم خلقتند.

هر کدام از این سفرای الهیه که امر خود را بعالم ابلاغ مینمودند خلق را نیز بشارت بظهور بعد میدادند. از جمله در کتب الهیه و صحف قدیمه که حال موجود است بشارت به دو ظهور عظیم و متوالی در آخر الزمان که همان آخر کور آدم است داده شده است که "بسبب طلوع دو نیر اعظم در سماء امرالله عالم رتبه بلوغ یابد و دوره اوهم و خرافات طی شود و ظلمت اختلافات دینی و مذهبی از عالم زائل گردد و جهان بر کلمه واحده و دین واحد استقرار یابد. ضغاین کامنه در صدور محو شود و عداوت و بیگانگی امم به محبت و اخوت تبدیل یابد. جنگ و جدال بر افتد بل آلات حرب به ادوات کسب مبدل گردد. معارف و علوم تقدم پذیرد و انوار تمدن حقیقیه که بلسان انبیاء بدیانت معبر است جمیع اقطار را منور فرماید. نسیم وحدت بوزد و غمام عدل سایه گسترد و امطار فضل ببارد و غبار ظلم و قتام ستم در جمیع اقطار فرو نشیند و خلاصه القول سموات ادیان مختلفه منطوی گردد و جهان آرایشی نو گیرد و عظام رمیمه دین نشئه جدیده و حیات بدیعه پذیرد" و معنی آیه مبارکه "یوم تبدل الارض غیر الارض..." که در سوره ابراهیم نازل شده آشکار شود و حقیقت "واشرقت الارض بنور ربها..." که در سوره زمر ثبت شده است هویدا گردد و تفسیر "والامریومئذ لله" ظاهر گردد. در تورات این دو یوم را یوم الرب و یوم الله و از این دو ظهور پیایی به ظهور ایلیا نبی و ظهور الله تعبیر شده است و در انجیل مقدس به یوم الرب و یوم الملكوت و از دو ظهور به رجعت یحیی و ظهور ثانی روح الله یاد شده و در قرآن مجید به یوم الله و یوم الجزاء و قیامت و از ظهور اول ظهور مهدی و ظهور ثانی قیام روح الله و در احادیث ائمه از ظهور اول ظهور قائم و از ظهور ثانی ظهور حسینی تعبیر گشته است.

بنا به عقیده اهل بهاء این دو ظهور، ظهور حضرت باب و ظهور حضرت بهاء الله است که یکی پس از دیگری ظاهر و امر و شریعتشان در عالم خاکی باحسنها و اکملها آشکار شد و خلق را دعوت بدخول بجنّت علیا نمودند. "منم آفتاب بینش و دریای دانش پژمردگان را تازه نمایم و مردگان را زنده کنم. منم آن روشنائی که راه دیده بنمایم و منم شاهباز دست بی نیاز که پرستگان بگشایم و پرواز بیاموزم."¹⁶

برای حفظ جامعه انسانی بنیانگذار دیانت بهائی، حضرت بهاء الله، دستورات و تعالیمی به عالم انسانی و بخصوص رهبران جهان در نیمه دوم قرن نوزدهم نازل فرمودند که این تعالیم را میتوان به سه بخش کلی: فردی، اجتماعی و عرفانی تقسیم کرد و در هر بخش نمونه هائی از این تعالیم ارائه میشود تا منصفین تصدیق نمایند که این دستورات و تعالیم سبب آسایش و راحت عالم انسانیت و دوری از آنها و حذف دیانت از جامعه سبب گمراهی و اغتشاش و نا سامانی در جهان است. نمونه هائی از این تعالیم در زیر در هر بخش نقل میشود:

در حوزه فردی

یا حزب الله! کفر بگودروغ مگو بهتر از آنست که کلمه ایمان بر زبان رانی و دروغ بگوئی.

ای اهل عالم! شما را وصیت مینمایم بآنچه سبب ارتفاع مقامات شما است. بتقوی الله تمسک نمائید و بذیل معروف تشبث کنید.

ای اهل عالم! همه بار یک دارید و برگ یک شاخسار
نزاع و جدال شأن درندگان ارض بوده و هست و اعمال پسندیده شأن انسان.
مقام انسان بزرگست اگر بحق و راستی تمسک نماید و بر امر [دیانت] ثابت و راسخ باشد.
براستی میگویم لسان از برای ذکر خیر است او را بگفتار زشت میالائید.
انسان حقیقی بمثابه آسمان لدی الرحمن مشهود شمس و قمر سمع و بصر و انجم او اخلاق منیره
مضیئه. مقامش اعلی المقام و آثارش مربی امکان.

ای اهل عالم مذهب الهی از برای محبت و اتحاد است او را سبب عداوت و اختلاف نمائید.
نزد صاحبان بصر و اهل منظر اکبر آنچه سبب حفظ و علّت راحت و آسایش عباد است از قلم اعلی
نازل شده و لکن جهال ارض چون مربای نفس و هوسند از حکمتهای بالغه حکیم حقیقی غافلند و
بظنون و اوهام ناطق و عامل.
یا اولیاء الله و امناء ملوک مظاهر قدرت و مطالع عزّت و ثروت حقّند درباره ایشان دعا کنید.
حکومت ارض بآن نفوس عنایت شد و قلوب را از برای خود مقرر داشت نزاع و جدال را نهی
فرمود نهیاً عظیماً فی الکتاب.
اَنَّا امرناکم بکسر حدودات النفس و الهوی لا ما رقم من القلم الا اعلی اَنّه لروح الحیوان لمن فی الامکان.
و غیره ...

• در حوزه اجتماعی

- تعصبات هادم بنیان انسانی است
اساس ادیان الهی یکی است
دین باید مطابق علم و عقل باشد
دین باید سبب الفت و محبت باشد
تساوی حقوق رجال و نساء
وحدت لسان و خط
تحرّی حقیقت و ترک تقالید
وحدت عالم انسانی
تعلیم و تربیت عمومی و اجباری
تأسیس صلح عمومی، بیت العدل اعظم الهی و محکمه کبری بین المللی
تعدیل معیشت و حلّ مشاکل اقتصادی
عالم بشری محتاج به نفتات روح القدس است
تأسیس نظم جهانی حضرت بهاءالله که زیر بنایش در الواح وصایای حضرت عبدالبهاء باحسنها و
اکملها ریخته شده است
تأسیس مؤسسه ولایت امرالله که ولی امرالله رئیس لاینعزل بیت العدل اعظم الهی و تنها مبین و
مفسر آیات و آثار الهیه جهت حفظ و صیانت امرالله و ممانعت از دخالت علماء در امور اداری
دیانت الله است. بفرموده حضرت بهاءالله "قدرت از دو گروه سلب شد علماء و امراء"
تأسیس محکمه کبرا جهت قضاوت و حلّ مشکلات بین المللی .
اصول و بنیان اساسی جهت تأمین امنیّت بین المللی برطبق تعالیم حضرت بهاءالله چنین میباشند :
1. خلع سلاح عمومی،
 2. تشکیل یک قوه نظامی بین المللی متشکل از مردمان هر کشور و متناسب با جمعیت آن اقالیم .
 3. آزادی هر کشور برای داشتن نیروهای لازمه برای حفظ صلح و امنیّت داخلی و

4. اگر کشوری به کشور دیگری متعرض و یورش نمود وظیفه دیگر ملل است که به یاری کشور مورد هجوم آید. از این رو کشورها مجبور به هزینه های گزاف برای حفظ امنیت خود نیستند و چون چنین شود بساط عدل و عدالت مهیا گردد

• در حوزه عرفان

بسمه الحاکم علی ما کان و ما یکون انّ اوّل ما کتب الله علی العباد عرفان مشرق وحیه و مطلع امره الّذی کان مقام نفسه فی عالم الامر و الخلق من فاز به قد فاز بکلّ الخیر و الّذی منع انّه من اهل الضلال ولو یأتی بکلّ الاعمال.

اذا فزتم بهذا المقام الاسنی و الافق الاعلی ینبغی لکلّ نفس ان یتبع ما امر به من لدی المقصود لاثهما معاً لا یقبل احدهما دون الاخر هذا ما حکم به مطلع الالهام.

انّ الّذین اوتوا بصائر من الله یرون حدود الله السبب الاعظم لنظم العالم و حفظ الامم و الّذی غفل انّه من همج رعا

قد ماجت بحور الحکمة و البیان بما هاجت نسمة الرّحمن اغتتموا یا اولی الالباب انّ الّذین نکثوا عهد الله فی اوامره و نکصوا علی اعقابهم اولئک من اهل الضلال لدی الغنی المتعال. ای پسر انصاف

کدام عاشق جز در وطن معشوق محل گیرد و کدام طالب که بی‌مطلوب راحت جوید عاشق صادق را حیات در وصالست و موت در فراق صدرشان از صبر خالی و قلوبشان از اضطبار مقدس از صدهزار جان درگذرند و بکوی جانان شتابند

حال باید ملاحظه نمود که آیا دستورات و احکام دیانت بهائی که نزولش برای این عصر است مضر جامعه است و یا مفید؟ و یا انطور که میهمان برنامه میهن تی وی TV بیان داشتند، آیا میشود این تعالیم را "میکروب جامعه" نامید؟ و یا شاید ایشان اعمال و رفتار حضرات علماء را میزان و وسیله شناخت دیانت دانسته اند؟ انصاف لازم است.

حضرت بهاءالله در کلمات مکنونه میفرماید:

ای صاحبان هوش و گوش!

اوّل سروش دوست اینست ای بلبل معنوی جز در گلبن معانی جای مگزین و ای هدهد سلیمان عشق جز در سبای جانان وطن مگیر و ای عنقای بقا جز در قاف وفا محل پذیر اینست مکان تو اگر بلامکان بیر جان برپری و آهنگ مقام خود رایگان نمائی.

در این بیان حضرت بهاءالله انسان را بلبل معنوی، عنقای بقا و یا هدهد سلیمان عشق خطاب میکنند و او را به گلستان های معانی رجوع میدهد تا با پر جان در وادی عشق به پرواز آید و مقام خود را بی بها کسب نماید. برو این دام بر مرغ دگر نه که عنقا را بلند است آشیانه (حافظ غزل شماره 428)

حال باید دید و فهمید که چگونه اشخاصی که حضرت بهاءالله آنها را به مؤول ("م" یا ضمه "و" یا فتحه و "و" یا فتحه و تشدید) تسمیه فرموده اند از مقام و شأن دیانت الله میکاهند و آنرا به مرتبه فرقه مذهبی نزولش میدهند که طبق گواه تاریخ سبب جنگها و خونریزیهای و انشقاق در افکار و آراء عمومی و غیره است. چند نمونه ذکر میشود.

ملاحظه در دیانت حضرت موسی کنید که قومی که مورد ظلم و ستم واقع شده بود بعد از رهایی از چنگال ظالمین زمان در اراضی مقدسه با بزرگی ساکن شدند و ملتی واحد تشکیل دادند و با قدرت بمدت چهارصد و پنجاه سال امور خود را بوسیله قضاتی که انتخاب میشدند اداره میکردند. تا آنکه شائل از قبیله بنیامین به سلطنت جلوس نمود و مسند قضاوت به سلطنت موروثی تغیر یافت و پس از کشته شدن او سلطنت به حضرت داوود از قبیله یهودا و بعد از او به پسرش حضرت سلیمان رسید. در این مدت امور در کمال انتظام و دیانت الله در نهایت قوت و قدرت و قوم بنی اسرائیل همگام در کمک و مساعدت به یکدیگر متفق بودند.

پس از آنکه حضرت سلیمان وفات فرمودند پیروان حضرت موسی امت مختلفه شدند. ده سبط از اسباط بنی اسرائیل یاربعام بن نباط که از نسل یوسف بود به پادشاهی برگزیدند و دو سبط دیگر رجبعام را به سلطنت منصوب نمودند و این حرکت شروع اختلافات بین بنی اسرائیل شد و این قوم به دو فرقه بزرگ انشقاق یافت و قدرت به ضعف مبدل شد و برای زیارت قدس به اختلاف پرداختند و ان الفت و محبت به کینه و دشمنی تبدیل شد و جنگهای مذهبیّه بین الفرقین بالا گرفت و برای غلبه یک فرقه بر دیگری از پادشاهان همجوار مساعدت طلبیدند که عاقبت آشوریان بر قوم بنی اسرائیل غلبه نمودند و دو فرقه اصلیه به مذاهب دیگر تقسیم شد و هنگامیکه حضرت مسیح اظهار امر نمودند بدلائل باطله امر حضرت را نه پذیرفتند و به او هام و خرافات دل بستند و از ان پس بیچاره و آواره دیار مختلفه گشتند.

مثال دیگری در دیانت حضرت مسیح بیان میشود:

بهمین منوال علماء قوم در دیانت حضرت مسیح سبب شدند که از مقام دیانت کاسته شود و از آنچه حضرت مسیح بیان فرموده بودند منحرف شدند و کار بجاهایی رسید که تاریخ و بخصوص ایّام قرون وسطی گواه انست. خلاصه آنکه در ابتدا پاپ اعظم که از منطقه رومیّه بود مدّعی جانشینی پطرس حواری شد و رتبه خلافت را آن خود دانست و خود را مصون از خطا معرّفی میکرد که این سنّت انتخاب پاپ در کلیسای کاتولیک تا حال ادامه دارد و وقتی قسطنطین کبیر از مدینه رومیّه به شهر اسلامبول نقل مکان نمود اسقف بزرگ بلاد شرق خود را مجبور به پیروی از پاپ اعظم نمی دانست و کلیسای شرق و غرب شکل گرفت و دیانت الله به دو فرقه کاتولیک و ارتودکس تقسیم شد و در قرون بعد، پیروان این دو فرقه نیز به عقاید متفاوت تری گرایش پیدا کردند و از جهت دیگر اساس این اختلافات در بلاد شرق بدلیل عدم عقیده واحد بر سر انتخاب اسقفی جدید بعد از وفات اسقف منسوریوس در سنه 311 میلادی به ظهور مذاهب مختلفه در دوره دیانت حضرت مسیح منجر گردید و بعد از ظهور حضرت محمد به چند گانگی های دیگر ادامه یافت و کار به جایی رسید که یکی از پادشاهان بلاد انگلیس بدلیل آنکه طلاق در کلیسای کاتولیک ممنوع بود خود بنیانگذار فرقه دیگری شد که بتواند همسر خود را طلاق دهد که امروز بنام کلیسای انگلستان معروف است و ادامه شرح اینهمه انشقاق در دیانت حضرت مسیح سبب کسالت است. کافیت بیان نمود که در این دو هزار سال بسیاری از اسقف ها و علماء سو در عالم مسیحیت جز اعمالیکه باعث جنگها و خونریزیهای بیشمار، ایجاد او هام و خرافات، کشتن و سوزاندن زنان بیگانه، تهمت و افترا، جمع آوری زر و سیم و تجمّلات دنیوی و غیره و غیره عمل مثبتی از خود بجا نگذاشتند.

مثال دیگری در دور دیانت اسلام ذکر میشود تا شاید حقیقت بیشتر واضح شود که دیانت محمدیه که از سماء عز رحمانیه و مشیت الهیه عز نزول یافته برای آسایش و راحتی امم و ملل بوده نه برای جنگ و جدال و نه برای خصومت و دشمنی. اما چنین نشد بلکه آنچه که بعد از حضرت محمد توسط حکومت های بظاهر اسلامی و علماء سوء بنام دیانت اسلام مطرح شده و مورد اجرا بوده، اختلاف و جنگ و غارت میباشد. نفوس غیر مخلصه با نفوذ خود در دیانت اسلام سبب کاستن مقام والای شریعت شدند و دیانت الله را به اسبابی مبدل نمودند که سبب اختلافات دینیّه و اختلافات علمیّه و منازعات حربیّه شد و تا کنون عالم از آن راحت و آسایشی نیافته.

حقیقت امر آنستکه حضرت محمد در زمان حیات خویش اسبابی فراهم نمودند تا بعد از فارغ شدن ایشان از این جهان فانی و صعود به جهان باقی، شریعتشان حفظ شود و وحدت و یگانگی بین مومنین و مومنات از بین نرود و آن تا سیس مؤسسه امامت و بیبانی استعاری قمر ولایت بود. حضرت محمد در بازگشت از آخرین سفرش به مکه معظّمه بیانات شفاهی اظهار نمودند و از جمله فرمودند "من کنت مولاه فهذا علی مولاه". تا آنکه صعود حضرت رسول واقع شد و مقدماتاً رؤساء قبائل عرب مؤسسه امامت را بمؤسسه خلافت تبدیل نمودند و وصیت شفاهی حضرت محمد رسول الله را نادیده گرفتند و عملاً شریعتیکه حضرت محمد با انتصاب حضرت علی بعنوان وصی خویش کامل نموده بود ناقص کردند و حجت ناطق را از شریعت الهیه خارج و جدا نمودند و مرکز اداری و روحانیرا از هم گسیختند و خلق الله را از فهم و درک حقایق نهفته در قرآن مجید که از حضرت محمد بعنوان حجت صامت بجا گذاشته شده بود محروم کردند و باب تبیین و تفسیر کلمات الله را از آن خود دانستند و در شریعت الله صاحب الحکم شدند که عاقبتاً بگمراهی پیروان حضرت محمد و خلق شعب و فرق مختلفه منجر شد که تاکنون ادامه دارد. زمانیکه حضرت علی مشغول شستن و دفن هیکل عنصری حضرت محمد بودند و مؤسسه امامت نگهبانی نمیشد در جمع مسلمین و رؤسای عرب "ابوبکر

قدم پیش گذاشت و دستهای عمر و ابو اوبیده را گرفت و رو به حضار نمود و گفت از میان این دو شخص محترم یکی را انتخاب کنید تا بر شما حکومت کند و من اول شخصی خواهم بود که حسن وفاداریم نسبت به او اعلان نمایم. اما عمر و ابو اوبیده این نامزدی را قبول نکردند و به ابوبکر بیان داشتند که تو از ما ارجحتر هستی. شما کسی هستید که هنگام هجرت رسول الله از مکه همراه ایشان بودید. سپس عمر دست ابوبکر را بلند نمود و دست خویش را به نشانه بیعت و وفاداری به دست او زد.¹⁷ از اینرو ابوبکر را بعنوان اولین خلیفه از مؤسسه خلافت که هیچگونه شباهتی با مؤسسه انتصابی امامت نداشت انتخاب نمودند و با این عمل بطور نا آگاهانه و یا آگاهانه مقدمات اختلافات و جنگ و جدال و غارت و تجاوز و به بردگی گرفتن مردمان دیگر ممالک رافراهم ساختند که تا زمان حال ادامه دارد. مدت خلافت ابوبکر کمی بیش از دو سال بود و هنگامیکه بر بستر بیماری بود بر خلاف آنچه خود انتخاب شده بود عمر را بعنوان وصی خویش انتصاب نمود. بقدرت رسیدن ابوبکر و انتصاب عمر بعنوان وصی خویش مطابق هیچ دستور العملی از حضرت محمد نبود و ربطی به آیات منزله نداشت بلکه بدعتی بود ساخته و پرداخته و نتیجه تباری گروهی اندک بنام صحابه که زمانی در حول و حوش حضرت محمد جای داشتند. و نیز عمر بنوبه خود بدعتی دیگر و روشی تازه در انتصاب وصی خویش گذاشت و آن انتصاب شش نفر که آن شش نفر مأمور بودند رهبر بعدی را از بین خویش انتخاب نمایند و آن انتخاب عثمان یکی از شش نفر انتصابی عمر بود که بگفته امیر علی نویسنده تاریخ کوتاه عرب " انتخاب عثمان در آخر سبب متلاشی شدن اسلام و شریعت محمدیه گردید." و دیگر اشتباه فاحش عمر در طول خلافت خویش مهیا نمودن بستر و شرایطی بود که سبب بقدرت رسیدن سلسله امویان بر رهبری سر سلسله آنها ابی سفیان و معاویه دشمنان دیرینه شریعت الهیه بودند که تاریخ گواه و شاهد اعمال و رفتار زشت و پلید این سلسله میباشد. امیر علی نویسنده کتاب "تاریخ کوتاه عرب" مینویسد: " اگر علی [وجانشین هایش] بعنوان رهبر جامعه مسلمانان مورد قبول قرار گرفته بود [از] تولد مدعیان رهبری که سبب آنهمه خونریزی در دنیای مسلمان ها گردید جلوگیری میشد"¹⁸ و همچنانکه مطلعید حضرت علی و جانشینانش را یا با شمشیر به شهادت رساندند و یا با خوراک زهر آگین رشته حیات آنها را قطع نمودند و عملاً پیروان شریعت محمدیه را محروم از هدایت الهیه نمودند.

آنچه در صفحات پیش گذشت مقوله و مثالهایی بودند که در ادیان عتیقه اتفاق افتاد و روشن شد که چگونه نفوس غیر مخلصه در دیانت الله نفوذ کردند و شریعت الهیه را به فرقه های مذهبی تغییر شکل دادند که موجبات آنهمه اختلافات شد. ناگاهان سبب این اختلافات را بخاطر به بنیانگذاران ادیان الهی نسبت داده و مخاصمات و گرفتاریهایی را که خود مسبب آن بودند به مظاهر ظهور الهی نسبت میدهند که گویی بر آنها فائقند و فائز تا جائیکه بی خردان و نفوس باطله و افراد نالایقه و اشرار شرور کلمات زشت و پلید در حق بنیانگذاران شریعت الهیه بیان مینمایند که زبان از ذکرش عاجز و قلم از نوشتنش شرم و حیاء دارد.

دیانت جدیدالتأسیس بهائی نیز از این بلای جان سوز و سم مهلک مصون نماند و نفوذ اشخاص غیر مخلصه و غیر صادق و بی وفا باعث اختلاف و انشقاق این دیانت شد. هر چند ولی امر حاضر، بر اساس آیات محکمه و آثار نازله بر این باور و ایمان است و این بشارت را میدهد که این حرکت غیر مرضیه موقتی و محدود و ظهور آن برای تنبّه و آگاهی نسل حاضر و آیندگان است که چگونه اشخاص مغرض و در رأس آنها علماء زمان، یعنی ایادیان امرالله در دیانت بهائی، سبب لغزش و انحراف در اعتقادات مومنین شدند تا چند صباحی خودی نشان دهند و به خیال باطل خویش موفق شوند تا برای همیشه هدایت الهیه که از طریق ولات امرالله حاکم است از جریان بازدارند و خود صاحب الرأی شوند. چه خیال باطلی!

پیش از ادامه موضوع برای آندسته از دوستان که آشنائی با دیانت بهائی ندارند و از مقصد و اهداف این دیانت جدیدالتأسیس بی اطلاع و یا کم اطلاع هستند بطور موجز مطالبی در شرح دیانت بهائی ذکر میشود تا زمینه ای فراهم شود و خواننده گان این سطور آگاهی بیشتری نسبت به موضوع مورد بحث داشته باشند.

خلاصه آنکه پیروان ادیان قدیمه منتظر دو ظهور پیاپی هستند. این دو ظهور، ظهور حضرت باب و ظهور حضرت بهالله است که یکی پس از دیگری ظاهر و امر و شریعتشان در عالم خاکی باحسنها و اکملها بظهور

پیوست و خلق را دعوت بدخول بجنت علیا نمودند. حضرت بهاءالله مؤسس دیانت بهائی میفرماید: "منم آفتاب بینش و دریای دانش پژمردگان را تازه نمایم و مردگان را زنده کنم. منم آن روشنائی که راه دیده بنمایم و منم شاهباز دست بی نیاز که پرستگان بگشایم و پرواز بیاموزم".¹⁶

ظهور اول از افق شیراز در شب پنجم جمادی الاولی سنه 1260 هجری قمری واقع شد. واسطه این فیوضات و مظهر ظهور صفات الهی، جوان بیست و پنج ساله ای بنام سیّد علی محمد معروف به باب است. حضرت باب مؤسس دیانت بابی با اختیارات کامل شریعت بابیه را در این عالم بنا نهادند و در مدّت هفت سال که دوره رسالت ایشان بود با وجود نفی و سرگونی و گرفتاری در سجن با نزول آیات و نشر تعالیم الهیه عالمیانرا به ظهور کلی بعد از خود بشارت دادند.

ظهور ثانی در سنه تسع از ظهور حضرت باب و بدو بطور سری در سجن ارض طهران و بعداً بطور جهری نوزده سال بعد از ظهور حضرت باب در باغ رضوان در بغداد واقع شد و موعود جمیع کتب قبل ظاهر گشت و امرش در این عالم مستقر گشت. واسطه فیوضات و مظهر این ظهور الهی میرزا حسینعلی نوری ملقب بحضرت بهاءالله فرزند میرزا عباس مشهور به میرزا بزرگ وزیر نوری است.

حضرت بهاءالله مؤسس دیانت بهائی و مربی اعظم و بنیان گذار وحدت عالم انسانی و مؤسس صلح عمومی در عالم است. از جمله تعالیم دیانت بهائی ایمان و ایقان به وحدانیت الهیه است که ذات مقدّس باریتعالی خارج از تصور و عقل و ادراک بشر و فوق هر وصف و تعبیری است و انسان را مطلقاً طریقی بمعرفت کنه ذاتش نیست و مقصود از عرفان الهی در رتبه اولی عرفان و ایمان به مظاهر اسماء و صفات اوست که انبیاء و رسل الهیه حامل این ودیعه الهیه و مرآت تمام نمای اسماء و صفات الهیه هستند.

برای اداره امور در دنیای آتی حضرت بهاءالله بنیان گذار یک نظم نوین جهانیست که عاقبتاً بر صحنه گیتی استوار خواهد شد. این نظم اساسش الهیست، نه بشری پیوندی دارد و نه بغرب، بنیانش بر مشیت الهی مستقر است و این نظم بر دو ستون مؤسسه ولایت امرالله و مؤسسه بیت العدل اعظم الهی قائم است. حضرت بهاءالله در عظمت این نظم نوین میفرماید "قد اضطرب النظم من هذا النظم الاعظم و اختلف الترتیب بهذا البديع الذی ما شهدت عین الابداع شبهه"¹⁹ و حضرت باب در بیان فارسی میفرماید "طوبی لمن ینظرالی نظم بهاءالله و یشکرربه فانه یظهر و لا مرد له من عندالله فی البیان".²⁰

دوره رسالت حضرت بهاءالله چهل سال طول کشید. در این مدّت آیات فراوان و الواح بیشمار از قلم مبارک حضرت بهاءالله جاری و در کتب متعدّده چاپ و در دسترس عموم قرار گرفته است. از آنجمله میتوان کتاب اقدس، کتاب ایقان، مجموعه الواح مبارکه در چندین جلد، صحیفه فاطمیه که به کلمات مکنونه معروف و غیره را ذکر کرد. حضرت بهاءالله در اوج رسالت خود، الواح مختلفه به سران و رهبران جهان ارسال نمودند و کل را بقبول پیام الهی که خود حامل آن بودند دعوت فرمودند. از جمله رهبرانی که مورد خطاب حضرت بهاءالله واقع شدند میتوان ملکه ویکتوریا، امپراتور فرانسه، امپراتور روسیه، امپراتور عثمانی، ناصرالدین شاه و غیره را نام برد.

قبل از صعود حضرت بهاءالله از عالم خاکی به عالم باقی کتاب عهد از سماء مشیت الهیه نازل و در این اثر توجه خلق را به وصی و جانشین خویش حضرت عبدالبهاء فرمودند. حضرت بهاءالله بعد از شهادت و بلائی بیشمار در یوم 29 می 1892 میلادی از عالم خاکی به جهان باقی صعود فرمودند و "جمیع از نغمه رحمانی و ندای سبحانی ممنوع" گردیدند.

حضرت عبدالبهاء در مقام خاصی جالس و با حضرت باب و حضرت بهاءالله هیاکل ثلاثه دیانتی را تشکیل میدهند که در تاریخ روحانی ادیان الهیه بی سابقه است. "حضرت عبدالبهاء در رتبه اولی مرکز و محور عهد و میثاق بی مثیل حضرت بهاءالله و اعلی صنع ید عنایتش و مرآت صافی انوارش و مثل اعلای تعالیم و مبین مصون از خطای آیاتش و جامع جمیع کمالات و مظهر کلیه صفات و فضائل بهائی و غصن اعظم منشعب از اصل قدیم و غصن الأمر و حقیقت من طاف حوله الأسماء و مصدر و منشأ وحدت عالم انسانی و رایت صلح اعظم و قمر سماء این شرع مقدّس بوده و الی الأبد خواهد بود و نام معجز شیم عبدالبهاء بنحو اتمّ و اکمل و احسن جامع جمیع این نعوت و اوصاف است. و اعظم از کلّ این اسماء عنوان منیع "سرالله" است که حضرت بهاءالله در توصیف آن حضرت اختیار فرموده اند و با آنکه بهیچوجه این خطاب نباید عنوان

رسالت آن حضرت قرار گیرد مع الوصف حاکی از آن است که چگونه خصوصیات و صفات بشری با فضائل و کمالات الهی در نفس مقدس حضرت عبدالبهاء مجتمع و متحد گشته است." (شوقی افندی)

حضرت عبدالبهاء در طول رهبری جامعه بهائی که از یوم صعود اب بزرگوارشان حضرت بهاءالله شروع و در یوم 27 نوامبر 1921 ختم شد بانتشار پیام جان بخش دیانت بهائی در شرق و غرب مشغول بودند و بعد از آزادی از سجن با سفرهائی به قاره اروپا و امریکای شمالی ندای وحدت عالم انسانی و صلح عمومی را بلند فرمودند و در کنایس و کلیساها حقانیت دیانت محمدیه و ولایت حضرت علی را بسمع خاص و عام رساندند و حقایق مکنونه کتب قبل را ظاهر و آشکار ساختند و با سخنرانیها و الواح بشمار آثار گرانبهائی جهت تعلیم و تربیت نوع انسان به جهانیان هدیه فرمودند.

یکی از آثار مقدسه حضرت عبدالبهاء وصیت نامه ایشان است که بالواح مقدسه وصایای حضرت عبدالبهاء معروف میباشد. حضرت عبدالبهاء در این الواح، مؤسسه ولایت امرالله را که در آثار حضرت بهاءالله مستتر است تأسیس میفرماید و شوقی افندی را بعنوان وصی خویش و اولین ولی امر دیانت بهائی و مبین آیات الله به عالم معرفی میفرماید و تأسیسات مختلفه نظم جهان آرای دیانت بهائی از جمله مؤسسات بیوت عدل محلی و ملی و بین المللی و مؤسسه ایادیان امرالله که اعضاء آن از طرف و زیر نظر ولی امرالله انتخاب و انجام وظیفه میکنند ترسیم میفرماید. در همین ورقه از کیفیت مؤسسه بیت العدل اعظم الهی و یا مرجع تشریع قوانین جهانی که نتیجه ادغام و امتزاج دو مؤسسه ولایت امرالله یعنی ولی امرالله و هیئت انتخابیه بین المللی است قلم میزنند و ولی امرالله را رئیس لاینعزل بیت العدل اعظم الهی معین میفرماید و در همین اثر است که اساس سلطنت الهیه که همان اجرای مشیت الهیه که در آیات سماوی نازل از قم مبارک حضرت بهاءالله و در کتب قدیمه بدان بشارت داده شده است نهاده میشود. الواح مقدسه حضرت عبدالبهاء بمنزله دستور العمل نظم آتی عالم است که عاقبتاً در این عالم خاکی استقرار خواهد یافت.

بعد از صعود حضرت عبدالبهاء وصی ایشان، شوقی افندی، بعنوان اولین ولی امر دیانت بهائی بر کرسی ولایت امرالله جلوس فرمودند و به هدایت جامعه بهائی و انتشار پیام حضرت بهاءالله و پیاده کردن ارکان نظم اداری امرالله اقدام نمودند. بیوت عدل محلی و ملی در اقالیم مختلفه تشکیل دادند، مراکز اداری بهائی در نقاط مختلفه عالم زیر نظر ایشان بوجود آمد، آثار و الواح مبارکه به دیگر لغات عالم ترجمه شد، کنفرانس های ملی و بین المللی زیر نظر ایشان تشکیل داده شد، اعضاء مؤسسه ایادیان امرالله را انتصاب و معرفی فرمودند، بناء مقام حضرت باب در ارض اقدس باتمام رسانده شد و ساختمان ام المعابد غرب در مدینه شیکاگو کامل گردید و کتبی چون قرن بدیع، دوربهائی، قد ظهر یوم المیعاد، تاریخ نبیل و توقیعات و رسائل مختلفه به زبانهای انگلیسی فارسی و عربی تحریر و انتشار داده شد. از اعظم اقدامات ایشان در دوره ولایت خویش مهیا کردن زیر بناء نظم جهان آرای حضرت بهاءالله و تشکیل بیت العدل اعظم الهیست که جنین آن را درنهم ژانویه 1951 در ارض اقدس تشکیل داده و آقای چارلز میسن ریمی را طی تلگراف دوم مارچ 1951 بریاست عالییه جنین بیت العدل اعظم الهی انتصاب فرمودند. این دو تلگراف همراه با رساله دور بهائی وصیت نامه شوقی افندی، اولین ولی امر دیانت بهائی را تشکیل میدهد که ایشان در زمان حیات خویش و مطابق الواح وصایای حضرت عبدالبهاء تنظیم نمودند و به جوامع بهائی در شرق و غرب ابلاغ فرمودند. متعاقب صعود اولین ولی امر دیانت بهائی در چهارم نوامبر 1957 آقای چارلز میسن ریمی رئیس جنین بیت العدل اعظم الهی یعنی وصی شوقی افندی بمقام دومین ولی امر دیانت بهائی نائل و ایشان رسماً طی توقیع رضوان 117 بدیع، برابر آوریل 1960، مقام خویش را بعنوان دومین ولی امر دیانت بهائی به عالم بهائی ابلاغ و اهمیت ادامه ولایت امرالله در شریعت الهیه را باطلاع عموم رساندند.

متعاقباً طوفان امتحانات الهیه مدعیان ایمان را در بر گرفت و مصداق آیه مبارکه قرآن کریم در سوره عنکبوت "احسب الناس ان یترکوا ان یقولوا امنا و هم لا یفتنون" ظاهر و آشکار شد تا نور از ظلمت و سعادت از شقاوت و خار از گل و هدایت از ضلالت معلوم و عیان گردد. اکثر غریب باتفاق مدعیان ایمان و در رأس آنان ماری ماکسول، حرم شوقی افندی، و دیگر اعضاء مؤسسه ایادی امرالله از این صراط لغزیدند و در ظلمت منیت و غرور و کبر و حسادت و حب ریاست سقوط و علم مخالفت بر علیه آقای چارلز میسن ریمی دومین ولی امر دیانت بهائی برافراشتند. برای خود اختیاراتی قائل شدند و با دسائس و مساعی باطله میثاق غلیظ حی لایموت را واهی شمردند و با نقشه ای موزیانه و مخالف دستور العمل شوقی افندی مؤمنین و محبین

را از صراط مستقیم منحرف و خود را به رأی خویش مرجع مطاع نمودند. در سال 1963 میلادی اقدام بتشکیل مؤسسه غیر واقعی بنام بیت العدل اعظم الهی در ارض اقدس نمودند. این مؤسسه طبق دستورات و آثار نظم اداری دیانت بهایی تشکیل نشده است. باید ولی امرالله رئیس لاینعزل این مؤسسه باشد و تکامل یافته جنین بیت العدل اعظم الهی که شوقی افندی در سال 1951 میلادی تشکیل داده بودند باشد و چون چنین نیست و مطابق دستورات الهی تشکیل نشده است پس بیت العدل اعظم الهی نبوده و نیست. از این رو فاقد هرگونه صلاحیت است و بهیچ عنوان نمایندگی دیانت بهائی نداشته و ندارد و اعمال این نفوس اقدامات بنی امیه در صدر اسلام را در خاطرها زنده میکند. با این وجه تفاوت که بیانات شفاهی حضرت محمد در مورد وصی خویش، حضرت علی سبب نشد که جلو اقدامات خبیثانه دشمنان داخل شریعت محمدیه را بگیرد. حضرت بهاءالله بنیان گذار میثاقیست "که از اول ابداع تا یومنا هذا در ظهور مظاهر مقدسه چنین عهد محکم و متینی گرفته نشده" و مفاد کتاب عهد حضرت بهاءالله و الواح مقدسه وصایای حضرت عبدالباها و محتویات رساله دور بهائی ضامن ادامه مؤسسه ولایت امرالله در دیانت حضرت بهاءالله است.

پس از صعود چارلز میسن ریومی آقایان دونالد هاروی و ژاک سوقومنیان بترتیب عهده دار مقام سوم و چهارم ولایت امر دیانت بهائی گردیدند و هم اکنون این عبد در مقام پنجمین ولی امر دیانت بهائی که بر حسب انتصابم باین مقام توسط ولی امر چهارم دیانت بهائی میباشد افتخار انجام وظیفه در این مقام را دارم. بعد از این مقدمه بسیار کوتاه و موجز در مورد دیانت بهائی لازم است که این امتحان روحانی که سبب انشقاق در بین پیروان دیانت بهائی شده است را مورد تحلیل و بررسی قرار داد، هرچند که طبق آیات الهیه میدانیم که این اختلاف و جدائی از مرکز روحانی شریعت الله موقتی و محدود است. امید آنکه نسل حاضر و نسلهای آینده متنبه شوند که بفرموده حضرت عبدالباها در رساله مدنیّه: "ادیان الهیه و شرایع مقدسه ربانیه و تعالیم سماویه اعظم اساس سعادت بشریعه است و از برای کل اهل عالم نجات و فلاح حقیقی، بدون این تریاق، فاروق اعظم ممکن نه، و لکن بشرط آنکه در دست حکیم دانای حاذق باشد و الاء اگر جمیع ادویه برءالساعه که خداوند برای شفای آلام و اسقام آدمیان خلق فرموده بدست طبیب غیر حاذق افتد صحت و عافیت میسر نگردد بلکه بلعکس سبب اهلاک نفوس بیچارگان و اذیت قلوب درماندگان گردد." 21

بازی کنان اصلی این تراژدی و نمایش غم انگیز که دیانت بهائی را به فرقه مذهبی بهائی تغییر دادند اکثراً اعضاء گروه علماء بهائی، معروف به ایادیان امرالله بودند. در رأس این گروه بیوه شوقی افندی به نام مری ماکسول معروف به روحیه خانم است که نقش اصلی این تراژدی را اجراء مینماید. چکیده این انحراف از اینجا شروع شد که علماء بهائی مؤسسه ولایت امرالله که در آثار منصوص بهائی دوام آن لازم و ضروری است را مورد حمله قرار دادند و با این ظن که شوقی افندی پسری نداشته و دیگر فرزندان ذکور حضرت بهاءالله با آنکه در قید حیات بودند واجد شرایط برای مقام ولایت امر نبودند، لذا ادامه ولایت امرالله را پایان یافته و شوقی افندی را اولین و آخرین ولی امر دیانت بهائی فرض داشته و در دور دیانت بهائی تا ظهور بعد، مؤسسه ولایت امرالله را خاتمه یافته انگاشتند. بر اساس این ظن و گمان و مطابق پیش بینی حضرت بهاءالله از آیات محکّمات و آثار مبارکه و از حقّ منیع گذشتند و با ابزار ظن و گمان اصنام اوهم مثل تشکیل مؤسسه غیر واقعی بنام بیت العدل اعظم الهی شدند و جمیعاً مدعی جانشینی شوقی افندی گردیدند و بر بتی که خود صانع آن بودند معتکف گشتند و خود را از عابدین و محبّین دیانت الله دانستند و صاحب الری شدند و عهدی دیگر جای گزین عهد الهی کردند و چارلز میسن ریومی دومین ولی امر دیانت بهائی را از خانه و آشیانه خود در ارض مقدّس به سرگون فرستادند و جنین بیت العدل اعظم الهی را متلاشی نمودند و به مومنین این اندیشه را القاء نمودند که کسانی که مخالف عقیده این حضرات هستند دشمن امرالله و ناقض عهد و میثاق الهیه میباشند و از این رو بر آن شدند که صدای ثابتین بر میثاق الهی را خاموش کنند و آن کنند که سلف آنها در هر دور و زمان مرتکب شدند.

اعضاء این گروه از این قرار است:

خانم مری ماکسول معروف به روحیه خانم، خانم امیلیا کالینز، آقای لی روی آیواس، دکتر یگوجیا کری، آقای حسن بالیوزی، آقای شعاعالله علانی، آقای علی اکبر فروتن، آقای ذکراالله خادم، آقای علی محمد ورقا، آقای طرازالله سمندری، آقای جلال خاضع، آقای جان فرابی، آقای پل هنی، آقای هوراس هلی، آقای ابوالقاسم فیضی، آقای آلبرت مول شلگل، آقای هرمن گراسمن، آقای موسی بنانی، آقای ویلیام سیرز، آقای جان

روبارتس، آقای اونیک اولینگا، خانم اگنس الگزنر، آقای کالیس فدرستون، خانم کلارا دون و دکتر رحمت الله مهاجر.

آقای چارلز میسن ریمی رئیس جنین بیت العدل اعظم الهی و عضو هیئت نه نفره ایادیان در ارض اقدس ناظر بر اعمال و رفتار دیگر ایادیان بودند. ایشان با بیانات شفاهی و کتبی، بازی کنان این تراژدی را انذار بر اهمیت الواح وصایای عبدالبهاء و ادامه مؤسسه ولایت امرالله میدادند. یاداشتهای روزانه ایشان در چهار یا پنج جلد، که بین سالهای 1957-1960 به زبان انگلیسی تحریر شده است و حال موجود است، حاکی از این حقیقت است که ایشان مرتباً ایادان را یادآور میشدند که از مسیر اصلی که همان دستورات حضرت عبدالبهاء و نوشته های شوقی افندی است منحرف نشوند. ایشان حتی در سه پژوهش خواهی جداگانه، از ایادیان، و به زبان دیگر علماء بهائی، تقاضا کردند که وفادار به میثاق الهیه و ادامه ولایت امرالله باشند و در تصمیم هایشان تجدید نظر کنند. ولی اثری نبخشید. با آهی جانسوز و چشمانی پر از اشک باید افزود:

با سیه دل چه سود گفتن وعظ نرود میخ آهنی در سنگ³

الواح وصایای حضرت عبدالبهاء که اساس نظم جهانی حضرت بهاءالله در آن ترسیم شده است و بمنزله دستورالعمل تمدن آتی عالم انسانی تسمیه شده است شامل مؤسساتی است که اهم آنها مؤسسه ولایت امرالله، مؤسسه بیت العدل اعظم الهی و مؤسسه ایادیان امرالله میباشند.

مؤسسه ولایت امرالله در ادیان عتیقه برقرار بوده. اما به دلیل عدم دستورات منصوص از طرف بنیان گزاران ادیان گذشته امرشان بخصوص در ادیان اسلام و مسیحیت برقرار نشده است. در دیانت بهائی چنین نیست بلکه طرح انرا حضرت عبدالبهاء با دستخط خویش مرقوم نمودند و بعد از صعود ایشان از عالم خاکی به عالم باقی در جمع مؤمنین خوانده شد. در این سند منصوص حضرت عبدالبهاء نوه خویش، شوقی افندی را بعنوان وصی خویش و اولین ولی امردیانت بهائی معرفی مینمایند. ازجمله وظائف ولی امرالله شامل:

- ولی امرالله باید وصی و جانشین خود را در زمان حیات خویش انتخاب و معرفی نماید. حضرت عبدالبهاء در الواح وصایا میفرمایند: "ای احبای الهی، باید ولی امرالله در زمان حیات خویش من هو بعده را تعیین نماید تا بعد از صعودش اختلاف حاصل نگردد و شخص معین باید مظهر تقدیس و تنزیه و تقوای الهی و علم و فضل و کمال باشد. لهذا اگر ولد بکر ولی امرالله مظهر الولد سرّابه نباشد یعنی از عنصر روحانی او نه و شرف اعراق باحسن اخلاق مجتمع نیست باید [ولی امرالله] غصن دیگر را انتخاب نماید."²²

- ولی امرالله باید ایادیان امرالله را تسمیه و تعیین کند. "ای یاران، ایادی امرالله را باید ولی امرالله تسمیه و تعیین کند جمیع باید در ظل او باشند و در تحت حکم او. اگر نفسی از ایادی و غیر ایادی تمرّد نمود و انشقاق خواست علیه غضب الله و قهره زیرا سبب تفریق دین الله گردد."²³

- ولی امرالله رئیس لاینعزل بیت العدل اعظم الهی در دور بهائیت. در الواح وصایا، حضرت عبدالبهاء میفرمایند: "و ولی امرالله رئیس مقدّس این مجلس [بیت العدل اعظم الهی] و عضو اعظم ممتاز لا ینعزل و اگر در اجتماعات [مقصد جلسات بیت العدل اعظم الهی] بالذات حاضر نشود نائب و وکیل تعیین فرماید."²⁴

- چنانچه ولی امرالله ملاحظه نمود که عضوی از اعضاء بیت العدل اعظم الهی خطائی نمود که زیانش متوجه عموم گردد او، ولی امرالله حق اخراج آن شخص از بیت العدل اعظم الهی را دارا است. حضرت عبدالبهاء میفرمایند: "و اگر چنانچه عضوی از اعضاء گناهی ارتکاب نماید که در حق عموم ضرری حاصل شود ولی امرالله صلاحیت اخراج او دارد بعد ملت شخص دیگر انتخاب نماید."²⁵

- ولی امرالله حق وصول و دریافت حقوق الله را دارد لاغیر. حضرت عبدالبهاء میفرمایند: "ای یاران عبدالبهاء، محض الطاف بی پایان حضرت یزدان بتعین حقوق الله بر عباد خویش مّنت گذاشت و الا حق و بندگان مستغنی از کائنات بوده و الله غنی عن العالمین. اما مفروضی حقوق سبب ثبوت و رسوخ نفوس و برکت در جمیع شئون گردد. و حقوق الله راجع به ولی امرالله است تا در نشر نفعات الله و ارتفاع کلمه الله و اعمال خیریه و منافع عمومی صرف گردد."²⁶

مؤسسه بیت العدل اعظم الهی که مرجع تشریع و قانون گذار بین المللی است از ترکیب و اتحاد دو مؤسسه ولایت امر الله و مجمع انتخابی بین المللی زیر نظر ولی امر الله تشکیل میشود. باین صورت که در هر منطقه از جهان نسبت به جمعیت آن منطقه ساکنین آن قسمت وکلای انتخاب مینمایند و این وکلا در کانونشن ملی جمع میشوند و اعضاء بیت العدل ملی آن کشور را انتخاب مینمایند و در یک کانونشن بین المللی که اعضاء آن متشکل از اعضاء بیوت العدل ملی است نمایندگان مجمع بین المللی را انتخاب مینمایند. سپس این مجمع انتخابی با ریاست ولی امر الله تشکیل بیت العدل اعظم الهی میدهند. حضرت عبدالبهاء میفرماید: "اما بیت عدل الّذی جعله الله مصدر کلّ خیر و مصوناً من کلّ خطاء باید بانتخاب عمومی یعنی نفوس مؤمنه تشکیل شود و اعضاء باید مظاهر تقوای الهی و مطالع علم و دانائی و ثابت بر دین الهی و خیر خواه جمیع نوع انسانی باشند. و مقصد بیت عدل عمومیت یعنی در جمیع بلاد بیت عدل خصوصی تشکیل شود و آن بیوت عدل، بیت عدل عمومی انتخاب نماید. این مجمع مرجع کلّ امور است و مؤسس قوانین و احکامی که در نصوص الهی موجود نه و جمیع مسائل مشکله در این مجلس حلّ گردد و ولی امر الله رئیس مقدس این مجلس و عضو اعظم ممتاز لا ینعزل. و اگر در اجتماعات بالذات حاضر نشود نائب و وکیل تعیین فرماید. و اگر چنانچه عضوی از اعضاء گناهی ارتکاب نماید که در حق عموم ضرری حاصل شود ولی امر الله صلاحیت اخراج او دارد بعد ملت شخص دیگر انتخاب نماید. این بیت عدل مصدر تشریعت و حکومت قوه تنفیذ. تشریع باید مؤید تنفیذ گردد و تنفیذ باید ظهیر و معین تشریع شود تا از ارتباط و التیام این دو قوت بنیان عدل و انصاف متین و رزین گردد و اقالیم جنة التعمیم و بهشت برین شود." ²⁷ بدلیل وجود ولی امر الله در رأس بیت العدل اعظم الهی، این مؤسسه مصون از خطاست و بیانات حضرت عبدالبهاء که میفرماید: "اگر چنانچه عضوی از اعضاء گناهی ارتکاب نماید که در حق عموم ضرری حاصل شود ولی امر الله صلاحیت اخراج او دارد" و یا "و اگر در اجتماعات بالذات حاضر نشود نائب و وکیل تعیین فرماید" ²⁸ دلالت بر این حقیقت است که اعضاء انتخابی بیت العدل اعظم الهی چه فرداً و چه جمعاً جایز الخطا هستند.

در دستورات دیانت بهائی برای انتشار امر الله و حفظ و صیانت شریعت الله و تعلیم و تشویق افراد به کسب کمالات حسنه مؤسسه ایادیان امر الله از طرف بنیانگذار دیانت بهائی، حضرت بهاء الله تاسیس شد. بعد از صعود حضرت بهاء الله وصی ایشان دستورات لازم در الواح وصایا بیان فرمودند. مطابق فرمانهای وصایای حضرت عبدالبهاء اعضاء این مؤسسه را باید ولی امر الله انتخاب و انتصاب نماید و همیشه در دور دیانت بهائی زیر نظر ولی امر الله انجام وظیفه میکنند. با این دستور، حقیقت "از دو گروه قدرت سلب شد یکی از علماء و دیگری از امراء" ظاهر و آشکار شد. بهمین دلیل ایادیان امر الله در طول دور دیانت بهائی هیچ اختیار اداری ندارند. یکی دیگر از وظائف ایادیان امر الله تصدیق نمودن شخص منتخب ولی امر الله بعنوان وصی و جانشین خویش است. با این روش که ایادیان از میان خویش نه نفر را انتخاب مینمایند و این نه نفر شخص منتصب را باید تصدیق کنند و نه تأیید. حضرت عبدالبهاء در الواح وصایا میفرماید "ای یاران، ایادی امر الله را باید ولی امر الله تسمیه و تعیین کند جمیع باید در ظل او باشند و در تحت حکم او. اگر نفسی از ایادی و غیر ایادی تمرد نمود و انشقاق خواست علیه غضب الله و قهره زیرا سبب تفریق دین الله گردد. و وظیفه ایادی امر الله نشر نفحات الله و تربیت نفوس در تعلیم علوم و تحسین اخلاق عموم و تقدیس و تنزیه در جمیع شئونست، از اطوار و احوال و کردار و گفتار باید تقوای الهی ظاهر و آشکار باشد. و این مجمع ایادی در تحت اداره ولی امر الله است که باید آنانرا دائماً بسعی و کوشش و جهد در نشر نفحات الله و هدایت من علی الارض بگمارد. زیرا بنور هدایت جمیع عوالم روشن گردد و دقیقه ئی در این امر مفروض بر کل نفوس فتور جائز نه تا عالم وجود جنت ابهی گردد و روی زمین بهشت برین شود." ²⁹

شوقی افندی مطابق الواح وصایا در زمان حیاتش وصی و جانشین خویش را معین و معرفی فرمودند. ملاحظه اسناد زیر کنید:
تلگراف نهم ژانویه 1951:

"به محافل ملیه در شرق و غرب تصمیم خطیروتاریخی اولین شورای بین المللی بهائی را ابلاغ نمائید این شورا طلیعه مؤسسه کبرای اداری است که در میقات معین در جوار مقامات علیا در ظل مرکز روحانی جهانی

امراالله که در دوشهر حيفا و عکا استقرار دارد تشکیل خواهد گردید. تحقق نبوّاتی که درباره تأسیس حکومت اسرائیل از فم مطهر شارح امرالهی و مرکز میثاق صادر و حاکی از پیدایش ملت مستقلی در ارض اقدس پس از مضمی دوهزار سال میباید و پیشرفت سریع مشروع تاریخی ساختمان قسمت فوقانی مقام اعلی در کوه کرمل و درجه رشد کنونی محافل نه گانه ملّیه که با کمال جدّیت در سراسر عالم بهائی به خدمات امریّه قائمند مرا بر آن میدارد که تصمیم تاریخی فوق را که بزرگترین قدم در سبیل پیشرفت نظم اداری حضرت بهاءالله در سی سال اخیر محسوب اتخاذ نمایم. این شورای جدید التّاسیس عهده دار انجام سه وظیفه میباید اول آنکه با اولیای حکومت اسرائیل ایجاد روابط نماید ثانیاً مرا در ایفای وظائف مربوط به ساختمان فوقانی مقام اعلی کمک و مساعدت کند ثالثاً با اولیای امور کشوری در باب مسائل مربوط به احوال شخصیه داخل مذاکره شود و چون این شورا که نخستین مؤسسه بین المللی و اکنون در حال جنین است توسعه یابد عهده دار وظائف دیگری خواهد گردید و به مرور ایام بعنوان محکمه رسمی بهائی شناخته شده سپس به هیئتی مبدل میگردد که اعضایش از طریق انتخاب معین میشوند و موسم گل و شکوفه آن هنگامی است که به بیت العدل عمومی تبدیل و ظهور کامل ثمرات آن وقتی است که مؤسسات متفرّعه عده آن تشکیل گشته بصورت مرکز اداری بین المللی بهائی در جوار روضه مبارکه و مقام اعلی که مقرّ دایمی آن خواهد بود انجام وظیفه نماید. با قلبی مملو از شکرانه و سرور تشکیل این شورای بین المللی را که پس از مدتها انتظار بوجود می آید تهنیت میگویم. این تأسیس در صفحات تاریخ بمنزله بزرگترین اقدامی است که مایه افتخار عهد دوم عصرتکوین دور بهائی محسوب خواهد شد بطوریکه هیچیک از مشروعاتی که از آغاز نظم اداری امرالله از حین صعود حضرت عبدالهء تا بحال به انجام آن مبادرت گشته بالقوه باین درجه از اهمیت نبوده است و صرف نظر از اقدامات باهره جاودانی در دوره مبشر و شارح و مرکز میثاق یعنی در عصر اوّل از دور مشعشع کورپانصد هزار سال بهائی این تأسیس رتبه اوّل را حائز است شایسته است این ابلاغیه را به وسیله لجنه ارتباط منتشر نماید.³⁰

متعاقب این تلگراف، تلگراف دیگری به تاریخ دوم مارچ ۱۹۵۱ مبنی بر انتصاب آقای چارلز میسن ریمی بعنوان رئیس این مجمع به عالم بهائی فرستادند. ایشان در این تلگراف مرقوم فرمودند: "از مساعدت شورای بین المللی جدید التّاسیس خصوصاً رئیس آن جناب میسن ریمی و معاون آن امة الله امیلیا کالینز سرور موفر حاصل."³¹

حضرت عبدالهء در یکی از الواح خویش میفرمایند که جنین بالقوه دارای تمام کمالات است مثل روح، فکر، چشم، حسّ بویائی، حسّ ذائقه و در یک کلام تمام قواء اما ظاهر نیستند و پس از تکامل تماماً ظاهر و آشکار میگردد.

شوقی افندی در توقیع 29 نوامبر 1929 مینویسند:

"ای احبای الهی تعیین ایادی امرالله و تنفیذ احکام مقدسه شریعت الله و تشریع قوانین متفرّعه از منصوصات کتاب الله و انعقاد مؤتمر بین المللی پیروان امر حضرت بهاءالله و ارتباط جامعه بهائی بانجمنهای متفرّقه علمیه ادبیه و دینیّه و اجتماعیه کل بتشکیل و استقرار بیت العدل اعظم الهی در ارض اقدس در جوار بقاع مرتفعه منوره علیا منوط و معلق. زیرا این معهد اعلی سر چشمه اقدامات و اجرائیات کلیه بهائیان است و معین و مرجع این عبد نا توان. بها تحقق آمال اهل بهاء."³²

در این توقیع تعیین و انتصاب ایادیان امرالله منوط و مربوط به تشکیل بیت العدل اعظم الهی قرار میدهند. یعنی قبل از تشکیل بیت العدل اعظم الهی اقدام به تعیین و انتصاب ایادیان امرالله نکردند. در واقع اوّلین گروه از ایادیان را در دسامبر 1951 تعیین و معرفی فرمودند. بنابراین شوقی افندی در زمان حیاتش بیت العدل اعظم الهی را تشکیل دادند و رئیس این مجمع را انتصاب فرمودند و مراحل تکاملی آنرا نیز بیان داشتند. طبق الواح وصایا رئیس بیت العدل اعظم الهی ولیّ امرالله است و ولیّ امرالله در دور بهائی رئیس لاینعزل بیت العدل الهیست. این دو مقام در واقع یک مقام است و آن مقام، مقام ولیّ امرالله است.

با این دلایل آقای چارلز میسن ریمی وصیّ منتصب شوقی افندی بودند و تا صعود شوقی افندی بالقوه ایشان دوّمین ولیّ امردیانت بهائی بودند و وقتی صعود شوقی افندی واقع شد ایشان در عمل بر کرسی دوّمین ولیّ امرالله جلوس فرمودند. جناب میسن ریمی در اعلامیه رضوان 1960 فرمودند:

"ولیّ عزیز امرالله شوقی افندی ربّانی مرا از میان کلیه افراد و آحاد مؤمنین در عالم ترابی بمقام ریاست هیئت بین المللی امرالله مخصّص داشته و این در مقام خود تنها انتصابی است که حائز مسئولیتهای باهظه و

شامل تحمّل شدائد و غوائل امور بمنظور صیانت عالیّه هیکل امر نازنین جمال اقدس ابهی میباشد که حضرت شوقی افندی در مدّت حیات مبارکش در عالم ناسوت بر دوش این عبد ممتحن قرار داده اند که در مقام خود میتواند در جهان امرالله اعظم سانحه باشد که حضرتش در زمان حیات خویش آنرا ترسیم و مرا بدان مخصّص و مطرّز فرمودند. حضرتش بجمیع مؤمنین و مؤمنات در اقطار شاسعه عالم صلا زدند که هیئت بین المللی بهائی مبشّر و طلّیعه اوّلین قدم اصلی در راه تأسیس و تشکیل بیت العدل اعظم الهی بوده و این هیئت پر طنطنه و جلال در واقع بمثابه جنین بیت العدل اعظم محسوب گردیده که بایستی لابدّ در مستقبل ایام بصورت مشروع نازنین بیت العدل اعظم الهی ترکیب و تکامل یابد.³³

در همین ورقه ایشان فرمودند:

"زیرا من ولیّ امرالله دیانت سامیه ظهور اعظم الهی هستم - ولیّ ثانی امرالله معصوم و مظلوم دیانت جهانی بهائی. رشته اصیل و حبل المتین سلسله ولایت نازنین امرالله تحت هیچ شرایطی قطع و گسسته نشده و این عبد مستمند از حین صعود حضرت شوقی افندی ربانی ولایت اولای امرالله بمقام ولایت ثانی امرالله تسمیه و تنصیص گشته ام."³⁴

با توجه به مطالب یاد شده ملاحظه نمائید که علماء بهائی و یا ایادیان امرالله بعد از صعود اولین ولیّ امرالله، شوقی افندی، چگونه دیانت الله را از مسیر اصلی منحرف نمودند و خود صاحب الرأی شدند و بساطی را چیدند و بتی را تراشیدند و شریعت الهیه را به فرقه مذهبی بهائی تبدیل نمودند و تخم نفرت و بد بینی را در قلوب پیروان خود کاشتند و نفاق و جدائی در میان پیروان این دیانت جدید التّأسیس بوجود آوردند.

حال باید ملاحظه نمود که ایادیان و یا علماء بهائی چه میگویند و اساس گفته هایشان بر چه بنیانی استوار است؟

در نیمه دوم سال 1957 اولین ولیّ امرالله شوقی افندی و همسر ایشان خانم مری ماکسول مشهور به روحیه خانم جهت خرید وسائلی برای دارالاثار که محل نگهداری آثار بهائی در مرکز جهانی بهائی است به اروپا از جمله لندن سفر نمودند. در این سال مرض همه گیر آنفولانزا آسیائی در جریان بود.

در تاریخ چهارم نوامبر 1957 خانم مری ماکسول تلگرافی برای جامعه بهائی فرستادند مبنی بر اینکه شوقی افندی بعد از بهبودی از آنفولانزا آسیائی و بدنبال قلبی در شب بین سوم و چهارم نوامبر 1957 درگذشتند. در این تلگراف ایشان تأکید فرمودند که مومنین توجه به ایادیان امرالله که همان علماء بهائی هستند نمایند و از کلمه "CLING" که به معنی چسبیدن است در این تلگراف مورد استفاده می نمایند. اصل این تلگراف که به انگلیسی مخابره شده است نظر به اهمیت موضوع در اینجا بیان میشود:

SHOGHI EFFENDI BELOVED OF ALL HEARTS SACRED TRUST
GIVEN BELIEVERS BY MASTER PASSED AWAY SUDDEN HEART
ATTACK IN SLEEP FOLLOWING ASIATIC FLU. URGE BELIEVERS
REMAIN STEADFAST CLING INSTITUTION HANDS LOVINGLY
REARED RECENTLY REINFORCED EMPHASIZED BELOVED
GUARDIAN. ONLY ONENESS HEART ONENESS PURPOSE CAN
BEFITTINGLY TESTIFY LOYALTY ALL NATIONAL ASSEMBLIES
BELIEVERS DEPARTED GUARDIAN WHO SACRIFICED SELF
UTERLY FOR SERVICE FAITH.³⁵
RÚHÍYYIH

بدنبال این تلگراف خانم مری ماکسول تلگراف دیگری فرستادند که ایشان ارسال آنرا لازم و ضروری میدانستند که در آن تأکید شدید فرمودند که در هر مکاتبه ی مطبوعاتی با رسانه های مطبوعاتی قید نمایند که بزودی هیئت ایادیان در حیفّا تشکیل جلسه میدهند تا برنامه های آتی را ابلاغ نمایند. اصل تلگراف به انگلیسی:

BELOVED OF ALL HEARTS PRECIOUS GUARDIAN CAUSE GOD PASSED PEACEFULLY AWAY YESTERDAY AFTER ASIATIC FLU. APPEAL HANDS NATIONAL ASSEMBLIES AUXILARY BOARDS SHELTER BELIEVERS ASSIST MEET HEARTRENDING SUPREME TEST. FUNERAL OUR BELOVED GUARDIAN SATURDAY LONDON. HANDS ASSEMBLY BOARD MEMBERS INVITED ATTEND. ANY PRESS RELEASE SHOULD STATE MEETING HANDS SHORTLY HAIFA WILL MAKE ANNOUNCEMENT TO BAHÁ'Í WORLD REGARDING FUTURE PLANS. URGE HOLD MEMORIAL MEETING SATURDAY.³⁶RÚHÍYYIH

در این دو تلگراف خانم مری ماکسول، یکی از ایادیان و یا یکی از علماء بهائی، تخم نفاق و چند دستگی و ایجاد اختلاف در بین مؤمنین و محبتین کاشتند و خود و دیگر همگنان خویش را در ورطه هلاکت روحانی سوق دادند و مومنین را به انحراف کشانند. در این عصر جدید، اقدامات این شخص، در بدایت شروع بدعتی جدید در دیانت بهائی شد. به این معنی که دیانت الله را از مسیر اصلی منحرف نمودند و افکار بشری و ظنّ و گمان را جایگزین تعلیمات و دستورات الهیه نمودند:

- انحراف اول اینکه بعد از صعود شوقی افندی ایادیان و بخصوص شخص ایشان هیچگونه نقش اداری در اداره امور جامعه بهائی نداشتند و کل بایستی تحت حکم و امر ولیّ امرالله انجام وظیفه نمایند همچنانکه در بالا بیان شد.
- انحراف دوم اینکه شخص ایشان بایستی رئیس جنین بیت العدل اعظم الهی یعنی شخص جناب میسن ریمی را از صعود شوقی افندی مطلع نمایند تا ایشان جنین بیت العدل اعظم الهی که حال با صعود شوقی افندی از مرحله قوه به مرحله فعل تحول یافته بود را به تشکیل جلسه فرا خواند تا اقدامات لازمه زیر نظر دومین ولیّ امرالله یعنی رئیس بیت العدل اعظم الهی انجام پذیرد.
- انحراف سوم اینکه از دستورالعمل الواح وصایای حضرت عبدالبهاء که فرمودند: "این کلمات را مبدا کسی تأویل نماید و مانند بعد از صعود هر ناقض ناکثی بهانه ئی کند و علم مخالفت بر افرازد و خود رائی کند و باب اجتهاد باز نماید. نفسی را حقّ رائی و اعتقاد مخصوصی نه، باید کلّ اقتباس از مرکز امر [ولیّ امرالله در دور بهائی] و بیت عدل [بیت العدل اعظم الهی] نمایند. و ما عدا هما کلّ مخالف فی ضلال مبین."
- انحراف چهارم اینکه خانم مری ماکسول که عضو رابط بین اولین ولیّ امرالله، شوقی افندی، و شورای بین المللی بهائی به ریاست آقای میسن ریمی بودند با صعود شوقی افندی، وظیفه این خانم بعنوان عضو رابط منتهی شد، اما به ظنّ خود و به خیال باطل و بدون هیچ مجوّزی خویش را پیشوا و رهبر جامعه بهائی فرض نمودند و شورای بین المللی بهائی یعنی بیت العدل اعظم الهی را کنار زدند.

پس از به خاک سپاری جسد عنصری شوقی افندی در لندن ایادیان بر خلاف دستور اکید شوقی افندی که آنها میبایست در محلّ مأموریت خویش باقی بمانند، به دستور خانم مری ماکسول در مرکز جهانی بهائی جمع شدند و به تشکیل جلسات سری بین چهارم نوامبر 1957 تا تأسیس مؤسسه ای غیر واقعی بنام بیت العدل اعظم الهی در رضوان 1963 ادامه دادند. در این جلسات سری تصمیماتی خلاف دستورات و آثار دیانت بهائی در امر نظم جهانی حضرت بهاءالله گرفته شد. از جمله این تصمیمات شامل:

1. در جلسه 25 نوامبر 1957 یکی از ایادیان بنام رحمت الله مهاجر که جوانترین ایادی در بین ایادیان بودند بر خاستند و گفتند که در الواح وصایای حضرت عبدالبهاء بدأ واقع شده و ادامه مؤسسه ولایت امرالله خاتمه یافته. در ابتدا ایادیان ایرانی ناگهان همگی بر این امر صحه گذاشتند و دیگر ایادیان

- حاضر در جلسه آنرا تأیید نمودند اما جناب میسن ریمی در آن جلسه از این تصمیم ایادیان در بهت و حیرت شدند و سکوت را بر مجادله با آنان ترجیح دادند. اما در جلسات بعدی، ایشان از جای برخاستند و از ادامه ولایت امرالله و الواح وصایای حضرت عبدالبهاء دفاع نمودند اما دیگر ایادیان به بهانه ای واهی متحداً و متفقاً او را ساکت نمودند.
2. ایادیان بدرستی وصیت نامه ای از شوقی افندی هنگام بازرسی از اطاق و وسائل شخصی شوقی افندی پیدا نکردند و به غلط این امر را وانمود کردند که بر این اساس شوقی افندی وصی و جانشینی برای مقام خود تعیین ننموده اند. باید تاکید کرد که قرار نبود ایشان وصیتنامه ای آنطور که معمول است از خود بجا گذارند.
 3. ایادیان مدعی شدند که شوقی افندی وصی خویش را تعیین ننموده بر این اساس که شوقی افندی پسری نداشته و فرزندان حضرت بهاءالله یا از دیانت الله خارج شده بودند و یا در قید حیات نبودند از اینرو شوقی افندی قادر به تعیین جانشین خویش نبودند. بنابراین گونه افکار مؤسسه ولایت امرالله را اتمام یافته دانستند.
 4. ایادیان از میان خویش هیئت 9 نفره ای بنام ایادیان ساکن ارض اقدس انتخاب نمودند از این قرار: جناب میسن ریمی، خانم مری ماکسول، امیلیا کالینز، لی روی آیواس، حسن بالیوزی، علی اکبر فروتن، جلال خاضع، پل ای هنی و البرت مول شیلگل و به این هیئت اختیار اداره امور جامعه بهائی در سراسر کره خاکی داده شد. در دستورات نظم نوین جهانی حضرت بهاءالله هیچ گونه اشاره ای که به ایادیان این اجازه داده شود وجود ندارد و بیان حضرت بهاءالله که فرمود "از دو گروه قدرت سلب شد علماء و امراء"³⁶ شاهد و دلیل این امر است که ایادیان از حدّ خود تجاوز نمودند و باب تفرقه و نفاق را بنا نمودند.
 5. ایادیان متفقاً و متحداً مدعی جانشینی شوقی افندی شدند.
 6. آنان جنین بیت العدل اعظم الهی که شوقی افندی خلق فرمودند را متلاشی نمودند و بجای آن افراد دیگری انتخاب و یا انتصاب نمودند که در سال 1963 منتهی به تشکیل مجمعی شد که ایادیان آنرا به بیت العدل اعظم الهی تسمیه و معرفی کردند. به این معنی که ایادیان از ظنّ و گمان خویش بیت العدلی مخالف نصوص الهیه ساختند و خود معترف و معتکف به خلق خود شدند و دیگران نیز بتقلید مطیع و فرمانبردار این مؤسسه شدند.
 7. ایادیان سیاستی بنا نمودند مبنی بر اینکه هیچ گونه یادداشت و یا خلاصه مذاکراتی از جلسات سری آنان ثبت نشود و به بیرون نفوذ نکند. در آخر هر روز ماموری را معین کردند که کلیه یادداشت های فردی و جمعی را جمع آوری و بسوزاند تا اثری از گفته های ایادیان باقی نماند.
 8. دیگر تصمیم ایادیان جای گزین کردن هیئت دیگری بجای شورای بین المللی بهائی است. بدنبال این تصمیم و مخالفت میسن ریمی با برنامه ایادیان، ایشان خانه و آشیانه اصلی خود که ارض اقدس باشد را رها نمود و بامریکا بازگشتند. میسن ریمی بعد از آنکه از اقدامات لازمه جهت آگاه نمودن آنها نتیجه ای نگرفتند اعلامیه مشهور رضوان 1960 را برای ایادیان و دیگر مؤمنین در شرق و غرب از طریق کانونشن ملّی ایالات متحده امریکا ارسال داشتند که در بالا نیز بدان اشاره شد.
 9. برای به اصطلاح قانونی جلوه دادن اعمال خویش، ایادیان تصمیم گرفتند که کلیه تصمیمات گرفته شده از جمله خاتمه ادامه ولایت امرالله دو باره با مشورت ایادیان از طرف بیت العدل که به همت ایادیان تأسیس میشود مورد بررسی قرار گیرد. بعد از تشکیل بت بیت العدل که زاده تخیلات و گمان ایادیان بود و با مشورت آنها، این مؤسسه تأیید نمود که ولایت امرالله خاتمه یافته است.
 10. ایادیان هیچ گونه توجهی به الواح و آثار الهیه در موضوع ادامه ولایت امرالله و نقش شورای بین المللی بهائی که به ید توانای شوقی افندی اولین ولی امرالله تشکیل یافته بود نکردند و مقام میسن ریمی را نادیده گرفتند و جوابگوی هیچگونه سئوالی نشدند و کلیه انذارات منصوص از جمله بیان شوقی افندی در توقیع تموز 1925 خطاب به محفل مقدس روحانی حیفا که فرمود: "قصر مشید بیت

عدل عمومی را علی رؤس الاشهاد رغما لکل عدو لدود و معاند جسور مرتفع سازند و بر اجرای اعظم نوایای مقدسه رب عزیز موفق و فائز گردند و هر هیاتی که به نظام الهی و بر حسب تعلیمات و اصول و شرایط سماویه که در صحف الهیه مشروحا مثبت و مسطور است کا ملا کما ینبغی ویلیق لهذا المقام الرفیع ولمرکز 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.³⁷ [خط زیر اضافه شد که اشاره به بیت العدل اعظم الهی که تنها هیات قانون گذار بین المللی است.] ایادیان عملاً خلاف آن کردند که حضرت بهاءالله آنها را نهی نمودند. حضرت بهاءالله در کلمات فردوسیة میفرماید: "قلم اعلی در این حین مظاهر قدرت و مشارق اقتدار یعنی ملوک و سلاطین و رؤسا و امرا و علما و عرفا را نصیحت میفرماید و به دین و بتمسک به آن وصیت مینماید آنست سبب بزرگ از برای نظم جهان و اطمینان من فی الامکان سستی ارکان دین سبب قوت جهال و جرأت و جسارت شده براستی میگویم آنچه از مقام بلند دین کاست بر غفلت اشرار افزود و نتیجه بالاخره هرج و مرج است اسمعوا یا اولی الابصار ثم اعتبروا یا اولی الانظار. حضرت عبدالهء در رساله مدنیة میفرماید: "ادیان الهیه و شرایع مقدسه ربانیه و تعالیم سماویه اعظم اساس سعادت بشریة است و از برای کل اهل عالم نجات و فلاح حقیقی، بدون این تریاق، فاروق اعظم ممکن نه، و لکن بشرط آنکه در دست حکیم دانای حاذق باشد و الاء اگر جمیع ادویه برء الساعه که خداوند برای شفای آلام و اسقام آدمیان خلق فرموده بدست طبیب غیر حاذق افتد صحت و عافیت میسر نگردد بلکه بلعکس سبب اهلاك نفوس بیچارگان و اذیت قلوب درماندگان گردد."³⁸

خلاصه اینکه ایادیان به بهانه های واهی از جمله اینکه ایادیان بایستی شخص منتصب ولی امرالله یعنی میسن ریمی را تأیید نمایند و نبود غصن و نبود فرزندی از شوقی افندی و یا اینکه شوقی افندی وصیت نامه ای از خود بجا نگذاشته و به ظن اینکه شوقی افندی ایادیان را "حراس اعمده" خطاب کرده است و اینکه میسن ریمی در ابتدا با این حضرات همکاری نموده و ورقه ای امضاء نموده که چون شوقی افندی وصیت نامه ای آنطور که مرسوم است نداشته پس ولایت امرالله خاتمه یافته و از این رو خودشان را جانشین شوقی افندی دانسته و زمام امور را از آن خویش فرض نمودند و خود رأی شدند. هرچند در دور حضرت باب و حضرت بهاءالله و حضرت عبدالهء دشمنانی بر علیه امرالله قیام کردند ولی موفق به کسب قدرت و اعمال نفوذ در امرالله نشدند و چون تند باد امتحان و افتتان بوزیدن گرفت و مؤمنین حضرت بهاءالله بخصوص ایادیان امرالله در بوته امتحان، طبق سنت الهی، قرار گرفتند و از منهج صحیح منحرف شدند و در راه سقیم قدم نهادند و خود و مؤمنین را به ورطه هلاکت کشانیدند. "امر عظیم است عظیم" شوقی افندی مینویسد "وحوادثش بس خطیر و جسیم صرصر امتحاناتش شدید است و صراطش احد از سیف حدید جز جبال بازخه و اطواد شامخه مقاومت ریح عقیم نتواند و جز اقدام ثابته مستقیمه از این منهج قویم نگذرد."³⁹ آنان برای چند صباحی با ایجاد انشقاق در جامعه جهانی بهائی، امرالله را به فرقه ای دیگر تغیر دادند و آنچه که میبایست سبب اطمینان و اتحاد من علی الارض باشد را علت نا امنی و نفاق کردند.

برای رد دلائل بی اساس ایادیان لازم میدانم چند سطری در این ورقه ذکر نمایم که اعمال این نفوس درمانده و پیروان آنها و در رأس آنها، گروه حیفاء، راه بجائی نبرند و چون ساعت موعود فرا رسد ناگهان ظاهر شود آن واقعه ای که استخوانهای مردمان خاکی به لرزه آید و حقیقت امرالله بر خاص و عام ظاهر و آشکار شود. اول اینکه کلمه "غصن" که در آثار بهائی آمده است دارای دو معنی خاص و عام میباشد. معنی خاص اشاره به فرزندان ذکور حضرت بهاءالله است. مثل غصن اعظم که اشاره به حضرت عبدالهء و یا غصن اطهر که اشاره به میرزا مهدی است. معنی عام آن اشاره به کلیه مؤمنین به حضرت بهاءالله است. ایشان در یکی از الواح میفرمایند: "و چون مؤمنین و محبین بمنزله اغصان و اوراق این شجره مبارکه هستند لهذا هر چه بر اصل شجره وارد آید البته بر فرع و اغصان و اوراق وارد آید ..."⁴⁰ از اینرو شوقی افندی آزاد بودند و میتوانستند هر کسی از میان مؤمنین به جانشینی خویش تعیین و انتخاب نمایند.

دوم اینکه نبود وصیت نامه آنطور که معمول است دلیل بر عدم ادامه ولایت امرالله نیست چون ولی امرالله شوقی افندی، در زمان حیات خویش، جنین بیت العدل اعظم الهی و رئیس آن را انتصاب و معرفی فرمودند.

اگر قرار بود که شوقی افندی وصیت نامه ای از خود بجا گذارد البته ورقه امضاء شده سندیت داشت. و نیز ولی امرالله باید وصی خویش در زمان حیاتش انتصاب نماید. نه از طریق وصیتنامه انطور که رسم است. نقش چالز میسن ریمی نقش یک شاهد بر اعمال ایادیان بود و بس.

سوم اینکه ایادیان طبق الواح وصایای عبدالبهاء مأمور بودند که شخص وصی شوقی افندی را تصدیق نمایند و نه تأیید. فرق است میان کلمات تصدیق و تأیید. ایادیان برای منحرف نمودن اذهان عمومی این پیام را القاء کردند که چون ما ایادیان شخص وصی شوقی افندی را تأیید نکردیم پس ولایت امرالله خاتمه یافته. در واقع بعد از تشکیل جنین بیت العدل اعظم الهی در نهم ژانویه 1951 و متعاقباً انتصاب جناب میسن ریمی بعنوان رئیس آن هیئت، ایادیان به دلیلی و یا دلائلی این وظیفه مهم در زمان حیات شوقی افندی را اجراء ننمودند. چهارم اینکه عدم نبود فرزند و یا فرزندان، شوقی افندی را محدود به انتخاب وصی خویش نمی کرد بلکه این سیاستی بود از جانب ایادیان برای منحرف نمودن مؤمنین، آنچنان که از پیش سخن رفت.

پنجم اینکه عنوان "حراس اعمده" که ترجمه انگلیسی آن Chief Stewards است به ایادیان این حق را نمیدهد که بر ولی امرالله غالب و برتری داشته باشند و یا آنها را در مقام قیادت و تصمیم گیری در تشکیلات عالیّه اداری قرار دهد. این حقیقت که ایادیان هیچ حق اداری ندارند در الواح حضرت عبدالبهاء به وضوح روشن و آشکار است.

ششم اینکه همکاری جناب میسن ریمی با دیگر ایادیان و انتخاب ایشان در هیئت ایادیان ساکن ارض اقدس هیچ امری را ثابت نمیکند. ایشان یکی از اعضاء مؤسسه ایادیان بودند و نقش ایشان در حقیقت نظارت بر اعمال دیگر ایادیان بود. بعد از صعود حضرت محمد وصی ایشان حضرت علی با سران قوم همکاری نمودند. این از عدم ولایت حضرت علی نیست بلکه حکمتی است که امرالله حفظ شود و از اختلاف و دو دستگی جلوگیری شود. این از فضل الهیست تا شاید آنان که در خوابند بیدار شوند و از دام خود خواهیها رها شوند. اگر جناب میسن ریمی دانسته و یا ندانسته اما با هدایت الهیه در جمع دیگر ایادیان نبود، اعمال و رفتار ایادیان ثبت و ضبط نمی شد که عبرتی برای نسل حاضر و نسلهای آینده شود که همچنان که از پیش رفت این انسانها هستند که دیانت الله را به فرقه های مذهبی تغییر میدهند که آنوقت این فرقه مذهبی سبب اختلافات دینیّه و وطنیّه و سیاسیّه و علمیّه و آراء اجتهادیّه و جنگ و قتل و غارت میشود.

به عبارت دیگر خالق تمام مشکلات خود انسان است. والسلام

عنایت الله یزدانی

پنجمین ولی امردیانت جهانی بهائی

یکم شهریور 1401 شمسی

سیدنی - استرالیا

یادداشت ها

* لازم به توضیح این مطلب است که در زمان حاضر تعداد نفوسیکه به شریعت الهیه پیوسته اند و از امرالله و یا دیانت نوین که برای این عصر ظاهر شده است پیروی میکنند کم و محدود است و برای روشن شدن این موضوع توجه شما را به شرح ذیل جلب مینمایم : علت خلق انسان شناسائی خداوند حق تعالی است که خالق این عالم هستی و دیگر عوالم است. در تفسیر حدیث قدسی که میفرماید "کنت کنزاً مخفیاً فأحببت ان أعرف خلقت الخلق لأعرف" یعنی: من گنجی پنهان بودم، دوست داشتم که شناخته شوم، پس خلق را آفریدم تا مرا بشناسد. این حدیث پاسخی است به سؤال انسان که چرا خداوند این عالم را آفریده است. برای ادراک و پی بردن به عمق معانی این حدیث احتیاج به معرفت چهار مقام است که این مقامات شامل مقام کنز مخفی و یا ذات الهیست و دوم مقام، مقام عشق و مراتب پنجگانه آن است و سوم مقام، مقام خلق است و چهارم مقام، مقام معرفت و شناسائی خداوند است. شاهد این مقام آیات الهیه است که از سماء مشیت الهیه عز نزول یافته: "یا ابن الانسان" حضرت بهاءالله در کلمات مکتونه میفرماید: "کنت فی قدم ذاتی و ازلیّه کینونتی عرفت حیّ فیک خلقتک و القیت علیک مثالی و اظهرت لک جمالی" و در همین اثر ایشان ادامه میدهند: "ای پسر جود در بادیه های غم بودی و ترا بمدد تراب امر در عالم ملک ظاهر نمودم و جمیع ذرات ممکنات و حقائق کائنات را بر تربیت تو گماشتم چنانچه قبل از خروج از بطن ام دو چشمه شیر منیر برای تو مقرر داشتم و چشمها برای حفظ تو گماشتم و حب ترا در قلوب القا نمودم و بصرف جود ترا در ظل رحمت پروردم و از جوهر فضل و رحمت ترا حفظ فرمودم و مقصود از جمیع این مراتب آن بود که بجبروت باقی ما درآنی و قابل بخششهای غیبی ما شوی و تو غافل چون بثمر آمدی از تمامی نعیم غفلت نمودی و بگمان باطل خود پرداختی قسمی که بالمره فراموش نمودی و از باب دوست بایوان دشمن مقر یافتی و مسکن نمودی." برای اطلاع و شرح و تفسیر کامل این حدیث قدسی به لوح حضرت عبدالبهاء در مکتایب عبدالبهاء، جلد دوم، لوح یکم، صفحات 2-55 مراجعه فرمائید.

نظر به اینکه انسان محدود و محاط است لذا استعداد برای شناسائی خداوند نداشته و نخواهد داشت زیرا محاط پی به محیط نبرد عالم خلق پی به عالم حق نبرده و نخواهد برد. همچنانکه عالم حیوان پی به عالم انسان نخواهد برد. آنچه در افکار و اذهان انسانها تصور از خداوند است جز خیال و وهم چیز دیگری را نتوان بیان داشت. بکنه ذاتش خرد برد پی اگر رسد خس بقر دریا. از اینرو در آثار بهائی از واژه "هوالله" استفاده شده است و خداوند، شناسائی مظهر ظهورش را که تجلی اسماء و صفات حق تعالی در یک انسان کامل است را عین شناسائی خود معین فرموده است که به میثاق الهی تعبیر شده و در هر دوره ای از زمان تجدید میشود. این میثاق به دو عهد مجزا

تقسیم شده است: عهد کَلّی و عهد جزئی. عهد کَلّی عهدی است که خداوند با کَلّیه انسانها بر قرار کرده که هنگام ظهور یک مظهر الهی جدید، او و شریعت نازل را شناسائی و قبول کنند. حضرت بهاءالله در کتاب اقدس میفرماید: " اِنَّ اَوَّلَ مَا كَتَبَ اللهُ عَلَى الْعِبَادِ عِرْفَانَ مَشْرِقٍ وَحِیَهِ وَ مَطْلَعِ اَمْرِه الَّذِیْ كَانَ مَقَامَ نَفْسِهِ فِیْ عَالَمِ الْاَمْرِ وَ الْخَلْقِ مِنْ فَازٍ بِهْ قَدْ فَازَ بِكُلِّ الْخَیْرِ ". میثاق جزئی ، میثاقی است که یک پیغمبر مستقل که مظهر ظهور الهی است با مؤمنین و پیروانش بر قرار مینماید. مثل عهدی که حضرت محمد در واقعه قدیر خم با پیروانش بر قرار ساخت و یا عهدی که حضرت بهاءالله در کتاب عهد با مؤمنین بست و شرح آن در آن کتاب عَزَّ نَزُولُ یافته است.

وقتی که دور امتی و یا قیامت شریعتی فرا میرسد و موعود شریعت قبل ظاهر میشود، وظیفه کَلّ است که مظهر الهی و شریعت جدید را تأیید و قبول کنند. کسانی که وفادار به عهد کلی الهی نشدند و میثاق کلی الهی را شکستند و مظهر شریعت جدید را نفی نمودند و از صراط مستقیم منحرف شدند از زمره گمراهان شمرده میشوند. مثلاً وقتی حضرت محمد ظهور فرمودند و پیام الهی را به مردمان زمان خود رساندند، آنها نیکه، از جمله پیروان حضرت مسیح، انکار رسالت و ظهور جدید و شریعت نوین کردند از گروه بی وفایان به میثاق کلی الهی بشمار آمدند و از درگاه خداوند رانده شده و خارج از دین محسوب شدند. بهمین طریق وقتی که حضرت بهاءالله اظهار امر فرمودند و ندا در دادند که موعود کلی الهی که در کتب قبل بشارت به ظهورش داده شده است حال ظاهر شده است و کَلّ را دعوت به قبول دیانت جدید التاسیس بهائی کردند و زمینه یک امتحان الهی و داوری بر ملل عالم را فراهم کردند. "ای اهل فردوس برین" حضرت بهاءالله در کلمات مکنونه میفرماید: " اهل یقین را اخبار نمائید که در فضای قدس قرب رضوان روضه جدیدی ظاهر گشته و جمیع اهل عالین و هیاکل خلد برین طائف حول آن گشته‌اند پس جهدی نمائید تا بآن مقام درآئید و حقائق اسرار عشق را از شقایقش جوئید و جمیع حکمتهای بالغه احدیه را از اثمار باقیه‌اش بیابید قرّت ابصار الدّین هم دخلوا فیه آمین. " بجز جمع قلیلی که ایمان آورده اند ، عدم قبول مظهر ظهور الهی و شریعت جدید توسط ساکنین این کره خاکی گواه برآنست که آنها میثاق کلی را شکستند و از راه صواب منحرف و دور شدند و کردند آنچه را که صفحات تاریخ این دیانت گواه و شاهد آنست.

وقایع بعد از صعود شوقی افندی در اوائل نوامبر 1957 در متن این مقاله شرح داده شده است و چون پیروان حضرت بهاءالله، بنا به سنت الهی، در ورطه امتحانات الهیه گرفتار شدند و در مقابل تند باد حوادث مقاومت ننمودند و نصایح مشفقانه دّومین ولیّ امرالله را بگوش جان نشنیدند ، از صراط مستقیم منحرف شدند و در ردیف دیگر منحرفین از شریعت الله رقم خوردند و میثاقی که بوضوح در کتاب عهد و الواح و صایای عبدالبهاء آمده است را شکستند فقط اَقَلّ قَلِیْلِی در عهد الهی ثابت قدم ماندند و مصداق بیان شوقی افندی در توقیع سال 88 بدیع که فرمود: "... وای بر نفسی که از الواح نصیحه قلم اعلی و نعمای این دور امنع ابهی رو بتافت و میثاق غلیظ حی لایموت را واهی و موهون بشمرد و تطورات و تقلبات لازمه این امر خطیر را میزان بطلان و علامت نقصان و انقراض آنین لایزال ایزد متعال ببنداشت. امر عظیم است عظیم و حوادثش بس خطیر و جسیم صرصر امتحانش شدید است و صراطش احد از سیف حدید جز جبال بازخه و اطواد شامخه مقاومت ریح عقیم نتواند و جز اقدام ثابته مستقیمه از این منهخ قویم نگذرد. شعله انقلابش شررباراست و صاعقه قهرش اشد از لهیب نار. الناس هلكاء الا المؤمنون والمؤمنون هلكاء الا الممتحنون و الممتحنون هلكاء الا المخلصون و المخلصون فی خطر عظیم" ظاهر و آشکار شد.

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2. عبدالهباء، رساله سیاسیه چاپ المان چاپ چهارم ص 117
3. سعدی، گلستان ، باب اول در سیرت پادشاهان
4. حافظ ، غزل شماره 184
5. بهاءالله ، کتاب بدیع چاپ المان ص 17
6. حضرت بهاءالله، کلمات مکنونه قسمت فارسی
7. حضرت بهاءالله ، کلمات مکنونه قسمت فارسی
8. حافظ ، غزل شماره 184
9. بهاءالله ...
10. عبدالهباء
11. بهاءالله
12. ابو الفضائل گلپایگانی ، فراند چاپ المان
13. بهاءالله
14. عبدالهباء
15. عبدالهباء ، مفاضات
16. بهاءالله ، دریای دانش
17. ترجمه از کتاب محمد و دور اسلام ، نوشته بالیوزی ، ناشر جرج رولند ، چاپ 1976
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19. بهاءالله
20. باب ، قیوم الاسماء
21. عبدالهباء ، رساله سیاسیه
22. عبدالهباء ، الواح و صایا
23. عبدالهباء ، الواح و صایا
24. عبدالهباء ، الواح و صایا
25. عبدالهباء ، الواح و صایا
26. عبدالهباء ، الواح و صایا
27. عبدالهباء ، الواح و صایا
28. عبدالهباء ، الواح و صایا
29. عبدالهباء ، الواح و صایا
30. شوقی افندی ، ترجمه Messages To The Bahá'í World تلگراف 1 ژانویه 1951 ص 7
31. شوقی افندی ، ترجمه Messages To The Bahá'í World تلگراف 2 مارچ 1951 ص 8 و پیام 8 مارچ 1952 ص 22
32. عبدالهباء ، الواح و صایا
33. چالز میسن ریملی ، اعلامیه 1960
34. چالز میسن ریملی ، اعلامیه 1960
35. Mary Maxwell, The Ministry of the Custodians, 1957-1963, UHJ, 1992, page 7
36. Mary Maxwell, The Ministry of the Custodians, 1957-1963, UHJ, 1992, page 7
37. شوقی افندی ، توقیع سال 88 بدیع ص 7 از توقیعات مبارکه چاپ المان
38. عبدالهباء ، رساله سیاسیه چاپ المان چاپ چهارم ص 117
39. شوقی افندی ، توقیع سال 88 بدیع ص 7 از توقیعات مبارکه چاپ المان
40. بهاءالله ، مجموعه الواح چاپ مصر



O THOU GLORY OF THE MOST GLORIOUS
Office of Fifth Guardian of the Bahá'í Faith

Dear Friends in Bahá'u'lláh:

Attached please find a copy of an article dated August 23, 2022, written by the undersigned, in Persian, in response to remarks made by a person with the initials N. S., a guest on Myhan TV, broadcasting from California in the United States. While analysing issues related to the current situation in Iran, N. S. said the following words:

“دینانت میکرب جامعه است و داروئی برایش نیست”

which translated means, “Religion is the microbe of society and there is no remedy for it.” I normally watch and listen to his program and enjoy his knowledge of Persian history and his analysis of current conditions in the country, but this statement shocked me and I decided to write a response to his remarks; subsequently, I called him and expressed my thoughts on his remark.

What follows is a summary in English of the Persian article I wrote.

The writer of the article highlights the definition of the “true religion of God” and “religious sects” branched from God’s revealed Revelation. In the Persian language, the two words “diyánat” and “ferghe-i-mazhabi” “دینانت و فرقه مذهبی” translate as “religion” and “religious sect,” respectively; both terms are used interchangeably in the academic field as well as by others to refer to the Cause of God revealed to the world of humanity by His Manifestations, such as Mohammad, Buddha, Christ, and others at different times in history. It appears that English-speaking people use these two words interchangeably to refer to God’s Revelation.

The true religion of God is defined in the following way by ‘Abdu’l-Bahá: The “reflection of Divine grace to human beings through the Manifestation of God is like that of the rays of the sun between the sun and [this] contingent world. Religion and the commands of the Messengers of God is the cause of true education and eternal spiritual life of human beings, and it causes the establishment of order within the human societies. The love of family, tribes, races, homeland, parties, civilization, etc., are all causes of kindness and attraction between the people and the societies, but all are superficial, partial, limited, deficient and uncertain. But the true religion, with pure faith in that, is the great cause of true oneness of thought, unity and agreement and true love among the people of the world under all conditions. Faith and belief in religion and true spiritual education compel people, in all conscience, to have a good desire [for all], to be truthful, to have good behavior, and to reject shameful and wicked acts, apparently or inwardly, privately, or publicly.”¹

A religious sect, on the other hand, is “branched from the true religion [of God] and its method and manners are based on political motives and misinterpretation of religious facts ... and its founder’s references are issues related to religious science and on matters of theology, not on Divine revelation claims and holy revealed verses. For instance, Catholic, Orthodox, and the Church of England in Christianity, and Ismailiyah, Shi’h, Sunni, and others” in Islam.²

The believers in God’s true religion revealed for this age are numbered and among the world’s eight billion population; hardly are there more than a few hundred people among the sincere ones who accept the call of Bahá'u'lláh and are faithful in His Covenant. Because most of the people of the world have failed to heed the call of Bahá'u'lláh, they have broken the Greater Covenant, and

the mainstream Bahá'ís have rejected/broken the Lesser Covenant of God. “O Essence of Negligence!” Bahá'u'lláh reveals in the *Hidden Words*. “Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas, there is no ear to hear, nor heart to understand.”³ Bahá'u'lláh in the same revelation further reveals: “O Comrades! The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers’ blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.”⁴

Those who do not understand the reality of religion and do not distinguish between the true religion of God and religious sects, such as Catholic, Orthodox, and other sects in Christianity or the Shi'h, Sunni, and other offshoots in Islam claim that “Religion is the microbe of society and there is no remedy for it.” A large percentage of the world’s population maintains that the behavior and actions of the clergy, such as priests, Jewish scholars, and other leaders of various religious sects, are a reflection of the true religion of God and oppose the need for God’s true religion for human societies.

Lack of understanding of God’s true religion has caused scholars to fight the very root of the means necessary for the establishment of order and harmony in the world. There is a great distinction between religion and religious sects. The first is a life giver, the second destroys life; the first is the cause of peace and harmony, the second is the cause of war and bloodshed; the first is founded by God’s Revelation, the second is based on heresy; the first is based on wisdom and intellect, the second is fabricated by superstition and ignorance; and the first is the cause of spiritual life, the second is the death of it. In brief, the first is established by the Manifestation of God, the second is made by people who “set aside the manifested truth and with the ax of imagination create the idles of superstitious and warship, they humble and prostrate their own idles [religious sects] yet consider themselves to be pious and devoted to the manifested truth [and God] and [see themselves] among the sincere ones.”⁵

Human societies around the world are struggling and suffering from severe crises, for the fabric of the old social orders is disintegrating; the outlook of international relationships is dark, and moral decay in all aspects of social and economic systems is accelerating and advancing. In these circumstances, the light of divinely ordained religion and the precious pearl of its truth has been hidden behind the veils of ignorance and the misunderstanding of truth. Many church leaders, authorities of various faith-based congregations, and heads of sects in all great religions are misleading people and depriving them of God’s true objectives for humankind. These clergy with their own misconducts, superstitions, and fanaticism misrepresent their own religion and cause new generations to become anti-religion. It seems the world of humanity neither knows the main cause of all these problems and suffering nor can they find a solution and remedy for them. It should be said at the present time that world political leaders even with goodly characters, pure thoughts, and unbiased intentions are unable to find a solution to overcome the chaos, upheavals, and violence at the national and international levels. Humanity is in a state of confusion and suffers and is misguided by the clergies in various sects in all the established religions of God. Only the spiritual power and Light of the latest Divinely ordained religion can resolve and remove the world’s problems and provide its inhabitants peace and prosperity. Bahá'u'lláh, the prophet-founder of the Bahá'ís Faith, stated: “The canopy of world order is upraised upon the two pillars of reward and punishment.” At this critical time in human history, humanity is passing through a dark period of spiritual life. Many people in this world have not understood the reality of Divine religion and do not distinguish the difference between a God-given religion and Its offshoot sects such as Catholicism, Orthodoxy, and Protestantism in Christianity or Shi’a and Sunni in Islam, to name a few.

The writer of this article continues to highlight the importance of the Divine Revelation to guide humankind and provide the principles to educate human beings on material, human, and spiritual qualities and to express instances where societies sank into ignorance, bloodshed, hatred, and injustice; subsequently, when humanity accepts the message of God through His Manifestation, it raises them to the highest level of civilization in administration, justice, and other components of a noble, advanced civilization. The writer further draws the attention of readers to the fact that it is self-interested people who turn the true religion of God into a means of differences in society. The writer further gives a brief description of the Bahá'í Faith and the principles of the World Order of Bahá'u'lláh, particularly the institutions of the Guardianship and the Universal House of Justice and the relationship between them.

This article further highlights and lists the principles, laws, and regulations of a Bahá'í for individuals in social settings and the teachings for understanding God: معرفت Divine Knowledge.

The following four instances show how the true religion of God revealed to humankind by the Manifestation of God is turned into sects by clerics and leaders based on heresy and self-interests.

Consider that the Jewish Faith, established by His Holiness Moses, created a civilization in which “sages of Greece came to regard the illustrious men of Israel as [the] model of perfection.”⁶ The believers in the Cause of Moses created a great civilization with developments in government, administration, trades, and arts and ruled the land under their authority for four hundred and fifty years. The surrounding powers of the time did not have the courage to challenge their authority. The civilization starts to decay after the death of Soliman, when two of the tribes elevated Rahb'am to the kingship and the other ten tribes endorsed Yárb-i-ám, son of Nebát, a descendant of Joseph, as the king. This heresy began a division among the believers in the Cause of Moses. And from this division, other sects were created by individuals for political and other reasons.

A similar situation occurred among the followers of Christ. It took place when Constantine the Great moved from Rome to the city of Constantinople. The Bishop of the Easter cities did not desire to follow the Pope in Rome, and this created the two main sects of Christianity: The Catholic and Orthodox churches were born. Further divisions and sects were created in 311 AD when Bishop Mansourious died and there was no unity in the appointment of a new Bishop for the newly born Orthodox sect. The creation of sects continued when King Henry VIII of England could not convince the Catholic church to grant him a divorce from his wife, Catherine, to marry Anne Boleyn. Henry then created a new sect, the Church of England, which has continued to this day. Now, his majesty King Charles III heads this church.

In the dispensation of Islam, following the ascension of His Holiness Muhammad from this earthly world to the spiritual world, His followers weakened the foundation of Islam by removing the divinely established institution of Imámate to that of a man-made Khelafát institution initiated by Abú-Bakr and 'Umar and their followers. The instruction for Muhammad's succession, provided by Muhammad during His last return from Mecca to Madinah, was clear: “Anyone who has me as his Mawla, has Ali as his Mawla” (Ḥusayn i-mádzádeh, *The Life of Muhammad* (in Persian), 5th Edition, Tehran, 2535 Sháhansháhí). This instruction was ignored, and while 'Ali was preparing the funeral for His Holiness Muhammad, the Institution of Imamate was left unguarded. What happened next is told by Balyuzi:

Abú-Bakr stepped forward, and in a gathering without 'Alí, “...took the hands of 'Umar and Abú- 'Ubbaydah and said: ‘Here are two honourable men; choose either of them that he may rule over you, and I shall be the first to pledge my loyalty to him’.” But 'Umar and Abú- 'Ubbaydah refused to accept the nomination and addressed Abú-Bakr: “You are to be preferred over us—you, who were the companion of the Messenger of God when He

journeyed from Mecca.” Next, ‘Umar stretched forth the hand of Abu-Bakr and touched it with his own, as a sign of homage and a pledge of fealty.⁷

The last example of the alteration of the Cause of God into a man-made sect considers the events that took place after the death of the First Guardian of the Bahá’ís Faith, Shoghi Effendi, in which the Cause of God was manipulated by a group of people then elevated to the rank of the Hands of the Faith. Initially, the Hands, under the leadership of Shoghi Effendi’s widow, collectively took over the management of the company of believers in Bahá’u’lláh throughout the Bahá’í world with no written authority to do so. They then bypassed the embryonic Universal House of Justice and its President, C. M. Remey, followed by a denouncement of the validity of the Will and Testament of ‘Abdu’l-Bahá, breaking the Covenant of Bahá’u’lláh. They then replaced the Covenant with their own version that ends the continuation of the Institution of Guardianship. They instigated a false body, the so-called universal house of justice in 1963, redirecting the course of the Bahá’í Faith into a man-made system void of divine guidance due to the absence of the Guardian of the Faith as its permanent head.

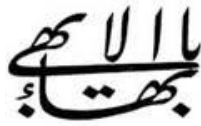
The examples presented in this paper reveal the fact that human beings alter the true religion of God into man-made institutions, which produces disharmony within the human family. It is appropriate to quote ‘Abdu’l-Bahá’s words here:

The purpose of these statements is to make it abundantly clear that the divine religions, the holy precepts, the heavenly teachings, are the unassailable basis of human happiness, and that the peoples of the world can hope for no real relief or deliverance without this one great remedy. This panacea must, however, be administered by a wise and skilled physician, for in the hands of an incompetent all the cures that the Lord of men has ever created to heal men’s ills could produce no health and would on the contrary only destroy the helpless and burden the hearts of the already afflicted.⁸

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NOTES

1. ‘Abdu’l-Bahá, translated
2. Mírzá Abu’l-Faḍl Gulpáygání, *Kitábu’l-Fará’id* (Bahá’í-Verlag, 2001) 123.
3. Bahá’u’lláh, *Hidden Words*, from the Persian part, مؤسسه ملی مطبوعات امری
4. *Hidden Words*.
5. Bahá’u’lláh, *Kitáb-i-Badí’*, Germany print, 165 BE, translated by E. S. Yazdani from the Persian text, 17.
6. ‘Abdu’l-Bahá, *Some Answered Questions* (India: Bahá’í Publishing Trust, 1973).
7. H. M. Balyuzi, *Muhammad and the Course of Islám* (Oxford: George Ronald, 1976), from the writer’s letter of Naw-Ruz, 177 BE, 167.
8. ‘Abdu’l-Bahá, *The Secret of Divine Civilization* (Wilmette, Illinois: Bahá’í Publishing Trust, 1975), 99.



O THOU GLORY OF THE MOST GLORIOUS
Office of Fifth Guardian of the Bahá'í Faith

To the believers in Bahá'u'lláh, all to note:

The believers as well as the adversaries of Mason Remey raised concerns and attacked the person of Mason Remey for controversial statements, he made regarding the administration of Shoghi Effendi, which was built during Shoghi Effendi's thirty-six-year tenure as guardian. The present Guardian of the Cause would like to attempt an explanation and provide reasons for Mason's assertions, such as, "Shoghi Effendi intended to build the Administration of the Dispensation of the Bábí Faith,"¹ or "This mistake has caused so much confusion and misunderstanding and trouble that the only thing for the second Guardian to do, to set matter aright, is to discard all which Shoghi Effendi did and to institute a New Faith."²

In my letter of July 20, 2021, I expressed that

first and foremost it should be made clear that there is a need for the believers ... to grasp the fact that the chain of guardians in the Bahá'í Dispensation is not accountable to them and need not justify any actions or statements they make. It is completely between the guardians' conscience and their comprehension of the revealed Words spoken by Bahá'u'lláh and the Writings of the Centre of the Covenant, 'Abdu'l-Bahá, and the Almighty God. It is evident from the text of the Will and Testament of 'Abdu'l-Bahá that the believers are directed to give unconditional support to the Guardian of the Faith at any point in the course of the Bahá'í Dispensation. 'Abdu'l-Bahá states, "The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God."³

Having said that, the believers and the investigators of truth need to comprehend that Words revealed by the Founder of the Bahá'í Faith, the explanations made by the Centre of the Covenant, and the interpretations made by the guardians must be regarded from the viewpoint of Bahá'u'lláh, 'Abdu'l-Bahá, and the guardians—and not from the viewpoint of individuals. This is imperative in order to understand fully their intentions. Bahá'u'lláh in the *Book of Certitude* reveals the following:

They that tread the path of faith, they that thirst for the wine of certitude, must cleanse themselves of all that is earthly—their ears from idle talk, their minds from vain imaginings, their hearts from worldly affections, their eyes from that which perisheth. They should put their trust in God, and, holding fast unto Him, follow in His way. Then will they be made worthy of the effulgent glories of the sun of divine knowledge and understanding, and become the recipients of a grace that is infinite and unseen, inasmuch as man can never hope to attain unto the knowledge of the All-Glorious, can never quaff from the stream of divine knowledge and wisdom, can never enter the abode of immortality, nor partake of the cup of divine nearness and favour, unless and until he ceases to regard the words and deeds of mortal men as a standard for the true understanding and recognition of God and His Prophets.⁴

The death of Shoghi Effendi put the process and notion of *يوم رهيب فصل اكبر*, “the Frightening Day of Great Separation,” into motion and caused the awaited forces of darkness reflected within the minds of the inside enemies of the Cause to appear. After November 4, 1957, the ex-Hands of the Faith manifested the reality of “How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!”⁵ The method Shoghi Effendi adapted to appoint his successor provided the conditions for the ex-Hands of the Faith to reveal their hidden intention to remove the guardians from the institution of the Guardianship within the Bahá’í Dispensation. In other words, they violated ‘Abdu’l-Bahá’s Will and Testament and Bahá’u’lláh’s Covenant. The majority of the believers followed the doctrine of the ex-Hands of the Faith. A minority of believers accepted Mason Remey’s Guardianship. Within this minority group, all were not sincere and were infected with the virus of violation of the Covenant. Initially, the Second Guardian of the Faith was not aware of the extension of this violation.

There are questions to be asked concerning Shoghi Effendi’s appointment of his successor: Did Shoghi Effendi make any mistake in appointing his successor by

- a) conditioning the appointment of the Hands of the Cause after the formation of the Universal House of Justice, in his letter of December 27, 1929?
- b) forming the embryonic Universal House of Justice on January 9, 1951?
- c) appointing Mason Remey, the head of the embryonic Universal House of Justice on March 2, 1951?
- d) enlarging the membership of the embryonic Universal House of Justice and nominating its officers on March 8, 1952?
- e) appointing the members of the Institution of the Hands of the Faith on March 8, late December 1951, and in the following years?

The answers to the above questions are obviously NO. Shoghi Effendi provided the conditions in which the believers were tested or provoked to expose their inner intentions to accept or reject Mason Remey’s Guardianship and the Covenant. In their conclave of November 25, 1957, the Hands of the Cause, within a few short weeks after the ascension of Shoghi Effendi, announced the end of the Guardianship in the Bahá’í Dispensation. Mrs. Mary S. Maxwell, the former Rúhíyyih Khánum, prepared the believers to “cling” to the Institution of the Hands of the Faith from the day she announced the death of Shoghi Effendi. Mason Remey’s *Daily Observations* clearly show that the Hands of the Faith clouded the end of Guardianship before this conclave.

After issuing his proclamation of 1960, Mason Remey was faced with the hostility of the ex-Hands of the Faith and their followers together with the insincere believers surrounding the Second Guardian. The ex-Hands of the Cause not only forced the Second Guardian into exile, they also failed to follow the directions set by the First Guardian in his message of June 4, 1957, where he issued the

call upon Hands and National Assemblies, each continent separately, to establish henceforth direct contact and deliberate, whenever feasible, as frequently as possible, to exchange reports to be submitted by their respective Auxiliary Boards and national committees, to exercise unrelaxing vigilance and carry out unflinchingly their sacred, inescapable duties. The security of our precious Faith, the preservation of the spiritual health of the Bahá’í communities, the vitality of the faith of its individual members, the proper functioning of its laboriously erected institutions, the fruition of its worldwide enterprises, the fulfillment of its ultimate destiny, all are directly dependent upon the befitting discharge of the weighty responsibilities now resting upon the members of these

two institutions, occupying, with the Universal House of Justice, next to the Institution of the Guardianship, foremost rank in the divinely ordained administrative hierarchy of the World Order of Bahá'u'lláh.⁶ (emphasis mine)

In the same message, he warned the Hands of the Cause of hostilities rising from within (as close as his own family?), to be cautious and adopt “effective measures to counteract their treacherous schemes.”

Evidences of increasing hostility without, persistent machinations within, foreshadowing dire contests destined to range the Army of Light against the forces of darkness, both secular and religious, predicted in unequivocal language by ‘Abdu’l-Bahá, necessitate in this crucial hour closer association of the Hands of the five continents and the bodies of the elected representatives of the national Bahá’í communities the world over for joint investigation of the nefarious activities of internal enemies and the adoption of wise, effective measures to counteract their treacherous schemes, protect the mass of the believers, and arrest the spread of their evil influence.⁶

Another point to meditate upon is the fact that the position of the First Guardian of the Faith was promoted and exaggerated by the ex-Hands of the Faith. In particular, his widow, Ms. Mary S. Maxwell, created an atmosphere following Shoghi Effendi’s death that misled believers; and they could not envisage another person occupying Shoghi Effendi’s position as the Second Guardian of the Faith. In *The Priceless Pearl*, the writer Mary Maxwell quotes sections of her diaries that indicate, for instance, that “a lot of people, including members of the Master’s family and some of the Bahá’ís, have fallen down in their perspective of things. They wanted a second ‘Abdu’l-Bahá—a series of patriarchal repeats in the form of Guardians.”⁷ Or, “although Shoghi Effendi must forever be a mystery in his essence to every being in this world—until the day comes when a new Manifestation of God, being superior, may choose to interpret to us who are so inferior—nevertheless we know much of him and have the right to preserve the memory tenderly, if inadequately.”⁸

It should be also noted that the Bábi Dispensation lasted for nineteen years from its inception, starting with the Báb’s Proclamation on May 23, 1844, to the declaration of Bahá'u'lláh in the Garden of Ridván on April 21, 1863. The Bábi Dispensation ended on the memorable day when the New Manifestation made His presence known in the company of the Bábis. From assessing the available Writings of the Báb, apart from the appointment of His successor, from the day of the Báb’s martyrdom to the day of the new Manifestation, no administrative order in the Bábi Faith existed as far as I know. “*Well is it with him,*” the Báb reveals, “*who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord! For He will assuredly be made manifest. God hath indeed irrevocably ordained it in the Bayán*”⁹ (italics in original). The Báb directed the believers to turn to Him who will be made manifest: Bahá'u'lláh.

Mason Remey served the Cause of Bahá'u'lláh, initially under the direction and guidance of ‘Abdu’l-Bahá; then, as one of the Hands of the Faith and the Head of the embryonic Universal House of Justice, he took orders from Shoghi Effendi. Following the death of Shoghi Effendi, Mason Remey subsequently served the Cause as the Second Guardian of the Faith until his death on February 4, 1974. ‘Abdu’l-Bahá in a tablet addressed to Mason Remey, dated April 14, 1916, wrote the following:

O Thou my heavenly son! Truly I say thou hast arisen in the service of the Cause of God and art displaying great effort in the diffusion of the fragrance of God. Thou hast no other intention save the good pleasure of the true God, and hast no other hope except the promotions of the heavenly teachings. Thou art sanctified and cleansed from attachment

to this world and art wholly attached to the religions of Truth. Rest thou assured that thou art confirmed and assisted because thou art favored in the Divine threshold.¹⁰

Having all the above issues mentioned in the above paragraphs, Mason Remey was left alone with an enormous responsibility: to protect the Cause from the attack by the inside enemies of the Faith as well as the outside adversaries. The position of the ex-Hands of the Cause was clear: all stood unitedly, with their followers, against the Guardianship of Mason Remey and the Will and Testament of ‘Abdu’l-Bahá and, in fact, the Covenant. The majority of believers surrounding the Second Guardian, if not all of them, had their own agenda, and the commands of their Guardian were not obeyed. Under these circumstances, Mason Remey was faced with two problems: a) the challenge to his authority under the terms of the Will and Testament and b) his need to provide the conditions for the insincere believers to reveal their intentions.

To face these difficulties, Mason adopted the means of provocation, or a testing method, to stir the depth of conscience of the insincere believers to expose themselves and leave the company of the true and sincere believers. He published his letter of November 12, 1966, to do just that.

Dear Friends:

When the 65-Page pamphlet "The Dispensation of Bahá'u'lláh" was published by Shoghi Effendi on February 8, 1934, with its call to the believers "throughout the West," Shoghi Effendi wrote: "Upon the 23rd of May of this auspicious year, the Bahá'í World will celebrate the 90th Anniversary of the founding of the Faith of Bahá'u'lláh."

Upon the 57th Page of "The Dispensation of Bahá'u'lláh" it is written: "The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (The Báb) (may my life be offered up for them both) whatsoever they decide is of God."

From these two statements it is clear that Shoghi Effendi (following what ‘Abdu’l-Bahá wrote) intended to build the Administration of the dispensation of the Bábi Faith. It was the Báb who declared Himself to be the Forerunner of He whom God would Manifest. He made His declaration at Shiraz in Persia (now Iran) on May 23rd, 1844. The Bábi Dispensation was but 19 years and was ended and completed with the Declaration of Bahá'u'lláh in 1863 in the Garden of El Ridván at Baghdad.

The Bábi Faith and the Bahá'í Faith are two distinct and different religions — this was not made clear in the forming of the Administration of the Faith that was formed about the Bábi Religion instead of the Bahá'í Faith. In other words,...The first Guardian of the Faith so construed the Master ‘Abdu’l-Bahá's Will and Testament that he formed his Administration upon the Bábi Faith and not upon the Bahá'í Faith.

This mistake has caused so much confusion and misunderstanding and trouble that the only thing for the second Guardian to do, to set matters aright, is to discard all which Shoghi Effendi did and to institute a New Faith which shall be the Orthodox Faith of Bahá'u'lláh under the Holy Name of ABHÁ in order to carry out the conditions that will lead to the establishment of the TRUE Bahá'í Faith (of Bahá'u'lláh), which Faith has not yet been established in the world.

So long as the former Administration exists, we will have two Causes — The former Administrative Order trying to keep alive the Spirit and ways and customs of the Bábi

Faith, as opposed to the ways of the New Abhá Faith that has dawned and is struggling to overcome and put aright the mistakes of the past.

I have gone over all the writings that I have of Shoghi Effendi. Nowhere does he mention "the 24 Elders" of the Dispensation of Bahá'u'lláh. Nowhere does he mention "The Covenant" nor the Holy Spirit save where he is quoting from 'Abdu'l-Bahá — and those instances are very rare.

The Báb and Bahá'u'lláh never used these terms. These terms came into the Bahá'í vocabulary in the Days of the Master 'Abdu'l-Bahá and were never employed by the Báb nor by Bahá'u'lláh.

Until now there has been no Orthodox Bahá'í Faith. It is now the duty of the Second Guardian to declare the NEW ABHÁ FAITH, otherwise there will be no Orthodox Bahá'í Faith.

The Guardian urges all believers to study the Will and Testament of 'Abdu'l-Bahá and "The Dispensation of Bahá'u'lláh" and "The World Order Unfolds" by Shoghi Effendi.

All believers are exhorted to teach and to spread the Glad Tidings of the Glorious Kingdom of the Abhá Father foretold by Jesus the Christ and the Prophets—praying that the Holy Spirit will confirm them in their efforts to spread the Faith.

The Abhá Name of God was first pronounced by Jesus the Christ in His moments of anguish in the Garden of Gethsemane, on the eve of his Crucifixion when He called upon "Abba Father" (see Mark 14-36). "Abba" and "Abhá" are pronounced alike.¹¹

Mason Remey
Florence, Italy
12 November, 1966

Mason Remey in the first and the second paragraphs states the facts.

In the following paragraphs, Mason Remey provides the background, excuses, or provocations by stating, "It is clear that Shoghi Effendi (following what 'Abdu'l-Bahá wrote) intended to build the Administration of the dispensation of the Bábi Faith," and "to discard all which Shoghi Effendi did and to institute a New Faith which shall be the Orthodox Faith of Bahá'u'lláh under the Holy Name of ABHÁ in order to carry out the conditions that will lead to the establishment of the TRUE Bahá'í Faith (of Bahá'u'lláh), which Faith has not yet been established in the world." Mason Remey intended to stir the deep consciousness of the pretend believers, to raise their oppositions or otherwise. This was hard for the pretend believers to digest without knowing the reasons for Mason Remey's announcement. However, they showed their inner intention and carried out their own agenda once the statement was issued. For instance, consider Joel Marangella's raised theatre in the late sixties. (Refer to my letter of November 9, 2010, to JM.)

Mason Remey during his lifetime served the Cause, either under the direction of 'Abdu'l-Bahá or Shoghi Effendi; subsequently, as the Second Guardian of the Faith, he served the Cause of Bahá'u'lláh with utmost faithfulness. How was it possible for Mason Remey to disregard the first Guardian's works upon which his Guardianship was based? How—unless Mason Remey had intended to save the Cause and the believers from the ungodly ones who surrounded him. In his letter of January 1967, Mason Remey wrote, "As the friends read this letter let them be prepared for another shock — namely that Shoghi Effendi was all wrong in teaching that the future world

government would be installed on Mt. Carmel.... In other words, Shoghi Effendi was a sick and disorganized soul. ” It was very unpleasant for Mason Remey to have to tell the Bahá’í World that these violations of the Faith that were made unwittingly by Shoghi Effendi. This is an indication of the pure provocation made by the Second Guardian to his adversaries that he is in charge and head of the Bahá’í Faith. In other words, accept my authority or leave the company of the believers. Mason Remey had to make the hard decision to protect the Cause, and this included the disestablishment of the infected administration, the Second International Bahá’í Council, and the associated bodies.

To comprehend the issue, consider the following historical instances:

I have heard Siyyid Husayn bear witness to the following: “That night the face of the Báb was aglow with joy, a joy such as had never shone from His countenance. Indifferent to the storm that raged about Him, He conversed with us with gaiety and cheerfulness. The sorrows that had weighed so heavily upon Him seemed to have completely vanished. Their weight appeared to have dissolved in the consciousness of approaching victory. ‘Tomorrow,’ He said to us, ‘will be the day of My martyrdom. Would that one of you might now arise and, with his own hands, end My life. I prefer to be slain by the hand of a friend rather than by that of the enemy.’ Tears rained from our eyes as we heard Him express that wish. We shrank, however, at the thought of taking away with our own hands so precious a life. We refused, and remained silent. Mírzá Muhammad-‘Alí suddenly sprang to his feet and announced himself ready to obey whatever the Báb might desire. This same youth who has risen to comply with My wish,’ the Báb declared, as soon as we had intervened and forced him to abandon that thought, ‘will, together with Me, suffer martyrdom. Him will I choose to share with Me its crown.’ ”¹² (emphasis mine)

In the *Kitáb-i-Íqan*, the Book of Certitude, Bahá’u’lláh has revealed three examples to understand how provocation or testing the heart of the believers is done to reveal their inner intentions: a) the story of the change of “Qiblih,” b) the story of Moses in slaying a person, and c) the story of Mary.

‘Qiblih’

Reflect upon the revealed verse concerning the ‘Qiblih.’ When Muhammad, the Sun of Prophethood, had fled from the dayspring of Bathá unto Yathrib, He continued to turn His face, while praying, unto Jerusalem, the holy city, until the time when the Jews began to utter unseemly words against Him, words which if mentioned would ill befit these pages and would weary the reader. Muhammad strongly resented these words. Whilst, wrapt in meditation and wonder, He was gazing toward heaven, He heard the kindly Voice of Gabriel, saying: “We behold Thee from above, turning Thy face to heaven; but We will have Thee turn to a Qiblih which shall please Thee.” On a subsequent day, when the Prophet, together with His companions, was offering the noontide prayer, and had already performed two of the prescribed Rikāts⁷, the Voice of Gabriel was heard again: “Turn Thou Thy face towards the sacred Mosque.” In the midst of that same prayer, Muhammad suddenly turned His face away from Jerusalem and faced the Ka’ibih. Whereupon, a profound dismay seized suddenly the companions of the Prophet. Their faith was shaken severely. So great was their alarm, that many of them, discontinuing their prayer, apostatized their faith. Verily, God caused not this turmoil but to test and prove His servants. Otherwise, He, the ideal King, could easily have left the Qiblih unchanged, and could have caused Jerusalem to remain the Point of Adoration unto His Dispensation, thereby withholding not from that holy city the distinction of acceptance which had been conferred upon it.

None of the many Prophets sent down, since Moses was made manifest, as Messengers of the Word of God, such as David, Jesus, and others among the more exalted Manifestations who have appeared during the intervening period between the Revelations of Moses and Muhammad, ever altered the law of the Qiblih. These Messengers of the Lord of creation have, one and all, directed their peoples to turn unto the same direction. In the eyes of God, the ideal King, all the places of the earth are one and the same, excepting that place which, in the days of His Manifestations, He doth appoint for a particular purpose. Even as He hath revealed: ‘The East and West are God’s: therefore whichever way ye turn, there is the face of God.’ Notwithstanding the truth of these facts, why should the Qiblih have been changed, thus casting such dismay amongst the people, causing the companions of the Prophet to waver, and throwing so great a confusion into their midst? Yea, such things as throw consternation into the hearts of all men come to pass only that each soul may be tested by the touchstone of God, that the true may be known and distinguished from the false. Thus hath He revealed after the breach amongst the people: ‘We did not appoint that which Thou wouldst have to be the Qiblih, but that We might know him who followeth the Apostle from him who turneth on his heels.’ ‘Affrighted asses fleeing from a lion.’ (Emphasis mine)

Were you to ponder, but for a while, these utterances in your heart, you would surely find the portals of understanding unlocked before your face, and would behold all knowledge and the mysteries thereof unveiled before your eyes. Such things take place only that the souls of men may develop and be delivered from the prison-cage of self and desire. Otherwise, that ideal King hath, throughout eternity, been in His Essence independent of the comprehension of all beings, and will continue, for ever, in His own Being to be exalted above the adoration of every soul. A single breeze of His affluence doth suffice to adorn all mankind with the robe of wealth; and one drop out of the ocean of His bountiful grace is enough to confer upon all beings the glory of everlasting life. But inasmuch as the divine Purpose hath decreed that the true should be known from the false, and the sun from the shadow, He hath, therefore, in every season sent down upon mankind the showers of tests from His realm of glory.¹³

Moses

Were men to meditate upon the lives of the Prophets of old, so easily would they come to know and understand the ways of these Prophets that they would cease to be veiled by such deeds and words as are contrary to their own worldly desires, and thus consume every intervening veil with the fire burning in the Bush of divine knowledge, and abide secure upon the throne of peace and certitude. For instance, consider Moses, son of Imran, one of the exalted Prophets and Author of a divinely-revealed Book. Whilst passing, one day, through the market, in His early days, ere His ministry was proclaimed, He saw two men engaged in fighting. One of them asked the help of Moses against his opponent. Whereupon, Moses intervened and slew him. To this testifieth the record of the sacred Book. Should the details be cited, they will lengthen and interrupt the course of the argument. The report of this incident spread throughout the city, and Moses was full of fear, as is witnessed by the text of the Book. And when the warning: ‘O Moses! Of a truth, the chiefs take counsel to slay Thee’ reached His ears, He went forth from the city, and sojourned in Midian in the service of Shoeb. While returning, Moses entered the holy vale, situated in the wilderness of Sinai, and there beheld the vision of the King of glory from the ‘Tree that belongeth neither to the East nor to the West. There He heard the soul-stirring Voice of the Spirit speaking from out of the kindled Fire, bidding Him to shed upon Pharaonic souls the light of divine guidance; so that, liberating them from the shadows of the valley of self and desire, He might enable them to attain the meads of heavenly delight,

and delivering them, through the Salsabíl of renunciation, from the bewilderment of remoteness, cause them to enter the peaceful city of the divine presence. When Moses came unto Pharaoh and delivered unto him, as bidden by God, the divine Message, Pharaoh spoke insultingly saying: ‘Art thou not he that committed murder, and became an infidel?’ Thus recounted the Lord of majesty as having been said by Pharaoh unto Moses: ‘What a deed is that which Thou hast done! Thou art one of the ungrateful. He said: ‘I did it indeed, and I was one of those who erred. And I fled from you when I feared you, but My Lord hath given Me wisdom, and hath made Me one of His Apostles.

And now ponder in thy heart the commotion which God stirreth up. Reflect upon the strange and manifold trials with which He doth test His servants. Consider how He hath suddenly chosen from among His servants, and entrusted with the exalted mission of divine guidance Him Who was known as guilty of homicide, Who, Himself, had acknowledged His cruelty, and Who for well-nigh thirty years had, in the eyes of the world, been reared in the home of Pharaoh and been nourished at his table. Was not God, the omnipotent King, able to withhold the hand of Moses from murder, so that manslaughter should not be attributed unto Him, causing bewilderment and aversion among the people?¹⁴

Mary

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

Behold how contrary are the ways of the Manifestations of God, as ordained by the King of creation, to the ways and desires of men! As thou comest to comprehend the essence of these divine mysteries, thou wilt grasp the purpose of God, the divine Charmer, the Best-Beloved. Thou wilt regard the words and the deeds of that almighty Sovereign as one and the same; in such wise that whatsoever thou dost behold in His deeds, the same wilt thou find in His sayings, and whatsoever thou dost read in His sayings, that wilt thou recognize in His deeds. Thus it is that outwardly such deeds and words are the fire of vengeance unto the wicked, and inwardly the waters of mercy unto the righteous. Were the eye of the heart to open, it would surely perceive that the words revealed from the heaven of the will of God are at one with, and the same as, the deeds that have emanated from the Kingdom of divine power.¹⁵

The statement made by Mason Remey regarding infallibility—“We may consider the Manifestation of God – Bahá’u’lláh – to be Infallible; the Master, Abdu’l-Baha, is infallible at

times and at times may not be clear in his statements and may make mistakes; while the Guardians of the Faith are under the protection of God they are not infallible” —must be also considered another provocation or test to the believers to encourage them to reveal their true nature. Are they to be regarded by the Second Guardian as a true believer in the Cause of Bahá’u’lláh? Mason Remey was fully aware of the contents of *Some Answered Questions*. At the end of section three, ‘Abdu’l-Bahá interprets verse 47 of the Kitáb-i-Aghdas, where Bahá’u’lláh reveals that

He Who is the Dawning-place of God’s Cause hath no partner in the Most Great Infallibility. He it is Who, in the kingdom of creation, is the Manifestation of “He doeth whatsoever He willeth.” God hath reserved this distinction unto His own Self and ordained for none a share in so sublime and transcendent a station. This is the Decree of God, concealed ere now within the veil of impenetrable mystery. We have disclosed it in this Revelation and have thereby rent asunder the veils of such as have failed to recognize that which the Book of God set forth and who were numbered with the heedless.

Below is the complete interpretation of the above-referenced verse made by ‘Abdu’l-Bahá:

Know that infallibility is of two kinds: infallibility in essence and infallibility as an attribute. The same holds true of all other names and attributes: For example, there is the knowledge of the essence of a thing and the knowledge of its attributes. Infallibility in essence is confined to the universal Manifestations of God; for infallibility is an essential requirement of Their reality, and the essential requirement of a thing is inseparable from the thing itself. The rays are an essential requirement of the sun and are inseparable from it; knowledge is an essential requirement of God and is inseparable from Him; power is an essential requirement of God and is likewise inseparable from Him. If it were possible to separate these from Him, He would not be God. If the rays could be separated from the sun, it would not be the sun. Therefore, were one to imagine the Most Great Infallibility being separated from the universal Manifestation of God, He would not be a universal Manifestation and would lack essential perfection.

But infallibility as an attribute is not an essential requirement; rather, it is a ray of the gift of infallibility which shines from the Sun of Truth upon certain hearts and grants them a share and portion thereof. Although these souls are not essentially infallible, yet they are under the care, protection, and unerring guidance of God—which is to say, God guards them from error. Thus there have been many sanctified souls who were not themselves the Daysprings of the Most Great Infallibility, but who have nevertheless been guarded and preserved from error under the shadow of divine care and protection. For they were the channels of divine grace between God and man, and if God did not preserve them from error they would have led all the faithful to fall likewise into error, which would have wholly undermined the foundations of the religion of God and which would be unbefitting and unworthy of His exalted Reality.

To summarize, infallibility in essence is confined to the universal Manifestations of God, and infallibility as an attribute is conferred upon sanctified souls. For instance, the Universal House of Justice, if it be established under the necessary conditions—that is, if it be elected by the entire community—that House of Justice will be under the protection and unerring guidance of God. Should that House of Justice decide, either unanimously or by a majority, upon a matter that is not explicitly recorded in the Book, that decision and command will be guarded from error. Now, the members of the House of Justice are not essentially infallible as individuals, but the body of the House of Justice is under the protection and unerring guidance of God: This is called conferred infallibility. [Due to the presence of the guardian of the Cause of God as its permanent head of that august body.]

Briefly, Bahá'u'lláh says that “He Who is the Dawning-place of God’s Cause” is the manifestation of “He doeth whatsoever He willeth”, that this station is reserved to that sanctified Being, and that others receive no share of this essential perfection. That is, since the essential infallibility of the universal Manifestations of God has been established, whatsoever proceeds from Them is identical with the truth and conformable to reality. They are not under the shadow of the former religion. Whatsoever They say is the utterance of God, and whatsoever They do is a righteous deed, and to no believer is given the right to object; rather must he show forth absolute submission in this regard, for the Manifestation of God acts with consummate wisdom, and human minds may be incapable of grasping the hidden wisdom of certain matters. Therefore, whatsoever the universal Manifestation of God says and does is the very essence of wisdom and conformable to reality.

Now, if certain souls fail to grasp the mysteries concealed within a given commandment or action of the True One, they should raise no objection, for the universal Manifestation of God “doeth whatsoever He willeth”. How often has it happened that a wise, accomplished, and sagacious person took a course of action, and those who were incapable of grasping its wisdom objected and questioned why he said or did thus. This objection is prompted by ignorance, and the wisdom of that wise man is free and sanctified from error.

In like manner, a skilled physician “doeth whatsoever he willeth” in treating the patient, and the latter has no right to object. Whatsoever the physician may say or do, the same is sound and true, and he must be regarded by all as the embodiment of “He doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth.” The physician will doubtless prescribe remedies that are at variance with popular notions, but is it permissible for those who have no knowledge of science and medicine to object? No, by God! On the contrary, they must all acquiesce and follow whatsoever the skilled physician prescribes. Thus, the skilled physician “doeth whatsoever he willeth”, and the patients have no share in this station. First, the skill of the physician must be ascertained, and once this has been done, he “doeth whatsoever he willeth”.

Likewise, a general who is unrivalled in the art of war “doeth whatsoever he willeth” in all that he says or commands, and the same holds true of the ship’s captain who masters the art of seafaring, and of the True Educator Who possesses all human perfections: They do whatsoever they will in all that they say and command.

In sum, the meaning of “He doeth whatsoever He willeth” is that if the Manifestation of God issues a command, enforces a law, or performs an action whose wisdom His followers cannot grasp, they should not think for a moment of questioning His words or actions. All souls are under the shadow of the universal Manifestation, must submit to the authority of the religion of God, and are not to deviate so much as a hairsbreadth. Rather, they must conform their every act and deed to the religion of God, and should they deviate from it they will be reproved and held accountable before God. It is certain that they have no share of the station “He doeth whatsoever He willeth”, for it is confined to the universal Manifestation of God.

Thus Christ—may my soul be a sacrifice for His sake!—was the embodiment of the words “He doeth whatsoever He willeth”, but His disciples had no share of this station, for they abided under His shadow and were not granted leave to deviate from His will and command.¹⁶

Other statements such as “Muhammad as a minor prophet” must be viewed and treated in the same fashion I have stated in foregone pages.

It is not unrelated to draw your attention to a western movie made in 1971, *Hang’Em High*. Clint Eastwood played Marshal Cooper, who survived hanging by a number of vigilantes in the Wild West. The screenwriter pictured the story in the second half of the nineteenth century. The supporting actor was Pat Hingle who played Judge Fenton. There is a constant argument between Marshal Cooper and Judge Fenton throughout the movie. The Judge’s argument is based on the establishment of law and order in the region under the control of an authorized judge, himself, with harsh treatment of the criminals. On the other hand, the vigilantes, and to some extent the marshal, want to act above the law. The judge aimed to establish his authority and set up a firm and permanent base for building law and order in his jurisdiction. The judge succeeded to protect the law, control the process, and establish his authority under the Law.

In short, Mason Remey protected the Cause of God during his ministry as the Second Guardian of the Faith and established his authority as commander in chief of the company of believers in the Cause of God as revealed to mankind by Bahá’u’lláh, the Manifestation of God for this age. Mason Remey acted as the Capitan of the Ark of the Cause of God on the gloomy, stormy night ocean of the Covenant. “O My Friends,” Bahá’u’lláh reveals in the *Hidden Words*, “Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of mankind shall, in the holy presence of the Adored, accept naught but purest virtue and deeds of stainless holiness.”¹⁷

With the Loving Bahá’í Greetings

E. S. Yazdani

Fifth Guardian of the Bahá’í Faith,

Sydney–Australia

October 8, 2021

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Notes

1. Mason Remey, Letter of November 12, 1966.
2. Ibid.
3. E. S. Yazdani, Letter of July 20, 2021, 1.
4. Bahá’u’lláh, *The Book of Certitude*, The Broadwater Press LTD, 1961, 1.
5. ‘Abdu’l-Bahá, *The Will and Testament*, Bahá’í Publishing Trust, 1944, 12.
6. Shoghi Effendi, *Message to the Bahá’í World*, Bahá’í Publishing Trust, 1971, 123.
7. Rúhíyyih Rabbání, *The Priceless Pearl*, The Broadwater Press LTD, 1969, 81, 83.
8. Ibid
9. Shoghi Effendi, *World Order of Bahá’u’lláh*, Bahá’í Publishing Trust, 1955, 146.
10. ‘Abdu’l-Bahá, collection of tablets to Mason Remey, collected by Mason Remey, copy in my possession, 69.
11. Mason Remey, *The Guardians Letter*, Volume I, No. 2, December 1966.
12. Shoghi Effendi, *Dawn-Breakers*, Bahá’í Publishing Trust, 1974, 507.
13. Bahá’u’lláh, *The Book of Certitude*, The Broadwater Press LTD, 1961, 32.
14. *The Book of Certitude*, 34.
15. *The Book of Certitude*, 36.
16. ‘Abdu’l-Bahá, *Some Questions Answered*, Bahá’í Publishing Trust, India, 1973, 197.
17. Bahá’u’lláh, *Hidden Words*, Persian section, بدیع 128 مطبوعات امری 36 موسسه ملی.

REGISTERED SOCIETY NO. 141
(U.P. INDIA)
L.S.A. (LUCKNOW)

NOVEMBER 18, 1958
RAFFANIAN
HAIFA, ISRAEL

Whereas by a resolution passed in the presence of seven members of the Assembly on November 9th, 1957, it was resolved that “the activities of this L.S.A. be suspended till the appointment of the next Guardian of the Faith” and the same was intimated to the N.S.A., New Delhi, and whereas it comes under the purview of the Supreme Council, so therefore it behoves this assembly to place the following arguments without prejudice, before the aforementioned Supreme Council through Raffanian, Haifa (Israel):

1. Man’s nature is two-fold; he is spirit and body and therefore, at once, a citizen of this world and of the Heavenly City.

2. The State of Guardianship is the super most thing upon Earth, for the Guardians are not only God’s lieutenants upon earth, and sit upon God’s throne, but even by God Himself they are called Gods. That which concerns the mystery of the Guardians power is not lawful to be disputed, for, that is to wade into the weakness of Gods, and to take away the mystical reverence that belongs unto the temporal presence of them that sit in the Throne of God.

3. The Guardian ought to have no equal in his realm because this would nullify the rule that an equal cannot have authority over his equals. Still less ought he to have a superior or anyone more powerful than he, for he would then be below his own deputies, and it is impossible that inferiors should be equal to the Supreme.

4. The Supremacy of the Guardian in spiritual matters is absolute under God. Substantially He is the “AKDAS” in the sense that he can neither be removed nor held responsible and has ultimate authority over the rest of the hierarchy, which his deputies have not. The Guardian has full power to create Hands of the Cause and can do so without any of the customary forms of election.

5. The unique power possessed by the Guardian alone, is therefore a “Divine Right”. It confers a peculiar superiority, a power of revision and supervision over all other forms of authority whether ecclesiastical or secular. In substance the Guardian alone is the head of the entire legal system, not, indeed, as a universal executive but as a court of final authority which functions not in absentia but by presence. It is evident that it is impossible to invest the community or even the Hands of the Cause, with the supreme authority which is the Divine prerogative of the Guardian.

6. The present system is but conciliary and the conciliarists have set against it the ideal of a harmony of powers cooperating by free and mutual consent. Such an argument is fought with the implication that God changed the mode of imposing His divine Right according to the wishes of the few. Such a democratic conception is vitally opposed to the Spirit of the Faith. The conciliarist theory stands curiously balanced between past and present. Wherever authority stands upon the exploitation of a sacred name, intimidation has to be adopted as a policy on considerations.

L.S.A. Lucknow in animated suspense till the consecration of the Guardian on His vacant throne.

51 Sundarbagh,
Lucknow U.P. (India)

Copied from the original letter by C.M.R.

“Gupta” was the name of the writer of Lucknow, India

C. M. Remey in his Daily Observation, Vol III, entry February 12, 1959 writes:

This afternoon there was a meeting of the seven of us Custodian Hands of those now here in The Holy Land at which there was a discussion of many things – details of the comings and goings of pilgrims all of routine work and a letter from the local assembly of Lucknow, India was laid upon the table without remark, someone saying that it was a local problem – a matter that should be referred not to the Hands but to the National Assembly of India.

Seeing the letter as it lay there on the table, I glanced at it and was astonished indeed at its contents. It was a record of the action of that local assembly in which seven of the nine members had united to dissolve that local body until such time as the Guardianship be renewed and functioning again – this letter (this copy of which was addressed to the Hands in The Holy Land dated 18 November 1958) was being sent to the Indian National Assembly in New Delhi. This was indeed a most remarkable statement (in six short paragraphs and all on one sheet of paper) of the reasons why these friends cannot accept the present condition of the cause without a Guardian so the only thing that they could do was to dissolve their assembly until they could again function as a local assembly of the Administration as given in the Will and established by the First Guardian of the Faith Shoghi Effendi

Therein I found an epitome of the main and vital points that I have urged the Hands to consider and about which they as an overwhelming majority will so far do nothing. These men of Lucknow who wrote that letter are indeed clear thinkers as are those of the German National Assembly. It is a masterpiece of statement, most extreme in its expression (it could not be more extreme) but with a foundation as firm as the foundation of the Will and Testament of the Master Abdu'l-Baha. If possible, I want to get for myself a photostat of this document, coming from the common believers of the Faith (as classed apart from the Hands – commoners and peers). It gave me more hope than any of the other objections so far received by the Custodian Hands – objections to the action of the Hands in their tacit scrapping of the Guardianship that is of a divine nature and of their putting up in its place the present human organization in its place!

In our meeting today no thought or consideration was given to this missive. Nevertheless, it all brought me hope for I can see that this is but the first sign of a rebellion in the Faith against the Hands of the Faith. Others have objected and questioned and thus said no more – but these people of Lucknow are now starting a rebellion that ere long as it assumes greater proportions will compel the Hands to reconsider their present stand and get the cause upon the right track which is the Guardianship.

After this meeting of consultation, four of us Hands went up to the Oriental Pilgrim House where we met with a larger group than usual of pilgrims from Persia. Here I am obliged to sit in silence while each of these other Hands expatiated upon the present policy established by the Hands of the Faith and pouring out into the ears of these visitors their thoughts that are ever leading astray these poor believers, the commoners of the Faith.

I am not able to open my mouth against this flagrant denial of the Guardianship – thus I am having built up within me a higher tension every day that may lead me into creating an explosion at almost any time. I will try to see, however, that it comes in a closed meeting of the Hands and not when any other believers are present.

غزلی از حافظ



مطرب بگو که کار جهان شد به کام ما
ای بی‌خبر ز لذت شرب مدام ما
ثبت است بر جریده عالم دوام ما
کاید به جلوه سرو صنوبر خرام ما
زنهار عرضه ده بر جانان پیام ما
خود آید آن که یاد نیاری ز نام ما
زان رو سپرده‌اند به مستی زمام ما
نان حلال شیخ ز آب حرام ما
باشد که مرغ وصل کند قصد دام ما
هستند غرق نعمت حاجی قوام ما

ساقی به نور باده برافروز جام ما
ما در پیاله عکس رخ یار دیده‌ایم
هرگز نمیرد آن که دلش زنده شد به عشق
چندان بود کرشمه و ناز سهی قدان
ای باد اگر به گلشن احباب بگذری
گو نام ما ز یاد به عمدا چه می‌بری
مستی به چشم شاهد دل‌بند ما خوش است
ترسم که صرفه‌ای نبرد روز بازخواست
حافظ ز دیده دانه اشکی همی‌فشان
دریای اخضر فلک و کشتی هلال



AN OPEN LETTER FROM VIRINDA NORTON

When I, E. S. Yazdani, was in Denver, Colorado, USA, in September 2018, I received a copy of an open letter from Mrs. Jean Miller. Jean Miller is daughter of late Mrs. Virinda Norton of 1232 Macon Street, Aurora, Colorado, USA. Mrs. Norton is the author of the letter. It appears the letter was sent out after the ascension of Shoghi Effendi and highly likely after the 1960 Proclamation of C. M. Remey claiming his rightful station of Second Guardian of the Bahá'í Faith.

In the letter, Mrs. Norton quotes a section of a letter Rúhiyyih Khánum wrote to Marian Holly on November 20, 1941, 16 years prior to the ascension of Shoghi Effendi. Rúhiyyih Khánum wrote the following:

“I wish the believers knew more about the Guardian. And I wish they were not so terribly personality-conscious that they compare the attitude a Bahá'í should have towards him with hero worship. He is organic, he is law. They should tune in with him as a station from which divine guidance reaches them, not just as Shoghi Effendi, the Guardian of the Faith. Every now and then it come over me in a wave of realization that I do not offer all know anything about the Guardianship. A simile comes to my mind, poor as all simile are, that when we tune in to, we call a number. He plugs in the switch then we are connected with the power of God Himself, not the Guardian. It is so profound, so organic. Some of Bahá'ís know these things, but I wonder if all the believers do – or if he is just the Guardian, the Head of the [Universal] House of Justice? And I believe that in the war torn, increasingly confused days to come the protection of the Bahá'ís lies in their deeper realization of such things as this.”

Would you say this sounded like the Rúhiyyih Khánum of today? Is not the Guardianship of the Bahá'í Faith just as vital today as it was in November 1941, when Rúhiyyih Khánum wrote this letter to Marian Holly?

Next to the Guardian, the Hands of the Cause have held the highest offices in the Bahá'í Faith. The history of the past religions shows that those ecclesiastical leaders holding the highest offices in those religions were the ones who interpolated, divided, and adulterated the Words of the Manifestation of God, and the majority of the people upheld them in this, so therefore they also will be held accountable before God.

When a Manifestation of God announces Himself, only a few at first accept Him. The Bahá'í Writings state that the Guardian (not the Hands) is the sign of God on earth, and that he is guided by the Báb and Bahá'u'lláh, and the guidance is to be unerring, so states 'Abdu'l-Bahá. Will it always be the few who will accept him, and will it always be the majority who will reject him? Is it because the people are asleep that they do not see the changes already made, or is it because they prefer a religion on human plane (Hand-made) [refers to the Hands of the Faith] conforming to human standards, worldly ideals, just as did our ancestors in the past. We know the plans of our forefathers did not succeed in the establishment of GOD'S kingdom in earth. They failed miserably. The Kingdom can be built only on according to God's plan, but still the egotists, and this constitutes the majority, are trying to cast God's plan aside in favor of one of their own, so God, according to the prophesy will eliminate them, and with the few who are left He will build His Kingdom on earth as it is in Heaven, and from His own Blue-print. [*Kitab-i-Ahd* and The Will and Testament of 'Abdu'l-Bahá]

Faithfully in El Abhá,
Virinda Norton,
1232 Macon St, Aurora, Colo.

Twenty-Five Years of the Guardianship

By the then Hand of the Cause of God Rúhíyyih Khánúm

November 1946

TWENTY-FIVE years ago the Bahá'í world was shaken by a great earthquake, 'Abdu'l-Bahá, the Center of the Covenant, the greatest Mystery of God, had suddenly passed away, with no premonitory illness to prepare His friends and followers for this tragic shock. Stunned, the Bahá'ís of East and West tried to rally their faculties. We knew great tasks lay ahead of us; we believed in this new Faith and in its Manifestation and in the World Order that He had come to establish, but we felt terribly alone and the responsibility for the future lay heavily upon our already grief-filled hearts. Where was the shepherd? The familiar voice, that had spoken with an authority vested in it by the Prophet of God Himself, was stilled. We had the teachings; like a wonderful laboratory, equipped for every purpose, they were there--our priceless treasure. But where was the alchemist who transmuted base metals into gold? Where was the listener who answered our questions and guided us in the use of all that great laboratory possessed?

Then came the reading of the Master's Will, and with an infinite sense of relief we realized that, though the seas of tribulation and separation had risen about us, 'Abdu'l-Bahá had not left us alone. He had given us the mighty Ark of His own Covenant which we could enter into in peace secure. With what grateful hearts we turned to the youthful figure that had suddenly been revealed to us in that Will as, our priceless legacy, described by 'Abdu'l-Bahá as the fruit of the Twin Lote Trees, the pearl of the Twin Surging Seas, this new creation, vested with a unique function, the hereditary office of Interpreter and Protector of the Faith and life head of the International House of Justice. In many ways the Will of the Master completes and supplements the Aqdas; in it 'Abdu'l-Bahá lays down in considerable detail the manner of election and function of the International House of Justice, its powers and jurisdiction; He also fills in a remarkable gap in that mighty book of laws and one which any intelligent commentator on that document must be immediately struck by. Bahá'u'lláh established in His Most Holy Book a very unique voluntary form of tax, a source of revenue, the great importance of which He adequately defines by giving it the exalted title of "The Right of God" (Huququ'llah) but He never states to whom this revenue is payable, and in view of the fact that the revenues of the International House of Justice are clearly stipulated and this Huququ'llah is not included among them, the question naturally occurs--what person or institution is to receive it? 'Abdu'l-Bahá's Will elucidates this riddle and fills in the conspicuous blank left by Bahá'u'lláh.

It is also interesting to realize that the provisions of the Will and Testament were not only contemplated by 'Abdu'l-Bahá long prior to His ascension, but also carried out. The Will is comprised of three separate documents, written at different times and all sealed and signed by the Master. In perhaps the most dangerous and difficult years of His ministry in 'Akka, when Shoghi Effendi was only a young boy, he was already appointed as the Successor of 'Abdu'l-Bahá in the first Will. This decision was later reaffirmed in the third Will, or part of the Will, whichever we choose to call it, and in even stronger terms if possible than before. It was also during practically the Bábyhood of our first Guardian that the Master revealed that highly significant Tablet about a child having been born who would do great things in the future. When asked by His secretary, Dr. Yunis Khan, whether by this was meant a living child or if it was a symbolical expression, the Master explained a real child was meant and that it would raise the Cause of God to great heights. So we see, that when 'Abdu'l-Bahá left us a quarter of a century ago we were not unprovided for. His plans for the Guardianship--the fruition of Bahá'u'lláh's own scheme--had been made at a very early date, but from the depths of His bitter experience over a period of sixty years, He kept His precious secret carefully guarded, even from His intended successor, and it was not until after His ascension that we began to appreciate the perfection of the system God has, in this most great cycle,

given to mankind; a system which has the hand of God constantly laid on it from above in the form of a divinely-guarded Guardianship directly descended from and related to the two Founders of the Faith and, at the same time, exalts the role of Man to a new height in that the freely-elected members of the International House of Justice are, when functioning as a body, promised the inspiration and protection of God upon their deliberations and decisions.

Let us go back for a moment and recall what we were and what Shoghi Effendi was when he first assumed his function as Guardian. Those who remember the passing of the Master and the terrible blow it was to them, the intense unbearable grief it caused them, can best grasp what his feelings were. At that time he was twenty-four years of age, studying at Oxford University in England in order to better prepare himself to serve 'Abdu'l-Bahá as an interpreter, and to translate some of the Bahá'í literature into English, when news of the ascension reached him. Broken-hearted, so weak from suffering he had to be practically lifted from the train, he returned to Haifa. Then the second blow, as unexpected and in many ways more cruel than the first, fell upon him. The Will and Testament of His Grandfather was read to him and for the first time in his life he became apprised of the Master's great and well-guarded secret: that he, Shoghi Effendi, the beloved, eldest grandson, was His successor and First Guardian of the Cause of God. Saddled with this great weight, crushed by this great blow, he turned his eyes to the Bahá'í world. He beheld a widely diversified, loosely organized community, scattered in various parts of the globe, and with members in about twenty countries. These people, loyal, devoted and sincere though they were, were still, to a great extent living in their parent religion's house, so to speak; there were Christian Bahá'ís, Jewish Bahá'ís, Muhammadan Bahá'ís and so on. They believed in the Bahá'í Faith but were intimately connected with their former churches. Like fruit on a tree, they were a new crop but still stuck to the old branch. This was true East and West alike. That was the point to which the Faith had evolved at the time of the Master's ascension.

We, on our part, beheld a young man of only twenty-four standing at the helm of the Cause and some of the friends felt impelled to advise him about what it would be wise for him to do next. It was then that we began to know not only the nature of our first Guardian but the nature of the entire Institution of Guardianship, for we quickly discovered that Shoghi Effendi was "unreachable." Neither relatives, old Bahá'ís or new Bahá'ís, well-wishers or ill-wishers could sway his judgment or influence his decisions. We quickly came to realize that he was not only divinely guided but had been endowed by God with just those characteristics needed to build up the Administrative Order, unite the believers in common endeavor, and coordinate their world-wide activities. Shoghi Effendi immediately began to display a genius for organization, for the analysis of problems, for reducing a situation to its component parts and then giving a just and wise solution. He acted vigorously, with unflinching determination, and unbounded zeal. Those who were privileged to meet him were immediately captivated by his eager, frank and cordial attitude, by his consideration, his innate modesty, his spontaneous kindness and charm. The wheels of the Cause which had momentarily stood still at the Master's passing, began to revolve again and at a higher tempo than ever before. Our Father, so patient, so constantly forgiving, whom we had tired and perhaps worried far more than we dreamed of, was gone, and in His stead stood our "true brother," young, determined to see we at last got down to accomplishing the tasks set us by Bahá'u'lláh and the Master, and not willing to lose any time at all.

With the reading of the Will and the establishment of the Guardianship, came quite naturally and organically a new phase in the development of the Faith. This was typified by one of the first acts of the Guardian: Shoghi Effendi never set foot in the Mosque, whereas 'Abdu'l-Bahá had attended it until the last Friday of His life. What local people had suspected--that the Bahá'í Cause was really something quite different--became blatantly clear; that which it would have been almost impossible for the Master to do, namely, to sever the intimate bonds which had bound him for so long to the Arab community, particularly the Muhammadan community, of Palestine during many years when

it was forbidden to even mention the name Bahá'í, the Guardian now did overnight and began to encourage the Bahá'ís to likewise do in different parts of the world.

There were two major tasks that the Guardian set himself to accomplish immediately after the Master's passing: one was to steer the believers all over the world into working through properly organized administrative channels, as indicated by Bahá'u'lláh and defined by 'Abdu'l-Baha, and the other was to see that year by year they became more emancipated from the bonds of the past, whether those bonds were close identification with their former religious doctrines and organizations, or the following of the outworn and corrupt patterns of conduct current in the society of their various nations and alien to the new standards of conduct laid down by the Manifestation of God for the world in this new age.

Between 1923 and 1934, the Guardian, aided by the devoted response of the various Bahá'í communities, succeeded in establishing six new National Spiritual Assemblies with all their attendant funds, committees and institutions. Whereas, in the lifetime of 'Abdu'l-Bahá, only Persia and America had possessed such bodies and these had, for the most part, functioned more as central Committees, coordinating somewhat the national affairs of the Cause and, in the United States, convening the annual Convention and taking preliminary steps for the erection of the Mashriqu'l-Adhkar, these new National Assemblies, one for the British Isles, one for Germany and 'Iraq respectively, one for Egypt and the Sudan, and one for Australia and New Zealand, now emerged on a sound footing and began, under the constant and direct tutelage of the Guardian, to vigorously administer the affairs of their ever-growing communities.

What the Guardian possesses to an outstanding degree (and no doubt is divinely endowed with) is the vision of the Cause. That which might seem essential to us he would see as a purely secondary issue and what might appear in our eyes as a trivial matter might to him be the pivot of far greater decisions. He is the balance of the Cause; he weighs and classifies the problems, the requirements, the tasks of the hour, and keeps the entire Faith in every part of the world functioning as efficiently and as satisfactorily as our individual frailties and deficiencies will permit.

From the very beginning of his Ministry the Guardian began to correspond at length with the American National Spiritual Assembly as regards the handling of the affairs of the Cause of God in that country. These highly instructive letters were later published under the title of "Bahá'í Administration" and formed the directive for all bodies administering the work of the Cause, whether in the East or in the West. He, in conjunction with this process of training us in how to function as a group and as individuals in a coordinated Bahá'í Society, also educated us in a concept of the Faith which was the logical conclusion to be drawn from not only statements made by the Báb and Bahá'u'lláh, but from the Tablets of the Divine Plan revealed for the American Bahá'ís by the Master; namely, that whereas Persia cradled this new world religion in the last Century, North America was to cradle the Administrative Order which in turn would be the precursor of the new World Commonwealth. Patiently, untiringly, year after year, Shoghi Effendi has labored on the rearing of the Administrative Order, using the American Bahá'í Community as the arch pattern to be followed by all other Bahá'í Communities. While the American believers struggled to learn what it really means to function as a member of an Order that has rules to be lived up to and not merely read about; while they tried to really submit their wills and conduct to the guidance of bodies conducting their affairs according to the will of the majority, the Guardian never for a moment lost sight of the purpose of his endless insistence on our following the Administrative Principles of our Faith; namely, to produce an instrument strong enough to enable us to fulfill one of the primary obligations of every believer to teach the cause of God.

For sixteen years Shoghi Effendi never ceased to broaden our horizons and train us in Bahá'í Administration, whether local or National. After that, he suddenly opened a new door. He told us,

so to speak, that we were now trained enough to use our laboriously erected Administrative System for a great joint effort, an effort to carry into effect the first stages of the Divine Plan. Prior to 1937 he had already been trying our metal to some extent, and disciplining us as good soldiers, through his repeated insistent appeals for the work of constructing our first Bahá'í Temple. This great enterprise we had ourselves inaugurated, encouraged by 'Abdu'l-Bahá, Who by His own hand, laid its dedication stone in 1912. But in spite of our good intentions, we had by 1921, only succeeded in producing something that resembled a subdued black oil tank, one story high, on the Temple grounds, and which looked so unprepossessing that the town authorities protested against it. Through the repeated appeals, the stimulation and encouragement of the Guardian and the sacrifice of the Bahá'ís, and after ten years during which we had been soundly berated for its appearance, we at last completed its superstructure and succeeded in silencing our critics. When the first Seven-Year Plan was given us in 1937 by the Guardian, in it was included, as one of our major tasks, the completing of the exterior ornamentation of the building which comprised the main story and steps, the rest having been laboriously carried out from 1931 to 1935.

In 1919, at the Annual Bahá'í Convention in New York, the Tablets revealed by 'Abdu'l-Bahá at a time when He was in great danger during the First World War and which have come to be known as the "Vehicles of the Divine Plan" and the "Spiritual Mandate," conferred by Him on the North American Community of Believers, were unveiled. We American Bahá'ís are all familiar with their remarkable and stirring contents. We were all immensely proud to receive them. No one, however, except Martha Root and a few other venturesome souls, felt moved to do anything drastic about carrying out the instructions contained in them prior to 1936-37. It was then that Shoghi Effendi's teaching, inspiration and advice began to pour into the minds and hearts of the American Bahá'ís like an incoming tide. He called us to action. For eighteen years, we had basked happily and complacently in the praises and promises 'Abdu'l-Bahá had showered upon us in those Tablets, and in many other writings and statements. The Guardian, however, his fingers on our pulse, knew that we were now able to arise for pioneer work, and through the instruments of the Administration he had so carefully assisted us in evolving, carry forward the frontiers of our achievements. He was, thank God, not mistaken in the confidence and trust he reposed in us. He called and America responded. People from every walk of life, business men, stenographers, old ladies, young ladies, people with families, people often frail in health but iron in spirit, began to arise, and what may in future well be viewed as one of the greatest spiritual sagas of the American nation, began to take place. They were called pioneers, and into new cities, into the virgin States of the United States and the virgin Provinces of Canada—virgin as yet to Bahá'u'lláh's light—these people began to move, at the cost of great personal sacrifice and inconvenience, inspired by nothing but faith and devotion and love for their fellow men, they started to lay the foundations for new Bahá'í communities by establishing new Spiritual Assemblies as a result of their teaching activities. Perhaps one of the most wonderful aspects of this first Seven-Year Plan was the way Bahá'ís responded to the Guardian's hope that centers would be established, 'Ere its termination, in every single Latin American Republic.' The Guardian, always walking on before a few steps and then calling us over his shoulder to hurry up and follow, led us Seven Years down that mighty pioneer trail which wound over North America, into Alaska, down to Panama, all over Central and South America, across the Andes, and into the West Indies. And wherever his voice called, the Bahá'ís followed. The first Seven-Year Plan is a very wonderful thing to contemplate. It was the first joint activity on a large scale, nationally organized and flowing into an international field, that the followers of Bahá'u'lláh had ever undertaken anywhere in the world. Truly formidable obstacles were overcome—obstacles of relatively small numbers of believers to draw upon; a community of very restricted financial means to back such activities (more especially so as the expensive work of completing the Temple ornamentation was steadily going on at the same time); a terrible, unprecedented World War, suddenly engulfing humanity with all its dangers, obligations and restrictions after only two and a half years of the Seven-Year Plan had run their course. But all these barriers were hurdled or thrown down, for we had a prize dear to our hearts just in view, and

we were determined to win it. The prize was to succeed in accomplishing all that the Guardian asked of us by May 23, 1944, at which time we were to celebrate our first Bahá'í Centennial.

At the Centenary Convention the Bahá'ís met, radiant with such victories as these: having completed the contracts for the exterior ornamentation of the Temple eighteen months ahead of time; having established Spiritual Assemblies in every single state and province of North America—thus doubling the number in seven years and bringing it up to 136; having not only brought into being a nucleus of the Faith in every Latin American Republic but of having established already in most of them flourishing Spiritual Assemblies and of having the joy of seeing many delegates from these Central and South American countries present at the first great All-America Convention. Beneath the dome of their great Mother Temple of the West, now complete except for its interior ornamentation, they tasted the sweetness of the good pleasure of God, for priceless gifts were given them on that occasion by the Guardian: a beautifully framed copy of the portrait of the Báb and a lock of His hair. So precious and well guarded is this likeness of Him that even the House in Shiraz, one of the two centers of pilgrimage established by Bahá'u'lláh, does not possess a copy.

Nor should we forget for a moment, in counting our achievements and our blessings, the recent inauguration of the second Seven-Year Plan which has already been enthusiastically embarked upon by the American Bahá'ís and which, in addition to increasing the number of National Spiritual Assemblies by three—one to be formed in Canada in 1948, and one for Central and one for South America in 1950—is aimed at carrying the Faith to the European Continent, as part of an organized activity, for the first time. The vision of the future which Shoghi Effendi has revealed to us in his recent communications, is simply stupendous. Beyond each goal stretches another goal, tapering off into an era when we know the Faith will be emancipated and come into its own in the eyes of the whole world. Not only do our teaching activities during the next seven years carry us all over Northern, Western and Southern Europe, but we are given the challenging task of completing at long last, the interior of our Temple, and of thus setting it before the eyes of men as the first and greatest Bahá'í House of Worship in the West.

While the American Bahá'ís have been absorbed in the two-fold task of learning to understand the purpose of the Bahá'í administration, the way it functions and the uses to which it could be put, and in embarking on the first stages of the Divine Plan, their co-workers in other parts of the world were not idle. The progress achieved in the United States was outstanding, but not unique. The work of the Cause went ahead at a rapid pace in other countries in which the Bahá'ís labored, but under far greater handicaps; in Persia, where the government is the traditional enemy of the Faith; in Egypt, where the Sunni religious doctors have consistently opposed us, cast us out of their ranks and incited the populace against us; in 'Iraq where the Bahá'í Community was small and the native people fanatical and reactionary; in Germany, where the Nazi regime consistently frowned upon us from the hour of its rise to power until it finally officially banned the Faith in 1937, confiscated its literature and archives and in a number of cases tried or persecuted its followers; in England, where the believers were few and scattered in an intensely conservative land of strong traditions; in India, where the relatively large Bahá'í community struggled against the multiplicity of prejudices and creeds—in all these lands where National Assemblies, firmly founded and buttressed by active committees and national funds, watched over the interests of the believers and worked under the constant guidance of the Guardian, the affairs of the Cause, far from declining, prospered as never before. This was also true of Australasia, which in its freedom from traditional forms and its tolerance, most closely resembles conditions found in North America.

It is hard to know what achievements to cite, so many spring to mind as one casts one's eye over the scene: the emancipation of the Cause from Islam in Egypt, formally and forcibly pronounced a non-Muhammadan independent faith by the ecclesiastical authorities there, which in its turn greatly strengthened the Bahá'í claim to official recognition as a new and independent world religion in other lands, including the United States; the tremendous increase of Bahá'í properties the world over, including not only six National Headquarters but innumerable local headquarters, meeting halls, guest houses and even burial grounds, stretching from Persia through India, Iraq, the Holy Land, Egypt, across the seas to North and South America, and back across the Pacific to Australia, but also including the purchase, in the land of Bahá'u'lláh's birth, of most of the sacred and historic sites associated with the rise of the Faith there, as well as an extensive and beautiful property destined to be the site of the future Bahá'í Temple in that country; the increase in the number of Bahá'í summer schools, well organized and operating in Germany, India, Persia, England, Egypt, Argentina, New Zealand, Australia and four states of North America—namely, Maine, Michigan, Colorado and California; the rise of Bahá'í young people the world over to positions of importance in the Cause, as teachers, writers, administrators and pioneers, with well organized activities which include the training of children and adolescents; the truly remarkable output of Bahá'í literature with titles published in the United States alone running well over fifty, with a Publishing Trust established in England which gets out many volumes not only for use in the British Isles but also for export to other Bahá'í communities; the prewar publishing activities of the German believers who were very active in translating literature from the English, and also in issuing works written by Bahá'í authors in their own language; the role which India—mother land of so many hundreds of tongues and dialects—has played in this field and which has obliged her to already print editions in about fourteen native languages; the issuance of Bahá'í literature in many other countries, such as Switzerland, Argentina, Egypt, and so on; and the important fact that our Bahá'í text book "Bahá'u'lláh and The New Era" has now been printed in about forty-five languages; the legal incorporation of over sixty-five national and local Bahá'í Assemblies in countries all over the world; and, first and foremost, the most impressive and significant accomplishment of all, that whereas in the days of 'Abdu'l-Bahá the Faith had only spread to about 20 countries, its message has now been taken to over 70, and in the majority of these an administrative foundation of the Cause has already been firmly laid.

No appraisal of the wonderful work achieved by the Bahá'í the world over during this period would be complete without mention of what the Guardian himself, singlehanded, has done at the world center of the Faith in Palestine. Aside from his constant and very heavy correspondence, with not only national and local Assemblies but with groups and individuals as well, aside from his cables and directives addressed to the Bahá'í in different parts of the world, aside from the books he writes and the Bahá'í literature he translates so painstakingly and beautifully, he has aided the believers financially in all of their major undertakings, in the East or the West. Whether it was to assist the Bahá'í refugees from Russia, or those who had suffered local persecution in Persia, or to help build the various national Administrative Headquarters or to finance the publication of many editions of the Esslemont book in foreign languages, or to contribute generously to the Temple construction work in America and to the support of pioneers active in the seven-year plans, or whether it was to build the graves of notable servants of the Cause, his hand has usually been the first one outstretched to give valuable aid. In Haifa and 'Akka, he has not only succeeded in having all the Bahá'í Shrines, Pilgrim Houses and lands pertaining to them exempted from both government and municipal taxes, but has also vastly increased the area of these endowments which now are valued at more than two and a half million dollars, and include properties in the Jordan Valley. He has added, year by year, to the beautiful gardens surrounding the tomb of the Báb on Mount Carmel, and also succeeded in burying The Greatest Holy Leaf in one of the most exclusive residential areas of Haifa, and later in transferring the remains of her mother and brother to the same spot—where 'Abdu'l-Bahá's wife is now also entombed—and making of it a unique and exquisite garden surrounding the four white marble temples that mark the resting places of these members of the

Master's family. These two gardens, on opposite sides of one of Haifa's main roads, and open to the public, are now mentioned in all up-to-date Palestine guides as sights not to be missed by visitors to the Holy Land. The purchase of Bahá'u'lláh's mansion at Bahji, the defeat of the constant machinations of the Covenant-breakers, the establishment of two archives filled with material of great sacred and historic importance, collected, verified and label led by him, the building up of the great reservoir of Bahá'í literature of well over 5,000 volumes in libraries in Haifa and 'Akka, are but the highlights of his accomplishments at this world center of our Faith, to which flow pilgrims and guests from every land.

When we consider such facts as these, we begin to appreciate the nature and magnitude of the work which has been accomplished since 'Abdu'l-Bahá passed away, under the direct aegis of Shoghi Effendi. To his inspiration and perseverance we owe it that our Faith—once so obscure, so unknown except to a few students of modern Persia—has already boasted a Queen as ardent convert, and moreover a Queen of the ability and fame possessed by Marie of Rumania; that the appreciations, by non-Bahá'ís of outstanding position and ability, of the founders of our Faith, their teachings and the work accomplished by their followers, has already run into a small volume; that the Faith has exhibited its persistent vitality during these twenty-five years by producing Saints, Martyrs, great administrators and even Hands of the Cause; that it has become sufficiently strong and well known in the Western world for the government of a great nation like prewar Germany, to ban it and persecute its followers for their beliefs; that the case the Bahá'ís had against the Shi'ih clergy of Baghdad for the possession of The Most Great House, went before the permanent Mandates Commission of the League of Nations, and was not only decided in favor of the Bahá'ís but was the subject of much discussion and unfulfilled assurances on the part of King Faisal of 'Iraq and his Ministers.

All these things, and many other points far too numerous to be mentioned here, indicate that the Cause, far from sustaining a paralyzing blow through the death of 'Abdu'l-Bahá, went ahead in channels prepared for its development by Him in His Will, and prospered and grew as it never had before. How immature and naive was our conception of the World Order at the time of the Master's passing! With what paternal complacency some of the old and devoted Bahá'ís informed the Guardian that his next and wisest step would be to establish the International House of Justice! On what? He knew so well the long and thorough measures that must first be taken: Here was this great edifice, this world order, reared in the laws of Bahá'u'lláh, and its dome, the apogee, the crown, the uniting element, was the International House of Justice. Could it be hung on air? First must come the foundation, and that must be composed of not only the smallest units, the local Assemblies, but these units themselves must be made of educated material; the little cells, the individual Bahá'ís had first to understand their task and build themselves into a strong cohesive mass, capable of forming, as local Assemblies, the broad national foundation upon which the mighty pillars in turn could be reared, becoming the bones of the structure holding up the dome.

A stranger might be tempted to ask: granted these organized activities of the Bahá'ís had expanded and multiplied, covered new territory, and entered new fields, what had happened to the Cause's inner life? Had outward progress and accomplishment weakened the internal spiritual solidarity of the followers of Bahá'u'lláh? We can, after a quarter of a century's experience, answer that question with a sincere and hearty No! The institution of Guardianship—tied into the fabric of the Faith by 'Abdu'l-Bahá through His Will in a knot no amount of perseverance and ingenuity can undo—has, as it was destined to do, effectively prevented any division or schism in the Bahá'í ranks. We can now state this, not only with assurance born of faith, but with experience, for it has been tried and failed. Envy, jealousy, hatred, ambition—all the demoniacal forces which the ego of man can give rise to and which have so unrelentingly been ranged throughout history, against every reformer, every Prophet, and enlightened leader—have raised, in the hearts of more than one person, their ugly heads. Both Shoghi Effendi, as Guardian, and the Faith as such, have been violently attacked.

As was to be expected, the very first charge came from the Covenant-breakers: Muhammad 'Ali, who had tried in vain to discredit 'Abdu'l-Bahá, disaffect the believers, corrupt certain writings of Bahá'u'lláh, and even had on more than one occasion sought to have the Master's life taken, revived his faded hopes when he beheld such a (as he thought) defenseless youth placed at the helm. His attack was disturbing, if somewhat ludicrous, for he chose to have one of his henchmen seize the sacred shrine of his Father, Bahá'u'lláh, and rob the Bahá'í Keeper of the keys. Distressing though the incident was, the case of the successor of 'Abdu'l-Bahá was so clear in the eyes of the British authorities, that in a short time he was obliged to return the keys to Shoghi Effendi's representative. This was the first, so to speak, crossing of swords with our appointed Guardian, and both the Bahá'ís and local observers, friend and foe alike, learned through it that we had an active and skilled Defender of the Faith!

In Egypt, a proud Armenian, blinded by vanity and ambition, waved his own little flag of rebellion and succeeded in drawing away from the Bahá'í community (at that time in the early stages of its own development) a number of his compatriots and other misguided souls. But the hand that waved the flag soon got tired as it became aware of the futility of trying to coax people out of such a watertight ark as 'Abdu'l-Bahá's Covenant has proven itself to be. Gradually, over the years, those who after such a disillusioning and spiritually unhealthy experience, still possessed any vital spark of faith, returned to knock on the door they had left and were, whenever the sincerity of their intentions was proven, welcomed back into the now actively working and expanding Egyptian Bahá'í community.

An American woman, Mrs. Ruth White, suffering from a truly remarkable form of delusion—namely, that the Will and Testament of the Master is a forgery—expended a great deal of time, money and energy on expounding her views. The document in question, its handwriting, text and style, seals and history is so obviously protected from this accusation that her violent agitation had no effect on the body of the Bahá'ís, with the exception of a few simple souls in Germany. Most of these (who remained devoted to the Faith but confused on this point) have now expressed their deep remorse over these deluded and wasted years they spent outside the Bahá'í community, and have reentered it in Germany and are among its most active workers.

In Persia, Avarih, at one time a very active Bahá'í teacher, developed what must seem to any sane person, a sort of spiritual hydrophobia. He not only attacked the Guardian exhaustively and fantastically in about ten volumes, but turned against both Bahá'u'lláh and the Master as well. His statements, unbalanced, compounded of such a high percentage of lies that even an intelligent and sincere enemy of the Faith would recognize them as such, have poured forth in the cheap press of Persia for practically decades. But the results have been very disheartening from his standpoint, for he neither gathered unto himself a following, nor has he been able to disrupt the affairs of the large, devoted and loyal community of believers in Bahá'u'lláh's native land. Ahmad Sohrab, a former secretary of 'Abdu'l-Bahá, largely thanks to the generous support given him by a deluded woman, has been able to expend all his gifts of perversion on his favorite theme—a prolonged and windy attack on the Administrative Order of the Faith as it exists at present, with Shoghi Effendi as its head, and soundly organized Assemblies cooperating with him throughout the world in spreading Bahá'u'lláh's message and building up His divinely ordained institutions. He holds the honor of being undoubtedly the most mischievous of the trouble makers the Cause has raised up during this quarter of a century. Yes, the Cause of God has raised him up! For what beauty does not produce envy, and what purity does not produce slander, and what goodness does not challenge the evil hidden in an envious heart? This man, who received as charity—as we all do—some drops of God's overflowing bounty, could have done much to assist the Bahá'ís in carrying out the wishes of 'Abdu'l-Bahá, and the plans of Bahá'u'lláh. But ambition proved too strong. In our Faith we must submit to having our personal desires and plans integrated into the plans for the whole, for unity is our watchword and we are not only propagating a new Faith with its new principles, but are building

a divinely laid down system into society, and this requires the discipline of the personal ego to some extent, and the integration of all members of the community into a coherent pattern. To this Ahmad Sohrab would not submit, for it did not allow him the personal prominence he craved. The hot wind of his slander has blown upon us for some time now, and though it troubled and disaffected a few hearts, to the vast majority of believers it proved an irritating Stimulant, which not only made them cherish more dearly the Master's Will and its provisions, but spurred them on to greater endeavor. We Bahá'ís are neither afraid to, nor ashamed of, men toning the names of these prominent backsliders. On the contrary, they represent to us what a soldier's ribbons do to him: they are the campaigns we have successfully fought and every one of them is dear to our hearts. The storms they have loosed upon us have not only driven the roots of our Faith in Bahá'u'lláh's system deeper, but have demonstrated to us that, for the first time in history, a religion has been given to men which cannot be split up into sects, for the two Wills—those of Bahá'u'lláh and the Master—are so strongly constructed and so authentic beyond a shadow of a doubt, that it 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 its Doctrines and Laws fit like the spokes of a wheel—tear out the hub and you have to throw away the whole thing. This is why our enemies, for a hundred years, failed to establish anything outside the Faith which could thrive or prosper.

As we look back over these twenty-five years, it is with feelings of profound contentment. We Bahá'ís have matured greatly. The little tragedies, the hot discussions, the rocking of the boat by various enemies, seem all far behind us now. We have grown up in the Will. We have stood close to that tree which overshadowed all mankind and come to realize how live[lively] and great it is, how dense its foliage, how heavy its yield of fruits—the tree of our first Guardian, our Shoghi Effendi. Where first we looked to him with affection and much pity for his youthfulness and the greatness of the task laid upon him, now we look to him eagerly, waiting each fresh counsel of his wise, and so well proven, leadership. With deep love and pride the Bahá'ís labor under his guidance, thanking God not only for this wonderful Divinely inspired institution of Guardianship, but also for this particular Guardian, who has steered the ship of the Cause through so many shoals and whose sure and patient hand is guiding it on to the great victories promised by Bahá'u'lláh for his Faith in this Century.

Shoghi Effendi's services to the Cause of God are not yet known. How can they be? There is not yet the required perspective. Only gradually have we been grasping just Who and What the Báb and Bahá'u'lláh were; out of the mists of contemporary events they are now rising like giants on the horizon of Their Own Revelation. "God Passes By" has been the greatest single factor in our beginning to truly appreciate Their significance and station. But it is too early, and he is too close, for us to begin to properly evaluate our first Guardian. We can, however—always remembering he in his great modesty would wish us to—that he is guided by God, weigh up a little of what he has done. Let us begin with his presents to us, the dearest gifts he could make us, the translations: The Iqan, the Epistle to The Son of The Wolf, The Prayers and Meditations, The Gleanings, The Hidden Words, The Dawn-Breakers, and innumerable gems quoted in his own writings. What would our understanding of and love for the Cause be today without these glorious books? Then let us take his own works: The Bahá'í Administration, the wonderful World Order Letters, The Dispensation of Bahá'u'lláh, The Advent of Divine Justice, The Promised Day Is Come, the ten volumes of The Bahá'í World—child of his vision of the Cause and untiring perseverance and most valuable of all, God Passes By, that unique exhaustive and marvelous review of the highlights of 100 years of Bahá'í history, in which every factor receives its due importance in relation to every other, a labor no one but the Guardian could ever be qualified to do. To the above must of course be added many important communications addressed to the Persian Bahá'ís in their own tongue.

Not one of our achievements during this quarter of a century and briefly touched upon here, could have been made were it not for the untiring labor and patience of Shoghi Effendi. He has encouraged us when we were down-hearted, spurred us on when we decided to take a little inopportune rest, foreseen our needs and supplied us with the plans, the counsel, the passages from the writings, the answers to the questions, which we needed. How well we realize today what a sad state our Cause would have been in without him! So often we have seen his healing touch laid on dissensions, on hurt feelings or wounded pride, always fertile sources of trouble in any community. So often his explanation and interpretation has made the way clear and once again gathered us in deep unity to serve our beloved Faith.

But we can be sure of one thing—all these services rendered [to] us by the first Guardian have not been without cost. A loving and sensitive nature, openhearted and filled with a wonderful eagerness in his desire to serve the Master, and carry out His wishes, he has been assailed most viciously, most unjustly, most pitilessly by enemies both within and without. From the world, any righteous man expects little understanding and acclaim during his lifetime, but from those near in ties of friendship or of blood, he hopes for and expects to receive more. We might have thought that the great tidal waves of distress and calumny, the violent attacks, had subsided with the end of the Heroic Age of the Faith. But this evidently has not been the plan of God. Now we see our Guardian strong, wise, mature, stretching about us his iron arms to protect us in the sanctuary of the Divine Cause, but he himself is much scarred by the blows he has received these twenty-five years, more scarred than the Master surely ever dreamed he could be when he wrote "that no dust of despondency my stain his radiant nature," indeed, snowed under sometimes with the problems this ever-expanding world Faith engenders in its forward march, and with the many cares and blows that have been his portion.

That which sustains the Guardian, now left so alone amidst his great responsibilities, is the work of the Cause. Good news is like the breath of life to him, and whenever some new goal is achieved, some problem solved, some new enterprise undertaken, his spirit is lightened, his mind freed for some new creative effort, his heart gladdened. So we see that just as we Bahá'ís the world over are his responsibility, given to him by Almighty God, so is he our responsibility, likewise given us by Almighty God. Let us not take it lightly! In gratitude for both this mighty institution of Guardianship in which mankind has found a sure refuge in this new age, and in gratitude for this particular first Guardian, this Shoghi Effendi, let us resolve to rise to a truly higher plane of endeavor, and above all a higher plane of spiritual awareness, during these coming years. We must always remember that the only real limitations we suffer, are those within ourselves. Rallied closely about the center of the Cause, loving him and, in him, each other, we can, during the next quarter of a century double our record of achievement.

Every truth, every fact, has so many meanings and aspects. It may take a thousand years to correctly appraise the implications of 'Abdu'l-Bahá's Will and Testament, but we—the first recipients of it—can, if we will, leave behind us the record of being the generation who made the greatest advances in understanding it and first helped release its wonderful powers upon the world, in history's darkest years.

Haifa, Palestine

November 1946



بنام دوست یکتا

قلم اعلی اهل بها را بفیوضات رحمانیّه بشارت میدهد و جمیع را نصیحت میفرماید تا کلّ بنصح الله مالک اسماء بما اراده المحبوب فائز شوند. جدال و نزاع و فساد مردود بوده و هست باید احبای الهی بلحاظ محبت در خلق نظر نمایند و بنصائح مشفقانه و اعمال طیبیه کلّ را بافق هدایت کشانند . بسا از نفوس که خود را بحق نسبت داده‌اند و سبب تضییع امر الله شده اند اجتناب از چنین نفوس لازم. و بعضی از ناس که بمقصود اصلی در ایام الهی فائز نشده‌اند و رَحِیق معانی را از کأس بیان نیاشامیده‌اند از اعمال غافلین و افعال مدّعین متوهم شوند. چنانچه مشاهده شد بعضی از نفوس که بسماء ایمان ارتقاء جستند بسبب اعمال و اقوال انفس کاذبه از أفق عزّ احدیّه محتجب ماندند مع آنکه سالها این فرد را شنیده‌اند: " گر جمله کائنات کافر گردند بر دامن کبریا نشیند گرد" بعضی از عباد آنچه از مدّعیان محبت ملاحظه نمایند بحق نسبت میدهند فبئس ما هم یعملون. در جمیع اعصار اختیار و اشرار بوده و خواهند بود أن اعتبروا یا أولى الابصار. قلوب طاهره و ابصار منیره و نفوس زکیّه باید در جمیع احیان بافق امر ناظر باشند نه باعمال و اقوال مدّعیان و کاذبان . از حقّ جلّ جلاله مسئلت نمائید جمیعرا هدایت فرماید و برضای مطلع آیات که عین رضای اوست فائز فرماید . انّه لهو المجیب المعطى الغفور الکریم . محض فضل و عنایت این لوح از سماء مشیئت الهیّه نازل تا جمیع احبّا بما اراد الله مطّلع شوند و از شرور نفوس اّماره احتراز نمایند هر متکلمی را صادق ندانند و هر قائلی را از اهل سفینه حمرا نشمرند. انّه لهو المبیّن المتکلم الصادق المتعالی العزیز الامین.

حضرت بهاء الله

Guardian of the Bahá'í Faith in Person

Permanent Head of the Universal House of Justice

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

“Without such an institution [Guardianship, represented by living guardian of the Faith] the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would 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.”

- Shoghi Effendi, *“The Dispensation of Bahá'u'lláh”*

”بدون این مؤسسه [ولایت امر الله] وحدت امر الله در خطر افتد و بنیا نش متزلزل گردد و از منزلتش بکاهد و از واسطه فیضی که بر عوا قب 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 “

شوقی افندی - توقیع دور بهایی

THE UNIVERSAL HOUSE OF JUSTICE

بیت العدل اعظم الہی

Universally Elected Body by the People of the World

[Under direct supervision of living Guardian of the Bahá'í Faith]

مجمع انتخابی بین المللی توسط ساکنین کره ارض

[زیر نظر مستقیم شخص ولی امر دیا نت بهایی]