

# CARAVAN

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THE OPPRESSED FAMILY

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OF BAHA'U'LLAH

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# FOREWORD

*With great honour and servitude towards Baha'u'llah, we, the Free Baha'i Team present to you the Ridvan Edition, the 2nd Special Edition of Volume 5 of the Caravan. The holy days of Ridvan (paradise in Arabic) re-establishes the power of the Manifestation of God to create good from evil, bring forth light from darkness, and win triumph from seeming subjugation. "Verily, all created things were immersed in the sea of purification when, on that first day of Ridván, We shed upon the whole of creation the splendours of Our most excellent Names and Our most exalted Attributes." (Kitab-i-Aqdas)*

*Baha'is around the world celebrate Ridvan, the King of Festivals and the holiest 12 days of the Baha'i year. The celebrations honour the commencement of the Baha'i Faith in 1863, in a beautiful rose garden filled with the songs of nightingales on an island in the middle of the Tigris River. Called the Garden of Ridvan (pronounced as RezVahn), which means "paradise," this flowering, fragrant, birdsong-filled spot witnessed the birth of the world's newest independent religion during these twelve days, 158 years ago. On this island near the ancient city of Baghdad, the Ridvan garden marks the exact place where Baha'u'llah first declared his mission and*

*inaugurated the Baha'i Faith. In the holy remembrance of Ridvan, we dedicate this special edition to Baha'u'llah, in which we have collated all the Guest Articles published in our magazines between Vol. 1 to 4 and seek his special blessings to take the Caravan ahead and work towards spreading his pristine message far-and-wide.*

*First and foremost we express our heartfelt appreciation to all our Guests Authors on behalf of the entire editorial board and the Free Baha'i Team. It was with the mere co-operation, enthusiasm, and spirit of the authors and reviewers we could make The Caravan magazine a grand success. For the success of any journal, authors and the active readers who send out their feedback become an essential part and therefore they merit sincere appreciation. The inputs/feedback of our readers is frequently used in improving the quality of the content which is making it grow and steadily becoming the best magazine that the Baha'is have today. I, on behalf of the entire Free Baha'i Team, thank all authors and reviewers for their excellent contributions during the successful years of The Caravan - Trust me, without you people, it wouldn't have been possible and hence you deserve a pat on your back. Keep rocking, keep growing and keep striving to be the reason for Baha'u'llah's*

*smile, always!*

*Imagine a world that strives to accept and follow the teachings of Baha'u'llah and the Master. A world where people are working for the love of humanity, without even giving a thought about religion, race or colour. Imagine a morning when you get up without a report of something terrible happening somewhere. This is possible and will in fact be a talk of the town once people accept the true teachings of the Baha'i faith. The Baha'i faith that was revealed to Baha'u'llah and not the adulterated version of the faith which at the hands of Shoghi got diluted and went far away from the pristine teachings. Shoghi Effendi, who as soon as took over the reign of the Baha'i faith, converted it into a kingdom of unprecedented aggression. The oppression which started with the family of Baha'u'llah ended on the true servants and companions of Abdu'l Baha and a huge number were ruthlessly excommunicated from the faith.*

*All you need is a clear heart and an open mind to understand the role of Shoghi, as the successor endowed with all the powers of a pope, in destroying the Baha'i religion. Such powerful and devastating was this wind of oppression led by Shoghi that its repercussions can be felt even today. Oppression on the true followers of Baha'u'llah continues even today in the form of shunning and ex-communication by the administrative order i.e UHJ. Sadly all this is being done under the banner of the same Baha'u'llah whose sheer purpose was peace, love, harmony and unity of mankind in this hatred-filled world.*

*We wish our reader a Happy Ridvan and would like to mention it again - Thank you, authors and reviewers!*

*Thank you, everyone!*

*The Free Baha'i Team*

# The (Lip) Service of the Baha'i Administration at the time of the COVID-19 crisis.



Today, Humanity is at a critical juncture faced with the unprecedented and unexpected calamity in the form of the COVID-19 Pandemic. In the face of this crisis, Nations, Organisations, communities and even individuals are engaged in selfless service trying to help their fellow human beings' tide over the devastating effects of this pandemic. Nations are rising over past rivalries and animosities, and people are rising over racism and xenophobia to help each other.

However, in the face of all of this, the "Baha'i Administration" is doing, as usual, NOTHING MEANINGFUL. The "Administration", as always, in this time of crisis is bent on paying lip service and nothing more. This way of dumb and mute service is the innate nature of the "Baha'i

Administration" and is in perfect alignment with the past set precedents of service of the "Administration".

Allow me to enumerate the various "Powerful" (read: self-serving and futile; Lip Service) steps which the "Administration" will take at this time of crisis

1. The various secretaries of the Local Spiritual Assemblies will write flowery reports, elaborating in detail each small action done by the individual Baha'is (branded as the LSA's effort) while exaggerating the same to appear as a humungous effort on part of the LSA. This is while in reality the individual Baha'is themselves are encouraged to do good not for humanity but for LSA reports where each activity is counted. One LSA report states about their dilemma where the Baha'is



are asking them for guidance as to how they should serve the community during these dire times! As if any sane person needs guidance on that!!!

The Secretaries of the LSA's know very well that promotion in the Baha'i administrative order is very much tied to one's capacity at writing attractive reports.

2. The National Spiritual Assemblies will then collect all of these puff pieces to assemble a massive report which will be nothing but a whole lot of blarney. All NSA's are supposed to be masters in exaggerating the already exaggerated. The reality here is that the reelection of all of these "serving" members of LSA's and NSA's depends on these rubbish reports and exaggerations. The secretary of

the NSA's will then forward these reports to the World Centre which will then generate a very holy sounding poetic statement which would sound something like this: -

"In city after city, village after village, we see that a greater consciousness of our common humanity is emerging among many people. This is spurring them on to help others and to transcend traditional barriers and prejudices that keep them apart. The Baha'i communities together with local organizations and institutions are raising awareness about the corona virus disease (COVID-19).

3. The next step in their self-serving Lip Service at this time of crisis would be to send out correspondences to figures of authority in various countries (like the office of the Prime

Minister etc). This work comes under the purview of the External Affairs Committee of the NSA and is the most important assignment for all of the NSA's worldwide. In these letters/correspondences the NSA's will express their sympathies and solidarity with the government in this crisis while emphasising that they are all obeying the respective directives given by the said government but without ever explicitly specifying how "they" are going to help.

Because in reality they have no intention of helping and the purpose of sending such a letter is much more sinister. What they in fact desire is a response (which is usually issued to all organisations which write to these august offices) from these figures in authority thanking them for their sympathies which will then be used by the administration to publicise their "Achievement" worldwide - That the Baha'is have received welcoming and appreciating letters from Heads of States - As if the religion of Baha'u'llah needs validation from them.

While not always, often it has also been seen that a whisper campaign is then started to spread malicious news that such and such head of state is now a Baha'i and is hiding his true beliefs fearing public repercussion - proof of which is a polite letter of thanks written by them (simply audacious)

4. The NSA's will then start asking for money from the ordinary Baha'is (whom they fondly refer to as sheep) and from other organisations. Of these monies a very small percentage actually makes its way to relief activities (and the NSA's feel no need to publish statistics regarding how many cents to a dollar is actually spent towards relief activities) but not before the "Administration" will very shamefully make it into a photo-op, usually with Government officials involved, for worldwide circulation, to show acceptance of the Baha'i faith.

5. And Lastly there is section of the "Administration" called as the Kamalabadi Baha'is who will take great pride in labelling this occasion of misfortune as the revenge of Baha'u'llah on Humanity. They will in fact label all that befalls humanity as the revenge of Baha'u'llah since Humanity has not accepted the message of Baha'u'llah, in their sordid thinking, it is then necessary for Baha'u'llah to take revenge from humanity by involving it in harsh punishments.

This kind of thinking originates from a mind which has suffered years of spiritual rot at the hands of the Administration. Such statements of hate and acting like spokespersons for Baha'u'llah comes naturally to them since they have for long left the true teachings of Baha'u'llah and have adopted false ideas, false systems and false "Administrations" as authorities over them.

I believe that it is the moral responsibility of all true Baha'is to condemn these Kamalabadi Baha'is who find solace in the Misfortune of others (including the many Baha'i who have been affected by this).

Alas, But in these times of tribulations and crisis, it seems that the chosen ones of Baha'u'llah, us Baha'is appear to be the most lost all because of this false "Administration" which does service only when it is self-service and helps only when it needs help in return. And all of this grand charade of service (Lip Service) by the "Administration" at the time of crises is only a means of marking their presence and safeguarding their relevance in our society.

Thank you.

A pained Baha'i

(Reference: Guest Article from The Caravan, Vol 4, Ed. 2)

# DID SHOOGHI EFFENDI DIE A NATURAL DEATH OR WAS HE MURDERED?

(We have got this brief extract from the book *Nasheb Wa Faraz*, chapter 5 for the perusal of our readers. The same has been translated from Arabic by one of our friends based out of Middle East. We're sure you will find it beneficial).

Shoghi Effendi did not accept making any changes to the content of the 10-year plan, or to change the members of the International Baha'i Council, or to change its appointed Chairman (Mason Remey); and had referred in his tablet no. 101 to the statement of Abdu'l Baha, indicating, "To the people of righteous (i.e. the Baha'is)"

The continent of America is the center of the lights of spiritual insight and the country of the appearance of the secrets, the source of the virtuous people, and the place of gathering of the free people.

Therefore, John Ferraby, Hasan Afnan Balyuzi, and Ruhyyah Maxwell (who was suffering from the infertility complex, and at

the same time was very angry with the appointment of Mason Remey, an old man as the president of the embryonic International Baha'i Council. Since Shoghi Effendi did not agree to take their pressure of changing the President, these people surreptitiously poisoned the him.

On Sunday, Oct 27th of 1957, the effects of the poison appeared, and the fingers of his joints started aching. Ruhyyah Khanum asked Shoghi if he was facing any other difficulty and pain, to which he replied, 'No! Just feel pain in my fingers that are contracted.' Then added, 'I am very tired; very tired!'

That night, Shoghi Effendi had fever. The next day his fever went up to 39C. While the members of the Britain NSA and other agencies of the UK, two Hands of the Cause, their ABMs, the prominent Physicians, high qualified hospitals, and enough money were available, Ruhyyah Khanum just contacted an unknown medicine doctor, who without visiting the patient wrote a prescription.



**CRIME SCENE DO NOT CROSS**

The physician, in the evening, after his work at the hospital went to see Shoghi Effendi. After examination, he informed that both Shoghi Rabbani and Ruhiiyyah were suffering from the critical Asiatic flu. Nevertheless, they did not convene any medical council, nor acknowledged the Baha'i World Center. They also did not inform the NSA of UK, and did not ask any consultation from the Baha'i specialized physicians in London.

Came next Tuesday, when Ruhiiyyah Khanum became so well that the doctor let her go out for an important case (though the important case was never known!) Since after the flu, Shoghi was affected by pneumonia, the doctor, after visiting him, gave an explanatory report about his medical condition to Ruhiiyyah Khanum.

Shoghi Effendi, according to his initial program, was interested to leave London for Haifa, but the doctor opposed him. Ruhiiyyah Khanum, who was the liaison officer between the Guardian and the Baha'i International

Council, did not inform the Council about the situation and the changes. Again, John Ferraby, who was both, a Hand of the Cause and the Secretary of the NSA of the UK, and Hasan Balyuzi (Afnan) who was a Hand and a member of the NSA, did not inform the National Baha'i Organization, the Baha'i medical committee, and the Baha'i physicians from the case; and refused to acknowledge the sickness of the Guardian and thus prevented the formation of the Medical Consultation Council.

On Saturday morning, the 2nd of November, as Shoghi Effendi found himself in a constrained situation, hopelessly requested Ruhiiyyah Khanum to give him the 10-year Plan, so that he may complete it before his death!

Ruhiiyyah Khanum decided to prevent him, but he said, 'No, I should complete it! Because it has occupied my thoughts, and I should finish it. Today, I received 1-2 more names by post, that should be added to the program,

and finalise it!" During the completion of the program he said, 'It seems that this case is killing me. How can I complete it?'

On that day, after finishing his work, the beloved Guardian looked very tired. For lunch, he could just eat one spoon food; and he couldn't eat anything for dinner. The manner of his talking on that evening indicated his severe depression. He was very sad and depressed. His talking was so emotional that even those who participated in those wicked deeds, became anxious and heartbroken!

In the evening, the doctor came and visited Shoghi Effendi. He informed that Shoghi would be able to leave for Haifa on Tuesday. The next day was a Sunday, being an off for the doctor, he said that it will be unnecessary to come and visit Shoghi. By hearing that Ruhiyyah Khanum became upset and shameful, because of her cooperation in those sinful deeds.

In the morning of the Sunday, November 3, she knocked at the door of Shoghi Effendi and as she heard no answer, she went in. She saw him asleep on his left side, while his eyes were open, as if he was looking at the entering people. His left hand was on his right shoulder, while his right hand was on his left hand. His eyes were open, and his stomach and intestine were blown up.

Ruhiyyah Khanum contacted the doctor, and after getting assurance that Shoghi has passed away, she telephoned the Hands of the Cause, Hasan Balyuzi, and John Ferraby (who were her cooperators) and informed about Shoghi's ascension. John Ferraby asked her to be calm and patient until his coming!

After their arrival, they released the doctor they first consulted. Then, they sutured the intestine of Shoghi Effendi and then closed the door of his room. A telegram was prepared, with the signature of Ruhiyyah Khanum, and sent to Haifa on Monday:

"The Guardian of the Cause is seriously affected by the Asian flu. Tell Leroy (Ioas) to inform all the national assemblies, and the Friends to pray and request for the protection of the Cause. Ruhiyyah."

Then, the Hand of the Cause, Ugo Giachery, was contacted by telephone, in Rome. He entered London at 20:00 the same day. They decided to declare the death of Shoghi Effendi via Radio. Ruhiyyah Khanum was asked to neglect her previous telegram, and by sending a new telegram, acknowledges the ascension as below:

"Shoghi Effendi, the beloved of the hearts of the Baha'is, and the sacred deposit of Abdul-Baha, was ascended as a result of his affection to the Asian flu, and heart attack while fallen asleep. Repeat to the Friends to be firm and patient, and follow the institution of the Hands of the Cause, which was developed under his auspices, and has recently been consolidated by him. Only the unity of the hearts and the unity of the aim may witness the steadfastness of all the Baha'i National Assemblies and the Friends towards the Guardian, who sacrificed his all life for the service of the Cause of God. Ruhiyyah."

**Authored by,**

Major Yadullah Thabit Rasekh,

(Reference: Guest Article from The Caravan, Vol 3, Ed. 4)



# THE SCANDALOUS DEATH OF SHOGHI EFFENDI: A REPORT

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

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

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

## **HIS DEATH.**

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

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

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

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



Extracts from

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

“ 3. When a death is reported to a coroner

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

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

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

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

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

Post-mortems

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

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

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

## UNCOVERING THE CIRCUMSTANCES OF SHOGHI EFFENDI'S DEATH

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

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

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

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

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

(NOTES AND MEMORIES BY YADULLAH)

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

(Reference: Guest Article from The Caravan, Vol4, Ed. 6)



# WHY SHOOGHI EFFENDI CANNOT BE THE LEGITIMATE GUARDIAN OF THE BAHA'I FAITH

It is now a well-known and widely accepted fact that Shoghi Effendi acquired the position of Guardianship solely based on the forged Will and Testament of Abdu'l Baha and by no

other official introductions or prior appointments. The strongest evidence of the will of Abdu'l Baha (as released by Shoghi Effendi) comes from the then leading forensics expert Dr. Ainsworth Mitchel who's forte as the lead consultant for the Scotland Yard providing expert witness on issues of the written word and handwriting. He has said as part of his investigation into the Will and Testament of Abdu'l Baha that the document provided is a forgery. This report is widely published on the internet.

Apart from this expert opinion let us take a critical look at the supposed guardianship of Shoghi Effendi from other perspectives.

1. After the ascension of Baha'u'llah, Abdu'l Baha was widely accepted as His successor since the community at large understood Abdu'l Baha would succeed Baha'u'llah as he had in the past been introduced by Baha'u'llah as such. However, in the case of Shoghi Effendi, The Master never once in His lifetime even made a passing about Shoghi Effendi succeeding Him.

2. Quoting ad-verbatim from the alleged Will and Testament of the Master (based on whose statements Shoghi Effendi was installed as guardian), "O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own lifetime 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) . Firstly, if Shoghi Effendi was appointed guardian by Abdu'l Baha in this will and testament then

henceforth all instructions should be to Shoghi Effendi by direct address (second person) and not the ambiguous “Guardian of the cause of God” since all ambiguity ends with the appointment of Shoghi Effendi. Secondly, by dying childless Shoghi Effendi has shown that he was not the true guardian since if he would have been the true guardian of the cause of God then he would have been blessed with a lineage which would have

succeeded him in being guardians of the Cause of God.

3. Again, quoting ad-verbatim from the alleged Will and Testament of the Master: ...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. Abdu'l Baha has clearly instructed that in the unfortunate event of a suitable successor not being available from the direct lineage of the Guardian i.e. Aghsan, the Guardian should select a successor from the Afnan. One can only wonder why this very clear instruction of Abdu'l Baha were not followed.

4. The Alleged Will and Testament also specifically instructed the Guardian to establish the Universal House of Justice and commanded him (the Guardian) to be the chair- person after its establishment. Again, defying the commandments of the Master Shoghi Effendi chose to rule the Baha'i faith as dictator without opting for any consultation. Although his period of tyranny lasted for 35 years the Universal House of Justice was not formed.

5. Baha'u'llah says in Kitab-i-Aqdas that "Unto everyone hath been enjoined the writing of a will." (Aqdas #109). Shoghi Effendi not only wilfully disobeyed Abdu'l Baha but also chose to sidestep divine law by not writing a will and leaving the affairs of the Bahais in disarray after his death.

6. Shoghi Effendi, when younger, used to routinely disobey his Grandfather (Abdu'l Baha). After failing in his college at the age of twenty-four (on account of his wayward

activities), Shoghi Effendi chose to enrol himself at the Oxford University. This was despite the objections made by the Master. The Lady Ruth White has noted the following in her book (Reference: Ruth White, Abdu'l Baha's Questioned Will and Testament, p 29) regarding this unfortunate event. "In the autumn of 1919. Despite the objections of Abdu'l Baha he went. This act demonstrates that Shoghi Effendi had little consideration for the wishes of his grandfather, who was then seventy-four years of age. It also shows that he was lacking in the spiritual attributes which would have enabled him to know that it was of far more value to be with Abdu'l Baha, both spiritually and mentally, during the last two years of his life,"

7. As per Baha'i teachings, there is to be no clergy or supreme leader / unquestioned commander in the Baha'i faith. But Shoghi Effendi managed or rather ruled the faith as his personal fiefdom. Much akin to a tyrant Pope or a crazy Mollah, he excommunicated the entire family of Abdu'l Baha on frivolous pretexts, like travelling abroad without informing him or for marrying without his permission or even for attending Baha'i gatherings without informing him. While none of these innocent family members of Abdu'l Baha broke Covenant, what they did break was the ginormous ego of this tyrant "Guardian" which resulted in their excommunication. The true reason for these excommunications was Shoghi Effendis insecurity about his fragile position and his paranoia which afforded no challengers or questioners to his unchecked authority.

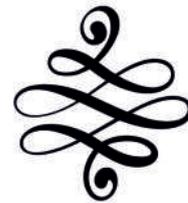
Seeing the above and applying it to an everyday person we might hesitate to even call such a person as a Baha'i, let alone as the "Guardian of the cause of God". We must keep in mind that Abdu'l Baha has said "if a person is to live his life treading on the

principles of the Baha'i faith without overtly declaring himself as Baha'i, he has in fact lived as Baha'i. And if a person calls himself a Baha'i all his life and has not obeyed or followed the principles of the Baha'i faith then he is not a Baha'i."

Assuming for a moment, for the sake of a healthy argument, that the will and testament of Abdu'l Baha is not forged, can anyone today justify the disobedience of Shoghi Effendi with regards to the direct commandments of Abdu'l Baha made in the said will. Did Shoghi Effendi live the life of a model Baha'i or did he choose to deliberately disobey the instructions and commandments of Abdu'l Baha and Baha'u'llah?

A little "Independent Investigation of Truth" would very easily reveal the truth.

(Reference: Guest Article from The Caravan, Vol4, Ed.5)



# A BRIEF NOTE ON NEW HISTORY SOCIETY AND THE RIGHT TO USAGE OF THE TERM “BAHA'I”

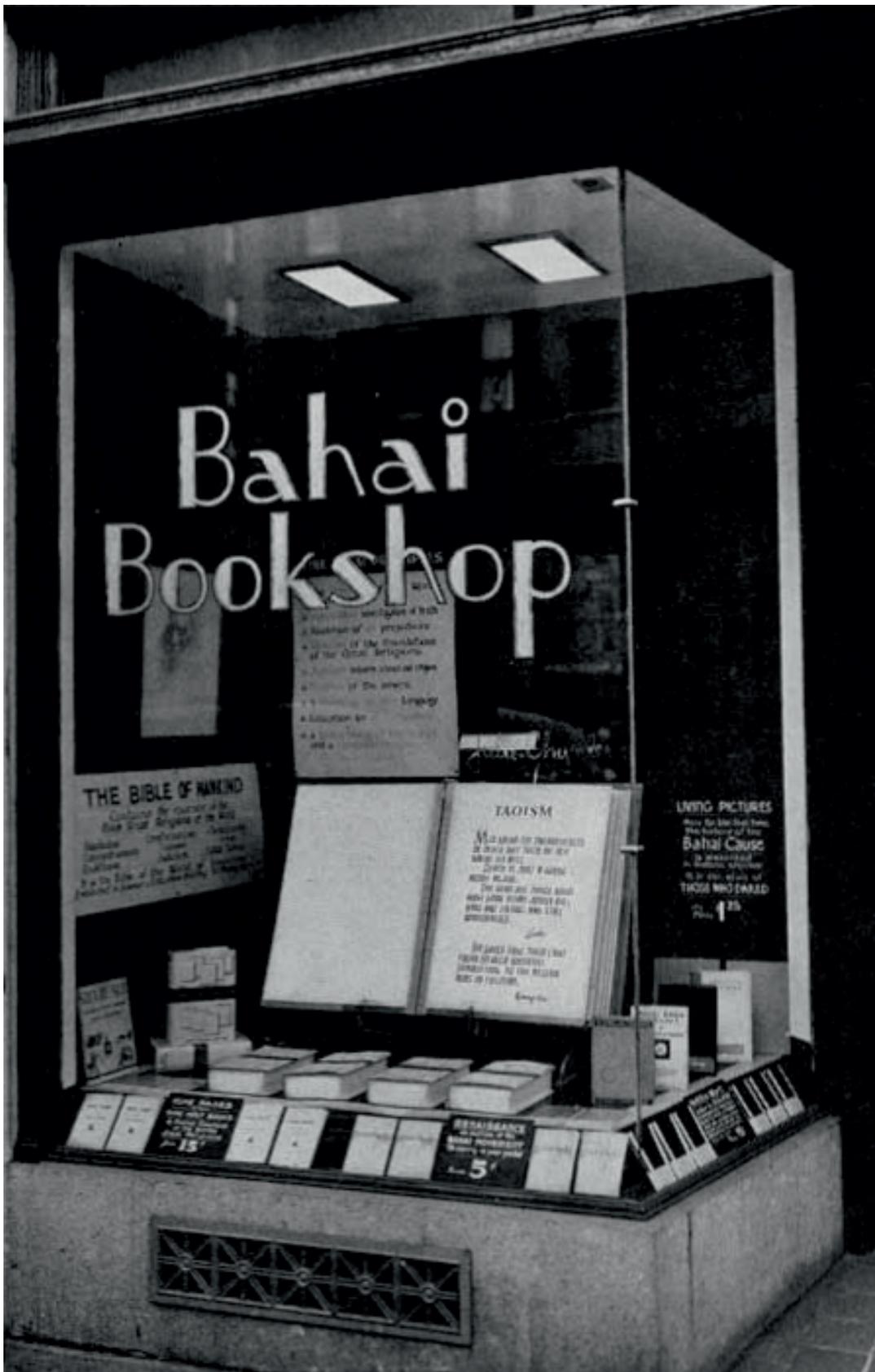
Mirza Ahmad Sohrab was Secretary to Abdul Baha [from year to year] and also served as his translator. After the passing of Abdul Baha in 1921, Ahmad took upon himself to spread the teachings of the faith and he did so quite extensively. He visited the United States as part of his mission to spread the word of Abdul Baha and propagate the Faith. It was here in the United States that Ahmad met a faithful Baha'i lady - Mrs Julie Chanler.

Mrs. Chanler also shared the Zeal of Ahmad in preaching the faith and making the people aware of the words of Bahauallah and Abdul Baha. Thereafter Mrs Chanler along with Ahmad Sohrab began teaching the faith by holding prayer meetings, classes etc. From these activities they received a strong response and were blessed with many new followers of the faith. Their success in the United States was so formidable that a large part of the Faithful in the United States could relate to their work.

Together they formed the New History Society for the purpose of spreading the

Divine Words. Under the flag of this society they planned to selflessly and sincerely spread the Faith without restrictions and discrimination. This effort was the continuation of their already strong work in the domain of spreading the Faith.

However, as is seen with all selfless acts, the success of Ahmad Sohrab and Mrs Chandler in spreading the Faith roused jealousy amongst a few hypocrite Baha'is, who had comfortably occupied positions in the Administration but had never sacrificed for the spreading of the Faith and felt threatened by the success of The New History Society. Chief amongst them was, the Secretary of the NSA of the United States and Canada, Mr. Horrace Holley who in connivance with the “guardian” Shoghi Effendi sent a letter to Ahmad Sohrab demanding that he conduct all activities of the New History Society subservient to the Baha'i administration, particularly the NSA of the United States and Canada.



The intent behind this letter was to clamp down the activities of Ahmad Sohrab and the New History Society and limit their efforts of spreading the Faith. The administration feared that the increasing popularity and success of New History Society would eclipse their supposed authority and influence over

the Faithful Baha'is.

However, Ahmad Sohrab maintained his resolve and refused to be subservient to the arms of the administration and denied any reporting of his efforts of preaching the faith to any administrative body. As expected, the

“administration” used their cheapest tool and very conveniently excommunicated the secretary of Abdul Baha, Mirza Ahmad Sohrab, simply for preaching the words of Bahauallah and Abdul Baha and resisting all efforts to control his zeal of spreading the faith by the administration governed by Shoghi Effendi.

Despite facing “excommunication” from the faith, Ahmad Sohrab never lost hope and continued his efforts spreading the teachings of His Master to the World. As a re-doubled effort towards preaching the faith, Julie and Ahmad started a bookshop in New York on November 7th, 1939 and named it 'Baha'i Bookshop', as expected, since they were selling books containing literature related to the Baha'i faith containing the words of Bahauallah and Abdul Baha. They had signed a lease for the shop for a period of six months.

However, on December 5th, 1939 they received a desist notice from the legal firm 'Watson, Bristol, Johnson & Leavenworth'. The notice stated that the NSA of the United States and Canada had objected to their usage of the word “Baha’i” for their bookshop. The notice further stated that the word “Baha’i” was a registered trademark and could be used only by the administration bound Baha’i faith. The notice demanded them to cease their using of the word “Baha’i” thereafter for any activities, printing materials etc. by them. In response to the notice, Mrs. Chanler placed the matter in the hands of Mr. Fred J. Bechert, of the firm Mitchell & Bechert. He responded to the letter dated December 21st, 1939, simply mentioning that the word “Baha’i” could be used by anyone following the words and teachings of Bahauallah, and that it was not mandatory for a person to be under the administration in order to use it. He also stated the example of the word Christian which was used by followers of Christ till date irrespective of their subsequent beliefs or creeds. He also mentioned that the sole purpose of the bookshop and the New History

Society was to spread the Baha’i cause and had no commercial intention.

In response to the above, they received a reply dated December 22nd, 1939 objecting further that use of the name “Baha’i Bookshop” constitutes trademark infringement and unfair competition. It further alleged that the use of trade name Baha’i bookshop was a misrepresentation and deceptive because it gave the erroneous impression that the book shop is operated or sponsored by the administration, the “official” Bahai religious organization, and that the use of the name Bahai Bookshop without their consent also infringes on their property rights over the name Baha’i.

Mr. Fred replied stating that Mrs. Chanler denies that the use of the trade name “Bahai Bookshop” is either a misrepresentation or a deceptive use. As stated, the Bahai Bookshop represents that it specializes in Baha’i literature and, as a matter of fact, Mrs. Chanler is herself a Bahai. He further mentioned that the Baha’i bookshop did not give any erroneous impression, that the shop is operated or sponsored by the administration, since it has no exclusive right to the name “Bahai” to describe a follower of the Bahai teachings or to identify those teachings in book form or otherwise.

Based on the above stated exchanges, Ahmad Sohrab drew and stated the understated points of inference:

1. That the NSA of US and Canada had made a trademark of the name “Baha’i”.
2. That according to the text of application filed March 10, 1928 Serial No. 262,923 the Bahai Organization is a corporation.
3. That the NSA has been using the word “Baha’i” as a trademark since 1900 and further wanted to patent the name “Baha’i” under the United States Patent Office.

4. That the goods and merchandise sold by the NSA using that trademark, were the words of Bahauallah and Abdul Baha. In other words, the NSA commercialised the words of the Manifestation of God they believed in.

5. However, Bahauallah and Abdul Baha suffered great atrocities in order to spread their teachings, free of cost and without restriction for the unification of mankind, and not for the NSA to monopolize and trademark them.

6. Ahmad challenged the members of the NSA of US and Canada to start a bookshop of a similar kind if they really wished to, and if they were ready to bear losses as well.

7. That the Bahai organization is not a religion, nor a spiritual renaissance, nor the spirit of the age, but is a full- fledged corporation which, while it engages itself in marketing the principles of Bahauallah for the establishment of Universal Peace, through its various branches in the United States, Canada and in other parts of the world, had protected these goods by taking out a trade-mark on the very name which more than twenty thousand Persian men and women claimed at the price of their lives. It was the first Instance in the history of religion where the privilege of calling oneself a follower of a certain Faith, had been involved with the interests of a trust or corporation.

In February 1940, the NSA (Baha'i Administration) decided to take legal action against the Baha'i Faithful i.e. the New History Society. However, the decision handed down in the Supreme Court of New York by Justice Louis A. Valente on April 1, 1941, crushed their false vanity and was an epoch-making document for, although it refers specifically to the Bahai Administration and The New History Society, its contents have universal application. Eloquently the court denied to the National Spiritual Assembly of the Bahais of the United States and Canada and the

Spiritual Assembly of the Bahais of the City of New York a monopoly on the word "Baha'i". It stated that any sincere seeker of truth, who has realized its highest aspirations in the Bahai Cause, can term himself a follower of Bahauallah and use his name without let or hindrance. No one can molest him or try to undermine his service in the movement.

Through the decision of Judge Valente, the Bahai Cause was re-conferred upon mankind. The incident took its place in the annals of Baha'i history, that Mrs. Chanler and Ahmad Sohrab did not seek this lawsuit nor was it instituted by them. The differences of opinion between the National Spiritual Assembly of the Bahais of the United States and Canada together with the Spiritual Assembly of the Bahais of the City of New York and them, were brought before the public and inserted in legal records through no desire on their part.

A minister of a New York church struck a universal note in a letter to the New History Society thus: "I feel that this is a victory for us all, since it involves a decision rendered by Justice Valente".

The Supreme Court judgement gave the New History Society and their likes the following five freedoms, which are valid till the existence of mankind:

- a) Freedom to practice the Baha'i Faith
- b) Freedom to conduct meetings under the Baha'i name,
- c) Freedom to collect funds under the Baha'i name,
- d) Freedom to sell literature in connection to the Baha'i faith and the teachings of Bahauallah and Abdul Baha,
- e) Freedom to conduct a book shop under the title of "Bahai Book Shop".

# New York Law Journal

BY MR. JUSTICE VALENTE.

**McDaniel v. Mirza Ahmad Sohrab**  
—This is a motion for judgment on the pleadings, dismissing the amended complaint as supplemented by the bills of particulars as insufficient in law. ¶The individual plaintiffs sue as members of the National Spiritual Assembly and Trustees of the Baha'is of the United States and Canada. The Spiritual Assembly of Baha'is of the City of New York, a religious corporation, is a coplaintiff. ¶The complaint alleges that the name "Baha'i" denotes a religion identified with the name of the founder "Baha." The plaintiffs claim to be the authorized representatives of all of the Baha'is of the United States and Canada. They allege that they are publishing books and other publications which teach Baha'i religion. They charge that the defendants, who were members prior to April 5, 1929, of the Baha'i Congregation of the City of New York, have been conducting, without the authority of plaintiffs, meetings, lectures, classes, social gatherings and other activities, and announcing and advertising the same as Baha'i meetings, lectures, classes, &c." They complain that the defendants have been giving these meetings, lectures, &c., a Baha'i appearance and atmosphere by teaching, in connection therewith, a religion described as the Baha'i religion and that they have created an erroneous impression that they are connected with and authorized to represent the Baha'i religion and to solicit contributions therefor. In addition, plaintiffs complain of the opening of a book shop by the defendants under the name of "Bahai Book Shop" and of the listing of the shop in the telephone directory under that name, immediately over the name of "Baha'i Center," which represents the listing of plaintiffs' New York office and book shop. ¶In the court's opinion the complaint fails to state a good cause of action. The plaintiffs have no right to a monopoly of the name of a religion. The defendants, who purport to be members of the same religion, have an equal right to use the name of the religion in connection with their own meetings, lectures, classes and other activities. No facts are alleged in the complaint to indicate that the defendants have been guilty of any act intended or calculated to deceive the public into believing that their meetings,

lectures or book shop are identified with or affiliated with the meetings, lectures, &c., and book shop of the plaintiffs. Defendants have the absolute right to practice Baha'ism, to conduct meetings, collect funds and sell literature in connection therewith, and to conduct a book shop under the title "Bahai Book Shop." ¶The bills of particulars furnished by the plaintiffs admit that the allegations, that the defendants created the erroneous impression that they were connected with the plaintiffs and led the public to believe that their book shop was connected with the plaintiffs, were not based upon any acts of the defendants other than their conducting meetings, lectures, classes and other activities under the name of "Bahai" and their operation of a book shop under that name listed in the telephone directory immediately above the name of plaintiffs' book shop. The position of the listing is, of course, due to the fact that the telephone directory is arranged alphabetically, so that the name "Bahai Book Shop" naturally precedes the name "Baha'i Center." ¶The motion to dismiss the amended complaint is granted, with leave to serve a further amended complaint within ten days from the service of a copy of this order, with notice of entry. Order signed.

TUESDAY, APRIL 1, 1941

Ahmad Sohrab added a note after taking note of the judgement:

(Reference: Guest Article from The Caravan, Vol2, Ed.1)

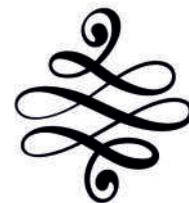
“Henceforth the National Spiritual Assembly cannot claim as it has up to this time, that it is the sole representative of all the Bahais in the land. There are now, and will be in increasing numbers, Bahais who would not think it appropriate to be represented by the National Spiritual Assembly, and whom the National Spiritual Assembly would not think it appropriate to represent. The laws of this nation will be the practical guarantee of such Bahais, who will turn their hearts to God in the service of Bahauallah and Abdul Baha, without benefit of clergy.”

The name Bahai Book Shop was then listed in the telephone directory of the Borough of Manhattan, New York City directly over the name of the Administration controlled Bahai Centre due to the alphabetical sequence, which might have further aggravated the disappointment of the administration, as it gave the book store resemblance and association to them.

Even today, after more than 75+ years, the circumstances have not changed much. Although the Baha'i administration might today not try to trademark the word “Baha'i” after such humiliation in the past, but it certainly does try to deem Baha'is not under administration, as misguided ones, trouble-makers, Covenant-breakers, enemies of the faith etc.

But in this game of name calling, it would bode well for them if they name themselves as “Haifan Baha'is” since they have their “Supreme” administrative body in Haifa-Israel and are subservient to orders from there without any individual application of Baha'i spiritual laws and let the True believers in the Laws and divine teachings be called as Baha'is.

- Alex C



# SCAM ALERT: SHOGHI EFFENDI CHARITY FRAUD

As narrated by, Lady Ruth White in her book, *The Baha'i Religion and its Enemy The Baha'i Organization* - "In the Autumn of 1919 I sent to Abdul Baha an American Express Company check of Five hundred dollars and asked him to apply it to some of the many charities he was dispensing.

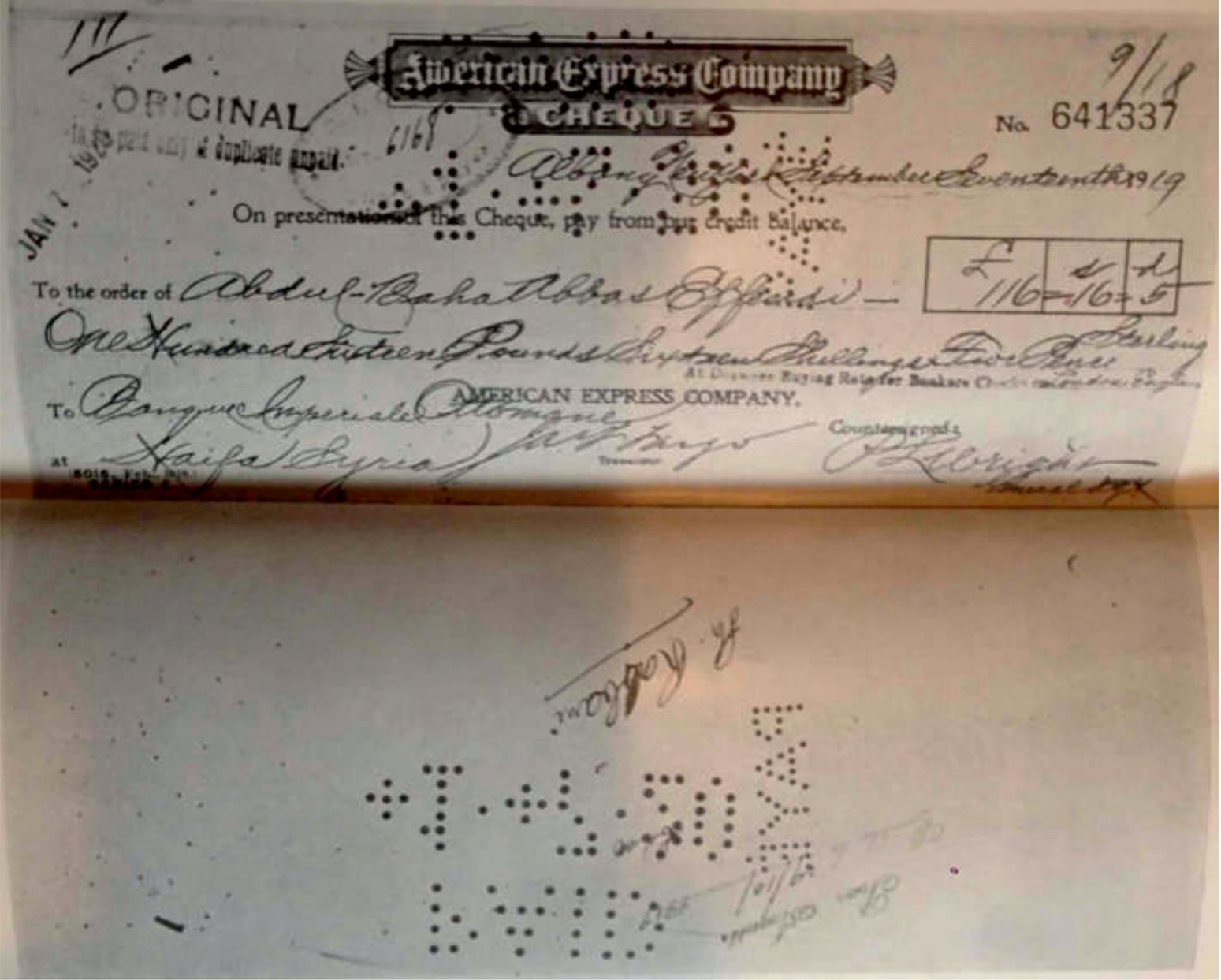
About four months after we arrived in Haifa as the guests of Abdu'l Baha. On the day before departure I asked Abdu'l Baha if he had received the check. Without a moment's hesitation and very emphatically he said that he had not received it. He repeated this a number of times, and seemed indignant that it had not been turned over to him.

I discussed this with various members of the family of Abdu'l Baha, and one of the brothers-in-law said he would go to town and enquire about the matter. He returned and said there were no record of the check. When I returned to America I asked the American Express Company to look up the receipt of the check I had sent through their office, and on the back of it was the signature of the person who had

received the cash. This person was Shoghi Rabbani [i.e. Shoghi Effendi].

I asked the American Express Company to Photostat this check for me, which they did. Herewith it is a reproduction of the check with the signature of Sh. Rabbani on the back. Here then is proof positive that Shoghi Effendi cashed out the check and also proof that the son-in-law [presumably Mirza Muhsin Afnan] who purported to enquire of the check did not do it at all. Otherwise, he would have ascertained in a few minutes from the office of the American Express Company at Haifa that the check had been cashed by Sh. Rabbani, as I had given the son-in-law the whole information, the date of sending, the name of sender, etc. All of which shows that there was collusion between the son-in-law and Shoghi Effendi. Circumstantial evidence also points to the fact that Shoghi Effendi used the money to go to Oxford University.

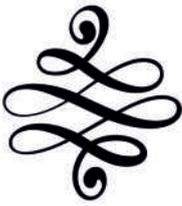
For immediately after cashing the check he departed for Oxford, this despite the fact that



Abdu'l Baha did not wish him to go. Some may naturally ask: How could Shoghi Effendi have cashed the check unless he had authority to do so. This he may have had. Yet, the fact remain that the proceeds were never turned over to Abdu'l Baha. My readers may, therefore, draw their own conclusions."

(Reference: Guest Article from The Caravan, Vol. 4, Edition 5)

Can one really comprehend that the Master Abdu'l Baha could make a mistake as grave as appointing a crook - Shoghi Effendi as the Guardian of the faith?



Most certainly not, rather His Will and Testament was tampered / modified and Shoghi Effendi was in fact never appointed as the Guardian of the faith.

# WHY WAS PRAVEEN MALLIK ELEVATED TO THE UHJ?

## **A step towards controlling the radical Iranian Baha'is in India!**

Election rigging is an act of dishonestly organizing an election to get a particular result. It is an electoral fraud and an interference with the election process. In the Baha'i Faith, the elections are not rigged because there are no elections in the first place. The whole election process is an orchestra, in which the elected members are pre-decided, and the ballots are not even counted.

Like every previous International Convention, this year, it was pre-decided to induct Praveen Kumar Mallik as the new UHJ member.

To justify the result of the selection process, desired member, Praveen Mallik was inducted into the ITC. This gave Baha'is the idea that such a person is on the waiting list.

It was expected that very soon the UHJ will elevate the Indian ITC member from Bihar a very politically sensitive state of India to the UHJ. For a common Baha'i this has come as a

shocker because Praveen Mallik has no Baha'i credentials to get elected to UHJ. It is not possible that the members of NSA of US and Europe will vote for him. It is unimaginable that any of the Indian NSA members would have voted for Praveen. There are many sincere and knowledgeable Baha'is worldwide to take up this position, but the UHJ has always been denying them for the reason known only to them.

## **THE BIG QUESTION IS - WHY DID THE UHJ ELEVATE HIM?**

1 - To stop the downward trend of the Baha'i Faith in India

UHJ is trying hard to uphold the ever-decreasing trend of the Baha'i faith in India, where the last census data, conducted by the Government of India had just shown 4572 Baha'is in the country. The emerging of various Baha'i sects worldwide and particularly in India has shaken the beliefs of the ordinary Baha'is. These new and

upcoming sects amongst the Baha'is i.e. Orthodox Baha'i Faith, Baha'is Under the Provision of Covenant, Reform Baha'is, and the Free Baha'i Faith are giving sleepless nights to the Baha'i Administration.

2 - To have a check on activities of the Persian Baha'is in India

Persian Baha'is like Mr. B. Afshin, Mr. Jabbar, Dr. Ahmed Ansari and Lesan Azadi are active in teaching and spreading the faith. Brilliant reports are submitted of their work although the official statistics prove otherwise. In short, Praveen will carry out the responsibility of harassment, which earlier used to carry out by R. N. Shah against the Persian Bahais.

It is a trend in India that once a counselor is relieved of his responsibility, he will be elected/elevated to the position of being the NSA of India. Mr. Rasheed Lateef, Mr. Bhaskaran, and Mrs. Zeena Sorabjee were ones a Counselor and now are the members of the NSA; except Borhan Afshin who was also a counselor but was never selected for the NSA. He was even humiliated and banned from visiting places. Even his wife was denied permission for attending any conferences despite her remarkable service in India.

Similarly, Dr. Ahmed Ansari was removed from NSA, just for being a Persian Baha'i. Even his delegate election was manipulated and the UHJ instructed that if he gets elected as a delegate, he will be asked to resign.

Some years back, Mrs. Farida Vahedi, another sincere Persian Baha'i was asked to resign from the NSA of India. Mr. Sohail Muhajir, brother of a UHJ member Payman Mohajir, was booted out of the NSA.

Another example is Lesan Azadi who was removed from the post of ABM and was never appointed for any administrative post, even though other ABMs were given the opportunity of holding some position in the faith.

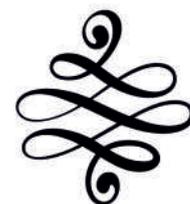
3 - Cleansing of the UHJ from the Persian Baha'is

Selecting Praveen Malik will help in cleansing the UHJ from the Persian Baha'is. After the retirement of Mr. Arbab, there was no replacement of a Persian member, and very similarly after the retirement of Faridoon (Javaheri) there was no Persian member elevated to the UHJ. The Iranian membership in the UHJ has fallen from 5 to 3. Next member to retire would be Payman Muhajir, followed by Shehriyar Razvi, and then Ayman Rouhani.

This stroke of UHJ will have a reverse output, because the Persian Baha'is will be further isolated from the Baha'i Faith, and we should further expect an 'exit by troops' of the Indian Baha'is in the future.

-Former NSA Member of India

(Reference: Guest Article from The Caravan, Vol. 2, Ed. 3)



# BAHA'I FAITH AND THE RISING CONTROL OF ANGLO EUROPEAN BAHA'IS

*(A Systematic Ethnic cleansing of Persian Baha'is from Baha'i Administration)*

Prelude: Although this is an old article, it is still very relevant today. Reading these articles, we can come to this conclusion that how the current form of UHJ has always been working completely in contrast with the teachings of Baha'u'llah and the Master. We believe all Baha'is should read the following article for the sake of 'Independent Investigation of Truth' and with an open mind. No preconception should affect in deriving a conclusion. May Baha'u'llah bless us all.

Very often the discussion going amongst the few veteran Baha'is that still remain, is that they do not see the spirituality and vigour that they were used to seeing about two decades ago. The present status of the Baha'i Faith is more like an organization being managed by Board of Directors. There are now more do's and don'ts, ex-communication verdicts, sudden resignations, quick elevations and mid-term and annual reports. Gone are the

days of fire-sites, deepening on Holy writings, discussions on the life of the Master and the early contributors, contemplating on divine words and observing the Holy Days solemnly.

Those Baha'is who have seen the olden days are sane enough to analyse and draw conclusions. They may not make their views public due to fear of being declared covenant breakers, but their discontentment is noticeable. Slowly but surely the sincere Baha'is are getting side-lined and replaced by nominations of the Supreme Body is thus more with management strategies than with reliance and trust and prayers. Spirituality has taken back-seat. It therefore not surprising to see members of the Faith indulging in corrupt practices, involving in scandals that draw parallel from Hollywood and surfacing as law-breakers. All this is happening so commonly that a NDF without it is considered providence.

This drift naturally has come as the people at helm of affairs have not experienced sacrifice

and ever shed a drop of blood. They have no attachment except for purpose of enjoying control and positions. The Faith and position have come to them on the platter. Their elevation to the highest administrative body is made more out of selection by forces external to the faith, who are exploiting the wonderful religion for ulterior motives. These are vested interests (non-Persians) who want to keep this thing going for as long as possible - because Baha'i Faith is a lucrative and profit-making business for them.

Post demise of Shoghi Effendi the powers that be in Haifa and in the USA and Britain have been packing this cult with their own people, side-lining the Persian Baha'is. In fact, within administrative positions there are far more Anglo-Europeans in charge than Persians. Thus, the Faith is witnessing the reducing influence of the Persian Baha'is. The cradle of the Faith, which was specially revered by both Bahauallah and Abdul Baha, is seen more as a political foe. Indeed, with the reducing influence of the Persian Baha'is the Faith has become devoid of spirit at leadership level. Persian Baha'is today are looked down and mocked upon, accused of nepotism and suspected to believe in Concept of Guardianship.

Some of the Persian Baha'is who have been over-looked are:

- 1 - Fazil Mazandarani
- 2 - Ahang Rabbani
- 3 - Jamshed Fozdar
- 4 - Firoz Anarki
- 5 - Burhanuddeen Afshin
- 6 - Dr. Ahmed Ansari
- 7 - Dr. Hamid Moghbelpour
- 8 - Mr. Serrosh Najmi

9 - Dr. Jabbar Edilkhani

The fact remains that Anglo-European pronounces "Huququllah" as "Coca-Cola" and consider Abbas Effendi and Abdul Baha had a father and son relationship. The Persians Baha'is are supposed to do all the donkey's job and provide much of their hard-earned money. But the management at the very top remains with non-Persian Anglo-Europeans.

The respect that the faith had earned during the time of Persian Baha'is due to its high standards of morality and discipline is dwindling. The Baha'i Faith today is like a political party interested in advancement for reasons other than spiritual. The spirit is diminishing, the body is growing. Alas! The growth is more damaging to the faith than the schemes of all open opponents of the Faith. We do not need in an external enemy for damaging the Faith when destiny has taken over. We are collapsing faster than the old-world order.

With prayers for revival of the spirit and earnest hope that Bahauallah changes the destiny of the Baha'i Faith and we can see the good old days of the Faith with deepening happening on Aqdas, Iqan and Some Answered Questions instead of senseless and unproductive Ruhi curriculum. We will see an Administrative order where knowledge of the Holy writings will be considered as true knowledge rather than boring Ruhi books. Very soon let's hope we see the servants of Bahauallah serving on our administrative bodies rather than Board of Directors working as highly paid executives on our NSA, LSA, UHJ etc.

- 1 - How Hands of Cause Fadil Mazandarani

was silenced by Universal House of Justice

Hand of the Cause Asadu'llah Fadil  
Mazandarani

Date: Sat, 16 Dec 95

Subject: Zuhur'l-Haqq and Encyclopedia

Once again through sheer brilliance, Chris Buck has managed to cut through all the smoke and put his finger right on the heart of the issues -- the short answer is: yes, there are a lot of similarities between what happened to Zuhuru'l-Haqq and the current status of the Baha'i Encyclopedia.

Let me first state what I know as to what happened with Zuhuru'l-Haqq project. The lessons may then be obvious. On 11 Jalal 107 BE (1951) the NSA of Iran (Ali-Akbar Furutan was NSA secretary) published a 16-page open letter which at the end contains a short response by Fadil. This letter was the kiss of death for both Zuhurh'l-Haqq series and Fadil's scholarship and reputation.

He spent the latter part of his life away from the Baha'i community -- though extremely active in teaching field. After the passing of his wife, he married a Muslim woman and his three sons were raised with deep resentments towards the Baha'i community in general -- though they are very knowledgeable about the Cause and have many good Baha'i friends. His youngest son lives here in Houston, another passed away (in Ohio?) with the eldest (he is about 80 years old now) being in the States now seeking medical treatment (heart problem).

Of most concern is that Fadil had some extremely valuable and \*unique\* Texts and documents in his possessions, not to mention the fact that he had completed a number of very important books on the Faith which I believe he never shared with the administration and left with his sons -- which

either have all been destroyed or awaits freezing of hell before they are handed over to the Faith. As an example of some of the books which he has completed but you never hear anyone mentioning it is a massive Encyclopaedia on the Cause under the title "Asraru'l-Athar-i Umumi" (General Mysteries of the Writings). Years earlier he published a 5-volume Baha'i encyclopaedia series titled "Asraru'l-Athar-i Khususi" (Specific Mysteries of the Writings) which no serious Baha'i student should be without. But his "Umumi" version was apparently the finest single piece of scholarship ever attempted in the Cause and it's a great shame if destroyed -- or never published. But again, what is of greatest importance is the massive number of Tablets and original documents which he had in his possession which never found their way to the Cause.

Some time ago, when I was posting on Quddus (I believe my first post on this topic), I discussed that for example he had a Tablet of Baha'u'llah in his possession where He states that had the Bab not declared, then Quddus would have. (Dr. Muhammad Afnan in Andalib states there is not such Tablet, but I think he knows better.) Anyway, the question is what happened with this most productive Baha'i scholar of all time (in my view, several orders of magnitude above Mirza Abu'l-Fadl or anyone else in the Faith)?

The answer to this question is with "the Dawn breakers"! All roads eventually lead to "The Dawn breakers" which the beloved Guardian has stated is the "standard for Baha'i history", but, has served as the standard for Baha'i fundamentalism. "The Dawn breakers" in my view is the biggest barrier to Baha'i scholarship! In fact, one can trace back the emergence of Baha'i fundamentalism right to the publication of this book and then exaggerated statements about it being "THE STANDARD". And that's when Fadil's

troubles began. Fadil's view of history was based on several decades of incomparable collection of Texts, documents, narratives, interviews with old believers and extensive travels throughout the region -- not to mention a very elevated sense of devotion to the Cause which both Abdu'l-Baha and the beloved Guardian have praised repeatedly. So, what happened? Fadil had completed his first 3 volumes when Ali-Akbar Furutan got all bent out of shape. Now Furutan was (and is) somewhat of intellectual lightweight (and I'm afraid history won't be very kind to him on his writings, unless the House send out (which they will!) an extremely glowing cable after his death to silence all his critics (which are many)). This is all in early 1930's. So, Furutan, knowing that he couldn't take on a great mind like Fadil, got together with a real intellectual superstar (well, fast becoming one in those days), namely, my other hero, Ishraq-Khavari.

Together they made a case that certain points in Zuhuru'l-Haqq series do not conform to The Dawn breaker - the "standard"! So, they write to the Guardian. This makes Shoghi Effendi all upset with Zuhuru'l-Haqq as he didn't like anything that deviated by a dot from the Dawnbreakers. So, on 15 September 1932, he writes (my inadequate translation):

"Immediately organize a special committee to investigate, reorganize and bring into conformity Jinab-i Fadil's history with that of Nabil's history [the Dawnbreakers]. Of this task and grave responsibility, no delay is permitted, and utmost effort must be diligently exerted."

Poor Fadil. After a letter like this from the Guardian, well, his goose was cooked. What happened next is the ugliest chapter in Baha'i scholarship which has ever occurred. If you think things are bad now with respect to scholarship, well, you ain't seen nothing. (I have no intention of discussing the details on Talisman, and if pressed, will move the

conversation over to Tarjuman, but in truth rather not disclose any details, mostly because there is no guarantee that what I know is really what happened. Remember, I'm just a young lad in my 30's, I wasn't around in those days.) What is a matter of public record and I can safely state is that a committee was organized and closely (word by word) examined Zuhuru'l-Haqq. Now the Guardian wanted this to be done overnight. Well it took nearly 20 years to complete this process (Fadil's "confessional" letter is dated 1951).

So, those hoping for a quick resolution of Baha'i Encyclopaedia impasse may wish to make note of this. At the end, as I said, NSA of Iran published a 16-page letter outlining all the "errors" in ZH-3 and included Fadil's own short letter giving a blanket agreement with their comments. This letter of NSA of Iran is the greatest stupidity ever committed by a Baha'i institution and shows only their depth of ignorance. I will share its content as our discussion of ZH-3 unfolds. This letter resulted in discouraging a model servant of the Faith from further association with Baha'i administration and silenced anyone who dared to do serious or independent scholarship.

Forever though the memory of this illustrious scholar of the Cause is inscribed upon the hearts of those seeking knowledge. The incredible injustice that took place a half-century ago must be set right, and it is my intention to speak publicly, openly and supportive of the Hand of the Cause of God Fadil-i Mazandarani wherever I can. If justice means anything to you, I implore you to do likewise.

2 - How Ahang Rabbabi was Silenced by Universal House of Justice

Oppressed Baha'i Scholar Ahang Rabbani with his family.

Subject: Why me?

From: Ahang Rabbani

To: secretariat@bwc.org

Date: 3/30/2007

Dear Universal House of Justice,

I have no idea how to start this letter, so I'm just going to type and then send the letter without reading it because if I read it, I would never send it.

I've been upset with the House of some time now. I hate feeling this way. I love the Faith and I love the House. But I feel that I'm being persecuted unjustly by the House. That sounds crazy, I know.

But that's how I feel. I think I've been extremely loyal to the Faith and the House for all my life and have served it with dedication all my life, but I've been dealt with extremely harshly and unjustly.

I came to Haifa in 1981, giving up a very promising professional career, to serve the Faith. When my service was no longer needed (or actually some folks had plans to bring Hoda Mahmudi from some rather strange designs they had at the time), I had to go through a most excruciating period of months of unwarranted criticism from folks I loved and respected. To this day I don't know what crime I had committed that warranted such treatment during those incredibly dark days in 1988.

When I came to the States my interests shifted to translation and scholarly activities. I wish I had never done so because it has brought me nothing (absolutely nothing!!) but pain and heartache. Time and again, when I worked on something, I would send it to the World Centre (when I absolutely did not have to and was advised by family/friends not to do so) out of a sense of loyalty that getting the

House's approval and blessing was a good thing. Every time I was disappointed. It's been going on for 15 years now. I keep pouring my heart into my work just to find the World Centre has come up with some new excuse to block my labor from seeing daylight -- while all kinds of incredibly low-quality books are filling up Baha'i stores. Along the way I'm terribly shocked to see that I'm target of all sorts of accusations by the House of Justice which only later prove to be false and baseless.

So, I have to ask: What have I done to warrant this? Why I am being singled out for what appears to be ... well, I don't know what word to use. But it doesn't feel good. I can't sleep. I'm very angry with the House and really hate myself for feeling this way. I DON'T want to feel this way. What do I do???

If you don't want me to be a Baha'i, just say so and I'll leave. I have complete trust in whatever comes from the House is from God (though I really hate it that I'm always criticized or and everything I do is rejected -- even though I know my manuscripts and work is first-rate.)

If you don't want me to do work (which I had understood naively to be what the House wants those of us with interest in such things to work on), then just say so and I'll close my books and go to something else in life.

I probably have made no sense whatsoever and will be very upset with myself after I send this, but at this stage if I don't, I'll never write a letter and won't know why I'm targeted for so much negativity.

Please help me to regain my faith. With tears pouring from my eyes I beg of you! I need your help please PLEASE

Deepst love, Ahang.,

### 3 - Mr. Jamshed Fozdar

Mr. Jamshed Fozdar son of Mr. Khodad Fozdar and Mrs Shireen Fozdar a Baha'i is a from a respected Family who served the Faith with distinction for the whole of his life whose two family members have served as Counsellor was supposed to go through the rigorous courses of Ruhi Book where a 15 year Old girl appointed as Teacher will teach you the tenets of Baha'i Faith. Any disagreement from this system will make you a recipient of a warning letter from the House of JUSTICE. The language used in the letter will make you further reflect that whether the letter is written by the custodians of the Faith or an international Terrorist organization threatening you to come in line with the UHJ or get ready to be declared as Covenant breaker.

Letter to Mr. Jamshed Fozdar 18 December 2007

“The House of Justice was most surprised to learn that, beyond expressing such opinions in your letter to the Spiritual Assembly of Sarawak and its attachments, you have been taking steps in a number of countries to gather a cadre of believers around you, urging them to take action in support of your particular views, which are often contrary to the clear direction being given by the Universal House of Justice to the Bahá'í world. As you will recall, in the letter to you dated 7 December 2004 sent on its behalf, the House of Justice conveyed its displeasure regarding similar actions on your part. Your obstinacy in persisting in this pattern of behaviour demonstrates a total disregard for the appeal made to you in that letter to correct your mode of conduct. You should consider this letter a final warning, which if not heeded will necessitate the removal of your administrative rights in the Bahá'í community. The House of Justice would profoundly regret having to take such action.”

### 4 - Mr. Feroz Anarki

Mr. Anaraki a Professor by profession who served on the National Spiritual Assembly of Bahais of Thailand was accused of “disclosing confidential information”

Letter to Mr. Anaraki dated 2 February 2010

“Having considered Dr. Anaraki's recent conduct, in particular the manner in which he has chosen to respond to the question put to him about the disclosure of confidential information, the House of Justice has concluded that he has shown gross failure to fulfil the basic spiritual obligations of a Bahá'í serving on an institution of the Faith. On that basis, you are instructed to deprive him of his administrative privileges forthwith, a sanction that will, of course, require his immediate removal from membership on the Spiritual Assembly of Bangkok. You should notify the Assembly accordingly, in a manner that you deem appropriate. Dr. Anaraki should be informed of the reason for this decision, and he should also be told that if consideration is to be given to lifting the sanction now imposed upon him he will first need to demonstrate a pronounced change in attitude towards the institutions of the Faith over an extended period of time.”

### 5 - Burhanuddeen Afshin

Mr. B. Afshin migrated to India in 1968 from Iran, after a very hard work was elevated to the position of Counsellor. The group of Anglo European Baha'i could not see his popularity. He was the future member of UHJ. But the group leased another NSA member Mr. R.N. Shah after him. Mr. R.N Shah was deadly against all the Persian background Baha'is. He uses to criticize the Panchgani community and use to say that what these

Iranians are doing in this tiny place of Panchgani. It is a well-known fact that R.N. Shah was never a Baha'i; he was against all Persian Baha'is. He disbanded the Persian conference use to be held every year in Panchgani, he manipulated the votes and he earned huge amount of money. He brought his corrupt son in law as an NSA member and then we saw what happened. Mr. Jabbar wanted Mr. Afshin to do some deepening in Bangladesh but the house did not approve as it felt that he is increasing his field of influence. It looks like that all of Persian Baha'is are branded as Doubtful covenant Breaker hence their movement and participation in any important conferences are denied by UHJ.

#### 6 - Dr. Ahmed Ansari

Another Persian Baha'i settled in India suffered untold persecution through the Jews supported Baha'is. He was legally elected to NSA but asked by the House to resign. When he was elected as delegate for National Convention, he was asked to resign. A tirade of moral corruption was leashed against him and his family. His sister was also not spared and accused of being a family breaker.

#### 7 - Dr. Hamid Moghbelpour

He was a member of NSA of India for a long time. He was a prolific donor to the Baha'i Funds. In the ethnic cleansing of Baha'i Administration from the Persian background Baha'is, he too was not spared. It is reported the Payman Mohajir, member of the UHJ advised the NSA to seek his resignation from the membership of LSA of Varanasi as well.

#### 8 - Mr. Suroosh Najmi

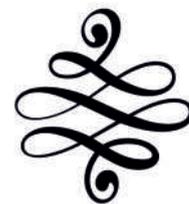
A former member of NSA of Pakistan was

barred from being elected to any administrative body under Baha'i Administration. He along with another member of NSA was accused by Counsellor Rehani and Mr. Mehrdad of being elected by unfair means. The correct reason was the Jew dominated Baha'i Administration was unwillingly to see his popularity rising day by day.

#### 9 - Jabbar Eidhelkhani

He is counsellor appointed in Bangladesh as no American or European Baha'i would like to stay in Bangla Desh. He is very hard working sincerely but very recently he was accused of stage managing the delegate election of NSA trying to induct his wife into NSA. Had any European or US Baha'is agreed to migrate to Bangla Desh, he would have shown the door as Mr. Afshin was shown.

(Reference: Guest Article from The Caravan, Vol. 2, Ed. 4)



# THE OPPRESSED FAMILY OF BAHA'U'LLAH

One of the fundamental principle of the Baha'i faith is the Unity of Mankind and love for brotherhood irrespective of any race, where the entire humanity is under the same roof of unity as is mentioned in one of the several quotes of Baha'u'llah:

“The earth is but one country and mankind its citizens” - Baha'u'llah

(The Kitab-i-Aqdas: The Most Holy Book)

As a Baha'i, I have learnt quite a few things, one of which is that the actual essence of life which Baha'u'llah teaches is Unity. I have been a part of a lot of religious conferences and interfaith meetings, but the fact is whatever the people represent, they themselves don't follow. But when it comes to the Baha'i faith, the scenario is different. As Baha'u'llah magnificently says: “Cleave unto that which draweth you together and uniteth you. This, verily, is the most exalted Word which the Mother Book hath sent down and revealed unto you.”

- Bahá'u'lláh, Gleanings from the Writings of

Bahá'u'lláh, p. 217

Furthermore, Abdu'l Baha also encourages the concept of Unity and brotherhood within the people. Moreover, he has even travelled extensively around the globe to encourage and inspire the masses for the only cause of uniting the people, that being the Baha'i faith.

The Master says: “Unity is the expression of the loving power of God and reflects the reality of Divinity. It is resplendent in this Day through the bestowals of light upon humanity.” -

'Abdu'l-Bahá, The Promulgation of Universal Peace, p. 14

After studying the life of Baha'u'llah and the Master, I concluded that their existence and those around them had lived a life of love and prosperity. Their entire efforts made by them were to spread unity and love for humanity.

But in 1921, after the sad demise of the Master, Shoghi Effendi claimed guardianship and

started making several alterations in the Cause. One of them being persecution of the loyal and trusted followers of Baha'u'llah and Abdu'l Baha. Even the family of Baha'u'llah, who had served their entire life just to promulgate the faith, was excommunicated by Shoghi Effendi without any justifiable reason as they had never intervened in his affairs, nor have ever rebelled against him.

In addition to their persecution, I would like to mention the reasons of excommunication of a few of Baha'u'llah's family members who were excommunicated for some absurd reasons. For instances,

-Foad Effendi Afnan, brother of Ruhi Effendi was excommunicated because of a trip he made to England without informing the Guardian.

-Touba Khanum, the daughter of Abdu'l Baha and mother of Ruhi, Soraya and Foad, is apparently included in the excommunication; for in the first cablegram, we find these words: Ruhi's family concurred. Inform all believers that all manner of communication with excommunicated family is forbidden.

-Rouha Khanum, third daughter of Abdul Baha and mother of Zahra, is likewise implicated; for, if she has stood by the side of her daughter and continues to do so, the ban falls on her also.

-Ruhi Effendi Afnan incurred dissatisfaction towards the Guardian. Ruhi Effendi wife, Zahra Khanum Shahid; his sister, Saraya Khanum Afnan his second visit to America in 1935 was made without the consent of the Guardian and hence was excommunicated.

-The cablegram states that Mehr-Angiz Khanum has followed the example of Ruhi's sister. There is a possibility that Mehr-Angiz Khanum might have followed the footsteps of Ruhi Effendi's sister, Soraya Khanum by marrying to one of her cousins.

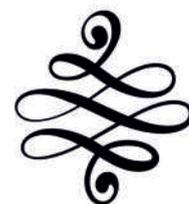
Subsequently, Shoghi Effendi even excommunicated his own parents. The parents of Shoghi Effendi, strongly condemn Mehrangiz's action. Thus, Shoghi's parents were forced to publicly denounce and repudiate their own daughter. Hereafter, they became strangers to her. They can never approach her in her hours of trouble or illness. They will never be allowed to hold their grandchildren in their arms.

To conclude, the Baha'i faith which was founded by Baha'u'llah had gradually turned away from the path shown by the Master because of the so-called Guardian Shoghi Effendi followed by the current form of Universal House of Justice. Special thanks to the Free Baha'i Faith for being an eye opener for all the Baha'is and showing them the reality. We all must investigate into the religious teachings and only then accept the faith and then follow the path shown by Baha'u'llah.

-Mr Cesar Natal

Dubai, UAE

(Reference: Guest Article from The Caravan, Vol. 2, Ed. 5)



# A TRAGIC DECLINE OF SPIRITUALITY

A tragic decline of Faith under the “Universal House of Justice”

For long the Free Baha'is have foretold the faithful about the dangers of deviating from the true teachings of Baha'u'llah and Abdul Baha, and how such deviations can only cause a decline in the spirituality of the faithful along with an abysmal lack of interest in it.

By tutoring the faithful to stick to the Ruhi curriculum one cannot expect the faithful to maintain the spirituality which flows naturally in the divine words of the Master. This system of Administration along with its misplaced priorities has made the faithful greedy of positions and commissioning.

A Baha'i today does not aspire closeness to Baha'u'llah but rather aspires to be part of the administration and to be given positions therein and to be made members of various boards here and there.

All of this lack of interest has taken a huge toll on the spirituality of the Baha'is. This lack of spirituality, nay, the death of spirituality in manifested by the abysmally small number of Pilgrims visiting the Holy Land.

I Would like to refer to the article published in “The Jerusalem Post” on 26 of December 2018 ,

Which while stating that the total number of visitors to the state of Israel was about 4 million there were only about 0.1% of them who were Baha'i.

Which when translated to actual figures means that only about 4000 visitors to the State of Israel were Baha'i.

Also considering the fact that this year saw the convention to elect members of the “UHJ” we can safely assume that around 2000 of those 4000 visitors came for the said convention. That leaves only 2000 Pilgrims for the entire year of 2018 to have visited the Holy Shrines.

This figure when compared to the global population of the Bahais shows that a disappointingly low percentage of the “Faithful” would have made the pilgrimage this year.

First the faithful were turned away from the holy texts and now the administration is turning the Faithful away from the holy land too.

It is sad to see the spirituality and the Faith get erased from the hearts of the faithful in such a disgraceful manner and makes one wonder :  
WHAT REAL PURPOSE IS THE





**1912: Abdu'l Baha with His entourage and Wendell Phillip Dodge on Riverside Drive, New York**

# MY JOURNEY AS A FREE BAHAI

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

Allah'u'abha

Dear friends, I would like to share my journey of faith so far. I was born to African parents in Uganda. My childhood till the age of 4 years was spent in Uganda. We migrated to Mexico for better prospects. After migration, my father made a friend called Brian who gave all the support that a migrant would need. Brian was a Baha'i. He began to share his ideology and belief with my father. We were not so spiritually attached to Christianity to begin and belief with my father. We were not so

spiritually attached to Christianity to begin with. We used to attend masses and prayer gathering less often. When Brian used to visit our home, he used to talk about current affairs and common man problems. His discussion would involve appealing terms like unity of mankind, equality etc. When inquired, he informed us that there were the main principles of the faith he adhered himself to. Gradually he introduced us to Baha'i faith and its beliefs. It took us some time to accept the faith. But by the efforts made by Brian, and by the blessings of Baha'u'llah we wholeheartedly accepted the faith. We were glad to see our local community receive us so warmly. Attending community gathering in the form of prayer meets, devotionals, NDFs over a period of time made us feel the community as one family. I had many good friends from the community who always stood by me through thick and thin of my life. As a part of independent investigation of truth, I began to read books and question my few of my own and few which were put friends about certain beliefs. These questions were few of my own and few which were put across by my



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

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

Blessings your way

Jack.

(Reference: Guest Article from The Caravan, Vol 4, Ed. 6)

# THE RIGHTS OF GOD (HUQUQU'LLAH)

By God! In earthly riches fear is hidden and peril is concealed...

Dearly-loved Friends,

One of the spiritual responsibilities of the followers of Baha'ullah is to observe the Huququ'llah (the Rights of God), a law requiring the payment of 19% of the surplus from the annual income of a Baha'i's work, trade, or crop.

The Blessed Beauty has acknowledged the payment of Huququ'llah in the Kitab-i Aqdas, as a means of increasing blessings and bounty, and to cause kindness in different respects.

The USNSA, with the assistance of the trustees of the Rights of God, will be holding 4 meetings on January 31st to Feb 1st, 2015, on the East coast of the United States. This is in order to encourage the Friends to pay the Huququ'llah, and to plan for its receipt.

They also intend to encourage those among the youth who are employed and possess

particular skills to pay the Huququ'llah.

We should all observe the following issues regarding the very important status of the Huququ'llah.

1. According to Kitab-i Aqdas, payment of the right of God is a private and personal affair. No one is permitted to ask for it. No one is allowed to insist upon its payment. Therefore, to hold meetings, public invitations for the Friends, and any such planning for the receiving of the Huququ'llah from the Friends, etc.; all such activities that the USNSA is engaging in, is not in compliance with the Baha'i Revelations.

2. Bahau'llah, in His tablet, Lisan-e-Huzur (The Language of Presence) has prohibited the attempt to own, collect, or partially/wholly consume the Huququ'llah, without the permission of the authority of the Cause.

Abdul-Baha, in his Will and Testament, has clearly specified that "only the Guardian is the right authority of the Cause, and the

Guardians will be the sole lawful recipients of the Huququ'llah.”

Moreover, in the “Nazar-i Ejmali Bar dianat-e-Bahai” (an Introduction to the Bahai Faith, written By Ahmad Yazdani), the contents of which were approved and confirmed by the beloved Guardian, we read the following:

Payment of the Huququ'llah is a religious obligation; but none are authorized to ask for its payment. It will be collected by the trustee of the Huququ'llah, and will be submitted to the Guardian of each period, that sanctified reference and authority of the Baha'i Cause. And it will be utilized according to his decision.

(A. Yazdani, Nazari Ejmali, p81, no. 29,105 B.E. [1948])

The Universal House of Justice, despite its position in the Baha'i Faith is not allowed to receive the Huququ'llah. Only Shoghi Effendi during his own lifetime, and the Guardians who followed thereafter are authorized to receive and consume the Huququ'llah (Right of God).

3. The UHJ, during its more than 50 years of activity, has not provided any annual or periodic bill, for the large and frequent amounts received as donations, compensation, Huququ'llah, properties of the heirless deceased, etc., from Baha'is worldwide.

This lack of transparency in the financial affairs of the UHJ will lead to severe mistrust. It will also lead to accusations of the misappropriation of funds, accusations like the following: that such large amounts were used for expanding the already overly-bureaucratic Baha'I administration, for payments to the Elective branch of the Baha'I administration, for the salaries of the 150 staff members of USNSA, or other unnecessary

expenses, rather than towards public welfare, charity, or promotion of the word of God.

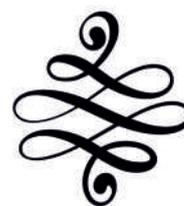
I sincerely invite the beloved Baha'i Friends to investigate the authorized persons and institutions for receipt of the Right of God

(Huququ'llah), before committing to any such payment.

Sincerely Yours,

Sahba Vejdani

(Reference: Guest Article from The Caravan, Vol. 2, Ed. 6)



# WHY I LEFT THE FAITH?

My name is Dereje Amera. I live in Addis Ababa, Ethiopia. I was a Baha'i for 15 years, meaning I declared myself as bahai at age 22, and I resigned by heart from this Faith at age 35. Now, I am 47 years of age. I am alone and single.

Reason I am writing to you is not I am not looking for marriage or money or any kind of material advantage, but on matters and aspects which you adds on your site, especially few of the points you state on your site are in alignment with what I think and understand by now, after certain and strange experience visited my life few years back which changed course of my thinking and understanding to a different perspective about this Faith.

I would appreciate I can receive few insights from your side as well since that given bizarre experience put me in perplexity for few years, which afterwards happen to become clear and clearer to me since I made my own personal investigation and research in my own way on that given subject matter.

Like any ordinary Baha'i which belongs under administrative guidance and obligation from Baha'i World Center in Haifa, as head of that religion, I used to believe and think that Shoghi Effendi was true guardian of that Faith.

Odd incident hit my life while I used to serve at Haifa, Bahai World Center (September 19, 2003-February 22, 2006) for 2 years and 6 months in which that given personal and strange experience shifted the way I used to think and understand about that religion. I informed that given strange experience to Haifa people, and I was not satisfied by their auto reply form letters, which forced me to make further personal study on that given religion from different experience and perception too.

In that given experience, which lasted too for 3 weeks, February 3-22, 2006, in one of the weeks, following experience was practiced and observed which is still mystery to me and this experience is personal, one has every right

to share it to others for sole purpose of looking for other people who could have such given similar experience for further and better understanding as well. This is not to attack anyone or party, but with sole intention of seeking the truth.

In that give week, these experiences happened at Bahji, while I bowed down at Sacred Threshold:-

Monday after noon, February 6, 2006, I saw magnificent light;

Tuesday afternoon, February 7, 2006, I saw scary and remote darkness;

Thursday afternoon, February 9, 2006, while I was standing and preparing myself to bow down, power like thing opened that given prayer book which I was holding in my hands, I read something and I was scared;

After I returned to my flat on that Thursday afternoon, something made me write in my lap top, which goes like, Guardianship is not something that can be fabricated or claimed. Here I made a pause and I was in fact confused since I had no clue of such a thing even if I knew that Mason Remey claimed as guardian but I was not sure of that fabrication part.

Later on, I made my own research that Shoghi effendi must be fabricated guardian. Point in here is that it is not to ask anyone or tell that other people should go on what I say and tell; as matter of fact everyone has right to understand things in one's own way, but everyone is accountable and responsible to the truth otherwise life would be meaningless and nonsense.

Even if it is hard to make such kinds of conclusions of past events, being on today, there are mysterious realities of life that require different way of looking at things in way that needs mysterious formula and derivation since such things are mysteries and they cannot be scientific and they do not require systematic methods and approaches

as well. I would like to request you to share to me any factual documents or materials about such given aspect for my own personal consumption.

BTW, I have great respect for Ruth White as I believe that she is sole hero of such truth at that time.

In case, if you are interested in what I write, you can also visit my personal blog at the following link and address:- [bilsuma.wordpress.com](http://bilsuma.wordpress.com)

Regards,

Dereje Amera,

Addis Ababa, Ethiopia

(Reference: Guest Article from The Caravan, Vol. 2, Ed. 7)



# PRAYER HOUSE TO BE CONVERTED INTO A BROTHEL

In all the divine religions, the location where prayers are made and supplications are recited, is believed to be sacred. That place is honoured, and it is mandatory to maintain its sanctity. Same is our belief with regards to the Baha'i prayers and supplications, be that place a room or any corner of a house or an apartment. The place where one communicates with the Lord is sacred. However, recently a Baha'i centre in San Francisco was sold by UHJ to a LGBT community of San Francisco. The administrative order of the Haifan Baha'is decided to sell this infrastructure to LGBT community of San Francisco for mere 100,000\$ extra that they were getting.

The said Baha'i centre has been the house of worship since 1976. Baha'u'llah has clearly condemned acts of homosexuality and indecency. But the administrative Baha'is pay no heed to such real teachings and preaching of Baha'u'llah. UHJ had the audacity to dishonour the words of Baha'u'llah and sell such a sacred property to a group of homosexuals who are now going to use the

property for indecent acts. Baha'u'llah mentions in Kitab-i-Aqdas "we shrink, for very shame, from treating the subject of boys". However, the Haifan Baha'is tend to publicise and promote homosexuality by selling them the infrastructure that was once used for reading the parts of Aqdas and holy teachings and prayers of Baha'u'llah. It is disturbing to see that the administration that works under the guidance of UHJ is bargaining spirituality for cheap acts of materialistic gains. Such disgraceful acts are against our holy teachings. Such sacred place would now in some time become a host for immoral activities. Worse would be the scenario if the administration continues to act in such an irreligious manner. And many such infrastructures would be sold off for cheap monetary gains. The building of administration would soon collapse, as it has been laid on the false foundations and forgery.

My prayers for those deceived and cheated by administration.

# Crooners plan to convert Art Deco masterpiece into a national center for LGBT

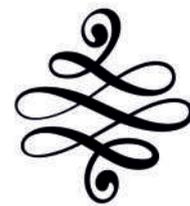
By **Brock Keelling** | [@BrockKeelling](#) | Jan 17, 2019, 11:15am PST

   SHARE



-Amin Mohajir, Malaysia

(Reference: Guest Article from The Caravan,  
Vol. 2, Ed. 7)



# WHERE IS ALL THE HUQUQU'LLAH MONEY GOING ?

## A continuation...

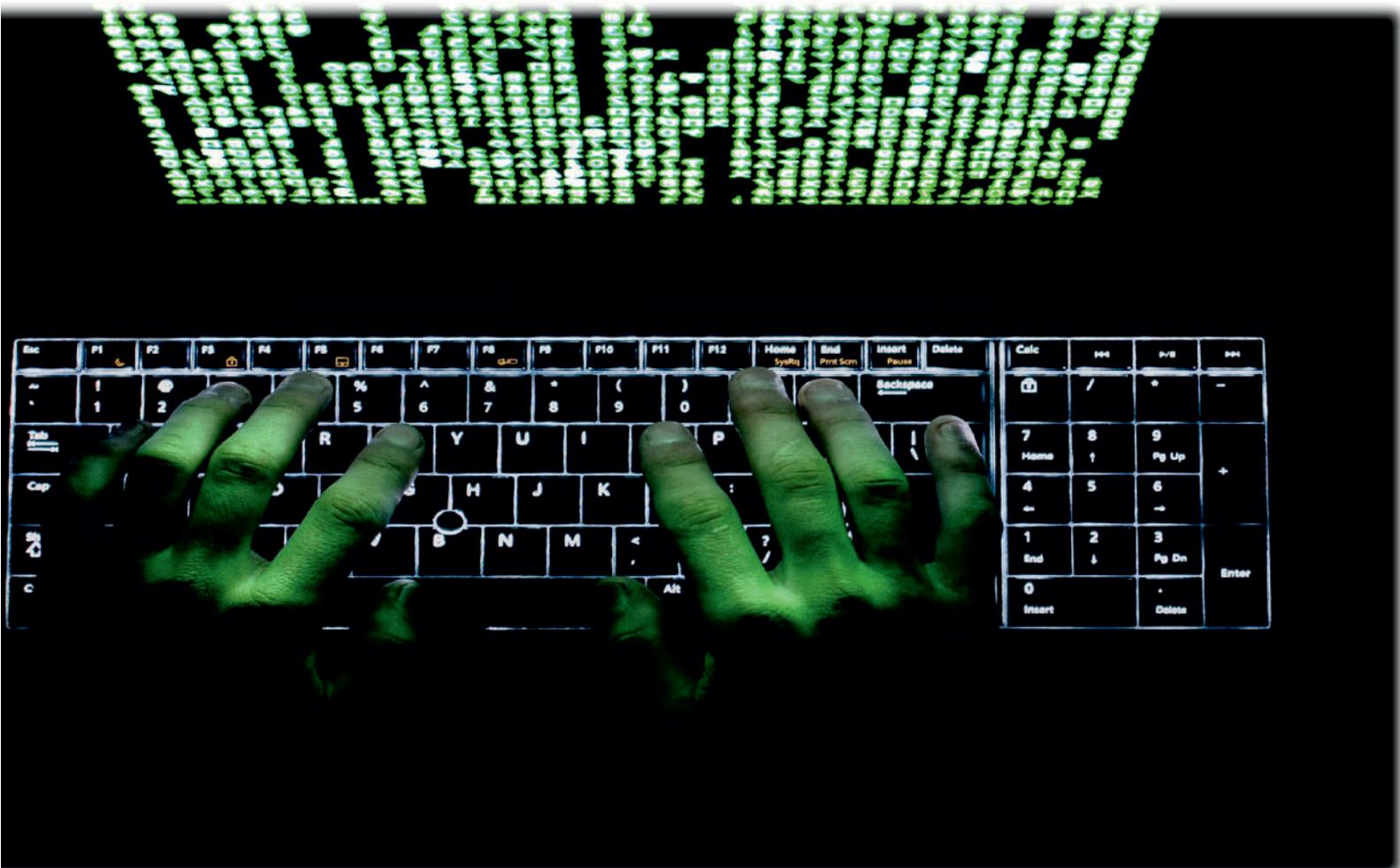
Further to the last article published in the 6th Edition of Vol. 2 of The Caravan Magazine regarding Huququ'llah, I would like to put some more light on the said topic. Huququ'llah, as we all know means "the right of God" and the collected sum is used against the socio-economic developments, or other similar philanthropic purposes. During the lifetime of Baha'u'llah, the amount accumulated was received directly by him, and following his death, to Abdu'l Baha. After the passing away of the Master, his Will and Testament stated that it must be done through the 'Guardian' of the Cause of God.

Now the question arises, who is the Guardian of the Baha'i faith today? And if there is no Guardian, who gave the authority to the UHJ to collect Huququ'llah in the absence of the Guardian? Well, if they consider themselves to be the self-proclaimed authority to collect Huququ'llah, don't you think it should be

their moral responsibility to maintain the records of the sum received and share monthly or at least yearly accounts, maybe at the Ridvan, which can be scrutinized by all the Baha'is?

It is the right of every Baha'i to know where their 19% of the savings of their hard-earned monies are being used. My question to all the Baha'is is, why the current form of UHJ free to collect the sum, spend it at their own free will, without being liable for any questioning or enquiry? If we assume that there is a total of 8 million Baha'is today and even if we take out an estimate of each Baha'i accumulating just \$200 as Huququ'llah, the total sum reaches to 1.6 billion dollars. Where are all these monies going, from past so many years? Does even the UHJ has answer to that question? Who should be held responsible and questioned to present a Balance Sheet with a comprehensive accounting of Huququ'llah for all these years?

Imagine if we get a month-to-month breakdown of all the income and the expenses



incurred from the UHJ, the functionality of the organisation will change drastically. No unwanted expenses will be incurred out of Huququ'llah and we can put all these monies to the right cause. Although the Baha'i religion is not an organisation, but since Shoghi Effendi and his allies have converted it into one, why not make it work like a proper organisation? It is high time that the UHJ clarifies its accounts and publish its Annual Balance Sheet (Incomes/Expenditures) for the perusal of the Baha'is.

Let's question the authority and only then our hard-earned money will be put to use in the right cause – that is – for the welfare of humankind, to promote education, peace and global prosperity, to safeguard human honour and the position of religion and to spread the message of Baha'u'llah and the Master.

I would appreciate the position of the Free Baha'is here, as they are against collecting Huququ'llah and instead promote its usage

for the betterment of the society, the humankind. I remember last year when I had emailed the Free Baha'i Team asking about sending the Huququ'llah sum to their team as they are doing a fabulous job of spreading the teachings of Baha'u'llah, they did not accept the offer and asked me to donate the same to an orphanage instead. I feel so proud to be associated with such people who are working towards spreading the true message of Baha'u'llah and are his sincere servants. The young people associated with the Free Baha'is, with their abundant energy and relative freedom, play a leading role in spreading the Baha'i religion around the world. Way to go!

--Gonzalo, Florida

(Reference: Guest Article from The Caravan, Vol.3, Ed.1)



# BRIEF INTRODUCTION TO THE LETTERS OF THE LIVING (HURUF-I-HAYY)

Between May and July 1844, seventeen men and one woman became the first followers of the Bab (Ali Muhammad Shirazi), a young merchant from the city of Shiraz in southern Iran who claimed to be both a Messenger of God and the herald of another greater than He. These eighteen individuals were adherents of the Shaykhi school of thought—based on the teachings of Shaykh Ahmad Ahsa'i (1753–1826) and Siyyid Kazim Rashti (d. 31 December 1843/1 January 1844)—and had been seeking spiritual direction after Siyyid Kazim died without appointing a successor. The Bab named these eighteen initial believers in his mission as the Letters of the Living (Hurufu-i-Hayy in Arabic).

Here's the list of people who are popularly known to be a part of the Letters of Living.

Mulla Husayn Bushru'i (c. 1814–49): The first to declare his belief in the Bab in Shiraz on 23 May 1844; given the title Babu'l-Bab i.e. Gate of the Gate by the Bab; original leader of a group

of Babis attacked near Babul (Barfurush) in northern Iran in October 1848 and later besieged at the nearby shrine of Shaykh Tabarsi until May 1849; killed there on 2 February 1849.

Mirza Muhammad Hasan Bushru'i (d. 1849): Younger brother of Mulla Husayn; accompanied Mulla Husayn on his travels; badly wounded in the same battle at Shaykh Tabarsi in which Mulla Husayn was killed; according to some accounts, then served as leader of the Babi forces; subsequently killed at Shaykh Tabarsi.

Mirza Muhammad Baqir Bushru'i (d. 1849): Nephew of Mulla Husayn; according to some accounts, led the forces at Shaykh Tabarsi after Mulla Husayn was killed and Mirza Muhammad Hasan was wounded; killed at Shaykh Tabarsi.

Mulla Ali Bastami (d. 1846): The second to recognize the Bab; directed by Him to announce His advent in the Shiite shrine cities of Iraq; arrested, tried in Baghdad in January



1845, and sentenced to work for life in the imperial naval docks; died in an Istanbul prison, becoming the first Babi martyr.

Mulla Khuda-Bakhsh Quchani (later named Mulla Ali Razi): Returned to Karbala from Shiraz; did not actively participate in the Babi community.

Mulla Hasan Bajistani: Active at first in propagating the Babi Cause; later retired to Karbala, considering himself unworthy of the station conferred by the Bab on the Letters of the Living; visited Baha'u'llah in Baghdad (between 1853 and 1863).

Siyyid Husayn Yazdi (d. 1852): Accompanied the Bab as His secretary during His imprisonment in Maku and Chihriq; known as Katib (the Amanuensis); executed during an outbreak of persecutions in 1852 that followed an unsuccessful attempt on the life of the shah by a small group of Babis seeking revenge for the execution of the Bab.

Mirza Muhammad Rawdih-Khan Yazdi:

Returned from Shiraz to Yazd; because of persecution of the Babis, chose not to reveal his beliefs but continued to teach the Babi Faith covertly to the end of his life.

Sa'id Hindi: Went to India and converted one or two persons there before contact with him ceased.

Mulla Mahmud Khu'i (d. 1849): Killed at Shaykh Tabarsi.

Mulla Jalil Urumi (d. 1849): Taught the Babi Faith especially in Azerbaijan and Qazvin; killed at Shaykh Tabarsi.

Mulla Ahmad Abdal Maraghi'i (d. 1849): Present at the Conference of Badasht, a gathering of the Bab's followers held in 1848; killed at Shaykh Tabarsi.

Mulla Baqir Tabrizi (d. c. 1881): Assisted Tahirih in Karbala, then travelled to Iran with her; present at Badasht; visited the Bab in Azerbaijan and acted as intermediary for the Bab's correspondence and other items that He wished delivered to Baha'u'llah; became a

follower of Baha'u'llah after visiting Him in Baghdad; travelled twice to Acre; with Baha'u'llah's permission, spent his last years in Istanbul; the last surviving Letter of the Living.

Mulla Yusuf Ardibili (d. 1849): Noted for his learning and eloquence; played an active and prominent role among the Babis; killed at Shaykh Tabarsi.

Mirza Muhammad Ali Qazvini (d. 1849): Son of Mulla Abdu'l Vahhab, a mujtahid (preeminent religious scholar) of Qazvin; cousin and brother-in-law of Tahirih, closely associated with her in Karbala; entrusted by her with a sealed letter and a verbal message to be delivered to the Promised One whom they both sought; present at Badasht; killed at Shaykh Tabarsi.

Mirza Hadi Qazvini: Brother of Mirza Muhammad Ali Qazvini; distanced himself from the Babis and played no important role; recipient of several letters from Baha'u'llah; 2 became a follower of Mirza Yahya (Azal); some lists replace him with Mulla Muhammad Miyamayi, who actively propagated the new religion in Mayamey (Miyamay), 3 a small town and district near Shahrud in northeastern Iran.

Fatimih Baraghani (c. 1814–52) (who received the title Tahirih, the Pure One): A prominent Shaykhi and an accomplished poet; the only woman among the Letters of the Living; having been accorded the distinction of becoming a Letter of the Living on the basis of a message she sent via her brother-in-law, the only Letter not to have met the Bab personally; a participant at the Conference of Badasht, appearing there without her veil to signal a new era; executed in September 1852 during the persecutions that decimated the Babi ranks after the unsuccessful attempt to assassinate the shah.

Mulla Muhammad-Ali Barfurushi (c. 1822–49)

(titled Quddus, the Most Holy): The last Letter of the Living; accompanied the Bab on His pilgrimage to Mecca (1844–45); present at Badasht and subsequently arrested and detained in Sari for more than three months; having been released through the efforts of Mulla Husayn, joined the Babi forces at Shaykh Tabarsi in late 1848; played a leading role in the Babi defense; taken prisoner on 10 May 1849, following the final siege at Shaykh Tabarsi, tortured, and then killed on 16 May 1849 in Barfurush (Babul), the town of his birth; ranked by Baha'u'llah as having been second only to the Bab.

Although the Bab seems to have written a tablet to each of the letters, the names are not on any of them so the identities cannot be confirmed. Of these the most distinguished are Mulla Husayn, Tahirih and Quddus. Tahirih is singled out because she is the only woman and recognised the Bab without even meeting him. She sent a letter of belief through her brother-in-law and was sure he would find the Bab. It should be noted that most of the Letters died in Babi uprisings before Baha'u'llah declared himself to be the Manifestation of God and started the Baha'i Faith.

With thanks,

**Charles B.**

(Reference: Guest Article from The Caravan, Vol. 4, Ed. 4)





**Abdu'l Baha visits Green Acre during His journey to America in  
1912**

Many of Abdu'l Baha's talks in the United States over the course of that year focused on the unity of religions and unity among the races, particularly between black and white Americans, which is the teachings of the Free Baha'is even today. We welcome all, we shun none.

# REJECTING THE AUTHORITY OF CLERGY IN THE BAHAI FAITH

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

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

Clergy are formal leaders within a religion and their roles and functions may differ as per religious traditions, but usually involve presiding over specific rituals and teaching their religion's doctrines and practices. As per the Jewish tradition, a religious leader is often a Rabbi (teacher) or Hazzan (cantor). In Christianity, the specific names and roles of the clergy vary by denomination and there is a wide range of formal and informal clergy

positions, including deacons, elders, priests, bishops, preachers, pastors, ministers and the Pope. In Islam, a religious leader is often known formally or informally as an imam, qadi, mufti, mullah, or ayatollah. Buddhist clergy are often collectively referred to as the Sangha, and consist of various orders of male and female monks.

When I became a Baha'i, I was told that one major difference between the Baha'i faith and other world religions is that Baha'is have no clergy. It came to me as a surprise because clergies have some defined roles and responsibilities which they perform to keep the Baha'i connected with his religion. One of their key responsibilities is to teach the doctrines of the religion by way of preaching, conducting study classes, and organizing programs that will help spread their teachings to others. Now, if there are no clergy in the Baha'i religion then the question one might ask would be that who performs the duties and responsibilities on their behalf? The Baha'is would answer that it is an



administrative body called Spiritual Assemblies who perform these duties, and on top of them is Universal House of Justice. These nine members of UHJ are infallible and collectively they have absolute authority on Baha'i faith, their decision cannot and should not be challenged by either individual or by community. To my understanding it is clergy in the form of administration, but again I came across a saying of Abdul Baha about no officer and no clergy in Baha'i faith, when I questioned this and asked is there any writing or saying of Baha'u'llah or Abdu'l Baha about NSA, LSA at local and national level I was told that by such questions and thought you will become covenant breaker.

So, instead of calling them clergy, the Baha'is have called them Spiritual Assemblies?! These Assemblies are a group of people who are in charge of the Baha'i faith, who govern the affairs of the community. In addition to existing at the local level, there are National Spiritual Assemblies which look after the affairs at country level. On top of this

administrative order is the Universal House of Justice, a nine-member supreme ruling body of the Baha'i Faith. They are the one who head the religion and are the final authority over the Spiritual Assemblies. By reading that, aren't you already thinking how this structure is any different to the clergy system that works in Christianity or say Jews or Moslems? Exactly! It certainly has no difference.

How is a fatwa against a Moslem issued by a Mufti any different from the UHJ excommunicating a Baha'i? If the excommunicated Moslem is not allowed to question the Mufti, where in the world does an excommunicated Baha'i stand a chance to question the UHJ?

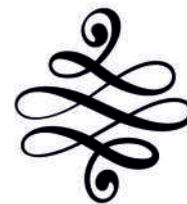
I have been a Baha'i since past 22 years and have been actively involved in the community but have got several excommunication warnings from the NSA for all the silly reasons in the world. Once I took my wife, who is not a Baha'i, to a Ridvan celebration and there was election of Local Spiritual Assembly and the

next day I got a call from an NSA member saying since Ridvan is an Administrative gathering, non-Baha'is are not allowed. When I tried explaining her the fact that I'm trying to influence my wife to become a Baha'i and since it was a big celebration, I wanted my wife to be a part of it. I was given a final warning of excommunication and was asked to accept my fault and apologies for the same. That's not it, the LSA members started to look down at me and I was not welcomed by anyone in the community. I still do not consider this a mistake on my part and I'm fine with their behaviour.

My only concern is, again, how is the ill-behaviour of the NSA or the UHJ any different from the clergymen of the Christian or Moslems or the Jews? We Baha'is are asked to become open minded, do investigation of truth but when you actually become one and start with your reasonings, you're warned of being excommunicated and kicked out of the community. Irony isn't lost on me, yet.

I am still puzzled, if Baha'is say that there are no clergy in the Baha'i faith and this statement is supported by the saying of Abdu'l Baha, then who has designed this administrative system and from where have they got this absolute authority over the Baha'is? On one side they reject clergymen, but on the flip side they ask us to have absolute submission and obedience to the UHJ, isn't this contradictory?

- Author's identity has been hidden on request



(Reference: Guest Article from The Caravan, Vol. 3, Ed. 3)



# HUQUQU'LLAH AND NEW YEAR RESOLUTION

Allah'u'Abha friends,

Wishing you all and the team of Free Baha'is a very happy and a great 2020. For the past year, I have been regularly reading the contents of the Caravan magazine. I cannot describe in words, the way this has affected me in a positive way. As a part of the new year resolution, one of the important decisions that one takes is regarding the finances that we make during the year. Being a Baha'i, it is my religious obligation to spare a part of my earning, commonly known as Huququ'llah-The Right of God, in the way of serving humanity. For many years I used to pay my Huququ'llah to my local assembly. However, I witnessed that this money collected as Huququ'llah was not used in the most optimum and rightful way. Rather, it had become a luxury for many of them in the administrative order. Grand feasts, booking massive halls, lavish travels in the name of teaching Ruhi books was done from this hard-earned money. So, for the past one year, I decided to use the same money in helping the Orphans, visiting the old aged homes and helping the old ones, visiting the hospitals and

sharing some joy and gifts with the sick ones. The level of satisfaction that I acquired was unimaginable. And to my surprise, even Our Master Abdu'l Baha used to spend his money in a similar way. This further attested my actions from a religious point of view. Past articles and activities that I read in this magazine gave me the idea of how Free Baha'is in other regions are actively participating in bringing joy and goodness to the society by visiting old age homes, orphanages, health centers, and hospitals. Constructing a pilgrim site in the memory of Master isn't a bad idea. However, I feel that if the same amount of effort and money is spent on the poor and the needy ones, Our Master would be more delighted. I am once again thankful to the team of Free Baha'is for bringing up such wonderful ideas on a public platform through their magazine and helping many more like me to find the right path.

Thank you.

(Reference: Guest Article from The Caravan, Vol. 3, Ed. 6)

# SHOGHI EFFENDI – THE MYSTERY OF GOD

Born in Akka, Shoghi Effendi was related to The Bab through his father, Mirza Hadi Shirazi, and to Baha'u'llah through his mother, Ziya'iyiyh Khanum, the eldest daughter of Abdu'l Baha. He was born, according to Baha'i sources, on March 3, 1896, after Baha'u'llah's death in 1892. Shoghi Effendi was to marry his cousin Maryam, daughter of Sir Abbas Effendi's son-in-law Mirza Jalal Shahid. Shoghi backed out and married Mary Maxwell. Subject to verification she was the daughter of May Ellis Maxwell, once May Ellis Bolles. Her husband was a comedian. He was not a Baha'i. After marriage she transferred her residence to Montreal. (Refer: God passes by, P. 237 - 239)

She never accepted the family name of Shoghi Effendi and always maintained her family name as 'Maxwell' but the followers gave her the title of Ruhiyeh Khanum and Amatul Baha.

## **The Surname 'Rabbani'**

According to Mirza Muhammad Ali's

sources, to distinguish the issues of one Afnan from those other Afnan, Sir Abbas Effendi gave the surname of Rabbani to children of Mirza Hadi Afnan.

Shoghi Rabbani retained this surname until his appointment as the Guardian of the Baha'i Cause under Sir Abbas Effendi's Will and Testament in which he was designated as Shoghi Effendi. Effendi means Mister. (Refer: The Baha'i World, 1926-1928, Vol. II, P. 84)

## **Conversion of Funds for Private Use**

Refer the incident bought by Lady Ruth White under 'The subject converted funds to his own use' in her book The Baha'i religion and its Enemy the Baha'i Organization, the Tuttle Company, Rutland, Vermont 1929.

Lady Ruth White says: "In the Autumn of 1919, I sent to Abdu'l Baha [i.e. Sir Abbas Effendi] an American Express Company check of Five hundred dollars and asked him to apply it to some of the many charities he was dispensing.



About four months after we arrived in Haifa as the guests of Abdu'l Baha. On the day before departure I asked Abdu'l Baha if he had received the check. Without a moment's hesitation and very emphatically he said that he had not received it. He repeated this a number of times, and seemed indignant that it had not been turned over to him.

I discussed this with various members of the family of Abdu'l Baha, and one of the brothers-in-law said he would go to town and enquire about the matter. He returned and said there was no record of the check. When I returned to America I asked the American Express Company to look up the receipt of the check I had sent through their office, and on the back of it was the signature of the person who had received the cash. This person was Shoghi Rabbani [i.e. Shoghi Effendi].

I asked the American Express Company to Photostat this check for me, which they did. Here then is proof positive that Shoghi Effendi cashed out the check and also proof that the

son-in-law [presumably Mirza Muhsin Afnan] who purported to enquire of the check did not do it at all. Otherwise, he would have ascertained in a few minutes from the office of the American Express Company at Haifa that the check had been cashed by Sh. Rabbani, as I had given the son-in-law the whole information, the date of sending, the name of sender, etc. All of which shows that there was collusion between the son-in-law and Shoghi Effendi. Circumstantial evidence also points to the fact that Shoghi Effendi used the money to go to Oxford University.

For immediately after cashing the check he departed for Oxford, this despite the fact that Abdu'l Baha did not wish him to go. Some may naturally ask: How could Shoghi Effendi have cashed the check unless he had authority to do so. This he may have had. Yet the fact remain that the proceeds were never turned over to Abdu'l Baha. My readers may, therefore, draw their own conclusions."

### **The Making of Shoghi Effendi**

At the time of the passing of Sir Abbas Effendi in 1921, the only members of the Baha's family, unaffected by Sir Abbas Effendi's clutches, and were in good books were Sir Abbas Effendi's full sister Sultan or Bahiyyih Khanum, surnamed the supreme leaf (Varaqiy-i-Ulya), Sir Abbas Effendi's wife lady Munirih Khanum, Sir Abbas Effendi's four daughters, Sir Effendi's four sons-in-law.

It was in such circumstance that after the death of Sir Abbas Effendi, his will came to public in which Shoghi Effendi was inducted into office as Guardian of the cause under the terms of Sir Abbas Effendi's Will and Testament, for which no probate was taken out. Apparently, an irregularity which set people wondering whether the Will and Testament is real?

During his life span, Sir Abbas Effendi had never declared him as his successor, since as per the Will and Testament of Baha'u'llah, Mohammed Ali Effendi was supposed to take the chair of guardianship after Sir Abbas Effendi.

Pleading inability to enter upon the duties of his office forthwith to recover from the shock caused by the death of Sir Abbas Effendi, Shoghi Effendi withdrew his hand from the things, retired into solitude for a number of years, and left the actual handling of the Baha'i affair in the hands of the elderly members of the Sir Abbas Effendi's family with Baha's daughter, the supreme leaf as a titular head, who served as a mere rubber-stamp, master minded by Sir Abbas Effendi's wife lady Munirih, "the she of Isfahan".

Shoghi Effendi came out of his retirement, took over the reins of the Baha'i Administration, and demanded ready and implicit obedience from the servants of God, in default of which any servant of God was liable to excommunication or summary expulsion from the faith under same pretence

and pretext. Shoghi Effendi brooked interference. His decisions were absolute and final and his words authoritative. As the divinely-ordained guardian all the faithful must obey him.

## Shoghi Effendi - The Play Boy

Subhi's Payam-i Pidar, PP. 143-146: mentioned that Shoghi Effendi to be a frequenter of men of magnificent physique and virility, a pervert who craved to be consorted with, a hermaphrodite requiring surgical operation to determine his sex.

Subhi have been an eyewitness on several occasions to performance of such indecent acts and on one particular occasion he states to have been challenged by the Shoghi Effendi to put his manhood to the test.

"Shoghi Effendi was possessed of peculiar nature and habit which cannot be properly described; his manly disposition was inconsiderable; he was continually desirous of cultivating friendship, and associations, with robust men and youth!"

"Shoghi Effendi, Dr. Ziya Baghdadi and Subhi set up a party at night at Acre at which jokes were cracked. Subhi absented himself from the room on business. On return he found the couple in compromising circumstances, with Dr. Ziya Baghdadi having committed an indecent act." ... Taken aback, Subhi said: "Doctor! What is this business you have been doing?" Shoghi Effendi turned the face toward Subhi and said: "If you are also a man, prove yourself a male!!"

"I have heard such remarks from, and have witnessed such scenes of, Shoghi Effendi on several occasions."

Shoghi Effendi may be categorized "in the category of 'hermaphrodites' in whom opposite qualities are embodied...." requiring surgical operation for adjustment.

Shoghi Effendi has “no feeling, attachment or devotion” for father, Brother, Sister, mother or friend. He issues orders which no sane man would give.”

The Kashf-ul-Hiyal (the Uncovering of Deceptions) by Abdul Husayn Ayati nicknamed Avarih, one-time chief Baha'i missionary says,

“it is not possible to categorize him as either male or female! Neither possessing feminine kindness and charm nor having mannish wisdom and sobriety! There are attachments in these kinds of people which is hard to find out. I am not aware if you have heard of that physicians lays down a man and by some medical treatment changes him to a female and vice versa. ... I wish Shoghi had visited a physician in his youth and could be purified! That's why you don't see him having any attachment to his father or grief of his siblings; neither remembering his mother's pains to raise him nor recognizing his true friends! He commands things that are not wise, and excuses that are far from rational. All this because of the same root problem.” (Refer: Awara's Kashf-ul-Hiyal, Vol. II, 2nd impression, PP. 84-85 and P. 166; Vol., III 3rd impression, PP. 212-213)

“The command of Allah shall be executed” (a quote from Quran), forty days after Abdu'l Baha was passed, mourning time was over, and grooming and happy time had arrived for Shoghi! And Shoghi, you don't know who Shoghi was! The same Shoghi who if all accusations before his adolescence (with all proofs and evidences!) are wrong, those after his adolescence are true! Because hundreds of students who were studying in Beirut are witness that he was not inclined towards his studies and his only passion was to sell theatre / movie tickets. Finally, and because of all these intends, he failed in his studies and scabies appeared on his hands, so he was

wearing Chamois leather gloves and treating them for a while!

Shoghi and with that you knew who Shoghi was! The guy who failed to get a diploma in Oxford as well as Beirut! The same Shoghi who his classmate asked him why don't you pay attention to your studies and he replied: “What is studying all about? To find a piece of bread and mine is already prepared.” And the same Shoghi who during his first and last speech in London, for an audience of 16, Miss Rosenberg stood up and said: Beloved Shoghi, sit down! People have no desire to listen to you and they have fallen asleep!” this old lady of 70 years, took the dice from hand of Shoghi and spoke”. (Refer: Kashf-ul Hiyal, Vol 2, page 84-85, Second Edition)

(Reference: Guest Article from The Caravan, Vol. 3, Ed. 4)



# RESPECT OF SHOGHI EFFENDI TOWARDS THE CHILDREN OF ABDU'L BAHA

Here we would like to bring the facts about Shoghi Effendi's cruelty towards the Holy family of Abdu'l Baha, as he become Guardian of faith by will and testaments of Abdu'l Baha, he turned dictator and started ex-communicating the holy family of Baha'u'llah, the grand children who served the faith in Europe and America. Readers might be wondering why he has ex-communicated the entire grandchildren of Abdu'l Baha, what was that heinous crime which they committed, that Guardian has to take such drastic step to ex-communicate them, not only this even he ordered that if someone asked about their well-being will also come under wrath of Guardian. First let us list the Noble family members of and Grand Children of Abdu'l Baha.

## **Abdu'l Baha had four Daughters**

1. Diyaiyyih Khanum
2. Touba Khanum
3. Ruha Khanum

## 4. Munawar Khanum

1. Diyaiyyih Khanum, married to Mirza Hadi Afnan

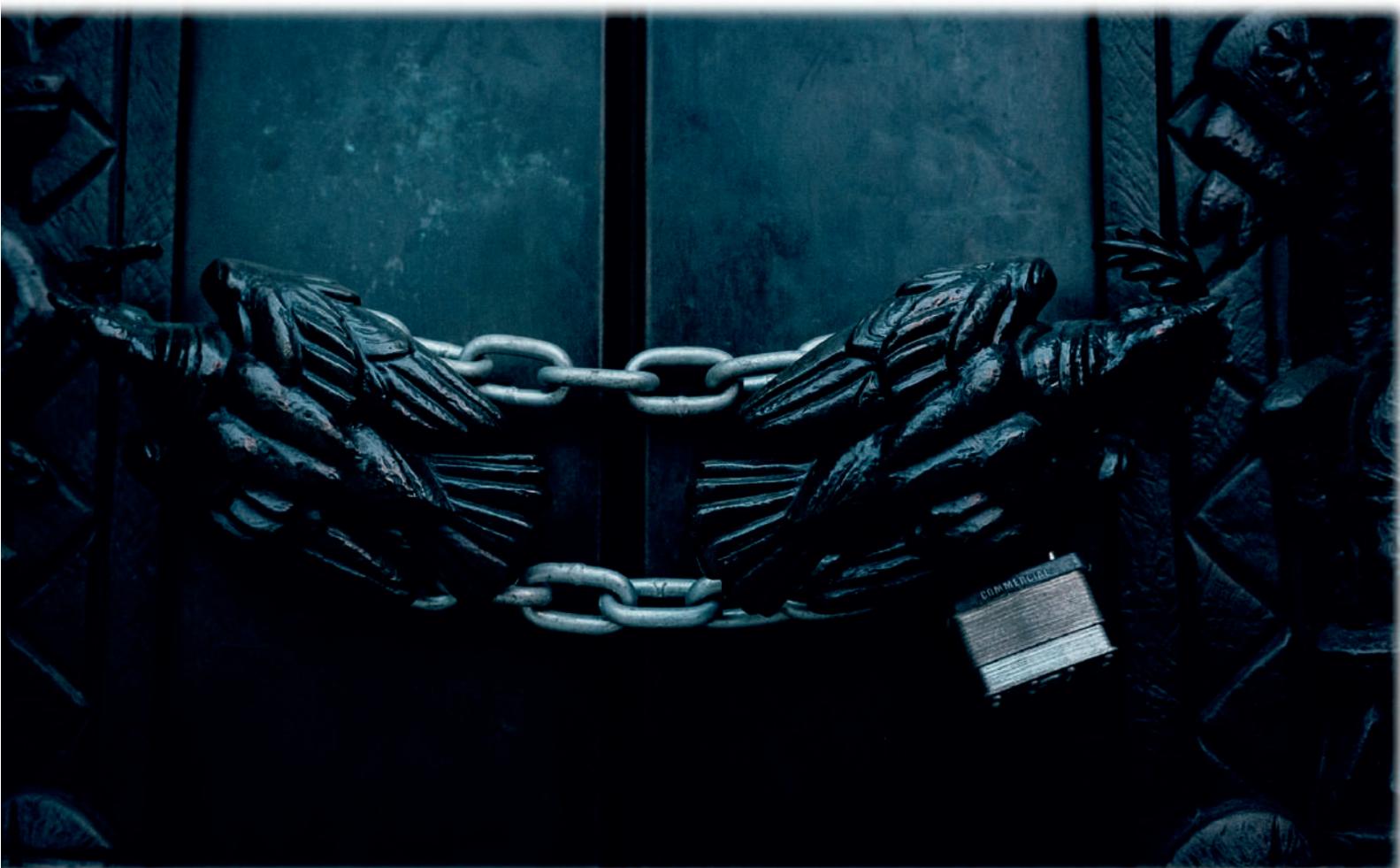
*Children from this marriage:*

- Shoghi Effendi Rabbani
- Ruhangiz Khanum
- Mehrangiz Khanum
- Husayn Effendi Rabbani
- Riyad Effendi Rabbani

2. Touba Khanum Married Mirza Muhsin Afnan

*Children from this marriage:*

- Ruhi Effendi Afnan
- Soraya Khanum



- Soheil Effendi Afnan
- Fuad Effendi Afnan

3. Rouha Khanum, married to Mirza Jalal Effendi Shahid

*Children from this marriage:*

- Maryam Khanum
- Munib Effendi
- Zahra Khanum
- Hassan Effendi.

4. Munavvar Khanum married to Ahmad Effendi Yazdi.

No Issue.

#### **Direct Excommunication**

- Ruhi Effendi Afnan: Grandson of Abdu'l Baha
- Zahra Khanum: Granddaughter of Abdu'l Baha and wife of Ruhi Afnan
- Soraya Khanum: Granddaughter of Abdu'l Baha and wife of Fayzi Effendi
- Foad Effendi Afnan: Grandson of Abdu'l Baha
- Mehrangiz: Granddaughter of Abdu'l Baha and Sister of Shoghi Effendi
- Fayzi Effendi: Grandson of Baha'u'llah
- Touba Khanum: second daughter of Abdu'l Baha
- Ruha Khanum: Third daughter of Abdu'l Baha
- Mirza Jalal Shahid: Husband of Ruha Khanum
- Furughiyyih Khanum: Daughter of Baha'u'llah

- Agha Sayyed Ali Afnan: Husband of Furughiyyih Khanum

Let us examine the cause and effects of these excommunications from the Book of Mirza Ahmad Sohrab "ABDU'L BAHHA'S GRANDSONS"

Mirza Ahmad Sohrab was confident secretary of Abdu'l Baha for many years he was well versed in Baha'i teachings and trusted lieutenant, he was sent to teach and propagate faith to America, there are numerous tablets of Abdu'l Baha in respect of Mira Ahmed Sohrab after the sad demise of Abdu'l Baha when Shoghi took the charge of Baha'i administration he quickly realize popularity and influence of Mirza Ahmad Sohrab, he side-lined him, Mirza Ahmad Sohrab wrote many books for faith, when he saw Shoghi is excommunicating the entire family of Abdu'l Baha he wrote a Book "Abdu'l Baha's Grandsons" in which he raised his voice for the oppressed souls of Abdu'l Baha's Grandsons.

#### Page 24-26

#### **The year of Disgrace**

The law of excommunication puts an absolute ban on those who are expelled from the Faith. The families of these persons and their fellow-believers must leave the ostracized individuals alone. They must neither communicate nor associate with them. They must break all ties of friendship and of humanity even; for, if they deviate one hair's breath from this law, they themselves fall into the same ditch.

Thus, as time goes on, the numbers of the excommunicated increases;

#### **RUHI EFFENDI AFNAN**

For a few are generally to be found, here and there, who are willing to risk ease and safety in

order to follow their generous impulses. Such evidently was the case in the instance of Toubha Khanum; it probably is the case in the instance of Rouha Khanum. However, in the instance of Ziayyeh Khanum, the Guardian cables that his parents strongly condemn Mehr-Angiz's action. Thus, Shoghi Effendi's father and mother have been forced to publicly denounce and repudiate their own daughter. Hereafter, they must be as strangers to her. They can never approach her in her hours of trouble or illness. They will never hold their grandchildren in their arms. Such is the Baha'i Cause in this year of disgrace – 1942.

#### **A Fact Beyond Realization**

I intend to take up the matter, treating it in connection with historical data and in the light of reason; and, in order to simplify the subject as far as possible, I will centre my thoughts on the personality of Ruhi Effendi Afnan. His excommunication and the reasons given for it tell the story of all the rest.

Ruhi Effendi Afnan has twice visited the United States; he has lectured before numerous Baha'i gatherings and outside groups; his articles on the Baha'i Cause are published in Baha'i publications and the records of his loyal services to the Guardian and the Baha'i organization are spread on the pages of Baha'i News. Knowing full well that he has not deserved the treatment accorded him at the hands of his cousin, Shoghi Effendi, I am taking it upon myself to vindicate him, as far as I am able.

Having experienced excommunication together with the ostracism of all those who are associated with me, I naturally sympathize with other excommunicated persons. However, this is not the reason that impels me to raise a voice of protest at this juncture.

During eight years, I was fed, clothed and

educated by Abdu'l Baha. Throughout that time, the Master's daughters were most gracious to me and I carry in my memory lively tokens of their kindness. I associated most intimately with their children, and vividly remember the ardent respect of these young ones for their grandfather, and their devotion to him. I hold each and all of them in high regard.

I never objected to my own excommunication, nor did I take it at all seriously; but the excommunication of the very family of Abdu'l Baha has shaken my being to its foundations. I am amazed and indignant. I am outraged and horror-stricken. The fact that Shoghi Effendi has dared to expel from his own household these souls, in whose bodies run the blood and life of Abdu'l Baha, is beyond realization. The reasons given for their Excommunication are childish to the extreme, having nothing to do with their faith and love for the Baha'i Cause.

In the writing of this book, I have not had the opportunity of consulting with any of the members of Abdu'l Baha's family. It is certain that none of them would consult with me. Thus, I have asked permission of no one, and am alone responsible for every word appearing here. My own conscience is my sole guide.

Another reason for my taking up the pen in this regard is that a number of Baha'is have

written to me on this subject. To put it very mildly, they are disillusioned, shocked and confused. They cannot square the actions of the Guardian with his role in life. They are wondering what precipice is around the corner; toward what swamp of despair the Baha'i Cause is being driven. They are anxiously asking if there may possibly be a modern rational explanation for these medieval and irrational procedures.

We will therefore face the issue: and, as a first step, will examine the Bulls of

Excommunication as presented in the up-to-date guise of the cablegram.

Text of Cablegrams (Cablegram received November 10, 1941)

Ruhi's sister married covenant-breaker Feyzi, whose mother joined and supported arch-enemy Muhammad Ali and whose father Abdu'l Baha denounced openly and repeatedly as His deadly enemy. Ruhi's family concurred, inform all believers (that) all manner (of) communication (with) excommunicated family (is) forbidden.

(Signed) Shoghi Rabbani

(Cablegram received November 10, 1941)

(The) flagrant disloyalty (of) Ruhi's family compels me (to) disclose information so long (and) patiently withheld (from) American believers concerning his failure (to) obtain my approval (of) his second visit (to) America. His Subsequent conduct regarding his marriage which I refrained from revealing (to) anyone except your Assembly, as well as Foad's departure (to) England without my knowledge, should now be made known (to) believers. Confident (of) Unshakable steadfastness (of) exemplary American Baha'i Community-

(Signed) Shoghi Rabbani

Answer sent on November 17th by the National Spiritual Assembly:

Informing friends (of your) message (about) Ruhi's family. Assure complete obedience protection unity (of) sacred Faith.

(Cablegram received on November 21, 1941)

My confidence (in) immovable steadfastness (and) unstinted loyalty (of) American believers (is) reinforced.

(Signed) Shoghi Rabbani. — Baha'i News; December, 1941, No 149, pp. 1-2

From Page 11

## PROTEST

### **Against the Excommunication of Members of Baha'u'llah's Family**

**signed by Leaders of Religion and Educators**

May 1942

In these days when the principles of humanity are threatened on all sides, there is urgent need for men and women of good faith and purpose to band together for the upholding of the common rights of man, within their own communities and religions and within the communities and religions of others.

It is with this thought in mind that the undersigned consider conditions within a minority group, namely the Baha'i Cause, and make passionate protest against the recent excommunication by Shoghi Effendi Rabbani, Guardian of the Cause, of certain members of

Baha'u'llah's family. Excommunication, as we take it, is an order for severance of ties between the excommunicated and their fellow-members in Faith. It is an un-Christ-like act which, although practised in medieval ages by religious authorities, is now totally condemned by enlightened persons of every rank and profession.

Therefore, we go on record, at this hour when the Four Freedoms enunciated by the President of the United States are ringing around the earth, endorsing whole-heartedly and without qualifications whatsoever a sentence from Mr Roosevelt's historic speech before Congress, delivered in January 1941:

"The second is freedom of every person to worship God in his own way – everywhere in the world."

On the basis of this principle we insist that, in

the New World Order which all of us picture and strive for, the irreligious practice of excommunication be set aside forever and replaced by the practice of Love and Tolerance as set forth throughout the ages by Christ and the great company of prophets, seers and spiritual teachers.

We urge men and women of all Faiths to consistently oppose, and to refuse to recognize, any and all exclusion acts within their religion, and under all circumstances to keep open the doors of their temples and hearts to their fellow-believers and to their fellows of every race, creed and colour.

Signed by:

Mr. David P. Berenberg, Author: *A Worker's World*; Educator, Lecturer

Kedarnath DasGupta, Author: *Essence of Religions* and Founder of World Fellowship of Faiths

Dr. Georgia Dunn, Professor of Psychology, Hunter College, New York

Mr. William Floyd, Editor: *Arbitrator*; Author, Educator

Archbishop William H. Francis of the Old Catholic Church

Miss Frances Grant, President of Pan-American Women Association, New York

Mr. Jacob Greenwald, Counsellor-at-Law, New York

Dr. John Haynes Holmes, Minister of Community Church, New York

Mr. Gordon S. P. Kleeberg, Counsellor-at-Law, New York

Commander R. E. Lambert, U. S. N. R.; Editor: *Sourcebook*

Rev. Leon Rosser Land, Minister of Bronx Free

Fellowship, New York,

Dr. John Rowland Lathrop, Minister of Church of the Saviour, Brooklyn, New York

Mr. William Pickens, Director of Branches, National Association for the Advancement of Colored People, Washington, D. C.

Dr. Haridas T- Muzumdar, Author: The United Nations of the World; Lecturer, Sociologist

Mr. John J. O'Neill, Science Editor, New York

Herald-Tribune Rev. A. J. Muste, Secretary, The Fellowship of Reconciliation, New York

The Key. Dr. Charles Francis Potter, Author; The Story of Religion;

Founder and Leader of The First Humanist Society of New York

Miss Lisa Sergio, Radio Commentator

Dr. Krishnalal Shridharani, Author: My India, My America;

Lecturer Dr. Anup Singh, Editor: India Today; Author: Nehru, the Rising Star of India

Dr. George Maychin Stockdale, Minister of Church of Christ in America, Methodist Branch,

Clinton, N. Y. Dr. Eliot White, Clergyman, Writer, Lecturer

### **PROTEST Comment and Some Notable Letters**

In the Old World, we were not our brother's keeper; but were of the cautious type, looking for our own interests and letting others shift for themselves. In the New World that is to be, we shall recognize the fact that all of us are part of the human organism and will boldly apply ourselves to the task of keeping that organism in good shape. The averted eyes, the careful picking of one's way on the other side

of the road will no longer be the acceptable attitude; but the straight look and the helping hand will be the characteristic of a new citizenry, everywhere in the world.

Of such an order are the distinguished educators who have condemned the action of Shoghi Effendi Rabbani, Guardian of the Baha'i Cause, taken against several members of Baha'u'llah's family. Excommunication, to their minds, has no place in modern society; intolerance, exclusion and cruelty has no place in any society, and so they have condemned this deed and gone on record in a Protest that will make a landmark in religious history. The Protestant Minister, the Catholic Bishop, the Jewish Rabbi, the Hindu, the Sikh have arisen together to protect the Baha'i — their brother before God and man. So have the boundary lines grown thin under the penetrating warmth of the Religion of Love.

Dr. George Maychin Stockdale, Minister of Church of Christ in America, Methodist Branch, Clinton New York, in a letter dated March 25, 1942 writes to us that their Young Men's Class studied Baha'ism the previous week and is to consider Shoghi Effendi's excommunications the following Sunday. Dr. Stockdale states that he is ready to do anything "to help banish this ancient barbarism of excommunication from off this earth" and has actually communicated directly with the Guardian on this subject. He encloses a copy of his letter, which we herewith reproduce:

#### *CHIRM OF CHH1ST IN AMERICA*

*Melhodiet Branch George Maychin Stockdale, Minister*

Clinton, New York, March 25, 1942.

Shoghi Effendi Rabbani, Guardian of the Baha'i Cause, Persian Colony, Haifa, Palestine. Dear Guardian of the Baha'i Cause,

Your Chris like Grandfather, Abdul Baha, when asked on one occasion, "What is a Baha'i?" replied,

*"TO BE A BAHAI SIMPLY MEANS TO LOVE ALL THE WORLD: TO LOVE HUMANITY AND TRY TO SERVE IT; TO WORK FOR UNIVERSAL PEACE AND UNIVERSAL BROTHERHOOD."*

(J. E. Esslemont, "Baha'u'llah and the New Era," page 70.)

I would like to make the above my own definition of what it is to be a Christian. On this definition the Hindu Gandhi and the Buddhist Das Gupta are both Christians and Baha'is, as well as true Hindus and Buddhists respectively. Some of my Baha'i friends do me more honour than I deserve by telling me that I am a Baha'i, although I am just trying to be a Christian.

If we agree on the above, and I hope we do, it is the more amazing to get word of what are called, and seem to be, your excommunications of Ruhi Effendi Afnan, your\* cousin; his wife; your sister and others.

What troubles me, my dear Sir, is the method employed. If we love all humans, and the Love of God cannot dwell in us unless we do, how can we use any other than Love and Persuasion as our means of seeking change of mind and heart in those we deem wrong? Can excommunication be a method of Love?

Now far be it from us to prematurely make up our minds in this controversy. We would hear your side. Sir. Yet we assure you that even if you should submit proof positive of the commission of the more heinous crimes by any or all of the excommunicated, (which I am sure you wouldn't,) still would we say that the WAY of LOVE demands we retain community with the vilest of sinners. THEY NEED LOVE EVEN MORE THAN NINETY and NINE SPIRITUALLY TRANSFORMED

SOULS, in whom GOD (LOVE) DWELLS. That seems dear to me from both the teachings of Christ and of Baha'u'llah, interpreted too, by Paul and Abdu'l Baha respectively.

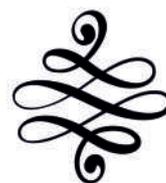
It troubles me too that it is reported that you are not too sure amid this world madness just what loyalty we owe to God and what to the state. We are blessed beyond many here in America, as in Britain, in that the Draft Law here specifically makes room for us pacifists, who could not disobey God at the command of man, no matter what the consequences. We know you have the cares of a world gone mad in suicidal slaughter on your mind and heart. Yet it would be heartening to have from you a word, clear as crystal, that Baha'ism officially "although making no attempt to bind the consciences of its individual members, will NOT OFFICIALLY ENDORSE, SUPPORT OR PARTICIPATE IN WAR." I have slipped into the exact words of our Methodist Branch of the Christian Church, with which I agree one hundred percent.

Yours, strong in the Faith that LOVE (GOD) alone can win,

(Signed) George May chin Stock dale

Shoghi Effendi did not reply to any of these protests.

(Reference: Guest Article from The Caravan, Vol. 3, Ed. 4)



# THE GREAT MANIFESTATION

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

*-Baha'u'llah*

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

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

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

In 1848, a significant gathering of the Bab's followers took place in a village in the northeast of Iran named Badasht. Mirza Husayn Ali played a key role in the

proceedings of Badasht, which attested the independent character of the new religion. From this time onwards, Mirza Husayn Ali was known as Baha'u'llah, meaning the “Glory of God” in Arabic.

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

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

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

The dungeon was pitch dark and had once been the reservoir for a public bath. Within its walls, prisoners languished in the cold and



unhealthy air, stinky smell clamped together by an unbearably heavy chain that left its mark on Baha'u'llah's body for the rest of His life.

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

This experience of Divine Revelation, touched on only indirectly in surviving accounts of the lives of Moses, Christ, and Muhammad, is illustrated in Baha'u'llah's own words: "During the days I lay in the prison of Tihnan, though the galling weight of the chains and the stench-filled air allowed Me but little sleep, still in those infrequent moments of slumber I felt as if something flowed from the crown of My head over My breast, even as a mighty torrent that precipitateth itself upon the earth from the summit of a lofty mountain...At such moments My tongue recited what no man could bear to hear."

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

At the end of April 1863, shortly before leaving the environs of Baghdad for Istanbul (known as Constantinople in the English language of the time), Baha'u'llah and His companions resided for twelve days in a garden which He named Ridvan, meaning "Paradise". On the banks of the River Tigris,

Baha'u'llah declared Himself to be the One heralded by the Bab—God's Messenger to the age of humanity's collective maturity, foretold in all the world's scriptures. Thousands of His lovers and admirers gathered in Ridvan and met Him. They heard the message of God from the Man of God Himself.

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

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

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

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

Confined to a prison for more than two years, He and His companions were later moved to a cramped house within the city's walls. Little by little, the moral character of the

Baha'is—particularly Baha'u'llah's eldest son, Abdu'l Baha—softened the hearts of their jailers, and penetrated the bigotry and indifference of Akka's residents. As in Baghdad and Adrianople, the nobility of Baha'u'llah's character gradually won the admiration of the community at large, including some of its leaders.

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

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

-Sam John (Melbourne, Australia)

(Reference: Guest Article from The Caravan, Vol. 4 Ed. 3)

# WHY DID THE BAHA'I FAITH BECOME BUREAUCRATIC AFTER ABDU'L BAHA ?

Is the Baha'i Faith supposed to be a highly bureaucratic religion, with heavy-handed top down control? Many Baha'is become alienated from the Faith today because of such a spirit prevailing within the Baha'i community. But, is this the essence of the original teachings?

The moment a Baha'i presents his views, the chain of excommunication kicks in, ultimately leading to his ouster from the faith. Baha'is today would be excommunicated from their religion even for pointing out the scriptural passages in this article and seeking to reform the Faith according to such teachings. In fact, Baha'is are often disciplined or pushed out of their religious community simply for expressing ideas that conflict with the viewpoints of those bureaucrats who hold power in the national and international organizations.

Abdu'l Baha said the following at a church in New York City: "This is a goodly temple and congregation, for – praise be to God! – this is

a house of worship wherein conscientious opinion has free sway. Every religion and every religious aspiration may be freely voiced and expressed here. Just as in the world of politics there is need for free thought, likewise in the world of religion there should be the right of unrestricted individual belief. Consider what a vast difference exists between modern democracy and the old forms of despotism. Under an autocratic government, the opinions of men are not free, and development is stifled, whereas in democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail – that is to say, when every man according to his own idealization may give expression to his beliefs – development and growth are inevitable." **Abdu'l Baha** (The Promulgation of Universal Peace, p. 197.)



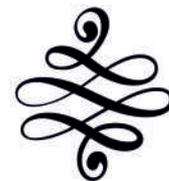
Now the question is, to be a Baha'i does a person necessarily should accept a certain religious organization? Consider what Baha'u'llah and Abdu'l Baha have to say. They, after all, are the true sources of spiritual authority and we should take what they say more seriously than the viewpoints of bureaucratic administrators.

“Every receptive soul who hath in this Day inhaled the fragrance of His garment and hath, with a pure heart, set his face towards the All-Glorious Horizon is reckoned among the people of Baha in the Crimson Book.” **Baha'u'llah** (Book of the Covenant. Published in Tablets, p. 220.)

“It makes no difference whether you have ever heard of Baha'u'llah or not. The man who lives the life according to the teachings of Baha'u'llah is already a Baha'i. On the other hand, a man may call himself a Baha'i for fifty years and if he does not live the life he is not a Baha'i. An ugly man may call himself handsome, but he deceives no one, and a black

man may call himself white yet he deceives no one: not even himself!” (Abdu'l Baha in London, p. 106.)

(Reference: Guest Article from The Caravan, Vol. 3, Ed. 4)



# LOVE THE HUMANITY WITH ALL YOUR HEARTS



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

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

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

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

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



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

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

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

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

(Reference: Guest Article from The Caravan, Vol. 4 Ed. 1)

# The Axe of Excommunication

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

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

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

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

#### **Direct Excommunication**

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

#### **Indirect Excommunication**

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

#### **Posthumous Excommunication**

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

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

(Reference: Guest Article from The Caravan, Vol. 4 Ed. 1)

# SOME UNANSWERED QUESTIONS



Dear Friends,

Allah'u'Abha,

I am a subscriber of your Magazine “The Caravan” and I get regular copies. I would like to firstly thank you for your efforts. Although I am not a Free Baha'i, based on your articles in the magazine, I was motivated to do my independent investigation of truth. And now I am convinced that the Will and Testaments of Abdu'l Baha was fake or at least some part is forged, (given the facts and reports of Dr. Ainsworth Mitchell) and I fully agree with you that as Shoghi Effendi was not the rightful Guardian, he converted this faith to an

Organisation. The purpose of this administration is not to spread the faith to mankind but to act as an authority over the believers.

I have seen some articles of Huququ'llah in your earlier magazine. Huququ'llah is the right of Guardian only and in absence of Guardian it goes to the Universal House of Justice, which I feel also is not correct. Baha'u'llah has founded this institution of faith to serve the mankind with Guardian as the Head of this institution and Hand of Couse of Gods as his helper. However today I see that these two important pillars are

missing from the current form of UHJ, and this is the reason the faith has deviated from its true path. Our religious values are based on the principles of service to mankind. However, there is no official statement or any donation from the Universal House of Justice in this world-wide pandemic of Corona virus, where as I see many Churches are offering material and financial help generously to those who are affected. Instead of helping the needy ones, reminders are sent to the NSAs to collect funds and send their contribution to UHJ for administrative purpose. Wouldn't it be humane for the UHJ to instruct the NSAs and LSAs to spend their funds on the less fortunate ones in supplying food or medical assistance as situation demands.

I have a few questions which I also wrote to the councillors and the Secretariat office of Universal House of Justice if there is any provision in Aqdas, Iqaan, Tablets of Baha'u'llah or books by Abdu'l Baha or somewhere in his speeches which he delivered during his journey to west, but got no reply from them. I have decided to send you the same questions so that my fellow Baha'is should be aware that my question went unanswered, while our beloved immaculate 9 members of UHJ are keeping mum on this.

1. Can the current Universal House of Justice function without a living Guardian...?
2. Did Baha'u'llah, Abdu'l Baha or Shoghi Effendi instruct in their teachings to start Ruhi Institute?
3. As far as I know Baha'u'llah has said there should be Universal House of Justice in each and every city and there should be one central UHJ to govern all. But now I see NSAs, LSAs, ITC, RBCs, Clusters, Counselors, ABM. From where did these institutes come up?
4. On what ground is the Universal House of

Justice collecting Huququ'llah which is Right of God, and where do they spend these monies? Why are the annual statements of accounts of Huququ'llah not published for Baha'is to know that where there hard earned money is going?

5. Ex-communication is right of Guardian, where is it mentioned in Holy book that UHJ can ex-communicate those Baha'is who counter-question them?
6. Abdu'l Baha has said that there is no clergy in Baha'i faith, then why are the Baha'is being taught right from their childhood through Ruhi Books to obey UHJ without any question? Is this not clergy ship?
7. Why such an important Principle of "Independent Investigation of Truth" is virtually eliminated, and if one asks any question he is labelled as covenant breaker?
8. Why are the more or less, same members being elected every year in NSAs and LSAs?
9. Is it mentioned in the Holy writings that the votes of elections be counted in a close room with hand full ballot officers, why is the counting not done in front of all Baha'is present?

I am not asking these questions to you for answer. I read your ideological difference from main stream Baha'is, as you do not believe in administration. For Free Baha'is, serving humanity is important and as there is no administrative restrictions, a Baha'i can easily teach and serve mankind and he can spend Huququ'llah from his hard earn money to help poor and needy.

(Reference: Guest Article from The Caravan, Vol.4 Ed.2)

# THE CHILDHOOD OF THE BAB

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

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

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

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

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



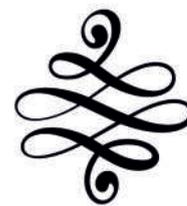
him with amazement. He said, "I have brought Ali-Muhammad back to you and commit Him to your vigilant protection. He is not to be treated as a mere child, for in Him I can already discern evidences of that divinely mysterious power... It is incumbent upon you to surround Him with your most loving care.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

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

ordained path.

-Tony Cover

(Reference: Guest Article from The Caravan, Vol.4 Ed.3)





# SHOGHI EFFENDI: LIFE HISTORY

## **Birth, early life and education:**

Shoghi Rabbani (Effendi) was born in Akká on the 1st of March 1897. He was a descendent of the Báb through his father, Mírzá Hádí Shírází, and of Baha'u'llah through his mother, Ziyá'iyih Khánum, who was the eldest daughter of Abdu'l-Bahá.

He was not particularly known to be close to his grandfather Abdu'l Baha in terms of character and behaviour. Not being interested in spiritual activities, he hardly, if ever, accompanied Abdu'l Baha in his religious activities.

For education, Shoghi was sent to The Oxford University in England and during the course of his studies he was known to show lacklustre interest in the curriculum. On the other hand, he gained a particular notoriety for enjoying the high life. Noting his particular disinterest in his very expensive education left many perplexed. When he was asked for the reason behind his lack of motivation he replied- "People study to earn their bread. Why should

one study while he already has his bread ready" (he expected to be anointed as the care taker of Baha'i religion)

## **Marriage:**

Shoghi's marriage was fixed with his cousin Maryam, the daughter of Abdul Baha's son-in-law Mirza Jalal Shahid. However, developing cold feet Shoghi backed out and married Mary Maxwell.

His wife was the daughter of May Ellis Maxwell nee May Ellis Bolles. Mary never accepted the Last name of Shoghi Effendi till the very end maintained the Maxwell last name. She was later given the title of Ruhyyih Khanum and Amatul Baha to make her persona more acceptable to the Baha'i communities in Asia and Africa.

## **Conversion of Funds for Private Use**

Ruth White: The subject converted funds to his own use. The Baha'i religion and its Enemy



the Baha'i Organization by Ruth White, the Tuttle Company, Rutland, Vermont 1929.

Ruth White writes: "In the Autumn of 1919 I sent to Abdu'l Baha [i.e. Sir Abbas Effendi] an American Express Company check of Five hundred dollars and asked him to apply it to some of the many charities he was dispensing.

About four months after we arrived in Haifa as the guests of Abdu'l Baha. On the day before departure I asked Abdul Baha if he had received the check. Without a moment's hesitation and very emphatically he said that he had not received it. He repeated this a number of times, and seemed indignant that it had not been turned over to him.

I discussed this with various members of the family of Abdu'l Baha, and one of the brothers-in-law said he would go to town and enquire about the matter. He returned and said there was no record of the check. When I returned to America, I asked the American Express Company to look up the receipt of the check I had sent through their office, and on the back

of it was the signature of the person who had received the cash. This person was Shoghi Rabbani [i.e. Shoghi Effendi].

I asked the American Express Company to Photostat this check for me, which they did. Herewith it is a reproduction of the check with the signature of Sh. Rabbani on the back. Here then is proof positive that Shoghi Effendi cashed out the check and also proof that the son-in-law [presumably Mirza Muhsin Afnan] who purported to enquire of the check did not do it at all. Otherwise, he would have ascertained in a few minutes from the office of the American Express Company at Haifa that the check had been cashed by Sh. Rabbani, as I had given the son-in-law the whole information, the date of sending, the name of sender, etc. All of which shows that there was collusion between the son-in-law and Shoghi Effendi. Circumstantial evidence also points to the fact that Shoghi Effendi used the money to go to Oxford University.

For immediately after cashing the check he departed for Oxford, this despite the fact that

Abdu'l Baha did not wish him to go. Some may naturally ask: How could Shoghi Effendi have cashed the check unless he had authority to do so. This he may have had. Yet the fact remain that the proceeds were never turned over to Abdu'l Baha. My readers may, therefore, draw their own conclusions."

### **Shoghi Effendi: A world class philanderer**

Subhi's Payam-i Padar, PP. 143-146: has noted Shoghi Effendi to be a frequenter of men of magnificent physique and virility, a pervert who craved to be consorted with, a hermaphrodite requiring surgical operation to determine his sex.

Subhi had been an eyewitness on several counts to acts challenging common decency and on one particular occasion he states to have been challenged by the Shoghi Effendi to put his manhood to the test.

"Shoghi Effendi was possessed of peculiar nature and habit which cannot be properly described; his manly disposition was inconsiderable; he was continually desirous of cultivating friendship, and associations, with robust men and youth!"

"One night I was with him (meaning Shoghi) and Doctor Zia Baghdadi who was the son of a famous Baha'i who practiced medicine in America and had come to visit Abdu'l-Baha in Haifa. We were hanging around in Acre and were fooling about humorously like teenagers. While we were conversing, I left the room to attend to some matters and when I returned, I observed that Doctor Zia had committed an unrighteous act... I was outraged and said: Doctor! What is this deed that you are doing?! Shoghi turned to me and said: "If you have manhood too then show it." I saw many similar acts and heard [similar] words from him many times and perceived that he must be lacking something."

Shoghi Effendi may be categorized "in the category of "hermaphrodites" in whom opposite qualities are embodied..." requiring surgical operation for adjustment.

Shoghi Effendi has "no feeling, attachment or devotion" for father, brother, sister, mother or friend. He issues orders which no sane man would give."

The Kashful-Hiyal (the Uncovering of Deceptions) by Abdul Husayn Ayati nicknamed Avarih, one-time chief Baha'i missionary says: "it is not possible to categorize him as either male or female! Neither possessing feminine kindness and charm nor having mannish wisdom and sobriety! There are attachments in these kinds of people which is hard to find out. I am not aware if you have heard of that physicians lays down a man and by some medical treatment changes him to a female and vice versa. ... I wish Shoghi had visited a physician in his youth and could be purified! That's why you don't see him having any attachment to his father or grief of his siblings; neither remembering his mother's pains to raise him nor recognizing his true friends!

He commands things that are not wise, and excuses that are far from rational. All this because of the same root problem. (Ref-Avarih's Kashf-al-Hiyal, Vol. II, 2nd impression, PP. 84-85 and P. 166; Vol., III 3rd impression, PP. 212-213)

"The command of Allah shall be executed" (a quote from Quran), forty days after Abdu'l baha died and the customary mourning period ended the days of joy began for Shoghi. Now anointed as the "Guardian" of the faith and with vast sums of money at his disposal happy times had arrived for Shoghi!

Shoghi, oh you don't know who Shoghi was!

Hundreds of students studying in Beirut with Shoghi were witness to the fact that he had no

inclination towards studies and his true passion lied in mollycoddling pretty boys and girls. Shoghi was known to spend time getting cozy with boys in dark corners of the dance floor. Ultimately, he failed in his studies and got infected with scabies which appeared on his hands forcing him to wear Chamois leather gloves and take medical treatment.

Shoghi and with that you knew who Shoghi was!

The guy who failed to get a diploma in Oxford as well as Beirut! The same Shoghi who when questioned by his classmate "why don't you pay attention to your studies?" replied: "what is studying all about? To find a piece of bread and mine is already prepared".

And the same Shoghi who during his first and last speech in London, for an audience of 16, Miss Rosenberg stood up and said: beloved Shoghi, sit down! People have no desire to listen to you and they have fallen asleep!" This 70-year-old lady then proceeded to the lectern and spoke". (Kashful Hiyal Vol 2 page 84-85 second edition)

Once someone saw Shoghi Effendi entering a private shower with the son of Mirza Baqir Shirazi, at the morning call to prayer (Azan) and followed them. There he witnessed what is difficult to describe. Upon confronting Shoghi he said: "The sense (eye) makes errors in sensing (seeing) and (what)you saw was an error"

### **The making of Shoghi Effendi**

It was after the death of Abdu'l Baha, that his Will was read initially only to few 'old and recognised Baha'is'. Later it was made public after a few years. In the alleged Will of Abdul Baha, Shoghi Effendi was anointed as the Guardian of the cause. The announcement of Shoghi as the Guardian came as a shock to

many Baha'is who doubted the veracity and authenticity of his appointment. This was because Abdu'l Baha never introduced Shoghi as his successor during his lifetime.

However, nobody dared to question the authenticity of the alleged Will, lest they be excommunicated, except for Lady Ruth White. Ruth White made exhaustive inquiries to ascertain the authenticity of the alleged Will, including getting its handwriting analysed by the foremost expert in forensics Dr. C.A Mitchell, who declared the document to be a forgery.

Pleading an alleged inability to administer the duties of his office and to recover from the shock caused by the death of Abdu'l Baha, Shoghi Effendi withdrew albeit temporarily from his responsibilities as a guardian and retired into solitude for an expensive swiss vacation for 8 months (using Baha'i funds) leaving the guardianship of Baha'i affairs in the hands of a few elder members of Abdul Baha's family, notionally naming with Baha'u'llah's daughter, the supreme leaf, as a titular head.

While Shoghi was away from public glare, grounds were being prepared for all Baha'is to accept him as the Guardian of the faith without question. Upon Shoghi's return to Haifa, he was declared publicly as the Guardian of the faith. He then took over the reins of the Baha'i administration, and demanded ready and explicit obedience from the servants of God, in default of which any servant of god was liable to excommunication or to summary expulsion from the faith under the flimsy pretext of disobedience. Shoghi Effendi brooked interference. His decisions were absolute and final and his words authoritative.

As the divinely-ordained guardian all faithful were decreed to obey him. Shoghi began to organise the religion into a controlled

administration in order to have a stronger grip over the Bahais under his command. He decreed the establishment of spiritual assemblies who in turn worked for him. All activities undertaken by these assemblies worldwide were reported to Shoghi Effendi. At the same time, orders were dictated to Baha'is by Shoghi via the same channel of assemblies.

### **His Achievements of excommunicating**

After taking the post of guardianship, Shoghi soon began to misuse his power as the guardian of the faith. He began to excommunicate all those from his family who raised any form of objection or dissent against him. Shoghi systematically under various flimsy pretexts managed to excommunicate the entire family of Abdu'l Baha.

These included his sisters, brothers and cousins. He excommunicated Ruhi Effendi for travelling to America for the purpose of preaching, without seeking his permission. All of this shameless display of oppression was to ensure loyalty by fear. Since the holy family of Abdu'l Baha knew the fact that Shoghi was far removed from religion of Abdu'l Baha Shoghi found it imperative to remove them from the faith in order to clear all obstacles to his unchecked power.

### **The Death of Shoghi Effendi - The end of Guardianship**

As Shoghi was known as the mystery of God, even his death remains a mystery till date. Although there is a good amount of circumstantial evidence to show that his sudden death was in fact a murder and he was poisoned.

In the beginning of the year 1957 Shoghi Effendis health was deteriorating and on the

advice of his doctors and his wife he agreed to go for medical treatment to England. Upon reaching London on 20th October 1957 they checked into a hotel rather than one of the many welcoming homes of the Bahais there. During this period of their stay in this hotel in London, it was reported that Shoghi effendi was diagnosed with Influenza.

At the time the plan for the "10 years crusade" was being drawn with the consultation of John Ferraby (who was a 'hand of the cause of God' and the secretary of the NSA of England) and Hasan Balyuzi Afnan (who was a member of the NSA of England). At that moment the succession plan to Shoghi was not in place and it was unclear as to who will head the faith after him. Mary Maxwell who was present there and was aware of this fact kept tab on the deteriorating health of Shoghi Effendi. She kept asking him if there was any pain in his body to which Shoghi replied in the negative. He kept saying that only his finger pained and he felt tired.

Mary Maxwell then proceeded to administer an unprescribed and undescribed medicine to him without the approval of his physician. That was the same night Shoghi suddenly died. Mary Maxwell then proceeded to cable the bahais worldwide lying to them that the guardian is very sick when in fact she was the one who had already bumped him off. He was later buried at a cemetery in London.

Shoghi died childless and none from the Aghsan could ever succeed him. A philanderer with taste in men, who lived a lavish lifestyle at the cost of the money donated by the poor bahais for his "cause", who disobeyed the teachings of his grandfather finally perished and is now resting in a poorly visited cemetery in London far-far away from the Holy Land.

(Reference: Guest Article from The Caravan, Vol. 4 Ed. 5)

# THE BAHÁ'IS OF AZERBAIJAN

Azerbaijan being Iran's neighbourhood country, has a close connection with the Baha'i faith since the time of the Bab. The impact of the teachings of the Bab was seen in Azerbaijan, as much as it was witnessed in Iran. Since 1850, small Baha'i communities established themselves in different parts of Azerbaijan, namely Ordubad, Baku, Balakhani, Ganja, Barda, Goychay, Salyan, Khilli (present day Neftchala), Shaki, Shamakhy, etc. Soon, the community of Baku counted the largest number of faithful in the region and in 1860 obtained official acknowledgement from the authorities. These small communities also recognized the newly proclaimed position of Baha'u'llah. Soon there was more public awareness and some favour from leaders of the wider community. At the same time, the Baha'i community of Baku broadened its communication with other Baha'is in Russia, Turkey and Ashkhabad and

did much work printing materials in Turkish.

Around 1902, relations with the government were decent but with the general population there was no satisfactory tranquillity on account of the people. The Baha'is of Baku were also in contact with the communities in the United States. The community could have peaked at about 2000 people, second only to that of Ashqabad. The Nakhjavani family was said to have played major roles in the spreading of the faith.

From 1922, Soviet officials launched their initial campaigns against the Baha'is including deportation of Baha'i of the Persian citizens back to their country and exiled others to Siberia. All the publications, schools as well as collective meetings were banned. By about 1937, only Baku and Ashgabat assemblies were still operational, although the associates of the Baku assembly had been



### 1906 - Azerbaijan Baha'i Community

elected three times in just two years since the first two set of members were all arrested and banished to Siberia. The third set elected were mostly women due to apparent ins and outs.

From 1988, the Baha'is of the city of Baku, the capital of Azerbaijan became active. The Baha'i community has existed almost from the time the religion was founded in neighbouring Persia in 1844. During the Soviet period, Azerbaijani faithful practiced the Baha'i faith secretly, but with the 1991 collapse of the Soviet Union, it again revived. In 1992 the Parliament of Azerbaijan adopted the law of religious liberty and thus the Free Baha'is gained an opportunity to be officially recognised as a religion in the country. In 1993, the Governing Board of the Ministry of Justice of the Azerbaijan Republic gave official permission for the functioning of the Baha'i Community of Baku.

The international observers have criticized Azerbaijan for religious freedom, but local Baha'is express no dissatisfaction with the government's treatment of their faith. They have, however, faced challenges particularly in the autonomous republic of Nakhchivan, where the faithful have reported harassment.

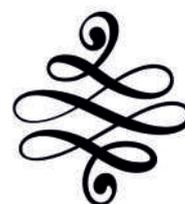
Free Baha'is being a small community spends most of their time at in-house gatherings where people from families, friends and neighbours are made part of. Some faithful also organise workshops for children, lectures for adults, and social-welfare projects. Faithful also organise specially gatherings in Baku for kids to sing songs and make drawings highlighting religious unity. All in the name of Baha'u'llah and the Master. Azerbaijan offers a perfect blend of religious tolerance and multiculturalism, and hence the followers of the Free Baha'i faith become a



**1926 - A group of Baha'i children in Baku receiving instructions in the principles of character building**

natural fit for the country. I wish great victory to the followers of Baha'u'llah to spread the message of peace and unity in this region and may the dream of the Master come true. Keep growing!

(Reference: Guest Article from The Caravan, Vol. 4 Ed. 4)



# MY DECLARATION TO THE FREE BAHA'IS



Allah-u-Abha my dear friends,

I had deemed you'll covenant breakers and used to ignore your newsletters which I had subscribed long back thinking that you'll are Baha'is. However, after going through your magazines and seeing your faith and belief I am sure that you'll are true believers in the covenant of Baha'u'llah.

Also, per our previous correspondence, I have gone ahead and read the books which you'll had sent me. After reading those books, I am now getting an understanding about the hypocrisy of Shoghi Effendi.

I declare my faith the Free Baha'i Faith and submit to its teaching.

Below are some points which I have taken out from the books available which you'll had sent and it made me understand that Shoghi

Effendi was not someone from the side of God. He was merely a selfish human being:

## **1. Shoghi Effendi was happy with the killing of Baha'is:**

Page 528 of book 'The Messiah of Shiraz' by Denis Martin MacEoin states:

Writing in August 1955 to the American Baha'is, Shoghi Effendi, having described the recent persecutions in Iran and the appeals made to the United Nations to intervene there, goes on to say that 'seldom, if at any time since its inception, has such a widespread publicity been accorded the infant Faith of God, now at long last emerging from an obscurity which has so long and so grievously oppressed it. . . . To the intensification of such a publicity . . . the American Baha'i Community . . . must fully and decisively contribute'.



In the following year, referring again to the Iranian persecution, he speaks of the provision of funds for the hire of 'an expert publicity agent, in order to reinforce the publicity already being received in the public press'.

## **2. Similar approach by UHJ:**

The same approach can be observed some thirty years later. In a letter written in January 1982, the Baha'i 'Universal House of Justice' notes that 'current persecution has resulted in bringing the name and character of our beloved Faith to the attention of the world as never before in its history. . . . The world's leading newspapers, followed by the local press, have presented sympathetic accounts of the Faith to millions of readers, while television and radio stations are increasingly

making the persecutions in Iran the subject of their programmes', while some months later, the same body states that 'the effect of these developments (i.e. the persecutions in Iran) is to offer such golden opportunities for teaching and further proclamation as can only lead, if vigorously and enthusiastically seized, to large scale conversion and an increasing prestige'. That such methods have not, to the knowledge of the present writer, evoked protests within the Baha'i community, is an important indication of how far the goals of publicity and conversion have now taken precedence over earlier ideals.

**3. Shoghi Effendi excommunicated almost every member of Baha'u'llah's family for his selfish motives. And for reasons which were extremely kiddish.**

#### **4. Shoghi Effendi's hunger for money:**

Under all circumstances Abdu'l Baha refused to accept money for himself or the cause he represented. When the Baha'is of this country (USA) received word of his intended visit, the sum of eighteen thousand dollars was subscribed toward the expense of his journey. He was notified of this action and a part of the money forwarded to him by cable. He cabled in answer that the funds contributed by his friends could not be accepted, returned the money and instructed them to give their offering to the poor. - Refer to A FRAUDULENT TESTAMENT By Hermann Zimmer.

In the Shoghi Era, money played a much greater role. The entire relations were turned upside down from the time of Abdu'l Baha. Shoghi had certainly made many greater trips than Abdu'l Baha, yet he never stood with his followers and always played the mysterious stranger.

But in reference to money we are acquainted with his very important sayings: "It is the sacred obligation of every conscientious and faithful servant of Baha'u'llah, who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund." (Shoghi Effendi, Baha'i Administration, p. 41 f.)

"The supply of funds, in support of the National Treasury, constitutes, at the present time, the life-blood of those nascent Institutions which you are laboring to erect... I am eagerly and prayerfully awaiting the news of an unprecedented expansion in so vital an organ of the administrative Order of the Faith." (Shoghi Effendi, Messages to America, 1947, p.5)

#### **5. The ethics and manners of Shoghi Effendi:**

When Thornton Chase, editor of the excellent

book *The Baha'i Revelation*, visited Abdu'l Baha in Akka in April 1907; thus, still before the Revolution of the Young Turks, he reported later about it, "He (Abdu'l Baha) extends love to everyone; he draws near to them: he invites them; he loves to serve them, even in little things. He demands no awe, no reverence, no separation ... no bar or restraint is there, but winsome love and attraction." (Thornton Chase, *In Galilee*, 1921, p. 30)

The minister of Community Church, New York, Dr. G. Haynes Holmes wrote about his meeting with Abdu'l Baha, "I had previously met Abdu'l Baha on the occasion of his visit to this country, had sat close to him, taken his hand, and conversed with him in most informal and friendly fashion."

The same pastor reports about his meeting with Shoghi Effendi, "I remember my astonishment when I was taken in the reception room, placed in the corner farthest removed from the door. Instructed that I must rise when Shoghi Effendi entered, and must under no circumstances approach his person. .. And here in Haifa I had to keep my distance, as though I were in the presence of some king or pope." (Sohrab, Grandson, 1943, p. 15f.)

#### **6. Shoghi's interest in politics:**

Let them willingly subject themselves to every just king, and to every generous ruler be good citizens. Let them obey the government and not meddle in political affairs but devote themselves to the betterment of character and behaviour and fix their gaze upon the Light of the world. - Abdu'l Baha, *Selections from the Writings of Abdu'l-Baha*, p. 318.

The above is the saying of Abdu'l Baha and his wife confesses the truth below -

*The Priceless Pearl* (London 1969) by Ruhyyih Khanum:

"The Guardian was always keenly interested in political matters..." (p. 33).

"Shoghi Effendi had the qualities of true statesmanship" (p. 350).

"The Faith grew with us into something vastly different from what had existed before" (p. 437).

"Shoghi Effendi said the Cause of God would ... become a state religion and eventually the Baha'i state itself would emerge..." (p. 440)

### **7. Finally if the Guardian Shoghi Effendi was truthful then why did he refuse to give the copy of Will and Testament to Mrs. White?**

Page 10 of 'A FRAUDULENT TESTAMENT' by Hermann Zimmer states:

On March 19, 1930 a letter was received by Shoghi from Mrs. White requesting the original document of the alleged last will of Abdu'l Baha for analysis by a handwriting expert who was familiar with Persian script. The receipt of the letter was acknowledged by Shoghi's secretary however a reply never came.

### **8. I can understand the infallibility of Baha'u'llah and Abdu'l Baha however infallibility of Shoghi is really strange for me because I have met many UHJ members and even they confirmed that Guardian is divinely inspired but he is still prone to errors as he is not infallible.**

I was shocked to read the below:

"Therefore, we might believe that he (the Guardian) will never err in the fulfilment of his functions and responsibilities in reference to the belief and can never err. Divine leadership means this, namely, to be endowed by God with Infallibility..." from Ruhiyyih Khanum.

### **9. Hypocrisy of Shoghi Effendi:**

There were three reasons for excommunicating Ruhi Effendi (Shoghi's cousin and his secretary).

Reason 1: Ruhi's sister married covenant breaker Fayzi.

Reason 2: Ruhi's marriage.

Reason 3: Ruhi failed to obtain guardian's permission for second visit to America.

Shoghi Effendi may have forgotten that he himself went for further studies to Oxford even after Abdu'l Baha said no. - For this instance, refer to book 'Abdu'l Baha's Grandson - Ruhi Effendi Afnan' by Mirza Ahmad Sohrab - 1943.

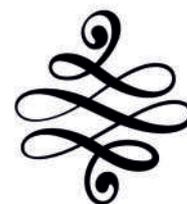
So, after reading all this I became certain that there is something wrong in the leadership of Shoghi. It made me believe that the actual belief in Baha'u'llah and Abdu'l Baha is the only correct belief as after their death all problems and divisions started.

I now completely submit and declare my devotion to the Free Baha'i Faith.

Regards,

**Mr. R Petersen**

(Reference: Guest Article from The Caravan, Vol. 4 Ed. 5)



# ADMINISTRATIVE DICTATORSHIP: THE GREATEST ADVERSARY OF BAHA'I SPIRITUALITY



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

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

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

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

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

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



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

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

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

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

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

blatant disregard of the Baha'i teachings.

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

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

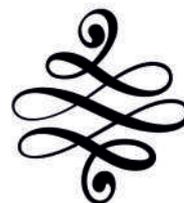
Don't you think the Administration is the worst enemy of the Cause today? It is sad to see the spirituality and the fondness of faith get erased from the Hearts of the faithful a manner, so shameful, that it makes one wonder "what real purpose is the Administration serving?!"

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

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

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

(Reference: Guest Article from The Caravan, Vol.4 Ed.6)





# INVESTIGATION OF REALITY

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

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



**May 1912: Abdu'l Baha with children and youth in Lincoln Park, Chicago**

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



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

Want to be a contributor for The Caravan?

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

Thank you!

# DECLARATIONS

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

Our Master has clearly stated,

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

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

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

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

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

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



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