

THE

DECEMBER 2020
VOLUME 4, EDITION 6, SHARAF (HONOUR) 177 B.E.

CARAVAN

DID YOU KNOW?

**26TH NOV. IS
CELEBRATED AS
THE DAY OF
THE COVENANT.**

KNOW MORE INSIDE.

**"CAN I GIVE MY
HUQUQU'LLAH
MONEY
TO CHARITY?"**

ANSWER INSIDE





TABLE OF CONTENTS

1. Prayer of Baha'u'llah
2. Foreword
3. Divine Laws of Baha'u'llah
4. Poem – Just between You and Me, Lord
5. Clergy in the Baha'i Cause
6. Administrative Dictatorship: The Greatest Adversary of Baha'i Spirituality
7. Inspiring Quotes
8. The Scandalous Death of Shoghi Effendi: A Report
9. The Baha'i Religion and its enemy the Baha'i Organization - Part 6
10. Picture: Abdu'l Baha walking up to His room near the Shrine of the Bab
11. My Journey as a Free Baha'i
12. Blast from the Past
13. Free Baha'i Activities
14. Some Questions Answered
15. Know your Heritage
16. Investigation of Reality
17. Declarations
18. Did you know?
19. Throwback

PRAYER



O GOD, MY GOD! ILLUMINE MY FACE WITH THE LIGHT OF
GUIDANCE

O God, my God! Give me to drink from the cup of Thy bestowal and illumine my face with the light of guidance. Make me firm in the path of faithfulness, assist me to be steadfast in Thy mighty Covenant, and suffer me to be numbered with Thy chosen servants. Unlock before my face the doors of abundance, grant me deliverance, and sustain me, through means I cannot reckon, from the treasures of heaven. Suffer me to turn my face toward the countenance of Thy generosity and to be entirely devoted to Thee, O Thou Who art merciful and compassionate! To those that stand fast and firm in Thy Covenant Thou, verily, art gracious and generous. All praise be to God, the Lord of the worlds!


-Prayer of Baha'u'llah

FOREWORD

Welcome back to the next edition of the Caravan. Firstly, we would want to thank each one of you for the overwhelming response and support that you have given to the Shoghi Special Edition which got released in November 2020. We appreciate all your efforts in making it a success and helping us reach far wider audience and we are grateful to everyone for that. Also, special thanks to those who contributed towards this special edition by sending us questions, articles and images of Shoghi Effendi. We believe that Baha'u'llah has blessed us with the opportunity by creating a platform in the face of the Caravan Magazine, wherein Baha'is can both exhibit and share their thoughts with reference to the Cause and even flag-off issues that the Baha'i world is going through. We are sure this Caravan will one day become the mouthpiece of the Baha'is against the Administration. We hope that you continue enjoying this magazine. This and every Caravan is dedicated to you for supporting the Cause of Baha'u'llah that is filled with hope and the belief in change.

The Free Baha'is observed two great events as

per the Baha'i teachings, first on November 26 - the Day of the Covenant and second on November 28 - the Ascension of Abdu'l Baha. 26th is a celebration of appointment of the successorship of the Master and 28th marks the ascension of Abdu'l Baha in 1921. All the funeral arrangements were done by Abdu'l Baha's sister, Bahiyyih Khanum. The funeral procession took place on November 29, 1921 and was attended by 10,000 mourners of numerous religious backgrounds. In his old age, Abdu'l Baha remained remarkably vigorous. He was a loving father not only to the Baha'is, but to the entire humanity. It has been mentioned by Mohammed Ali Faizi in his book, *The Life of Abdu'l Baha* on page 341 that the Master used to attend Friday congregation prayers at a Mosque in Palestine and used to give alms to beggars after the prayers. His remains were laid to rest in a vault next to the vault of the Bab on Mount Carmel. Due to COVID-19 lockdown, the Free Baha'is of Canada commemorated these two Holy Days by assembling online for prayers, worship and celebration of unity and acceptance. Friends from other communities also joined in the celebration regardless of any



difference in faith or beliefs. We look forward to hearing about more such events in the future, do keep us posted. Abdu'l Baha was the exemplar of the perfect Baha'i life and hence we all should celebrate this great personality and learn more about his lifestyle.

Keeping in mind these two great events, i.e. Day of the Covenant and Ascension of Abdu'l Baha, we have dedicated our current magazine covering topics talking about them and highlighting the teachings of the Master. Furthermore, we also have added an article "Who is the worst enemy of the Baha'is?" targeted towards Shoghi and UHJ. Ideally this article should have been made part of our Shoghi Special Edition, however due to the decision of the Editorial Board, it was dropped and decided to be made it part of this magazine. Hope you like it and if yes, pls do send in your thoughts as a very close friend from Singapore has sent it.

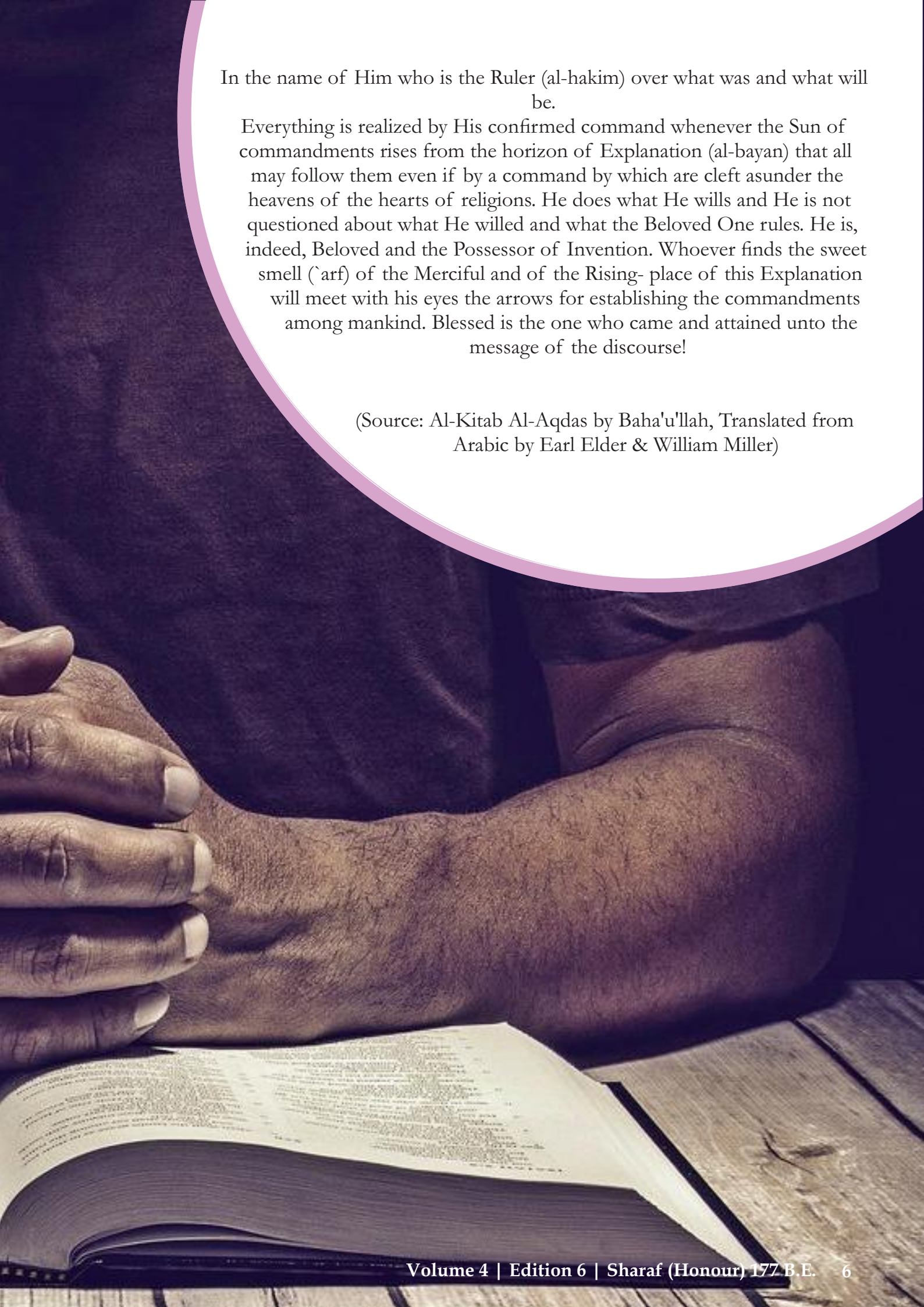
"In all the action or inaction of man, he receives power from the help of God; but the choice of good or evil belongs to the man himself." – Abdu'l Baha in Some Answered Questions

We would again urge our readers to clear their hearts from malice and read our magazines carefully in order to lead to a derived conclusion. If you have any feedback/suggestions/queries regarding the Will or anything about the Baha'i faith, do write to us at info@freebahais.org, and we will be happy to get in touch with you.

Stay blessed,

The Free Baha'i Team

DIVINE LAWS



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

Everything is realized by His confirmed command whenever the Sun of commandments rises from the horizon of Explanation (al-bayan) that all may follow them even if by a command by which are cleft asunder the heavens of the hearts of religions. He does what He wills and He is not questioned about what He willed and what the Beloved One rules. He is, indeed, Beloved and the Possessor of Invention. Whoever finds the sweet smell (ʿarf) of the Merciful and of the Rising- place of this Explanation will meet with his eyes the arrows for establishing the commandments among mankind. Blessed is the one who came and attained unto the message of the discourse!

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



Just Between You And Me, Lord

Just between you and me, Lord, I'd like to say
It's not always easy to follow Your way.
I understand what you mean by the Golden Rule--
To create a good life, there is no better tool.

Still, what if you've been taught to look down on others?
Do we want to believe that we are all sisters and brothers?
It's hard not to resent the neighbor next door
Who does so little work, yet has so much more.

There are so many tragedies that happen worldwide.
It brings much unhappiness - that can't be denied.
I sit here complaining when I know it is true
That all of those troubles were not caused by you.

Yes, it just seems to me, if I remember it right,
You did give instructions that could shed lots of light
On the way life could be if Your rules were obeyed.
What a wonderful world it could be if all prayed.

I'm glad of the chance to discuss this with You.
I'll try not to forget what I know I should do.
You gave me free will, so it's now plain to see
I will need Your help often, just between You and me.

– Alora M. Knight

CLERGY IN THE BAHA'I CAUSE

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)

ADMINISTRATIVE DICTATORSHIP: THE GREATEST ADVERSARY OF BAHA'I SPIRITUALITY



A leader, in any organisation, has a key role in maintaining stability because of their required ability to keep people united and connected, so that they identify with the cause of the organisation. The principal characteristic that people seek in their leaders is trust. If there is trust, those under the leader go far beyond their natural capacity and dedicate their lives towards the cause of their leader.

If one is to study Baha'i history, all the way until Abdu'l Baha, the unity amongst the Baha'is was at its peak and as a result the Cause of Baha'u'llah flourished worldwide in a manner which had no precedent. But Alas, it stopped with the ascension of Abdu'l Baha when affairs of the Cause took a 180-degree turn and the ordinary faithful Baha'is trust began crumbling.

The responsibilities of a virtuous leader include making people feel that they belong to the singular group, moving in a common direction and to achieve a common goal with gusto. But, with the advent of Shoghi Effendi's supposed guardianship over the Cause, there

was a sudden sense of breathlessness amongst the free-thinking believers which led to huge confusion across the world and the faithful, becoming disillusioned, started leaving the faith.

As a result, the faith saw a sudden decline in the number of followers right after the ascension of the Master. And while this worrying trend continued unabated a new problem exacerbated the situation. Excommunication! With all of his insecurities in public Shoghi Effendi began excommunicating any and all who made him uncomfortable including the entire remaining family of Baha'u'llah. This further made the people turn away from the Cause.

Then came multiple lawsuits from the side of the dictatorial Administration against people using the name Baha'i and one of them being our New History Society. In February 1940, the Administration decided to take legal action against the New History Society, however, the decision handed down in the Supreme Court of New York by Justice Louis



A. Valente on April 1, 1941, crushed their false vanity. Although it refers specifically to the Baha'i Administration and The New History Society, its contents have universal application. In a very Eloquent manner, the court denied to the National Spiritual Assembly of the Baha'is of the United States and Canada and the Spiritual Assembly of the Baha'is of the City of New York a monopoly on the word "Baha'i". It stated that any sincere seeker of truth, who has realized its highest aspirations in the Baha'i Cause, can term himself a follower of Baha'u'llah and use his name without let or hindrance. No one can molest him or try to undermine his service in the movement. Despite this ruling, the New History Society and those associated with them were excommunicated and the Baha'is under the Administration were forced to place them under a strict social and spiritual embargo.

Even today the dire circumstances of those days have not shown much improvement. While, the Baha'i administration today may

not dare try trademark the word "Baha'i", after such humiliation in the past, but it certainly does try to brand Baha'is not under the Administration as misguided ones, trouble-makers, Covenant-breakers, enemies of the faith etc.

"The worst enemies of the Cause are in the Cause and mention the name of God. We need not fear the enemies on the outside for such can be easily dealt with. But the enemies who call themselves friends and who persistently violate every fundamental law of love and unity, are difficult to be dealt with in this day..." (Abdu'l Baha in Star of The West, Vol.6, No.6, p.45)

Lady Ruth White, the first inspiration of the Free Baha'is notes in her book Abdu'l Baha's Questioned Will and Testament, after quoting the above maxim from the Master that the latter part of the maxim overwhelmingly applies to the activities of Shoghi effendi and the Dictatorial Administration constituted by him for they have violated the principles of brotherhood and unity because of their

blatant disregard of the Baha'i teachings.

For long, the Free Baha'is have foretold the faithful about the dangers of deviating from the true teachings of Baha'u'llah and the Master, and have shown how such deviations can only cause a decline in the spiritual health of the faithful along with an abysmal lack of interest into the holy words.

By tutoring, the unfortunate faithful, to stick to the Ruhi curriculum, the UHJ cannot expect the Bahai's to maintain the spirituality which flows naturally in the divine words of the Master. This system of Administration along with its misplaced priorities has made the faithful greedy of ranks and titles and the bells and whistles that accompany them. A Baha'i today does not aspire closeness to Baha'u'llah, but rather aspires to be part of the administration, in order to achieve positions therein and to be made a member of the various boards here and there, leading to more and more people leaving the faith and bringing disappointment to the Cause.

Don't you think the Administration is the worst enemy of the Cause today? It is sad to see the spirituality and the fondness of faith get erased from the Hearts of the faithful a manner, so shameful, that it makes one wonder "what real purpose is the Administration serving?!"

Let me end with another maxim of the Master which will bring hope to all lovers of Baha'u'llah

"Therefore, O ye beloved of God, be not grieved when people stand against you, persecute you, afflict and trouble you and say all manner of evil against you. The darkness will pass away and the light of the manifest signs will appear, the veil will be withdrawn and the Light of Reality will shine forth from the unseen Kingdom of El-Abhá. This we inform you before it occurs, so that when the hosts of people arise against you for my love,

be not disturbed or troubled; nay, rather, be firm as a mountain, for this persecution and reviling of the people upon you is a pre-ordained matter. Blessed is the soul who is firm in the path!" (Abdu'l Baha, Baha'i World Faith, p.396)



INSPIRING QUOTES



“BETTER is it for a person to write down but one of His verses than to transcribe the whole of the Bayán and all the books which have been written in the Dispensation of the Bayán. For everything shall be set aside except His Writings, which will endure until the following Revelation. And should anyone inscribe with true faith but one letter of that Revelation, his recompense would be greater than for inscribing all the heavenly Writings of the past and all that has been written during previous Dispensations. Likewise continue thou to ascend through one Revelation after another, knowing that thy progress in the Knowledge of God shall never come to an end, even as it can have no beginning.”

— The Bab

“It is incumbent upon them who are in authority to exercise moderation in all things. Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence. Consider for instance such things as liberty, civilization and the like. However much men of understanding may favorably regard them, they will, if carried to excess, exercise a pernicious influence upon men.”

— Baha'u'llah

"O YE who are firm in the Covenant! Abdu'l Baha is constantly engaged in ideal communication with any Spiritual Assembly which is instituted through the divine bounty, and the members of which, in the utmost devotion, turn to the divine Kingdom and are firm in the Covenant. To them he is wholeheartedly attached and with them he is linked by everlasting ties. Thus, correspondence with that gathering is sincere, constant and uninterrupted.”

— Abdu'l Baha

THE SCANDALOUS DEATH OF SHOGHI EFFENDI: A REPORT

Shoghi Effendi Rabbani (March 1, 1897 – November 4, 1957), better known as Shoghi Effendi, was the Guardian and appointed head of the Baha'i Faith from 1921 until his death in 1957.

After the death of Abdu'l-Baha in 1921, Shoghi Effendi was referred to as the Guardian of the faith by the Haifa Baha'is. After his death, the Universal House of Justice took over both as the executive and legislative authority of the faith.

Subsequently, attempts were made to answer the question of, change of a century old tradition of, guardianship multiple times with varied explanations by the Universal House of Justice.

HIS DEATH.

Shoghi Effendi in his last and crucial moments was left alone by his wife Ruhiyyah Maxwell Khanum who was attending to some business in the United Kingdom.

Although, It is widely believed within popular circles that he had a bout of the Avian flu which ultimately resulted into his passing away from this world, a look at the death certificate says otherwise. The death certificate explicitly illustrates the cause of death as coronary thrombosis. It may be observed that the cause of death on the certificate is endorsed by a County Coroner (of City of Marylebone – An area at the west end of London) after a thorough post mortem.

SIGNIFICANCE OF THE DEATH CERTIFICATE AND THE RECORD OF DEATH AS OBSERVED IN THE RECORDS OF 1957

In order to understand the significance of the death certificate, it would be apt to take a look at the procedures of death registration in the United Kingdom as illustrated in the following paragraphs.



Extracts from

<https://www.gov.uk/after-a-death/when-a-death-is-reported-to-a-coroner>

“ 3. When a death is reported to a coroner

A doctor may report the death to a coroner if the:

- cause of death is unknown
- death was violent or unnatural
- death was sudden and unexplained
- person who died was not visited by a medical practitioner during their final illness
- medical certificate isn't available
- person who died wasn't seen by the doctor who signed the medical certificate within 14 days before death or after they died
- death occurred during an operation or before the person came out of anaesthetic

- medical certificate suggests the death may have been caused by an industrial disease or industrial poisoning

The coroner may decide that the cause of death is clear. In this case:

1. The doctor signs a medical certificate.
2. You take the medical certificate to the registrar.
3. The coroner issues a certificate to the registrar stating a post-mortem isn't needed.

Post-mortems

The coroner may decide a post-mortem is needed to find out how the person died. This can be done either in a hospital or mortuary.

You can't object to a coroner's post-mortem - but if you've asked the coroner must tell you

(and the person's GP) when and where the examination will take place.”

UNCOVERING THE CIRCUMSTANCES OF SHOHHI EFFENDI'S DEATH

- Post his death, a General Practitioner or GP (Doctor) was called in to certify his death as is the practice in most parts of the world. Upon initial examination and visual inspection, the GP decided to report the death to a coroner for further investigation and did not issue a death certificate since prima facie from the look of it; it seemed that his death was under very suspicious circumstances (refer extract from <https://www.gov.uk/after-a-death/when-a-death-is-reported-to-a-coroner>. So violent / unnatural state was the corpse in that medical personnel could not identify its gender, see para ahead). This is inferred from the extracts above as well as diary entries extracted from “findmypast” and that reporting of the death to the coroner itself casts a question as to the circumstances that preceded his death. Not only this, we can find references all over historical articles available on this subject that leads us to infer that the corpse was somehow heavily mutilated and Shoghi Effendi died a suspicious and mysterious death that was concealed at all points by all those most near to him.
- The said diary entries of this death made by the authorities from GP reports as accessed in “find my past records service - UK” show the gender of Shoghi as “Unknown”. It is surprising that a doctor could not ascertain the gender of Shoghi Effendi upon initial examination and visual inspection. This clearly indicates that either his body was heavily mutilated or it indicated characteristics exhibited by eunuchs.

- Thereafter, reaffirming these questions raised by the GP as to the nature of circumstances preceding the death, the coroner chose to perform an autopsy (or a post mortem). The report of this post mortem infers that Shoghi died of coronary thrombosis although the popular belief amongst members of Baha'i Faith is that he died of Avian flu.

<https://www.gov.uk/after-a-death/when-a-death-is-reported-to-a-coroner>

- It is worth quoting a testimony of one of many eminent observers present at the time of demise of Shoghi Effendi viz. Mason Remey. He was not only present but has also made a mention of accounts of the state of the corpse as well as sheds some light on the circumstances surrounding his death. He says and I quote –

“BUT THEY SEPARATED THE VISCERA OF THE BODY OF THE GUARDIAN, AND PUT IT IN THE SHROUD FOR A FEW DAYS; SO, IT WAS COMPLETELY ROTTEN AND HIS HOLY BODY HAD BECOME VERY DANGEROUS AND INTOLERABLE, SO THAT NO ONE COULD RECOGNIZE HIM. IT WAS THEN WHEN WE ARRIVED IN LONDON. THE HOLY CORPSE WAS THEN PLACED IN A BRONZE AND LEAD BOX TO AVOID FURTHER DAMAGE TO IT! WHILE NO ONE WAS AWARE OF THE EVENTS THAT HAD TAKEN PLACE, AND THE ONLY REPORT RUHIYYIH KHANUM GAVE WAS DURING PUTTING THE HOLY CORPSE IN THE LEAD BOX, WHICH WAS FILLED WITH FLOWERS, AND SHE STATED THAT EVERYTHING WAS FRAGRANT.”

(NOTES AND MEMORIES BY YADULLAH)

- A glance at the death certificate issued by the city of Marylebone - London for Shoghi Effendi will be proof enough for anyone that he did indeed die of coronary thrombosis. Post his death, the body got into such a state before anyone attended to it that it required a postmortem before laws of the land permitted disposal of the same. Even so, the Baha'i Administration has gone overdrive in trying to cover this up by spreading rumours of the Avian flu. It seems that there is something associated with the death of Shoghi Effendi that they are trying to hide although the pursuit of truth always prevails at the end.
- One can observe the discrepancy of gender as mentioned in the diary entry (that says gender unknown) and the death certificate issued subsequently. This is simply because the find my past records rely on entries made by medical personnel and authorities whereas the death certificate includes information supplied by the person applying for it (viz. his wife Ruhiyyah Maxwell Khanum)
- The death of this guardian Shoghi Effendi ended the chain of guardianship against the prophecies of Baha'u'llah and Abdu'l Baha. All the above points intrigues the reader to investigate further into why so much mystery surrounds the death of this one person who is likely the last popular guardian before Baha'i Administration hijacked the faith? Most likely, all this point out to the forging of the will and testament that the master has beforementioned many a times to the benefit of the current day administration.





THE BAHÁ'Í RELIGION AND ITS ENEMY, THE BAHÁ'Í ORGANIZATION – PART 6

(An extract from Lady Ruth White's book)

ARTICLE VII

Section 2. The general powers and duties of a local Spiritual Assembly shall be as set forth in the writings of Baha'u'llah, Abdu'l Baha and Shoghi Effendi.

Section 3. Among its more specific duties, a local Spiritual Assembly shall have full jurisdiction of all Baha'i activities and affairs within the local community, subject however, to the exclusive and paramount authority of the National Spiritual Assembly as defined herein.

Section 6. The local Assembly shall pass upon and approve the qualifications of each member of the Baha'i community before such members shall be admitted to voting membership; but where an individual is dissatisfied with the ruling of the local

Spiritual Assembly upon his Baha'i qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finally decide the case.

Section 7. On or before the 1st day of February of each year the Secretary of each local Assembly shall send to the Secretary of the National Assembly a duly certified list of the voting members of the local Baha'i community for the information and approval of the National Assembly.

Section 8. All matters arising within a local Baha'i community which are of purely local interest and do not affect the national interests of the Cause shall be under the primary jurisdiction of the Spiritual Assembly of that locality; but decision whether a particular matter involves the interest and welfare of the

National Baha'i body shall rest with the National Spiritual Assembly.

Section 9. Any member of a local Baha'i community may appeal from a decision of his Spiritual Assembly to the National Assembly, which shall determine whether it shall take jurisdiction of the matter or leave it to the local Spiritual Assembly for reconsideration. In the event that the National Assembly assumes jurisdiction of the matter, its findings shall be final.

Section 12. All differences of opinion concerning the sphere of jurisdiction of any local Spiritual Assembly or concerning the affiliation of any Baha'i or group of Baha'is in the United States and Canada shall be referred to the National Spiritual Assembly, whose decision in the matter shall be final.

ARTICLE IX

Where the National Spiritual Assembly has been given in these By-Laws exclusive and final jurisdiction, and paramount executive authority, in all matters pertaining to the activities and affairs of the Baha'i Cause in the United States and Canada, it is understood that any decision made or action taken upon such matters shall be subject in every instance to ultimate review and approval by the Guardian of the Cause or the Universal House of Justice.

All this is illegal, for it creates a trust and incorporates into that trust part of an alleged will which purports to appoint a successor, who has changed the teachings of Baha'u'llah and of Abdu'l Baha. Furthermore, that alleged successor, Shoghi Effendi, has commercialized the Baha'i Teachings by continually urging the collecting of money, under the powers granted in an unauthenticated will.

Article I of the By-Laws states that The National Spiritual Assembly is to have

exclusive jurisdiction over the activities of the affairs of the Baha'i Cause, to decide who is a Baha'i and to "constitute the sole electoral body of the United States and Canada in the formation of the Universal House of Justice. . ."

This also despite the fact that Baha'u'llah and Abdu'l Baha said that the House of Justice will not come into existence except through universal suffrage. That is when the majority of the world believes sufficiently in the Baha'i principles they will vote it into existence.

I wish to call especial attention to the third paragraph herein printed beginning, "It behooves them (i. e. Spiritual Assemblies) to be the trusted ones, ..."

"Spiritual Assembly" in this paragraph has been intentionally substituted for House of Justice. The future House of Justice, which will be the future state has no more relation to the sectarian narrow Assemblies of the Baha'is than it has to do with a kindergarten. This is a deliberate garbling of these words by Shoghi Effendi, and the National Spiritual Assembly. Baha'u'llah did not use these words "Spiritual Assembly." He used the words "Baytul-'Adl" which means House of Justice. The garbling of these words is only one instance among many that could be cited as a premeditated attempt on the part of Shoghi Effendi and the members of the National Spiritual Assembly to lead people to suppose that the powers that Baha'u'llah and Abdu'l Baha said would be vested in the future state, when it is called House of Justice, is vested in their hands.

Mr. Holley also stated in that same article in the "Baha'i Year Book:"

"The second (characteristic of Baha'i Administration) is the entire absence from the Baha'i Cause of anything approaching the institution of a salaried professional clergy."

When he wrote that the expenses for the

administration of the Baha'i organization for one year were over \$47,000.00 and a good share of this was for a "salaried professional clergy." For instance, Mr. Albert Vail is an ex-Unitarian clergyman and he is now the leading clergyman of the Baha'i Cause. He still calls himself The Reverend Albert Vail and he receives a regular salary, and devotes his entire time to preaching. In making this statement, I am casting no reflections upon Mr. Vail's sincerity of purpose. What I am trying to convey is the mistake that the leaders of the Baha'i organization make when they resort to hypocrisy and false statements. Mr. Holley did this because he knows that both Baha'u'llah and Abdu'l Baha said there was to be no salaried clergy in the Baha'i cause.

The leaders of the Baha'i organization seek to side-step this issue by calling their preachers "teachers." But this deludes no one except themselves. Mr. Holley also is a regular "salaried professional clergyman," in the sense that he receives a regular stated salary and is one of the principal preachers of the Baha'i organization.

The following is the financial statement of the Baha'i organization (National Spiritual Assembly of the Baha'is of the U.S. and Canada): STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

FOE PERIOD April 1, 1926 to March 31, 1927.

Cash balance April 1, 1926		
Worcester Bank & Trust Co.	\$1,965.12	
Northern Trust Co.	115.54	\$ 81,980.66
Cash Receipts:		
For Temple	2,209.10	
For Budget	34,909.11	
For Teaching	14.80	
For Green Acre	3,937.28	
For World Unity Conferences	4,541.00	
For Green Acre Institute of World Unity	2,000.00	
For Carmel or Special	155.00	
For Tarbiat School	151.00	
For Pilgrim House	100.00	
For General Publicity	3,000.00	
Interest Earned	21.99	51,039.28
		<hr/>
		\$53,019.94

Disbursements:

Temple	2,185.20	
Teaching	5,064.98	
Green Acre	7,182.93	
Star of the West	3,621.91	
International	2,265.00	
World Unity Conferences	5,816.85	
Archives	79.27	
Library	223.51	
General Publicity	3,000.00	
Administrative	10,062.41	
Carmel or Special	214.72	
Publication	1,975.32	\$41,692.10

Capital Expenditures:

Louis Bourgeois on contract	700.00	
Plans for Temple	281.33	
Caretaker's House	2,005.40	
Studio Appraisal	100.00	
Green Acre legacies paid	1,410.00	4,496.73
Green Acre Managers expense		1,100.00
		47,288.83
		<u>\$5,731.11</u>

Add Old Balance transferred to Special Fund 40.24

For the next year ending March 31 1928. it was no better. For although \$59,181.61 was collected, yet the expenses were \$48,151.28. The treasurer complained in "The Baha'i News Letter" of January, 1928 that at this rate nine years more would elapse before the temple could be completed. This despite the fact that it was started as long ago as 1912.

He might have added with equal truth that long before the nine years have 'elapsed that there would not be a single soul left in the Baha'i organization, if the decrease in membership continues at the same rate that it has since Shoghi Effendi became dictator, or successor. In 1916, according to the United States Census of Religious Bodies, there were 2,884 Baha'is in the United States. Ten years later in 1926 there were 1,247*. This decrease of more than half has taken place since the death of Abdu'l Baha in 1921. In 1916 there were no expenses for the upkeep of the Baha'i organization as

the powers back of it did not dare, while Abdu'l Baha was alive to have salaried officials, as they knew that this was the greatest violation of the Baha'i Teachings. But under the regime of Shoghi Effendi, the alleged successor, although the membership has dwindled to less than half, yet the expenses for the maintenance of the organization during the year 1926 were \$47,288.83!

During the lifetime of Abdu'l Baha, all the money that was collected was used to buy land and to erect the foundation of the Baha'i Temple at Chicago. The financial reports were made public through the official magazine of the Baha'i organization, 'The Star of the West.' But shortly after the death of Abdu'l Baha the financial reports were no longer made public, but printed privately in "The Baha'i News Letter" and circulated only among the members of the Baha'i organization.

One of these reports shows that \$9,806.00 was sent to Shoghi Effendi, covering a period of a little more than two months (from November 30, 1925 to February 8th, 1926). I think the money sent to him since then is hidden under the item "International."

On January 3rd, 1928, I wrote to the nine members of The National Spiritual Assembly in part as follows:

"...A further spiritual, as well as legal violation, is that instead of this Baha'i Fund being used for the purpose that The National Spiritual Assembly represented it would be, it has been diverted, in part, into ever greater extravagancies of the Baha'i organization . . . Your budget gave the fixed monthly sum, for the maintenance of the Baha'i organization as \$2,745.00 yet the financial statement in the November "Baha'i News Letter" shows that the expenditures for four months were \$18,832.16, or at the rate of \$4,708.00 a month, which is nearly double the amount that the

National Spiritual Assembly said it would be. That is, the funds that the National Spiritual Assembly said would be used for the building of the Baha'i Temple, are being used in increased expenditures of the Baha'i organization."

After this letter was sent I received no more copies of The Baha'i News Letter. On November 19th, 1928, I wrote Mr. Holley asking him to send me copies of The Baha'i News Letter for the year, 1928. He answered in part as follows:

November 26, 1928.

Dear Mrs. White:

"In regard to the Baha'i News Letter. I am sure you will understand that this is a medium in the nature of a small newspaper, published in the interests and for the information of those who are actively cooperating with the administration of local and National Assemblies established under the Guardianship of Shoghi Effendi. This being the case, I discontinued sending the News Letter to you when your letters last winter indicated your unwillingness to accept the principle of Baha'i administration outlined in the Will and Testament of Abdu'l Baha. Nothing would make us all happier than word from you and Mr. White stating that after thorough investigation, you accept the validity of the Will and therefore are willing to cooperate according to the methods and principles therein defined."

Yours faithfully.

(Signed) HORACE HOLLEY.

Secretary.

To this I replied:

December 1st. 1928.

My dear Mr. Holley:

"Your letter of November .26 has been received. In reply permit me to remind you of the following facts:

During December, 1925, the National Spiritual Assembly mailed a pamphlet to me the purpose of which was to raise a fund of \$400,000 in response to the request of Shoghi Effendi. This fund was to be used to build the Baha'i Temple and for the upkeep of the various Baha'i activities. Without knowledge at the time that the alleged will of Abdu'l Baha had not been legally authenticated I donated \$354.00 to the fund. The Baha'i News Letter is one of the activities that has been financed out of this fund, and your salary as secretary and editor of this paper is paid out of this fund. As this paper prints the financial statements of the expenses and assets of this fund. I naturally wish to know how some of my money is being spent. On this basis I renew my request that you send me the back numbers, dating from November, 1927

Sincerely yours,

(Signed) Ruth White.

To this I received no reply, nor did Mr. Holley send me the Baha'i News Letter. Fortunately, I was able to secure them from other Baha'is.

Yet my letters evidently had the salutary effect of awakening the members of the National Spiritual Assembly to the necessity of curbing their extravagancies. For shortly after sending the foregoing letter, they passed a resolution to limit their expenses to \$33,000.00 a year. But even this is a colossal sum, compared to other religious organizations, with a like number of only 1,500 members, and who do not even profess that there are no salaried officials and clergymen in their organization. There is another reason also why the Baha'is curtailed

their expenses and are making desperate efforts to build the Baha'i Temple. It was told to me by a well-known Baha'i that the officials of Wilmette have threatened to blow up the foundation of the Baha'i Temple, which was started about seventeen years ago. Property holders have complained that this unsightly foundation, which looks like an arsenal, has depreciated the value of their property to such an extent, that the officials have given notice that the Temple must either be finished or dynamited. If it is dynamited it will be a fitting symbol of the activities of the leaders of the Baha'i organization. It will be no reflection on the Baha'i Religion itself, but only a reflection on those who have tried to build on a wrong foundation by subverting the Baha'i principles to suit their own ends.

In this same article Mr. Holley also makes this statement:

"The third characteristic is the absence of internal factionalism, that bane of all organized effort, and the sure sign of the presence of spiritual disease..."

Mr. Holley knows that the history of the Baha'i organization has been one long battle and internal factionalism, such as few organizations have experienced. This is because they are functioning in an utterly un-Bahai way. I could cite dozens of instances, but the following from the minutes of the meeting of the Local Spiritual Assembly of New York City, July 15, 1926 will suffice to show that Mr. Holley's statement is false:

"Miss Juliet Thompson stated that Shoghi Effendi had asked her to appear before the Assembly and acquaint them with some of the matters about which he had talked to her on her recent visit to Haifa..."

That Shoghi Effendi believes that there is danger here in New York of two schools of thought. She said: 'I am putting this very

roughly in my own words. He said that there were these two schools – these two elements.'

The Chairman: Factions?

Miss T.: I hate to use that word, but there are these two. He said the difference between them was fundamental – a fundamental difference of teaching. I was trying to palliate and excuse it, but he said 'it is deeper than this, it is a fundamental difference in teaching.' He said, 'this may become very dangerous in the future. The breach may widen and it may result in groups, or parties. We must do everything in our power to avert such a disaster.' He said that this was most serious.

The Chairman: Did he refer to the nature of the teachings of the two schools – the matter on which the two sides differed? And the persons?

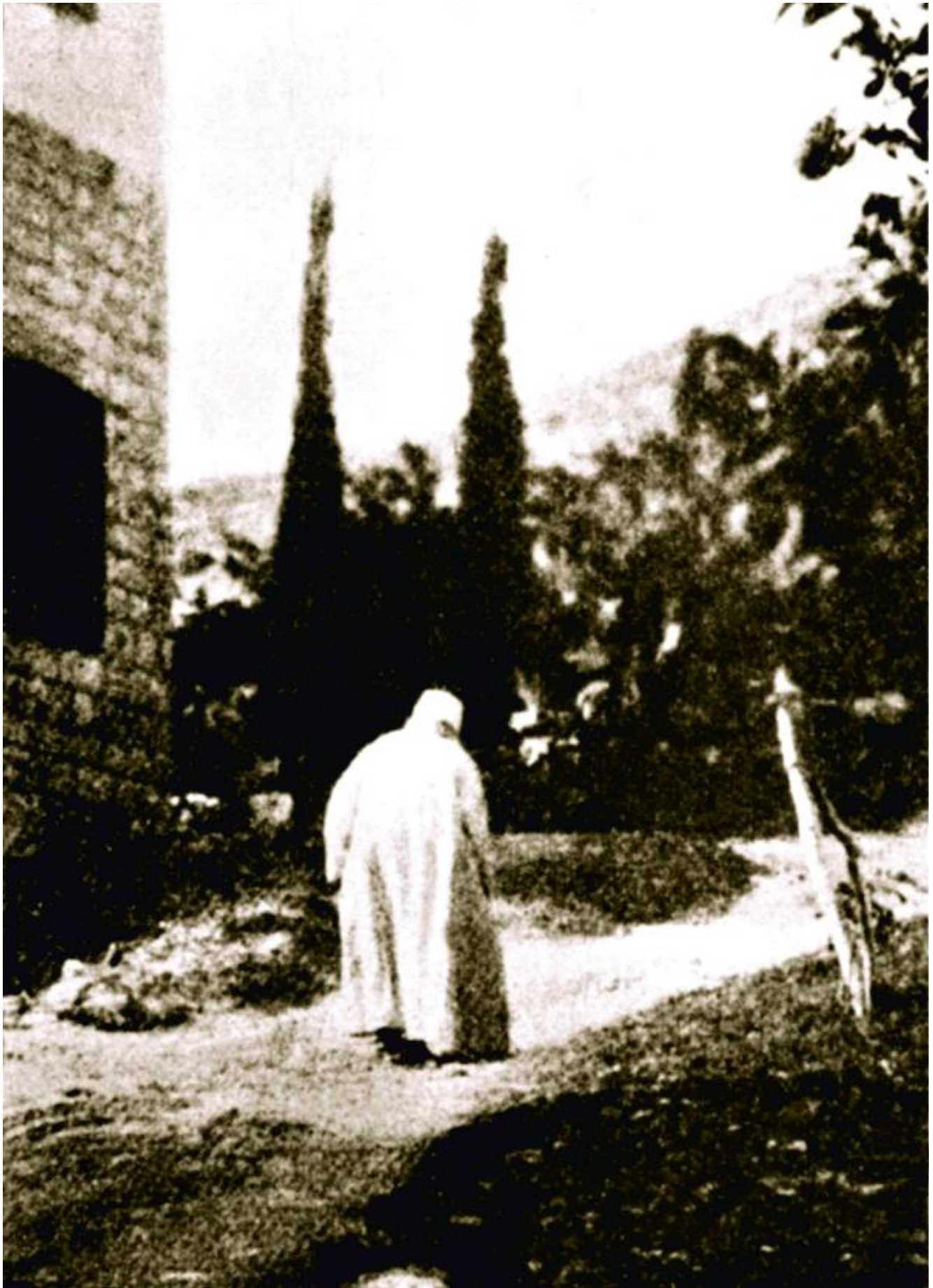
Miss T.: He referred to persons. He said that Mrs. Ford had a very large following and that it was most important to bring her and her group into harmony with the Spiritual Assembly. That it was most important to have her elected to the Board and that he wished that very much . . . He said it was a very deep and difficult question to be overcome, but that it must be overcome, and that if she would not consent herself to be on the Board, then some member of her group, or members of her group must be appointed with the others on the Board. He said that because this difference in teaching was a very serious thing, he wished that the teachers – and then again he said the leaders of the groups – would get together – and he wished a class to be formed of teachers, and that these teachers should be required, really required to be present at these meetings, at every meeting to uphold this class and to go deeper into the teachings together and to thrash out all their differences together until they arrived at a common understanding and agreement so that the teachings in the various groups would not

differ.

The Chairman: Did Shoghi Effendi make any point as to which of the two sides gave the right teachings, or taught in the right way?

To be continued...





Abdu'l Baha walking up to His room near the Shrine of the Bab

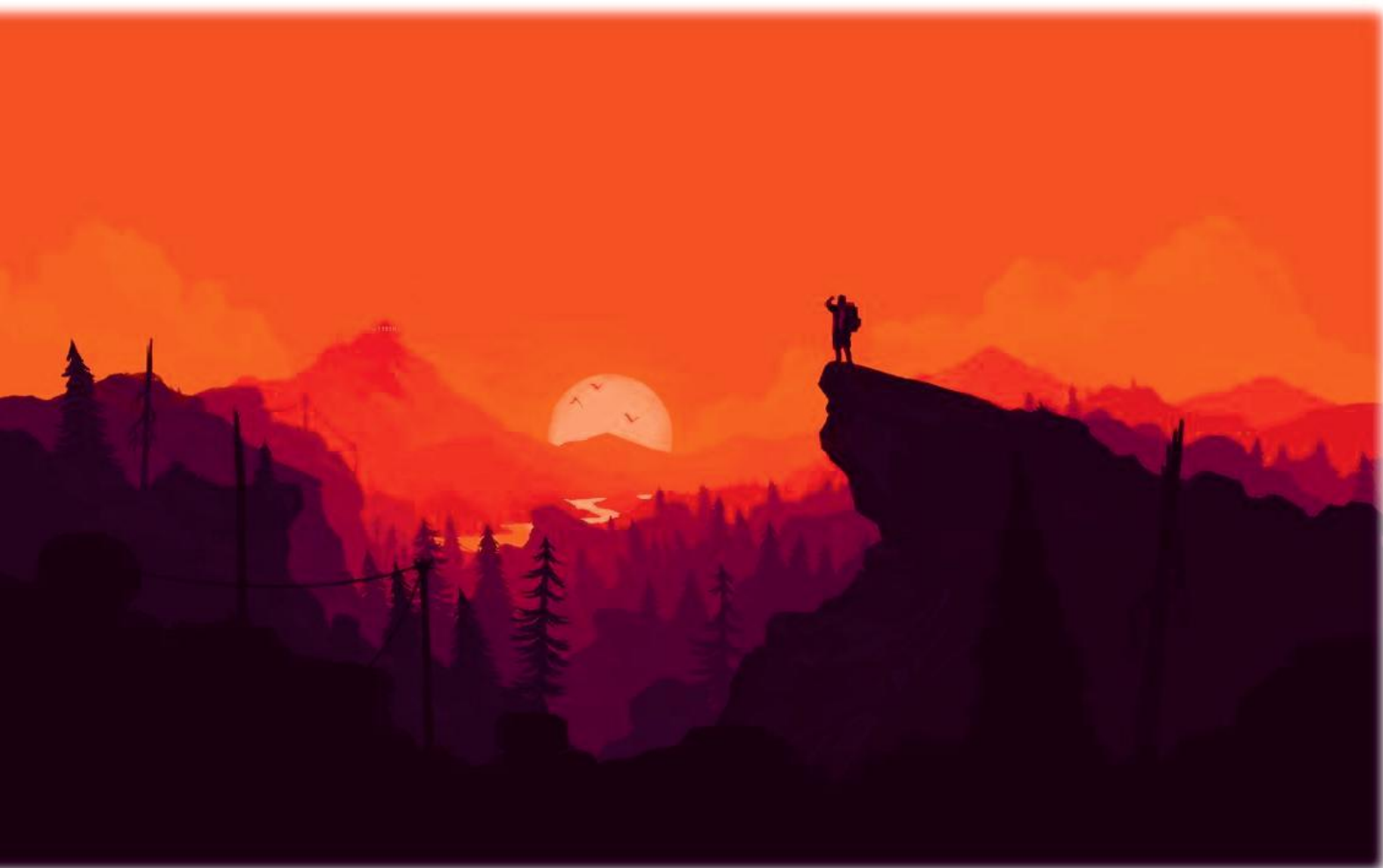
MY JOURNEY AS A FREE BAHAI

NOTE: We got the below article in our email body and since we found it interesting, our Editorial Board decided to make it a part of the magazine. Although this wasn't a Guest Article but we thought our readers would love to give it a read. We haven't changed a single word there, just to make sure the essence of the message is not lost is correction, so we are sorry for the typos and spelling errors in the article. We would request our other readers to share such interesting stories with us and we would make it part of The Caravan Magazine, for sure. Looking forward.

Allah'u'abha

Dear friends, I would like to share my journey of faith so far. I was born to African parents in Uganda. My childhood till the age of 4 years was spent in Uganda. We migrated to Mexico for better prospects. After migration, my father made a friend called Brian who gave all the support that a migrant would need. Brian was a Baha'i. He began to share his ideology

and belief with my father. We were not so spiritually attached to Christianity to begin with. We used to attend masses and prayer gathering less often. When Brian used to visit our home, he used to talk about current affairs and common man problems. His discussion would involve appealing terms like unity of mankind, equality etc. When inquired, he informed us that there were the main principles of the faith he adhered himself to. Gradually he introduced us to Baha'i faith and its beliefs. It took us some time to accept the faith. But by the efforts made by Brian, and by the blessings of Baha'u'llah we wholeheartedly accepted the faith. We were glad to see our local community receive us so warmly. Attending community gathering in the form of prayer meets, devotionals, NDFs over a period of time made us feel the community as one family. I had many good friends from the community who always stood by me through thick and thin of my life. As a part of independent investigation of truth, I began to read books and question my friends about certain beliefs. These questions



were few of my own and few which were put across by my Christian friends. With the help of books and by the guidance of few senior Baha'is I could answer those questions well. It also increased my own knowledge and firmness on my belief. After much of online reading and references, I came across various innovative ideas and work of good cause which people of other communities did. When I began earning I started paying my Huququ'llah to our LSA as my religious duty. At the same time I always suggested the LSA to spend the money in a way that the lower socioeconomic strata benefits from it. Despite multiple attempts to convey my point, I failed in convincing the LSA and our local community at large to spend the Huququ'llah for the social welfare. Meanwhile I came across the sites and literature about the ideology of the Free Baha'is. One of the beautiful things I found was that Huququ'llah was not collected from the people to build monuments and religious structures. Rather this group used it in helping the poor ones from all the religious background. During this

testing times of Covid pandemic, where entire mankind across the globe is facing the crisis, it is the most important duty of people from all the religious denominations to help each other in need. I began to use my hard earned and saved money which I gave as Huququ'llah, in helping the poor and less fortunate ones. My local assembly would not directly ask me for money but they came to know about my decision from my friends. I have gradually disassociated myself from the local community. I still follow and teach the teachings of Baha'u'llah and Abdul Baha. I practice my faith and principles of the faith. But the centralised system of funds collection and its disbursement at the disposal of UHJ is beyond my understanding. My questions on Guardianship too have remained unanswered. So now I am a Baha'i free from the shackles of administration and power. I am happy to be one.

Blessings your way

Jack.

BLAST FROM THE PAST



LIVING PICTURES

IN THE GREAT DRAMA OF THE 19th CENTURY

CHAPTER V

The Enemies

"The Enemies plot and God plots but God is best plotter."
—Mohammed.

The summer palace of Mirza Buzurg, Minister of the Court. A colorful group of nobles and officials of State are gathered on the terrace around a great table, which is laden with delicacies from various climes. There is music from a stringed orchestra, and chanting and much merriment—it is the wedding feast of the youthful son of the house.

As evening approaches a platform is raised in the garden. It is set with a city square, fronting a royal pavilion—all in miniature form—and illuminated by lanterns hung at angles on the nearby trees.

When all is in readiness, the guests leave the banquet board and approach the improvised theater, grouping themselves among the flower beds, while a child appears on an upper gallery of the house. This is Mirza Hussein Ali, young kinsman of the bridegroom who, from a distance, is taking part in the festivities.

The play begins. Little figures are sweeping the ground and sprinkling it with water; courtiers, in velvets and silks are emerging from the wings and taking their places about the dais; a trumpet is heard, a voice cries "*Prepare the way. Prepare the way*" and the Shah, with golden crown upon his head, with ermine robe trailing behind him, enters, and seats himself upon the throne.

Now the Grand Vizir presents a document; his Majesty signs with a flourish, and immediately the army passes, marching to the front. Then booming of cannon, cries of triumph, songs of victory, and amid clouds of smoke and dust the conqueror returns dragging behind him a captive in chains.

The Shah watches the effective entry, and with proud gesture commands "*Off with his head!*" So the executioner hurries in with a minute block and axe, and sets to work on the spot.

The last scene is a stirring one. A review, the national anthem, waving of flags; finally a herald, advancing to the center of the stage, blows a fanfare on his trumpet and proclaims that the war is over.

The guests have said their farewells, and are leaving on horseback and in their carriages; the servants are stripping the table of its goblets and golden dishes; the host is engaged with his son, and the ladies of the household with the bride, and a child with pink cheeks and starry eyes, runs about the garden searching under the trees.

"*Little Master, what can I do for you?*" the showman calls out as he passes down the road, with his properties well packed away.

"*Where is the Shah?*" the child is trembling with excitement. "*Where is the Grand Vizir? Where is the Executioner?*"

The showman smiles, then pointing to his baggage he answers "*They are all in the box.*"

* * * * *

(Reference: New History Magazine, Volume II, Number XII,
September 1933)

FREE BAHÁ'Í ACTIVITIES

"It is incumbent upon the Aghsán, the Afnán and My Kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: "When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces towards Him Whom God hath purposed, Who hath branched from this Ancient Root." The object of this sacred verse is none except the Most Mighty Branch [‘Abdu’l-Bahá]. Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Bountiful."

(Baha'u'llah in Kitab-i-Ahad)

Dear faithful,
Allah’u’Abha!

An eventful 2020 has passed and a new one is about to begin. Welcoming 2021, we wish that all our friends be blessed with good health and happiness. The Caravan has made great advances internationally and acquired many new readers this year. We would like to extend our thanks for the efforts of all our friends regarding the Cause during 2020.

Let’s look at some of the key activities from the past two months. The Singaporean Baha’i community has almost completed the reading of the book Hidden Word. They also highlighted that due to the COVID-19 lockdown, a lot of friends of friends either lost their jobs or faced massive pay cuts, so our friends gave them a hand of support to face the challenges. They appreciated their

support for giving a helping hand when they needed it the most, and we believe this act would have definitely helped them win the pleasure of Baha’u’llah and the Master. We received a similar email from our friends in Australia, where friends could manage to take care of a few families during the pandemic.

Taking inspiration from our Canadian friends, our friends in the US had also organised an E-Meeting commemorating the Ascension of Abdu’l Baha and a total of 27 friends participated in it. The program started with a short prayer of the Bab, followed by a prayer of Baha’u’llah and the Master. One of the friends then gave a terrific speech on the topic “Ascension of Abdu’l Baha and our role during the absence of a Guardian”. The focus of the speech was how in the absence of a Guardian the community should be focussed on getting the most out of the teachings of Baha’u’llah and keep working towards the betterment of humanity. The program got concluded with 2 sisters singing a beautiful song in the praise of Baha’u’llah, followed by a vote of thanks given by Joel, a friend from Maryland. Joel has been an active member and has always helped us with The Caravan related stuff. A few friends at the end had questions, which was answered by the speaker and then the program got concluded. The friend from the US who updated about the program also mentioned that they have plans of organising such events at different key Baha’i days round the year so that they

can stay connected with the community.

Friends from India are also working in full swing towards the welfare of the larger community. We got 2 emails informing that Indians have greatly been impacted due to the pandemic and even our friends have lost their jobs but thankfully they had other friends to look after them. One of the 2 friends mentioned that how at the start of the lockdown he was the one helping others but then he lost his job in July and then how his other friend supported him with not just monetary help but also helped him find a job just last month, in November. Things are not all great, but it feels good that friends are helping each other in these difficult times. We should pray to Baha'u'llah and this wrath in the face of coronavirus goes away with the start of the new year and we are relieved from all the issues and worries.

"The source of courage and power is the promotion of the word of God, and steadfastness in His love." - Baha'u'llah (Tablets of Baha'u'llah, p. 156)

A friend from the Middle East had emailed us informing that he is translating another article from an Arabic book and soon he will share it with us. We can use it in the next edition of The Caravan. We are grateful to him for opening our eyes to some of the least known facts about Shoghi Effendi. His last article that was translated from the book 'Nashebo Faraz' got some good reviews and made our magazine more popular, particularly in the US and

Canada. We got a lot of friends to join us after it got published in the magazine and we can never thank him enough for it. May Baha'u'llah bless him with more success.

Our friends from Angola have been reading the Tablets of Abdu'l Baha and are connecting friends from other community. The best part is, we did not get any unfortunate news/emails from our friends there, instead, for them, they had BAU and thankfully they used this time in spreading the message of Baha'u'llah amongst other friends. They could even reach out to their other friends in Zambia and Congo, the neighbouring countries of Angola. Soon we will see a revolution in the Baha'i community once the teachings of Baha'u'llah is spread across the globe.

We would like to thank all our friends for working for the cause and pray to Baha'u'llah to bless them with success and happiness. In 2021, let's start working towards being the best Baha'i magazine, with the aim of spreading the holy message of Baha'u'llah and the Master.

Warmest Baha'i regards,
Team Free Baha'i



“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!



SOME QUESTIONS ANSWERED

Email 1:

Can I give my huququallah money in charity?
Who should I take permission from? Who has
the rightful authority to approve this?

Answer:

Hi,

Allah'u'abha!

Regarding your question, Huququ'llah can be used for the welfare of the humankind, to promote education, peace and global prosperity, to safeguard human honour and the position of religion and to spread the message of Baha'u'llah and the Master.

As per the Will and Testament of Abdu'l Baha, the Guardian of the Cause of God has the rightful authority of collecting the Huququ'llah money from the community. But since there is no living Guardian in the cause

today, we will have to make sure our Huququ'llah should be spent in the right cause, keeping in mind the teachings of Baha'u'llah and the Master.

Now, we would ask you one question – If Baha'u'llah or the Master would have been alive today, what would their reaction be if you would have asked them about spending your Huququ'llah money on the study of your cousin's daughter? If you think they would have appreciated you for your action, which they certainly would, then simply go ahead and invest your money in the right place.

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

Regards,

Team Free Baha'is

Email 2:

I was part of the Bahai club until 2011 and had to slowly get out due to the harsh attitude of the administration. I was first attracted towards the club due to the humbleness of some of the Bahais and I used to admire them, but not anymore. I find it interesting reading about Lady Ruth White and how she did a fantastic job by uncovering the true face of Administration. It is good to know that there is still a group which believes in independent investigation of truth in its true sense, unlike other Bahais who have just kept it on paper so to make it look appealing.

Answer:

Hello,

Allah'u'Abha!

Thank you for writing to us! We understand your feeling and agree with your sentiments.

We have received a lot of emails from the Baha'is residing across the world who are quitting the faith after understanding that the Guardianship does not belong to Shoghi Effendi and thus the entire process of Administration, which got introduced into the faith after the passing away of Abdu'l Baha, was against the teachings of Baha'u'llah and thus false. As soon as a Baha'i gets enlightened with the fact that the Will & Testament of the Master was forged and Shoghi Effendi was never appointed by Abdu'l Baha as the Guardian of the faith, it becomes their religious obligation to deep dive themselves and find the truth.

The Master was against organizing the Cause, although Shoghi Effendi did exactly opposite and destroyed the essence of the faith, which was pure spiritual democracy and not theocracy. Abdu'l Baha has said, "There are no officers in this Cause. I do not and have not

appointed anyone to perform any special service, but I encourage everyone to engage in the service of the Kingdom. The foundation of this cause is pure spiritual democracy and not a theocracy." (Reference: Star of the West, Vol. 8, pg. 116)

By reading your story we can conclude that you have certainly been divinely inspired by Baha'u'llah, the Great Manifestation himself. We welcome you to follow the teachings of Baha'u'llah and become a part of the Free Baha'is. Now that you have come across the Free Baha'i Faith, we believe even this is a sign from Baha'u'llah, it is him who would want to see you guided back to the path of salvation.

As you rightly mentioned, Lady Ruth White has done a fantastic job of Independent Investigation of Truth and made the true teachings of Baha'u'llah clear for the Baha'is, we thus take her as our inspiration and aim to take her efforts ahead in spreading the pristine message of the faith.

We would ask you to please go through our website, read all the available materials and write back to us if you have any questions. We would love to help you with your queries.

Looking forward to your email.

Regards,

Team Free Baha'is



Email 3:

Question:

I have been following your series about the expose of Shoghi Effendi by Lady Ruth White. The entire series has been very informative for myself and my Bahai friends who have become fans of your magazine. Our collective question if you could answer is that - if Shoghi Effendi was not Guardian then who was the guardian of the Faith? Since the "Shoghi Effendi part" of the will and testament is an insertion we figure at least the guardian part would be correct right? Can you please shed some light on this?

Answer:

Hi,

Allah'u'Abha! Thank you for your appreciation. We are glad to hear from you.

Regarding your question about the Guardianship after Abdu'l Baha, the entire part where the Guardianship was mentioned has been edited and Shoghi's name was added at different places. You can refer our previous magazines to get an understanding of the fact. This has been covered in great detail through a series of articles titled 'Alleged Will & Testament of Abdu'l Baha - Analysis' spread across different magazines. The Free Bahais instead believe in the concept of Badā', i.e. change in the divine plan for Guardianship. As per the Free Bahai teachings, God decided to change the plan of sending the 24 Guardians of the Bahai faith that was foretold by Baha'u'llah and it got postponed for another 1000 years. So, the Free Bahais are now waiting for the 24 Guardians to appear, one after the other, fulfilling the prophesy of Baha'u'llah.

It is sad to see how Shoghi Effendi took over the faith after the ascension of the Master and

how things started to go erratic, to the extent that even today the faith has been far from the teachings of Baha'u'llah. We're witnessing how the current form of UHJ is not functioning in alignment with the Bahai principles and teachings, and has instead gone too far from the right path that was shown by them. Hope that answers your question.

Do write back if you have anything else.

Thanks,

Team Free Bahai



Email 4:

I was going through Quora and Reddit and found that people don't hold a good opinion about the Baha'is. What is your stance on this? I found your id on those platforms but I could not see any response from you. I have seen Christians and Muslims replying against the cause, don't you think we should participate in this internet war against the cause?

Answer:

Hi,

Allah'u'abha!

Thank you for writing to us. With regards to your query, we understand that people of other faith do not see Baha'is in a good light. This has been the case since the inception of the Baha'i faith. It's not just about the Baha'is, but the same can be noticed in terms of other religions as well. Some Christians / Muslims consider the Jews as satanic and the enemies of God. Some Jews in turn regard the Christians and Muslims as infidels and their enemies. Although, thankfully that's not a general notion, we still have the majority who look out for positive things in people of other faiths and are up for unity. Even us, as Baha'is shouldn't be looking for differences, but look out for opportunities to unite with people of all faith. That's what we learn from the teachings of Baha'u'llah and the Master.

When the light of Baha'u'llah dawned from the East, He proclaimed the promise of the oneness of humanity. He addressed all people, saying, "Ye are all the fruits of one tree. There are not two trees: one a tree of divine mercy, the other the tree of Satan. ...it is not meet that one human being should consider another human being as bad; nay, rather, all mankind are the servants of one

God; God is the Father of all; there is not a single exception to that law. There are no people of Satan; all belong to the Merciful. There is no darkness; all is light. All are the servants of God, and man must love humanity from his heart. He must, verily, behold humanity as submerged in the divine mercy."

In one of His talks in Paris, Abdu'l Baha said:

"Religion should unite all hearts and cause wars and disputes to vanish from the face of the earth; it should give birth to spirituality, and bring light and life to every soul. If religion becomes a cause of dislike, hatred and division it would be better to be without it, and to withdraw from such a religion would be a truly religious act. For it is clear that the purpose of a remedy is to cure, but if the remedy only aggravates the complaint, it had better be left alone. Any religion which is not a cause of love and unity is no religion."

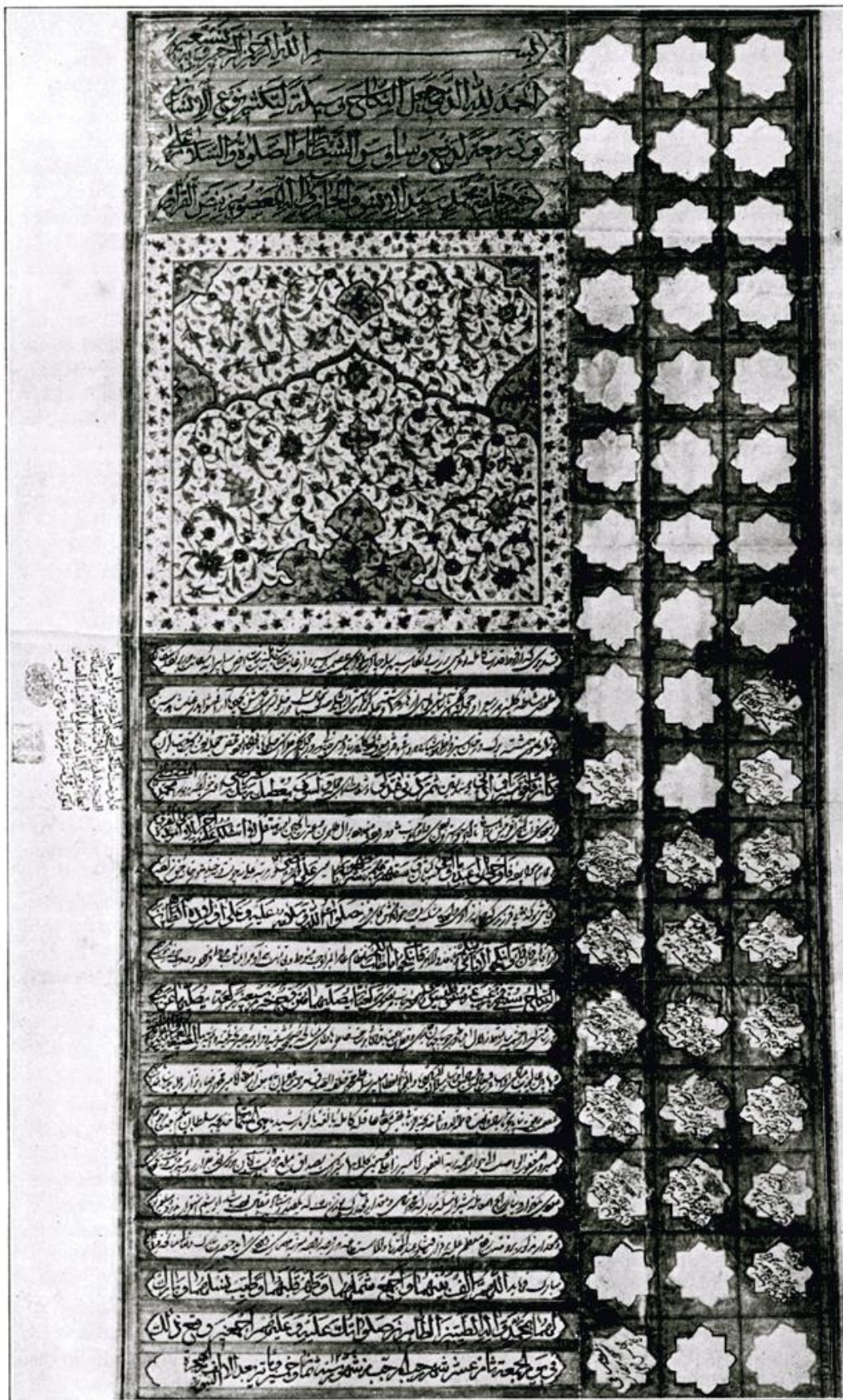
Be always of the thinking that one must always look out for unity, even if the opposite person is not interested in being your friend. Your continuous love, humbleness and cheerfulness will definitely change him one day and the positive vibe will attract him towards the truth.

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

Team Free Baha'is



KNOW YOUR HERITAGE



The Marriage Certificate of the Bab, 1842 A.D.



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."

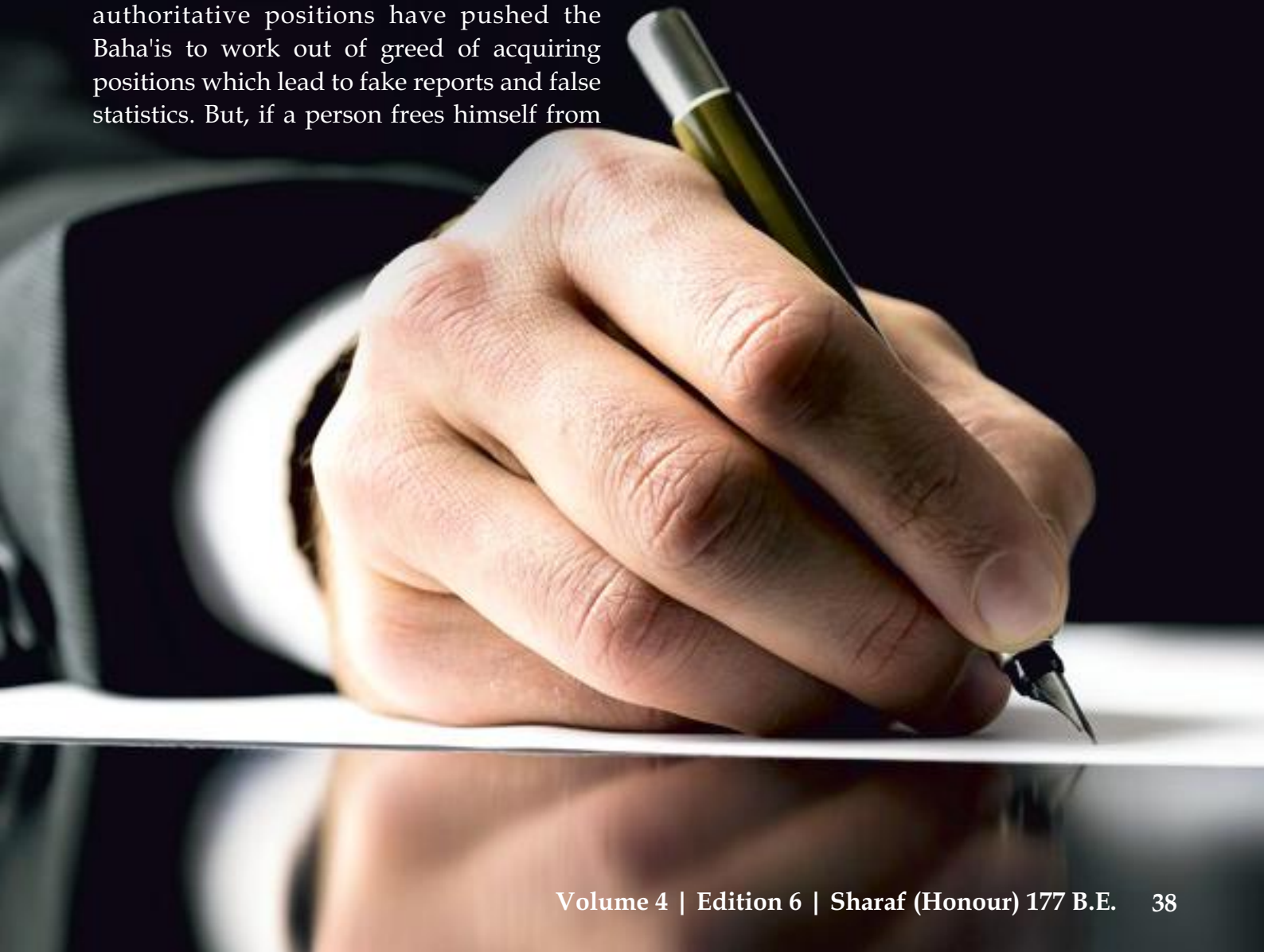
(Reference: Star of the West, Vol. 8, pg. 116)

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 ?

26th November is celebrated as the Day of the Covenant, the day when Baha'is celebrate the appointment of Abdu'l Baha as the Centre of Baha'u'llah's Covenant.

At the time of Abdu'l Baha, the believers in the West wanted to celebrate His birthday that took place on the same day that the Bab declared His Mission. However, Abdu'l Baha didn't accept this and instead stated that this day under no circumstances should be celebrated as His birthday and that it should solely be linked with the Bab. But as the then Baha'is pleaded further, He gave them November 26th instead, to be observed as the day of the appointment of the Centre of the Covenant. It occurs yearly on the 4th day of Qawl (Speech), which coincides with either November 25th or 26th, depending on when Naw Ruz falls on that year. It was known as Jashn-i-A'zam (The Greatest Festival), because He was Ghusn-i-A'zam – the Greatest Branch. Amongst the Baha'is currently it is popularly known as the Day of the Covenant. (The Centre of the Covenant by Balyuzi)

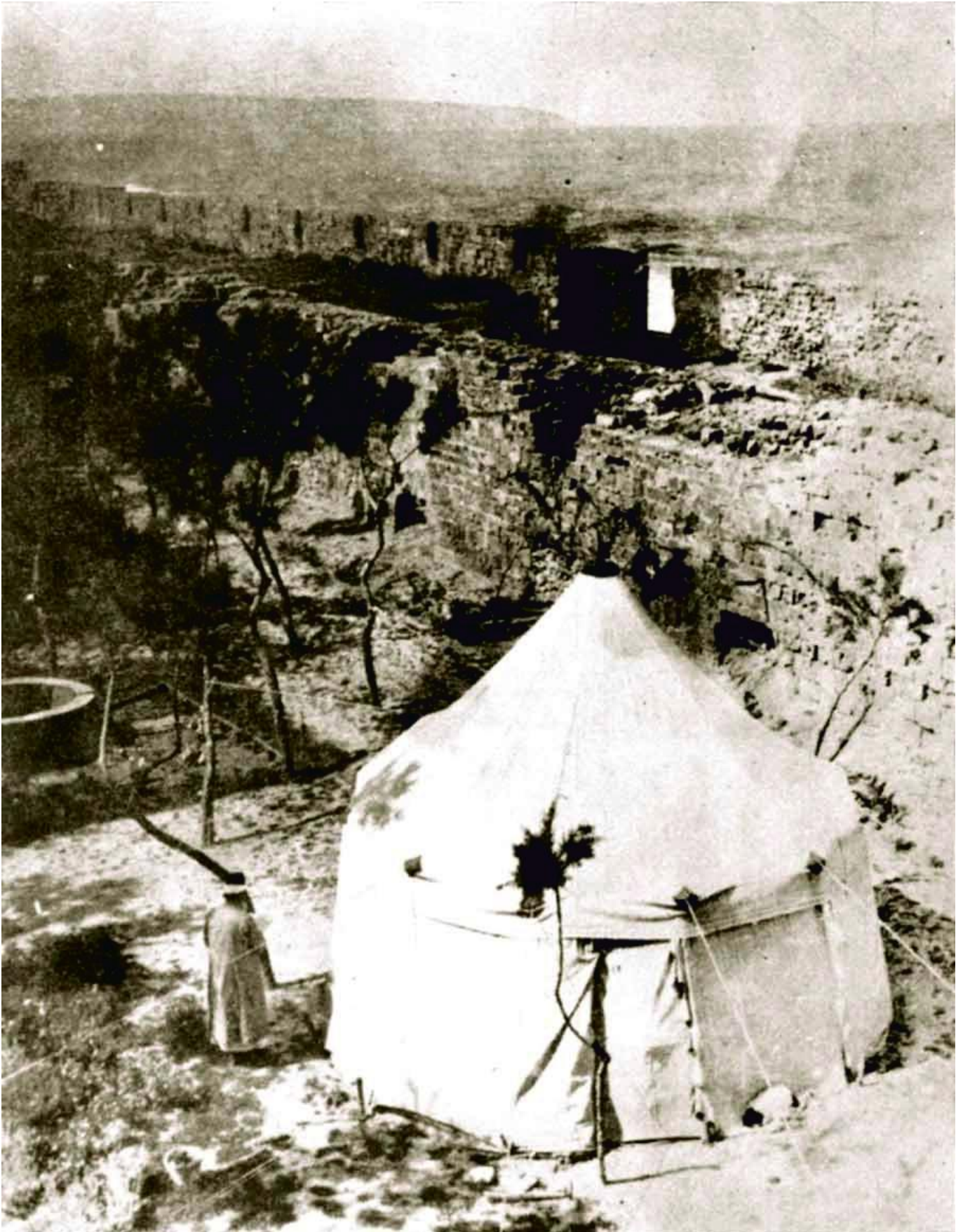
“Baha'u'llah covenanted, not that I (Abdu'l Baha) am the Promised One, but that Abdu'l Baha is the Expounder of the Book and the Centre of His Covenant, and that the Promised One of

Baha'u'llah will appear after one thousand or thousands of years. This is the Covenant which Baha'u'llah made. If a person shall deviate, he is not acceptable at the Threshold of Baha'u'llah. In case of differences, Abdu'l Baha must be consulted. They must revolve around his good pleasure. After Abdu'l Baha, whenever the Universal House of Justice is organized, it will ward off differences." (Abdu'l Baha: The Covenant, p. 117)

If you closely read the above saying, nowhere it has been mentioned by the Master that after me it will be Shoghi Effendi that would look after the affairs of the Baha'i faith. Rather he did state that when the UHJ is established, it will ward off difference. Which is certain that the differences amongst the Baha'is will only come to an end once we have the UHJ in place, the one which Baha'u'llah and the Master described, and not the current form, in which the members are appointed and not elected. The Free Baha'is believe in the true UHJ, which will be established only when the Baha'is are free from the shackles of administration.

The Free Baha'is also believe that the Covenant of Baha'u'llah will help build a unified global society. Baha'u'llah's Covenant, with its emphasis on unity and oneness will help us heal past differences and divisions, while building a new, mutual relationship between us and the Creator. Do join us as we celebrate the therapeutic power of unity.

THROWBACK



Abdu'l Baha's tent in Akka

DISCLAIMER

All content in this Magazine is for information purposes only. "Free Baha'i Faith" assumes no liability or responsibility for any inaccurate, delayed or incomplete information, nor for any actions taken in reliance thereon. The information contained about each individual, event or organization has been provided by such individual, event organizers or organization without verification by us.

The opinion expressed in each article is the opinion of its author and does not necessarily reflect the opinion of "Free Baha'is". Therefore, "Free Baha'i Faith" carries no responsibility for the opinion expressed thereon.

All trademarks, product names, and company names or logos cited herein are the property of their respective owners and do not infringe any patent, trademark, copyright, license or any other proprietary right of any third party.

We do not represent Haifa / Wilmette based mainstream Baha'i religion / organization in any way.

**PUBLISHED BY THE FREE BAHÁ'Í FAITH
IN
SINGAPORE | THAILAND | USA**

www.freebahais.org | info@freebahais.org

**THE CARAVAN || REVIVED EDITION
VOLUME 4 - EDITION 6**

FOR PUBLIC CIRCULATION