

THE

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CARAVAN

**CAN I READ AQDAS
TRANSLATED
BY THE UHJ?**

**CAN HUQUQU'LLAH BE
USED TO BUY A HOUSE
FOR THE NEEDY?**

ANSWERS INSIDE.



**DID YOU KNOW?
BAHA'IS CELEBRATE 23RD MAY
AS THE DAY OF THE
DECLARATION OF THE BAB.**

KNOW MORE INSIDE



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PRAYER



LAUDED BE THY NAME, O LORD OUR GOD!

Lauded be Thy Name, O Lord our God! Thou art in truth the Knower of things unseen.
Ordain for us such good as Thine all-embracing knowledge can measure. Thou art the
sovereign Lord, the Almighty, the Best-Beloved.

All praise be unto Thee, O Lord! We shall seek Thy grace on the appointed Day and shall put
our whole reliance in Thee, Who art our Lord. Glorified art Thou, O God! Grant us that
which is good and seemly that we may be able to dispense with everything but Thee. Verily,
Thou art the Lord of all worlds.

O God! Recompense those who endure patiently in Thy days, and strengthen their hearts to
walk undeviatingly in the path of Truth. Grant then, O Lord, such goodly gifts as would
enable them to gain admittance into Thy blissful Paradise. Exalted art Thou, O Lord God.
Let Thy heavenly blessings descend upon homes whose inmates have believed in Thee. Verily,
unsurpassed art Thou in sending down divine blessings. Send forth, O God, such hosts as
would render Thy faithful servants victorious. Thou dost fashion the created things through
the power of Thy decree as Thou pleasest. Thou art in truth the Sovereign, the Creator, the
All-Wise.

Say: God is indeed the Maker of all things. He giveth sustenance in plenty to whomsoever He
willeth. He is the Creator, the Source of all beings, the Fashioner, the Almighty, the Maker,
the All-Wise. He is the Bearer of the most excellent titles throughout the heavens and the
earth and whatever lieth between them. All do His bidding, and all the dwellers of earth and
heaven celebrate His praise, and unto Him shall all return.

- Prayer of The Bab

FOREWORD

"I am the Primal Point from which have been generated all created things. I am the Countenance of God Whose splendor can never be obscured, the Light of God Whose radiance can never fade."

(Epistle to Muhammad Shah, Selections from the Writings of the Bab)

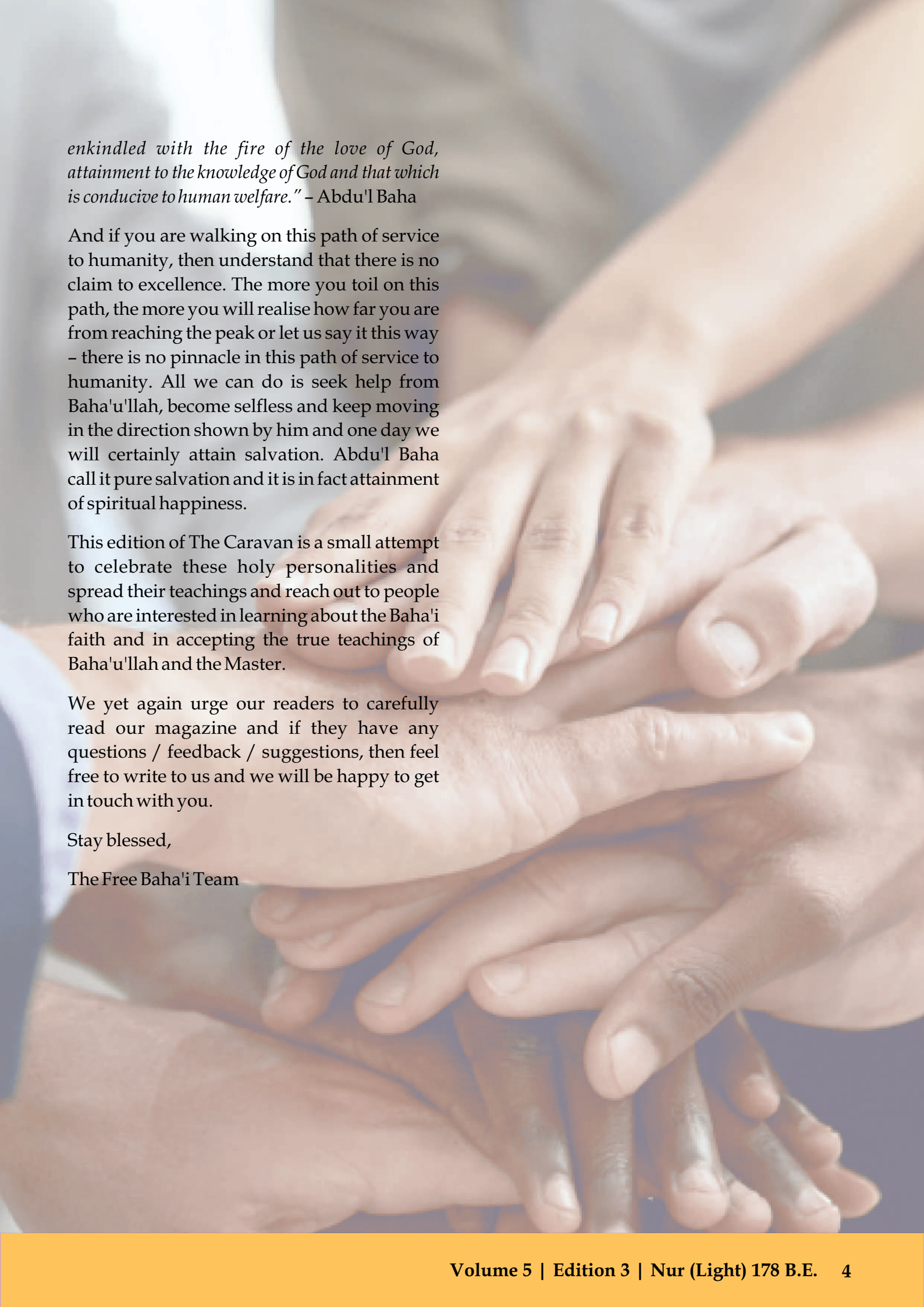
The great month of Azamat holds two exceptional events of the Baha'i history. Firstly, the 23d of May 1844 is the day of the declaration of the Bab, the forerunner of Baha'u'llah. Secondly, the 29th of May 1892 is the day of the ascension of Baha'u'llah. While 22nd May is the day of celebration, and we extend our felicitations to the entire Baha'i community, 29th May is a day of mourning for all those who love Baha'u'llah and follow his teachings. Or let us say, it is a day of mourning for the world as humanity lost a compassionate father and a great leader who throughout his life struggled for the love and unity of the world. His teachings and legacy stand as an example for all of us to persist in our pursuit of progress and unity.

"Baha'u'llah endured ordeals and hardships sixty years. There was no persecution, vicissitude or

suffering He did not experience at the hand of His enemies and oppressors. All the days of His life were passed in difficulty and tribulation – at one time in prison, another in exile, sometimes in chains. He willingly endured these difficulties for the unity of mankind, praying that the world of humanity might realize the radiance of God, the oneness of humankind become a reality, strife and warfare cease and peace and tranquillity be realized by all." – Abdu'l Baha

As Baha'is, we all have had the privilege of observing an incredible transformative influence of Baha'u'llah's teachings, not just in our lives, but also in the transformation of the world around us. One of the essential concepts of the Baha'i teaching is the enhancement of one's inner character accompanied with service to humanity. A person cannot be a Baha'i until he is concerned about the progression of humanity, which will circuitously lead to self-development. Let us understand this point in the spiritual words of Abdu'l Baha.

"What are the requirements? Love for mankind, sincerity towards all, reflecting the oneness of the world of humanity, philanthropy, becoming



enkindled with the fire of the love of God, attainment to the knowledge of God and that which is conducive to human welfare.” – Abdu'l Baha

And if you are walking on this path of service to humanity, then understand that there is no claim to excellence. The more you toil on this path, the more you will realise how far you are from reaching the peak or let us say it this way – there is no pinnacle in this path of service to humanity. All we can do is seek help from Baha'u'llah, become selfless and keep moving in the direction shown by him and one day we will certainly attain salvation. Abdu'l Baha call it pure salvation and it is in fact attainment of spiritual happiness.

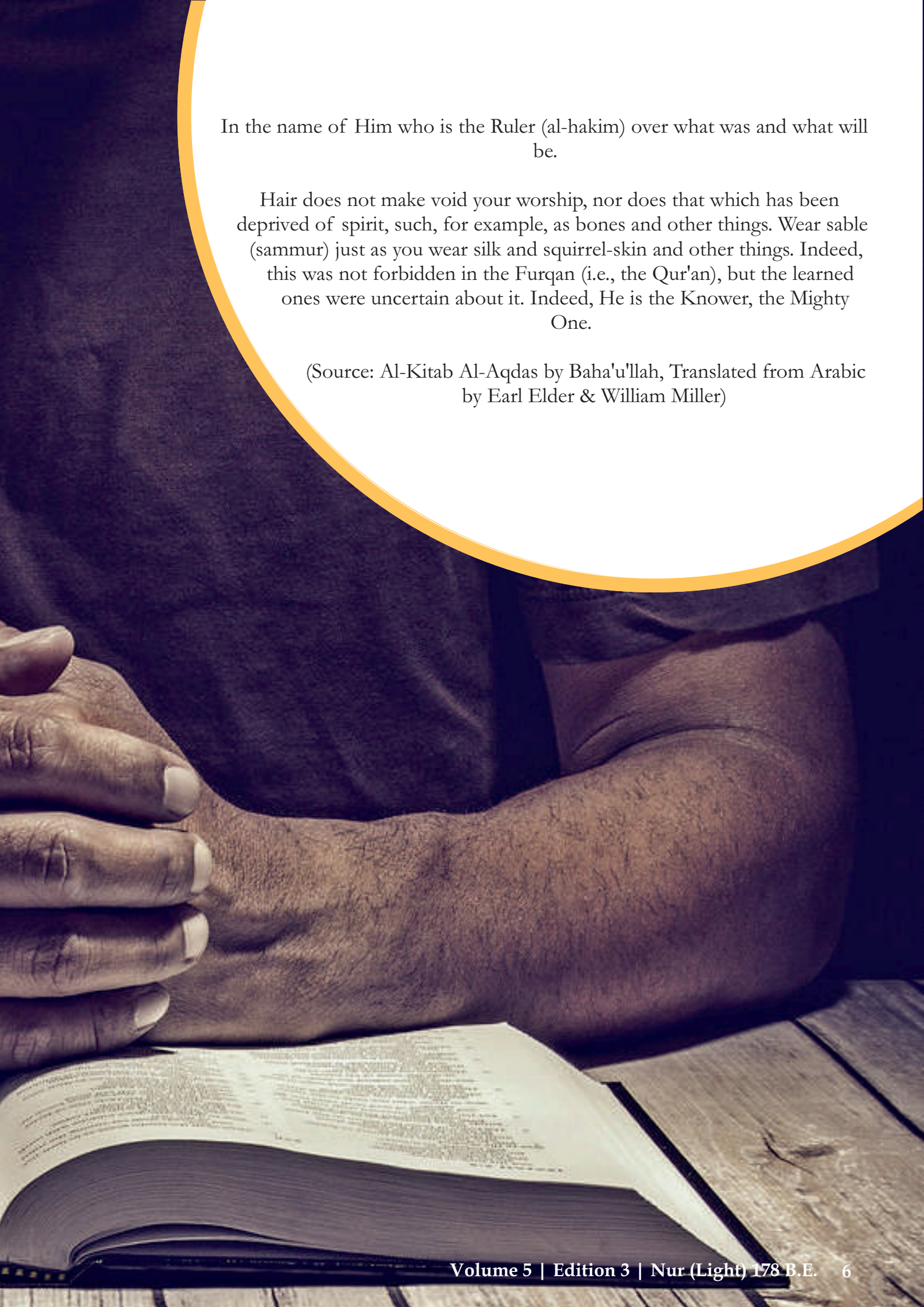
This edition of The Caravan is a small attempt to celebrate these holy personalities and spread their teachings and reach out to people who are interested in learning about the Baha'i faith and in accepting the true teachings of Baha'u'llah and the Master.

We yet again urge our readers to carefully read our magazine and if they have any questions / feedback / suggestions, then feel free to write to us 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.

Hair does not make void your worship, nor does that which has been deprived of spirit, such, for example, as bones and other things. Wear sable (sammur) just as you wear silk and squirrel-skin and other things. Indeed, this was not forbidden in the Furqan (i.e., the Qur'an), but the learned ones were uncertain about it. Indeed, He is the Knower, the Mighty One.

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



I am a woman of faith

I am a woman of faith
To a one true God
Depending, leaning, and relying
I run to You in prayer
Whenever my soul needs searching

I am a woman of courage
whenever I am down
I maybe tired, drained and worn out
But I know I am strong
To face the situation

I am a woman in love with the Lord
A woman of faith
who believes in His love
A woman of courage
Who turns my sadness to a joyful dance

I know, I can brave the storm
I know I'll never be alone
You bring out the best in me.
To love, to care and to reach out
A treasure that will never last...

– Meggie Gultiano

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)

SOLI SORABJEE, FORMER ATTORNEY GENERAL OF INDIA DIES DUE TO COVID-19 AT THE AGE OF 91 IN DELHI, INDIA - GUEST ARTICLE

Born into a Zoroastrian family, he married Zena Sorabjee, a Baha'i by faith. He did not accept the Baha'i faith for his whole life. The Apex organisation of the Baha'i Faith, the Universal House of Justice was aware of the influence and power which Soli Sorabjee yielded with the Government of India. The House of Justice was aware that a non-Baha'i - Soli Sorabjee, is more helpful to them than a Baha'i one. So, they never insisted on his being converted to the Baha'i Faith. Once he became old, sick, and useless, the UHJ asked his wife Zena Sorabjee to resign from the National Spiritual Assembly of India, on which she was duly elected that year.

Soli Sorabjee assisted the Baha'is with major projects like the construction of the Baha'i Lotus Temple in Delhi. He was also a major point of contact for the Baha'is to get their works done with the Indian government. His influence was used by the Baha'is to get the huge piece of land from Delhi authorities. He also helped Lotus temple trustees when they were accused of "document forgery" and

"embezzling funds". They have used him in all possible ways for the overall benefit of the Baha'i faith in India.

Soli used to make fun of the Baha'is when he used to hear that there are 3 to 4 million Baha'is in the world! He used to say, "either you say 3 million, or 4 million, or better you say, you don't know the number! You cannot fool the intelligent people."

Today, the UHJ is playing the same game with his daughter Zia Mody. Zia an imminent lawyer is handling all legal matters of the Baha'i organisation, free of cost! She also donates huge amounts to the Baha'i administration; in return she receives a letter from the Universal House of Justice that they will pray at the threshold of the Shrines! All missionary activities of the Baha'is in India is carried out with Zia's contributions to various Baha'i funds.

What Soli Sorabjee received from the Baha'is?



There will be memorial meetings at the Baha'i Centres in various cities. Soli Sorabjee will be remembered as a friend of the faith, but he will be listed among the influential persons who have converted to the Baha'i Faith!

These kinds of personalities are always regarded as Baha'is after their death! Do not forget the Queen of Romania who remained a devout Christian until her death but is counted among the "influential Baha'is" due to her connection with the Baha'is.

The Baha'i organization is nothing but a group of full-time hypocrites.

- As received from a Baha'i based out of Singapore





THE BAHAI RELIGION AND ITS ENEMY, THE BAHAI ORGANIZATION – PART 8

(An extract from Lady Ruth White's book)

(...continued)

CHAPTER IV.

I GO TO LONDON IN QUEST OF THE PHOTOGRAPHS OF THE ALLEGED WILL – BAHAI CAUSE UNDER AN ECLIPSE IN ENGLAND AND GERMANY – PROPHECY OF ABDUL BAHU FULFILLED THROUGH DISLOYALTY OF HIS FOLLOWERS.

Although everyone whom I had questioned concerning the alleged will assured me that it had never been photographed, yet about this time I heard that one set of photographs did exist and was owned by a Persian in London. As I had received no assurance to numerous inquiries I had made as to whether the photographs had been started on the way, I therefore sailed for England on April 25. This was for the twofold purpose of securing this

document and also to observe the effect of the administration of the Bahai Cause under Shoghi Effendi. Due to a very fortunate combination of circumstances that had occurred several years earlier, I succeeded in obtaining permission to have copied the only set of photographs of the alleged will that existed, according to all the reports that I had heard. Some of the ten sheets were illegible in part, as evidently some chemical had been spilled over them. But needless to say I was overjoyed at the miraculous manner in which fortune had favored me.

I met practically all the Bahais in London, and while there I was invited to meet the members of the National Spiritual Assembly of England at the home of Mrs. Florence George. The members met at two o'clock to transact business and my husband and I were asked to come at four. We arrived at the appointed

and according to the instructions of our Guardian Shoghi Effendi, it devolves upon the National Councils to watch over the development and the interest of the Holy Cause in each country, in which they have been installed; and to protect both at home and abroad, the common interests of the various Baha'i congregations and of the scattered friends in the said country; to guide them and to represent them. This council comes into being through the indirect ballot of the professed followers of the Holy Cause within a district, and, consequently, it represents the will of these as expressed through the ballot. The friends, by their vote, place the destiny of the Holy Cause in the hands of the National Council for the duration of its term of office, and in accordance with the injunctions of our Masters, it is the unqualified duty of the groups and of the avowed friends of the Cause, to fulfill the commands of the National Council, as being the highest national organ of this order. It is a foremost duty for all followers of the Holy Cause to adapt themselves to such voluntary discipline. In the event that any disagreement with the National Council should arise, disagreements, which can not be clarified after a conference with that body – an international House of Justice is provided, in accordance with the law of Baha'u'llah. If this fails, the problem lies in the hands of our Guardian, Shoghi Effendi. The teachings of Baha'u'llah set forth as its highest principle, Unity and Order, and a conscious and intentional infraction of this principle is construed as signifying withdrawal from the union. The National Council, on its part, appoints subcommittees for the proper execution of the tasks and problems submitted to them. The committees operate according to the instructions of the National Council, and are responsible for their acts. Their orders and measures in their dealings with the various groups and scattered friends,

insofar as these fall within the sphere of authority assigned to them, are to be deemed of equal importance with those of The National Council. We will name once more the persons comprising the National Council and its sub-committees: The National Council is composed of the following members:

Albert Schwarz, Chairman

Mrs. Schwarz – Stuttgart, Secretary

Dr. Hermann Grossmann, Wandsbeck

Julius Brueckner, Goepingen

Fr. Metzger, Goepingen

Miss Anna Koestlin, Esslingen

Miss Edith Horn, Stuttgart

Paul Gollmer, Stuttgart

Frederick Schweizer, Zuffenhausen

All correspondence referring to the National Council, if no further instructions are given, are to be addressed to: Deutschen Baha'i Nationalrat, Baha'i-Buro,

Stuttgart, Alexanderstrasse 3 II. (German Baha'i National Council, Baha'i Office, 3 Alexanderstrasse, Stuttgart, Germany.)

Committee on Instruction and Communications

For southern Germany: Mrs. Schwarz, Miss Horn, Miss Koestlin (Esslingen), Mr. Kimmerle of Heil-bronn (Esperanto).

b For Baden: Mr. Renftle (Karlsruhe), Mrs. Votteler (Freudenstadt).

Translations and Press Committee

Mrs. Schwarz, Miss Horn, Mr. Kuestner, Mr. Diebold. Address, Mrs. A. Schwarz, Solivo Stuttgart, Alexander-strasse 3.

hour and the maid said that the meeting had not yet adjourned. While we waited we could occasionally hear voices in strong disputes. Apologies were sent out several times that the delay was unavoidable. Finally, at nearly six o'clock, the members emerged limp and tired. No sooner were greetings exchanged than Mr. G. P. Simpson approached each member of the National Spiritual Assembly and said very dramatically: "I have finished with you forever! You are not Bahais! You are not Bahais!"

And then he strode from the room beside himself with rage.

Mrs. George, who was convalescent and had recently returned from a hospital, was almost overcome with grief. One of the members suggested that if each repeated some of the Bahai prayers aloud it would comfort her. This we did, each repeating in turn the prayer which most appealed to him. I shall never forget the pathos and tragedy in her exquisite voice, modulated by suffering, as she repeated her prayers. But I also felt, and knew that the tragedies and disharmony among the Bahais were the outcome of their misapplying the Bahai Religion. They were like inexperienced children meddling with a dynamo, and all they received from it were shocks and injuries. In-stead of which they might have received the beneficent effects of the dynamo, had they followed the instructions of the founders of the religion they were purporting to represent.

Lady Blomfield, who was present at this meeting, said to me that there was practically no longer a Bahai Cause in England, and she had come to the conclusion that the Bahai Cause cannot be organized. She had asked Abdul Baha in 1911 if he approved of the Houses of Spirituality (the organized groups of Bahais also called Spiritual Assemblies). He replied as follows: "If you had lived in the time of His Holiness the Christ which would

you have chosen to be — one of his disciples, or a member of the Council of Trent?"

She replied:

"Without question I would have chosen to be one of His disciples. But if by my presence I could have leavened and helped the Council of Trent, then I would have chosen to be one of them"

Lady Blomfield now perceives that the latter choice would have been a mistake, for she tried to leaven the Bahai organization and found it an impossible task.

In Germany it was just as bad. The Bahai cause was under as great an eclipse as it was in England due to the administration of the alleged successor. One of the leaders complained bitterly to me that the coercions of the National Spiritual Assembly of Germany had gone to such an extreme that they had actually forbidden the Bahais to so much as speak of the Bahai Message in their own homes, should they happen to have callers. This would be an infringement of one of their laws that only those appointed could give the Bahai Message!

The following letter was given to me by Herr Herrigel of Stuttgart, showing in part the extent of the dictatorship that the National Spiritual Assembly has assumed under the instructions of Shoghi Effendi.

A Circular Letter from the National Council to the German

Bahai-local Groups and its scattered Friends.

Dear Friends!

The National Council feels called upon to render the following explanation concerning its status and mission In accordance with the distinct wish of Baha'u'llah and Abdu'l Baha,

Committee on Juvenile Work and Education

Dr. Grossmann (Wamdsbeck), Miss Koestlin (Esslingen).

Address Mr. Hermann Grossmann, Wandsbeck, Post Office Box 8.

Business Committee of the Deutsches Bahai-Bundes G. m. b. H. (German Bahai Union, Ltd.) Administration of the Sons of Truth.

The holding of public lectures requires the sanction of the National Council, provided that no local, spiritual Working Body, recognized by the National Council, exists. Public lecturers within the Bahai field of labor require the endorsement of the National Council. Should the groups and scattered friends desire the services of a lecturer, application may be made to the above-mentioned members of the Committee on Communications. If other friends should be desired as lecturers, notification to that effect is to be given to the National Council, which body will then, according to its knowledge of the qualifications of the candidate, judge as to his fitness thereof. Publications of any kind regarding the Bahai teachings, require the approval of the National Council. This obtains as well for publications by local, spiritual Working Bodies, as for those by individual members.

Local groups can only be established with the permission of the National Council. Whenever a new election of a spiritual Working Body shall take place in accordance with the will of Baha'u'llah and Abdu'l Baha, and the instructions of our Guardian Shoghi Effendi, the National Council shall be informed thereof. Whenever the National Council shall deem it necessary, further orders will be issued. Naturally it is the duty of the National Council, as well as that of all friends of the Holy Cause, to conduct all their affairs on the ground of careful study of the

sacred teachings, and in joint consultation and communion with the various spiritual Working Bodies.

The National Council enters into all matters only in its entirety (as a body): its individual members therefore have no authority to hand down any decisions, nor to express an opinion in the name of the National Council. An exception to this rule exists in the case of committee members possessing full power to act, insofar as the matter in question lies within their especial province.

The National Council emphasizes, that it is fully conscious of the fact that the Bahai Cause can only prosper, when the individual members, (in this case all Working Bodies as well as individual persons), voluntarily and joyfully obey the commands of our great leaders. The National Council wishes to have the required discipline interpreted in this sense, and the above-mentioned rules as a working basis, are the very least that must be complied with. Necessity alone has caused the National Council to draw up such fundamental principles.

The friends must realize that in order to best serve the Holy Cause, they must joyfully support the carefully thought-out desires of the National Council.

(Signed

ALICESCHWARZ, Secretary.

This letter needs no comment. The intelligent reader can see that the violation of every principle of the Bahai Religion is as manifest here as it is in the by-laws of the National Spiritual Assembly of the Bahais of the United States and Canada.

I returned to America on May 29 with the much coveted document. On that very day

Mr. Holley wrote to me that the photographs of the will were at his office and invited me to inspect them, which, needless to say, I was glad to do. He evidently thought that I would be content with a mere casual inspection. If I had not surprised him with the information that I had just returned from England with copies of the alleged will, then neither he nor the National Spiritual Assembly would have permitted me to use their copies. This I very much wished, as their copies had not been obliterated in part, with acid, as mine had been. He informed me that neither he nor the National Spiritual Assembly intended to have the will examined by experts, as they were perfectly certain of its validity. In response to my request for the use of his photographs, he said that he would bring the matter before the members of the National Spiritual Assembly. While waiting for the photographs to arrive, I wrote another letter to them on June 26, 1928, part of which was as follows:

"It will greatly assist me in my attempts to make a historical and authentic record of the will of Abdul Baha if the N. S. A. will be so kind' as to secure for me (at my expense) photographs of three or four Tablets that are known to be in the handwriting of Abdul Baha written at different periods in Abdul Baha's life. This is very necessary in order to compare them with the Will, which was also written at different periods." Although I sent this by registered mail, and though the receipt came back with Mr. Holley's signature, yet when he mailed me the photographs on July 13th no mention was made of my request. This despite the fact that there were in the archives 500 Tablets of Abdul Baha as early as 1907.. In fact, the leaders of the Bahai organization by refusing to have the will examined by handwriting experts and by their unwillingness to assist me, only consenting to certain things when they were absolutely forced to, makes it appear as if they did not want to run the risk of putting the alleged will

to the test of handwriting experts for fear that it might prove to be invalid. It would be such a staggering blow to their pride as well as to the self-interest of many of them to admit that they had been a party to, or at least been the victims of one of the cleverest frauds of the age. At first, I thought that the leaders were merely the victims of this fraud, but their actions have indicated to me that at any rate a few of them would, and perhaps have, resorted to collusion rather than face the facts. This is one of the reasons why they have taken refuge in the assumption that their belief in the validity of the will must not only be sufficient proof to the mass of Bahais, whom they seek to control, but to the world in general.

If the Bahais were so perfectly sure that the will was genuine, then they not only should have desired to share this certainty with others, but most of all they would have seen the historical value of having it examined by the best hand-writing experts and their findings officially stated so that there would be no doubt in the minds of future generations of its genuineness-

They would also have realized that they had no legal right to incorporate the Bahai Religion, at the dictates of the alleged successor, and make it an article of faith that the Bahais accept and obey this successor without first proving scientifically the validity of the will.

I had also taken this matter up with Mrs. Mary Handford Ford, who is the leader of the other faction of the Bahai organization, as already stated on previous page. Though she and her group do not accept Shoghi Effendi as supreme dictator, or pope, yet she failed to see that to accept a successor at all, until the will had been validated, was a violation of the clear instructions that Abdul Baha had given.

The prophecy of Abdul Baha has indeed come

INSPIRING QUOTES



“Man's highest station, however, is attained through faith in God in every Dispensation and by acceptance of what hath been revealed by Him, and not through learning; inasmuch as in every nation there are learned men who are versed in divers sciences. Nor is it attainable through wealth; for it is similarly evident that among the various classes in every nation there are those possessed of riches. Likewise are other transitory things.”

— The Bab

“All praise and glory be to God Who, through the power of His might, hath delivered His creation from the nakedness of nonexistence, and clothed it with the mantle of life. From among all created things He hath singled out for His special favor the pure, the gem-like reality of man, and invested it with a unique capacity of knowing Him and of reflecting the greatness of His glory. This twofold distinction conferred upon him hath cleansed away from his heart the rust of every vain desire, and made him worthy of the vesture with which his Creator hath deigned to clothe him. It hath served to rescue his soul from the wretchedness of ignorance.”

— Baha'u'llah

"Baha'u'llah teaches that the world of humanity is in need of the breath of the Holy Spirit, for in spiritual quickening and enlightenment true oneness is attained with God and man. The Most Great Peace cannot be assured through racial force and effort; it cannot be established by patriotic devotion and sacrifice; for nations differ widely and local patriotism has limitations. Furthermore, it is evident that political power and diplomatic ability are not conducive to universal agreement, for the interests of governments are varied and selfish; nor will international harmony and reconciliation be an outcome of human opinions concentrated upon it, for opinions are faulty and intrinsically diverse. Universal peace is an impossibility through human and material agencies; it must be through spiritual power. There is need of a universal impelling force which will establish the oneness of humanity and destroy the foundations of war and strife. None other than the divine power can do this; therefore, it will be accomplished through the breath of the Holy Spirit.”

— Abdu'l Baha

true. He said that when the final test came to America there might not be two Bahais left. This then had been the great test—accepting an unauthentic will of Abdul Baha, which appointed a successor through whom the teachings of Baha'o'llah and Abdul Baha were completely changed and commercialized.

Regarding this prophecy Abdul Baha wrote: "Study the Tablet of 'The Holy Mariner' that you may know the Truth, and consider that the Blessed Beauty (Baha'o'llah) hath fully foretold future events.

Let them who perceive, take warning!"

Among the things we find in "The Holy Mariner" are the following:

"... He whose heart hath not the fragrance of the love of the Exalted and glorious Arabian Youth,

Can in no-wise ascend unto the Glory of the Highest Heaven!"

"By the Lord! I found not from these idle claimants the Breeze of Faithfulness!

"By the Lord! The Youth hath remained lone and forlorn in the land of exile in the hands of the ungodly!" "The Arabian Youth" is one of the names of the Bab according to Prof. E. G. Browne who wrote as follows:

"Of himself he (the Bab) speaks often, but in various, and often enigmatical ways. Thus in one place he calls himself 'This well-favored Arabian Youth, in whose grasp God hath placed the kingdom of the heavens and the earth;' in another he says: 'O people of the earth hear the voice of your Lord the Merciful, from the tongue of celebration of this Arabian Youth.... the son of Ali the Arabian.'"

Journal of the Royal Asiatic Society, 1889, page 908.

Not only is the Arabian Youth one of the

names of the Bab, but it also symbolizes the Spirit of the Bahai Religion. For the inception of religion, in whatever age it is revealed, is analogous to youth and springtime. But when we follow the effete path of organization and rigid dogmas we become "idle claimants" of religion and we miss completely this Spirit of Youth and it remains "lone and forlorn in the land of exile."

This prophecy, therefore, refers to the members of the Bahai organization. They are the "idle claimants." For though they claim to be representatives of the Bahai Religion they are so only in words, while in policies they have been, and are, its bitterest enemy.

My next step was to secure the services of the greatest handwriting expert I could obtain, and one whose integrity was above reproach. To Mr. Albert S. Osborne I finally went. But due to a number of reasons he would not undertake the task. Yet he was greatly interested, and very kind, and gave me valuable advice. He said that the document should be examined from three different angles: First, from the spiritual point of view. Does the alleged will agree with the teachings, and the intent, that the maker held during his lifetime, or does it contradict them? Secondly, from the literary point of view. Is it written in the style of Abdul Baha? Thirdly, from the scientific point of view—submit it to the scrutiny of the best handwriting experts.

He also felt that the original document should be examined. As this, was in the Holy Land, Mr. Osborne suggested that I take the matter up with the British Analyst in Palestine. But on inquiry, I learned there was none there. I, therefore, wrote to the High Commissioner of Jerusalem, on December 31st, 1928. I thought that inasmuch as it was an international affair, which involved the collecting of money in every land, and part of this money was being paid to Shoghi Effendi, based on the powers granted in this alleged will, that he might

undertake the examination of the document. I felt also that his conclusions and verdict would carry much more weight, than if I personally undertook the work. Furthermore, it was beyond my means to send experts to Palestine. The following is the reply to my letter:

Tel. address: "HICOMA, JERUSALEM"

Any reply should be addressed to THE CHIEF SECRETARY, GOVERNMENT OFFICES, JERUSALEM.

and should quote No. . . .
1232 – 29.

SECRETARIAL, GOVERNMENT OFFICES,
JERUSALEM.

6th February, 1929.

Madam,

I am directed to refer to your letter of the 31st December regarding the Will of Sir Abdul Baha Abbas and to inform you that any information which you wish to obtain must be obtained privately and that if you wish to take any steps to examine the Will you would be well advised to employ an advocate in Palestine.

The money order which accompanied your letter is returned herewith.

I am, Madam,

Your obedient servant,

(Signed) E. Mus,

For . Chief Secretary.

Mrs. H. Lawrence White,

P.O.B. 379, Grand Central Station,

New York City, U. S. A.

I was greatly disappointed upon the receipt of this letter. I thereupon concluded that the best

thing for me to do at present was to collect and correlate and publish the spiritual proofs that Mr. Osborne said the alleged will should be subjected to, and show that it contradicts the intents and purposes of its maker. Later the way might open for the scientific examination of the document. With this end in view I wrote an appendix to my book, "Abdul Baha and the Promised Age," and published it in January, 1929, the substance of which was the same as that in this book. More than ever do I feel convinced today that my course in publishing this book is right. This conviction is strengthened by a very vivid dream.

I dreamed that Abdul Baha had hidden a paper, or record, of the most transcendental importance. No one knew where to look for this record, or paper, but I surmised where I could find it. Someone said to me, "You are very close to it." I glanced behind me and saw a phonograph. I searched around inside of the machine and there was the paper, or record. I drew it out and everyone was terribly agitated at my discovery, and they wondered what Abdul Baha would do. Bye and bye, Abdul Baha came in and went over to the phonograph and began tapping it with his fingers, and then he discovered that the paper was gone. I knew that he knew that I had discovered the secret, and I, too, wondered what he would do. A little later, someone came to take me to Abdul Baha. We walked along until we came to a great door, which was the door of the abode of Abdul Baha. It swung slowly open, as if moved by some magic power, and there was displayed a room bathed in a brilliance transcending any earthly light. Those who stood on guard to Abdul Baha came forward, and I said to myself: "Will they show hostility to me because I found the paper, or record, which was for the benefit of future generations?" To my joy they were friendly. Then I awoke.

The symbolism of this dream became clear to

me at once. Every great man today leaves phonographic records of his genius for the benefit of future generations. Hidden in the machinery and records of the photograph is the power which enables us to know the past achievements of our great men. These records speak to future generations and enable us to know accurately their life's teachings. Likewise in the written records of the teachings of Abdul Baha and of Baha'o'llah are the indubitable and incontestable records of their teachings. These records are as great a proof that the alleged will is fraudulent as the phonographic record of a bass singer is proof that he is not a tenor. In other words, the teachings of Baha'o'llah and of Abdul Baha that they recorded during their lifetimes, both in speaking and in writing, are what constitutes the Bahai Religion. The alleged will and the policies of its alleged successor, Shoghi Effendi, contradicts all of these records and teachings, and is therefore the greatest proof that it is fraudulent.

In my search through the written records of Baha'o'llah, and of Abdul Baha, I became convinced that these written records do not agree with the alleged will nor with the policies of Shoghi Effendi and the leaders of the Bahai organization. My task therefore is to publish these facts so that they can no longer pose as the representative of the Bahai religion and garble that religion to suit their own ends. Although I know that the Bahai organization will die, even if I did not have the facts and figures before me, showing that it is dying, yet as long as the members continue to be active they turn all potential Bahais away from the Bahai Religion. For years their activities have been a source of grief to many people. Not only have the best types left the Bahai organization since the advent of Shoghi Effendi, but all the universally minded people, who are the real Bahais, are repelled from further interest in the Cause by the narrow inverted teachings that the leaders of

the Bahai organization are presenting to the world:

Mrs. Mary Rumsey Movius said to me in substance:

"My one great concern is how I can give the Bahai Message to people, and yet shield them from coming in contact with the members of the Bahai organization. For one contact with them, or a Bahai meeting, and they would lose interest entirely in the Bahai Religion." This expresses the thought of hundreds of people, as well as my own. Like many others I had taken the attitude that silence was the best method of transcending unpleasant conditions. But one day it came home to me very forcibly that the Story of the Good Samaritan has a thousand different applications, and is a symbol of our reaction to life and conditions we continually encounter. More than ever the attitude toward life today has become that of the Levite who, when he saw the wounded stranger lying by the roadside, passed by on the other side.

Not but what the world is ever so much better in its reaction to the physical suffering of mankind. Yet the New Thought, or Hedonistic attitude which ignores the unpleasant things of life, is rampant in every sect and cult today. This attitude, while it is a praiseworthy one when applied to the ignoring of personal faults in others, yet another aspect of it is a great violation of the law of the Good Samaritan. When we blink our eyes and ignore conditions we know to be harmful to mankind, all because a group of people sanction it, we are the worst kind of Levites.

The Bahai Religion is the wounded stranger that has fallen among the thieves of self-interest, and love of leadership, and narrow sectarianism, and hundreds of Bahais though they know that something is wrong, have, like the Levite, passed by on the other side of the

street, too cowardly to take a stand against group interest.

So while I am about it I shall try and make as clean a job of it as I can by including in the publication of this book three documents that the Bahai organization, and Shoghi Effendi have suppressed. These three documents are: the Persian-Arabic script of the alleged will of Abdul Baha; its translation, * and "The Epistle to the Bahai World." The deciding factor that made me conclude to publish these documents, especially the alleged will of Abdul Baha, was that one day I chanced upon a history of the Dreyfus case. I re-read things I had forgotten, i.e., that after Captain Dreyfus had spent years on Devil's Island the document which had convicted him was made public. Thereupon the handwriting experts had an opportunity to examine this document which had been so long suppressed. The result was that it was indubitably proved by- several of them that the document was a forgery, and Captain Dreyfus was set free. After reading this I felt that if the photographs of the alleged will of Abdul Baha were published, then, sooner or later, experts and scholars might do for the Bahai Religion that which had been done for the Dreyfus case.



The leaders of the Bahai organization have published part of the alleged will in "The Bahai World" 1926-1928. But pursuing their usual tactics they have failed to use typographical signs to show that material was omitted.

To be continued...



1850 - An old photograph of the Barrack in Tabriz where the Bab was martyred

BLAST FROM THE PAST



The STORY TELLER

THE LITTLE WINDOW

In a city of the East there lived a man who worked in the bazaars from dawn till late at night, when he sought his little room at the top of a Caravansarai to take his rest, only to issue forth again in the early hours. On one occasion, as he was leaving his dwelling he chanced to meet a stranger and, being of a genial disposition, stopped and enquired if he could be of service to him.

The stranger answered that, as he expected to pass a few days in the city, he was looking for quarters wherein to live.

"Oh do not look any further, I entreat you to be my guest. Here is the key to my home; make yourself comfortable and I will return in the evening."

The stranger gratefully accepted the invitation, entered the Caravansarai and found the little room. Placing the key in the lock he turned it and pushed open the door, but to his dismay an atmosphere heavy and stifling struck him on the very threshold and he recoiled, retreating to the stairs. For a moment he stood gasping, uncertain as to what he should do then, remembering the generosity of his host and being unwilling to appear discourteous, he took a long breath and went in.

All was dark, dark as a closet; he stretched out his hands and they came in contact with objects heavily piled. He advanced, cautiously feeling his way and as he moved, clouds of dust

arose about him, burning his eyes and closing his throat. Then he said aloud:

"It is not right that one who is so kind of heart should live in this foul room," and no sooner was this idea expressed than he began to consider what he should do.

"The first step is, of course, to clear away this useless rubbish, a sad inheritance no doubt, from his departed kin," and putting word into action he seized hold of the thing nearest at hand, which happened to be surprisingly heavy, and pushed it into the hallway.

"Just as I thought," he exclaimed a little breathlessly, "an ancient chest, the cover of which does not fit, the key of which is missing. Now let us see what else we can find!"

The next discoveries were easy to carry; old coats, broken pots, a sheepskin from which all trace of wool had disappeared; then a boiler with a hole in the bottom of it and piles of battered brass and ironware.

The stranger, who by this time had fallen into the spirit of his self-imposed task, worked with increasing ardor. Presently boxes and cases filled with shabby trinkets were collected in the hallway, and these piled with canvas tents, saddles, and saddlebags reached the very ceiling. The room seemed now to be almost disencumbered, and the stranger turned his attention to the walls which were hung with heavy silks and carpets.

As he was tugging at the fringe of an ancestral rug it suddenly yielded to his grasp and, sharp as a sword, a beam of light shot square into his face. Blinded, transfixed, reeling against the wall, he clung the harder as the fabric rent in two, and down upon his head it fell, hurtling him across the floor, enshrouding him among its dusty folds.

For a moment he lay there stunned, well nigh overcome, then with one last desperate effort he raised himself, rolling, turning, and heaved the rug aside.

Oh God, the room was barred with golden light and a sweet perfume was stealing on the air. The stranger threw himself upon the glistening shafts pushing, and lo, two rusty shutters broke apart, opening to the evening sky.

At the usual time the owner of the room returned, and looking upward he saw the open window and walked uncertainly away. Then a face appeared among the climbing vines and a voice called "Come, for your room is clean and open to the air of night. Come, I am waiting for your company."

But the man answered, "My chamber has no window, this cannot be my home."

And the voice among the vines insisted: "It is your home, and this square door to heaven was always here, and always meant for you."

Then the man entered the Caravan-sarai and mounted the stairs to his room; and all through the night the two friends sat by the little window and watched the marching stars.

(Reference: New History Magazine, Volume I, Number 3, December 1931)

“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!

FREE BAHAI ACTIVITIES

The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to be abased, O believers in the Unity of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish.

He Who hath come to build anew the whole world, behold, how they that have joined partners with God have forced Him to dwell within the most desolate of cities!

Gleanings from the Writings of Baha'u'llah

Dear Faithful,

Allah'u'Abha!

The feelings over this last reporting period have been a mix of emotions for all of us. On one hand we have once again witnessed the joy of Ridvan and the solemn day of the Declaration of the Bab and on the other hand we have had a very emotional and contemplative Ascension of Baha'u'llah. These events have provided to the faithful an opportunity to re-invigorate their souls and strengthen their spiritual bonds with the Blessed Beauty.

While the Administration led hen-pack was busy with their rat race for LSA office posts during the happy festival of Ridvan, the true Baha'is have been celebrating it to the fullest. And by this we mean the tremendous amount of service rendered by the true faithful during these days imbibing the true teachings of the Blessed Beauty.

Local Seminars were held by the friends in Canada, Akin to Garage sales, where faithful families have held sessions involving their neighbours and friends to make them aware of the loving Baha'i message of oneness, unity and love. It was such a joy to learn of these activities which sow the seeds of growth for the next generation.

All of us are by now aware of the tragedy that took place in India, in terms of the devastation caused by the recent rise in the number of Covid-19 cases and the subsequent shortage of everything from medical oxygen to Ambulances. However, in these trying times, the Bahai's of India under the leadership of Mr Guha have been on the forefront of Covid related service. With great honour we note the bravery of the faithful who have under Mr Guha's able guidance provided assistance to the local community especially in vulnerable inner-city areas which was much appreciated. This was the right kind of service inspired by the divine teachings. While the mainstream Baha'is were quite conveniently absent in this field of service, presumably busy running

after offices or lobbying to get into administrative positions, the real Baha'is of India have made a name for themselves in their local communities.

This report from India is an eye-opener for all of us. This shows how the lust for power blinds the faithful and takes away from them opportunities for meaningful service. No wonder Abdu'l Baha in all His glorious wisdom decided not to Appoint any officers in the Faith, knowing that service to man-kind should come above everything else and power corrupts all.

Moving on, marking the 2 solemn occasions, The Declaration of the Bab and the Ascension of Baha'u'llah, we have received reports from our ever-growing global community about the many different meetings and reflections held to mark the occasion. We are sharing below an excerpt from a report received from the Faithful residing in a Major German City: -

“A gathering was conducted to mark the occasion of the The Declaration of the Bab, where friends had invited their close associates from the wider society to discuss the topic of 'Mankind and finding peace in the Post Covid Era'. The gathering was well attended by about 15 friends and an equivalent if not greater number from the wider society. The discussions were very interesting with a lively discourse and a multi-Faith prayer. The guests were made aware of the Mission of the Bab and Baha'i pursuit of

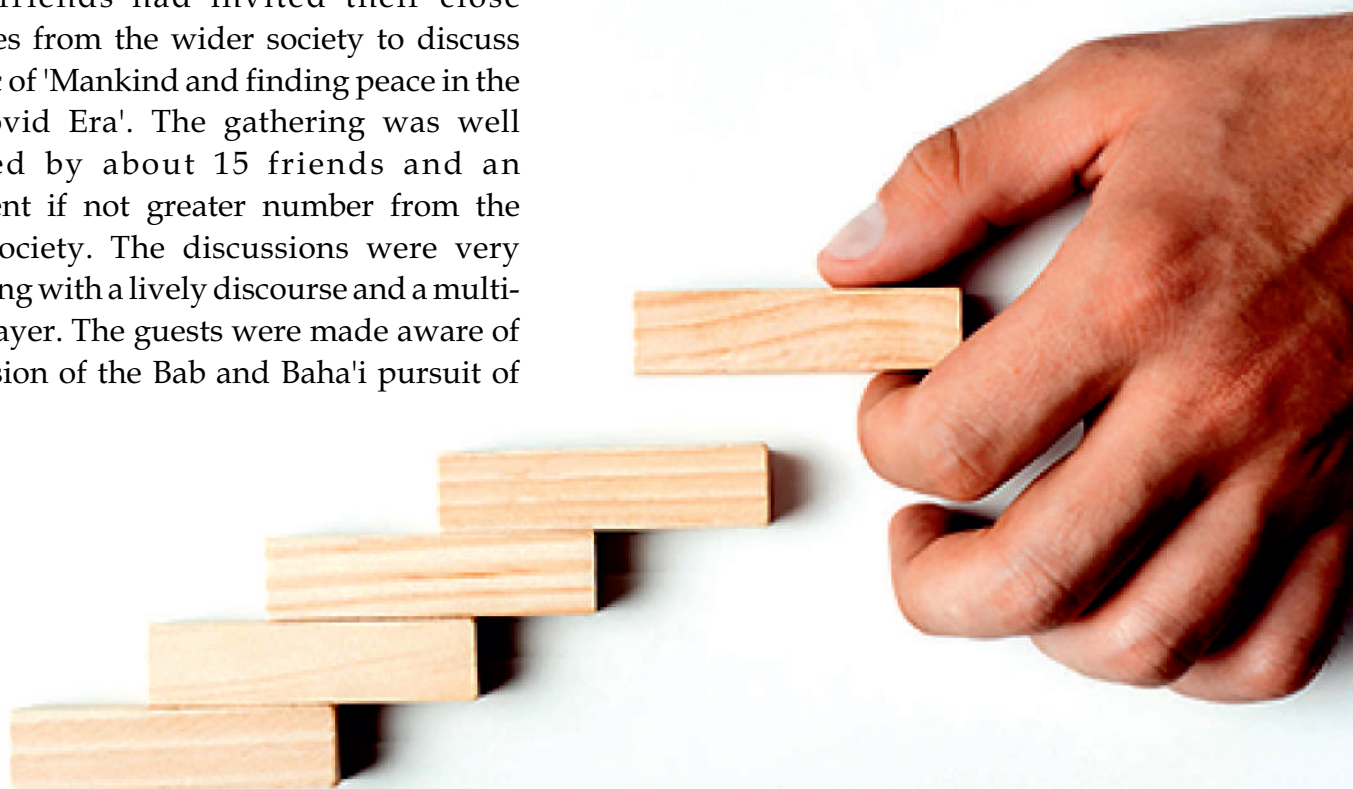
global peace. All in attendance agreed to turn this into a regular gathering with discussions on various esoteric topics. We hope to build on this.”

We have received similar reports from the Faithful from nations across the globe, From Australia to Uganda to Germany. With the grace of Baha'u'llah we have been receiving one good report after the other, and we feel blessed to report such joy to all of our readers. Being in true service of Baha'u'llah, the only reward for our efforts is that the blessed beauty shows us success along the way.

Such success motivates us to serve more and to intensify our efforts,

Warmest Baha'i greetings,

The Free Bahai Team





SOME QUESTIONS ANSWERED

Email 1:

Hi friends,

Some NGOs are devoted to providing accommodation for the deprived under certain conditions. Is it permissible for a Baha'i to collect Huququ'llah from other Baha'is in his circle and buy a house and hand it over to an NGO who is working for such a cause?

Cheers!

Answer:

Hi Daniel,

Thanks for your email. Good to hear from you after a long time, hope you are doing well and our other friends in Germany doing great and staying safe.

Regarding your question, yes, you can

absolutely make use of this property for the mentioned purpose, however, make sure that the property is being registered in the name of a Baha'i trust. You cannot handover the home to the NGO since it has been purchased out of the Huququ'llah monies. Although this is a nice initiative, and we appreciate your efforts in taking a step towards the cause of Baha'u'llah. Keep your intentions pure and keep working for the sake of humanity.

If you still have any questions, do let us know.

Regards,

Team Free Baha'is

Email 2:

Hello,

I've read with great interest your articles concerning the passing of Shoghi Effendi, "The Scandalous Death of Shoghi Effendi: A Report," and "Did Shoghi Effendi Die a Natural Death or Was He Murdered?". Per my Investigation of Truth, as instructed to all Baha'is. Can you please tell me more about the source material, "Notes and Memories, by Yadullah Thabit Rasikh - Nashebo Faraz, Chapter 5." Who was he? When was the book published? What is the name of the author and book in Arabic? Is it still available? It's quite a story generating many questions and further investigation. What do the other chapters of the book talk about? Many of the other sources you quote in Caravan are fairly easy to find. Could you please share what you know? What is the source for the Mason Remey quote would be another question.

Thank you for all of your help,

Baha'i Educate

Answer:

Hi Bob,

Allah'u'Abha!

Trust you are well and staying safe!

Apologies for the delay in reply, we saw your email slightly late and then also had to get you an answer from one of our Baha'i friends in the Middle East who had translated chapter 5 of the book and sent for publishing it in the magazine.

The book 'Nashebo Faraz' is in the Persian language written by Yadullah Sabet. When he investigated the death of Shoghi Effendi, and after-effects like embezzlement of the funds,

usurpation of Baha'i properties in Iran, etc. The author later left the Baha'i faith; however, his book is still available in the market and online, in the same book he mentioned Mason Remey's observation about Shoghi Effendi's dead body. I hope that answers your query.

Do write back in case of any further queries.

Thanks, and regards,

Team Free Baha'is



Email 3:

Hello Free Baha'is, happy naw ruz to you all.

I had a question. Can we read the book of Aqdas translated by the uhj? I heard Free Baha'is prefer reading the translation of Elder & Miller. Was just thinking that a translation is a translation, what difference does it make? What is your logic behind it?

Eager to read your respond to that.

Answer:

Hi Jas,

Allah'u'Abha!

Happy Naw Ruz to you too. Hope you have a wonderful year ahead. God bless you!

Are you a Free Baha'i yourself? Do let us know about that.

Regarding your question, when you would read the of Kitab-i-Aqdas that has been translated by the UHJ and compare it against the translation of Elder & Miller, you will see a clear difference yourself. You will find that UHJ has interpreted a lot of statements from the Kitab-i-Aqdas, taking it away from original message that was revealed to Baha'u'llah. Doing such a thing is infact highly discoured by Baha'u'llah himself. Let us quote Kitab-i-Aqdas (Elder & Miller Translation) here, for your clearer understanding.

“Whoever interprets what has been sent from the heaven of Revelation by taking it away from the evident meaning is one of those who have tampered with the highest Word of God and have suffered loss according to the Pespicious Book.”

Hence, we as Free Baha'is discourage everyone to not just keep away from interpreting the Kitab-i-Aqdas but also any other books of Baha'u'llah or the Master. We instead encourage Baha'is to read the verbatim translation and try to comprehend as per their understand of what the text is essentially aiming to convey. Hope that answers your question.

If you still have doubts, or would need more clarity, pls reach out to us.

Thanks,

Team Free Baha'is



Email 4:

Hi, can a Free Bahai visit other Bahai house of worship? I recently accepted the Free Baha'i faith, but haven't come across any Free bahai house of worship so had that question in mind. Can you pls help? Thank you.

Answer:

Hi,

Allah'u'Abha!

Thanks for writing to us. We are glad to see your email.

Regarding your question, a Baha'i can visit any places of worships be it of Baha'is and non-Baha'is. We have always urged our friends to keep visiting other houses of worship – churches, mosques, synagogues, temples and try to make new friends from other faiths so you can all to join hands and work towards the betterment of the humanity as a whole and get a chance to spread the message of Baha'u'llah. The below quote from Baha'u'llah has touched many in different ways one cannot imagine and encouraged them to live another day together for the sake of humanity.

“Shut your eyes to estrangement, then fix your gaze upon unity. Cleave tenaciously unto that which will lead to the well-being and tranquillity of all mankind.” – Baha'u'llah

Apart from that, if you read the biography of the Master, you would know how he used to visit the mosque while in his last few years in Haifa and used to give out charities to the needy while returning from prayers. Even on the day he passed away the Master attended the noonday prayer at the Mosque. When he

came out, he found the poor waiting for the alms, which it was his custom to give every Friday. This day, as usual, he stood, despite very great fatigue, whilst he gave a coin to everyone with his own hands. Not just that, even his coffin was taken to the mosque for final prayers in Haifa, Israel before his mortal remains were laid to rest in one of the chambers of the Shrine of the Bab on Mount Carmel. You can read more about it in the book 'The Life of Abdu'l Baha', page 341.

So, keeping all that in mind, you can draw a conclusion that visiting houses of worship of other faiths is not just allowed, but highly recommended as per the teachings of the Baha'i faith.

Hope that answers your questions. If you have any more queries, do write us back and we will be happy to help.

Have a great day ahead.

Regards,

Team Free Baha'is



Email 5:

Dear Friends,

I declared 12 years ago, very quickly, after falling in love with the Teachings, everything came together and made sense to me. It was in Poland, where I am originally from. Short after that I left for Germany for professional reasons and I contacted Baha'is here. For the last years I have been trying to become a part of local Baha'i community here in Göttingen, though I live 40 km away. For the last 10 years I am having doubts about many things, but it is impossible to ask any questions. I have attended Ruhi courses and I tried to adjust. I have learnt quotations and forgot many of them shortly after that. Often I told myself that I am ignorant, and I am tired about talking of things which I can't see. Even right now I am doing book 9.3 and that's the most abstract piece I have ever seen and there is no space for any talk, and it is abstract and far from any reality. Again I started considering leaving and googled ex-baha'i yesterday. I have to admit I went into a lot of trouble because of the Faith in the past. Now I am upset about having suffered for nothing. But most of all I miss talking honestly to other Baha'is without being scared and without thinking it is forbidden to have doubts about things. I have an impression I am at a better place with you after having read some of the articles in the Caravan. Looking forward to hearing from you. Best greetings from Germany!

Answer:

Hi Ewa,

Allah'u'Abha!

Thanks for writing in, hope you are doing

well.

Unfortunately, you are a victim of Administration, as they have converted religion into a social club, and in spite of the Master saying that there is no clergy in the Baha'i faith, the UHJ, NSA, ABM and Counselors have taken place of the clergy. You are no different from other faithful as a lot of Baha'is are facing similar issues, so if you want to have peace of mind, then our suggestion would be to resign from the Baha'i administration. By resignation, we mean to withdraw your registration card and lead a life free from Administration.

Our beloved Master has said, "It makes no difference whether you have ever heard of Baha'u'llah or not. 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. An ugly man may call himself handsome, but he deceives no one, and a black man may call himself white yet he deceives no one: not even himself!" (Abdu'l Baha in London, p.127)

Do let us know if we can be of any help to you. Stay safe and keep in touch!

Regards,

Team Free Baha'is



KNOW YOUR HERITAGE



Calligraphic exercise of the Bab written before He was ten years old



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."

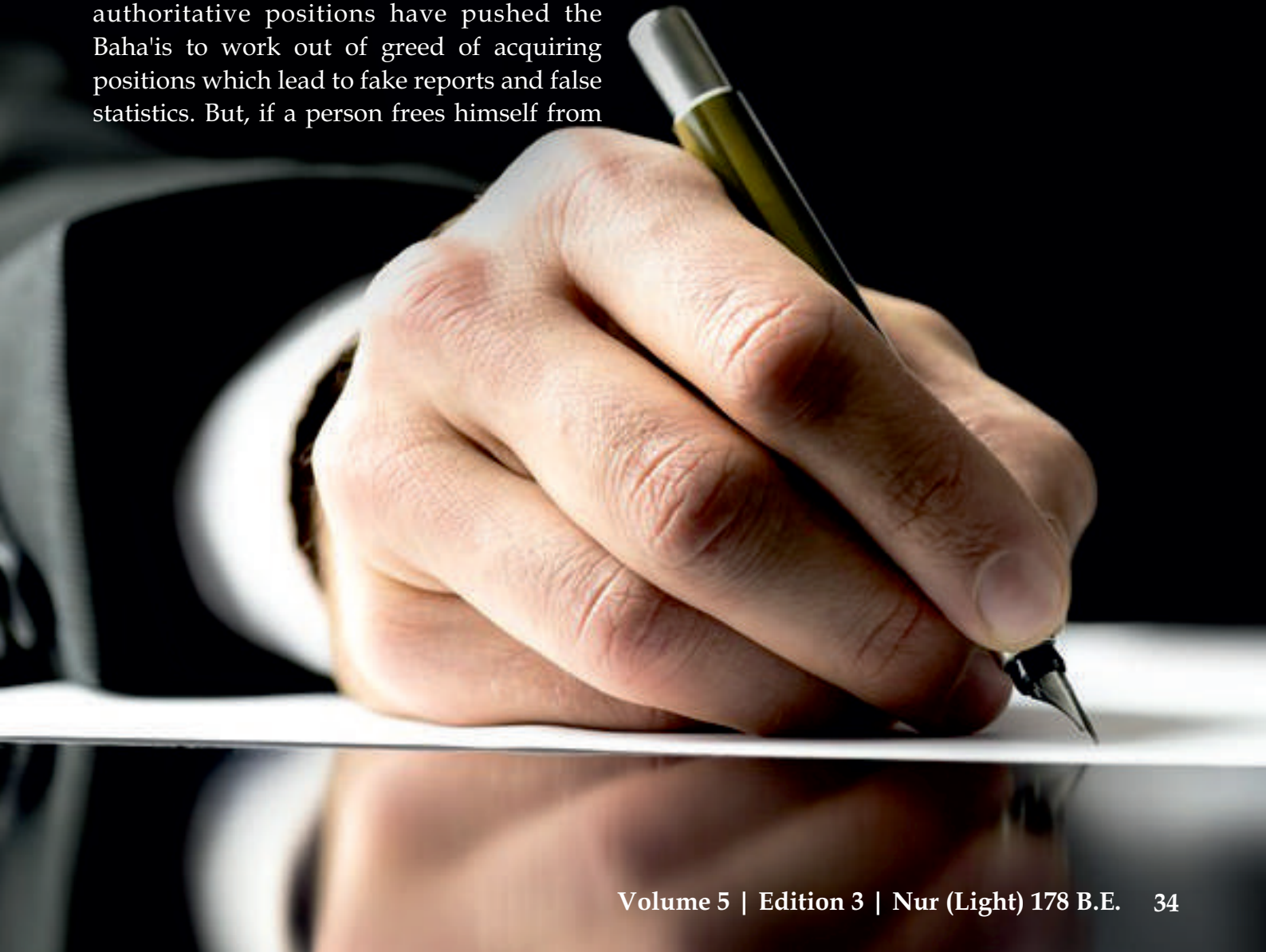
(Reference: Star of the West, Vol. 8, pg. 116)

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 ?

Baha'is around the world celebrate the 23rd of May as the day of the Declaration of the Bab, the forerunner of Baha'u'llah. The date to commemorate this joyous historic occasion shifts within the Gregorian calendar from year to year but according to the Baha'i calendar, it is always honoured on the 8th of Azamat.

The Baha'is see the Bab as a Messenger of God, who had a role that can be likened to John the Baptist, who told of the coming of Christ in heralding the coming of the latest Manifestation of God: Baha'u'llah.

After his teacher's death in 1826, Siyyid Kazim continued to spread the word of the advent of the Promised One, but opposition to the message was rising. To enlist the voices of some well-respected authorities, he therefore sent one of his pupils, Mulla Husayn, to relate these teachings to the authorities and answer their questions. Shortly before his death in 1843, he instructed his students to go out and search for the Promised One, saying He was about to be revealed.

It was this quest that led Mulla Husayn, his brother, and a nephew to the city of Shiraz on May 22, 1844. Having travelled far in his search, Mulla Husayn sent his companions to the mosque to await

him while he wandered awhile, promising to rejoin them for evening prayers. While walking outside the gates of the city a few hours before sunset, he was unexpectedly greeted by a young man. He described the expressions of affection and loving kindness as well as the gentle and compelling way the young man (the Bab) spoke to him. He accompanied the young man to his house, where tea was served, and preparations begun for the evening prayer. Mulla Husayn then relates the astonishing occurrences that followed.

It was about an hour after sunset when my youthful Host began to converse with me. "Whom, after Siyyid Kazim," He asked me, "do you regard as his successor and your leader?" "At the hour of his death," I replied, "our departed teacher insistently exhorted us to forsake our homes, to scatter far and wide, in quest of the promised Beloved. I have, accordingly, journeyed to Persia, have arisen to accomplish his will, and am still engaged in my quest." "Has your teacher," He further enquired, "given you any detailed indications as to the distinguishing features of the Promised One?" "Yes," I replied, "He is of a pure lineage, is of illustrious descent, and of the seed of Fatimih. As to His age, He is more than twenty and less than thirty. He is endowed with innate knowledge. He is of medium height, abstains from smoking, and is free from bodily deficiency." He paused for a while and then with vibrant voice declared: "Behold, all these signs are manifest in Me!"

The young man, whose name was Siyyid Ali Muhammad, proceeded to demonstrate that each of the signs given by Siyyid Kazim were indeed applicable to Him. Yet Mulla Husayn was unsure. He had prepared two tests for anyone claiming to be the Promised One and decided to place them before Siyyid Ali Muhammad to prove the matter one way or the other. Those tests were as follows:

The first test was to produce an in-depth treatise (detailed commentary) regarding concealed teachings of Shaykh Ahmad and Siyyid Kazim. The second was to unravel the mysteries of the Sûrih of Joseph (Yusuf). This was a chapter of the Quran.

Mulla Husayn recounted the following:

I had previously requested Siyyid Kazim, in private, to write a commentary on that same Surih, which he refused, saying: "This is, verily, beyond me. He, that great One, who comes after me will, unasked, reveal it for you. That commentary will constitute one of the weightiest testimonies of His truth, and one of the clearest evidence of the loftiness of His position."

So Mulla Husayn asked his Host to comment on the treatise he had written. The result of that request only further astonished him:

He graciously complied with my wish. He opened the book, glanced at certain passages, closed it, and began to address me. Having to my entire satisfaction accomplished, within so short a time, the task I had expected Him to perform. These truths, which I had never heard before, seemed to be endowed with refreshing vividness and power... He then proceeded to say: "Now is the time to reveal the commentary on the Surih of Joseph." He took up His pen and with incredible rapidity revealed the entire Surih of Mulk, the first chapter of His commentary on the Surih of Joseph.

Mulla Husayn described that the Bab did not pause once until the entire Surih of Mulk was completed. From that day forward, Siyyid Ali Muhammad referred to Himself as the Bab (the Gate) and Mulla Husayn became His first disciple. He taught that He was but the Herald of Baha'u'llah who would appear very soon after Him, and the power of whose revelation would far exceed any previously sent down by God.

THROWBACK



Entrance to the House of the Bab in Shiraz

DISCLAIMER

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