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CARAVAN

"THE BAB VERILY
STANDS IN NO
NEED OF
TEACHERS
SUCH AS I."

- SHAYKH ABID

"...LOOKS LIKE THE
FAITH IS IN THE
HANDS OF WRONG
PEOPLE..."

READ MORE
UNDER THE SECTION
'SOME QUESTIONS
ANSWERED'



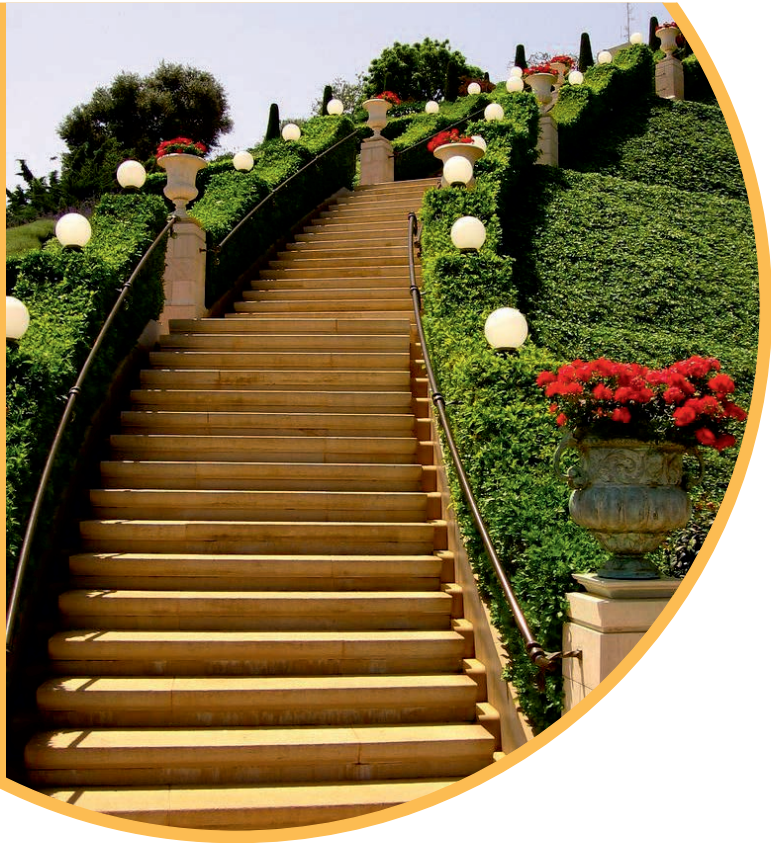


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Prayer



O LORD! RENDER VICTORIOUS THY FORBEARING SERVANTS - PRAYER

O Lord! Render victorious Thy forbearing servants in Thy days by granting them a befitting victory, inasmuch as they have sought martyrdom in Thy path. Send down upon them that which will bring comfort to their minds, will rejoice their inner beings, will impart assurance to their hearts and tranquillity to their bodies and will enable their souls to ascend to the presence of God, the Most Exalted, and to attain the supreme Paradise and such retreats of glory as Thou hast destined for men of true knowledge and virtue. Verily, Thou knowest all things, while we are but Thy servants, Thy thralls, Thy bondsmen and Thy poor ones. No Lord but Thee do we invoke, O God our Lord, nor do we implore blessings or grace from anyone but Thee, O Thou Who art the God of mercy unto this world and the next. We are but the embodiments of poverty, of nothingness, of helplessness and of perdition, while Thy whole Being betokeneth wealth, independence, glory, majesty and boundless grace. Turn our recompense, O Lord, into that which well beseemeth Thee of the good of this world and of the next, and of the manifold bounties which extend from on high down to the earth below. Verily, Thou art our Lord and the Lord of all things. Into Thy hands do we surrender ourselves, yearning for the things that pertain unto Thee.

-Prayer of The Bab

Foreword

As soon as the Bab became manifested, Baha'u'llah said, "This great Man is the Lord of the righteous, and faith in Him is incumbent upon all."

(Reported by Abdu'l Baha in Some Answered Questions, p. 27)

The Baha'is around the world break in proceedings to remember the earnest anniversary of their religious founder's public execution at noon on July 9. As one of nine holy days of the year, the execution of the Bab honours the anniversary of an event that occurred on this date in 1850. The events that ensued on the day of his death, however, have left masses in awe for more than a century.

19th century, Persia, a man who called himself the Bab, meaning the Gate, had instigated fascinating supporters. In the face of challenges by the system, passion for his Babi religion ran wide and deep. Muhammad

Shah, the initial authority, did not execute the Bab, but his successor, Nasiri'd-Din Shah, was counselled to kill the Bab. And subsequently, it was declared that the Bab, along with his followers, would be executed.

The Bab was brought to the centre of the city to be executed by the soldiers. A firing squad was summoned and when the regiment opened fire, the Bab was killed. A small group of Babis risked their lives to sneak the Bab's deceased body into a wooden casket, where it remained hidden for almost 60 years before being entombed in a shrine on Mount Carmel in Haifa, Israel, where it remains to this day. To this day, the 9th July, most Baha'is observe the holy day of the execution of the Bab with devotional gatherings along with service to humanity by visiting old-age homes and spending time with the lesser privileged. As said by Abdu'l Baha,

"If His Holiness, the Bab had not manifested



love for mankind, surely he would not have offered his breast for a thousand bullets.”

Following the Bab's divinely example; we must become selfless and aglow with the fire of the love of God. We must partake of the bounty and grace of the Lord, for the Bab has admonished us to arise in service to the Cause of God and to upbuild the oneness of the world of humanity.

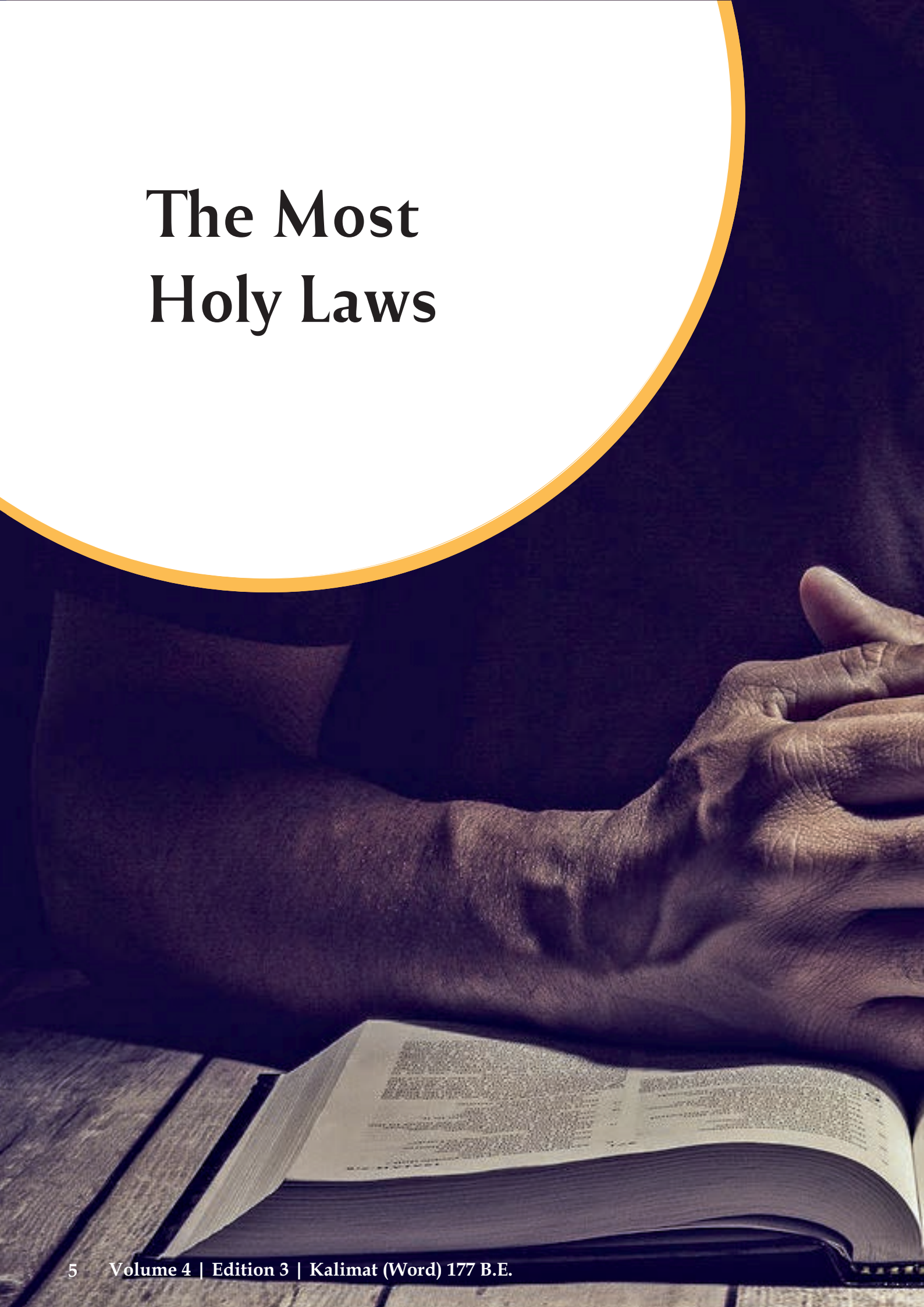
With that, we present you with, yet another edition of The Caravan and we take immense pride in bringing you some interesting articles and contents which are influenced by the message of the Bab, Baha'u'llah and the Master. Continuing with our series of Laws from Kitab-i-Aqdas, we would like our readers to keep themselves acquainted with the true teachings of Baha'u'llah. We are thankful to Baha'is from all corners of the world who have taken great interest in the Caravan and are helping us reach great heights and accomplish more in this Cause.

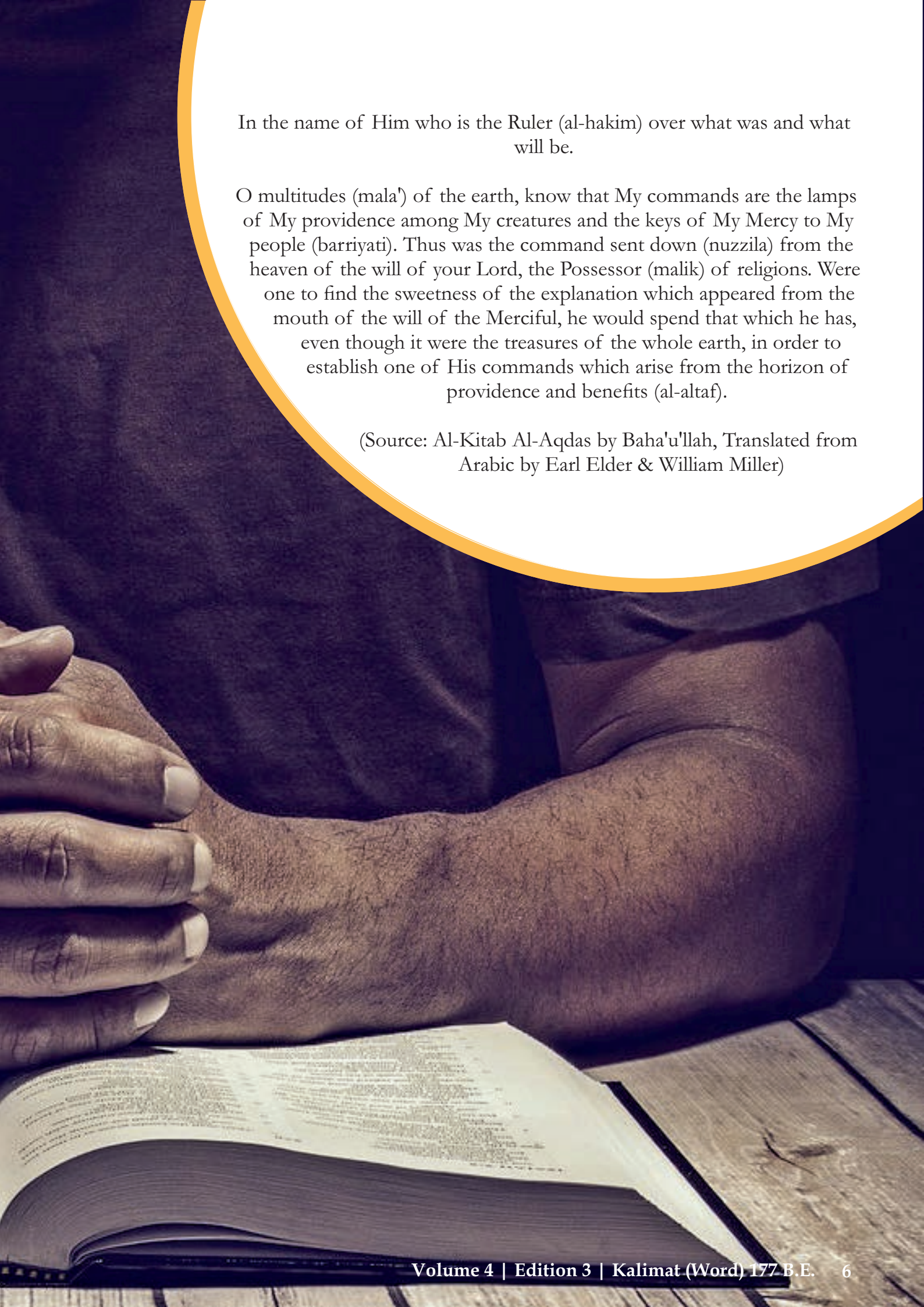
What are your thoughts about the Caravan? Let us know by writing to us at info@freebahais.org and be sure to share this magazine with at least one person you know to spread the message of Baha'u'llah. Keep sending your feedback/suggestions/queries regarding anything about the Free Baha'i faith, and we will be happy to get in touch with you.

Stay blessed,

The Free Baha'i Team

The Most Holy Laws





In the name of Him who is the Ruler (al-hakim) over what was and what will be.

O multitudes (mala') of the earth, know that My commands are the lamps of My providence among My creatures and the keys of My Mercy to My people (barriyati). Thus was the command sent down (nuzzila) from the heaven of the will of your Lord, the Possessor (malik) of religions. Were one to find the sweetness of the explanation which appeared from the mouth of the will of the Merciful, he would spend that which he has, even though it were the treasures of the whole earth, in order to establish one of His commands which arise from the horizon of providence and benefits (al-altaf).

(Source: Al-Kitab Al-Aqdas by Baha'u'llah, Translated from Arabic by Earl Elder & William Miller)



I AM HERE

Seeking for a gentle heart
And visioning a living paradise
A single sacrifice
Burst myself apart
Like crystals
Raining down the sky
Thus causing to collide

But I know you are there
Revolving with the air
Solitary wanderer,
Come to see the glare
My light will make you stare

Waiting patiently I am
As mourning swiftly immures
My life, my soul, my virgin heart

But I know you are there
Revolving with the air
Solitary wanderer,
Come to see the glare
My light will make you stare

Though a devastating shadow
Haunts me all the time
My day will ultimately arrive
And I will sway myself to love, and live and die

It is time for me to laugh and finally surpass
Concerns that only strained my life

Solitary Wanderer,
Come and see the glare
My light will make you stare
And I will no longer be there
Living in despair

– Matt Mcholland



Correspondence

Correspondence between the High Commissioner of
Palestine and Ruth White, regarding the alleged Will
of Abdu'l Baha

Part 2

By
Ruth White
March, 1932.

SECRETARIAT,
GOVERNMENT OFFICES,
JERUSALEM
7th January, 1931

Tel. Add. "CHIEFSEC, JERUSALEM"

Any reply should be addressed to
The Chief Secretary,
Government Offices,
Jerusalem and should quote No.1232/29

Madam: I am directed to acknowledge the receipt of your letter dated 12th December, enclosing the photographs of the alleged will of late Sir Abdu'l Baha Abbas.

2. I have also to thank you for the copy of your book "The Baha'i Religion and its enemy the Baha'i Organisation" which accompanied it.

3. I shall not fail to inform you of the result of the comparison of the alleged will with the original document.

I am, Madam,
Your Obedient Servant
(Signed) Max Norock
CHIEF SECRETARY



Mrs. H. Lawrence White,
88, Morningside Drive,
New York City.

GOVERNMENT OF PALESTINE

In case of reply please
quote the date of this
letter and the following
No. Y/58/31

Chief Secretary's Office,
Jerusalem,
Palestine
19th May 1931

Madam,

In continuation of my letter No.1232/29 of the 7th of January,1931, on the subject of the will of the late Sir Abdu'l Baha Abbas, I am directed to inform you that Mr.Afnan Shoghi Effendi Rabbani permitted a comparison to be made between the document which is reported to be the original will of the deceased and the photographs which you have produced.

Such examination revealed that the photographs appeared to be the authentic reproductions of the document produced as the will of the deceased.

I am, Madam,
Your Obedient Servant,
(signed) Ruhi Abdu'lhady

For ACTING CHIEF SECRETARY

Mrs. H. Lawrence White,
88, Butler Hall, Morningside Drive,
New York City, U.S.A.

To His Excellency
The High Commissioner of Jerusalem
Palestine.
June 5th, 1931

Your Excellency,

Thank you for your letter of May 19th, Y/58/31, sent through your secretary.

I am glad that the first step has been accomplished and that you have compared the photographs I sent you of the alleged will of Sir Abdu'l Baha Abbas with the original document purporting to be his will and found that the photographs are the reproductions of it. Thank you for taking this necessary step. But you of course aware that my request for an investigation was not in order to ascertain that the photograph I sent were copies of this purported document, for I never doubted that they were. My request for you was to ascertain whether the document is authentic or fraudulent. When Dr. Mitchell examined the enlarged the photographs of the alleged will he said that he had done all he could with the photographs, and that the next step should be for an expert to examine the original will at Haifa in order to ascertain many points that can be ascertained only through an examination of an original document, as for an instance—the chemical analysis of the ink, its age and evidences of erasures, and also evidences of paper having been pieced together and many other points familiar to handwriting expert.

After Dr. Mitchell told me this I sent Shoghi

Effendi Rabbani a registered letter asking him to grant me permission to send a handwriting expert to Haifa and have the original examined. But to this he did not reply, nor did I expect him to, inasmuch as he has done everything to prevent an investigation. Yet he has not hesitated to collect money from me and other Baha'is under the powers granted in this alleged will.

I most respectfully repeat my request to you that inasmuch as I am one of the victims of this fraud, and inasmuch as this fraud is continuing to be perpetrated internationally upon the public, and great sums of money collected under the powers granted in this alleged will, that you have the original alleged will of Sir Abdu'l Baha Abbas examined by a handwriting expert and report your finding to me. Your report that the photographs examined by the handwriting expert to whom I submitted these (Dr. Mitchell) have been verified as accurate reproductions of the original document, in conjunction with the report of Dr. Mitchell make a prima facie case of fraud against those who have used this alleged will as a basis of soliciting money from the public, and you will hence recognize the necessity of further action on your part.

You already have Dr. Mitchell's report which shows that his examination of the photographs of this alleged will proves it to be fraudulent. You also have photostats of the receipts showing that I contributed to this Baha'i fund (from which Shoghi Effendi received his tax). And at the time I contributed to this fund it was without knowledge that the alleged will had not been fully authenticated.

Therefore as all indications are overwhelmingly in favour of the belief that this alleged will which was undated, unwitnessed, unprobated and unstamped by the government is fraudulent and especially as this belief is backed up by the report of Dr. C. Ainsworth Mitchell showing it to be

fraudulent, I am confident that you will take the final step and have the document examined and make a report so that these victims may no longer be defrauded by Shoghi Effendi Rabbani who claims to be the successor of Sir Abdu'l Baha Abbas, and that restitution may be made to me and to many others, from whom large sums have been obtained under false pretences.

A report coming from the British Government would have an overwhelming effect in putting a stop to the fraud and thereby His Majesty's Representatives would live up to the wonderful reputation they have established all over the world for rectifying injustices.

I have great hope in the British Government, as I have lived many years in England, and am conversant with the fact that they do not pigeon hole such matters as is often done in the United States. My confidence in the British Government's sense of justice also made me select Dr. C. Ainsworth Mitchell as the handwriting expert to examine this alleged will.

Please let me know what action you take in the matter, and please send your report by registered mail.

With many thanks for your prompt attention to this matter, I am

Very truly yours,
(signed) Ruth White



THE BARRACK-SQUARE IN TABRÍZ, WHERE THE BĀB SUFFERED MARTYRDOM. PILLAR ON THE RIGHT MARKED X IS THE PLACE WHERE HE WAS SUSPENDED AND SHOT

Clergy in the Baha'i Cause

A person wearing a hat and dark clothing stands with their back to the camera, arms raised in a gesture of praise or joy. They are standing in a field of tall grass under a dramatic sky with soft, colorful clouds in shades of orange, pink, and blue, suggesting a sunset or sunrise. The overall mood is one of spiritual uplift and connection with nature.

In answer to a question as to whether or not there would be any clergy in the Baha'i Cause?

“No. In this movement there will never be any paid ministers, no appointed clergy, no bishops, no cardinals, no popes, no ceremonies. A clergyman, assuming that he is ordained to his ministry, may think that he knows more about God than anyone else, whereas the humble man in his congregation may know more about God than he does. The sacerdotal and theological position makes a clergyman proud and haughty. But there is one thing in this Cause; some people may become greater than the rest, not through appointment, but through the purity of their hearts, their unselfish deeds, their heroic sacrifices, and their knowledge of God. Such illumined souls, like kind fathers or teachers, will guide and teach those less fortunate. They are the elder brothers of the members of the community. They do not arrogate to themselves any title or position. You will know them by their humility, their sincerity, their deeds, their severance, their knowledge, their spirituality, and their attraction.”

- Abdu'l Baha

(Source: Diary of Ahmad Sohrab, March 21, 1913)

Inspiring Quotes



“Ordain for me, O my Lord, and for those who believe in Thee that which is deemed best for us in Thine estimation, as set forth in the Mother Book, for within the grasp of Thy hand Thou holdest the determined measures of all things.”

— The Bab

“Happy is the man who will arise to serve My Cause, and glorify My beauteous Name. Take hold of My Book with the power of My might, and cleave tenaciously to whatsoever commandment thy Lord, the Ordainer, the All-Wise, hath prescribed therein. Behold, O Muhammad, how the sayings and doings of the followers of Shí'ih Islám have dulled the joy and fervor of its early days, and tarnished the pristine brilliancy of its light. In its primitive days, whilst they still adhered to the precepts associated with the name of their Prophet, the Lord of mankind, their career was marked by an unbroken chain of victories and triumphs. As they gradually strayed from the path of their Ideal Leader and Master, as they turned away from the Light of God and corrupted the principle of His Divine unity, and as they increasingly centered their attention upon them who were only the revealers of the potency of His Word, their power was turned into weakness, their glory into shame, their courage into fear. Thou dost witness to what a pass they have come. Behold, how they have joined partners with Him Who is the Focal-Point of Divine unity. Behold how their evil doings have hindered them from recognizing, in the Day of Resurrection, the Word of Truth, exalted be His glory. We cherish the hope that this people will henceforth shield themselves from vain hopes and idle fancies, and will attain to a true understanding of the meaning of Divine unity.”

— Baha'u'llah

"The natural law for man is to walk on the earth, but he makes ships and flies in the air! He is created to live on dry land, but he rides on the sea and even travels under it!"

— Abdu'l Baha

THE GREAT MANIFESTATION

"Verily, the words which have descended from the heaven of the Will of God are the source of unity and harmony for the world. Close your eyes to racial differences, and welcome all with the light of oneness."

-Baha'u'llah

Born in Tehran, Iran on 12 November, 1817, Mirza Husayn Ali Nuri his mother was Khadijih Khanum and His father was Mirza Buzurg. As a young child, Baha'u'llah was privately tutored and was known to be intelligent. He was a devout Moslem, and by the age of 13 or 14 He discussed intricate religious matters with leading ulema (religious scholars).

As a young man, rather than pursuing a career in government service like His father, Mirza Husayn Ali chose to devote His energies to the care of the poor. He showed no interest in seeking position or prominence. He led a very humble life.

After accepting the Bab, the life of Mirza Husayn changed entirely. Although They never met in person, from the moment Mirza Husayn Ali heard of the Bab's message, He declared His wholehearted belief in it and put all of His energy and influence into promoting it. His service to poor ones was now embalmed with the spirituality and God wariness.

In 1848, a significant gathering of the Bab's followers took place in a village in the

northeast of Iran named Badasht. Mirza Husayn Ali played a key role in the proceedings of Badasht, which attested the independent character of the new religion. From this time onwards, Mirza Husayn Ali was known as Baha'u'llah, meaning the "Glory of God" in Arabic.

As the community of the Bab's follower grew, it also provoked the fierce opposition from the regime. Thousands of Bab's follower were subjected to the most cruel and barbaric treatment by the regime, and many of them were put to death. When three hundred Babis sought refuge in a deserted shrine called the fort of Shaykh Tabarsi, Baha'u'llah set out to join other Babis, but He was prevented from reaching His destination.

In 1850, the Bab was publicly executed in Tabriz. Majority of the Bab's leading supporters were killed, and it soon became evident that Baha'u'llah was the only One to Whom the remaining Babis could turn. His level of spirituality and leadership was palpable.

In 1852, Baha'u'llah was falsely charged in an attempt on the life of Nasiruddin Shah, the King of Iran. When the warrant was issued, He Himself set out to face His accusers, this astonished those who were charged with arresting Him. They conducted Him, barefoot and in chains, through teeming streets to a notorious subterranean dungeon of Siyah Chal, known as the "Black Pit."



The dungeon was pitch dark and had once been the reservoir for a public bath. Within its walls, prisoners languished in the cold and unhealthy air, stinky smell clamped together by an unbearably heavy chain that left its mark on Baha'u'llah's body for the rest of His life.

It was in these difficult circumstances that the rarest and most cherished of the events was once again played out: a mortal man, outwardly human in every respect, was chosen by God to bring to humanity a new message.

This experience of Divine Revelation, touched on only indirectly in surviving accounts of the lives of Moses, Christ, and Muhammad, is illustrated in Baha'u'llah's own words: "During the days I lay in the prison of Tihran, though the galling weight of the chains and the stench-filled air allowed Me but little sleep, still in those infrequent moments of slumber I felt as if something flowed from the crown of My head over My breast, even as a mighty torrent that precipitateth itself upon the earth from the summit of a lofty

mountain...At such moments My tongue recited what no man could bear to hear."

After 4 months of torture and pain, Baha'u'llah was exiled to Baghdad along with his family. There his popularity grew and he got many followers in Baghdad. His growing popularity and fame led to jealousy in the heart of his brother Mirza Yahya. Mirza Yahya made several shameless efforts to defame & slander Baha'u'llah's character and sow seeds of suspicion and doubt among His companions. In order to avoid tension due to this, Baha'u'llah retired to the mountains of Kurdistan, where He remained for two years, reflecting on His divine purpose of spreading the message. In the mountains of Sulaymaniyyah during these 2 years, Baha'u'llah continued his mission and sowed the seeds of Baha'i faith which is evident today in the form of believers in Sulaymaniyyah.

At the end of April 1863, shortly before leaving the environs of Baghdad for Istanbul (known as Constantinople in the English language of the time), Baha'u'llah and His

companions resided for twelve days in a garden which He named Ridvan, meaning "Paradise". On the banks of the River Tigris, Baha'u'llah declared Himself to be the One heralded by the Bab—God's Messenger to the age of humanity's collective maturity, foretold in all the world's scriptures. Thousands of His lovers and admirers gathered in Ridvan and met Him. They heard the message of God from the Man of God Himself.

Three months after departing Baghdad, Baha'u'llah and His fellow exiles reached Constantinople. They remained there for just four months before a further banishment took them to Edirne (Adrianople). Baha'u'llah referred to Adrianople as the "remote prison." Yet despite the inhospitable conditions under which the exiles were forced to live, inspired verses continued to flow from Baha'u'llah's pen, and His message reached as far away as Egypt and India.

During this period Mirza Yahya, the jealous half-brother of Baha'u'llah, contrived to poison Him. This tragic episode left Baha'u'llah with a tremor that showed in His handwriting to the end of His life.

Beginning in September 1867, Baha'u'llah wrote a series of letters to the leaders and rulers of various nations inviting them to the message of God. But first, He warned, there would be catastrophic upheavals in the world's political and social order. He summoned the world's leaders to uphold justice and called upon them to convene an assembly where they would meet and put an end to war. He said that only by acting collectively, could a lasting peace be established. His warnings fell upon deaf ears.

Arriving in the Mediterranean prison city of 'Akka on 31 August 1868, Baha'u'llah was to spend the rest of His life in the fortified city and its environs.

Confined to a prison for more than two years,

He and His companions were later moved to a cramped house within the city's walls. Little by little, the moral character of the Baha'is—particularly Baha'u'llah's eldest son, Abdu'l Baha—softened the hearts of their jailers, and penetrated the bigotry and indifference of Akka's residents. As in Baghdad and Adrianople, the nobility of Baha'u'llah's character gradually won the admiration of the community at large, including some of its leaders.

Baha'u'llah passed away on 29 May, 1892. In His will, He designated Abdu'l Baha as His successor and Head of the Baha'i Faith — the first time in history that the Founder of a world religion had named his successor in a written irrefutable text. This choice of a successor is a central provision of what is known as the "Covenant of Baha'u'llah," enabling the Baha'i community to remain united for all time. Abdu'l Baha is thus known as the Centre of the Covenant.

Baha'u'llah rose like a shining star from the horizon of Persia, inspired with the message of Peace and of Brotherhood among men. He brought the light of guidance to the world; He kindled the fire of love and revealed the great reality of the True Beloved. He sought to destroy the foundations of religious and racial prejudice and of political rivalry. He likened the world of humanity to a tree, and all the nations to its branches and the people to its leaves, buds and fruits. In his entire life, Baha'u'llah strived only towards the well-being of humanity without any hidden motives. He was never seen trying to achieve worldly powers and materialistic gains. The principles of the Baha'i faith could be seen practically implemented in his life. This is an important lesson for the Baha'is of today to follow the footsteps of Baha'u'llah in all the aspects of life without looking for materialistic gains and seeking worldly recognition.

-Sam John (Melbourne, Australia)

“Where there is love, nothing is too much trouble and there is always time.” – Abdu'l Baha



With this, I pray to God to help us follow in the footsteps of the Master and take care of the poor and the needy, always. More power to you!

Want to be a contributor for 'The Caravan'?

Interested in contributing to the Caravan Magazine by writing a guest article? Kindly send us your article at ['thecaravan@freeBahais.org'](mailto:thecaravan@freeBahais.org) and if we find your article unique, knowledgeable and interesting enough for our readers, we will surely publish it in our upcoming issue. If you have any other queries, you can write to us at ['info@freeBahais.org'](mailto:info@freeBahais.org)

Thank you!



THE BAHÁ'Í RELIGION AND ITS ENEMY, THE BAHÁ'Í ORGANIZATION – PART 3

(An extract from Lady Ruth White's book)

(...continued)

CHAPTER II.

FREEDOM OF CONSCIENCE A BAHÁ'Í TEACHING—THE ALLEGED SUCCESSOR SHOGHI EFFENDI LIKE SOVIET GOVERNMENT SUPPRESSES THIS—HE HAS GARBLED WRITINGS OF BAHÁ'U'LLAH AND OF ABDU'L BAHÁ—HOUSE OF JUSTICE IS THE FUTURE STATE—NOT THE SPIRITUAL ASSEMBLY OF BAHÁ'ÍS.

During 1926, when I visited the Baha'i Assemblies in all the large cities, on my way to California, I perceived that so subtly had a transition been made from the original principles of Baha'u'llah and Abdu'l Baha that the teachings had become completely inverted with few of the Baha'is realizing this. In fact, I saw scarcely a trace of the Baha'i

teachings evidenced anywhere. To be sure I heard much talk about universal peace and the brotherhood of man, and many other principles that are commonly talked about by the votaries of dozens of sects and reforms today. But talk about these principles is worse than ineffectual when people act in a narrow sectarian way, as the Baha'is were, and are doing, in violation of the universal principles of the Baha'i Religion.

From everything I observed I knew that Shoghi Effendi had made a very careful study of Bolshevism, not in order to combat it, as Abdu'l Baha said we should do, but in order to imitate its methods, and apply them to the administration of the Baha'i organization. This I despite the fact that Abdu'l Baha said:

“The future is bad...Nations should strive to extinguish this fire (of Bolshevism) so that it

would not spread to other countries. It will soon affect other countries...for the mass of people have a Bolshevik tendency."

The Light of the World.

I happened to mention this in one of my talks. After the lecture I was approached by one of the members of the Assembly and informed that Shoghi Effendi had forbidden this to be mentioned—that everything of a political nature must be eliminated from discussions. Naturally, he would require such restrictions, as his tactics and those of the members of the National Spiritual Assembly are very much akin to those of the Soviet government today. In the New York Sunday Herald of March 17, 1929, there appeared an article by E. A. Ashmead-Bartlett, C.B.E., who left Russia only six weeks ago. He was formerly a member of parliament on political, economic and military conditions in Russia. He shows how nine people are keeping 140,000,000 people in subjection, and the method that they use in election is so identical with that which Shoghi Effendi has imitated, hoping that he, too, may in time become a dictator on the same colossal scale, that I here quote it in part:

"But in reality, changes in the Politique Bureau are only brought about by the members themselves. They name their own list of candidates and the delegates vote as they are told. No opposition group would dare put up candidates of its own choice..."

"The Politique Bureau now consists of nine persons, who form the Supreme Governing Executive ..." "The latter's duties are considered very important and consist of studying the rolls of all those employed on local Soviets or in factories to find out if they are strict Communist...."

"When issues have to be voted on, the procedure is simple and effective. The chairman reads out the motion and then

demands those who are against it to raise their hands. The delegates know too well what will happen to them if they oppose a motion once it has been adopted by the platform and sit in silence." "When the government has had enough of these meetings, which are liable to drag on interminably, all it has to do is to close the restaurant and then the delegates are very pleased to clear out of Moscow. The whole farce is a magnificent piece of stage management to make the delegates—and the people they represent—believe they really have a say in the councils of the country. In reality they have none."

"It is easy to understand how all the real power in a government thus organized lies in the hands of the party chiefs, who control the machine. Stalin is to-day the master mind and possesses a supreme knowledge of the party organization owing to the many years he spent as secretary under Lenine. No change of policy can be brought about without the consent of the "Big Nine" and any proposals they make are automatically indorsed by the All Union Congress of Soviets."

Shoghi Effendi conducts the Baha'i elections in the same manner, and it is more of a farce than that of the Bolsheviks. Like them he studies the roll of the Baha'is and, through a system of espionage, he knows every shade of belief among them. He selects those who lean most favourably towards him, and the voters have no more to say about who is to be elected than the Russian people have under the Soviet regime. And like the Soviet government his chief aim is to suppress man's freedom of conscience. There is no greater violation of the Baha'i teachings than this. The following excerpts from the writings of Baha'u'llah and of Abdu'l Baha show the necessity of man's exercising his freedom of conscience:

"Since men differ in their degree of knowledge, if two persons should be found to possess different viewpoints as regards the

degree and station of the Manifestation of God, both are acceptable before God, for, in accord with the blessed verse: 'Verily, we have created souls different in degrees;' God has created men different in understanding and diverse in manners. But if those having two points of view engage in conflict and strife while expressing their views, both of them are rejected. For, by knowing the Manifestation of God it is intended to unify the hearts, cultivate souls and to teach the truth of God, whereas, conflict and strife of two persons with two different points of view would do harm to the Cause of God ..."

Baha'u'llah in The Brilliant Proof, page 28.

by Mirza Abul Fazl

In the following talk given by Abdu'l Baha in 1912 he further elucidates this subject:

"..... know ye that God has created in man the power of reason whereby man is enabled to investigate reality . . . He has endowed him with mind or the faculty of reasoning by the exercise of which he is to investigate and discover the truth; and that which he finds real and true, he must accept...He must not be an imitator or blind follower of any soul. He must not rely implicitly upon the opinion of any man without investigation; nay, each soul must seek intelligently, and independently, arriving at a real conclusion and bound only by that reality. The greatest cause of bereavement and disheartening in the world of humanity is ignorance, based upon blind imitation. It is due to this that wars and battles prevail; from this cause hatred and animosity arise continually among mankind..."

"God has given man the eye of investigation by which he may see and recognize truth. He has endowed man with ears that he may hear the message of reality and conferred upon him the gift of reason by which he may discover things for himself. This is his endowment and

equipment for the investigations of reality. Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain. Each human creature has individual endowment, power and responsibility in the creative plan of God. Therefore, depend upon your own reason and judgment and adhere to the outcome of your own investigation; otherwise you will be utterly submerged in the sea of ignorance and deprived of all the bounties of God. Turn to God; supplicate humbly at his threshold, seeking assistance and confirmation, that God may rend asunder the veils that obscure your vision. Then will your eyes be filled with illumination; face to face you will behold the reality of God and your heart become completely purified from the dross of ignorance, reflecting the glories and bounties of the kingdom."

". . . It is the duty of everyone to investigate reality, and investigation of reality by another will not do ..."

*The Promulgation of Universal Truth.
Discourses Abdu'l Baha; pages 285-287-288.*

In the "Traveller's Narrative," translated from the Persian by Prof. Edward G. Browne Cambridge University, Abdu'l Baha's comments on this are as follows:

...."Now this is beyond the power of man, that he should be able by interference or objection to, to change the heart and conscience, or meddle with the convictions of any one. For in the realm of conscience nought but the ray of God's light can command, and on the throne of the heart none but the pervading power of the King of Kings should rule ..."

Ibid, pages 66-67.

".... the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the

secrets of creation, and manifestation of the hidden verities of the contingent world. ... So, in the world of existence two persons unanimous in all grades (of thought) and all beliefs cannot be found. 'The ways unto God are as the number of the breaths of (His) creatures,' is a mysterious truth..."

Ibid, pages 164, 165.

Every line of the teachings of Baha'u'llah and of Abdu'l Baha shows, both directly and indirectly, the necessity of man's exercising his freedom of conscience. Then what a shock to come in contact with the mutilations to which Shoghi Effendi and the leaders of the Baha'i organization have subjected these teachings, such as the following by Mr. Horace Holly who is the paid secretary and mouthpiece of the Spiritual Assembly:

"...the individual conscience must be subordinated to the decisions of the Spiritual Assembly..."

Baha'i Year Book, 1925, April, 1926, Vol. I; Page 55.

Could inversion of the teachings of Baha'u'llah and Abdu'l Baha go further than this. To organize the Baha'i Religion which these founders said could not be organized—to have paid officials and teachers in the religion which the founders said must be kept free from paid officials—and finally to have one of the paid officials declare that the individual conscience must be subordinated to the Spiritual Assembly!

The reason that Mr. Holly made this incredible statement, that, "the individual conscience must be subordinated to the Spiritual Assembly," is that since the death of Abdu'l Baha the Baha'i teachings have been garbled in such a manner as to lead people to suppose that when Baha'u'llah says that mankind must obey their governments, he

means the Spiritual Assemblies of the Baha'is!

In order to understand how this inversion of the Baha'i teachings could have taken place among supposedly enlightened people the reader must understand that back of the Baha'i organization are the real enemies of the Baha'i Religion. The Baha'i Assemblies were started by the enemies of Abdu'l Baha, that is by I. G. Kheiralla and Mirza Assad'ullah. The names "Spiritual Assemblies" or "Assemblies," which Kheiralla christened his activities have been retained by the Baha'i organization ever since. Professor E. G. Browne quoting a correspondent states:

"The doctor (Ibrahim Kheiralla) works hard and faithfully, starting class after class, . . . The believers have organized in New York with a president and several vice-presidents. The first vice-president told me that they are 107 or 109 in number and that they call themselves an 'Assembly'."

Although the members of the Baha'i organization have long since repudiated the personalities of these two men (they had to, for, shortly after starting Assemblies, they became the open enemies of Abdu'l Baha) yet they have never repudiated their policies. For the policies of Kheiralla, Mohammed Ali, Shoghi Effendi, and the Baha'i organization are identical, and they are the inversion of the universal principles that Baha'u'llah and Abdu'l Baha gave to the world.

As soon as Abdu'l Baha had passed on, his enemies who had been secretly paving the way for the organization of the Baha'i Religion, came into full possession of it, through the acceptance by the Baha'is of this document, alleged to be the will of Abdu'l Baha. They had secretly directed the policies of the Baha'i organization while Abdu'l Baha was alive, so that as soon as he was dead they could control it completely. There is no doubt but what they did this through carefully

grading their agents. First, there were a few who were the conscious and secret agents of Mohammed Ali, but who posed as the staunch followers of Baha'u'llah and of Abdu'l Baha. They were the advocates of organization, because through organization only could they hope to gain wealth and power. Those whom they could influence to become ardent advocates of organization were always put in the front rank of power, and greatly exalted, and became the leaders of the Baha'i organization. These leaders with a few exceptions, were the blind tools unaware that they were in reality following the policies of Mohammed Ali through his secret agents. Therefore, as soon as Abdu'l Baha was dead they came into full possession of the organization, the activities of which were held in abeyance during the lifetime of Abdu'l Baha. That is, Mohammed Ali and his abettors did not dare to make it the commercialized dictatorship that it has since become. But it had all been astutely planned for years.

Furthermore, in order to control it fully Shoghi Effendi and his abettors interpolated some of the writings of Baha'u'llah and of Abdu'l Baha. The Baha'is have accepted these interpolations and this alleged will either through lack of knowledge and study, or from lack of initiative which always accrues to those who hand over their conscience to other people. One of the instances of deliberate interpolation of the Baha'i teachings is in J. E. Esslemont's book — "Baha'u'llah and The New Era," which was published after the death of Abdu'l Baha and was revised and interpolated by Shoghi Effendi. On page 118 Mr.Esslemont asserts:

"Baha'u'llah further arranged that after the death of 'Abdu'l-Baha an international spiritual assembly (Baytu'l-Adl), representative of all Baha'is throughout the world, should be appointed to take charge of the affairs of the Cause, to control and co-

ordinate all its activities, prevent divisions and schisms, and preserve the teachings from corruption and misrepresentation."

But neither Mr.Esslemont, nor Shoghi Effendi cite where they found that Baha'u'llah had arranged that after the death of Abdu'l Baha an international Spiritual Assembly (Baytu'l-Adl), representative of all the Baha'is throughout the world, should be appointed . . . " for the simple reason that he made no such statement. The words "Baytul-Adl" do not mean "Spiritual Assembly" but literally, "House of the Just," which Baha'u'llah always used when speaking of the future state. They are no more applicable to the activities of the narrow, sectarian group who have organized under the name of "Spiritual Assemblies," than the words "House of Parliament" are applicable to a kindergarten.

Baha'u'llah wrote to Queen Victoria:

"Queen of London!

"...We have heard that thou hast entrusted the reins of deliberation into the hands of the commonwealth (alludes to the system of Representative Government). Thou hast done well, for thereby the basis of the edifices of (all) affairs are made firm, and the hearts of those who are under thy shadow (i. e. protection) both of high and low, are made tranquil. But it behoves them (i.e. those who are chosen to represent the people) to be (as) trustees amongst the servants (of God), and to regard themselves as guardians over whomsoever is in all the earth. And when anyone turns towards the Assembly let him turn his glance to the Supreme Horizon and say: ..."

Translated by Professor E. G. Browne. The Journal of the Royal Asiatic Society; 1889; page 969.

In the by-laws of the National Spiritual Assembly published in "The Baha'i World,"

1928; Article I states:

"The National Spiritual Assembly . . . shall constitute the sole electoral body of the United States and Canada in the formation of the Universal House of Justice provided for in the Sacred Writings of the Baha'i Cause ... In all its deliberation and action, the National Assembly shall have constantly before it as Divine guide and standard the utterance of Baha'u'llah:

"It behooveth them (i.e., Spiritual Assemblies) to be the trusted ones of the Merciful among men and to consider themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interest of the servants of God, for His sake, even as they regard their own interest, and to choose that which is meet and seemly."

Where this last quotation of Baha'u'llah's is taken from, the National Spiritual Assembly carefully omit mentioning. But if the reader will compare it with the foregoing quotation from the Tablet to Queen Victoria, he will see the similarity of each. Whether the latter was taken from the former and altered I do not know. But I do know that in both instances where Baha'u'llah mentioned Assemblies he was referring to the Government. In the case of the Tablet to the Queen he was speaking of her present government. In the other quotation, if it is not the same, he was speaking of the government of the future state. For the Baha'i organization which functions under the name "Spiritual Assembly," had not come into existence during the lifetime of Baha'u'llah. Even if it had, what had the future government, which is to be elected by all the people of the world, to do with a little group who have adopted the name "Spiritual Assembly." A cat may call himself a king but it fools no one.

A footnote to the foregoing paragraph states:

"Regarding the International Baytu'l-Adl, see Chapter XV, page 222." We turn to page 222 and this is what we find:

"And now, concerning the Assembly (Baytu'l-Adl) which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God, and day-springs of knowledge and understanding, must be steadfast in God's Faith, and the well-wishers of all mankind. By this assembly is meant the Universal Assembly; that is, in each country a secondary Assembly must be instituted, and these secondary Assemblies must elect the members of the Universal one."

This is from the alleged will of Abdu'l Baha. When Shoghi Effendi first translated this alleged will he evidently had not thought of substituting the word "Assembly" for "Baytu'l-Adl." Later it must have occurred to him that by substituting the words "Spiritual Assembly" for "House of Justice" it would make all the writings of Baha'u'llah and of Abdu'l Baha read as if they meant that the Spiritual Assemblies, which the Baha'is have named their organization, should be obeyed, instead of which they mean that we should obey the future state when it is called "House of Justice", exactly as we are commanded to obey our government today. All during the lifetime of Baha'u'llah and of Abdu'l Baha the words "Baytu'l-Adl" were translated as meaning just what they mean— "House of Justice." But no sooner was Abdu'l Baha in his grave than Shoghi Effendi construed these words to mean the Spiritual Assembly of the Baha'is! This despite the fact that Abdu'l Baha had made clear and definite statements that the Spiritual Assemblies were not the Houses of Justice, nor would they evolve into the Houses of Justice. They could not evolve into the Houses of Justice, as Shoghi Effendi said they would, because they are to be voted into

existence by universal suffrage, and as the Baha'i principles will not be put into full practice for hundreds of years, therefore the election of this future state is somewhere in the distant future. But because the leaders of the Baha'i organization have adopted the name "Assemblies," which Baha'u'llah used in speaking of any assembly, as shown in the foregoing Tablet to Queen Victoria, and in many other places, they imagine that they are the assemblies of the House of Justice or that they will evolve into the House of Justice.

To be continued...



Blast from the Past

AEDUL BAHÁ IN EGYPT

By MIRZA AHMAD SOHRAB

*Review reprinted from West Coast Reformer of
Calicut, India, September 26, 1934.*

"Perhaps it is an odd coincidence that in the history of mankind, it was left to the two great Persian Prophets to unfold and preach for the first time the unity of God with all mankind. They are none other than Zoroaster and Abdul Baha. The latter is no stranger to the East or the West because of the rich legacy of spiritual faith he had left behind him for them to pick up. Abdul Baha had a presence, an inspiring presence and an almost classic catholicity of views, probably a trifle far too advanced for his generation. Above all, the West had reason to be fascinated by this moral genius; because his ideals and appeal for Peace and a Unified World were sincere—so sincere to the bone. This volume brought out by Mirza Ahmad Sohrab (who was his companion and secretary and interpreter from 1912 to 1919) is a Diary of their days in Egypt, a faithful chronicle of their travels and of those principal events and stories covering a period of three months from July 1st to September 30th, 1913. Happenings of Abdul Baha's life of service among the early adherents of the cause are vividly described in a language that is as endearing as it is intimate. The author has preserved in these pages the captivating simplicity and homely wisdom of that great soul, that posterity might still be a witness to the light he had shed in the noble life of selfless sacrifice that was his. Assuredly a remarkable book about a very remarkable man."

Price \$1.25

(Reference: New History Magazine, Volume IV, Number IV, January 1935)

THE CHILDHOOD OF THE BAB

In early childhood the Bab lost his father, Mirza Muhammad Rida, a man who was held in high esteem and honor and known throughout the province for his piety and virtue. Following the father's passing, the child became a ward of his maternal uncle, Haji Mirza Siyyid Ali, a shipping merchant. Astonished to see the extent of knowledge and wisdom that his young nephew possessed, he placed the child at the age of seven in a school under the care of a schoolmaster named Shaykh Abid. The child remained at the school for five years.

The schoolmaster was astounded by the child's depth of innate intelligence, insight and knowledge. He was also impressed by the noble character, and the quiet dignity, serenity and calmness the boy exuded. The child often came to class late, but, as his teacher learned, it was because He, even as a

young child, spent hours every morning deeply immersed in prayer.

Shaykh Abid, who had been a student of the great scholar, Siyyid Kazim, had gained respect as a prominent scholar himself, and as a man of piety. Even so, he felt unworthy to teach this child of such rare character and mind. He requested a meeting with the uncle, to whom he praised Ali-Muhammad as his star pupil, but also expressed doubt that his classroom was the best place to nurture the child's "intuitive, superhuman wisdom."

He said to the uncle, "The fees thou givest for teaching Ali-Muhammad I can only accept as a present. He has no need of my teaching!" The schoolmaster explained to the uncle that the child's ability to expound the meanings of the most complex verses found in the Koran "with such knowledge and fluency" struck



him with amazement. He said, "I have brought Ali-Muhammad back to you and commit Him to your vigilant protection. He is not to be treated as a mere child, for in Him I can already discern evidences of that divinely mysterious power... It is incumbent upon you to surround Him with your most loving care. Keep Him in your house, for He verily stands in no need of teachers such as I."

Even so, the uncle scolded his nephew and insisted on sending Him back to school. Eventually, after the passing of five years and more than a few deliberations with the schoolmaster, the uncle accepted the reality that his brilliant, extraordinary nephew had no need of school. He then devoted himself to train the child to follow in his footsteps as a merchant, but believed, as many others who were close to the child, that Ali-Muhammad was destined for a very special, divinely

ordained path.

-Tony Cover



Free Baha'i Activities

*"Is there any Remover of difficulties save God?
Say: Praised be God! He is God! All are His
servants and all abide by His bidding!
(Selections from the Writings of the Báb).*

Dear Baha'i faithful

Allah'u'Abha

On the 9th of July 1850, The Bab, the forerunner and herald of Baha'u'llah, was Martyred in the city of Tabriz in Persia where he was executed by a firing squad of 750 men. The Bab, literally "the Gate" in Arabic, was a Messenger of God whose role can be likened to that of John the Baptist (who foretold the coming of Christ) in announcing the eventual arrival of the Manifestation of God i.e Baha'u'llah.

Friends, as the world is reeling under the disastrous effects of Covid-19 we request the friends to donate generously to those who are working towards alleviating the pain of the pained today. Surely, using Huquq'u'llah to help the pained is the best form of service to mankind.

We have received reports in the form of emails from our many friends present in the Middle East Region with regards to the money they have spent towards the building and maintenance of orphanages in a neighboring war torn country as a form of charity to celebrate Ridvan, where instead of using the funds for trivial events the money was used towards helping the neglected children of Baha'u'llah. We are deeply touched by this initiative and extend our wholehearted congratulations to them.

Friends from Singapore have informed us of the happy news where 8 new souls have accepted the message of Baha'u'llah. Since we do not have any formal (administrative) declaration process, and our sole declarations are from the depth of our hearts, they are accepted by The Singapore Free Baha'i community with a warm heart, and these blessed souls are attending learning classes within their neighborhoods.

Also, there is some good news from Canada where friends are putting a tiring effort to

register The Free Baha'i Publishing Trust, since they have volunteered to undertake the task of printing and publication in their hands. May the Blessed Beauty shower more blessings on them.

Friends from Germany have reported that they have taken to themselves to translate a book by Ruth white into German so that they may distribute it locally. Previously, they had translated The Caravan Magazine for local distribution.

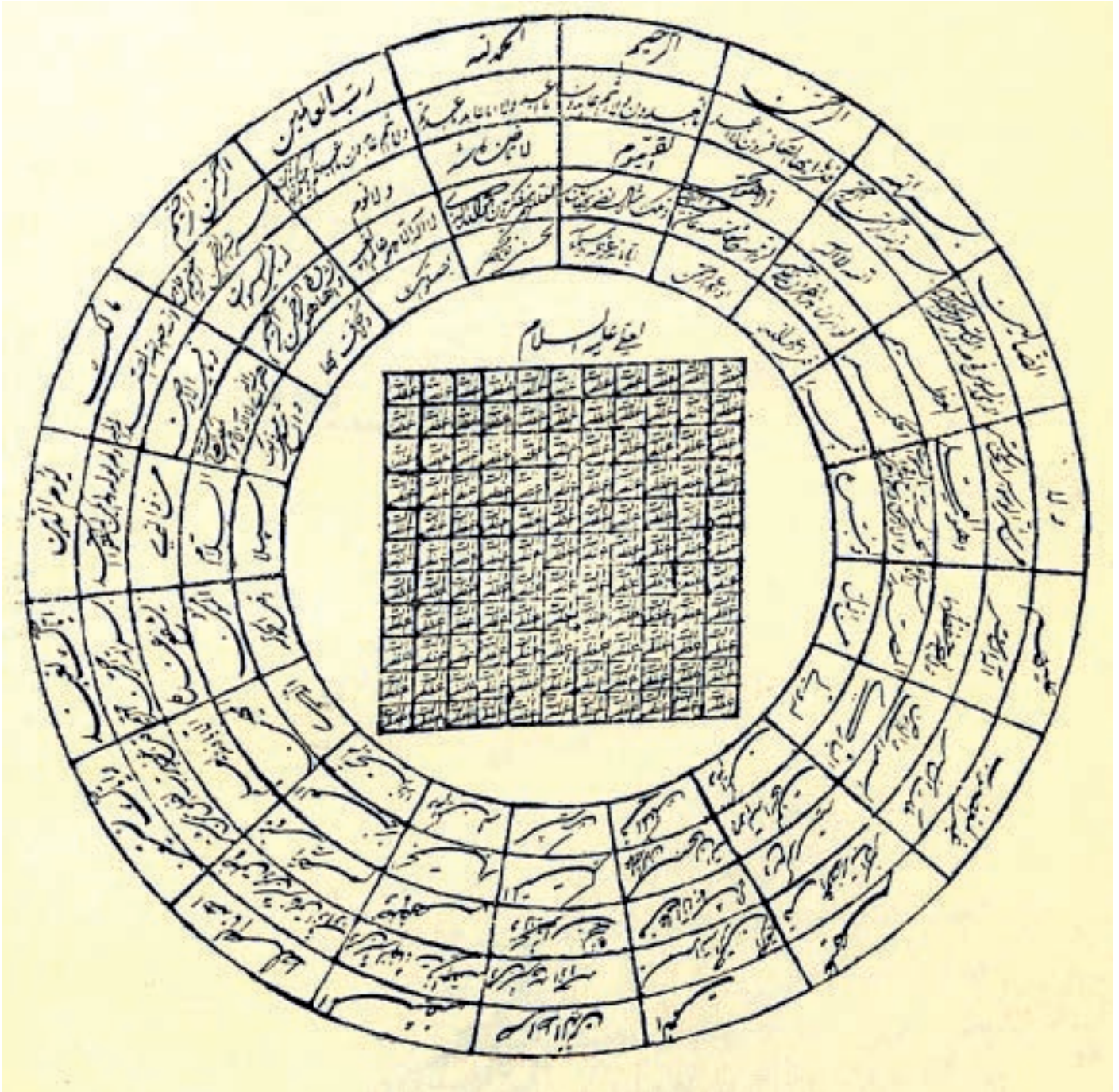
We would like to take a moment and thank our Free Baha'i Worldwide Community for their services to mankind, where without the lust of positions, each individual is the Guardian of his own faith. Let us work together to spread love and foster unity among all men so as to embody Baha'u'llah's words "The World is but one country and mankind are its citizens."

Warmest Baha'i regards

Free Baha'i team.



Know Your Heritage



Da'ira (Circle), drawn according to the instructions given by the Bab.

Image Courtesy: The Afnan Library



Some Questions Answered

Email 1:

Membership  **Inbox** 

 **Joseph** [s...@gmail.com](#)
to info 

Apr 27, 2020, 6:17 PM   

I'm interested in learning more about Free Baha'i and joining

Answer:

Alla'u'Abha Joseph,

Thank you for writing to us. We are glad to know about you and about your interest in joining the Baha'i faith.

As mentioned in the teachings on Baha'u'llah,

"The man who lives the life according to the teachings of Baha'u'llah is already a Baha'i. On the other hand, a man may call himself a Baha'i for fifty years, and if he does not live the life he is not a Baha'i."

So, if you're following the teachings of Baha'u'llah and Abdu'l Baha, and keeping away from the path of deviation, you're a

Baha'i. Following the teachings and walking on the path shown by the great Manifestation is important and should be our prime focus. Just to keep you informed, we the Free Baha'is do not believe in signing a card or declaring yourself in the Baha'i faith.

Now that you have been attracted towards the teachings of Baha'u'llah, it will be great if you write to us about your journey and what made you accept the Free Baha'i faith. And if you agree, we would love to publish your story in our upcoming magazine.

Do go through our website, read all the content available there and if you have any queries do write us back.

Have a great day ahead!

Regards,

Team Free Baha'i



Email 2:

Re: The Caravan Magazine - Vol. 4, Edition 2

Inbox x



Alexis

to Free ▾

Jun 1, 2020, 9:11 PM (13 days ago)



Hi,

Thanks for sending your magazine.

I read the huququ'llah article. Agree with your pov. Jst had one small doubt.
Are we allowed ot use huququ'llah money without seeking UHJ's approval?

Will wait for your reply.

Thanks.

Answer:

Hi Alexis,

Allah'u'abha!

We highly appreciate for writing your query to us. If you think that you're spending on something which will please Baha'u'llah, then I think you shouldn't think twice and spend your Huququ'llah on it. But then who will decide what will delight Baha'u'llah? To understand that, you will have to meticulously follow the lifestyle of Baha'u'llah and the Master and understand on what exactly they used to spend their monies. To the best of our knowledge and understanding of the Cause, we have derived that the teachings of the Bab, Baha'u'llah or you can even include Abdu'l Baha here, they all were always inclined towards the betterment of humanity. As Baha'u'llah said, "He Who is your Lord, the All-Merciful, cherisheth in His heart the desire of beholding the entire human race as one soul and one body." Being a part of one human race, shouldn't we be concerned about our brothers in humanity? Unlike other religions, the Baha'i faith has always been

about love of the world and we as Free Baha'is have always promoted human values, as these were the teachings of Baha'u'llah. Rest assured my friend, spending a single penny from the Huququ'llah on something that will please Baha'u'llah is better than anything and everything on earth. Spending for the love of humanity will not only bring about a sense of happiness and satisfaction for your heart, but also would undoubtedly be a source of pleasure for Baha'u'llah and the Master.

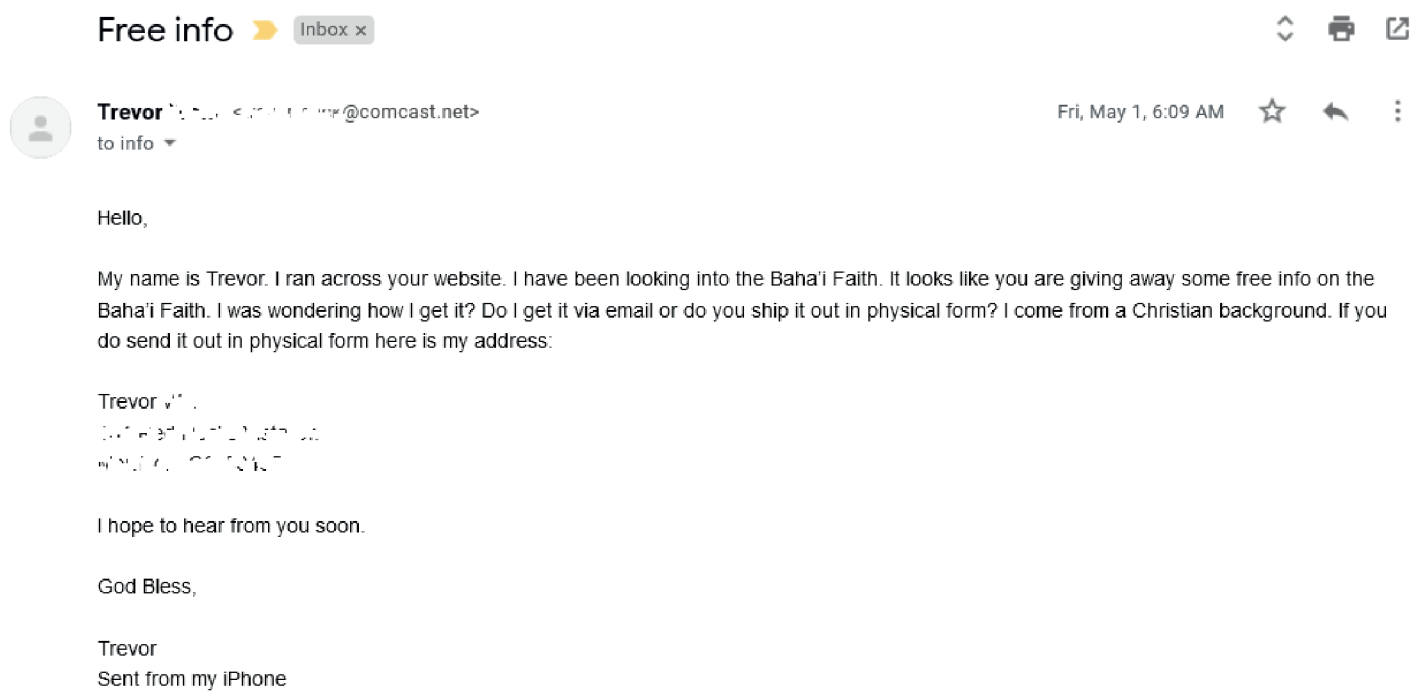
As said by Abdu'l Baha, "To be a Baha'i simply means to love all the world; to love humanity and try to serve it; to work for universal peace and universal brotherhood."

In case you have any more questions, do feel free to write back to us. Stay blessed.

Regards,

Team Free Baha'is

Email 3:



Answer:

Hello Trevor,

Thanks for your email. Regarding your request, we have been lately receiving a lot of free distribution requirements from our readers and since we do not have any such system of collecting Huququ'llah or donations from our friends, in fact we do not appreciate the idea of collecting Huququ'llah, it would be difficult for us to accept your appeal of sending free materials to your address.

Our team based in Singapore and Canada are majorly taking care of the expenses incurred on publishing the magazine and we are grateful to them. It would be difficult to fulfil your request of sending free reading material; however, we have an idea that would accomplish the same effortlessly. Would request you to download the book/magazine that interests you and read it on your phone / tablet conveniently. I for myself use Google Play Books to read on my mobile and have

created a small library via my personal Gmail account. Trust me, it will become really convenient and easy to access all your books, anytime. Do let us know about your experience with the Play Book app, if you start using it. :)

If you have any other query/request, do feel free to reach out to us and we will be happy to help you.

Thanks,

Team Free Baha'is

Email 4:

(no subject)

Inbox x info@freebahais.org x



Sarah info@freebahais.org
to info@freebahais.org

May 29, 2020, 10:54 AM



Hey FB team, read your Corona pandemic article about the lip service of the UHJ in your last release of the Caravan and found it to be apt in every way. I did not see any LSA member doing anything for the Covid-19 crisis and even during these pandemic they were only concerned of organizing NDFs online via Zoom. And the point that you had mentioned about Kamalabadi, I myself heard an LSA member agreeing with him on the point that Corona is infact a curse of Bahau'llah. Looks like the faith is in the hands of wrong people, we should take a step back and relook at where we are heading towards.

Sarah

Answer:

Hello Ma'am,

Thank you for writing to us. We appreciate your email and are glad you have been a regular reader of the Caravan. Your acknowledgement email means a lot of each one of us, do keep them coming. *raises the V sign*

We are closely involved in the community and can vouch for what you have mentioned in your email about the behaviour of the LSA or the NSA members. It is sad that although we follow the teachings of Baha'u'llah and the Master apparently, but looks like they have a different motive altogether, which is in fact perilous for the Cause, if only you could look at its adverse impact over the years. The speed at which the Baha'is were growing at the time of the Master compared to the times of Shoghi and now the UHJ has slowed down significantly. We don't have data to back our point but looking the current numbers and the number of people coming to the centre for different programs and NDFs, you can gauge that how much are now Baha'is interested in the Cause. We only see a select few who are active in the community and importunately, even they are not following the true teachings of Baha'u'llah.

Why is it that in spite of our founders discouraging formation of an Administrative body, some Baha'is have always been after Administrative posts and are working day-in,

day-out in order to reach a position in this vicious chain of command. The Master clarifies this so beautifully in the following words.

"In this movement there will never be any paid ministers, no appointed clergy, no bishops, no cardinals, no popes, no ceremonies. A clergyman, assuming that he is ordained to his ministry, may think that he knows more about God than anyone else, whereas the humble man in his congregation may know more about God than he does. The sacerdotal and theological position makes a clergyman proud and haughty." - Abdu'l Baha

(Reference: Diary of Ahmad Sohrab, March 21, 1913)

I am confused as the Baha'is say that there are no clergy in the Cause and support that claim with a saying of the Master. Then who has designed this administrative system and from where have they got this absolute authority over the Baha'is? On one side they reject clergymen, but on the flip side they ask us to have absolute submission and obedience to the UHJ, isn't that their double standard?

Thanks again for your appreciation ma'am, keep writing to us. Also, if you are interested in contributing to the Caravan through articles, do send them to us.

Best wishes,

Team Free Baha'is



Investigation of Reality

“God has given man the eye of investigation by which he may see and recognize truth. He has endowed man with ears that he may hear the message of reality and conferred upon him the gift of reason by which he may discover things for himself. This is his endowment and equipment for the investigation of reality. Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain... Therefore, depend upon your own reason and judgment and adhere to the outcome of your own investigation; otherwise, you will be utterly submerged in the sea of ignorance and deprived of all the bounties of God.”

– Abdu'l-Baha, The Promulgation of Universal Peace, Volume 2, p. 287

Declarations

We the Free Baha'is do not believe in declarations. We believe in spreading the true teachings of Baha'u'llah and don't work for numbers. A Free Baha'i should purify himself from greed of attaining positions, and start working out of love for humanity and world peace.

Our Master has clearly stated,

"There are no officers in this Cause. I do not and have not appointed any one to perform any special services, but I encourage everyone to engage in the service of the Kingdom. The foundation of this Cause is purely a democracy, and not a theocracy."

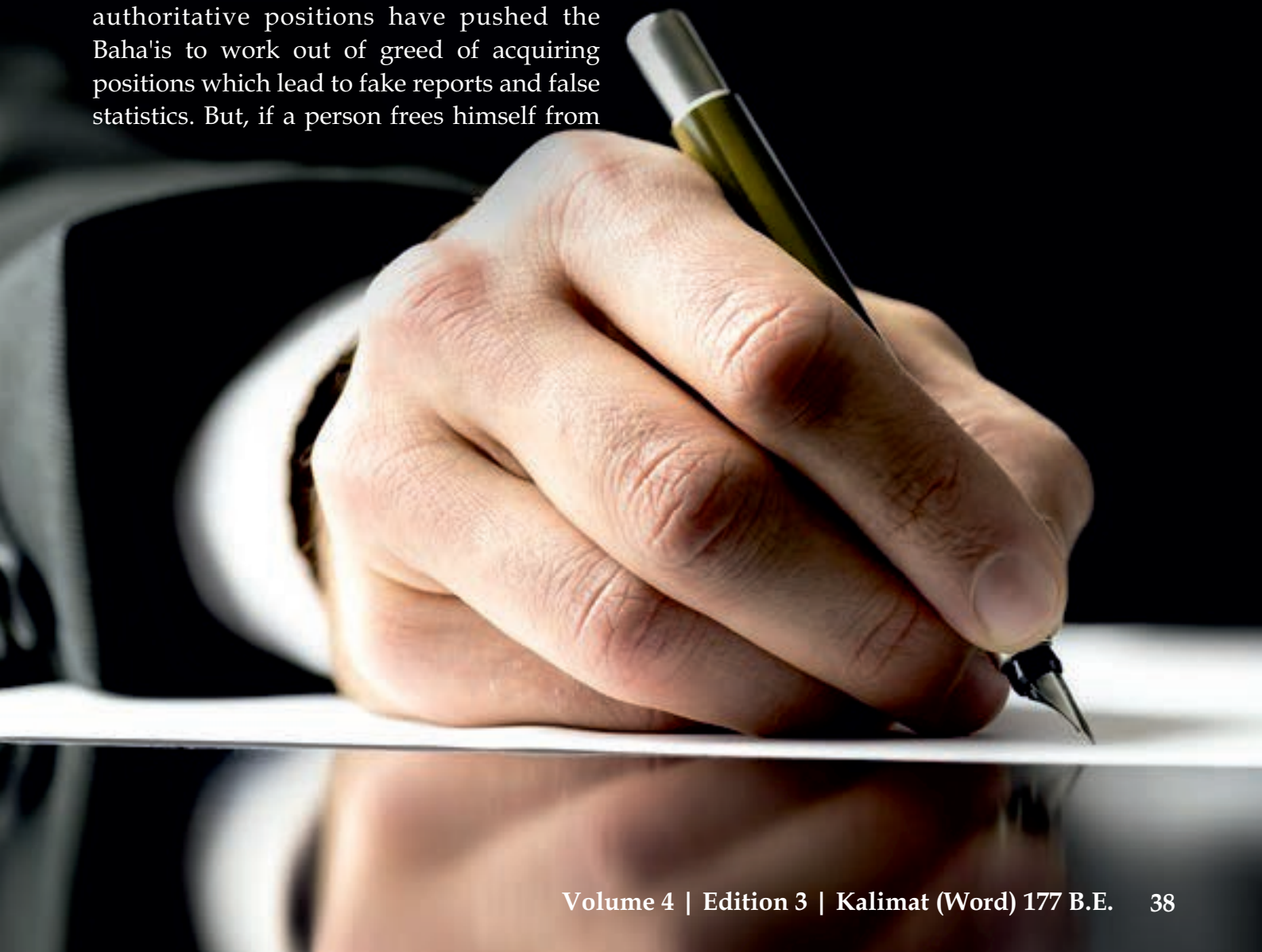
(Reference: Star of the West, Vol. 8, pg. 116)

These man-made assemblies and authoritative positions have pushed the Baha'is to work out of greed of acquiring positions which lead to fake reports and false statistics. But, if a person frees himself from

administration, he will fulfil his duties towards Baha'u'llah and not for NSA or UHJ. Thus, he will be rewarded by Baha'u'llah for his efforts. For this reason, Free Baha'is do not believe in Officers or Office Bearers and one must be the Guardian of his own faith and action.

So, anyone who would wish to work for the faith should follow the teachings of Baha'u'llah and Abdu'l Baha, serve the faith and promote world peace and harmony.

Why do you think the Baha'i Faith got split into various groups after the passing away of the Master? Don't you think the rule of the so-called guardian Shoghi Effendi and his Administration has played a very crucial role in the division and disunity of the Baha'is?



DID YOU KNOW ?



In several of The Bab's works, he gives instructions for the writing of a haykal, the pentagram or five-pointed star. In the Persian Bayan, vahid 4, chapter 5, he states that the five lines that make up the frame of the pentagram create six chambers.



In the Persian and Arabic alphabet, each letter has a numerical value and this fact was used a great deal by the Bab. Five is the numerical equivalent of the letter H and six the numerical equivalent of the letter W. Together they represent the word Huwa which means “He” and is a common way of referring to God in Islamic mystical literature. The word “Bab” is also equivalent to 5 (B=2, A=1, B=2). The five lines are the outer or manifest and the six chambers created are the inner or hidden. Thus, the Bab (= 5) is the outer appearance or Manifestation of the Unseen and Unknowable Divinity (Huwa). In Babi and Baha'i scripture, the Bab is called a Manifestation of God, which should be understood as the Manifestation of the Names and Attributes of God (not that he is an incarnation of God). Indeed, for Baha'is, the prophet-founders of all of the religions have an equal station as Manifestations of God.

The Bab specifies that the pentagram should be carried by men about their person. For women, he gives a different design of six concentric circles, thus forming five spaces in which his verses should be written. Thus, the same pattern of five and six also are created in this way. This could be seen as a symbol of the fact that women and men are equal but different. To be more precise, the Bab says that each circle is a unity (vahid, numerologically equivalent to 19) and so the five circles are equivalent to lillah (for God, numerologically equivalent to 95). Thus, both the pentagram (Huwa) and the circle (lillāh) are pointers to God. The haykal (temple) represents the temple of a human being, the Perfect Man, and the circle represents the Sun of Truth – both of these representing the Manifestation of God, the Bab.

Throwback



July 9, 1850 – Pictorial Representation of the Execution of the Bab at Tabriz

July 9 is a holy day, honouring the Bab (“The Gate”; born Mirza Ali Mohammed), the founder of the Babi faith and the prophet of the Baha'i faith.

This day especially commemorates his killing on July 9, 1850. Observed at noon, the hour of his death.

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