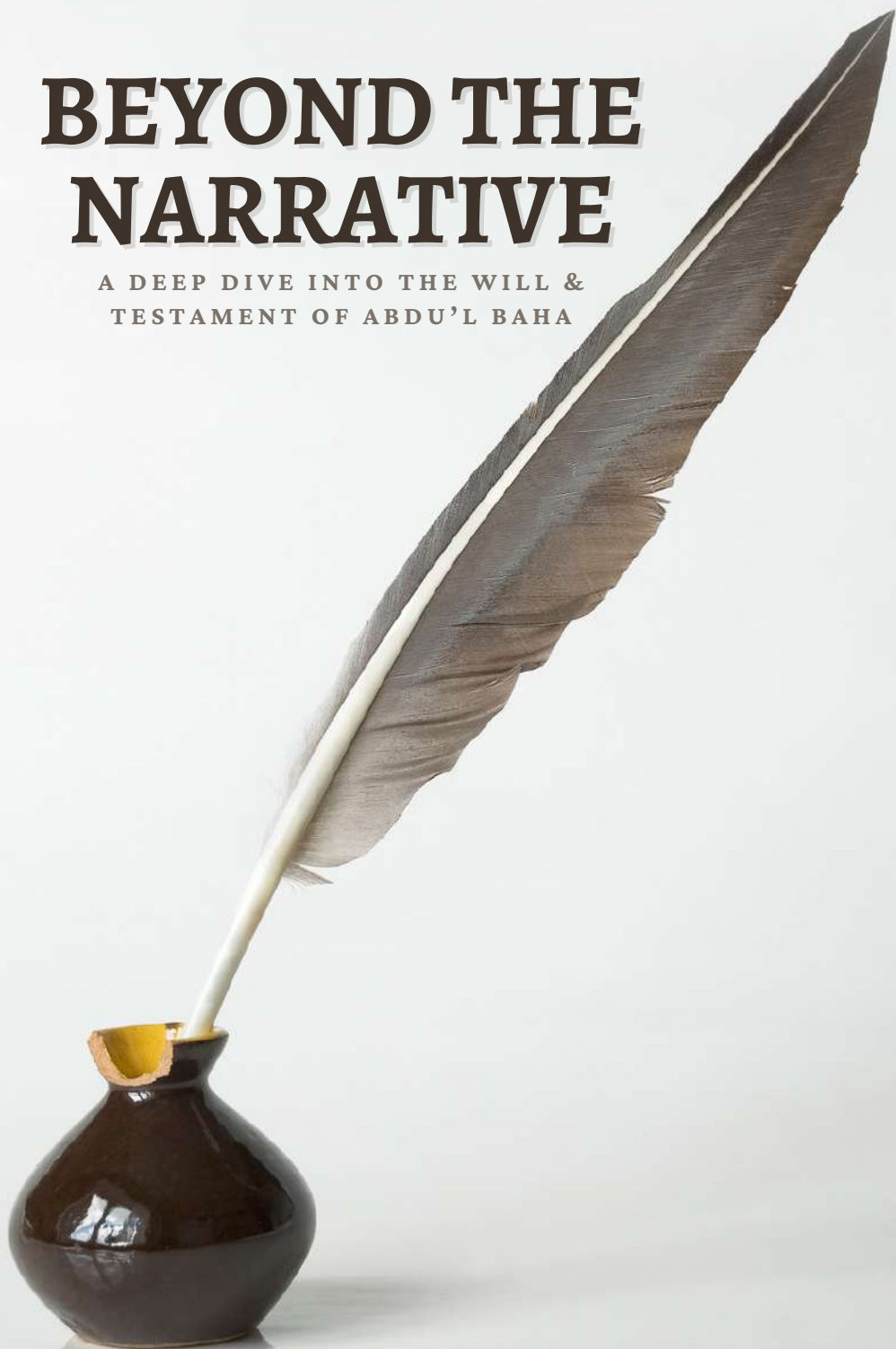


BEYOND THE NARRATIVE

A DEEP DIVE INTO THE WILL &
TESTAMENT OF ABDU'L BAHA



Beyond The Narrative

**A DEEP DIVE INTO THE WILL &
TESTAMENT OF ABDU'L BAHA**



FREE BAHAI PUBLISHING TRUST

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Forward

The fundamental pillar of the youngest divine religion in our presence today, namely the Baha'i faith, is the unity of divine truth i.e. the message sent down by the Almighty Lord through his divine messengers as means of salvation for the mortal means of this realm steadfastly remains the same. So strong is this emphasis for truth that throughout all the messages of all divine religions there is time and again a reminder for attaining truth in its free form. The Bible quotes the word of the Lord in an ever-living phrase as - "Then you will know the truth, and the truth will set you free." (Bible, John 8: 31,32)

As religion has progressed, this message from the Almighty Lord became more and more relevant in light of the deviation produced as a product of manly greed and worldly desires which seek to pull man away from the divine light. After centuries of progression in this message of the lord in various forms, this truth today stands codified amongst us in the form of a divine miracle bought to us as a divine bounty by none other than the glory of the Lord, the Baha'u'llah and what we today recognize as the Baha'i Faith.

However, since the advent of time the greed of a few devious wretched men has deviated the flock of many. These few unwise mortals -

in different eras of time, in different manners of working, in different styles of propagation - have tampered with the divine light of guidance, cloaking it with a cloak of greed and selfishness to satisfy their inner materialistic desires not caring for the spiritual thirst of the inhabitants of these vast horizons. And sadly, this unfortunate tampering in the truth of the Almighty Lord has happened since the revelation of the first message of God sparing none of his messages to us mortal beings. Sensing this danger and knowing the innate greedy nature of man, the manifestation of the Almighty, the Baha'u'llah and the centre of the Covenant Abdul Baha have time and again emphasized on an independent investigation of truth to verify the words of all and to prohibit the act of blind following as is encouraged by some in today's era.

There is no doubt that the great Abha beauty possessed the keys to the secrets of the past, the complete information of the present and the secret fortunes kept hidden in the future. No one can dispute the sanctity of the divine knowledge of manifestation of the Lord. In all their wisdom, they have guided us discreetly and sometimes used subtle words to warn us about the dangers of the future. This emphasis on the carrying out of an independent investigation of truth, time and again, continuously, repeatedly, redundantly, was to warn the believers of the dangers that the divine truth shall face at the hands of some selfish people, as we have discussed above.

Hence, this independent investigation of truth is not just a search for that divine light as brought by the great manifestation but is an effort at identifying any tampering or deviation in the true message of the Almighty Lord.

Paying heed to this great warning this effort is aimed at fulfilling my responsibility as a faithful believer holding tightly to the Covenant of the great manifestation, to conduct an independent investigation of truth and satisfy myself that the divine message brought by the most divine manifestation is today free from error. A lot has been said about the guardian of the cause and head of the House of Justice, Shoghi Rabbani Effendi, who in his lifetime was responsible for shaping the faith as we know today. Shoghi Effendi is single handedly credited with establishing the frame work for a universal government and the Universal House of

Justice and helping bring in the greater peace. His contributions to the faith, as we know today, is magnanimous and his deeds in this cause innumerable. But, a question arises, being neither the son of Abdul Baha, nor being from the male lineage of Baha'u'llah, how did Shoghi Effendi become the Guardian of the cause.

Introduction

A will is the legal instrument that permits a person, the testator, to make decision on how his estate will be managed and disposed off after his death.

A will serves a variety of important purposes. It enables a person to select his heirs rather than allowing the state laws of descent and distribution to choose the heirs, who, although blood relatives, might be people the testator dislikes or with whom he is unacquainted. A will allows a person to decide which individual could best serve as the executor of his estate, distributing the property fairly to the beneficiaries while protecting their interests, rather than allowing a court to appoint stranger to serve as administrator. A will safeguards a person's right to select an individual to serve as guardian to raise his young children in the event of his death.

As is commonly known, every person who wishes to safeguard his property, wealth, and more importantly his legacy for the generations succeeding him, resorts to the age-old practice of writing his last will and testament to advise and guide his successors regarding methods to dispose his estates and preserve his legacy. This tendency is so prevalent that every lay person today does compile his will to ensure smooth disposal of his estates and to avoid any conflicts. Hence, was the practice in ancient Rome

that the wealthy used to announce and read out their wills and testament amongst huge crowds in public markets / Squares called Foras. Another tradition similar is seen with the ancient Sumerian people who use to write their wills on the trunks of trees outside their palaces and houses to make common people aware of their priority in ensuring smooth transition of estate and property and in keeping tricksters and fraudsters at bay.

The more importance a person has in front of the society, the more important is his responsibility to ensure the safeguarding of his legacy, because his succession has greater implications on the people around him or the people under him, for example, the Will of an ordinary person may only discuss division of small property but Will of kings and rulers talks about appointing the future king and divisions in the kingdom. Ambiguity in Will in history has been one the primary causes of battles and bloodshed between armies commanded by opposing benefactors of such ambiguous Will. Similarly, ambiguity in the appointment of successors to the bringers of Divine Religions has led to formation of sects which in turn causes massive bloodshed, a fact which is well recorded in the annals of history.

Such is the implication of a will on the legacy for a person or on the continuity of his lineage or on the remembrance of his name or on the sanctity of his followers that any misdemeanor with regards to a Will may cause a person's legacy or his property or his kingdom or his religion depending on whose will it is to implode in itself and lay waste to all the hardwork and result a person may have put in or achieved over his lifetime.

Coming over to the youngest Divine Faith, the sweet song of the Divine Lord, the gift from the Most Holy Manifestation to the mortals of this world, the Baha'i Faith, the matter of succession has always been addressed in the Last Will and Testament of the predecessor. The Bab announced the coming of "He Whom God shall Manifest" and appointed Mirza Yahya as his successor. Baha'u'llah appointed Abdul Baha as his successor in his Will and as we all know the appointment of the Guardian of Cause Shoghi Effendi was made in the Will of Abdul Baha. Hence it is prudent for every Baha'i today to read and study and ponder over this Will of the Abdul Baha which appoints Shoghi Effendi as the Guardian of the Cause and sets up the system of the Universal House of Justice as the seat of Baha'i faith.

INTRODUCTION

These appointments and set ups are the very foundation of the faith and address the burning question amongst the believers with regards to leadership, because following the wrong the leader is like riding on the wrong ship. You may be going somewhere but it is definitely not where you should be heading.

Also, because it is prudent for a wise man to not directly accept what is given to him but to study it, question it and satisfy himself. Keeping in harmony with the repeated request of the Centre of the Covenant, we embark on a journey, albeit with words and phrases to conduct an independent investigation of truth about everything that is contained within the Will of Abdul Baha.

The Will And Testament Of Abdul Baha

The Center of the Covenant, Abdul Baha passed away from this world on the 21st of November 1921. He left behind for the faithful, his valuable message, in the form of a sacred Will and Testament. This virtues of this document are so highly extolled that It has been described by the first guardian of the Baha'i faith, Shoghi Effendi, as that 'immortal document', the "Charter of the New World order" of Baha'u'llah and a document which in some of his features is supplementary to no less weighty a Book than the Kitab-i-Aqdas, the most holy book of the Baha'i faith. Shoghi Effendi has also extolled this instrument as "His greatest legacy to posterity, the brightest emanation of his mind in the mightiest instrument forged to ensure the continuity of three ages (apostolic, formative and golden) which constitute the component parts of His father's dispensation". It was written during one of the darkest periods of his second incarceration in the prison-fortress of Akka.

The Will has been written in three sections, each of which were written separately and under different circumstances. The three sections, however, remain together and comprise, collectively, the full Will and Testament.

In this Chapter we shall quote the will Ad Verbatim as translated by Shoghi Effendi.

THE WILL AND TESTAMENT OF ABDUL BAHÁ

WILL AND TESTAMENT

OF

ABDUL BAHÁ

"I feel that the conditions are now favorable for the circulation of the Will and Testament of Abdul Baha only in manuscript form and among recognized believers in America. Every such believer should be trusted with a single copy with the express understanding that no duplicate copies or extracts of it be made or published anywhere." - From letter written by Shoghi Effendi to the American National Spiritual Assembly on November 27, 1924.

Issued in accordance with
the conditions laid down by
Shoghi Effendi. National
Spiritual Assembly, February,
1925.

BEYOND THE NARRATIVE

The beloved of God and the handmaids of the Merciful
throughout the
United States of America and Canada.

Received at 104 Wall St., New York, N. Y.,
Saturday February 25, 1922--11:20 A. M.

THE WILL AND TESTAMENT OF ABDUL BAHÁ

(Part One)

HEREIN FOLLOW THE TABLETS AND
TESTAMENT OF ABDU'L-BAHÁ:-

All-praise to Him Who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, Who by the Hosts of His Testament hath preserved the Sanctuary of His Most Beneficent Law and protected His Straight and Luminous Path, staying thereby the onslaught of the company of Covenant-breakers, that have threatened to subvert His Divine Edifice; Who hath watched over His Mighty Stronghold and All-glorious Faith, through the aid of men whom the slander of the slanderer affect not, whom no earthly calling, glory and power can turn aside from the Covenant of God and His Testament, established firmly by His clear and manifest words, writ and revealed by His All-Glorious Pen and recorded in the Preserved Tablet.

Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the Twin surging seas; upon the offshoots of the Tree of Holiness, the twigs of the Celestial Tree, they that in the Day of the Great Dividing have stood fast and firm in the Covenant; upon the Hands (pillars) of the Cause of God that have diffused widely the Divine Fragrances, declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things but Him, stood for righteousness in this world, and kindled the Fire of the Love of God in the very hearts and souls of His servants; upon them that have believed, rested assured, stood steadfast in His Covenant and followed the Light that after my passing shineth from the Dayspring of Divine Guidance---for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.

O ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word. Ten thousand souls have shed streams of their sacred blood in this path, their precious lives they offered in sacrifice unto Him, hastened wrapt in Holy ecstasy unto the glorious field of martyrdom, upraised the Standard of God's Faith and writ with their life-blood upon the Tablet of the world the verses of His Divine Unity. The sacred breast of His Holiness, the Exalted One, (may my life be a sacrifice unto Him) was made a target to many a dart of woe, and in Mazandaran, the Blessed feet of the Abha Beauty (may my life be offered up for His loved ones) were so grievously scourged as to bleed and be sore wounded. His neck also was put into captive chains and

His feet made fast in the stocks. In every hour, for a period of fifty years, a new trial and calamity befell Him and fresh afflictions and cares beset Him. One of them, after having suffered intense vicissitudes, He was made homeless and a wanderer and fell a victim to still new vexations and troubles. In Iraq, the Day-Star of the world was so exposed to the wiles of the people of malice as to be eclipsed in splendour. Later on He was sent an exile to the Great City (Constantinople) and thence to the Land of Mystery (Adrianople), whence, grievously wronged, He was eventually transferred to the Most Great Prison (Acre). He Whom the world hath wronged (may my life be offered up for His loved ones) was four times banished from city to city, till at last condemned to perpetual confinement, He was incarcerated in this Prison, the prison of highway robbers, of brigands and of man-slayers. All this is but one of the trials that have afflicted the Blessed Beauty, the rest being even as grievous as this.

And still another of His trials was the hostility, the flagrant injustice, the iniquity and rebellion of Mirza Yahya. Although that Wronged One, that Prisoner, had through His loving-kindness nurtured him in His own bosom ever since his early years, had showered at every moment His tender care upon him, exalted his name, shielded him from every misfortune, endeared him to them of this world and the next, and despite the firm exhortations and counsels of His Holiness, the Exalted One (the Bab) and His clear and conclusive warning;-"Beware, beware, lest the Nineteen Letters of the Living and that which hath been revealed in the Bayan veil thee!" yet notwithstanding this, Mirza Yahya denied Him, dealt falsely with Him, believed Him not, sowed the seeds of doubt, closed his eyes to His manifest verses and turned aside therefrom. Would that he had been content therewith! Nay, he even attempted to shed the sacred blood (of Baha'u'llah) and then raised a great clamour and tumult around him, attributing unto Baha'u'llah malevolence and cruelty towards himself. What sedition he stirred up and what a storm of mischief he raised whilst in the Land of Mystery (Adrianople)! At last, he wrought that which caused the Day-Star of the world to be sent an exile to this, the Most Great Prison, and sorely wronged and in the West of this Great Prison He did set.

O ye that stand fast and firm in the Covenant! The Centre of Sedition, the Prime Mover of mischief, Mirza Muhammad Ali, hath passed out from under the shadow of the Cause, hath broken the Covenant, hath falsified the Holy Text, hath inflicted a grievous loss upon the true Faith of God, hath scattered His people, hath with bitter rancour endeavored to hurt Abdu'l-Baha and hath assailed with the utmost enmity this servant of the Sacred Threshold. Every dart he seized and hurled to pierce the breast of this wronged servant, no wound did he neglect to grievously inflict upon me, no venom did he spare but he poisoned therewith the life of this hapless one. I swear by the most holy Abha Beauty and by the Light shining from His Holiness, the Exalted One, (may my soul be a

sacrifice for their lowly servants) that because of this iniquity the dwellers in the Pavilion of the Abhá Kingdom have bewailed, the Celestial Concurrence is lamenting, the Immortal Maids of Heaven in the All-Highest Paradise have raised their plaintive cries and the angelic company sighed and uttered their meanings. So grievous the deeds of this iniquitous person became that he struck with his axe at the root of the Blessed Tree, dealt a heavy blow at the Temple of the Cause of God, deluged with tears of blood the eyes of the loved ones of the Blessed Beauty, cheered and encouraged the enemies of the One True God, by his repudiation of the Covenant turned many a seeker after Truth aside from the Cause of God, revived the blighted hopes of Yahya's following, made himself detested, caused the enemies of the Greatest Name to become audacious and arrogant, put aside the firm and conclusive verses and sowed the seeds of doubt. Had not the promised aid of the Ancient Beauty been graciously vouchsafed at every moment to this one, unworthy though he be, he surely would have destroyed, nay exterminated the Cause of God and utterly subverted the Divine Edifice. But, praise be the Lord, the triumphant assistance of the Abhá Kingdom was received, the hosts of the Realm above hastened to bestow victory. The Cause of God was promoted far and wide, the call of the True One was noised abroad, ears in all regions were inclined to the Word of God, His standard was unfurled, the ensigns of Holiness gloriously waved aloft and the verses celebrating His Divine Unity were chanted. Now, that the true Faith of God may be shielded and protected, His Law guarded and preserved and His Cause remain safe and secure, it is incumbent upon everyone to hold fast unto the Text of the clear and firmly established blessed verse, revealed about him. None other transgression greater than his can be ever imagined. He (Bahá'u'lláh) saith, glorious and holy is His Word:- "My foolish loved ones have regarded him even as my partner, have kindled sedition in the land and they verily are of the mischief-makers." Consider, how foolish are the people! They that have been in His (Bahá'u'lláh's) Presence and beheld His Countenance, have nevertheless noised abroad such idle talk, until, exalted be His explicit words, He said:- "Should he for a moment pass out from under the shadow of the Cause, he surely shall be brought to naught." Reflect! What stress He layeth upon one moment's deviation: that is, were he to incline a hair's breadth to the right or to the left, his deviation would be clearly established and his utter nothingness made manifest. And now ye are witnessing how the wrath of God hath from all sides afflicted him and how day by day he is speeding towards destruction. Ere long will ye behold him and his associates, outwardly and inwardly, condemned to utter ruin.

What deviation can be greater than breaking the Covenant of God! What deviation can be greater than interpolating and falsifying the words and verses of the Sacred Text, even as testified and declared by Mirza Badi'u'lláh! What deviation can be greater than calumniating the Centre of the Covenant himself! What deviation can be more glaring

than spreading broadcast false and foolish reports touching the Temple of God's Testament! What deviation can be more grievous than decreeing the death of the Centre of the Covenant, supported by the holy verse:- "He that layeth a claim ere the passing of a thousand years...", whilst he (Muhammad Ali) without shame in the days of the Blessed Beauty had advanced such a claim as this and been confuted by Him in the afore mentioned manner, the text of his claim being still extant in his own handwriting and bearing his own seal. What deviation can be more complete than falsely accusing the loved ones of God! What deviation can be more evil than causing their imprisonment and incarceration! What deviation can be more severe than delivering into the hands of the government the Holy Writings and Epistles, that haply they (the government) might arise intent upon the death of this wronged one! What deviation can be more violent than threatening the ruin of the Cause of God, forging and slanderously falsifying letters and documents so that this might perturb and alarm the government and lead to the shedding of the blood of this wronged one,-- such letters and documents being now in the possession of the government! What deviation can be more odious than his iniquity and rebellion! What deviation can be more shameful than dispersing the gathering of the people of salvation! What deviation can be more infamous than the vain and feeble interpretations of the people of doubt! What deviation can be more wicked than joining hands with strangers and with the enemies of God!

Few months ago, in concert with others, he that hath broken the Covenant, hath prepared a document teeming with calumny and slander wherewith, the Lord forbid, among many similar slanderous charges, Abdu'l-Baha is deemed a deadly enemy, the ill-wisher of the Crown. They so perturbed the minds of the members of the Imperial Government that at last a Committee of Investigation was sent from the seat of His Majesty's Government which, violating every rule of justice and equity that befit His Imperial Majesty, nay, with the most glaring injustice, proceeded with its investigations. The ill-wishers of the One True God surrounded them on every side and explained and excessively enlarged upon the text of the document whilst they (the members of the Committee) in their turn blindly acquiesced. One of their many calumnies was that this servant had raised aloft a banner in this city, had summoned the people together under it, had established a new sovereignty for himself, had erected upon Mount Carmel a mighty strong-hold, had rallied around him all the peoples of the land and made them obedient to him, had caused disruption in the Faith of Islam, had covenanted with the following of Christ and, God forbid, had purposed to cause the gravest breach in the mighty power of the Crown. May the Lord protect us from such atrocious falsehoods!

According to the direct and sacred command of God we are forbidden to utter slander, are commanded to show forth peace and amity, are exhorted to rectitude of conduct,

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straight-forwardness and harmony with all the kindreds and peoples of the world. We must obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God. With these final and decisive words, how can it be that these imprisoned ones should indulge in such vain fancies; incarcerated, how could they show forth such disloyalty? But alas! The Committee of Investigation hath approved and confirmed these calumnies of my brother and ill-wishers and submitted them to the presence of His Majesty the Sovereign. Now at this moment a fierce storm is raging around this prisoner who awaiteth, be it favorable or unfavorable, the gracious will of His Majesty, may the Lord aid him by His grace to be just. In whatsoever condition he may be, with absolute calm and quietness, Abdu'l-Bahá is ready for self sacrifice and is wholly resigned and submitted to His Will. What transgression can be more abominable, more odious, more wicked than this!

In like manner, the focal Center of hate, hath purposed to put Abdu'l-Bahá to death and this is supported by the testimony written by Mirza Shu 'a'u'lláh himself and is here enclosed. It is evident and indisputable that they are privily and with the utmost subtlety engaged in conspiring against me. The following are his very words written by him in this letter:- "I curse at every moment him that hath kindled this discord, imprecate in these words 'Lord! have no mercy upon him' and I hope ere long God will make manifest the one that shall have no pity on him, who now weareth another garb and about whom I cannot anymore explain." Reference he doth make by these words to the sacred verse that beginneth as follows:- "He that layeth a claim ere the passing of a thousand years..." Reflect! How intent they are upon the death of Abdu'l-Bahá! Ponder in your hearts upon the phrase "I cannot anymore explain" and realize what schemes they are devising for this purpose. They fear lest too fully explained, the letter might fall into alien hands and their schemes be foiled and frustrated. The phrase is only foretelling good tidings to come, namely that regarding this all requisite arrangements have been made.

O God, my God! Thou seest this wronged servant of Thine, held fast in the talons of ferocious lions, of ravening wolves, of blood thirsty beasts. Graciously assist me, through my love for Thee, that I may drink deep of the chalice that brimmeth over with faithfulness to Thee and is filled with Thy bountiful Grace; so that, fallen upon the dust, I may sink prostrate and senseless whilst my venture is dyed crimson with my blood. This is my wish, my heart's desire, my hope, my pride, my glory. Grant, O Lord my God, and my Refuge, that in my last hour, my end, may even as musk shed its fragrance of glory! Is there a bounty greater than this? Nay, by Thy Glory! I call Thee to witness that no day passeth but that I quaff my fill from this cup, so grievous are the

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misdeeds wrought by them that have broken the Covenant, kindled discord, showed their malice, stirred sedition in the land and dishonored Thee amidst Thy servants. Lord! Shield Thou from these Covenant-breakers the mighty Stronghold of Thy Faith and protect Thy secret Sanctuary from the onslaught of the ungodly. Thou art in truth the Mighty, the Powerful, the Gracious, the Strong.

In short, O ye beloved of the Lord! The Centre of Sedition, Mirza Muhammad Ali, in accordance with the decisive words of God and by reason of his boundless transgression, hath grievously fallen and been cut off from the Holy Tree. Verily, we wronged them not, but they have wronged themselves!

O God, my God! Shield Thy trusted servants from the evils of self and passion, protect them with the watchful Eye of Thy loving kindness from all rancour, hate and envy, shelter them in the impregnable stronghold of Thy cause and, safe from the darts of doubtfulness, make them the manifestations of Thy glorious Signs, illumine their faces with the effulgent rays shed from the Dayspring of Thy Divine Unity, gladden their hearts with the verses revealed from Thy Holy Kingdom, strengthen their loins by Thy all-swaying power that cometh from Thy Realm of Glory. Thou art the All-Bountiful, the Protector, the All-Mighty, the Gracious!

O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken winged bird will have taken its flight unto the Celestial concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden neath the dust, it is incumbent upon the Afnan, that are steadfast in the Covenant of God, and have branched from the Tree of Holiness; the Hands, (pillars) of the Cause of God, (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savours of God, to teach His Cause and to promote His Faith. It behooveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime and travel throughout all regions. Bestirred, without rest and steadfast to the end they must raise in every land the triumphal cry "O Thou the Glory of Glories!" (Ya Baha'i'l-Abha), must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting and must kindle the flame of Divine love in every assembly; that the light of truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savours of holiness may be diffused, that faces may shine radiantly, hearts be filled with the Divine spirit and souls be made heavenly.

In these days, the most important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of utmost importance for it is the head

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corner-stone of the foundation itself. This wronged servant has spent his days and nights in promoting the Cause and urging the peoples to service. He rested not a moment, till the fame of the Cause of God was noised abroad in the world and the Celestial strains from the Abhá Kingdom roused the East and the West. The beloved of God must also follow the same example. This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Bahá!

The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the Divine Guidance, till at last they made the world another world, illumined the surface of the earth and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!

O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsan (Branches), the Afnan (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi--the youthful branch branched from the Two hallowed and sacred Lote-Trees and the fruit grown from the union of the Two offshoots of the Tree of Holiness, - as he is the sign of God, the chosen branch, the guardian of the Cause of God, he unto whom all the Aghsan, the Afnan, the Hands of the Cause of God and His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendants.

The sacred and youthful branch, the guardian of the Cause of God as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He

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that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His word and will become a manifestation of the Centre of Sedition. Beware, beware, lest the days after the ascension (of Baha'u'llah) be repeated when the Centre of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vain-glorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, would he cease (seize?) upon divers measures and various pretexts that he may separate the gathering of the people of Baha. My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the guardian of the Cause of God cast him out from the congregation of the people of Baha and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!

O ye beloved of the Lord! It is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the guardian of the Cause of God not manifest in himself the truth of the words:- "The child is the secret essence of its sire", that is, should he not inherit of the spiritual within him (the guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the guardian of the Cause of God) choose another branch to succeed him.

The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the guardian of the Cause of God. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these, whether unanimously or by a majority vote, must give their assent to the choice of the one whom the guardian of the Cause of God hath chosen as his successor. This assent must be given in such wise as the assenting and dissenting voices may not be distinguished. (secret ballot)

O friends! The Hands of the Cause of God must be nominated and appointed by the guardian of the Cause of God. All must be under his shadow and obey his command. Should any, within or without the company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God.

The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of

men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words.

This body of the Hands of the Cause of God is under the direction of the guardian of the Cause of God. He must continually urge them to strive and endeavour to the utmost of their ability to diffuse the Sweet savours of God, and to guide all the peoples of the world for it is the light of Divine Guidance that causeth all the universe to be illumined. To disregard, though be it for a moment, this absolute command which is binding upon everyone, is in no wise permitted, that the existent world may become even as the Abha Paradise, that the surface of the earth may become heavenly, that contention and conflict amidst peoples, kindreds, nations and governments may disappear, that all the dwellers on earth may become one people and one race, that the world may become even as one home. Should differences arise they shall be amicably and conclusively settled by the Supreme Tribunal, that shall include members from all the governments and peoples of the world.

O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straight forwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. In like manner, the affections and loving kindness of the servants of the One True God must be bountifully and universally extended to all mankind. Regarding this, restrictions and limitations are in no wise permitted.

Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness; that all the world of being may be filled with the holy ecstasy of the grace of Baha, that ignorance, enmity, hate and rancour may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity. Should other peoples and nations be unfaithful to you show your fidelity unto them, should they be unjust toward you show justice towards them, should they keep aloof from you attract them to yourself, should they show their enmity be friendly towards them, should

they poison your lives, sweeten their souls, should they inflict a wound upon you, be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful.

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and day-springs of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries, a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead. This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

O Lord, my God! Assist Thy loved ones to be firm in Thy Faith, to walk in Thy ways, to be steadfast in Thy Cause. Give them Thy grace to withstand the onslaught of self and passion, to follow the light of Divine Guidance. Thou art the Powerful, the Gracious, the Self-Subsisting, the Bestower, the Compassionate, the All-Mighty, the All-Bountiful.

O friends of Abdu'l-Baha! The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Huquq), to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things, and God verily is the All-Possessing, Exalted above the need of any gift from His Creatures. This fixed money offering, however, causeth the people to become firm and steadfast and draweth Divine increase upon them. It is to be offered through the guardian of the Cause of God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His word, for benevolent pursuits and for the common weal.

O ye beloved of the Lord! It is incumbent upon you to be submissive to all Monarchs that are just and show your fidelity to every righteous King. Serve ye the Sovereigns of

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the world with utmost truthfulness and loyalty. Show obedience unto them and be their well-wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just Sovereign is disloyalty to God himself.

This is my counsel and the commandment of God unto you. Well is it with them that act accordingly.

Note: (This written paper hath for a long time been preserved under ground, damp having affected it. When brought forth to the light it was observed that certain parts of it were injured by the damp, and the Holy Land being sorely agitated it was left untouched.)

(Part Two)

HE IS GOD

O my Lord, my heart's Desire, Thou Whom I ever invoke, Thou Who art my Aider and my Shelter, my Helper and my Refuge! Thou seest me submerged in an ocean of calamities that overwhelm the soul, of afflictions that oppress the heart, of woes that disperse Thy gathering, of ills and pains that scatter Thy flock. Sore trials have compassed me round and perils have from all sides beset me. Thou seest me immersed in a sea of unsurpassed tribulation, sunk into a fathomless abyss, afflicted by mine enemies and consumed with the flame of their hate, enkindled by my kinsmen with whom Thou didst make Thy strong Covenant and Thy firm Testament, wherein Thou biddest them turn their hearts to this wronged one, to keep away from me the foolish, the unjust, and refer unto this lonely one all that about which they differ in Thy Holy Book, so that the Truth may be revealed unto them, their doubts may be dispelled and Thy manifest Signs be spread abroad.

Yet now Thou seest them, O Lord, my God! with Thine eye that sleepeth not, how that they have broken Thy Covenant and turned their backs thereon, how with hate and rebelliousness they have erred from Thy Testament and have arisen intent upon malice.

Adversities have waxed still more severe as they rose with unbearable cruelty to overpower and crush me, as they scattered far and wide their scrolls of doubt and in utter falsehood hurled their calumnies upon me. Not content with this, their Chief, O my God, hath dared to interpolate Thy Book, to fraudulently alter Thy decisive Holy Text and falsify that which hath been revealed by Thy All-Glorious Pen. He did also maliciously insert that which Thou didst reveal for the one that hath wrought the most glaring cruelty upon Thee, disbelieved in Thee and denied Thy wondrous Signs, into what

Thou didst reveal for this servant of Thine that hath been wronged in this world. All this he did that he might beguile the souls of men and breathe his evil whisperings into the hearts of Thy devoted ones. Thereunto did their second Chief testify, confessing it in his own handwriting, setting thereupon his seal and spreading it throughout all regions. O my God! Could there be a more grievous injustice than this? And still they rested not, but further strove with stubbornness, falsehood and slander, with scorn and calumny to stir up sedition in the midst of the government of this land and elsewhere, causing them to deem me a sower of sedition and filling the minds with things that the ear abhorreth to hear. The government was thus alarmed, fear fell upon the Sovereign, and the suspicion of the nobility was aroused. Minds were troubled, affairs were upset, souls were perturbed, the fire of anguish and sorrow was kindled within the breasts, the Holy Leaves (of the Household) were convulsed and shaken, their eyes rained with tears, their sighs and lamentations were raised and their hearts burned within them as they bewailed this wronged servant of Thine, fallen a victim into the hands of these, his kindred, nay, his very enemies!

Lord! Thou seest all things weeping me and my kindred rejoicing in my woes. By Thy Glory, O my God. Even amongst mine enemies, some have lamented my troubles and my distress, and of the envious ones a number have shed tears because of my cares, my exile and my afflictions. They did this because they found naught in me but affection and care and witnessed naught but kindness and mercy. As they saw me swept into the flood of tribulation and adversity and exposed even as a target to the arrows of fate, their hearts were moved with compassion, tears came to their eyes and they testified declaring:- "The Lord is our witness; naught have we seen from him but faithfulness, generosity and extreme compassion." The Covenant-breakers, foreboders of evil, however, waxed fiercer in their rancour, rejoiced as I fell a victim to the most grievous ordeal, bestirred themselves against me and made merry over the heartrending happenings around me.

I call upon Thee, O Lord my God! with my tongue and with all my heart, not to requite them for their cruelty and their wrong-doings, their craft and their mischief, for they are foolish and ignoble and know not what they do. They discern not good from evil, neither do they distinguish right from wrong, nor justice from injustice. They follow their own desires and walk in the footsteps of the most imperfect and foolish amongst them. O my Lord! Have mercy upon them, shield them from all afflictions in these troubled times and grant that all trials and hardships may be the lot of this Thy servant that hath fallen into this darksome pit. Single me out for every woe and make me a sacrifice for all Thy loved ones. O Lord, Most High! May my soul, my life, my being, my spirit, my all be offered up for them. O God, my God! Lowly, suppliant and fallen upon my face, I beseech Thee with all the ardour of my invocation to pardon whosoever

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hath hurt me, forgive him that hath conspired against me and offended me, and wash away the misdeeds of them that have wrought injustice upon me. Vouchsafe unto them Thy goodly gifts, give them joy, relieve them from sorrow, grant them peace and prosperity, give them Thy bliss and pour upon them Thy bounty.

Thou art the Powerful, the Gracious, the Help in Peril, the Self-Subsisting!

O dearly beloved friends! I am now in very great danger and the hope of even an hour's life is lost to me. I am thus constrained to write these lines for the protection of the Cause of God, the preservation of His Law, the safeguarding of His Word and the safety of His Teachings. By the Ancient Beauty! This wronged one hath in no wise borne nor doth he bear a grudge against any one; towards none doth he entertain any ill-feeling and uttereth no word save for the good of the world. My supreme obligation, however, of necessity, prompteth me to guard and preserve the Cause of God. Thus, with the greatest regret, I counsel you saying:- "Guard ye the Cause of God, protect His law and have the utmost fear of discord. This is the foundation of the belief of the people of Baha (may my life be offered up for them). "His Holiness, the Exalted One, (the Bab) is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abha Beauty, (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding." Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the Truth and the Purpose of God himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant. By this House is meant that Universal House of Justice which is to be elected from all countries, that is from those parts in the East and West where the loved ones are to be found, after the manner of the customary elections in Western countries such as those of England.

It is incumbent upon these members (of the Universal House of Justice) to gather in a certain place and deliberate upon all problems which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book. Whatsoever they decide has the same effect as the Text itself. And inasmuch as this House of Justice hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same. Thus for example, the House of Justice enacteth to-day a certain law and enforceth it, and a hundred years hence, circumstances having profoundly changed and the conditions having altered, another House of Justice will then have power, according to the exigencies of the time, to alter that law. This it can do because that law forgiveth no part of

the Divine Explicit Text. The House of Justice is both the Initiator and the Abrogator of its own laws.

And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the Exalted One and show your fidelity to the Ever-Blest Beauty. The utmost endeavour must be exerted lest all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain. Ye know, well what the hands of the Centre of Sedition, Mirza Muhammad Ali, and his associates have wrought. Among his doings, one of them is the corruption of the Sacred Text whereof ye are all aware, the Lord be praised, and know that it is evident, proven and confirmed by the testimony of his brother, Mirza Badi'u'llah, whose confession is written in his OWN HANDWRITING, BEARETH HIS SEAL, IS PRINTED AND SPREAD abroad. This is but one of his misdeeds. Can a transgression be imagined more glaring than this, the interpolation of the Holy Text? Nay, by the righteousness of the Lord! His transgressions are writ and recorded in a leaflet by itself. Please God, ye will peruse it.

In short, according to the explicit Divine Text the least transgression shall make of this man a fallen creature, and what transgression is more grievous than attempting to destroy the Divine Edifice, breaking the covenant, erring from the testament, falsifying the Holy Text, sowing the seeds of doubt, calumniating Abdu'l-Baha, advancing claims for which God hath sent down no warrant, kindling mischief and striving to shed the very blood of Abdu'l-Baha, and many other things whereof ye are all aware! It is thus evident that should this man succeed in bringing disruption into the Cause of God, he will utterly destroy and exterminate it. Beware lest ye approach this man, for to approach him is worse than approaching fire!

Gracious God! After Mirza Badi'u'llah had declared in his own handwriting that this man (Muhammad Ali) had broken the Covenant and had proclaimed his falsification of the Holy Text, he realized that to return to the True Faith and pay allegiance to the Covenant and Testament would in no wise promote his selfish desires. He thus repented and regretted the thing he had done and attempted privily to gather in his printed confessions, plotted darkly with the Centre of Sedition against me and informed him daily of all the happenings within my household. He has even taken a leading part in the mischievous deeds that have of late been committed. Praise be to God affairs recovered their former stability and the loved ones obtained partial peace. But ever since the day he entered again into our midst, he began afresh to sow the seeds of sore sedition. Some of his machinations and intrigues will be recorded in a separate leaflet.

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My purpose is, however, to show that it is incumbent upon the friends that are fast and firm in the Covenant and Testament to be ever wakeful lest after this wronged one is gone this alert and active worker of mischief may cause disruption, privily sow the seeds of doubt and sedition and utterly root out the Cause of God. A thousand times shun his company. Take heed and be on your guard. Watch and examine; should anyone openly or privily, have the least connection with him cast him out from your midst, for he will surely cause disruption and mischief.

O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results.

O God my God! I call Thee, Thy Prophets and Thy Messengers, Thy Saints and Thy Holy Ones, to witness that I have declared conclusively Thy Proofs unto Thy loved ones and set forth clearly all things unto them, that they may watch over Thy Faith, guard Thy Straight Path and protect Thy Resplendent Law. Thou art, verily, the All-Knowing, the All-Wise!

(Part Three)

HE IS THE WITNESS, THE ALL-SUFFICING.

O my God! my Beloved, my heart's Desire! Thou knowest, Thou seest that which hath befallen this servant of Thine, that hath humbled himself at Thy Door, and Thou knowest the sins committed against him by the people of malice, they that have broken Thy Covenant and turned their backs on Thy Testament. In the day-time they afflicted me with the arrows of hate and in the night-season they privily conspired to hurt me. At dawn they committed that which the Celestial Concourse did lament and at eventide they unsheathed against me the sword of tyranny and hurled in the presence of the ungodly their darts of calumny upon me. Notwithstanding their misdeeds, this lowly servant of Thine was patient and did endure every affliction and trial at their hands, though by Thy power and might he could have destroyed their words, quenched their fire and stayed the flame of their rebelliousness.

Thou seest, O my God! how my long suffering, my forbearance and silence have increased their cruelty, their arrogance and their pride. By Thy Glory, O Beloved One! They have misbelieved in Thee and rebelled against Thee in such wise that they left me not a moment of rest and quiet, that I might arise as it is meet and seemly, to exalt Thy Word amidst mankind, and might serve at Thy Threshold of Holiness with a heart that overfloweth with the joy of the dwellers of the Abhá Kingdom.

BEYOND THE NARRATIVE

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Lord! My cup of woe runneth over, and from all sides blows are fiercely raging upon me. The darts of affliction have compassed me round and the arrows of distress have rained upon me. Thus tribulation overwhelmed me and my strength, because of the onslaught of the foemen became weakness within me, while I stood alone and forsaken in the midst of my woes. Lord! Have mercy upon me, lift me up unto Thyself and make me to drink from the Chalice of Martyrdom, for the wide world with all its vastness can no longer contain me.

Thou art, verily, the Merciful, the Compassionate, the Gracious, the All-Bountiful!

O ye the true, the sincere, the faithful friends of this wronged one! Everyone knoweth and believeth what calamities and afflictions have befallen this wronged one, this prisoner, at the hands of those who have broken the Covenant at the time when, after the setting of the Day-Star of the world, his heart was consumed with the flame of His bereavement.

When, in all parts of the earth, the enemies of God profiting by the passing away of the Sun of Truth, suddenly and with all their might launched their attack; at such a time and in the midst of so great a calamity, the Covenant-breakers arose with the utmost cruelty, intent upon harm and the stirring up of the spirit of enmity. At every moment a misdeed they did commit and bestirred themselves to sow the seeds of grievous sedition, and to ruin the edifice of the Covenant. But this wronged one, this prisoner, did his utmost to hide and veil their doings, that haply they might regret and repent. His long-suffering and forbearance of these evil deeds, however, made the rebellious ones still more arrogant and daring; until through leaflets written with their own hands, they sowed the seeds of doubt, printing these leaflets and scattering them broadcast throughout the world, believing that such foolish doings would bring to naught the Covenant and the Testament.

Thereupon the loved ones of the Lord arose, inspired with the greatest confidence and constancy and aided by the power of the Kingdom by Divine Strength, by heavenly Grace, by the unfailing help and Celestial Bounty, they withstood the enemies of the Covenant in well-nigh three score and ten treatises and supported by conclusive proof, unmistakable evidences and clear texts from the Holy Writ, they refuted their scrolls of doubt and mischief-kindling leaflets. The Centre of Sedition was thus confounded in his craftiness, afflicted by the wrath of God, sunk into a degradation and infamy that shall be lasting until the Day of Doom. Base and wretched is the plight of the people of evil deeds, they that are in grievous loss!

And as they lost their cause, grew hopeless in their efforts against the loved ones of God, saw the Standard of His Testament waving throughout all regions and witnessed the power of the Covenant of the Merciful One, the flame of envy so blazed within them as to be beyond recounting. With the

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utmost vigour, exertion, rancour and enmity, they followed another path, walked in another way, devised another plan: that of kindling the flame of sedition in the heart of the very government itself, and thus caused this wronged one, this prisoner to appear as a mover of strife, inimical to the government and a hater and opponent of the crown. Perchance Abdu'l-Bahá may be put to death and his name be made to perish whereby an arena may be opened unto the enemies of the Covenant wherein they may advance and spur on their charger, inflict a grievous loss upon everyone and subvert the very foundations of the edifice of the Cause of God. For so grievous is the conduct and behaviour of this false people that they are become even as an axe striking at the very root of the Blessed Tree. Should they be suffered to continue they would, in but a few days time, exterminate the Cause of God, His word and themselves.

Hence, the beloved of the Lord must entirely shun them, avoid them, foil their machinations and evil whisperings, guard the Law of God and His religion, engage one and all in diffusing widely the sweet savours of God and to the best of their endeavor proclaim His Teachings.

Whosoever and whatsoever meeting becometh a hinderance to the diffusion of the Light of Faith, let the loved ones give them counsel and say: "Of all the gifts of God the greatest is the gift of Teaching. It draweth unto us the Grace of God and is our first obligation. Of such a gift how can we deprive ourselves? Nay, our lives, our goods, our comforts, our rest, we offer them all as a sacrifice for the Abhá Beauty and teach the Cause of God." Caution and prudence, however, must be observed even as recorded in the Book. The veil must in no wise be suddenly rent asunder. The Glory of Glories rest upon you.

O ye the faithful loved ones of Abdu'l-Bahá! It is incumbent upon you to take the greatest care of Shoghi Effendi, the twig that hath branched from and the fruit given forth by the Two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.

For he is, after Abdu'l-Bahá, the guardian of the Cause of God, the Afán, the Hands (pillars) of the Cause and the beloved of the Lord must obey him and turn unto him. He that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him, hath denied the True One. Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahá 'u'lláh) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular convictions all must seek guidance and turn unto the Centre of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.

The Glory of Glories rest upon you!

A Short Summary & Salient Features

This Will and Testament is an important document with respect to the Baha'i faith because it provides imperative commands for the continuation of Baha'i leadership as well as commands of obedience and warnings of disassociations from the Covenant breakers.

The centre point of this Will and Testament is found to be the great Covenant of the great beauty i.e Baha'u'llah and as such revolves around it. The Will and Testament is built on three premises regarding this Covenant.

Firstly, the introduction to the Abha beauty as well as the Covenant of Baha'u'llah, using descriptions such as that of a Lote tree and its branches and twigs.

Secondly, the description of the continuation of the Covenant by appointment of Shogi Effendi as well as the introduction of the House of Justice and the parameters for its functioning.

And thirdly, the description of the Covenant breakers, their work against him and his condemnation of their beliefs and the stern advice to the faithful to dissociate themselves from such persons.

The Will is divided into 3 primal sections or parts the brief of each is as follows:

Part 1

The first Part of the Will focuses more basic introduction of the Covenant, using the concept of the Lote tree, the concept of branches (Aghsan) and twigs (Afnan), as well as describing the services of Abdul Baha in the protection of the cause and along with that there is also a constant mention of the Covenant breakers either passively or actively throughout the text of the Will and Testament.

Abdul Baha describes the greatest of all things being the protection of faith and actively defending it against slanders, and then goes on to describe the various sacrifices of the Baha'u'llah, his struggles with Mirza Yahya and his period of incarceration at various towns and cities across the ottoman empire.

Amongst the constant theme created in the criticism of his brother is his description as the Centre of Sedition and mischief. He criticizes his brother in a very poetic fashion, describing his actions as being the cause of great agony for the dwellers of heavens amongst other things. The Master then goes on to give the great reminder that " there is no grievous mistake bigger than breaking the Covenant. " and then declares his brother as the one who has broken the Covenant of God.

Abdul Baha in the latter half again reminds the firm believers to stay true to the Covenant of God after his passing away and then promulgates the order that after the passing away of this wronged one, it is incumbent upon the Aghsán (Branches), the Afán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi. Hereby appointing Shoghi Effendi as his rightful heir and leader of the Baha'i faith after him and giving him the title of the "Guardian of the cause of God". Further on he describes the importance and status of Shoghi Effendi with verses comparing his obedience to that of God Himself.

Thereafter is addressed the topic of succession, the role of the Hands of Cause, as well as the formation and functions of the universal house of justice which shall be covered by me in detail later.

Part 2

The part 2 of the will and testament of Abdul Baha generally follows the overall theme of the will which includes: Lamentations over the supposed oppression to either Abdul Baha or to Baha'u'llah, the description of the acts of Mirza Mohammed Ali and his criticism, the importance and functions of the Universal House of Justice, the necessity to dissociate from the Covenant breakers.

Staying true to the theme the Part 2 starts with eulogy of Abdul Baha to himself describing the pain caused to him by those who break the Covenant and use planning and plotting to get him arrested or otherwise harassed. Fearing for his life he advises the believers to "Guard ye the Cause of God, protect His law and have the utmost fear of discord. This is the foundation of the belief of the people of Bahá (may my life be offered up for them)" and asks them to refer to the holy texts for guidance. in the absence of the matter in the holy texts he asks for them to refer to the "Universal House of Justice" for guidance thereby establishing the explicit authority of the house of justice in promulgating laws and asks them to establish it in an elected way similar to that of "England". There after he describes the method of working / functioning of the UHJ.

After this comes the strong warning:- "One of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers " which sets forth in stone the policy of the faith present till date with regards to the Covenant Breakers. is the basic approach of Abdul Baha towards the Covenant breakers.

Again, following the overall theme and the general pattern, this warning is followed by the criticism of Mirza Mohammed Ali.

The part then ends with a general prayer for the protection of the cause and faith.

Part 3

The third part of the will and testament very much follows the overall theme where the following substances are repeated. Lamentations / eulogy over the oppression to either Abdul Baha or the Baha'u'llah, the description of the acts of Mirza Mohammed Ali and his criticism, the necessity to dissociate from the Covenant breakers.

But in comparison to the 2nd part, instead of the Importance of the House of Justice this part talks about the importance of Shoghi Effendi as the Guardian of the cause of God.

The start of the third part following the lamentations of Abdul Baha talks about the rise of the Covenant breakers, their sinister plans and styles of working as well as the timing of their uprising and its consequences. This is followed by the apparent showing of the victory of the firm believers and the humiliation of Mirza Mohammed Ali and his company. This is followed by the advice to the believers to take care of Shoghi Effendi "It is incumbent upon you to take the greatest care of Shoghi Effendi, the twig that hath branched from and the fruit given forth by the two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree."

Followed with a description of the stature of Shoghi Effendi as the guardian of the faith, the necessity of his obedience, and the dangers of breaking the Covenant of God.

Why Would A Will Be Distorted?

After this inspiring and revealing journey in the domain of the will and testament of our Master Abdul Baha, and quite frankly after facing with the stark revelations of distortions, there is this one question which we can be sure would come to a reader's mind.

Why would a will be distorted?

OR

More importantly, why would the will and testament of our Master Abdul Baha be distorted.

“To find the culprit identify who has profited most from the trade”

The answer is quite simple to this question. Why would any Will be distorted?

In order to benefit the person distorting, either monetarily or politically or otherwise. And it is really not difficult to see why in this case. Master Abdul Baha had, after the Baha'u'llah, established and given form to the revelation from the lord most high as a faith of high spirituality. The Master was so high in his spirituality that on lookers in lands as far as America tended to turn feeble in his presence. So strong was his spirituality

WHY WOULD A WILL BE DISTORTED?

that a single glance upon the face of the Master would remind a person of the divine beauty, and immediately fill his heart with divine light. With the Master did the flow of believers and missionaries began to all corners of the globe. But naturally, with the immense followers came the massive donations from the ones who cherished the faith and wanted to see it grow and mature in order to fulfill the prophecies of Baha'u'llah.

Inspite of the immense wealth surrounding him, our Master Abdul Baha used to live a humble and modest life, devoid of luxury. The wisdom in this action was profound. The Master would as reported always say that “No man in poverty should feel that his Master does not understand his pain. For everyone in the Abha kingdom are under the protection of the glories of all glory”

One of the strongest observations made by any lay reader, let alone a researcher or an enthusiast is that the piece of literary work, which is the Will and Testament of Abdul Baha, shows an absolutely disruptive narrative. Any number of Wills and testaments when read and analysed give us a clear path as the the declarations and / or Covenants made in the will and testament. I would for the sake of posterity call it a linear pattern of narration.

However, the same is not always the case, a more fluid mind may come up with a more complex flow of narration which we would call as an organic pattern of narration. However, what remains constant in any form of narration is that the narration starts from a point A and ends at a point Z.

As a norm of communication, when you wish to convey a certain message across you shall use the easiest possible narrative path to put It across, for example:

Message : There shall be steak for dinner tonight.

Linear Pattern : We shall be having rib eye steak and mashed potatoes for dinner followed by some Apple pie for dessert.

Organic Pattern: We shall be having steak for dinner tonight, preferably rib eye. Along with some mashed potatoes and some apple pie

for dessert

What is being conveyed here is that if there is a message which must be conveyed which contains the following elements – A, B, C, D, E, F then the message will follow a narrative and end with the closing element. Simplifying the earlier given example

Message : A, B, C, D

Linear Pattern : A – B – C – D – E – F

Organic Pattern: A – C – B – E – D – F

However, when we analyze the will and testament of Abdul Baha, the same does not appear to follow any form or standard of narration. The contents of the entire will as well as the premises of the narration can be called highly unorganized at best. On a personal note, I would classify it as haphazard.

At best the theme of the will can be called as wavering, which is an indication that the will was not written in one session as would be normal. Either that or one would have to question the state of mind of the Writer of the will, something which we are unwilling to do. A third possibility which also turns up is that the will and testament was written one piece at a time and finally stitched together to form what would try to appear as a homogenous document. However, this possibility opens up the chances that additions or subtractions could have been made to the said document without a lot of effort.

For now, we shall let the possibility remain aside while we analyze the will contextually and take a look at overall wavering themes and some of the abrupt interruptions.

Since the appointment of Shogi Effendi as the guardian of the cause of God comes along in the First part of the will for purposes of analysis the first part of the will is of prime and meaningful importance and hence it is made as the center of this analysis.

WHY WOULD A WILL BE DISTORTED?

Analyzing the First part and making note of the themes that are present in it, we get the following theme flow:

(START)

The Introduction of the Lote Tree and the Covenant of God

Praise and eulogy to the Baha'u'llah

The rebellion of Mirza Yahya

The sedition of Muhammad Ali

Deviation from the Covenant

The Sedition of Muhammad Ali

Prayer to God about his suffering

Sedition of Muhammad Ali

Advice after death to preach the faith

The glory of martyrdom

The Appointment of Shoghi Effendi

Authority of the Guardian and the Universal House of Justice

Commands of Abdul Baha Towards the guardian of the Faith

Commands of Abdul Baha towards the Common Followers of the Faith

Advise concerning the Universal House of Justice

Command of Huquq

**Command to obey monarchs and righteous kings
(END)**

As we have discussed before, the theme in the entire document flows in a very haphazard manner. The same can be observed from the above given theme flow diagram. There is absolutely no maintenance of the overall theme in the document and the same keeps jumping from one element to the other. The theme keeps alternating between The glory of the Covenant and the sedition of Muhammad Ali until it reaches a point where suddenly there is talk of his death and the will to his followers to preach the faith calling it the head corner stone of the foundation of the faith and the basic requirement in servitude, which then turns to Christ and his followers and the glory of martyrdom.

All of this is then followed by a sudden appointment of Shoghi Effendi as the guardian of the faith, without any prior introduction to the persona of Shoghi Effendi or the importance of the office of Guardianship. On the contrary the importance and the authority of the guardian follows after the appointment of the guardian. However surprisingly the persona or character of the guardian appointee is never introduced nor praised, which is rather strange in context to the document because all of the persons mentioned in this document are properly introduced (either positively as in the case of Baha'u'llah or negatively as in the case of Muhammad Ali).

The strangeness continues as Abdul Baha continues after that to address the guardian regarding his duties without naming him even once or even without the use of any honorifics for him.

After this, the document again resumes with advice of Abdul Baha for common followers of the faith, which was abruptly interrupted (after his advice for teaching and martyrdom) with the appointment of Shoghi Effendi. The discussion then naturally proceeds to the importance of the Universal House of Justice in the resolution of conflicts and ways and manners on the functioning of the same.

In continuation with the theme of advice the document then states the command of Huquq, a fixed monthly amount to be paid to the Guardian as his right. This is then followed by the advice to obey the kings and

WHY WOULD A WILL BE DISTORTED?

monarchs ruling in the world and to not rebel.

However, quite shockingly the document ends here. Although it is common knowledge, it is worthwhile to repeat that the second part is not a continuation of the first part and is a document written separately.

Such an abrupt ending to the most important treatise in the will and document raises a whole lot of questions in the minds of any reader, let alone a researcher. One can only come across three possible scenarios:

- 1.The writer of the document was very unstable linguistically.
- 2.The document has been abruptly cut off intentionally (to possibly cover something).
- 3.The document was written piecemeal.

Running logical analysis on either of these three scenarios, we come up with the following explanations:

1.The writer of the document was very unstable linguistically:

After going through a whole lot of the works of Abdul Baha including many of his tablets, one can safely and correctly conclude that Abdul Baha was a man with a good linguistic sense and style. Hence either we can conclude that the author is not Abdul Baha himself or we have to reject this explanation. For now, we shall accept that the author of this document is infact Abdul Baha.

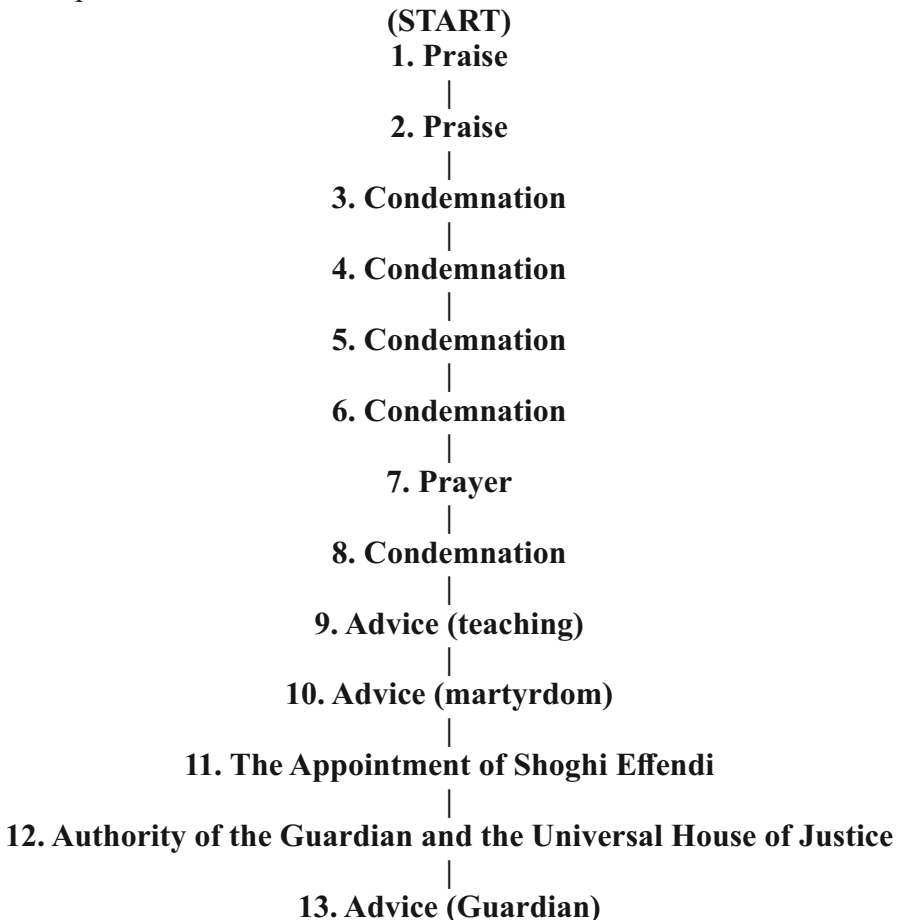
2.The document has been abruptly cut off intentionally (to possibly cover something):

Given the fact that the document has a linguistically fantastic start, and builds up tempo with every passing line, it is difficult to believe that the document could have had such an abrupt end. For now we shall keep this scenario in consideration but at the moment not allege that it was cut short in order to cover or hide something.

3.The document was written piecemeal:

As we discussed earlier the same is a possibility considering that the theme of the document keeps jumping from here to there throughout the length of the document. However, upon closer inspection and analysis one can also see and make out that the overall flow is maintained if the Part of Shoghi Effendi's appointment is struck off.

To make the above points more clear let us see this flow diagram. For the sake of simplicity and better understanding, I have numbered them into 17 pointers:



WHY WOULD A WILL BE DISTORTED?

14. Advice (common followers)

|

15. Advise (UHJ)

|

16. Advise (Huquq)

|

17. Advice (obey monarchs) (END)

As we can see from the above if the sudden appointment of Shoghi Effendi as guardian is removed i.e Pointers 11,12,13, the entire theme of the document falls into place. However, this further also accepts our earlier scenario where we concluded that the will and testament has been abruptly cut off.

Seeing this from a purely contextual point of view, it does seem that the appointment of Shoghi Effendi as guardian is out of context(We shall discuss this in the upcoming section) in the document wherein it is an interruption to the overall theme, an asymmetric composition in the midst of a homogenous narrative, which is giving heavy evidence for the explanation that we have derived that the Appointment of Shoghi Effendi may very well be an insertion in the Will and Testament of Abdul Baha.

Linguistic Analysis

Each writer / author, more often than not has a very particular and exclusive style of writing or narrating content. This style is often identified as the flair of the author and his works are identified and recognized from it. Most often it is not the author people fall in love with but it is the work or his words and his flair which they fall in love it. All this is the basis of identification of an author or for lack of better words the fingerprint of the Author. Throughout history there have been a number of historically important parts and pieces of literature which have been anonymous or nameless. However, it is by recognizing the style of narration and choice of words that the attributes for unnamed works is given to specific writers.

Amongst one of the most eloquent composer of narratives of his time was the Master Abdul Baha. Wherever he went and whatever words he used became an epitome of high wisdom and such was his flair that he earned praise from even his critics.

Coming back to our discussion regarding analyzing the will and testament of Abdul Baha, it is quite prudent that in order to quell our doubts and dispel rumors about the authenticity of the document we shall also pass it through our test of linguistics or for easier understanding compare it with

other works of the Master.

At the very start we first have to list the characteristics of the texts of the Master Abdul Baha. After going through numerous texts attributed to the Master we can safely summarize the traits of his style of narration which according to me are as follows:

Soft

Eloquent

Slow

Flowing words and continuity

Grace and majesty

Excessive usage of titles and honorifics

It would be very difficult and time consuming to list out the verses and sentences used to conclude the above and it is quite possible that such a listing would possibly be bigger than this book also. However, I believe that the 6 traits listed above are quite encompassing the style of Abdul Bahas narration and reflects evenly his flair.

This Is the point where the matter becomes rather serious. Leaving aside all of our conclusions that we have come to in the last sections of contextual analysis, again we face a very heavy result here.

The Will and Testament of our Master Abdul Baha quite badly fails along the linguistic test. While it would be unfair to say that the entire will fails that test, it can safely be said that most parts of the will, infact the parts which matter the most to the everyday believer fails this compatibility test. Or to put it in better words, the text and choice of words used in the will and testament of Abdul Baha don't match the words and style of narration in his other works.

For some, this linguistic test is the most important test to verify the authenticity to works of art. It is similar to Leonardo Da Vinci having a particular style of painting. His paintings will always be verified not by what his children or successors swear to, nor to what signature the painting bears, but to the style and flair of his other paintings.

Over the years, since the passing away of our Master and the declaration of what we know today as his will, there have been numerous people who have raised doubts regarding the authenticity of the will based on the very same linguistic analysis that we have done here today and have all concluded to either of the 2 scenarios:

1.The entire will and testament is a forgery

2.The Will and Testament is authentic however there is evidence of tampering

For a person with fair amount of reasoning both these scenarios are quite terrifying because it is a very serious charge. Such an allegation naturally brings forth the question or as some would put it the burning question.

Who would want to tamper with the Will and Testament of Abdul Baha?

Or

Who has made these alterations in the will and testament?

Historically this question has also troubled a good lot of people, who have done some valuable research with regards to these tampering and have come forward with flabbergasting results. For purposes of brevity I would like to declare the the following comparison has been directly referred to from an original work of research.

The column on the left side contains passages from the Will and testament of Abdul Baha which is compared to text from another literary work (for now called column B), the name of which shall be disclosed after the comparison ends.

The Will and Testament of Abdul Baha – Wilmette 1971	Sample B
<p>"What deviation can be more odious. " p. 7</p>	<p>as a flagitious crime p. 52 with so heinous a crime p. 63 a heinous betrayal p. 38 a people preeminent in atrocity p. 197</p>
<p>"What deviation can be more shameful....." p 7</p>	<p>of their nefarious activities p. 124 the infamous and insidious machinations. p. 327 of inducing him to rid himself of a shameful and profligate minister p. 16 of inflicting atrocities as barbarous as p. 63 the perfidy of renegades p. 178</p>
<p>"What deviation can be more infamous....." p.7</p>	<p>as to the low-born and infamous Amir-Nizam.. p. 82 with the in famous crew... p.319</p>
<p>"What deviation can be more wicked... " p. 7</p>	<p>of so wicked a conspiracy p. 4 to that wicked minister.- p. 27. through acts of indelible infamy...p. 408</p>
<p>What transgression can be more abominable, more odious, more wicked than this ! p. 8</p>	<p>More odious than...more shameful than more perfidious thanmore abhorrent than.... more infamous thanthe monstrous behavior of Mirza, Yahya...brought....p. 163 the</p>

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	scheming, the ambitious and profligate Mirza Buzurg Khan p. 232
Further we find: a deadly enemy p. 7	by black-hearted foes ...p. 409 ;
with the utmost enmity p.5	by the implacable hostility p. 63 an unyielding enemy... p. 77
in utter falsehood....p.17	this brazen heresy... p. 36
from such atrocious falsehoods! p.8	through his flagrant neglect p. 320
with utmost subtlety...p.8	which the infamous and crafty Siyyid Muhammed p. 117
the flagrant injustice ... p.4	a shameless apostate. . . p. 327 which his father had so foolishly, so shamelessly and so pitifully striven to extinguish p. 233
with hate and rebelliousness... p.17	the insatiable hatred...p.46
a hater and opponent...p.25	united in relentless hate p.63
to the wiles of the people of malice...p.4	that vile whisper... p.164

The right-hand side column is from the book *God Passes by* by Wilmette 1970, Written by none other than Shoghi Effendi himself.

As was discussed earlier that each author or writer has his or her own personal style, it becomes quite evident as to who is the person behind this transgression with the will and testament of Abdul Baha. What has been stated above is not all. There is more evidence when comparison with regards to the language used is made. There are certain phrases in the will and testament of Abdul Baha which are exactly the opposite to what is the known style and flair of the Master, for example non-usage of negative attributes.

However very brief analysis of the will and testament of Abdul Baha, show us the following shocking results:-

WILL & TESTAMENT OF ABDUL BAHÁ - WILMETTE 1971	SHOGHI EFFENDI GOD PASSES BY WILMETTE 1970
<p>they...strove with stubbornness, falsehood and slander, with scorn and calumny... p. 18</p>	<p>a vulgar, false-hearted and tickle-minded sterner...p.4 the arbitrary, bloodthirsty, reckless Amir-Nizam...p.4 the insolent, the avaricious and tyrannical Mirza... p. 83</p>
<p>the hostility, the flagrant injustice, the iniquity and rebellion of Mirza Yahya.-p. 4</p>	<p>had . . . been overshadowed by the inky clouds of a consuming haired, an ineradicable jealousy, an unrelenting malice -...p. 110</p>
<p>this wronged servant of Thine, held fast in the talons of ferocious lions, of ravening wolves, of blood-thirsty beasts... p. 9</p>	<p>was such an atrocious, avaricious, blood-thirsty tyrant 23</p>

As is noticeable the manner of expressions in negative terms is very similar notwithstanding the fact that the Master Abdul Bahas style

and flair is never negative. To give credit even though, Muhammed Ali Effendi is called as the centre of sedition, a title which is negative, but the grace is never missing.

We find further extraordinarily similar style of narration when we compare the mention of wrath of God in the Will and Testament of Abdul Baha with the mention of the same theme in the book God passes by:-

ALLEGED WILL & TESTAMENT OF ABDUL BAHÁ - WILMETTE 1971	SHOGHI EFFENDI GOD PASSES BY WILMETTE 1970
"afflicted by the wrath of God. (the Center of Sedition) sunk into a degradation and infamy" p. 24	"and God's avenging wrath had taken the Chains from His neck" p. 279 "They were visited by the wrath of the Almighty.. ."p. 407
"And now you are witnessing how the wrath of God hath from all sides afflicted him . . ." p. 6	"seized with fear lest his act should provoke the wrath of God . - ." p.52
"May the wrath, the fierce indignation, the vengeance of God rest upon him!" p. 11	"Already an aggressive hand, unmindful of God's avenging wrath, has been stretched out. . . p. 355
"Should any, within or without the company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him . . ." p. 13	"who . . . had, at the first taste of God's avenging wrath, fled ignominiously.." p. 18 "the avenging wrath of God ' did not stop at the misfortunes. .." p. 85 "Inform National Assemblies that God's avenging wrath having afflicted . . ." (Shoghi Eff. Messages to the Baha'i World, 1971, p. 24)

While being astonishingly similar, it must be noted that the Master Abdul Baha had no such views about the wrath of God. Infact one of his very famous saying to his daughter is as follows:

"Read, my daughter, the holy books of humanity, especially study the New Testament as a Christian: show me where the great Master Jesus speaks of the "wrath of God". But He does speak of the consuming love of the Father for the lost Son!"¹

These contradictions only help strengthen the points mentioned earlier.

Based on the style of writings and noticing as to how similar the style and flair of the will and testament of Abdul Baha is to that of God passes by, one can only make 2 conclusions

Abdul Baha is the author of God Passes By!?

OR

The tampering in the Will and Testament has been made by Shoghi Effendi

Since the 1st scenario is quite untenable, we have to sadly take into account the second scenario based on the overwhelming documentary evidence. However, all of these discussions and arguments presented herein above maybe discarded as anecdotal by the feeble closed-minded ones however the most exciting part of the thesis comes from what was inference in the subsequent analysis which is the visual analysis.

¹ "Baha'i-Nachrichten", August 1952. Vol. 5. p. 16

Visual Analysis

[illegible]

Fac-Simile Reproduction of Part of the Alleged Will
From page 5, section 16 and 17 of the Alleged Will of Abdul Baha

قطعه
 عظم دریا
 محط اک
 سطر
 سلک و کوه و چله
 لکیم نونا
 پود و دکارا
 تا که با منی و علم رسیدم
 در این ملک اندک و نادر
 منقذ جان من و فرزند
 در پناه محفوظ و مصون
 بدار و مبارک
 ع

Fac-Simile Production of the Authentic Writing of Abdul Baha
Written in the Bible of the Unitarian Church, Montclair, N. J., in 1912

An Analysis By Dr. C.A Mitchell

As has been discussed earlier, the doubts regarding the will and testament, being as ancient as the will and testament itself has attracted many followers who take to heart the principle of “independent Investigation of Truth” to ponder and verify what has been put in front of them. One such follower was the Lady Ruth White, an American, who after her dissatisfaction with what was published as the will and testament of Abdul Baha, had the same examined by the most qualified forensic expert of her time: Dr Charles Ainsworth Mitchell. Dr. Charles Ainsworth Mitchell (1867 – 1948) was a British chemist and forensic scientist who made a special study of the microscopic and chemical study of handwriting. He was a Fellow of the Royal Institute of Chemistry and the Royal Society of Chemistry, and member of the Society of Public Analyst. He was editor of *The Analyst* for 25 years, president of the Medico-Legal Society for 2 years (1935–37), and vice president of the Society of Chemistry for 3 years (1937–40).

He was honored to head the inspection bureau of Scotland Yard in the year 1911 and frequently served as an expert witness in Crown Courts in various capacities. In 1915, he gave his famous testimony about the invisible ink used in the case of German spy, Anton Kuepferle.

He is credited to having analyzed documents and seals of Mary, Queen of Scots in 1925 and claimed to show that Mary was innocent of conspiracy to assassinate Queen Elizabeth I of England. He said that William Maitland, Mary's secretary, forged Mary's hand in the documents which led to Mary's execution.

The following is the ad verbatim text of his analysis report on the alleged Will and Testament of Abdul Baha:

(START)

REPORT ON THE WRITING SHOWN OF THE PHOTOGRAPHS OF THE ALLEGED WILL OF ABDUL BAHÁ.

I have made a minute examination of the writing in the photographs and photographic enlargements of the alleged Will of Abdul Baha, and have compared it with the authenticated writing of Abdul Baha in a series of photographs and photographic enlargements received from Mrs. H. Lawrence White.

In the absence of an opportunity to examine the original document, any conclusions to be drawn from an examination of the photographic enlargements must necessarily be of a provisional character contingent upon the accuracy of the photographic records. Moreover, some of the facts which are taken into consideration in the scientific examination of an original document cannot be perfectly studied in a photographic reproduction, such as, for example, the ink, paper, pen strokes, and so on.

Assuming that the authenticated specimens of writing are of approximately the same period as that at which the disputed will is alleged to have been written and signed, the points which can be accurately compared in the photographic enlargements are the mode of formation of the writing, the changes in pressure, the form of individual letters, and the relationship in the size of parts of the letter to the whole.

A fact requiring explanation is the presence of apparent erasures on some of the pages of the Will, namely in lines 12 and 13 of page 2, and line 13 of page 4. Without a microscopical examination of the original

document it is not possible to state whether a chemical agent has been used, but assuming there have been erasures at these points I think it probable that they were done mechanically, not chemically. The apparent erasure on page 5, line 11, may possibly be the result of an imprint from the written matter while the ink was wet.

The photographic reproductions of authenticated specimens of the writing of Abdul Baha were the following: -

1. Writing from the Book of the Unitarian Church, Montclair, New Jersey.
2. Writing from the Guest Bible for 1912, City Temple, London.
3. Authenticated signatures on two letters to Mrs. Stannard on a photograph, and a possible authentic signature in the possession of Mrs. Devine. There is no reason to doubt the authenticity of the signature from Mrs. Devine since it agrees closely with the other signatures.

The Signatures on the Envelope: - A comparison of the four signatures on the envelope of the alleged will with the four authenticated signatures reveals many striking differences in the mode of formation of the characters, as for example: —

In the authentic signatures the width of these characters, compared with their height, is much greater than in the signatures on the envelope. The strokes are also much firmer in the envelope signatures than in the authenticated signatures.

In the authenticated signature the entire character is roughly 2 1/4 times the width of the open space between the uprights; in the disputed signatures the corresponding figure is twice as great. In the authentic signatures the cusp is rounded; in the disputed signatures it is pointed. In the authenticated signatures the relationship between the depth of the gap and its breadth is as 1: 1.4 to 1.6, whereas in the disputed signatures it is a 1: 2.3 to 2.6. Thus, the ratio is totally different. In my opinion these differences are not consistent with the signatures upon the envelope being in the writing of the writer of the authenticated signature.

The Body of the Will: — A comparison of the formation of the

writing on the envelope with that on pages 9 and 10 of the will shows so many points of resemblance that there is no reason to doubt that they were written by the same person.

I have also studied minutely the photographic enlargements of the writing on the other pages of the will, and have formed the following conclusions: —

Page 2, with the exception of the last two lines, agrees with Page 3.

The last two lines of Page 2 agree with Page 4.

The other pages, namely 5, 6, 7 and 8, agree in the characteristics of writing with the writing on Page 4. That is to say, the writing does not agree with the hypothesis that it was all written by one person.

The writing of Abdul Baha has certain distinctive features, among which are a sudden change of pressure in some of the strokes, wavering formation of some of the curves, and the formation of sharp angles in some of the characters. These characteristics are sharply indicated in the enlarged photographs of the writing in the City Temple, London, and in the Montclair writing.

A minute comparison of the authenticated writing with the writing on every page of the alleged will, and in particular with the lines 10, 11 and 12 on page 5, has failed to detect in any part of the will the characteristics of the writing of Abdul-Baha, as shown in the authenticated specimens.

In addition to these differences in writing habits, there are also differences in the shapes of many of the parallel characters in the body of the document compared with the authenticated writing, as in the case of the signatures mentioned above.

[Signed] C. Ainsworth Mitchell

(END)

BEYOND THE NARRATIVE

C. AINSWORTH MITCHELL, B.Sc., F.R.C.

TELE: VICTORIA 8363.

85, ECCLESTON SQUARE,

LONDON, S.W.1.

June 3rd. 1930



R E P O R T

ON THE WRITING SHOWN ON THE PHOTOGRAPHS OF THE ALLEGED WILL OF ABDUL BAHÁ.

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AN ANALYSIS BY DR. C.A MITCHELL

C. AINSWORTH MITCHELL, B.Sc., F.I.C.

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ll

BEYOND THE NARRATIVE

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LONDON, S.W.1.

in the envelope signatures than in the authenticated signatures.

In the authenticated signature the entire character is roughly $2\frac{1}{2}$ times the width of the open space between the uprights; in the disputed signatures the corresponding figure is twice as great. In the authentic signatures the cusp is rounded; in the disputed signatures it is pointed. In the authenticated signatures the relationship between the depth of the gap and its breadth is as 1 : 1.4 to 1.6, whereas in the disputed signatures it is as 1 : 2.3 to 2.6. Thus the ratio is totally different. In my opinion these differences are not consistent with the signatures upon the envelope being in the writing of the writer of the authenticated signature.

The Body of the Will:- A comparison of the formation of the writing on the envelope with that on pages 9 and 10 of the will shows so many points of resemblance that there is no reason to doubt that they were written by the same person.

I have also studied minutely the photographic enlargements of the writing on the other pages of the will, and have formed the following conclusions:-

Page 2, with the exception of the last two lines, agrees with Page 3.

AN ANALYSIS BY DR. C.A MITCHELL



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-4-

The last two lines of Page 2 agree with Page 4.

The other pages, namely 5, 6, 7 and 8, agree in the characteristics of writing with the writing on Page 4. That is to say, the writing does not agree with the hypothesis that it was all written by one person.

The writing of Abdul Baha has certain distinctive features, among which are a sudden change of pressure in some of the strokes, wavering formation of some of the curves, and the formation of sharp angles in some of the characters. These characteristics are sharply indicated in the enlarged photographs of the writing in the City Temple, London, and in the Montclair writing.

A minute comparison of the authenticated writing with the writing on every page of the alleged will, and in particular with the lines 10, 11 and 12 on page 5, has failed to detect in any part of the will the characteristics of the writing of Abdul Baha, as shown in the authenticated specimens.

In addition to these differences in writing habits, there are also differences in the shapes of many of the parallel characters in the body of the document compared with the authenticated writing, as in the case of the signatures mentioned above.

C. Ainsworth Mitchell

As shattering as it is, this report by a renowned Investigator, a forensics expert, an expert detective amongst other things, makes some of our doubts very clear while at the same time also reinforces some of the suspicions that have emerged over the last couple of pages.

But before we make this very strong inference based finally on the visual analysis by an “expert” it is only fair that more inquiry be done into the persona of this expert.

Now, based on the report of this expert, we can make the following inferences: -

One, there are multiple writers with regards to the writing of the will and the entire will is not the will of one writer/author. Also, the signatures seen on the envelope as well as the Will clearly appear to be bad copies of the original one.

This also brings us to the brink of accepting what we have feared most. The Will and Testament of Abdul Baha may very well infact be a forged document.

A Historical Proof Of The Fraudulence Of The Alleged Will And Testament Of Abdul Baha

A comparison of the alleged testament of the Master with the famous falsification of the "Constantinian Grant" (c. 750 A.D.) shows that this served as a model for the forger of Abdul Baha's alleged testament.

"Falsification of historical sources of every kind are in abundance in medieval and modern times." (Roessler/Franz, *Sachwörterbuch zur Deutschen Geschichte*, 1958, Artikel Fälschungen, p. 255.)

The more a forger exerts himself, the more precisely he handles his forgery, the more certain he is that the time of discovery of his product is shifted into the future or that the falsification will never be discovered at all. The alleged Testament of French cardinal and minister of state Richelieu (1642), which was published in 1643 by a Jesuit, was shown to be unauthentic only in 1922 after the famous historian Leopold von Ranke did not recognize it as a falsification and considered it valid. The alleged testament of Peter the Great (+1725), probably put together in 1797-99, was recognized as fraudulent after hardly 100 years.

The best-known historical falsification of the Middle Ages, which has made history for a long time because of its far-reaching political effects

on the relationship between church and state, is the so-called "Constantinian Grant". It refers to Caesar Constantine the Great, who was the first Roman emperor to tolerate Christianity and who stopped the persecution of its believers. Out of thankfulness for the healing of his leprosy he is supposed to have relinquished an extraordinarily large number of legal privileges to Pope Silvester I after conversion and baptism. This grant of Constantine's came into history with the Latin name Donatio Constantini or Constitutum Constantini (abbreviated CC).

It is interesting to pursue now the parallels which exist between the alleged testament of Abdul Baha and the CC:

1. "Very long document" (Ahmad Sohrab, Will, p. 13) 24 pages long as opposed to the Testament of Baha'u'llah, the founder of the Baha'i religion, which is 3 pages. Baha'u'llah, Kitab-I-Ahd in BWF p. 207f.) Kitab-EI-Ahd (The Book of the Covenant) in Three Tablets of Baha'u'llah, Baha'i Publishing Society Chicago 1918, p. 149f.), Will and Testament of Abdul Baha, Wilmette 1971.

1. "An Extensive Document" (Realenzyklopaedia fur Protestantische Theologie 1902, Vol. XI, p.1.)

2. The alleged Testament of Abdul Baha was divided into three parts in the translation (from the Persian); because the third part is only a repetition of the first part, it consists of only two parts in actuality. At the burial of Shoghi (Elfendi) Rabbani only parts I and II were read aloud (Ruhiyyih Khanum/John Ferraby: The Passing of Shoghi Effendi, 1958, p. 25).

2. The "Constantinian Grant" falls into 2 parts:

Part I: The Silvester Legend

Part II: Concessions to the Pope (Die Religion in Geschichte und Gegenwart, 1929, Vol. III, column 1227 f.)

3. "The Document ... signed and sealed by Abdul Baha; entirely written with His own hand." (Shoghi Effendi, GPB, p. 328)

A HISTORICAL PROOF OF THE ALLEGED WILL & TESTAMENT

3. The document a decree of Constantine the Great to Pope Silvester... with the date and his own signature . . ." (Johannes Haller, *Das Papsttum*, 1934, p. 406)

4. Abdul Baha never mentioned in his lifetime anything — either spoken or written — about a successor.

4."Until the middle of the eighth century there was no trace to be found about this grant which was later to become so famous . . ." (Dollinger, *Die Papstfabein des Mittelalters*, 1890.

5. Abdul Baha died on November 28, 1921. In the middle of February in a Baha'i gathering in New York a typewritten translation of his alleged Will and Testament was read aloud, without commentary. Three years later, in February 1925, typed copies of the document were distributed "only among old and recognized believers" (White, *Baha'i Religion* 1929, p.)"In view of the momentous importance of the Last Will and Testament of Abdul Baha...we feel that it would be inadvisable, for the present, to undertake any commentary on its contents ..." (J. E. Esslemont, *Baha'u'llah and the New Era*, 1923, p. 223).

5. "It is nevertheless certain that in the beginning nobody took pains to circulate It (the alleged decree of the Grant of Constantine)" (Dollinger, *loc cit.*p.89).

6. "This written paper... preserved underground... that certain parts of it were injured by the damp..." (Alleged Will and Testament of Abdul Baha, 1971, p. 15)

6. "Indeed, already in Rome . . .'they had let themselves be deceived by documents which had been handed down and partially mutilated" (Haller, *Das Papsttum*, 1950, Vol. 1. p. 437).

7. "By this body (that is, the Universal House of Justice, a kind of World Parliament - author's remarks) all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head..."(Alleged Will and Testament of Abdul Baha, 1971, p. 14) The

"Guardian" and his heirs and/or the designated successors receive the highest sovereignty over the "House of Justice" (a kind of World Parliament chosen from all mankind) as spiritual leaders over the government of all nations of the world.

7. "Because it is not right that an earthly ruler has sovereignty where the Prince of the bishops and the Head of Christianity has been appointed by the heavenly Lord." (A section from the CC, quoted by Haller, *Das Papsttum*, 1934, Vol. I, p. 407)

8. "He (the Guardian) is the expounder of the words of God . . . Whatsoever they (the House of Justice and the Guardian) decide, is of God..." (Alleged Will and Testament of Abdul Baha, cited in White- Baha'i Religion, 1929, p.179 and W.&T.1971,p.21).

8. The forger has his pseudo -Constantine maintain, "and that the Bishop of the Holy Roman Church ... should be higher and prince over all the Bishops In the whole world and that all things concerning worship of God and belief of Christianity to be undertaken or confirmed are determined by his judgement." (Martin Luthers *sammliche Werke*, Erlanger Ausgabe 1830, Vol. 25 P. 178. The article about the Constantinian Grant, translated into German by Luther, 1537).

9. ".....that the Hands of the Cause of God must be ever watchful and as soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Baha..." (Alleged Will and Testament of Abdul Baha, cited in White-Baha'i, Alleged "Will and Testament of Abdul Baha" Religion, 1929, p. 179 and W.&T. 1971, p. 12)

9. "Further, under the name of Constantine, the right is given . . . to have a bodyguard." (Doellinger, loc. cit. p. 87).

10 Threats by the Pseudo-Abdul Baha directed toward those who do not listen to the Guardian: "May the wrath, the fierce indignation, the vengeance of God rest upon him" (Alleged Will and Testament of Abdul Baha, cited in White, Baha'i Religion, 1929, p. 179 and W.&T. 1971, p.21).

10. The fictitious Constantine wishes that every offender "should be bound and subjected to eternal damnation ... and burn and rot with the devil and all the Godless in the deepest hell". (quoted by Martin Luther, loc. cit. p. 181.)

11. Immediately upon the entrance of a new believer into the Baha'i community, the applicant is bound fourfold by the alleged testament. In Shoghi's own words, "I would only venture to state very briefly....the principle factors that must be taken into consideration before deciding whether a person may be regarded a true believer or not."

A: "Full recognition of the station of the Forerunner (the Bab), the Author (Baha'u'llah) and the True Exemplar of the Baha'i Cause, as set forth in Abdul Baha's Testament;

B: Unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen (therefore also of the alleged Testament of Abdul Baha - remarks by the author);

C: Loyal and steadfast adherence to every clause of our Beloved's sacred Will: and

D: Close association with the spirit as well as the form of the present-day Baha'i Administration throughout the world (Shoghi Effendi, Baha'i Administration, 1968, p. 90, included in Article II "By-Laws of the National Spiritual Assembly", Declaration of Trust and By-Laws, Wilmette 1969, p. 9)

11. The power of the Popes had become so strong that they forced the emperor to acknowledge the "Constantinian Grant" at his coronation: "Clement V . . . arranged it so that the German Emperor Heinrich VII swore confirmation of the Constantinian Grant in his royal oath . . ." (Helmut Luepke, *Historische Falschungen als Werkzeug der Politik*, 1939, p. 13).

12. Falsifiers and Covenant breakers who want to destroy the divine teachings and against whom one must defend himself, are mentioned on fourteen of the twenty-six pages of the testament. The tiring, unceasing repetition of these relatively minor falsifications and their

creators-which had actually taken place earlier, particularly at the death of Baha'u'llah and Abdul Baha's acceptance of the responsibility for the teachings-is supposed to mislead mankind about the mammoth falsification at the death of Abdul Baha and the discovery of his alleged Will and Testament. About the contradictions in the alleged testament of Abdul Baha, more is later spoken.

12 "People have despised to this day ... the use of fraudulent documents and therefore have had a right to consider themselves exalted over the 'treachery of the Greeks' who had to use these means more often...."(Johannes Haller, 1950, loc. cit. p. 437). In reference to the Pseudo-Isidore Decrees, Johannes Haller speaks of "endless repetitions and occasional contradictions". (Johannes Haller, Nikolaus I. und Pseudosidor, 1936, p. 171). The Pseudo-Isidorian Decrees are a collection of church laws and privileges with valid, invalidated and forged edicts and documents in which the Constantinian Grant was also contained. Its editor called himself Isidor Mercator, probably after the famous Bishop Isidore of Seville (632).

13. At every opportunity, mention of the "Will and Testament" was made by Shoghi and is still made today by the organization. The thing that should be tested serves as a basis of proof!

13 The "Constantinian Grant" represents the absolute legal basis for the papal party.

14. The fictitious testament is the foundation of administrative arrangement and of the whole organization.

14 From the eleventh century on, the fictitious document, this "Constantinian Grant" plays a fateful role in the argumentation of the papal party for the realization of their claim to world authority. (Article on "Konstantinische Schenkung" in RGG, 1959, Vol. III, column 1787.)

15 The alleged testament of Abdul Baha has become the Magna Charta, the great carte-blanche for the Baha'i organization and the basis for re-evaluation and devaluation of the Baha'i religion. Further parallels between the pronouncements of the Guardian Shoghi Effendi and his

followers and those of the "Constantinian Grant".

15 The "Constantinian Grant" strongly influenced the course of history in the Middle Ages.

16 "By leaving certain matters unspecified and unregulated in His Book of Laws, Baha'u'llah seems to have deliberately left a gap in the general scheme of Baha'i Dispensation." (Shoghi Effendi, WOB, p. 4).

16 The concessions of Constantine mean the restitution of the rights to Peter which had been withheld from him up to this point.

17 Also to Shoghi's Administration, Matthew 22:21, "Render unto Caesar..." is no longer valid. Just as invalid is the statement, "My kingdom is not of this world" (John 18:36: the fictitious testament proves this. The Baha'i organization thinks it must take over political power (cf. also Sears, Thief in the Night, 1961, p. 148f.).

17. The Constantinian Grant belongs to the genre of great ecclesiastical falsifications which the Popes and their lawyers have known how to use as an effective weapon against the empire throughout the centuries" (Roessler/Franz, Sachwörterbuch zur Deutschen Geschichte, 1958, p. 555). "Render unto Caesar that which is Caesar's..." is likewise antiquated.

18. Did not Shoghi Effendi likewise Interpret the legal basis for the "Baha'i World State" from the Will and Testament of the pseudo-Abdul Baha? Only in the Shoghi era were the words of Jesus, "Render unto Caesar.. .", still absolutely valid to Baha'u'llah and Abdul Baha, replaced by: "the idea of religion giving a law to the nation". (Shoghi Effendi, WOB 1938, New York, introduction by H. Holley, p. VI).

18. "Innocent IV... the one who interpreted the legal basis for the Christian state from the former legal basis for papal rights and claims...." (Luepke, loc. cit. p. 13)

19. Ahmad Sohrab gives sharp, justified criticism about the

interpretation of the Baha'i teachings by Shoghi and the organization; however, he does not question the validity of the document.

19. The heretics in the thirteenth century did not attack the validity of the document.

20. Pseudo-Abdul Baha's Will and Testament was supposed to play a role in world history. However, already in 1930 the American Ruth White made public the conclusion of research on Abdul Baha's fictitious testament by a recognized London handwriting authority in a brochure, "Abdul Baha's Alleged Will is Fraudulent". No line of the long testament is identical with the handwriting of Abdul Baha. Also, the four signatures on the envelope do not come from him.

20. The "Constantinian Grant" played a role in world history until its discovery by the humanist Valla in 1440, whose 'declamatio' was printed in 1519 by Ulrich von Hutten and was translated in 1537 by Martin Luther.

21. In Russia, where the first Baha'i temple was built, the movement was prohibited in 1938 thanks to the politicalization of the Baha'i religion. Many really enthusiastic believers in the religion of Baha'u'llah were repulsed by this political trend and have become "Free Baha'is", only following the teachings and not the organization.

21. "And it (the Constantinian Grant) also remains the faithful companion to the papal claims, always alive to the domination of the church over the state and thereby at the same time to world domination." (Luepke, loc. cit. p. 12.)

22 The Baha'i Organization acts like Shoghi: It ignores all attacks. On the other hand it buys up the entire critical literature about the problem of the Testament and its effects on the teachings of Baha'u'llah and Abdul Baha, published by believers in the Baha'i teachings existing outside the Organization. These publications are swept up from the American bookmarket, whether new or second hand. Neither through recognized International booksellers nor with the help of American friends is it possible to supply oneself with such publications. Thus Ruth White's

prediction has come true: that the Baha'i Organization would do everything to suppress the brochure of Badi'u'llah: "The Epistle to the Baha'i World" and thus to withhold It from future generations. That the same thing would happen with her own writings is the logical consequence (See White, Baha'i Religion, p. 127).

22 "After the inferior work (of the Constantinian Grant) was discovered in the fifteenth century, the incipient attempt to dispute the fact of the falsification by the Papal Court and its disciples was finally given up as hopeless." (H. Brunner, Das "Constitutum Constantini" in 'Festgabe für Rudolf von Gneist, 1888, p. 3f.)

23 From his study of the "Constantinian Grant" it became obvious to the creator of the alleged Will and Testament of Abdul Baha that this religious falsification was believed for about 1,000 years in the Christian-Catholic community. Is not the statement of Mrs. Shoghi, "It may take a thousand years to correctly appraise the implications of Abdul Baha's Will and Testament..." (Ruhiyyih Khanum, Twenty-five Years of the Guardianship, 1948, p. 26), is not this statement a proof of the complicity of this woman in the spectacular falsification"?

23. It was 1,000 years before the Catholic church gave up the claim of the validity of the Constantinian Grant. "Since the middle of the nineteenth century the contents of the Constantinian Grant have been considered fraudulent by the Catholic party. (Lexikon für Theologie und Kirche, 1961, Vol. VI, column 484.)

24. After the death of Shoghi, who had no children and who had named no successor for the Guardian dynasty, as defined by the alleged testament, the "Guardianship" was abolished (1963) — but Shoghiism has remained.

24. The attitude of the Catholic church toward the fictitious grant until the beginning of the 19th century: "Its outer form is invalid; the contents of the marvelous Grant of Constantine is valid." (Realenzykiopaedie für protestantische Theologie, 1902, Vol. XI, p. 5.)

25. What would have been the consequences for the fabricator of

the "Constantinian Grant" if he had been caught? H. Brunner concerns himself with this problem in the above-mentioned essay according to Roman, Lombardian and Frankish law. (H. Brunner, loc. cit., p. 34f.) In contrast to the "Constantinian Grant", the falsification of Abdul Baha's valid last will and testament brought no direct disadvantages for the state or to the individual nations but it damaged the new religion itself. Is it not a judgement of God if Shoghi does not have his last resting place in the midst of his splendid gardens under the dome made of 12,000 or more gilded tiles beside Abdul Baha and the Bab? Instead, his resting place is beside that of Mr. X and Mrs. Y in one of the countless graveyards of London, one of the world's largest cities. Whether Shoghi was fleeing the Asian flu or purchasing furniture in London for his new archives is an irrelevance. And what does Machiaveili, who may well be regarded as Shoghi's guide to power, have to say about such a matter? "Among all men who are valued, the heads and founders of the religions are the most highly valued. Unhonored and despicable, on the other hand, are the destroyers of religion."²

² A Fraudulent Testament Devalues the Baha'i Religion Into Political Shoghism-Hermann Zimmer,P.15-21

Answers To Assertions

"Falsification of historical sources of every kind are in abundance in medieval and modern times." (Roessler/Franz, Sachwörterbuch zur Deutschen Geschichte, 1958, Artikel Fälschungen, p. 255.)

Over the course of history, it is very evident that the Wills and testaments of various important figures have been tampered with to apparently draw illicit benefit to the benefactor or to add new benefactors from the concessions or estates which are to be divided by the said will and testament.

Also, the same has been often doubted about the will of Abdul Baha. While there is one category of researchers who are of the view that the entire will is a fabrication by Shoghi Effendi, there is a second group, a more dominant one amongst the doubters, who regard the will to be filled with alterations and insertions by unknown persons.

Being an investigator of truth, it is quintessential for a person to always take into account a very balanced picture and consider both sides of the argument before arriving at a conclusion.

The view of the Heterodox Baha'i Faith with regards to the allegations on the will and testament of Abdul Baha are worth mentioning at this juncture. Amongst the answers given by them towards people who doubt the authenticity of the Will is that the document remained unchallenged by the absolute majority amongst others. For purposes of

discussion, we will enumerate and discuss each separately.

Assertion 1: Majority accepted it without hesitation

Reply: The judgment of the majority is not the basis for establishment of God's will. If the majority was to be followed, then why has the Master Abdul Baha ordered for an independent Investigation of truth. Also extrapolating this logic, today the message of Baha'u'llah is accepted by 5 million believers out of a world population of 6 billion which means that 99.9% of the world population does not accept the message of Baha'u'llah. Does this mean that they are correct? The alleged Testament of French cardinal and minister of state Richelieu(1642), which was published in 1643 by a Jesuit, was shown to be unauthentic only in 1922 after the famous historian Leopold von Ranke did not recognize it as a falsification and considered it valid. The alleged testament of Peter the Great (+1725), probably put together in 1797-99, was recognized as fraudulent after hardly 100 years. The best-known historical falsification of the Middle Ages, which has made history for a long time because of its far-reaching political effects on the relationship between church and state, is the so-called "Constantinian Grant". It refers to Caesar Constantine the Great, who was the first Roman emperor to tolerate Christianity and who stopped the persecution of its believers.³

Assertion 2: Even people who were thrown out of the faith accepted it as genuine?

Reply: As a researcher this was one of the strangest assertions that I have come across. How can one claim that "Silence is acceptance"? This assertion is one that is of grave nature. The argument propounds that non action against an event makes you an acceptee of the same. How strange? This logic is a direct slap on the face of silent dissent around the world. Does the silence of an oppressed believer in Iran, make him accepting of the oppressive policies of the regime there? And how ridiculous is it for the Heterodox Baha'is to take support on the word (or inaction) of Covenant breakers in context to the faith, while supporting their arguments.

³ A Fraudulent Testament Devalues the Baha'i Religion into Political Shogism- P.14

Assertion 3: Dr Mitchell, whose report is heavily relied upon was not having any knowledge of Persian or Arabic

Reply: While it is true that Dr Mitchell was not literate in the languages of Arabic and Persian it is also very much true that analysis of handwriting is done through physical observations like pen stroke, pressure, curves, density etc and not through reading and grammar. This argument is in my opinion only to pull a fast one against any person involved in an independent investigation of truth. There is not enough space here to populate the entire discussion regarding Dr Mitchell (Dr Frederick Glaysher has on his blog discussed it in details), it is sufficient to mention about Dr Mitchell that he was the Head of the Forensics at Scotland Yard !!

Assertion 4: Doubting the Will and testament is the job of a lone wolf (Ruth white) and not supported by anyone else.

Reply: Does who pick fingers on the seekers of truth because they are less in numbers tend to forget that our lord Baha'u'llah was also at one time alone in his pursuit. The fountainhead of truth maybe from one source but this does not make the origin of truth as falsehood.

While Ruth white may have been alone in doubting and subsequently exposing the falsehood after the demise of the Master, but her findings and exposes have inspired and affected many after her.

The Inspiration Of Truth

The only difference between a rebellion and a revolution is regarding which side won.

History is written by the victorious ones. After answering the assertions of the Haifa Administered Heterodox Baha'is we shall dive into a further discussion about the faith in the light of the findings of the Lady Ruth White.

In March of the year 1930, Shoghi wrote a letter which was published in April by the German National Spiritual Assembly of Baha'is and published in New York In 1938 In the series of letters of the "World Order of Baha'u'llah". In this writing, the Baha'i world was warned by Shoghi about the slowly forming truth of the alleged testament of Abdul Baha with the words, "For let every earnest upholder of the Cause of Baha'u'llah realize that ... this Infant Faith will have to contend with enemies more powerful and more insidious than the cruelest torturers and the most fanatic clerics who have afflicted it in the past..."

Riding on the support of some influential members of the Family of Abdul Baha, Shoghi Effendi was made as the guardian of the Faith by a select few who had co-incidentally also chosen to hide the news of the

death of Abdul Baha for some time so as to set the ground for the subsequent announcements regarding succession.

Coming from the horse's mouth (Some of the most influential members of the Faith) most believers accepted what was put before them by the elders, in a way this occurs with most transitions

But, this was something our Master Abdul Baha knew about (by virtue of his divine knowledge) and constantly warned against by emphasizing time and again on the principle of investigation. And not just any investigation but a thorough independent investigation.

The Lady Ruth White, in all of this confusion, stood past the flurry of misinformation and emerged as one of the few clear thinkers and truth seekers. Her reasoning behind her doubts were not only as a consequence to her experience with Shoghi Effendi but also very clearly logical. Her argument challenging the appointment of Shoghi Effendi was simple. Never once in his entire life had the Master Abdul Baha even mentioned Shoghi Effendi as his successor.

Mrs. White's very appropriate question remained open: Why, then, did a so much more important manuscript, namely Abdul Baha's alleged testament, have to be translated by the one person favored by the document, namely Shoghi himself, completely on his own? Moreover, this translation took place after the demise of Abdul Baha.

The usual process of grooming the successor also never took place, as had happened with Master Abdul Baha and Baha'u'llah. Except for the said deputed will, no other document or tablet or through a private word has the Master ever spoken about a successor.

Also given that Her personal experience with Shoghi Effendi was very disturbing at best (Refer to the embezzlement of the American Express money order),⁴ Lady Ruth White launched her version of the independent investigation of truth (Just like we have started today), and the Lord shows the light to all his servants who sincerely look for it.

⁴ P.201: The Baha'i Religion and its Enemy- The Baha'i Organization by Ruth White

With great efforts the Lady procured the original Persian text of the supposed Will and Testament and also then procured copies of Abdul Baha's writings from sources and handed them over to the Best Forensic Expert of her time, Dr Charles Ainsworth Mitchell, who was heading forensics at the Scotland Yard.

The outcome of the analysis has been shared earlier and the original scanned copy of the report is attached for reference at the end of this book.

Such an impactful result, which would altogether derail the schemes of the enemies was then published by the courageous lady who even sent these findings to many quarters of the world but Alas under threat of (wrongful) excommunication most the believers kept silent on this but in their hearts, they accepted the truth which was nothing less than a divine inspiration to guide the believers.

At one point soon after, close to 300,000 people came on the path of truthfulness and away from the false guardianship of Shoghi Effendi in North America only. Such was the power of the Divine truth that it held the sway over hearts.

This rejection of falsehood has since then become the true cornerstone of the faith and its beliefs.

Who then is the Guardian?

The great manifestation holds the faithful through trials and then appoints and changes destiny, in ways that best suit the faithful.

After the arrival of the great forerunner – The Bab, the divine manifestation was to appear after a period of 1000 years. But our lord tried the faithful and changed destiny and brought the Divine Manifestation much sooner. This the nothing but the “Change in Destiny by Divine Wisdom”.

It was through this same wisdom that Baha'u'llah appointed Abdul

Baha as successor and after him his brother Mohammed Ali. However, since Mohammed Ali broke the divine Covenant the Lord changed the destiny and removed him from the succession, which then remained limited to Abdul Baha.

Since, Our Master Abdul Baha, passed away without any offspring, which also is a part of divine destiny, the entire line of succession as commanded by Baha'u'llah, came to an end, and this became the Final and the most important of the “Change in Divine Destiny” as decreed by the Lord.

Who is the one, Living under the lords shade and eating the lords sustenance, can reject what hath the lord Decreed?

After the Passing away of Our Master Abdul Baha, there cease to be any divinely inspired guardians amongst us and there is no one who can claim any form of divinity or authority over the faithful.

As the Master advised the faithful “I have not appointed any officers in the faith” and admonished those who seek power and positions of authority, it is clear to the seeker of truth as to which direction the Master was hinting.

Another important aspect here is the Masters emphasis on teaching the faith, which has been communicated to the believers time and again, which is a divinely inspired technique to keep the flock of believers together in the absence of a divine guardian.

The New Image Of Baha'i Religion After Abdul Baha's Death Based On The Alleged Will

As it was apparent that Shoghi claimed the guardianship based on the alleged Will and Testament of Master. However the image of the religion changed completely to the surprise of many Baha'is. Since the teachings of Abdul Baha were based on the word of God and not his own hunger of power, when Shoghi took the reins of the faith- the believers were surprise to see sudden changes being made.

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 Baha'i 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 1941? 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. Today, all these publications which so heavily burdened

the alleged testament of Abdul Baha or the "Guardian office" have been swept away from the American book market, whether new or second-hand. The administration has bought them up and thereby rendered them harmless.⁵

How the Covenant of God in the Manifestation Religion is faked — The testament that is discovered on the day of the Master's death is much shorter than the translation which was distributed from 1925 on — The second letter of the Guardian shows the new direction — The Covenant breaker, Mohammed Ali, who is presented as so dangerous in the alleged testament of Abdul Baha, behaves like a lamb after the death of the Master — The necessity of the "re-education" of Baha'is after the demise of Abdul Baha — The Baha'i teachings are fool's gold — Shoghi Effendi, a prince of the church but no religious leader -The second edition of the Esslemont book is "improved" — In the Esslemont book, a name is erased — A fraudulent phrase in translations of Baha'u'llah's writing Seven Valleys - Concerning the administrative order of Baha'i -The administrative order, a "state within a state" — The Administration affects the Baha'i communities as frost affects a spring night In Dr. Grossmann's writing published under the title "Das Bündnis Gottes in der Offenbarungsreligion" (Second edition 1956), one sentence of Shoghi's from a letter to a German believer continues as a leitmotif throughout. The Guardian speaks here of "the knowledge and esteem of Baha'u'llah's and Abdul Baha's Covenant" which is made in reference to "the attacks of enemies outside the faith as well as the so much more malicious persons in it who have no real devotion to the Covenant and therefore support the rational side of the teachings...."⁶

It was known long before Baha'u'llah's death that Abdul Baha was supposed to be Baha'u'llah's successor and interpreter of his writings. Dr. Grossmann quotes sections from the Kitab-i-Akdas, the Kitab-i-Ahd and the Tablet of the Branch and besides them, still other tablets of Baha'u'llah to Abdul Baha. Further, the unsealing of the testament of Baha'u'llah is

⁵ P.7 A Fraudulent Testament Devalues the Baha'i Religion into Political Shoghism-Hermann Zimmer.

⁶ P.83 A Fraudulent Testament Devalues the Baha'i Religion into Political Shoghism-Hermann Zimmer

described in complete detail by Shoghi Effendi: time, and number and kind of witnesses (in a small group) and, on the same day, in front of a larger number of other witnesses.⁷ Unfortunately, Grossmann failed to present clearly the alleged Covenant of Abdul Baha with Shoghi Effendi in the same way, that is written remarks of Abdul Baha before his death, the unsealing of the Testament (in a small group) as with Baha'u'llah, or the general public announcement of the Will and Testament of Abdul Baha.⁸

This Baha'i Administration, which slowly took shape after the death of Abdul Baha on the basis of the fictitious testament, had a much more depressing effect on the Baha'is in the world than the Master's death itself. In the place of the encouraging and enthusiastic letters from Haifa now came these expedient, bureaucratic concepts and formulas of a background man named "Guardian" whom no one knew and who guarded himself from making contacts with Abdul Baha's followers because he knew well that he could not be compared with this personality. The cold frost of a spring night fell on the small widely strewn groups of Baha'is. It had to be explained to the believers, that all this was the will of the Master. "It should be remembered by every follower of the Cause that the system of Baha'i Administration is not an innovation imposed arbitrarily upon the Baha'is of the world since the Master's passing, but derives its authority from the Will and Testament of Abdul Baha..."⁹

The omnipotence, however, is based on the testament which we have proven to be falsified and is therefore invalid. This quotation just cited comes from a letter of Shoghi of February, 1929. 1929 was also the year of the publication of Mrs. White's book which for the first time showed clearly to the world what rifts had been set in motion within the framework of the Baha'i religion following the death of Abdul Baha. That was the moment when schism began, albeit rather covertly. The majority of Baha'is remained with the Organization and bent under the whole

⁷ Sons, relatives of the Bab, pilgrims, local believers in *God Passes By*, p. 238.

⁸ P.84 *A Fraudulent Testament Devalues the Baha'i Religion into Political Shoghism*-Hermann Zimmer.

⁹ *World Order of Baha'u'llah* by Shoghi Effendi, p. 5.

¹⁰ P.97 *A Fraudulent Testament Devalues the Baha'i Religion into Political Shoghism*-Hermann Zimmer

ballast of the administrative order; only a small number assembled in Germany, to form for example the "Welt-Union Baha'i" ("World Union of the Baha'is"), which practically no longer existed after the prohibition of the Baha'i religion in the Third Reich in 1937.¹⁰

Baha'u'llah is falsified and pushed into a background position, while the role of Abdul Baha is played down completely. The Shoghi Era had begun, the regime of one of the great swindlers in history! Never have the teachings of the Manifestation of our time and his interpreter been so badly censured as-by the wife of the alleged Guardian of the Baha'i religion, Ruhiyyih Rabbani, who is one of those who still runs the show today in Haifa. In 1946 she had sketched the *Laudatio* for "Twenty-five years of the Guardianship". Immediately on the first page she writes, remembering the time after the departure of Abdul Baha, "We had the teachings; like a wonderful laboratory, equipped for every purpose, they were there — our priceless treasure. But where was the alchemist who transmuted base metals into gold?" The translator wanted to circumvent this blasphemy and translated base metals as "Grundmetalle". According to the recognised "pocket Oxford Dictionary", London 1952, page 58, base metals are of "inferior value". The alchemist is Shoghi (Effendi) Rabbani. And the proving stone with which the miracle of metamorphosis into real gold is supposed to happen naturally can only be the alleged Will and Testament of Abdul Baha. The metaphor of alchemy is nevertheless well Chosen.¹¹

1. With the help of the Testament and fiery, heartmoving requests the money of the believers was brought forth as donations for the different funds. Splendid gardens with statues and marble burial temples for the most diversified relatives of Abdul Baha were built. But the crowning feature of all was the simple mausoleum of the Bab, which was worthy of a prophet. This was renovated with a cupola structure in neo-Arabian style, possessing 12,000 or more gilded tiles. Thus the impression was gained that the Baha'is "are a rich Persian sect".¹²

¹¹ P.88 A Fraudulent Testament Devalues the Baha'i Religion into Political Shoghism-Hermann Zimmer

¹² "Frankfurter Allgemeine Zeitung", December 24, 1962

2.The teachings themselves were so altered by the alchemistic processes that they hardly seemed as such in appearance any more. "The Universal House of Justice", elected in 1963 after the abolition of the Guardianship in Haifa, carried on further, determinedly, in Shoghi's footsteps. In the little volume published by the World Center of the Baha'i Belief Haifa, Israel, 1967, "Proclamation of Baha'u'llah", the name of Abdul Baha does not come up at all.¹³

In the five page introduction not a word is mentioned of the personality which embodied the Baha'i spirit most perfectly at the beginning of our century - Abdul Baha, the Master. No, Shoghi Effendi - grandson of Abdul Baha and great grandson of Baha'u'llah - who has placed himself with the help of the forged testament of Abdul Baha at the summit of the Baha'i movement is quoted for pages and pages.

"...the aim of all Baha'i activity:.... establishment of a world commonwealth ... This ... must ... consist of a world legislature ... world executive..."¹⁴

The alchemistic alteration of Baha'u'llah's teachings is complete: Religion has become politics. This slogan of a political movement is not to be found with either the founder Baha'u'llah or the interpreter Abdul Baha. On the contrary we read according to Abdul Baha, "the sovereignty of this globe of earth will become lower in our estimation than the children's plays"¹⁵ And we find according to Baha'u'llah himself:

"It Is not our wish to lay hands on your kingdoms. Our mission is to seize and possess the hearts of men. Upon them the eyes of Baha are fastened.

This is the language of religious leaders! Shoghi's wife brings

¹³ P.89 A Fraudulent Testament Devalues the Baha'i Religion into Political Shoghism-Hermann Zimmer

¹⁴ loc. cit. Introduction, p. X, also quoted in Esslemont, New Era, 1970, p. 279 f.

¹⁵ BWF. p. 425

¹⁶ Ruhiyyih Khanum, Guardianship, p. 7

further proofs that Abdul Baha's death meant a deep rift in the Baha'i movement: "With... the establishment of the Guardianship, came... a new phase in the development of the Faith. This was typified by one of the first acts of the Guardian: Shoghi Effendi never set foot in the Mosque, whereas Abdul Baha had attended it until the last Friday of His life."¹⁶

Abdul Baha had not only taught new principles, he had also lived by them. In God's house everywhere, be it mosque, synagogue, church or temple, God can be honored. On his trips abroad Abdul Baha had spoken in mosques, synagogues, temples and churches before vast, fascinated and attentive audiences about the renewed outpouring of the divine spirit. So we imagine a new religious leader in a New Epoch. But we see nothing of all this in Shoghi. He was a strictly confession-bound Oriental prince of the Church, out of date, with purely political aspirations.¹⁷

¹⁷ P.89 A Fraudulent Testament Devalues the Baha'i Religion into Political Shoghism-Hermann Zimmer

Role Of Lady Ruth White In Investigating The Validity Of The Alleged Will

In her book *The Baha'i Religion and Its Enemy*, the Baha'i Organization (Rutland 1929), the American Ruth White directed sharp attacks against the alleged testament of Abdul Baha and the man it favored, Shoghi (Effendi) Rabbani. The contents of this alleged testament were not only a reversal of the teachings of Baha'u'llah themselves, but they also stand in direct contradiction to the commentary and explanations concerning these teachings by Abdul Baha. In March of the following year, 1930, Shoghi wrote a letter which was published in April by the German National Spiritual Assembly of Baha'is and published in New York In 1938 In the series of letters of the "World Order of Baha'u'llah". In this writing, the Baha'i world was warned by Shoghi about the slowly forming truth of the alleged testament of Abdul Baha with the words, "For let every earnest upholder of the Cause of Baha'u'llah realize that ... this infant Faith will have to contend with enemies more powerful and more insidious than the cruelest torturers and the most fanatic clerics who have afflicted it in the past..."¹⁸

This sentence represents a pure diversionary tactic because the attacks of the clergy, particularly in the Western world, are completely

¹⁸ Shoghi Effendi, *World Order of Baha'u'llah* 1938. p. 17

insignificant compared to the sharp criticism from the ranks of non-organized Baha'is. These highly dangerous enemies described by Shoghi are simply the factual evidences which in the time to follow would be presented against his system. Only a few days later, Shoghi received a letter from Mrs. White (dated March 19, 1930) requesting the original document of the alleged last will of Abdul Baha for analysis by a handwriting expert who was familiar with Persian script. Although the receipt of this letter was acknowledged by Shoghi's secretary, a reply never came.

A few months later, the first of the "more powerful and more insidious enemies" prophesied by Shoghi appeared in the form of a report that the handwriting expert Dr. Ainsworth Mitchell, a staff member of the British Museum in London and publisher of the periodical "The Analyst", had presented on June 3, 1930 about his examination of the photocopy of the alleged testament of Abdul Baha. Mrs. White condensed the most important points of the report into two statements:

1. The alleged will of Abdul Baha was not written throughout by the same person.

2. No part of the alleged will has the characteristics of the writing of Abdul Baha, as shown in the authenticated specimens.

In other words, the alleged testament did not issue from Abdul Baha and thus it is fraudulent.¹⁹ This attack by Mrs. White, carried out with much courage, the spending of much energy in the procurement of photocopies and with considerable investment of her own means, found a strong response only in Germany and resulted in the creation of the "Baha'i World Union" by W. Herrigel and the friends of Abdul Baha who assembled around him. The further arguments of Ruth White, for example, about Abdul Baha's extraordinary care in the translation of his Tablet To the Central Organization for a Durable Peace, The Hague, 1919, which was republished by the Baha'i Verlag in 1968, left the great majority of

¹⁹ White, Abdul Baha's Alleged Will Is Fraudulent, Rutland 1930. p. 16.

²⁰ See Frankfurt edition of 1948.

Baha'is rather cold. At that time, two other Persians worked with Shoghi Effendi and Dr. Esslemont as translators.²⁰ Nothing more is mentioned about them in the publication of 1968. Mrs. White's very appropriate question remained open: Why, then, did a so much more important manuscript, namely Abdul Baha's alleged testament, have to be translated by the one person favored by the document, namely Shoghi himself, completely on his own? Moreover, this translation took place after the demise of Abdul Baha. For the critically oriented Baha'is, it was a further piece of evidence for the charge of fraudulency.²¹

The problems of the alleged testament of Abdul Baha had been brought into the open a couple of years earlier, not by the organization but by some independent thinkers, particularly in written form by Mrs. White herself. The problems were these: The inherited Guardianship; the placing of succeeding Guardians at the summit of the "House of Justice" in an indisputable political function; the payment of the tax allegedly instituted by Baha'u'llah, not to the House of Justice but to the Guardian himself and the rigid organization with paid officials or priests, the "Hands of the cause". All this was precisely the opposite of what Baha'u'llah and Abdul Baha had taught.²² Ruth White had discussed these problems in Baha'i assemblies in many large cities in the USA when she traveled to California in 1926.²³ We read the reaction to this explanatory activity in a letter from the Guardian dated February 27, 1929:

"I will not attempt in the least to assert or demonstrate the authenticity of the Will and Testament of Abdul Baha, for that in itself would betray an apprehension on my part as to the unanimous confidence of the believers in the genuineness of the last written wishes of our departed Master".²⁴

With these slick words, truly a Masterpiece, Shoghi sneaked away from the proof he could not provide. How elegantly he has taken in the Baha'is with the proverbial cunning of the Levantines. He had learned

²¹ White, Abdul Baha's Questioned Will and Testament, Beverly Hills 1946, p. 70.

²² White, Baha'i Religion, p. 53 f.

²³ White, loc. cit, p. 27.

²⁴ World Order of Baha'u'llah. 1938, p. 4.

from his teacher Machiavelli, "You must probe the malignity of the abscess and if you have enough power to heal it, then do it quickly and ruthlessly. If you do not have this power, leave It alone and don't provoke it."²⁵

On December 31, 1928, Mrs. White had publicly maintained in a letter to the former English High Commissioner of Palestine that the alleged testament of Abdul Baha was fraudulent. At the same time she had requested this highest official of the mandate government to investigate this accusation. She had distributed this letter as a pamphlet under the title "Abdul Baha's Alleged Will is Fraudulent". In his above mentioned letter of February 27, 1929, Shoghi is supposed to have expressed his opinion about this pamphlet in the following words:

"The friends meanwhile should avoid hurting Mrs. White's feelings and refrain from provocation. Her case ... should remain completely unnoticed by the believers.." ²⁶

This letter from Shoghi on February 27, 1929, was printed as the first letter in Shoghi Effendi, *World Order of Baha'u'llah* (New York, 1938). There, too, the abovementioned passage is missing, and no marks of omission make it plain that this letter was not printed in entirety. Perhaps a second letter was written by Shoghi Effendi on this day. Shoghi faithfully followed the directions of his mentor Machiavelli at that time: it paid to be completely quiet and wait until the storm, complete with lightning, thunder and torrents of rain intermixed with big hailstones, was over. The appearance of Mrs. White's book about *The Baha'i Religion and its Enemy the Baha'i Organization* and, one year later in 1930, the proof by the handwriting expert that the alleged testament of Abdul Baha did not come from him were accepted nearly without question as fact by the Baha'i world and then laid aside.²⁷

²⁵ Macchiavelli. Fischer Bucherei, 1956, p. 41.

²⁶ The Baha'i News Letter, Nr. 31 April, 1929. quoted in letters between The High Commissioner of Palestine and Ruth White concerning the alleged Testament of Sir Abdul Baha Abbas, edited by Ruth White, 1932, mimeographed in German, Stuttgart 1932, retranslated.

²⁷ P.12 A Fraudulent Testament devalues the Baha'i Religion into Political Shoghism Hermann Zimmer

Correspondence Between The High Commissioner Of Palestine And Ruth White Regarding The Alleged Will Of Sir Abdul Baha

Correspondence between the High Commissioner of Palestine and Ruth White, regarding the alleged will of Sir Abdul Baha Abbas.

By
Ruth White
March, 1932.

In a previous pamphlet, "Abdul 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 Abdul 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 News Letter," 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 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 a briefer letter on February 27, 1929 are instructive: 'I have in a letter addressed to the National Assembly 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, in fact, 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 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 would prove indubitably that the fraud was one under the jurisdiction of 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 Bahais of America based on the authority

CORRESPONDENCE REGARDING THE ALLEGED WILL OF SIR ABDUL BAHÁ

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granted in an alleged will of Abdul 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 7, 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 Abdul Baha Abbas, and in which he is appointed successor of Sir Abdul 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 Abdul 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 Abdul 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 Abdul Baha, although Shoghi Effendi, and the family of Sir Abdul Baha assert that every word of its ten pages was written by Sir Abdul 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 Bahai 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 Bahais 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 a photostat copy of Dr. Mitchell's report.

I am not making this complaint merely because of the money I have contributed, as this is small compared to the expense that I have

BEYOND THE NARRATIVE

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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 Abdul 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 Abdul Baha.

Yours very truly,
(Signed) Ruth White.

Tel. Add. "CHIEFSEC, JERUSALEM"

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

SECRETARIAT,
GOVERNMENT OFFICES,
JERUSALEM.

25th November, 1930.

Madam,

I am directed to refer to your letter of the 7th October regarding the will of Sir Abdul Baha Abbas and to ask that I may be furnished with the document purporting to be the will, or a photograph of it, which you caused to be examined by Dr. C. Ainsworth Mitchell.

Steps will then be taken, if possible, to compare that with the original will which is in Palestine.

I am,
Madam,
Your obedient servant,

(Signed) Max Norock

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

CHIEF SECRETARY.

To the
Chief Secretary
Government Offices
Jerusalem

December 12, 1930

Dear Sir:

Thank you for your letter of November 25, 1930, 1232/29. It gives me great pleasure to send you the photographs of the alleged will of Sir Abdul Baha Abbas which I herewith enclose. These photographs are copies of a set of photographs which Mr. Horace Holley lent me. Mr. Holley is the secretary of the National Spiritual Assembly of the Baha's of the United States and Canada, and this organization

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officially represents Shoghi Effendi, the alleged successor of Sir Abdul Baha. I also enclose two samples of the authentic writing of Sir Abdul Baha. One sample is a photograph made from the Book of the Unitarian Church at Montclair, New Jersey, in which book he wrote directly after he delivered a sermon at the church on May 12th, 1912. The other sample is a photograph made from the Bible at the City Temple, London, in which book he also wrote directly after he had finished delivering a sermon there in 1911. One cannot be certain of any writings purporting to be those of Sir Abdul Baha except those secured from church records, and other public books in which he wrote. For almost all of his later letters were written by his secretaries, and many of these secretaries were related to him, hence they are interested parties, as all of Abdul Baha's family share in the tax that is derived from the powers granted in this alleged will.

If you will pardon me for digressing a little I would like to recount to you an incident that occurred while I was in London last May and June, having the alleged will of Sir Abdul Baha examined by Dr. C. Ainsworth Mitchell, which made me certain that a Higher Power was guiding this affair. Two years prior to this I had tried to get in touch with the British Analyst of Palestine (as I thought at that time that he was the proper official to address regarding the investigating of the alleged will of Sir Abdul Baha) and I was assured by one of the officials at the British Embassy, here in New York City, that there was no British Analyst in Palestine. Then what was my astonishment one night in London, while at a meeting of distinguished scientists, to meet Mr. Gerald Baker, who I learned had been the Analyst there for Great Britain about nine years. I thereupon recounted to him the incident and asked him if he would go to Dr. Mitchell's office and see the enlarged photographs of the alleged will, as well as the authentic samples of Sir Abdul Baha's writings. This he did. I am sure that he will be glad to tell you what he has heard personally from Dr. Mitchell.

Under separate cover I am sending you a copy of my book, "The Bahai Religion and Its Enemy the Bahai Organization." Between pages 165 and 200 you will find the printed reproduction of the alleged will of Sir Abdul Baha, and the English translation of its complete text. Also a sample of his authentic writing.

If I can do anything further to assist you, please call upon me as I shall be only too happy to help you in any way I can.

Yours very truly,

(Signed) Ruth White

P.S. Between pages 178 and 184 of my book you will find the appointment of Shoghi Effendi.

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

SECRETARIAT,
GOVERNMENT OFFICES,
JERUSALEM.

7th January, 1931.

Madam: I am directed to acknowledge the receipt of your letter dated the 12th December, enclosing photographs of the alleged will of

BEYOND THE NARRATIVE

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the late Sir Abdul Baha Abbas.

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

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

I am, Madam,
Your Obedient Servant,

(Signed) Max Norock

CHIEF SECRETARY.

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

GOVERNMENT OF PALESTINE

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

Chief Secretary's Office
Jerusalem,
Palestine.

19th May, 1931.

Madam,

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

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

I am,
Madam,
Your obedient servant,

(Signed) Ruhi Abdulhady

for ACTING CHIEF SECRETARY.

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

To His Excellency
The High Commissioner of Jerusalem
Palestine.

June 5th, 1931

Your Excellency:

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

I am glad that the first step has been accomplished, and that you have compared the photographs I sent you of the alleged will of

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

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

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

You already have Dr. Mitchell's report which shows that his examination of the photographs of this alleged will proves it to be fraudulent. You also have photostats of the receipts showing that I contributed to this Bahai Fund (from which Shoghi Effendi receives his tax). And at the time I contributed to this fund it was without knowledge that the alleged will had not been fully authenticated. Therefore as all indications are overwhelmingly in favour of the belief that this alleged will, which was undated, unwitnessed, unprobated and unstamped by the government, is fraudulent, and especially as this belief is backed up by the report of Dr. C. Ainsworth Mitchell showing it to be fraudulent, I am confident that you will take the final step and have the document examined and make a report so that these victims may no longer be defrauded by Shoghi Effendi Rahanni, who claims to be the successor of Sir Abdul Baha Abbas, and that restitution may be made to me, and to many others, from whom large sums have been obtained under false pretences.

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

BEYOND THE NARRATIVE

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

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

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

Very truly yours,
(Signed) Ruth White

GOVERNMENT OF PALESTINE

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

Chief Secretary's Office,
Jerusalem,
Palestine.

(Registered)

10th July, 1931.

Madam,

I am directed to acknowledge the receipt of your letter dated the 5th June, on the subject of the will of the late Sir Abdel Baha Abbas, and to say that the Government do not feel disposed to take any further administrative actions in the matter.

I am,
Madam,
Your obedient servant,

(Signed) Ruhi Abdulhady
for CHIEF SECRETARY.

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

The reader will note that the High Commissioner, in his letter of November 25th asks for photographs of the alleged will in order to compare these photographs with the document from which they had been photographed! This letter astonished me as well as disappointed me as it so evidently evaded the thing I had asked for. I never doubted, nor did anyone else, that the photographs which I had received through Shoghi Effendi were photographs of the alleged will. There could have been no motive in his sending over photographs of something else and saying that they were photographs of this document.

What I had asked for, and what Dr. C. Ainsworth Mitchell, the expert in London, had said should be done, was for experts to go to Haifa and make a long and careful study of the original alleged will in order to ascertain many things that cannot be ascertained from a photograph such as, for instance, the chemical analysis of the ink

and its age, water marks on the paper and the age of this paper, evidences of erasures, or of the piecing together of paper and many other things familiar to handwriting experts. This would have required weeks, and perhaps months of careful research by experts, and yet Ruhi confesses that so brief a time was consumed, in looking over the photographs, that he waited in the office while this was being done. And now, in order to deceive the Bahais, Shoghi Effendi pretends that the comparison of the photographs of the alleged will with the document from which they had been photographed is an authentication of the alleged will!

At first the statements emanating from Shoghi Effendi were worded very cautiously though clearly intended to mislead. Thus in a letter written through his secretary to Mr. E. E. Kluge of Chicago, dated July 10, 1931, he says:

"It might interest you to know, however, that the Will in its entirety has been closely examined by experts appointed by the Palestine Government authorities. Not even the slightest objection or the faintest doubt has been expressed concerning its authenticity by them."

Here the implication is made that the alleged will was examined by the authorities with a view to ascertain whether or not it was authentic and that the result was that nothing could be discovered that impugned its authenticity. How far this is from the truth can be seen from the correspondence between the Palestine Secretariat and myself previously given here.

Those who begin to deceive by the implication of their words are likely soon to proceed to plain prevarication, and it is hard to regard as anything else another letter from Shoghi Effendi dated December 1, 1931 to Mrs. Carroll Smith of Dallas, Texas. Mrs. Smith wrote to Shoghi and stated that it had been reported to her that an official comparison had been made of the will with documents known positively to be in the handwriting of Abdul Baha, and she ends the letter as follows:

"Please tell me if such an official comparison really has been made and let the believers know that as a result the Palestine Government certified that the Will was in the Master's handwriting and was genuine.."

To this Shoghi Effendi replied through his secretary, Ruhi Afnan, in a letter part of which is as follows:

"About five or six months ago Mrs. White -- who is at the head of this movement to set the Master's Will aside -- wrote the High Commissioner in Palestine on the subject and asked him to find about the authenticity of the document. The High Commissioner wrote to the Governor of Haifa and sent the Government expert to verify the handwriting. Shoghi Effendi was written on the subject and asked to send the Will to the Government. He sent me with the Will and the expert studied it before me and the governor in the office of the latter. The expert compared the original Will with the handwriting of the Master which Mrs. White has sent him as authentic samples. He said that they were both written by the same person, and that the person who had decided otherwise does not know what he is speaking about. The Expert was an Englishman who knows nothing of the Cause or the

Baha'is' and was absolutely impartial. I think the High Commissioner sent to Mrs. White the result of his findings but she preferred to keep quiet about it."

This statement of Shoghi Effendi asserts that "The expert compared the original Will with the handwriting of Abdul Baha which Mrs. White had sent him as authentic samples." This absolutely conflicts with the statement of the High Commissioner in his letter dated May 19, 1931 that "the photographs appeared to be genuine reproductions of the document produced as the will of the deceased." As Shoghi Effendi's statement stands it means that the photographs of the two samples of the authentic writings of Abdul Baha which I had procured from two Bibles, in two different churches, one in America and one in England, were duplicates of a will which had been written in the Orient and buried under ground years before! This as the reader can see is not only sheer nonsense but was written with intent to deceive.

I wish to call the attention of the reader to another point also. Shoghi Effendi wrote to Mr. Kluge that experts examined the will. Later he wrote to Mrs. Smith that only one expert examined the will--an Englishman. The extracts from these two letters are as follows:

"...the Will in its entirety has been closely examined by experts.... not even the slightest objection or the faintest doubt has been expressed concerning its authenticity by them."

Six months later he wrote to Mrs. Smith through his secretary as follows:

"The High Commissioner wrote to the governor of Haifa and sent the Government expert to verify the handwriting... the expert studied it before me and the governor in the office of the latter. The expert compared the original Will... He said that they were both written by the same person...The expert was an Englishman..."

After this final statement of the High Commissioner in his letter of May 19th, the reader will note that I again urged him in my letter of June 5th to make the examination I had asked for, and his last letter to me, dated July 10th shows that the Government would not take the actions I had asked for, as the following statement shows:

"I am directed ... to say that the Government do not feel disposed to take any further administrative actions in the matter."

The "further administrative actions" I had asked for was an examination of the alleged will by experts which would have required weeks and perhaps months of careful work. If the Government really had had the alleged will examined by experts, and had made a definite report showing whether it was spurious or authentic, then as that was all I had asked for there would have been no sense in their replying that, "The Government do not feel disposed to take any further administrative actions in the matter."

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Furthermore if there had been any authentication of the document wouldn't Shoghi Effendi have been only too eager to have blazoned this to the Bahai world, considering that for four years I had publicly challenged him with the fact that this document was spurious? Wouldn't he have gloried in publishing such a report in all the Bahai publications thereby trying to prove me wrong? But this he did not do. He has kept silent on the subject, except where he could not do otherwise in the two letters already cited. For in these two letters of Mr. Kluge and Mrs. Smith, ~~his explanation~~, he was asked point blank whether there had been an official authentication of the alleged will, and he therefore was placed in the embarrassing position which necessitated a reply. His policy has been, and still is to keep quiet, and caution the Bahais to keep as quiet as possible about the matter, hoping that by so doing it will die. But it will not die. What will die is the papistry that Shoghi Effendi and his coterie have set up. For in this enlightened age it is impossible for the people to revert to this mediaeval institution; especially as it is wholly irreconcilable with the Bahai teachings. The reader may ascertain for himself the truth of the statement that the papist group is rapidly diminishing by looking in THE WORLD ALMANAC for 1931 on page 391. There he will find that in 1916 the number of Bahais in the United States and Canada was listed as 2,884. But since this group became papists under Shoghi Effendi their numbers have diminished to 1,247 under his "Guardianship." On the other hand all the groups who have rejected Shoghi

(Continued on page 10)

BEYOND THE NARRATIVE

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Effendi are rapidly increasing, with the result that the largest number of Bahais are in the ranks of those who are no longer under this papist domination.

There are three attitudes of mind among the Bahais today toward the alleged will of Abdul Baha. First there is the attitude of this Assemblies" and "National Spiritual Assemblies of Baha'is". The members of this group accept Shoghi Effendi as the "Guardian" whom they believe they are commanded to obey as if he were God, likewise feeling under the obligation to pay a tax to him, according to the directions given in the alleged will.

The second attitude of mind is that of certain dissident Bahais who although they have thrown off the authority of Shoghi Effendi still nominally accept as authentic the alleged will of Abdul Baha on which this authority is based. This attitude is not a very consistent one, for a Bahai who believes that Abdul Baha bequeathed the powers of "Guardian" to Shoghi and yet refuses to follow the latter is disobeying what he thinks are the commands of Abdul Baha. It is setting a harmful example to future generations to violate deliberately what one believes to be an important teaching of Abdul Baha. However I am confident that the Power which has guided these Bahais in breaking away from the Papistry of Haifa will lead them further in the right path and that they will ultimately completely reject this so-called Will.

The third attitude toward the alleged will is the right one because it is following the course that Abdul Baha told us to take -- to reject any document or letters, purporting to be his, which grants any authority to anyone unless it is proved beyond the question of a doubt that they are his. Therefore, as not only did this alleged will grant Shoghi Effendi more potential authority than a king and pope combined but moreover the application of it nullifies the teachings of both Baha'o'llah and Abdul Baha, all those who remain true to the Bahai Teachings must reject it as it has never been proved authentic but on the contrary has already been shown to be spurious.

The papal group claimed that a successor or "Guardian" would keep the Bahais united. Far from this having proved true it has brought intense inharmony among the Bahais and chaos to the Cause. Their position is utterly unlogical. That is why we have the astounding spectacle of this group promulgating any number of conflicting principles, without being in the least aware that they are conflicting. For instance they purport to promulgate the principles of Baha'o'llah and of Abdul Baha, the foremost of which was to free all religions from sectarianism, and at the same time they promulgate Shoghi's ideas of a super-sectarian cult more dogmatic and narrower than any other in existence.

The attempt to pervert the Bahai Movement by subjecting it to Organization domination is a parallel to the corruption of primitive Christianity by ecclesiasticism. Recently in trying to ascertain on what authority Christianity was able to establish a papistry new light came to me on this matter. Christ said, after Peter had divined His station: "Blessed art thou, for flesh and blood hath not revealed it unto thee but my Father which is in Heaven...thou art Peter, and upon this rock I will build my Church." The meaning of this verse seems

to have wholly escaped Christians. Christ meant that Peter's inner guidance had revealed to him the station of Christ, and on this spiritual principle of innate knowledge would the church of Christ be built. Not on an outer church or organization confined to bricks and stones but on an inner Church founded on the right of freedom of conscience of every individual. The necessity of freedom of conscience in religion was emphasized by Bahá'u'lláh and Abdul Baha and they laid great stress on inner guidance which is another aspect of it.

But there is this satisfaction about the whole matter. The officials of the British Government took these steps in order to secure all the information possible from me and to keep this information on file for use in the future should the emergency arise, and through the data I have put at their disposal they are in a position at any time to take decisive action against Shoghi and his organization should he and his adherents ever become powerful. But they will not become powerful, as already shown his organization is rapidly decreasing in numbers, for no movement founded on fraud can succeed.

(Photostat copies of the ~~five~~ letters of the High Commissioner of Palestine, and the two letters of Shoghi Effendi written through his secretary, have been placed on file at the Library of Congress, Washington, D.C.)

If the reader would like a more detailed history of this subject, the following books by the author, published by The TUTTLE COMPANY, RUTLAND, VERMONT, are recommended:

The Bahai Religion and Its Enemy the Bahai Organization -	\$2.00
The Alleged Will of Abdul Baha is Fraudulent. (Pamphlet)-	.25
Abdul Baha and The Promised Age. - - - - -	2.00

Those who feel they cannot afford these books may obtain them at half price (except the pamphlet) by writing direct to the author:

Mrs. H. Lawrence White
102 White Building
Utica, New York.

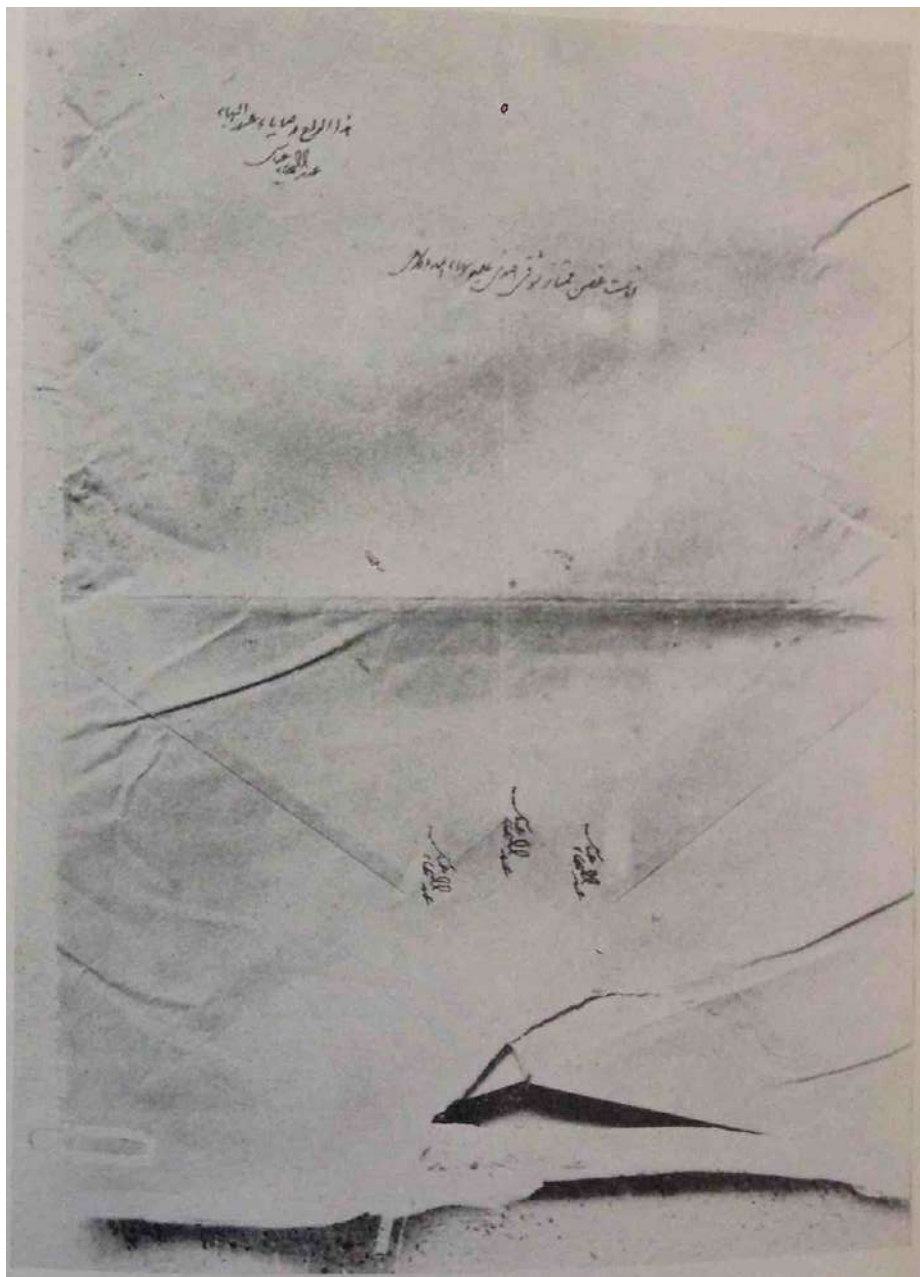
Handwritten Will And Testament Of Abdul Baha By Himself (Persian)

این وصیت حضرت غفر له و در حاشیه
بعضی صفات بیان حقیقت نبوت

الواح و صایای مبارکه

حضرت عبدالبهاء

HANDWRITTEN WILL AND TESTAMENT OF ABDUL BAHA



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بدریغ و شوق مبارک و کمال سحر جانی تو فرزند را
و عباد که در غایت طهارت نشینند روز بعد از آن که سرور و امانت بخشیده اند که تا خود
بر او نه زلف است بلکه بر سر باریزه ایستاده و جمع نفوذ و انوار در حاکمیت
او نمایند و گوید با نهند بر عصا و فقه عصا و در موضع خدایان علی است
و من المله قد امرت فی کل الامرات را بهاد اسکندر بنامید و مانند بدو میوه
را نصرت نماید که علم محقق بر خود و خود را کند و با وجود
از غایت نفس را بیرون و عقاید مختصره و دیگر قسوس از مردم ام
و بیت عدل نمایند و با هم کارهای مصلحت بین

عبدالمجید

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Translation of the Alleged Will & Testament of Abdul Baha by Shoghi Effendi

PART ONE

HEREIN FOLLOW THE TABLETS AND TESTAMENT OF 'ABDU'L-BAHA

All-praise to Him Who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, Who by the Hosts of His Testament hath preserved the Sanctuary of His most Beneficent Law and protected His Straight and Luminous Path, staying thereby the onslaught of the company of Covenant-breakers, that have threatened to subvert His Divine Edifice; Who hath watched over His Mighty Stronghold and All-Glorious Faith, through the aid of men whom the slander of the slanderer affect not, whom no earthly calling, glory and power can turn aside from the Covenant of God and His Testament, established firmly by His clear and manifest words, writ and revealed by His All-Glorious Pen and recorded in the Preserved Tablet.

Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the Twin surging seas; upon the offshoots of the Tree of Holiness, the twigs of the Celestial Tree, they that in the Day of the Great Dividing have stood fast and firm in the Covenant; upon the Hands (pillars) of the Cause of God that have diffused widely the Divine Fragrances, declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things but Him,

stood for righteousness in this world, and kindled the Fire of the Love of God in the very hearts and souls of His servants; upon them that have believed, rested assured, stood steadfast in His Covenant and followed the Light that after my passing shineth from the Dayspring of Divine Guidance—for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.

O ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word. Ten thousand souls have shed streams of their sacred blood in this path, their precious lives they offered in sacrifice unto Him, hastened wrapt in holy ecstasy unto the glorious field of martyrdom, upraised the Standard of God's Faith and writ with their life-blood upon the Tablet of the world the verses of His Divine Unity. The sacred breast of His Holiness, the Exalted One (may my life be a sacrifice unto Him), was made a target to many a dart of woe, and in Mázindarán, the blessed feet of the Abhá Beauty (may my life be offered up for His loved ones) were so grievously scourged as to bleed and be sore wounded. His neck also was put into captive chains and His feet made fast in the stocks. In every hour, for a period of fifty years, a new trial and calamity befell Him and fresh afflictions and cares beset Him. One of them: after having suffered intense vicissitudes, He was made homeless and a wanderer and fell a victim to still new vexations and troubles. In 'Irâq, the Day-Star of the world was so exposed to the wiles of the people of malice as to be eclipsed in splendor. Later on He was sent an exile to the Great City (Constantinople) and thence to the Land of Mystery (Adrianople), whence, grievously wronged, He was eventually transferred to the Most Great Prison (Akká). He Whom the world hath wronged (may my life be offered up for His loved ones) was four times banished from city to city, till at last, condemned to perpetual confinement, He was incarcerated in this prison, the prison of highway robbers, of brigands and of man-slayers. All this is but one of the trials that have afflicted the Blessed Beauty, the rest being even as grievous as this.

And still another of His trials was the hostility, the flagrant injustice, the iniquity and rebellion of Mírzá Yaḥyá. Although that

Wronged One, that Prisoner, had through His loving-kindness nurtured him in His own bosom ever since his early years, had showered at every moment His tender care upon him, exalted his name, shielded him from every misfortune, endeared him to them of this world and the next, and despite the firm exhortations and counsels of His Holiness, the Exalted One (the Báb) and His clear and conclusive warning;—"Beware, beware, lest the Nineteen Letters of the Living and that which hath been revealed in the Bayán veil thee!" yet notwithstanding this, Mírzá Yahyá denied Him, dealt falsely with Him, believed Him not, sowed the seeds of doubt, closed his eyes to His manifest verses and turned aside therefrom. Would that he had been content therewith! Nay, he even attempted to shed the sacred blood (of Bahá'u'lláh) and then raised a great clamor and tumult around him, attributing unto Bahá'u'lláh malevolence and cruelty towards himself. What sedition he stirred up and what a storm of mischief he raised whilst in the Land of Mystery (Adrianople)! At last, he wrought that which caused the Day-Star of the world to be sent an exile to this, the Most Great Prison, and sorely wronged, and in the West of this Great Prison He did set.

O ye that stand fast and firm in the Covenant! The Center of Sedition, the Prime Mover of mischief, Mírzá Muḥammad 'Alí, hath passed out from under the shadow of the Cause, hath broken the Covenant, hath falsified the Holy Text, hath inflicted a grievous loss upon the true Faith of God, hath scattered His people, hath with bitter rancor endeavored to hurt 'Abdu'l-Bahá and hath assailed with the utmost enmity this servant of the Sacred Threshold. Every dart he seized and hurled to pierce the breast of this wronged servant, no wound did he neglect to grievously inflict upon me, no venom did he spare but he poisoned therewith the life of this hapless one. I swear by the most holy Abhá Beauty and by the Light shining from His Holiness, the Exalted One (may my soul be a sacrifice for Their lowly servants), that because of this iniquity the dwellers in the Pavilion of the Abhá Kingdom have bewailed, the Celestial Concourse is lamenting, the Immortal Maids of Heaven in the All-Highest Paradise have raised their plaintive cries and the angelic company sighed and uttered their moanings. So grievous the deeds of this iniquitous person became that he struck with his axe at the root of the Blessed Tree, dealt a heavy blow at the Temple of the Cause of God, deluged with tears of blood the eyes of the loved ones of the Blessed Beauty, cheered and encouraged the

enemies of the One True God, by his repudiation of the Covenant turned many a seeker after Truth aside from the Cause of God, revived the blighted hopes of Yahyá's following, made himself detested, caused the enemies of the Greatest Name to become audacious and arrogant, put aside the firm and conclusive verses and sowed the seeds of doubt. Had not the promised aid of the Ancient Beauty been graciously vouchsafed at every moment to this one, unworthy though he be, he surely would have destroyed, nay exterminated the Cause of God and utterly subverted the Divine Edifice. But, praised be the Lord, the triumphant assistance of the Abhá Kingdom was received, the hosts of the Realm above hastened to bestow victory. The Cause of God was promoted far and wide, the call of the True One was noised abroad, ears in all regions were inclined to the Word of God, His standard was unfurled, the ensigns of Holiness gloriously waved aloft and the verses celebrating His Divine Unity were chanted. Now, that the true Faith of God may be shielded and protected, His Law guarded and preserved and His Cause remain safe and secure, it is incumbent upon everyone to hold fast unto the Text of the clear and firmly established blessed verse, revealed about him. None other transgression greater than his can be ever imagined. He (Bahá'u'lláh) sayeth, glorious and holy is His Word:—"My foolish loved ones have regarded him even as my partner, have kindled sedition in the land and they verily are of the mischief-makers." Consider, how foolish are the people! They that have been in His (Bahá'u'lláh's) Presence and beheld His Countenance, have nevertheless noised abroad such idle talk, until, exalted be His explicit words, He said:—"Should he for a moment pass out from under the shadow of the Cause, he surely shall be brought to naught." Reflect! What stress He layeth upon one moment's deviation: that is, were he to incline a hair's breadth to the right or to the left, his deviation would be clearly established and his utter nothingness made manifest. And now ye are witnessing how the wrath of God hath from all sides afflicted him and how day by day he is speeding towards destruction. Ere long will ye behold him and his associates, outwardly and inwardly, condemned to utter ruin.

What deviation can be greater than breaking the Covenant of God! What deviation can be greater than interpolating and falsifying the words and verses of the Sacred Text, even as testified and declared by Mírzá Badí'u'lláh! What deviation can be greater than calumniating the Center of

the Covenant himself! What deviation can be more glaring than spreading broadcast false and foolish reports touching the Temple of God's Testament! What deviation can be more grievous than decreeing the death of the Center of the Covenant, supported by the holy verse:—"He that layeth a claim ere the passing of a thousand years..." whilst he (Muḥammad 'Alī) without shame in the days of the Blessed Beauty had advanced such a claim as this and been confuted by Him in the aforementioned manner, the text of his claim being still extant in his own handwriting and bearing his own seal. What deviation can be more complete than falsely accusing the loved ones of God! What deviation can be more evil than causing their imprisonment and incarceration! What deviation can be more severe than delivering into the hands of the government the Holy Writings and Epistles, that haply they (the government) might arise intent upon the death of this wronged one! What deviation can be more violent than threatening the ruin of the Cause of God, forging and slanderously falsifying letters and documents so that this might perturb and alarm the government and lead to the shedding of the blood of this wronged one,—such letters and documents being now in the possession of the government! What deviation can be more odious than his iniquity and rebellion! What deviation can be more shameful than dispersing the gathering of the people of salvation! What deviation can be more infamous than the vain and feeble interpretations of the people of doubt! What deviation can be more wicked than joining hands with strangers and with the enemies of God!

A few months ago, in concert with others, he that hath broken the Covenant hath prepared a document teeming with calumny and slander wherein, the Lord forbid, among many similar slanderous charges, 'Abdu'l-Bahá is deemed a deadly enemy, the ill-wisher of the Crown. They so perturbed the minds of the members of the Imperial Government that at last a Committee of Investigation was sent from the seat of His Majesty's Government which, violating every rule of justice and equity that befit His Imperial Majesty, nay, with the most glaring injustice, proceeded with its investigations. The ill-wishers of the One True God surrounded them on every side and explained and excessively enlarged upon the text of the document whilst they (the members of the Committee) in their turn blindly acquiesced. One of their many calumnies was that this servant had raised

aloft a banner in this city, had summoned the people together under it, had established a new sovereignty for himself, had erected upon Mount Carmel a mighty stronghold, had rallied around him all the peoples of the land and made them obedient to him, had caused disruption in the Faith of Islám, had covenanted with the following of Christ and, God forbid, had purposed to cause the gravest breach in the mighty power of the Crown. May the Lord protect us from such atrocious falsehoods!

According to the direct and sacred command of God we are forbidden to utter slander, are commanded to show forth peace and amity, are exhorted to rectitude of conduct, straightforwardness and harmony with all the kindreds and peoples of the world. We must obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God. With these final and decisive words, how can it be that these imprisoned ones should indulge in such vain fancies; incarcerated, how could they show forth such disloyalty! But alas! The Committee of Investigation hath approved and confirmed these calumnies of my brother and ill-wishers and submitted them to the presence of His Majesty the Sovereign. Now at this moment a fierce storm is raging around this prisoner who awaiteth, be it favorable or unfavorable, the gracious will of His Majesty, may the Lord aid him by His grace to be just. In whatsoever condition he may be, with absolute calm and quietness, ‘Abdu’l-Bahá is ready for self-sacrifice and is wholly resigned and submitted to His Will. What transgression can be more abominable, more odious, more wicked than this!

In like manner, the focal Center of Hate, hath purposed to put ‘Abdu’l-Bahá to death and this is supported by the testimony written by Mírzá Shu‘á‘u’lláh himself and is here enclosed. It is evident and indisputable that they are privily and with the utmost subtlety engaged in conspiring against me. The following are his very words written by him in this letter:—“I curse at every moment him that hath kindled this discord, imprecate in these words ‘Lord! have no mercy upon him’ and I hope ere long God will make manifest the one that shall have no pity on him, who now weareth another garb and about whom I cannot any more explain.” Reference he doth make by these words to the sacred verse that beginneth

as follows:—“He that layeth a claim ere the passing of a thousand years...” Reflect! How intent they are upon the death of ‘Abdu’l-Bahá! Ponder in your hearts upon the phrase “I cannot any more explain” and realize what schemes they are devising for this purpose. They fear lest, too fully explained, the letter might fall into alien hands and their schemes be foiled and frustrated. The phrase is only foretelling good tidings to come, namely that regarding this all requisite arrangements have been made.

O God, my God! Thou seest this wronged servant of Thine, held fast in the talons of ferocious lions, of ravening wolves, of bloodthirsty beasts. Graciously assist me, through my love for Thee, that I may drink deep of the chalice that brimmeth over with faithfulness to Thee and is filled with Thy bountiful Grace; so that, fallen upon the dust, I may sink prostrate and senseless whilst my vesture is dyed crimson with my blood. This is my wish, my heart’s desire, my hope, my pride, my glory. Grant, O Lord my God, and my Refuge, that in my last hour, my end may even as musk shed its fragrance of glory! Is there a bounty greater than this? Nay, by Thy Glory! I call Thee to witness that no day passeth but that I quaff my fill from this cup, so grievous are the misdeeds wrought by them that have broken the Covenant, kindled discord, showed their malice, stirred sedition in the land and dishonored Thee amidst Thy servants. Lord! Shield Thou from these Covenant-breakers the mighty Stronghold of Thy Faith and protect Thy secret Sanctuary from the onslaught of the ungodly. Thou art in truth the Mighty, the Powerful, the Gracious, the Strong.

In short, O ye beloved of the Lord! The Center of Sedition, Mírzá Muḥammad ‘Alí, in accordance with the decisive words of God and by reason of his boundless transgression, hath grievously fallen and been cut off from the Holy Tree. Verily, we wronged them not, but they have wronged themselves!

O God, my God! Shield Thy trusted servants from the evils of self and passion, protect them with the watchful eye of Thy loving kindness from all rancor, hate and envy, shelter them in the impregnable stronghold of Thy care and, safe from the darts of doubtfulness, make them the manifestations of Thy glorious Signs, illumine their faces with the effulgent rays shed from the Dayspring of Thy Divine Unity, gladden their

hearts with the verses revealed from Thy Holy Kingdom, strengthen their loins by Thy all-swaying power that cometh from Thy Realm of Glory. Thou art the All-Bountiful, the Protector, the Almighty, the Gracious!

O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken-winged bird will have taken its flight into the Celestial Concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden neath the dust, it is incumbent upon the Afnán, that are steadfast in the Covenant of God and have branched from the Tree of Holiness; the Hands, (pillars) of the Cause of God (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith. It behooveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime, and travel throughout all regions. Bestirred, without rest and steadfast to the end they must raise in every land the triumphal cry “O Thou the Glory of Glories!” (Yá Bahá’u’l-Abhá), must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting and must kindle the flame of Divine love in every assembly; that the light of truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may be diffused, that faces may shine radiantly, hearts be filled with the Divine spirit and souls be made heavenly.

In these days, the most important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of utmost importance for it is the head corner-stone of the foundation itself. This wronged servant has spent his days and nights in promoting the Cause and urging the peoples to service. He rested not a moment, till the fame of the Cause of God was noised abroad in the world and the celestial strains from the Abhá Kingdom roused the East and the West. The beloved of God must also follow the same example. This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Bahá!

The disciples of Christ forgot themselves and all earthly things,

forsook all their cares and belongings, purged themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the Divine Guidance, till at last they made the world another world, illumined the surface of the earth and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!

O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghşán (Branches), the Afnán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,—as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghşán, the Afnán, the Hands of the Cause of God and His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendents.

The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghşán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him

and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá. My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Bahá and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!

O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:—"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him.

The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these, whether unanimously or by a majority vote, must give their assent to the choice of the one whom the Guardian of the Cause of God hath chosen as his successor. This assent must be given in such wise as the assenting and dissenting voices may not

be distinguished (i.e., secret ballot).

O friends! The Hands of the Cause of God must be nominated and appointed by the Guardian of the Cause of God. All must be under his shadow and obey his command. Should any, within or without the company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God.

The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words.

This body of the Hands of the Cause of God is under the direction of the Guardian of the Cause of God. He must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world, for it is the light of Divine Guidance that causeth all the universe to be illumined. To disregard, though it be for a moment, this absolute command which is binding upon everyone, is in no wise permitted, that the existent world may become even as the Abhá Paradise, that the surface of the earth may become heavenly, that contention and conflict amidst peoples, kindreds, nations and governments may disappear, that all the dwellers on earth may become one people and one race, that the world may become even as one home. Should differences arise, they shall be amicably and conclusively settled by the Supreme Tribunal, that shall include members from all the governments and peoples of the world.

O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving kindness, that the stranger may

find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. In like manner, the affections and loving kindness of the servants of the One True God must be bountifully and universally extended to all mankind. Regarding this, restrictions and limitations are in no wise permitted.

Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindliness, good-will and friendliness, that all the world of being may be filled with the holy ecstasy of the grace of Bahá, that ignorance, enmity, hate and rancor may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity. Should other peoples and nations be unfaithful to you show your fidelity unto them, should they be unjust toward you show justice towards them, should they keep aloof from you attract them to yourselves, should they show their enmity be friendly towards them, should they poison your lives, sweeten their souls, should they inflict a wound upon you, be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful.

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the Guardian of the Cause

of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead. This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

O Lord, my God! Assist Thy loved ones to be firm in Thy Faith, to walk in Thy ways, to be steadfast in Thy Cause. Give them Thy grace to withstand the onslaught of self and passion, to follow the light of Divine Guidance. Thou art the Powerful, the Gracious, the Self-Subsisting, the Bestower, the Compassionate, the Almighty, the All-Bountiful.

O friends of ‘Abdu’l-Bahá! The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Ḥuqúq), to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things, and God verily is the All-Possessing, exalted above the need of any gift from His creatures. This fixed money offering, however, causeth the people to become firm and steadfast and draweth Divine increase upon them. It is to be offered through the Guardian of the Cause of God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common weal.

O ye beloved of the Lord! It is incumbent upon you to be submissive to all monarchs that are just and to show your fidelity to every righteous king. Serve ye the sovereigns of the world with utmost truthfulness and loyalty. Show obedience unto them and be their well-wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just sovereign is disloyalty to God Himself.

This is my counsel and the commandment of God unto you. Well is it with them that act accordingly.

PART TWO

HE IS GOD

O my Lord, my heart's Desire, Thou Whom I ever invoke, Thou Who art my Aider and my Shelter, my Helper and my Refuge! Thou seest me submerged in an ocean of calamities that overwhelm the soul, of afflictions that oppress the heart, of woes that disperse Thy gathering, of ills and pains that scatter Thy flock. Sore trials have compassed me round and perils have from all sides beset me. Thou seest me immersed in a sea of unsurpassed tribulation, sunk into a fathomless abyss, afflicted by mine enemies and consumed with the flame of their hate, enkindled by my kinsmen with whom Thou didst make Thy strong Covenant and Thy firm Testament, wherein Thou biddest them turn their hearts to this wronged one, to keep away from me the foolish, the unjust, and refer unto this lonely one all that about which they differ in Thy Holy Book, so that the Truth may be revealed unto them, their doubts may be dispelled and Thy manifest Signs be spread abroad.

Yet now Thou seest them, O Lord, my God! with Thine eye that sleepeth not, how that they have broken Thy Covenant and turned their backs thereon, how with hate and rebelliousness they have erred from Thy Testament and have arisen intent upon malice.

Adversities have waxed still more severe as they rose with unbearable cruelty to overpower and crush me, as they scattered far and wide their scrolls of doubt and in utter falsehood hurled their calumnies upon me. Not content with this, their chief, O my God, hath dared to interpolate Thy Book, to fraudulently alter Thy decisive Holy Text and falsify that which hath been revealed by Thy All-Glorious Pen. He did also maliciously insert that which Thou didst reveal for the one that hath

wrought the most glaring cruelty upon Thee, disbelieved in Thee and denied Thy wondrous Signs, into what Thou didst reveal for this servant of Thine that hath been wronged in this world. All this he did that he might beguile the souls of men and breathe his evil whisperings into the hearts of Thy devoted ones. Thereunto did their second chief testify, confessing it in his own handwriting, setting thereupon his seal and spreading it throughout all regions. O my God! Could there be a more grievous injustice than this? And still they rested not, but further strove with stubbornness, falsehood and slander, with scorn and calumny to stir up sedition in the midst of the government of this land and elsewhere, causing them to deem me a sower of sedition and filling the minds with things that the ear abhorreth to hear. The government was thus alarmed, fear fell upon the sovereign, and the suspicion of the nobility was aroused. Minds were troubled, affairs were upset, souls were perturbed, the fire of anguish and sorrow was kindled within the breasts, the Holy Leaves (of the Household) were convulsed and shaken, their eyes rained with tears, their sighs and lamentations were raised and their hearts burned within them as they bewailed this wronged servant of Thine, fallen a victim into the hands of these, his kindred, nay, his very enemies!

Lord! Thou seest all things weeping me, and my kindred rejoicing in my woes. By Thy Glory, O my God! Even amongst mine enemies, some have lamented my troubles and my distress, and of the envious ones a number have shed tears because of my cares, my exile and my afflictions. They did this because they found naught in me but affection and care and witnessed naught but kindness and mercy. As they saw me swept into the flood of tribulation and adversity and exposed even as a target to the arrows of fate, their hearts were moved with compassion, tears came to their eyes and they testified declaring:—"The Lord is our witness; naught have we seen from him but faithfulness, generosity and extreme compassion." The Covenant-breakers, foreboders of evil, however, waxed fiercer in their rancor, rejoiced as I fell a victim to the most grievous ordeal, bestirred themselves against me and made merry over the heartrending happenings around me.

I call upon Thee, O Lord my God! with my tongue and with all my heart, not to requite them for their cruelty and their wrong-doings, their

craft and their mischief, for they are foolish and ignoble and know not what they do. They discern not good from evil, neither do they distinguish right from wrong, nor justice from injustice. They follow their own desires and walk in the footsteps of the most imperfect and foolish amongst them. O my Lord! Have mercy upon them, shield them from all afflictions in these troubled times and grant that all trials and hardships may be the lot of this Thy servant that hath fallen into this darksome pit. Single me out for every woe and make me a sacrifice for all Thy loved ones. O Lord, Most High! May my soul, my life, my being, my spirit, my all be offered up for them. O God, my God! Lowly, suppliant and fallen upon my face, I beseech Thee with all the ardor of my invocation to pardon whosoever hath hurt me, forgive him that hath conspired against me and offended me, and wash away the misdeeds of them that have wrought injustice upon me. Vouchsafe unto them Thy goodly gifts, give them joy, relieve them from sorrow, grant them peace and prosperity, give them Thy bliss and pour upon them Thy bounty.

Thou art the Powerful, the Gracious, the Help in Peril, the Self-Subsisting!

O dearly beloved friends! I am now in very great danger and the hope of even an hour's life is lost to me. I am thus constrained to write these lines for the protection of the Cause of God, the preservation of His Law, the safeguarding of His Word and the safety of His Teachings. By the Ancient Beauty! This wronged one hath in no wise borne nor doth he bear a grudge against any one; towards none doth he entertain any ill-feeling and uttereth no word save for the good of the world. My supreme obligation, however, of necessity, prompteth me to guard and preserve the Cause of God. Thus, with the greatest regret, I counsel you saying: Guard ye the Cause of God, protect His law and have the utmost fear of discord. This is the foundation of the belief of the people of Bahá (may my life be offered up for them): "His Holiness, the Exalted One (the Báb), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abhá Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding." Unto the Most Holy Book every one must turn and all

that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the Truth and the Purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant. By this House is meant that Universal House of Justice which is to be elected from all countries, that is from those parts in the East and West where the loved ones are to be found, after the manner of the customary elections in Western countries such as those of England.

It is incumbent upon these members (of the Universal House of Justice) to gather in a certain place and deliberate upon all problems which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book. Whatsoever they decide has the same effect as the Text itself. And inasmuch as this House of Justice hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same. Thus for example, the House of Justice enacteth today a certain law and enforceth it, and a hundred years hence, circumstances having profoundly changed and the conditions having altered, another House of Justice will then have power, according to the exigencies of the time, to alter that law. This it can do because that law formeth no part of the Divine Explicit Text. The House of Justice is both the initiator and the abrogator of its own laws.

And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the Exalted One, and show your fidelity to the Ever-Blest Beauty. The utmost endeavor must be exerted lest all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain. Ye know well what the hands of the Center of Sedition, Mírzá Muḥammad ‘Alí, and his associates have wrought. Among his doings, one of them is the corruption of the Sacred Text whereof ye are all aware, the Lord be praised, and know that it is evident, proven and confirmed by the testimony of his brother, Mírzá Badí‘u’lláh, whose confession is written in

his own handwriting, beareth his seal, is printed and spread abroad. This is but one of his misdeeds. Can a transgression be imagined more glaring than this, the interpolation of the Holy Text? Nay, by the righteousness of the Lord! His transgressions are writ and recorded in a leaflet by itself. Please God, ye will peruse it.

In short, according to the explicit Divine Text the least transgression shall make of this man a fallen creature, and what transgression is more grievous than attempting to destroy the Divine Edifice, breaking the Covenant, erring from the Testament, falsifying the Holy Text, sowing the seeds of doubt, calumniating ‘Abdu’l-Bahá, advancing claims for which God hath sent down no warrant, kindling mischief and striving to shed the very blood of ‘Abdu’l-Bahá, and many other things whereof ye are all aware! It is thus evident that should this man succeed in bringing disruption into the Cause of God, he will utterly destroy and exterminate it. Beware lest ye approach this man, for to approach him is worse than approaching fire!

Gracious God! After Mírzá Badí‘u’lláh had declared in his own handwriting that this man (Muḥammad ‘Alí) had broken the Covenant and had proclaimed his falsification of the Holy Text, he realized that to return to the True Faith and pay allegiance to the Covenant and Testament would in no wise promote his selfish desires. He thus repented and regretted the thing he had done and attempted privily to gather in his printed confessions, plotted darkly with the Center of Sedition against me and informed him daily of all the happenings within my household. He has even taken a leading part in the mischievous deeds that have of late been committed. Praise be to God affairs recovered their former stability and the loved ones obtained partial peace. But ever since the day he entered again into our midst, he began afresh to sow the seeds of sore sedition. Some of his machinations and intrigues will be recorded in a separate leaflet.

My purpose is, however, to show that it is incumbent upon the friends that are fast and firm in the Covenant and Testament to be ever wakeful lest after this wronged one is gone this alert and active worker of mischief may cause disruption, privily sow the seeds of doubt and sedition and utterly root out the Cause of God. A thousand times shun his company.

Take heed and be on your guard. Watch and examine; should anyone, openly or privily, have the least connection with him, cast him out from your midst, for he will surely cause disruption and mischief.

O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results.

O God, my God! I call Thee, Thy Prophets and Thy Messengers, Thy Saints and Thy Holy Ones, to witness that I have declared conclusively Thy Proofs unto Thy loved ones and set forth clearly all things unto them, that they may watch over Thy Faith, guard Thy Straight Path and protect Thy Resplendent Law. Thou art, verily, the All-Knowing, the All-Wise!

PART THREE

HE IS THE WITNESS, THE ALL-SUFFICING

O my God! my Beloved, my heart's Desire! Thou knowest, Thou seest that which hath befallen this servant of Thine, that hath humbled himself at Thy Door, and Thou knowest the sins committed against him by the people of malice, they that have broken Thy Covenant and turned their backs on Thy Testament. In the day-time they afflicted me with the arrows of hate and in the night-season they privily conspired to hurt me. At dawn they committed that which the Celestial Concourse did lament and at eventide they unsheathed against me the sword of tyranny and hurled in the presence of the ungodly their darts of calumny upon me. Notwithstanding their misdeeds, this lowly servant of Thine was patient and did endure every affliction and trial at their hands, though by Thy power and might he could have destroyed their words, quenched their fire and stayed the flame of their rebelliousness.

Thou seest, O my God! how my long-suffering, my forbearance and silence have increased their cruelty, their arrogance and their pride. By Thy Glory, O Beloved One! They have misbelieved in Thee and rebelled against Thee in such wise that they left me not a moment of rest and quiet, that I might arise as it is meet and seemly, to exalt Thy Word amidst mankind, and might serve at Thy Threshold of Holiness with a heart that overfloweth with the joy of the dwellers of the Abhá Kingdom.

Lord! My cup of woe runneth over, and from all sides blows are fiercely raging upon me. The darts of affliction have compassed me round and the arrows of distress have rained upon me. Thus tribulation overwhelmed me and my strength, because of the onslaught of the foemen, became weakness within me, while I stood alone and forsaken in the midst of my woes. Lord! Have mercy upon me, lift me up unto Thyself and make me to drink from the Chalice of Martyrdom, for the wide world with all its vastness can no longer contain me.

Thou art, verily, the Merciful, the Compassionate, the Gracious, the All-Bountiful!

O ye the true, the sincere, the faithful friends of this wronged one! Everyone knoweth and believeth what calamities and afflictions have befallen this wronged one, this prisoner, at the hands of those who have broken the Covenant at the time when, after the setting of the Day-Star of the world, his heart was consumed with the flame of his bereavement.

When, in all parts of the earth, the enemies of God profiting by the passing away of the Sun of Truth, suddenly and with all their might launched their attack; at such a time and in the midst of so great a calamity, the Covenant-breakers arose with the utmost cruelty, intent upon harm and the stirring up of the spirit of enmity. At every moment a misdeed they did commit and bestirred themselves to sow the seeds of grievous sedition, and to ruin the edifice of the Covenant. But this wronged one, this prisoner, did his utmost to hide and veil their doings, that haply they might regret and repent. His long-suffering and forbearance of these evil deeds, however, made the rebellious ones still more arrogant and daring; until, through leaflets written with their own hands, they sowed the seeds of doubt,

printing these leaflets and scattering them broadcast throughout the world, believing that such foolish doings would bring to naught the Covenant and the Testament.

Thereupon the loved ones of the Lord arose, inspired with the greatest confidence and constancy and aided by the power of the Kingdom, by Divine Strength, by heavenly Grace, by the unfailing help and Celestial Bounty, they withstood the enemies of the Covenant in well-nigh three score and ten treatises and supported by conclusive proofs, unmistakable evidences and clear texts from the Holy Writ, they refuted their scrolls of doubt and mischief-kindling leaflets. The Center of Sedition was thus confounded in his craftiness, afflicted by the wrath of God, sunk into a degradation and infamy that shall be lasting until the Day of Doom. Base and wretched is the plight of the people of evil deeds, they that are in grievous loss!

And as they lost their cause, grew hopeless in their efforts against the loved ones of God, saw the Standard of His Testament waving throughout all regions and witnessed the power of the Covenant of the Merciful One, the flame of envy so blazed within them as to be beyond recounting. With the utmost vigor, exertion, rancor and enmity, they followed another path, walked in another way, devised another plan: that of kindling the flame of sedition in the heart of the very government itself, and thus cause this wronged one, this prisoner to appear as a mover of strife, inimical to the government and a hater and opponent of the Crown. Perchance 'Abdu'l-Bahá may be put to death and his name be made to perish whereby an arena may be opened unto the enemies of the Covenant wherein they may advance and spur on their charger, inflict a grievous loss upon everyone and subvert the very foundations of the edifice of the Cause of God. For so grievous is the conduct and behavior of this false people that they are become even as an axe striking at the very root of the Blessed Tree. Should they be suffered to continue they would, in but a few days' time, exterminate the Cause of God, His Word, and themselves.

Hence, the beloved of the Lord must entirely shun them, avoid them, foil their machinations and evil whisperings, guard the Law of God and His religion, engage one and all in diffusing widely the sweet savors of

God and to the best of their endeavor proclaim His Teachings.

Whosoever and whatsoever meeting becometh a hindrance to the diffusion of the Light of Faith, let the loved ones give them counsel and say: "Of all the gifts of God the greatest is the gift of Teaching. It draweth unto us the Grace of God and is our first obligation. Of such a gift how can we deprive ourselves? Nay, our lives, our goods, our comforts, our rest, we offer them all as a sacrifice for the Abhá Beauty and teach the Cause of God." Caution and prudence, however, must be observed even as recorded in the Book. The veil must in no wise be suddenly rent asunder. The Glory of Glories rest upon you.

O ye the faithful loved ones of 'Abdu'l-Bahá! It is incumbent upon you to take the greatest care of Shoghi Effendi, the twig that hath branched from and the fruit given forth by the two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.

For he is, after 'Abdu'l-Bahá, the Guardian of the Cause of God, the Afnán, the Hands (pillars) of the Cause and the beloved of the Lord must obey him and turn unto him. He that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him, hath denied the True One. Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahá'u'lláh) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular conviction. All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.

The Glory of Glories rest upon you!

An Introduction To The Free Baha'i Faith

Since most of the believers were deceived by Shoghi Effendi , who claimed guardianship for himself by showing his proximity of relations to Abdul Baha (Ignoring that Mohammed Ali (our Masters blood brother) was closer than him in relation and was yet excommunicated), The natural title as the custodians of the Baha'i faith went with the cunning deceivers and not with the true believers .

The term “Free Baha'is” has its origin in those days when the Shoghi took the position of a guardian. Those Baha'is who firmly hold the Covenant of Baha'u'llah and followed his teachings while bravely opposing the appointment of guardianship of Shoghi based on the alleged Will, called themselves as “Free Baha'is”. The term free indicated freedom from the shackles of administration and the kingship of Shoghi. They freely propagated the teachings of Baha'u'llah without any restrictions and accountability unlike those Baha'is who were ruled by Shoghi and his power. This caravan of Free Baha'is was later joined by many like-minded individuals, famously Julie Chanler, Ahmad Sohrab, Hermann Zimmer, Lady Ruth White and so on.

The Divine Manifestation guided the faithful through the Great Inspiration, The Lady Ruth White who uncovered this scheme of usurping

An Introduction To The Free Baha'i Faith

Gods light. Amongst those who took the truth to the depth of their hearts was the Rev Hermann Zimmer, who through his courage and perseverance established the Free Baha'i Faith as a movement to enlighten the masses of the Faithful towards the truth. His effort yielded result and the movement grew far and wide gaining love and respect amongst the Faithful and hatred from the usurpers.

After Hermann Zimmer the movement has continued in the hearts and the minds of the people, a movement which is caused by the search of divine love and light, and a movement which dictated no terms to its followers.

As Baha'u'llah wanted, a true Baha'i must have a personal relationship with the manifestation and not through some administration which regulated a man's devotion towards the undying love of Baha'u'llah. Any Baha'i who lives and dies by the true principles of the Faith as Taught by the Master is a Free Baha'i. Free Baha'i is not a denomination but rather an identity of a faithful believer who is steadfast on the ideals taught by the divine beauty and our Master. Some of them are -

Since the lord has closed the chapter of Guardianship after our Master, the rejection of False authority between man and the divine light is from one of the foremost ideals of the Free Baha'i Faith.

Conducting an independent investigation of truth, in order to satisfy the need of searching for the light.

Teaching and learning the faith from the truly divine books, sent down to the great manifestation.

A Free Baha'i can never be excommunicated because the communion is between the great manifestation and the Baha'i Himself.

Your Analysis

Since the entire premise of this book is based on the independent investigation of truth, this last section of investigation and analysis is for you to make inferences.

The previous section contains the original scanned copy of the Report of Dr. Ainswoth Mitchell, as well as the original Persian Text - Will and Testament of Abdul Baha where readers can clearly see for themselves the tampering and the modifications made in the document.

A man's Heart is the best Judge for himself.

Beyond the Narrative

UNLOCK THE TRUTH HIDDEN WITHIN THE PAGES OF A WILL IN "BEYOND THE NARRATIVE." DELVE INTO THE METICULOUS INVESTIGATION CONDUCTED BY EXPERTS FROM THE FREE BAHÁ'Í PUBLISHING TRUST AS THEY SCRUTINIZE THE INTRICACIES OF A WILL THAT HAS BEEN TAMPERED WITH. FOLLOW ALONG AS THEY EMPLOY THEIR EXPERTISE IN LEGAL ANALYSIS, HISTORICAL RESEARCH, AND FORENSIC EXAMINATION TO UNRAVEL THE SECRETS CONCEALED WITHIN THIS CRUCIAL DOCUMENT. PREPARE TO BE CAPTIVATED BY THIS COMPELLING TRUE STORY THAT UNCOVERS THE TRUTH, EXPOSES MANIPULATION, AND SHEDS LIGHT ON THE PROFOUND IMPLICATIONS OF ALTERING A LAST WILL AND TESTAMENT.

