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CARAVAN

**“LOVE THE HUMANITY
WITH ALL YOUR
HEARTS” - ABDU’L BAHA**

**SHOGHI EFFENDI - AN
AXE OF EXCOMMUNICATION**

**CORRESPONDENCE
HIGH COMMISSIONER OF PALESTINE
& LADY RUTH WHITE**

**SPECIAL
NAW-RÚZ
EDITION**





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Prayer



O thou incomparable God! - Prayer

O thou incomparable God! O Thou Lord of the Kingdom! These souls are Thy heavenly army. Assist them and with the cohorts of the Supreme Concourse, make them victorious; so that each on may become like unto a regiment and conquer these countries through the love of God and the illumination of divine teachings.

O God! Be thou their supporter and their helper, and in the wilderness, the mountain, the valley, the forests, the prairies, and the seas, be Thou their confidant – so that they may cry out through the power of the Kingdom and the breath of the Holy Spirit!

O Lord, I have turned my face unto Thy Kingdom of oneness and am immersed in the sea of Thy mercy. O Lord, enlighten my sight by beholding Thy lights in this dark night, and make me happy by the wine of Thy love in this wonderful age! O Lord, make me hear Thy call, and open before my face the doors of Thy heaven, so that I may see the light of Thy glory and become attracted to Thy beauty.

Verily, Thou art the Giver, the Generous, the Merciful, the Forgiving.

Prayer of Abdu'l Baha

Foreword

“O friends! It behoveth you to refresh and revive your souls through the gracious favours which in this Divine, this soul-stirring Springtime are being showered upon you.” - Tablets of Baha'u'llah, p. 86

Happy Naw-Ruz to all the friends and faithful.

Back in 174 B.E., the month of Sultan, the revived edition of The Caravan was started with the sole purpose of spreading the true teachings of Baha'u'llah and the Master into every household. It is a great honor for the Free Baha'is, that we were bestowed with the grace of the Divine Manifestation to revive what was once the strongest call of freedom and conscience amongst the faithful in light of the teachings of Baha'u'llah and Abdu'l Baha.

The Caravan was never a mere publication and its purpose was not entertainment. Rather this magazine was, and will always be a

source of inspiration for the true faithful who are steadfast in their faith in face of the onslaught of the enemies who choose to belittle the Divine words and render meaningless the divine teachings for their material good.

We, the Free Baha'is, are not a sect or a schism in this divine Faith but to the contrary, are the true and real followers of the teachings of Baha'u'llah. The Prefix of “Free” is an indicator that we are Free from the tyranny of the illegal Administration, Free from the commands of those who have no authority, Free in mind to follow the true teachings of Baha'u'llah without asking for permits, Free to read the divine books, Free to discuss, Free to teach, and lastly, Free in our duty towards the Great Manifestation.

We encourage the Faithful to conduct, as commanded by the Master, “An independent investigation of Truth” to establish firm



foundations for their beliefs, and we encourage everyone to share the result of these investigations with us, so it can be published in The Caravan, under the “Guest Article”, so it can become a source of inspiration for other Faithful.

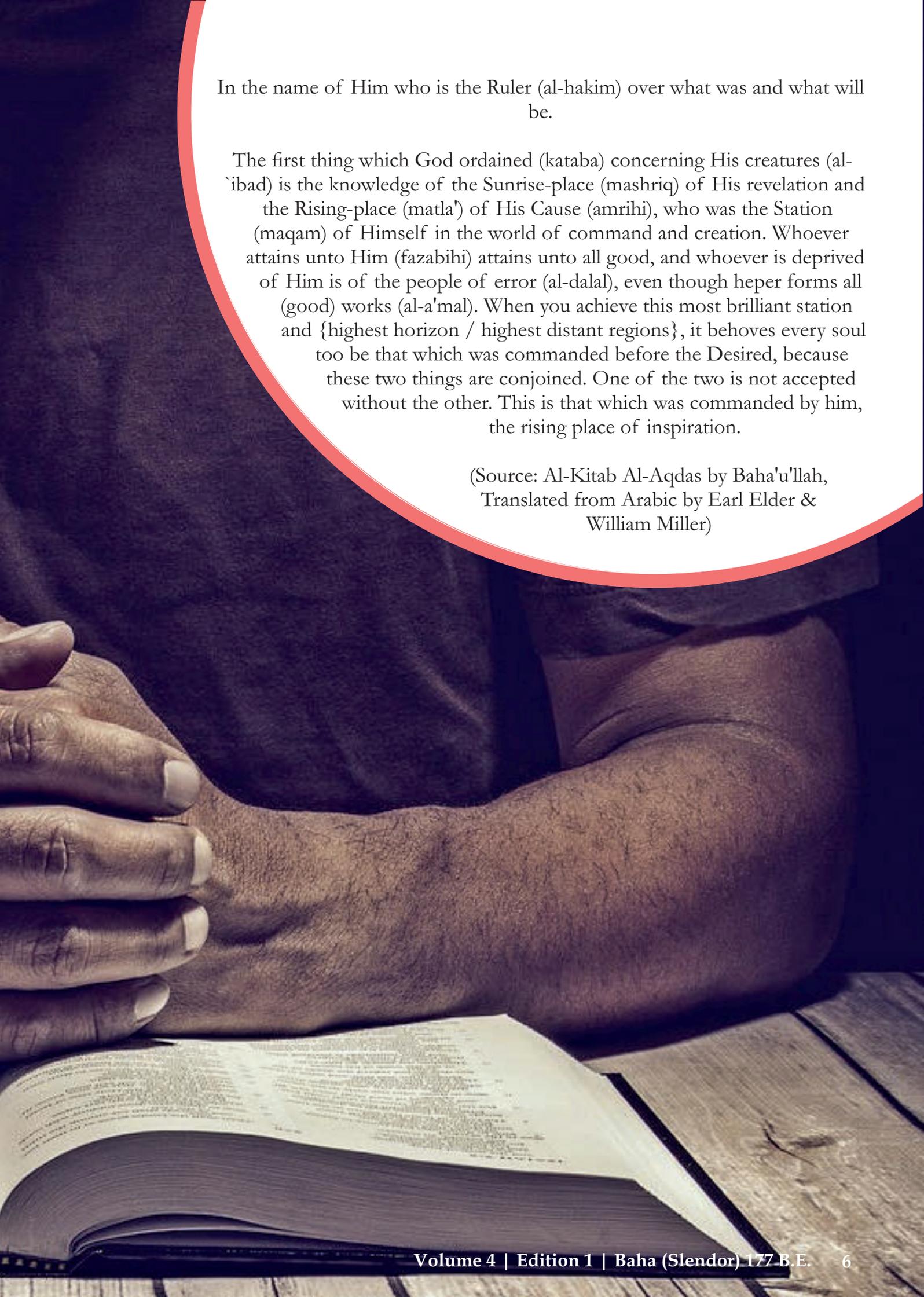
Presenting this new Volume on the occasion of Naw-Ruz, we take immense pride in initiating a few new series, namely, Laws from Kitab-i-Aqdas, Correspondence between the High Commissioner of Palestine and Ruth White, regarding the Alleged Will of Abdu'l Baha, Extract from the book The Baha'i Religion and Its Enemy, The Bahai Organization, and lastly, Shoghi Effendi - An Axe of Excommunication. These are over and above our regular sections viz. Blast from the Past, Throwback, Did You Know, Guest Articles and Know Your Heritage. Since these articles are a joint effort of our readers and the Editorial Board of the Free Baha'i team, we taken immense pleasure for being a voice for the Faithful today. We are also glad that Baha'is from all corners of the world have taken great interest in the Caravan and are equally helping us taking it ahead, where the Master always wanted it to be.

We request you to continue with sharing your feedback/suggestions/queries regarding anything about the Free Baha'i faith at info@freeBaha'is.org, and we will be happy to get in touch with you.

Once again, wishing you a fabulous Naw-Ruz.

The Free Baha'i Team

The Most Holy Laws



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

The first thing which God ordained (kataba) concerning His creatures (al-`ibad) is the knowledge of the Sunrise-place (mashriq) of His revelation and the Rising-place (matla') of His Cause (amrihi), who was the Station (maqam) of Himself in the world of command and creation. Whoever attains unto Him (fazabihi) attains unto all good, and whoever is deprived of Him is of the people of error (al-dalal), even though he performs all (good) works (al-a'mal). When you achieve this most brilliant station and {highest horizon / highest distant regions}, it behoves every soul too be that which was commanded before the Desired, because these two things are conjoined. One of the two is not accepted without the other. This is that which was commanded by him, the rising place of inspiration.

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



Never Stop

If I could take your pain I would.
Stand strong for you like I should.
I would be your rock, your mountain, your wall.
Catch you every time you started to fall.
Bring you joy and happiness and steal the hurt within.
But your guard is always up you never let me in.
Your pain is mine and I wish you could see.
The people who have hurt you now have hurt me.
I'm not asking you to forgive or forget.
But know in me you bring out the best.
I'm there for you cause that's what I do.
Maybe someday you will know my feelings are true.
Your smile lights up a room but your eyes are filled with pain.
Why hold on to the agony? What is there to gain?
With us all I can do is pray.
That all of your bad memories don't get in our way.
You saved me from my demons and I promise this is true.
And now I'm locking horns with your past to try and save you
Just know I'm here for you and my heart is yours.
Your all I think about and all I adore.
I've been waiting for you my whole life and now you're here.
The woman of my dreams but she's filled with fear.
I will help you through this put you back on top.
You are my Heart, My Passion and fighting for you
I WILL NEVER STOP

-- Jay Pulinka

Correspondence

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

Part 1

By
Ruth White
March, 1932.

Guardian in his letter to the National Spiritual Assembly recently reprinted (as recorded in summary of last Assembly meeting), but the following words written in the briefer letter on February 27, 1929 are instructive: I have in a letter addressed to the National Assembly

In a previous pamphlet, "Abdu'l Baha 's Alleged Will is Fraudulent" I published a letter that I had written to the High Commissioner of Palestine on Dec. 31, 1928, asking him to investigate my charges that the alleged Will of Abdu'l Baha is fraudulent. This request for an investigation seems to have troubled the minds of the adherents of Shoghi Effendi, since the following appeared in The Baha'i Newsletter; no. 31, for April 1929.

"Instructions concerning Attitude Towards Those Attacking Cause."

"A copy of the pamphlet published by Mrs. Ruth White was sent to Shoghi Effendi in January. This matter is taken up by the



set forth my views regarding the contents of Mrs. White's pamphlet. I have thus far received no intimation from the Palestine authorities, and have no reason to believe that they will consider it worthy of their consideration. The friends, however should avoid hurting her feelings and should abstain from provocation. Her case will suffer the fate which has met Dyar's opposition in 'Reality', and should be totally disregarded by the believers."

A sincere man in Shoghi's position should gladly have accepted my challenge for an investigation. Any man confident of the justice of his case would, infact, have courted and insisted upon an impartial and judicial examination of the alleged will and of all the facts bearing on his claim to Guardianship. Shoghi Effendi however, it can be seen, was congratulating himself that there was no likelihood of the Palestine authorities considering the question. He shunned a test of the alleged will and of his claims. And I have every reason to believe that his advice to his followers not to hurt my feelings at that time was with a view to prevent me from pursuing the matter any further.

In reply to my letter to the High Commissioner I received a letter from His Excellency written through his chief secretary and dated February 6,1929 to the effect that any information I wished to obtain must be obtained privately and that I. would be well advised to employ an advocate in Palestine. This letter was, of course, a great disappointment to me. Not until two years later did it occur to me that I could cite an instance which prove indubitably that the fraud was one under the jurisdiction on the Palestine authorities and that then the British Government would have to take notice. In other words, in my first letter I had cited only the fact that Shoghi Effendi was collecting money from the Baha'is of America based on

the authority granted in an alleged will of Abdu'l Baha. In my next letter to the High Commissioner, written October 7; 1930, I brought the fraud forward as operating right in Palestine. And because of this fact, on account of the collection of money having taken place in Palestine I received a different response from the High Commissioner.

The following are the letters that have passed between us.

To His Excellency

The High Commissioner of Palestine

Jerusalem, Palestine.

October, 1930

Your Excellency:

As a victim of a fraud, which is being perpetrated under the Mandatory Power now governing Palestine, I wish to make a complaint against Shoghi Effendi, of the Persian Colony, at Haifa Palestine.

Shoghi Effendi is collecting money from the people of the various nations of the world under the powers granted him in an alleged will which he claims is the will of Sir Abdu'l Baha Abbas, and in which he is appointed successor of Sir Abdu'l Baha Abbas. I base my assertion that a fraud is being perpetrated by Shoghi Effendi on the following facts:

About three months after the death of Sir Abdu'l Baha Abbas, in November 1921, typewritten copies of an English translation of a document were sent to England, America, and other countries, which Shoghi Effendi alleged is the will of Sir Abdu'l Baha Abbas, appointing him his successor. This alleged will is undated, unwitnessed, unprobated, and unstamped by the Government. It also contradicts the intent that its alleged maker

held during his lifetime. For the alleged will commands people to obey Shoghi Effendi as if he were God, and to pay a tax to him. This is the motive of the fraud--money and power.

I have submitted the photographs of the alleged will to Dr. C. Ainsworth Mitchell, the renowned English handwriting expert and editor of *The Analyst*, at 85 Eccleston Square London, S.W.1. and his report shows that this document is fraudulent. No part of it was written by Abdu'l Baha, although Shoghi Effendi, and the family of Sir Abdu'l Baha assert that every word of its ten pages was written by Sir Abdu'l Baha. Shoghi Effendi ignored my request for permission to send a handwriting expert to Haifa to examine the original document.

Aside from my having contributed to various Baha'i activities in America I also sent \$200 to Palestine in response to a solicitation from Shoghi Effendi, which he made through The National Spiritual Assembly of the Baha'is of the U.S. and Canada, urging them to send money to him to buy land on Mount Carmel, in order to protect the Tomb of the Bab. No financial statement was ever given to me regarding the purchase of this land, although I have requested an account of it. I enclose photostat copies of the appeal, and the receipt, for contributions to this fund, also two letters of acknowledgment of my contribution. I also enclose photostat copy of Dr. Mitchell's report. I am not making this complaint merely because of the money that I have contributed because this is small as compared to the expenses incurred in collecting evidence against Shoghi Effendi. But I am making this complaint in order to protect the public from a fraud and a movement, which under Shoghi Effendi has become far more subversive than that of Bolshevism. For Shoghi Effendi aims to become world dictator, and he is establishing enemy states within each state and collecting taxes from the people of these enemy states.

All this is contrary to the teachings of Sir Abdu'l Baha Abbas whose successor he claims to be.

Will you please investigate these charges and upon verifying Dr. Mitchell's report take such steps as lies within your jurisprudence to prohibit Shoghi Effendi from perpetrating the fraud that he is the successor of Sir Abdu'l Baha.

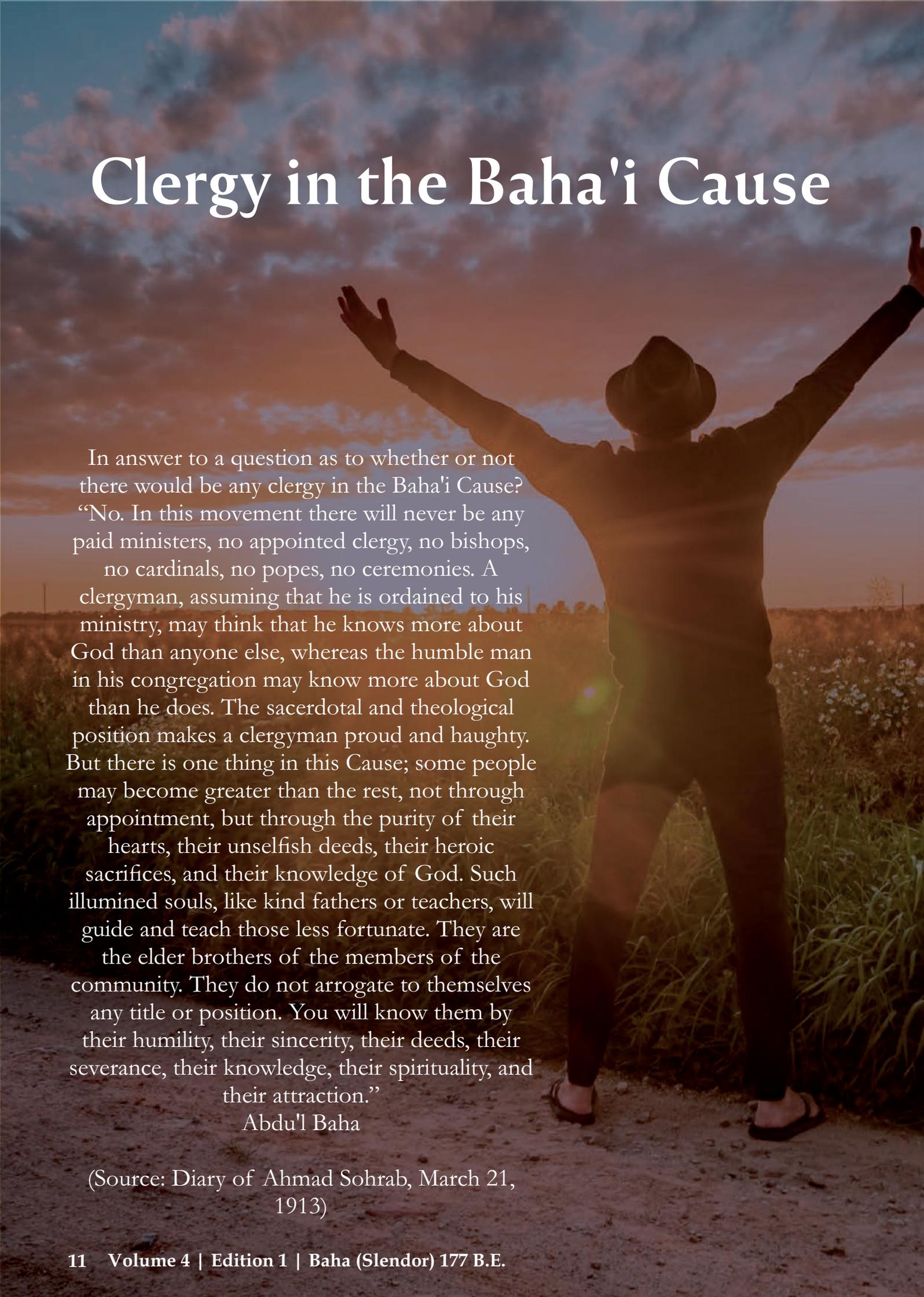
Yours very truly,

(Signed) Ruth White.



Handwritten text on the left edge of the page, partially obscured by the red bar at the bottom.

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)

Inspiring Quotes



“If thou art sailing upon the sea of God's Names, which are reflected in all things, know thou that He is exalted and sanctified from being known through His creatures, or being described by His servants. Everything thou beholdest hath been called into being through the operation of His Will. How can such a created thing, therefore, be indicative of His essential oneness? God's existence in itself testifieth to His Own oneness, while every created thing, by its very nature, beareth evidence that it hath been fashioned by God. Such is the proof of consummate wisdom in the estimation of those who sail the ocean of divine Truth.”

— The Bab

“No man can ever claim to have comprehended the nature of the hidden and manifold grace of God; none can fathom His all-embracing mercy. Such hath been the perversity of men and their transgressions, so grievous have been the trials that have afflicted the Prophets of God and their chosen ones, that all mankind deserveth to be tormented and to perish. God's hidden and most loving providence, however, hath, through both visible and invisible agencies, protected and will continue to protect it from the penalty of its wickedness. Ponder this in thine heart, that the truth may be revealed unto thee, and be thou steadfast in His path.”

— Baha'u'llah

"The law of attraction has brought together certain elements in the form of this beautiful flower, but when that attraction is withdrawn from this centre the flower will decompose, and, as a flower, cease to exist. So it is with the great body"

— Abdu'l Baha

Abdu'l-Baha with three children, 1912



“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!

Love the Humanity with all your hearts



I became a Baha'i in the year 1998 and trust me the only thing that attracted me to the faith was the love of humanity. Although I believe in the Manifestation of Baha'u'llah, I always believed Abdu'l Baha also hold a distinctive position near God. Abdu'l Baha was not a Prophet and at no time claimed to have received any revelation from God, but as the Centre of Baha'u'llah's Covenant and the appointed interpreter of the Baha'i Revelation, His Writings both interpret and form a part of Baha'i scripture, having a distinctive style and eloquence. His words are like sunlight; universal, reaching out to common people and not just the Baha'is.

The Baha'i teachings believe in the oneness of humanity and the oneness of the world itself. While we will go through the teachings of Abdu'l Baha, we understand that distinctions and barriers between people will ultimately

fall and a time will come when the entire world will follow one religion, use one language for communication and there will be no boundaries between nations, races and ethnicities. We will together live as one huge nation, as world citizens, as inhabitants of the planet earth. And hence, we, as Baha'is should make a commitment to act with love and kindness towards the entire human family.

Here, I quote an interesting incident from the life of Abdu'l Baha, which will make you understand how the Master always was tremendously considerate for the humanity, specially the lesser privileged.

“With all of His spiritual knowledge and vision Abdu'l-Baha was extremely practical. On His third visit to New York He stayed with the Kinneys at their home on West End Avenue. This was only one block from Riverside Drive, where, often, He would



walk. One late afternoon He came back with his snowy 'aba' wrapped close around Him and He was laughing. It seemed that on the Drive, he had come across a poor man whose trousers were literally in rags. So Abdu'l-Baha had taken him behind some thick shrubbery where quickly He had taken off his own trousers, stripped the rags from the man, and got him decently clothed. How amazed that poor man must have been. And how amused Abdu'l-Baha, who, with his aba wrapped tight around him to hide his trouser less condition came home laughing.

It was some years before this, when Abdu'l-Baha was in Paris, that a group of men from Teheran came to Him deeply troubled, They had walked all the way from their homes in Persia - since traveling on foot was the only proper way to meet their Master - to make what they considered a most vital request. In a

village, there was a Baha'i who was causing a great deal of trouble because of the lies he told. He lied about everything with the result that misunderstandings, distrust and confusion reigned. This dreadful situation, Abdu'l-Baha would, they begged, have to do something about. Abdu'l-Baha agreed; indeed it was a most dreadful situation and certainly He would do something about it. He would write the man a letter. And the salutation at, the heading of this letter was, "O thou great lover of Truth" (Sadly there is no record I have seen of the balance of this Epistle - which must have been priceless.)"

(Reference: Mother's Stories: Recollections of Abdu'l-Baha, by Muriel Ives Barrow Newhall)



THE BAHÁ'Í RELIGION AND ITS ENEMY, THE BAHÁ'Í ORGANIZATION – PART 1

(An extract from Lady Ruth White's book)

The late Professor E. G. Browne of the University of Cambridge, who was the best historian of the Baha'í Cause, states:

“My object in the present essay on the Babis is twofold...

“I wish to point out how much still remains to be done to thoroughly elucidate the matter, and to emphasize the fact that every year which passes will render it more and more difficult to fill in certain important details in the history and chronology of this sect. I sincerely hope that some, who have the means and opportunity of assisting in this task may be induced to do so while it is still possible; ... Believing as I do that Babism is destined to leave a permanent mark in the world, I feel very strongly how desirable it is that this work should be accomplished. ...”

(Journal of the Royal Asiatic Society 1889; page 485)

This is equally applicable to certain events in the history of the Baha'í Religion today. The earlier chronicles of this religion dealt with the physical martyrdom of the Babis. This history, that I herewith recount, deals with the spiritual martyrdom that the Baha'í Religion has suffered at the hands of the members of the Baha'í organization.

Although only a little over seven years have elapsed since the passing of Abdu'l Baha, yet in these seven years the Baha'í Religion has been diverted from its original intent and strangled more completely by organization than Christianity was diverted and strangled in the first three hundred years of its inception. In fact, the policies of the Baha'í organization are the inversion of the Baha'í Religion.

It is therefore with mingled feelings of regret, as well as from a sense of duty, that I deem it necessary to supplement my book, “Abdu'l

Baha and The Promised Age” with this book. In the first book I tried to show as clearly as possible what the Baha’i Religion is. What now follows is an effort to show that the Baha’i Religion is not the inverted conception that the members of the Baha’i organization are engaged in promulgating.

Two months after the death of Abdu'l Baha, his sister sent the following cablegram to this country:

January 16, 1922.

Haifa, Wilhemite, N. Y.

In Will Shoghi Effendi appointed Guardian of the Cause and Head of House of Justice.

(Signed) GREATEST HOLY LEAF.

An unsigned, undated typewritten translation of the alleged will of Abdu'l Baha arrived in America four weeks later and was read by Mr. Horace Holley to a gathering of Baha'is. But no details whatsoever, or comments, upon the alleged will were vouchsafed the audience.

The appointment of a successor came as a thunderbolt out of a clear sky, as Abdu'l Baha had given no hint that he intended to appoint a successor. On the contrary, he said that after him the power of the Baha’i Cause was to vest in what would be known as Houses of Justice. In his own words, published in the official organ of the Baha’i organization, 'The Star of the West,' November 23, 1913 page 238:

“His Holiness Abraham covenanted with regard to Moses. His Holiness Moses was the promised one of Abraham, and he. Moses, covenanted with regard to His Holiness Christ, saying that Christ was the promised One. His Holiness Christ covenanted with* regard to His Holiness 'The Paraclete' which means His Holiness Mohammed. His Holiness Mohammed covenanted as regards

The Bab, whom he called, 'My promised One.' His Holiness, The Bab, in all his books, in all his epistles, explicitly covenanted with regard to the Blessed Beauty, Baha'u'llah, that Baha'u'llah was the promised One of His Holiness The Bab. His Holiness 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 Center of His Covenant, and that the promised One of Bahau'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 difference, Abdu'l Baha must be consulted.....After Abdu'l Baha whenever the Universal House of Justice is organized, it will ward off differences...

Commenting on the above the editors in a footnote of the December 31, 1913 issue, page 268, express in the following the belief prevalent among the Baha'is during the lifetime of Abdu'l Baha:

“The cycle of Baha'u'llah extends for one thousand or thousands of years from 1844 A. D.; but it is unique in that the 'Most Great Characteristic' of the new Covenant is the appointment of a Center, which is now in the person of Abdu'l Baha, and after him shall be vested in the Universal House of Justice for a period of one thousand or thousands of years.”

At a meeting of the National Spiritual Assembly of the Baha'is of the United States and Canada, that I attended February 25, 1928, at which seven out of the nine members were present, I asked them if they could point to a single line in any of the writings of Baha'u'llah, or of Abdu'l Baha, which even hinted that they intended to appoint a continual line of successors. One of the members thereupon opened the book “Some Answered Questions” in which Abdu'l Baha comments on the eleventh chapter of the

Revelation of St. John and read to me as follows:

...'And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God.

'Saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come because Thou hast taken to Thee Thy great power, and hast reigned.' "In each cycle the guardians and holy souls have been twelve. So Jacob had twelve sons; in the time of Moses there were twelve heads or chiefs of the tribes; in the time of Christ there were twelve apostles; and in the time of Mohammed there were twelve Imams. But in this glorious Manifestation there are twenty-four, double the number of all the others, for the greatness of this manifestation requires it. These holy souls are in the presence of God, seated on their own thrones; meaning that they reign eternally.

"These twenty-four great persons, though they are seated on the thrones of everlasting rule, yet are worshippers of the appearance of the universal Manifestation, and they are humble and submissive,...

It was thereupon explained to me that the four and twenty elders were the future successors of Abdu'l Baha, and these successors were to last until the next manifestation of God appeared, a thousand, or thousands of years hence, as Baha'u'llah had prophesied.

Immediately I knew that this was not the meaning, not only because of what Abdu'l Baha had said in the foregoing concerning the covenant, but also because twenty-four successors, or popes, would be too few to cover a period of a thousand or thousands of years. If it were a thousand years each successor would have to reign an average of forty-three years after reaching maturity. If it were two thousand years, as the "thousands"

imply, then each successor would have to average a reign of eighty-six years. In both instances this would be an impossibility.

Later, I studied not only this chapter, but other writings of Baha'u'llah and of Abdu'l Baha, relating to this same subject, and I found that in the words of Baha'u'llah and of Abdu'l Baha themselves we have the meaning of these four and twenty elders. Abdu'l Baha said in answer to the question:

"What is the real explanation of the cycles which occur in the world of existence?"

Answer: Each one of the luminous bodies in this limitless firmament has a cycle of revolution which is of a different duration, and every one revolves in its own orbit, and again begins a new cycle. ... In the same way, for the whole universe, whether for the heavens or for men, there are cycles of great events, of important facts and occurrences. When a cycle is ended a new cycle begins, and the old one, on account of the great events which take place, is completely forgotten, and not a trace or record of it will remain. As you see we have no records of twenty thousand years ago, although we have before proved by argument that life on this earth is very ancient. It is not one hundred thousand, or two hundred thousand, or one million, or two million years old; it is very ancient, and the ancient records and traces are entirely obliterated.

"Each of the Divine Manifestations have likewise a cycle, and during the cycle his laws and commandments prevail and are performed. When his cycle is completed by the appearance of a new Manifestation, a new cycle begins. In this way cycles begin, end, and are renewed, until a universal cycle is completed in the world, when important events and great occurrences will take place which entirely efface every trace and every record of the past; then a new universal cycle

begins in the world...

"Briefly, we say a universal cycle . . . signifies a long duration of time, and innumerable and incalculable periods and epochs. In such a cycle the Manifestations appear . . . until a great and universal Manifestation makes the world the centre of his radiance. His appearance causes the world to attain to maturity, and the extension of his cycle is very great. Afterwards other Manifestations will arise under his shadow, who according to the needs of the time will renew certain commandments relating to material-questions and affairs, while remaining under his shadow.

"We are in the cycle which began with Adam, and its universal Manifestation is Baha'u'llah."

(Some Answered Questions; Pages 183, 184)

Baha'u'llah explains that the length of these universal cycles of a Manifestation, from Adam until the next Adam, is fifty thousand years:

"Likewise understand the saying of the Eternal Beauty . . . the import of which is this; I was with a thousand Adams; the interval between each and the next Adam was fifty thousand years, and to every one of these I declared the Walayat (succession) of my father (Ali)."

The Book of Ighan; Page 119. These lines: "and to every one of these I declared the...succession" is explained by Abdu'l Baha in the preceding paragraph on page 3. Each Manifestation of God covenants with the next Manifestation, of God. That is, each prophesies the coming of his successor, the time of which is usually a thousand years apart. All this plainly shows that the reference to the "four and twenty elders" does not refer to successors or popes. It shows that the Founders of each religion had the power to

look far into the future and to foretell the coming of another Founder of religion, a thousand or thousands of years hence. Baha'u'llah goes on to explain that due to the difference in stations the Manifestations use different words and symbols at different periods. He says that the Founders of religion "are all seated upon the throne of the 'Manifestation of God.' A footnote explains this: "Lit. 'Concealment.' The station of undeclared Manifestation."

(Book of Ighan; Page 126)

The four and twenty elders seated upon the throne are, therefore, according to both Baha'u'llah and Abdul Baha, the four and twenty Manifestations who will come at intervals of about a thousand years. "We are in the cycle which began with Adam, and its universal Manifestation is Baha'u'llah plainly shows that we are in the twenty-five thousandth year of this fifty-thousand-year cycle, and for the remaining half of this cycle the four and twenty Manifestations of God will appear.

But to return to the subject of the alleged will of Abdu'l Baha. Although the document had been read at a meeting of the Baha'is in February, 1922, when I was present, yet it was not until three years later, in February, 1925 that typewritten copies of the document were distributed only among "old and recognized believers," with the permission of Shoghi Effendi. I was presented with a copy.

The reason that the will had come as such a complete surprise was because Abdu'l Baha not only had given no hint that he intended to appoint a successor, but, on the contrary, he declared himself many times in unmistakable terms against such a policy. The following was spoken at a Persian meeting and was recorded by his secretary, Mirza Ahmad Sohrab, July 19, 1913:

“The Blessed Perfection” has upturned the root of the tree of superstition and religious offices. In the past the ambitious leaders of religions have been the cause of Baha'u'llah the retrogression and ignorance of a nation. In this Cause there are no religious titles, no ceremonies of ordination. One is not respected simply because he wears a peculiar dress or carries a religious title, or has inherited it from the Fathers. No! These are not the marks of distinction. On the other hand, those sanctified souls, the signs of their divine sanctity and spirituality become apparent in the hearts of others. People are unconsciously attracted to them through their pure morality, their justice and loving kindness. Everyone is drawn to them through their praiseworthy attributes, and pleasing qualities, and all the faces are illumined by the lights of their virtues and integrity. In this movement there is no title to be given to anyone; no See to be inherited by any person. The Hands of the Cause, are the Hands of Truth. Therefore, whosoever is the promoter and the servant of the Word of God he is the hand of Truth. By the 'hands of God' certain definite meanings are connoted. It is not only a verbal expression. Whosoever is more humble in the Cause of God he is more confirmed, and whosoever is more evanescent, he is more favoured.”

It is inconceivable that Abdu'l Baha should have made this public declaration and also the following two statements, if at that very time a will of his existed, appointing a successor endowed with all the powers of a pope:

“There are no officers in this Cause. I do not and have not appointed anyone to perform any spiritual 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.” (Star of the West; page 116, August 20, 1917)

“In answer to a question as to whether or not there would be any clergy in the Bahai Cause, Abdu'l Baha said: 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.” (Diary of Ahmad Sohrab, March 21, 1913)

“A gentleman who had spent many years in India, asked by what means and what kind of organization Abdu'l Baha intended to spread his teachings. The answer was: 'Our organization is the love of God, the knowledge of the Almighty, the descent of the breaths of the Holy Spirit, the outflow of the spiritual life; our capital is good deeds, merciful attributes, heavenly characteristics, and divine ethics.'

(Diary of Ahmad Sohrab; December 30, 1912)

To be continued...

Blast from the Past

Correspondence between the Children of New Zealand and the United States

CORRESPONDENCE BETWEEN THE CHILDREN OF NEW ZEALAND AND THE UNITED STATES

Through the effort of Miss Marjorie Stiles, of Wellington, New Zealand, a very active correspondence has been inaugurated between the children of the United States and of New Zealand. Dozens of letters from boys and girls between the ages of seven and sixteen have been received and distributed in New York by means of Public School teachers and members of the Caravan. The interest shown by American children in the letters from New Zealand has been enthusiastic and intense. With the establishment of the Junior Caravan, we hope that the foundation of correspondence between the children of all lands will be firmly laid and that it will continue to sow in increasing measure the pure seeds of goodwill and friendship in the hearts of the young generation.

In order to give our readers an idea of this correspondence, we quote herein one of the many letters received from a little girl of twelve from New Zealand:

"Dear Unknown Friend:

I am writing to you and wondering what your name will be, dear friend. I live away out here in New Zealand. I live in a little country district. I am twelve years of age. I am very fond of outdoor sports. We play mostly basket-ball at school. I also like sewing, and would like to be a dressmaker when I grow up. I expect you know that New Zealand is noted for its dairying. Although my father is not a dairy farmer, we milk five cows. My father works on the railway, so you can guess I go about a good deal on the trains. I have two sisters but no brothers. I go to school where there are fifty-two children going to it. The weather here has been very cold this winter. There have been several snowstorms in many parts of New Zealand, but none where I live. I have never seen a snowstorm or snow, because we live close to the sea, so that we often go to the beach in the summertime. I like the American singers who sing over the wireless, because they have clear voices. Well, the most exciting day out in New Zealand is Guy Fawkes Day, held on 5th November, every year. I am in Standard 5 at school. My sister's names are Maureen and Olive. One of my sisters is ill, and she has just come out of Hospital. Well, dear friend, I hope when you write back, I will know your name and all about you. I think I will have to close down now as it is getting late and I have to go to bed, friend. I will close down now hoping to hear from you soon.

- Joyce Bills, Manutahi, Taranaki, North Island, New Zealand."

(Reference: The Children's Caravan, Volume I, Edition 1, January, 1935)

The Axe of Excommunication

To excommunicate means to officially exclude (someone) from participation in the sacraments and services of the faith. The law of excommunication puts an absolute ban on those who are expelled from the Faith. The families of these persons and their fellow believers must leave the ostracized individuals alone. They must neither communicate nor associate with them. They must break all ties of friendship and of humanity even; for, if they deviate one hair's breadth from this law, they themselves fall into the same ditch. In this series of articles, we shall present excommunication done in the Baha'i faith by the so-called self-claimed guardian Shoghi Effendi. This excommunication was based

on weird reasons which do not justify this action. The excommunicated ones had no records of activities opposing the faith. Infact one of them was excommunicated for preaching the faith, just because he travelled for preaching the faith without the 'permission' of Shoghi. This monarchy and seduction of power had led to decline of the faith whose primary principle is peaceful co-existence of mankind.

After the ascension of Abdul Baha in November 1921, Shoghi Effendi claimed the guardianship of the faith based on the alleged Will and Testament of Abdul Baha. Shoghi took the reins of the faith in his hands. Power had especially seduced Shoghi; thus, it can be no surprise to anyone if his methods rely heavily on the basic tenets of Machiavelli." One does not defend a dominion with a rosary in hand" – also not with the Bahai rosary. Is this not a very plausible explanation for the

excommunication of half of the extended family of Abdul Baha within a few weeks in 1921? He handled the critical voices which were soon raised with skillful psychology. A censorship was imposed in the first quarter year of his "Guardian office" within his own ranks. Excommunicated former members, who wanted to awaken their brothers in faith with critical publications in compliance with one of the most important principles of the Baha'i religion-"Independent investigation of truth" – were represented as "harmful elements", as "enemies" or as "crazy", even when what they said made complete sense. Time brings wisdom. They let the whole thing slide. The wave of excommunication blown by Shoghi was so strong that it did not spare his own blood relatives let alone others. Shoghi excommunicated almost all his family members based on some or the other reasons. Following is the list of the members excommunicated:

Direct Excommunication

- 1) Ruhi Effendi Afnan: Grandson of Abdul Baha.
- 2) Zahra Khanum: Grand-daughter of Abdul Baha and wife of Ruhi Effendi Afnan.
- 3) Soraya Khanum: Grand-daughter of Abdul Baha and wife of Feyzi Effendi Afnan.
- 4) Foad Effendi Afnan: Grandson of Abdul Baha.
- 5) Mehr-Angiz: Granddaughter of Abdul Baha and sister of Shoghi Effendi.
- 6) Feyzi Effendi Afnan: Grandson of Baha'u'llah.

Indirect Excommunication

- 7) Touba Khanum: Second daughter of Abdul Baha.
- 8) Rouha Khanum: Third daughter of Abdul Baha.
- 9) Mirza Jalal Shahid: Son of the King of the Martyrs and husband of Rouha Khanum.

Posthumous Excommunication

- 10) Furighyyeh Khanum: Daughter of Baha'u'llah.
- 11) Aga Sayyed Ali Afnan: Husband of Furighyyeh Khanum

In the upcoming article, we shall see in detail what were the circumstances in which Shoghi excommunicated the members of the family of Abdul Baha. We shall delve into the reasons quoted by the oppressive regime of Shoghi for excommunicating the believing ones.

Free Baha'i Activities

“O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast” (Kitab-i-Aqdas)

Dear Baha'i faithful,

Allah'u'Abha!

We would like to render out heartiest congratulations on the auspicious occasion of Naw Ruz, the Baha'i new year which is celebrated worldwide by the Baha'is. With the beginning of the new Baha'i year, we are adding a few new sections in the Caravan Magazine.

Firstly, Correspondence between Lady Ruth White and the High Commissioner of Palestine, which is a humble effort of a Baha'i friend from the UK. He helped us hunt down this interesting series of Correspondence with regards to the validity of the Alleged Will and Testament of the Master. The correspondence will be published starting this magazine, as a series of articles for the readers to know how Shoghi Effendi used his influence over the authorities to not provide Lady Ruth White with the original copy of the Will and Testament. But she, as a true faithful and a close companion of the Master, was

determined to investigate the truth. The reader will be shocked to read the correspondence and will realize that how important it is to do an independent investigation of truth and why it was made an important point of the Baha'i Principles, which has now been purposefully prohibited by the Administration.

Secondly, we are also starting a series wherein we will share an excerpt from Lady Ruth White's book 'Is the Baha'i Organization Enemy of the Baha'i Religion'. The sole purpose of starting this new series was to educate our readers with the fact that Shoghi Effendi forged the Will and Testament of the Master. And it did not stop there, he later used his axe of Excommunication to silence the voice of Lady Ruth White, Mirza Ahmed Sohrab, Hermann Zimmer, and many more who followed the true teachings of Baha'u'llah and went ahead and did an independent investigation of truth. Instead of coming out publicly and clarifying their questions and doubts regarding the Will, Shoghi simply excommunicated them from his Administrative faith and even instructed the NSA of the United States to ask them to stop the teachings. Teaching what? The message of Baha'u'llah. But fortunately, these pure souls were determined and were firm on

their covenant and faith that they kept the Caravan of Baha'u'llah moving, even after getting excommunicated by the so-called Guardian. The result of their firmness is that even today the Caravan of Baha'u'llah is moving, and although less in numbers, but worldwide, the Free Baha'is are breaking the shackles of Administration and coming out to join this Caravan. They are busy in spreading the message of Baha'u'llah, similar to the way it was taught by the Master. They are not indulged in any manmade teaching methods, i.e. Ruhi Curriculums, where both teacher and students are confused, and the teacher's only aim is to please the Administration by informing them about the number of Ruhi classes conducted in their respective clusters.

Baha'u'llah in His pristine teaching taught his followers to spread love and kindness towards mankind, and instructed his followers to respect all religion equally since the message of God is same, just that it was conveyed through different Prophets. Holy Christ was crucified for the sins of the mankind, but never hated anyone, but unfortunately, in the Ruhi Classes friends are taught to hate Baha'is who are not following Administration. Can Administration show any writing or saying of Baha'u'llah or Master where they have mentioned about Ruhi Classes? Today more and more Baha'is are turning away from the faith due to the pressure of Administration and its restrictions. Looks like Ruhi Classes is an innovation of Administration so as to keep the Baha'is

occupied and away from the true teachings of Baha'u'llah. This will also help in a way that they will not question the accounts of the Huququ'llah money that is being collected. Questions like where these billions of dollars are being spent? Why is the UHJ silent on publishing the statement of accounts? Where the hard-earned money of the faithful being spend? And many such similar questions that the Baha'is wish to seek a response on from the UHJ, but looks like they are least bothered to share a response.

On another note, the friends from Canada have taken up the responsibility of printing, publishing and answering questions of the faithful sent to our official id. Along with that, even our printing and publishing works will be taken care of by them. We highly appreciate their beautiful gesture and wish them great success in their endeavors. Soon we will have our very first book getting published under the banner of Free Baha'i Publishing Trust. Stay tuned, we shall keep you posted.

Warmest Baha'i regards,

Free Baha'i Team





Some Questions Answered

Email 1:

Fwd: Query Inbox x



Jack Smith
to me ▾

Feb 9, 2020, 4:08 PM (6 days ago) ☆ ↶ ⋮

Hi Free Baha'i Team,

Following up on my last email. Can someone please send me Shoghi Special Edition Magazine, it is for my personal collection so please update soon.

May I ask you to help me with a query regarding Huququ'llah money? Where can I find more about Baha'ullah or Abdul Baha spending their money on the less fortunate?

Do reply soon.

Regards,
Jack

Answer:

Hi Jack,

Allah'u'abha!

Thank you for your email. I think we replied to your last email regarding sending you Shoghi Special Edition Caravan. Since we don't collect Huququ'llah and only depend on our internal contributions to meet our requirements and we are very tight on funds, we are sorry but it will be difficult to meet your request. We have recommended all our readers who wish to hold a hard copy of the magazine.

Regarding your query, there are ample number of stories from the lives of Baha'u'llah and Abdu'l Baha which states how they both used to care for the entire humanity and not just Baha'is. It is said that every Friday Abdu'l Baha used to go to the mosque for prayers and while returning used to distribute alms to the poor. People used to line up outside his house in the expectation that the Master would fulfil their needs and the Master never used to turn them down. He never asked them if they were Baha'is and that he only helps and supports Baha'is.

A pilgrim who visited Akka at this time writes: —

"It is the custom of 'Abdu'l-Bahá each week, on Friday morning, to distribute alms to the poor. From his own scanty store, he gives a little to each one of the needy who come to ask assistance. This morning about one hundred were ranged in line, seated and crouching upon the ground in the open street of the courts where 'Abdu'l-Bahá's house stands. And such a nondescript collection of humanity they were. All kinds of men, women and children—poor, wretched, hopeless in aspect, half-clothed, many of them crippled and blind, beggars indeed, poor

beyond expression—waiting expectant—until from the doorway came 'Abdu'l-Bahá.... Quickly moving from one to another, stopping sometimes to leave a word of sympathy and encouragement, dropping small coins into each eager outstretched palm, touching the face of a child, taking the hand of an old woman who held fast to the hem of his garment as he passed along, speaking words of light to old men with sightless eyes, inquiring after those too feeble and wretched to come for their pittance of help, and sending them their portion with a message of love and uplift." — Glimpses of Abdu'l Baha, M. J. M.

During the war time at Haifa Abdu'l Baha personally organized extensive agricultural operations near Tiberias, thus securing a great supply of wheat, by means of which famine was averted, not only for the Baha'is but for hundreds of the poor of all religions in Haifa and Akka. To hundreds of poor people, He would give a small sum of money daily. In addition to money He gave bread. If there was no bread He would give dates or something else. The Government representatives were so profoundly impressed by Master's noble character and His great work in the interests of the people, that a knighthood of the British Empire was conferred on Abdu'l Baha, the ceremony taking place in the garden of the Military Governor of Haifa on the 27th day of April, 1920. For more details, pls refer Baha'u'llah and the New Era.

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

Regards,

Team Free Baha'is

Email 2:



Jeanne Madsen 1 | 10:30 AM | 10:30 AM | 10:30 AM

Jan 26, 2020, 7:29 PM



to me ▾

HELLO, I was wondering what is the difference between Muslim and bhai, and why Muslims seem mad at bhai?

I want to understand

Answer:

Hi Jeanne,

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 forever. Some Christians and Muslims considered or in fact still consider the Jews as satanic and the enemies of God. Some Jews in turn regard the Christians as infidels and the Muslims as enemies and destroyers of the law of Moses. Although, thankfully that's not a general notion, we do have the majority who look out for positive things in people of other faith 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 mankind, 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,

Email 3:

Allahuabha

Inbox x



Jeffrey Paul

to me ▾

Feb 21, 2020, 4:27 PM



Allahuabha,

Saw your blog for Germany. I have a close internet friend from there, can you let me know if you have books¹ in the German language which I can share with him? I have told him im a Bahai so want to take the conversation ahead and introduce him the faith. Can you help?

Answer:

Hello Jeffrey,

Thank you for your email, we appreciate your efforts in spreading the teachings of Baha'u'llah.

Yes, one of our friends based in Germany recently started a blog deutschbahais.weebly.com for spreading the teachings of Baha'u'llah amongst Deutsch Baha'is. We are working towards arranging the scanned copies (in PDFs / EPUBs) of our books in Deutsche language, and we are glad our friends in Germany are helping us with that. They are currently on a look out for these books across the libraries in Germany, so as soon as they are with us, we will upload them on our website and update you accordingly.

Meanwhile, if you want to initiate a conversation and introduce him to the Baha'i faith, you can share with him the link / PDF of Kitab-i-Iqan (in English) by Baha'u'llah. If

your friend is not comfortable in English, we are sorry but you will have to bear with us for some time. As soon as the books are here, we will keep you posted.

Thanks again for writing to us.

Best wishes,

Team Free Baha'is

Know Your Heritage



The Bab's brazier and samovar

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."

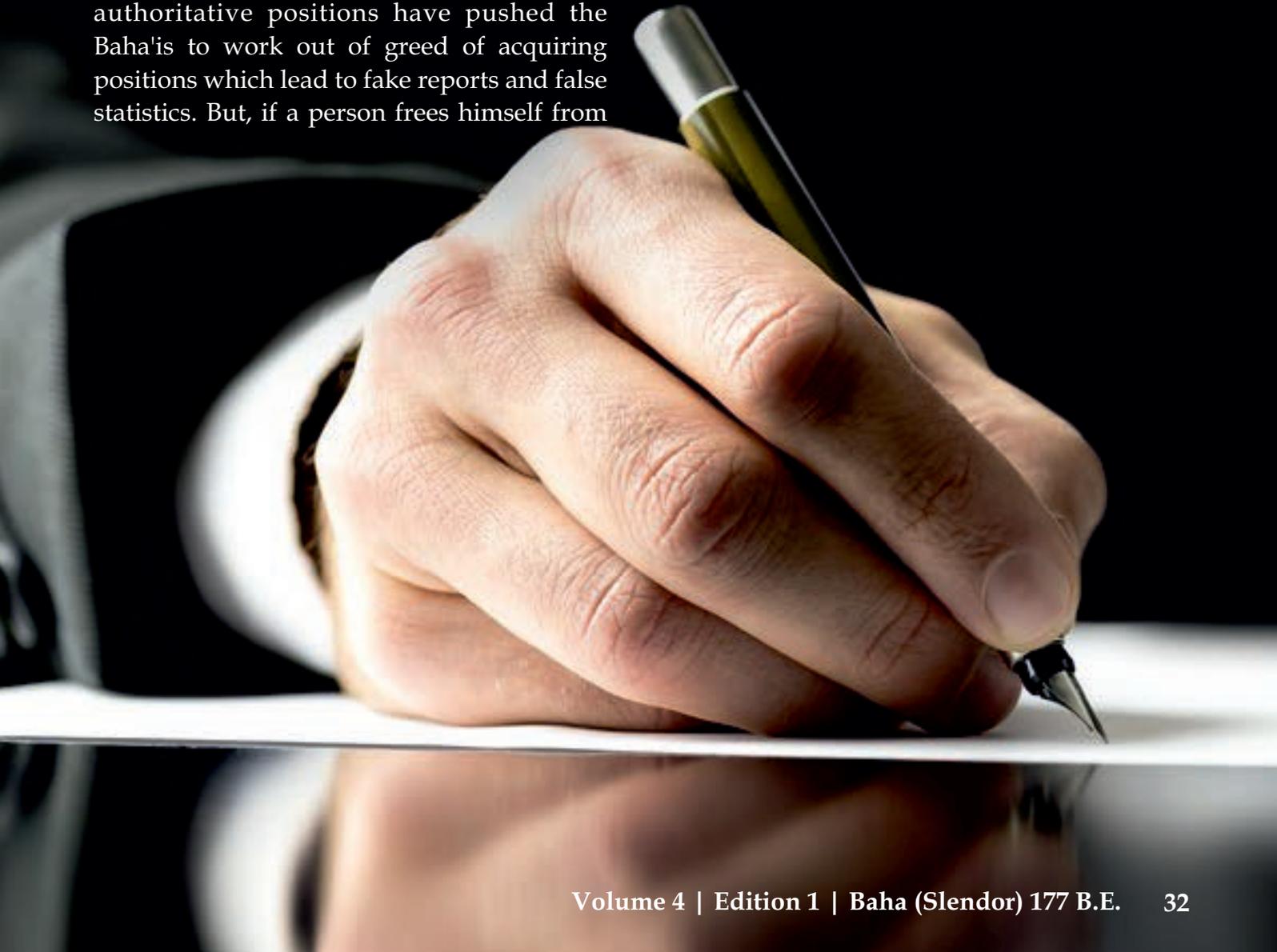
(Reference: Star of the West, Vol. 8, pg. 116)

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?





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

Throwback



Sohrab

April 20. On this date in 1958, Mirza Ahmad Sohrab passed away. He had served as Abdu'l Baha's secretary and interpreter from 1912 to 1919, and in 1929, with Lewis Stuyvesant Chanler and his wife Julie, formed the "New History Society" in order to propagate the Baha'i Faith

DID YOU KNOW ?

The interpreters and translators of Abdu'l Baha consisted of a comparatively small number of people. As more and more pilgrims visited Palestine and, on their return, spread the message amongst their acquaintances and friends, a stream of letters from those newly interested began to flow toward Acca. These were translated into Persian and presented to the Master, who devoted much time in dictating answers which then had to be translated into English. Thus, thousands of Tablets were written to the constantly increasing number of correspondents in the United States and Europe. I have in my library several large volumes which contain copies made by myself of a considerable percentage of these Tablets.

In those early years in Acca, even a slight knowledge of the English language was considered as quite an achievement; therefore, the talks of Abdu'l Baha were interpreted by young men and women whose capacity was not quite up to the mark. The Master used the channels that were available and counted on the sincerity of his followers to supplement their limited experience.

Ibrahim Kheirullah, who had guided the first group of pilgrims to the Holy Land, was highly qualified as a teacher and interpreter. Abdu'l Baha's daughters Rouha Khanum and Monavvar Khanum, who by this time had learned some English, served when occasion demanded. After them, with the passing of years and as the Cause gained momentum, new interpreters and

secretaries appeared on the scene. Thus, from 1908 to the end of his life in 1921, Abdu'l Baha made use of many interpreters in order to convey his words to visitors and his teachings to the Western world.

Now, the pilgrims who visited Acca were not interested in the secretaries; they mention their names but seldom and then as a necessary evil. Often, they mistrusted the translations that were given and questioned as to whether a certain person or other had an ulterior motive in his choice of words. However, I can testify that these individuals did their work honestly and well; and that there was never one instance when they should have been accused of even an unconscious desire to misinterpret the words of Abdu'l Baha. If sometimes a mistake crept in, this was owing to lack of efficient knowledge of English, or even to lack of complete understanding of the Master's rich and profound expressions of speech; but through it all, each one served cheerfully and in utter devotion playing his own modest but useful part in the promotion of the Cause.

Below are listed, in fairly correct sequence, a few of the better-known interpreters and translators:

1. Ibrahim Kheirullah
2. Ruha Khanum
3. Monavvar Khanum
4. Anton Haddad
5. Ali Kuli Khan
6. Dr. Ameen-U-llah Fareed
7. Mirza S. M. Rafie
8. Hussain Effendi Ruhi
9. Mirza Bozork
10. Mirza Ahmad Sohrab
11. Dr. Zia M. Bagdadi

12. Mirza Noured-Din Zaine
13. Mirza Moneer Zaine
14. Mirza Younoss Khan
15. Tamaddon-ul-Molk
16. Badi Effendi Bushrui
17. Azzizollah Khan Bahadur
- 18 & 19. M and Mme. Hyppolite Dreyfus Barney
20. Dr. Lotfollah Hakim
21. Shoghi Effendi Rabbani
22. Ruhi Effendi Afnan

It is interesting to note that in this list of twenty-two persons who acted as interpreters and translators at one time or another, there are 17 Persians, two Syrians, one Egyptian, one American and one Frenchman. Incidentally, on many occasions when no interpreter was in sight, the Master would press into service anyone present who could translate, however poorly, for the benefit of the visiting pilgrims or tourists.

Those, having even a cursory knowledge of the subject, realize that all translation is a most delicate art and will concede that, as applied to the Baha'i Cause, the task is definitely intricate. In order to do a creditable job, one must comprehend fully the nuances and shades of meaning in both Persian and Arabic as well as English; and few of us could make such a claim. Nevertheless, this group of translators and interpreters were the channels—and the only channels—through which the Western world gained instantaneous or direct access to the spiritual source of the New Revelation, and it is not too much to say that the American and European Baha'is owe them a great debt of gratitude.

(Extract from the book Grandson of Abdu'l Baha, pg. 59-61)

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